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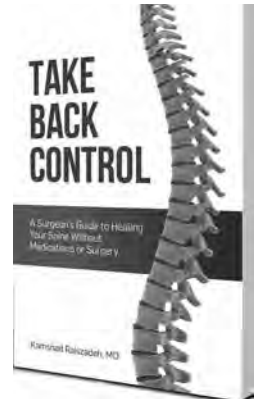
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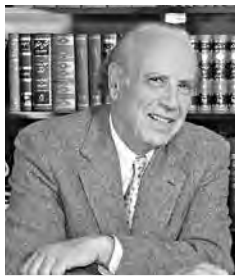
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FROM THE EDITOR'S DESK

I was reflecting on what subject to write about for this editorial. Suddenly I came across a WhatsApp post, written by a credible source and friend of mine. The details in the post made me change my mind on the subject and focus on the issues addressed in the post, to share with our readers.

The story is as follows:

A feast was served and the Sultan stated: In this meal there is a lot of food for thought. He picked up a piece of bread and picked on a piece of the brain and devoured it with glory. Then he stated "If you want to have a stable and continuous reign on the people, drain the brain power." Then he went for the tongue and devoured that and stated, "If you want to hold power over the people cut out their voices so they cannot be heard." Then he went for the eyes and the ears and devoured them and then again, he stated, "If you want power and control of the people you need to limit what they see, what they hear and what they listen to."

His deputy minister responded, "Your honor your words are very wise but what should we eat? The Sultan then went for his greasy mustache and responded, "Eat the thigh and try to promote eating the thigh in public in order to have a stable government."

I think that this story resembles the status quo in Iran. The oppression and the treatment of the people of this country and how they have been treated by the regime. The regime uses its propaganda machine on the uneducated. The fanatical mullahs use the rhetoric, ridiculous storytelling and marketing as a propaganda machine; one filled with lies and deceit all in the name of religion. They use this on a population who is vulnerable and needs reassurance and the leadership uses the treasury money to fill the mullah's needs.

These days the mullahs are using very dangerous rhetoric and actions. For instance, the Hijab of women. For years brave Iranian women have been fighting for the right to choose and have equality. Even though they are threatened by the government, they stand against this oppression. For this they are jailed and tortured. Recently their actions of brutality and ruthlessness was witnessed when they captured a young Kurdish Iranian, Mahsa Amini. She was 22 years old traveling with her parents to Tehran. Because of the way she wore her head cover and her makeup, officers of The Ministry for the Promotion of Virtue and the Prevention of Vice, allegedly beat her and brutally dragged her. One officer hit her head and upper body until she fell unconscious. She was finally taken

to the hospital where she died. Her death is a tragedy to her parents, family, and friends and to the entire country: all are in a mourning state. Demonstrations and demands to remove these barbaric and middle age rules are being held to return freedom and equality to all. Freedom to practice freely your religion, freedom to speak and voice your political views and freedom to wear or not wear the hijab.

The regime thinks that by incarcerating and beating these brave women that they will be silenced and decide to remain at home! How many more young men and women, boys and girls will follow the tragic death of Mahsa Amini? How many more will be tortured or jailed? THE REGIMES TACTICS ARE NOT WORKING!!! More demonstrations must be made to punish these criminals and to stop the poisonous views of the mullahs regarding the hijab and temporary marriage, which in reality is a form of legal prostitution.

Recently there was news about the son of the Deputy Vice President, who promotes filtering and internet censorship, lives and owns a company that manufactures technology that supports systems that help with filtering and censorship. He sells them to Iran. Simply put, his mother, the Deputy Vice President allows the Iranian government to censor and filter Iran's internet with equipment her son sells antifiltering equipment to Iran.

Are the presumptions that the son of Ms. Khazali and grandson of an Ayotollah guilty of embezzling money from the government and using these public funds for their own interests TRUE? You decide but they are not alone. Many children of the elite government officials are getting their education from colleges and universities in Europe and North America. They are enjoying a high class life style. Once in a while we get images of this through various media.

The children of the Larijanis, Ms. Ebtekar (one of the hostage takers), Mr. Hadad Adel (the father-in-law of Mr. Khamenei's son) are all enjoying a lush life style outside of Iran be it Europe, Canada or the US. ARE THEY EVEN THINKING ABOUT THE HARDSHIPS THEIR FELLOW CITIZENS ARE DEALING WITH ON A DAILY BASIS? A recent video was released where the son of Larijani was enjoying a tequila drink with his girlfriend and some friends on his yacht. This is just one example of those individuals using public funds to enjoy these kinds of lifestyles.

Another point to the Sultan's story is his reference to eating of the eyes and ears of the lamb. He shut the eyes and

ears of his people. The same is happening today by the present Iranian regime. The government is not building schools throughout the remote areas. Young Iranian girls are not encouraged to attend school, instead they are being encouraged to get married, have children and be a slave to the household. It is one thing if this is their choice but all too often rumors support that they are forced to be sold off for survival of the family due to poverty. Around 2 million women are illiterate in Iran. How can this be? How can this regime be more interested in building modern hospitals and schools for the Iraqi and Lebanese people and to fund the building of mosques (according to one mullah they built the latest dorms and libraries in Iraq) and allow their own youth to be deprived? Deprived because they have to walk almost 20 kilometers to get to the nearest schools! Deprived because they are being sold off for their family's survival. Perhaps the consumption of the brain in the Sultan's story is the answer. Once you drain the wisdom and a people's ability people to think and reason and you are left with people easy to control. They no longer have the ability to speak out against injustice; they become desensitized to injustices and no longer care what happens in their society. The Sultan responded to his deputy and recommends the people be given the thigh to fill their hunger, this can be compared to people becoming shameless and corrupt in order to survive.

It is a mystery to this day on how these mullahs, under the cover of their cloak and religious presence, have been able to get away with all this corruption and manipulation. How can they deny the fact that people like the Khavari (former head of the Central Bank) took 3 billion dollars (of public funds) out of the country? His son is one of the most successful businessmen in the world, and it was recently reported that a few persons embezzled 30 billion dollars from a steel plant. This is 10 times the previous amount! How does this go unnoticed and denied?

If we were to count the amount of money stolen from the people of Iran, by this regime since the revolution, it probably falls over 100 billion dollars. No one asks how or why 700 billion dollars in oil revenue during Ahmadinejad's Presidency was spent? How much of it was deposited into private bank accounts inside and outside the country? How much of it remains in foreign banks and has been placed on hold as a result of the sanctions? It cannot be possible no one understands why everyday Iranian people are falling more deeply into poverty. Or is it that they just don't care as long as their lifestyle remains? If we do the calculation on the amount of money stolen from the government (the people of Iran) in comparison to Iran's annual budget deficit is 16.79 billion dollars, you will see that money that a few families stole could almost take care of 5 to 6 years of Iranian budget deficit and keep them from poverty. Unfortunately, the government seems not to care! There has been no effort made by the government to find those responsible and to return what

they have taken and repair the damages they have caused. But the corrupt "cartel" has a tight hold and therefore is no relief for the poor Iranian people. To remain in control over their people they have shut down their people's voices. They have shut down the internet to avoid their people from learning about these injustices imposed on them, from the stolen money to being forced to wear a hijab. The innocent people walking the streets and riding the metro are forced to comply with their rules by the force of their wooden batons; to be killed like Mahsa Amini, dragged, smashed in the head by fists and kicked. Yet, they turn a blind eye to the people thrown on buses and trucks and their activities, celebrating the holy days of Arbain. The scenes of these people trampling on each other are ones of horror.

I remember when I was no more than 12 or 13 a friend returned from a trip to Tehran. He was telling me the story that the bus he took was so over crowded that people were pressed against each other. He described the scene with such vulgar words that I cannot repeat because they are not proper for our readers. But it is interesting to me to see how the government so conscious of the hijab of women on the streets says nothing about the bodies of men and women pressed against each other on these trucks and buses on their way to the pilgrimage.

The oppression tactics being used in Iran are causing more devastating "brain drain" from Iran. Doctors, nurses, professors and other highly educated people are leaving. Other countries will benefit from their knowledge and expertise. How upsetting it is to see the increased migration of Iranians leaving a country so beautiful. A country that has everything it needs to be great: wealth from its natural resources, history, beauty and of course people who, if allowed, can make the world a better place. Iran could be a place where its people can get the best education and live a life of freedom and not have to escape. Iranians are leaving with hopes that life will be easier for them outside, in a foreign place. Perhaps they are looking for refuge and freedoms just like the sons and daughters of the rich and corrupt heads of state, living it up outside the country.

When will these corrupt and oppressive leaders realize they are running the country into the ground? Or, is that their plan? When will they pass on the government to people who have an interest in their citizens and make decisions that will benefit the population? Or don't they want to?

I remain hopeful for the day that we witness Iran to once again become a symbol of freedoms; freedom of choice, clothing, religion, work, etc.! The day when people can choose to practice religion as they want and be able to enjoy the freedoms of free people.

I remain hopeful!

Shahrooz Alavi

DELIGHTFUL

Dear Editor:

When I saw the picture of Mrs. Ghorashi Ahkami on the cover of the summer issue I was delighted. How lucky your family is to have your mom for so many years.

Her story was fascinating and impressive, as impressive as the careers of her husband, her children and their spouses.

We should all be so fortunate to enjoy the company of parents for as long as you have.

Wishes for one hundred more years!

RS, NJ

PERSIAN POETRY

Dear Editor:

Persian poetry has calmed the minds and souls of so many through its history. The article by Yas Rahemtulla "How Persian Poetry can Lift Us Through Life's Difficulties confirmed Persian poetry's importance.

I am having all my friends and family read it. They will then know why I love Rumi and Hafez.

HN, CA

PESTEH

And I though pistachios were only one type. While I know the red ones are dyed, I never gave a thought to their variety, size, shape and inside color. Just another miracle we take for granted.

MR, NJ

A POEM FOR MY BABA

Dear Dr. Ahkami,

My mother suggested I send you a short poem I wrote about my father.

If there's room for it and you want to include it in the eulogy in *Persian Heritage*, of course you are welcome to. In any case, thank you for honoring my father with the piece in the magazine.

We appreciate it.

I recall that you mentioned you may write a review of my book of translations. I've attached the press release from New York Review Books, my publisher, as it may be useful.

The online link to the book is here: Penguin Random House.

The press release contains more information and additional quotes from writers and publications.

So far we know Stanford University, Swarthmore College, and Colorado State University are using the book in their classes.

I hope you enjoy the book. I did my best to translate and unpack meanings, context, and words that have no one-to-one equivalent in English.

With much appreciation to you and your family,

Haleh

Here is the poem for my father,

I inherited awe from my father.

"Bah, bah, bah," he whispered

on a summer afternoon,

sitting on the shore of Bubble Pond.

The translation:

"Oh how beautiful,

oh how beautiful,

oh how beautiful."

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Asghar Farhadi's "A Hero" Nominated for Humanitas Prize



Tehran Times, June 28, 2022 - "A Hero" directed by two-time Oscar winner Asghar Farhadi has received a nomination at the 2022 Humanitas Prizes.

The film is competing in the Drama Feature Film category with the deaf family drama "CODA" written by Sian Heder, "Nine Days" written by Edson Oda and "The Starling" written by Matt Harris.

The Humanitas Prizes are awarded to honor film and television writers whose work explores the human condition in a nuanced, meaningful way. Prizes are presented in nine categories at an annual event in Beverly Hills, CA, where winners receive a trophy and a cash prize.

Winners will receive their trophies on September 9 during an in-person ceremony after a two-year hiatus due to the COVID-19 pandemic.

The Humanitas Prizes are presented by the Human Family Educational and Cultural Institute – Humanitas, which is a nonprofit organization with no religious affiliations.

"A Hero", which is a co-production between Iran and France, follows Rahim, who is in prison because he was unable to pay a debt. During a two-day leave of absence from prison, he attempts to have his creditor withdraw his complaint over part of the sum owed. But things don't go as planned.

"A Hero", the winner of the Grand Prix (ex aequo) at Cannes 2021, was shortlisted in the international feature film category of the 2022 Oscars. However, it failed to win an award.

The film scored an award for Farhadi at the 1st edition of the Iran Screen Directors Celebration, which has been initiated by the Directors Guild of Iran to select the best directors of the year in cinema and home video network productions.

Farhadi was also picked as best director at the 14th Asia Pacific Screen Awards (APSA) for the film in November.

Archeological Find Corroborates Japan-Persia Ancient Ties



Tehran Times, January 14, 2020- Japan has unveiled a rare discovery of ties between the then mighty empire of the East and people from the then Persia (now called Iran).

Newly-found results of a research by the Nara National Research Institute for Cultural Properties on previously discovered objects reinforces the idea that at least one Persian man lived in the ancient city of Nara in the eighth century CE, IRNA reported on Tuesday.

A team of Japanese researchers has succeeded to read the notes of an ancient wooden tablet, which dates back to 765 CE, using infrared imaging techniques, the news agency reported based on Japanese sources.

The tablet bears a name, attributed to a Persian man, who is believed to be an educator or trainee at the Japanese imperial court of the times. While it's long been accepted that Japan enjoyed trade connections with countries and cultures all along the Silk Road, records of these exchanges in ancient Japan are sparse and hard to come by, according to Japanese sources. "Present-day Iran and Japan were known to have had direct trade links since at least the 7th century, but new testing on a piece of wood — first discovered in the '60s — suggest broader ties."

At the time, wooden tablets (rather than paper) were commonly used for record-keeping.

While the ancient city no longer exists, much of the remains of Heijo-kyo have been excavated over the past 70 years. Today, the area serves as a large civic park located just to the west of Nara's city center.

It should come as no surprise that in the 8th century, someone from Persia would end up living and working in Japan, which was located at the end of the Silk Road. The route connected Japan with countries and regions far to the west, including Persia and the Byzantine Empire.

Ancient Japanese culture incorporated a continuum of cultural influences from south and central Asia, as well as from Persia. Many deities and demigods in the Japanese Buddhist pantheon had their origins from other parts of Asia. This statue of an Asura, dating from the 12th century, is thought to have its origins in part from a similar ancient Persian deity.

PLASTIC BAG FREE DAY



Tehran Times, June 28, 2022- The Municipality of Tehran celebrated Plastic Bag Free Day, July 3.

International Plastic Bag Free Day aims to eliminate the use of plastic bags which may seem like a grocery shopping convenience, but they are also a huge strain on the environment. It can take up to 500 years for plastic bags to disintegrate, so they make up a large portion of what stays in our landfills and pollutes our waterways.

“In order to promote the culture of avoiding plastic bags and keeping pace with the international initiative, the department of environment [of the municipality] decided to introduce July 3 [replacing July 12] as Plastic Bag Free Day in the country,” ISNA quoted Adel Khazaei, a municipal official as saying.

In Iran, plastic bags have the highest share of the total 4 million plastic waste generated annually, so that, it is time to say no to plastic bags.

Plastic bags constitute half a million tons of the whole plastic waste produced in the country annually. Every Iranian consumes an average of three plastic bags a day, 96 percent of which go directly into the trash bin.

According to the World Population Review 2021, Iran is ranked 17th in the production of plastic waste.

The report also claims that approximately 500 billion plastic bags are used worldwide, and plastic pollution is a global catastrophe caused by humans.

Payam Joharchi, head of the waste management office at the Department of Environment, announced in July 2020 that a bill to reduce the consumption of plastic bags, which is mentioned in 6 articles, has been prepared, focusing on incentive issues such as tax exemptions and aiming to reduce the production of plastic bags by 20 percent annually.

It also takes steps toward the production of renewable bags, given the importance of the issue of employment, it is planned to happen in six years.

Hossein Abiri Golpayegani, an environmental activist, also said that in order to reduce the consumption of plastic bags, it is necessary to implement deterrent policies such as increasing the price of plastic bags and making these items less available to the public.

WEAVING LARGEST Hand-Woven Kilim in the World by Iranian Weavers



TEHRAN Times, Jun. 26, 2022- An official at the Department of Heritage, Culture, Tourism and Handicrafts of Qirokarzin city, announced the end of the weaving process of the largest hand-woven kilim in the world in this city.

According to the report of the General Directorate of Public Relations and Information, Mohammad Jafar Ebrahimi Ghiri stated, “This kilim with dimensions of 7 by 15 meters, equivalent to 105 square meters, was woven by seven main weavers and three auxiliary weavers in the village of Horz, which is part of the rural functions of Qirokarzin city in Fars Province.”

The head of the Cultural Heritage, Tourism and Handicrafts Department of Qirokarzin County continued, “The weaving of this kilim was ordered by Qatar and carried out by the Glim and Gabbeh Ariafar Cooperative Company.”

“In the texture of this kilim, 1890 weaves, equivalent to 66,105 meters, have been used,” he said.

IRAN’S REZAEI TAKES GOLD AT 2022 WORLD TAEKWONDO JUNIOR CHAMPIONSHIPS

Tehran Times, August 6, 2022 - Matin Rezaei of Iran won a gold medal in the 2022 World Taekwondo Junior Championships. He defeated Uzbekistan’s Nazarali Nazarov in the final match of the men’s -63kg.

Sogand Shiri in the women’s -42kg, Abolfazl Zandi in the men’s -48kg and Mobbina Nematzadeh in the women’s 49kg had previously won three gold medals in the event.

More than 1,250 athletes from 90 countries plus a refugee team compete in Sofia, Bulgaria during the World Championships.



Relief Foundation to Build 32,000 Housing Units for Deprived



Tehran Times; August 5, 2022- The Imam Khomeini Relief Foundation will construct 32,000 housing units for the deprived rural residents by the end of the current [Iranian calendar] year (March 21, 2023). A total of 25 trillion rials (nearly \$92 million) has been proposed to provide housing for the underprivileged in the budget bill for the next [Iranian calendar] year (starting March 21), Seyed Morteza Bakhtiari, head of the Foundation said. The construction of 360,000 housing units has been entrusted to the Imam Khomeini Relief Foundation under the “national housing plan”, of which 120,000 will be built in villages and 240,000 units in cities.

Pointing to the memorandum of understanding between the Relief Foundation and Mostazafan Foundation of Islamic Revolution for the construction of 10,000 housing units by the end of this year, he noted that If these are provided by the end of the year, the construction of 10,000 new houses will begin.

Also, 40,000 housing units will be built with the cooperation of the Basij, he further announced. The Imam Khomeini Relief Foundation has constructed 6,576 housing units and delivered them to financially-struggling rural residents over the first six months of the current [Iranian calendar] year (March 21-September 23, 2021).

The Foundation also plans to build 360,000 housing units over the next four years. The project will start next year and 90,000 houses will be built for the deprived annually, 60,000 of which will be built in cities and 30,000 in villages.

MONSOON FLOODS: YAZD TOURISM DIRECTORATE WARNS OF LAND SUBSIDENCE

Tehran Times: August 8, 2022 - Yazd tourism directorate has warned about the possibility of land subsidence in the ancient Iranian city. “Due to the flooding in recent days, there is a possibility of land subsidence in many places inside the historical core of Yazd,” a provincial tourism official said.

According to the tourism minister, Ezzatollah Zarghami, torrential downpours in the historical core of Yazd have caused some 25 trillion rials (\$83m) in damage. Dozens of flash floods ravaged 735 mudbrick houses and structures in the ancient oasis city over the past couple of days, the minister said.

Yazd is chock-full of adobe houses, mansions, bazaars, public bathhouses, water cisterns, mosques, synagogues, Zoroastrian temples, and centuries-old gardens. From the divine

point of view, the city enjoys the peaceful coexistence of three religions: Islam, Judaism, and Zoroastrianism.

During the last few days, flash flooding in 17 provinces of the country claimed 32 lives and left 25 people missing. Sistan-Baluchestan, Tehran, Fars, Kerman, Hormozgan, Qom, Semnan, Mazandaran, Yazd, East Azarbaijan, South Khorasan, Golestan, Isfahan, Bushehr, Kohgiluyeh-Boyer Ahmad, Markazi, and Chaharmahal-Bakhtiari are the provinces ravaged by the heavy rainfalls.



A UNESCO World Heritage, Yazd is regularly referred to as a delightful place to stay, or a “don’t miss” destination by almost all of its visitors. The city is full of mudbrick houses that are equipped with innovative badgirs (wind catchers), atmospheric alleyways, and many Islamic and Iranian monuments that shape its eye-catching city landscape.

Cultural heritage experts believe that Yazd is a living testimony to the intelligent use of limited available resources in the desert for survival. Water is brought to the city by the qanat system. Each district of the city is built on a qanat and has a communal center. Furthermore, the use of earth in buildings includes walls and roofs through the construction of vaults and domes. Houses are built with courtyards below ground level, serving underground areas. Wind-catchers, courtyards, and thick earthen walls create a pleasant microclimate.

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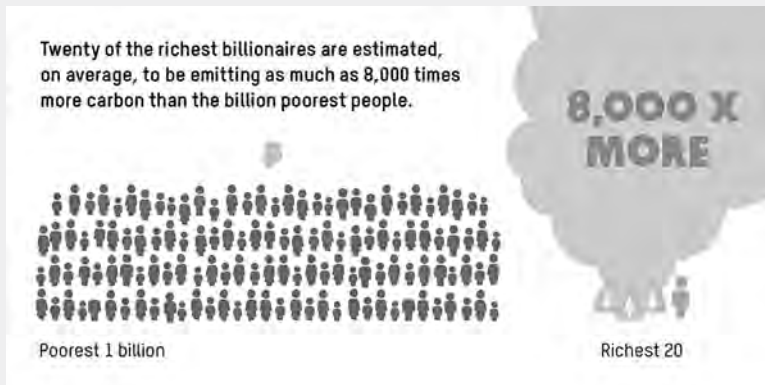


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Possible Problems of Modern Society

A Commentary by Brian Appleton



I think the problem with our society is much greater than liberal or conservative. The biggest problem is nothing is personal. I spent half my life in the old world in countries where career was not the most important thing in a person's life and where lifelong friendship had nothing to do with your economic status. Here extended family ceases to exist after one or two generations because there is no loyalty to place. People move in pursuit of career and make friendships based upon who can advance their career and drop people the minute they don't. There is no real community...when they say gay community or black community or whatever community these people don't know each other. These are common interest groups. Because nothing is personal, we are all alienated from one another living in cocoons and in therapy paying people just to listen. And from the time kids can walk and talk they are taught to compete rather than cooperate.

I have never lived in a country that is so driven and owned by corporations. (1% which is mostly 7 hidden families own 40% of the wealth. Of course, Russia is far worse since it turned capitalist. 1% own 90% of the wealth.) The other problem is there are too many people on the planet and the ecosystem is being destroyed. The quality of life has gone so far down compared to my youth. Anything you want to do, a thousand other people are better at it. If you want to visit your favorite museum or book a night at the Kawani Hotel in Yosemite you have to book years in advance, even to go horseback riding you have to book months out online with the riding stable.

I literally have 103 usernames and passwords for all my accounts: banks, brokers, insurance, work, etc. We are slaves of the internet and when it crashes everything comes to a halt. In the new world we have no real sense of history except for a few scholars, and we live for change. We have been brain washed by the corporations that what is newest is best. We advertise for them for free showing their labels on our clothes and other objects. Our education system does not teach us to think critically. We rely on celebrities' opinions or opinions of "experts" to decide whether we like something or not. We can't taste a wine or look at a painting and decide on our own that it is good without the scientific analysis of experts. We are at the mercy of computer programmers who must continuously innovate to stay employed which wreaks havoc on our psyches, the constant upheaval and change. In the old world there is a sense of continuity with the past and the present. The past lives on in the present and that gives one a sense of being grounded and secure. It makes me cry when I think of my childhood compared to my children. The dinner parties, the sleep overs, the birthday parties we use to have, the camping and traveling we did with friends.

First Shipment of Iranian Vaccines Exported to Venezuela



Tehran Times; August 8, 2022- TEHRAN - Two batches of Iranian-made vaccines for hepatitis and tuberculosis were exported to Venezuela on August 3.

The first shipment of Iranian vaccines including 200,000 doses were sent from Imam Khomeini International Airport to Caracas, Venezuela.

The vaccines included BCG and hepatitis B which are made by the Pasteur Institute of Iran.

So far, 10 countries have succeeded in exporting the BCG vaccine, and there are only five active countries in the field of hepatitis B vaccine export, and Iran has now joined them, Delaram Darood, vice president of production of the Pasteur Institute, said, IRIB reported.

In June, Nicaragua received 200,000 doses of vaccines against COVID-19 from Iran. Iran is the sixth country in the world and the first country in West Asia to gain the ability to produce the Coronavirus vaccine.

Last November, the Ministry of Health issued a license to export 20 percent of the domestically produced coronavirus vaccines.

Given that the country's need is met in terms of vaccination, the Ministry of Health approved exporting 20 percent of domestically produced vaccines, Kamal Heydari, the deputy health minister, said.

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THE HISTORY OF AFGHANISTAN IN THE PRE-ISLAMIC ERA

Part 3

The Kushan Empire to the Rise of the Sassanians

Kaveh Farrokh (Ph.D.) (Langara College)

to rule over ancient Afghanistan was to be the Kushans, an offshoot of the Yueh-Chi briefly discussed earlier. After their expulsion of the Sakas the Yueh-Chi had settled in Bactria. More specifically, Chinese sources state that the Yueh-Chi had been situated to the north of the Oxus (*Kuei*) River in Bactria to then move southwards to fully occupy the region by sometime in 100 BCE. Basing their capital in Bactra (*Lan-Shih*), the Yueh Chi divided up Bactria into five principalities or princes (*Yagbu* or *Hsi-hou*) known as the *Shuang-mi*, *Tu-Mi*, *Hsi-tun*, *Hsiu-mi* and *Kuei-shuang*. After the passage of almost 150 years, the *Kuei-shuang* to henceforth be known as the *Kushans*, attacked and subjugated the other principalities. The principal Kushan military leader at this time is Kadphises (Kujula Kadphises) I (r. 30-80 CE) who fanned out from Bactria into Afghanistan and further southeastwards to the Indian marches during the 1st century CE. The Kushan empire under the leadership of Kadphises was becoming increasingly powerful by 59 CE, invading the Punjab region by 60-61 CE conquering Taxila by c. 64 CE with Kushan control possibly having even extended to Merv by the early 60s CE. Parthian interests certainly clashed with those of the Kushans notably in the Taxila region which had entered a period of confusion in the 50s CE following the death of the local Parthian ruler after 46 CE.

The Kushans were also threatening the Parthian empire's northeast and southeast marches. It is possible that Kadphises I may have allied himself with the Hyrcanian revolt in northern Iran against Parthian king Vologases (Valaksh) I (r. 51-80 CE) in c. 58-61 CE. An anti-Parthian Hyrcanian-Kushan alliance was certainly possible at this time, which would have made the Hyrcanian delegation to the Roman military leader Corbulo (who was attacking the Parthians from the West) the military allies of the Kushans. It is very possible that the Hyrcanian delegation to



the Romans may have included Kushans.

By the early 2nd century CE, the Parthian Empire continued to face the threat of the rising Kushan empire with eastern sources mentioning a major war having broken out between the Parthians and Kushans. The Parthians themselves had recently been forced to fight against a very dangerous and costly Roman invasion led by Emperor Trajan (r. 98-117 CE) in 114–117 CE which lessened their abilities at fully focusing their military attentions to the east against the Kushans. Meanwhile, the political and military power of the Kushan Empire was to reach its zenith by around the 150s CE, having absorbed all of the petty Iranian and Greek dynasties of Central Asia. The Kushan realms with its core in Bactria and Afghanistan encompassed much of modern-day Pakistan, Kashmir and northern India with the Kushan marches to the north reaching Soghdia and possibly encompassing Ferghana. It was within the Kushan milieu where ancient Afghanistan was to not only continue its cultural achievements, but to also achieve a civilizational zenith to be felt far beyond its boundaries. A central figure in the achievements of the Kushans was king Kanishka the Great (r. 127-144 CE) who solidified the power of the Kushan Empire. Kanishka expanded Kushan authority by entering Khotan and Yakand (modern-day Xinjiang populated mainly by Tajiks and Uighurs) which were Chinese dependencies at the time.

The cosmopolitan Kushans adopted

the Indian Brahmi script for their imperial administration. The Kushans also made notable strides in the arts and as well as theology. The achievements of the Kandahar School of Arts (especially by the 3-4th centuries CE) developed contemporaneously with the rise of Christianity in the Roman Empire just as Buddhism was also spreading in China (a process which the Kushans greatly contributed to). The Kandahar School blended Iranian and Indian-Hindu arts with the fine polished style of

Greek sculptural arts. Several examples of this include the Greco-Roman style statue of a corpulent man identified as “the genius bearing flowers” (in Greco-Roman attire) from Hadda near Kandahar (2nd-3rd centuries CE); the royal banquet scene at Chakhil-Goundi in Eastern Afghanistan, and the Indian-Iranian and Corinthian acanthus-leaf capital featuring the Buddha at Kandahar (3rd-4th century CE). The Kushans were to also work vigorously in the promotion of Buddhism, with Kanishka having ordered the restoration of the sacred Buddhist texts. More specifically Kanishka ordered the Buddha Council to meet in the Punjab (or Kashmir) in the 1st century CE in order to harmonize the doctrines of the eighteen opposed sects that had emerged out of Buddhism. This is remarkably similar to the Roman Emperor Constantine (and his son Crispus) who two centuries after Kanishka ordered the First Council of Nicea in 325 CE in order to have religious scholars debate the ecumenical doctrines of Christianity. This allowed for Christianity to arrive at a theological consensus which by the early 4th century CE had evolved into a number of diverging sects. Just as the Romans played the defining role in the codification and spread of Christianity, so too would Afghanistan become a major center for the promotion of Buddhism in human civilization.

The Kushan promotion of Buddhism also acknowledged the role of Zoroastrian theology (i.e., Ormazd) as well as Hindu

deities (e.g., Shiva). The Kushan arts were also cognizant of the Hellenic deities as exemplified by the 2nd-3rd centuries CE relief near Jalalabad in Afghanistan depicting the Greek god Atlas holding aloft the Buddha. The Kushans had sent presents to emperor Han-Huan Ti (r. 132-168 CE) of Han China in 158-159 CE, which resulted in the enhancement of Chinese-Kushan cultural exchanges. This allowed for Kushan Buddhist monks to evangelize in China, especially in Liang and Nanjing. Lokaksema (a Kushan Buddhist monk) is recognized as having been the first person to translate the Buddhist Mahayana scriptures into Chinese from sometime in 170 CE. The Indian-born Buddhist philosopher Ashvaghosha (c. 80-150 CE) had his works translated into Chinese with Fa Xian (337-422 CE) later having taken the Buddhist works of the Kushans to China in 414 CE.

The cultural ties of the Kushan empire also reached out far to the West, to the Roman Empire. It is notable that a coin of Roman Emperor Trajan has been discovered alongside coins of Kanishka at the Buddhist Monastery of Ahan Kosh (near Jalalabad, Afghanistan). Roman sources cite ambassadors sent by the “*kings of Bactria and India*” during 2nd century CE which in actuality meant the Kushans as these were the primary power in Bactria and India at the time. Interestingly in reference to Roman emperor Hadrian (117–138 CE) the *Historia Augusta* states the following: “*Reges Bactrianorum legatos ad eum, amicitiae petendae causa, supplices miserunt*” [The kings of the Bactrians sent supplicant ambassadors to him, to seek his friendship.]

Interestingly, several objects of Roman origin have been discovered in Begram (in Parvan province, Afghanistan), the summer capital of the Kushans. This would indicate that some type of commercial (and even political) links existed between the Romans and the Kushans. With respect to Roman imports, Roman glassware was especially popular among the Kushans, as exemplified by a Roman glassware discovered at Begram which depicts (in a painting upon the glassware) a Roman gladiator. Interestingly the links between the Kushans and Romans are attested to in the 3rd century CE Chinese *Hou Hanshu* sources: “*Precious things from Da Qin [the Roman Empire] can be found there [in Tianzhu or Northwestern India], as well as fine cotton cloths, fine wool carpets, perfumes of all sorts, sugar*

candy, pepper, ginger, and black salt.”

The Kushans however were not destined to hold their power past the 2nd century CE which was the apex of their power. Their main nemesis was to be the Sassanian dynasty (224-651 CE), who led by Ardashir I (r. 224-242 CE) overthrew the Parthians in the battle of Hormzdgān on April 28, 224 CE. While exact dates are challenging to ascertain, Ardashir I, following his political and military consolidation over the former Parthian realms (except Armenia which remained defiant) was able to militarily deploy towards Afghanistan, southeast Iran and Central Asia in order to secure the submission of these regions. Interestingly, the Kushans had not supported the Armenian king Khosrov’s call to militarily join him against Ardashir I and the Sassanians. Ardashir apparently first defeated Vesachan of the Parthian Kārin clan in Gorgan (in northern Iran, below the Caspian coastline) possibly some time in 225 CE and from there possibly thrust eastwards to first fight against formidable opponents in Kerman (in south-central Iran) before marching into Seistan (Sakaistan). As per Khvānd-Mīr Ardashir Ardashir deployed eastwards towards Seistan (Sakaistan) after his campaign in Mosul, Kurdistan (with no actual mention of campaigns in Kerman however), to them swing northeast into Khorasan (northeast Iran), Nishabur (Nev-Shapur), and into Central Asia (Merv, Khwarazm, and Balkh) to then return to Fars (Persis) after this campaign.

Tabari reports that Ardashir (which he narrates as having followed his western campaigns in Mosul and Mesopotamia) arrived at Persis and from there deployed Sijistan (Seistan; Sakaistan), Gorgan and from there into Central Asia (Abarshahr, Merv, Balkh, Khwarazm), then to the limits of Khorasan’s boundaries, back to Merv to then return to Fars (Persis). Bal’ami states that following his Mosul and Mesopotamian campaigns Ardashir thrust to Seistan, Khorasan, Merv, Balkh, Herat and Nishabur to then return to Fars (Persis). Khvānd-Mīr outlines Ardashir’s eastern anabasis as having thrust into Seistan and then to Khorasan, Gorgan, Nishabur, Merv, Khwarazm and Balkh to then return to Fars (Persis).

Having secured the northeast regions and the marches facing Central Asia, Ardashir (as per Tabari) who was now at Persis, received the submission of the kings of Kushan, Turan (areas to the northeast of Khorasan in Central Asia) and Makran

(in modern-day southeast Iran and western Pakistan).

It is possible that parts of Kushan remained independent of the Sassanians until the early 240s CE with Ardashir possibly having also raided Makran during his eastern Anabasis. Nevertheless, it would appear that these kings had evidently decided to pledge their allegiances to Ardashir, most likely out of a realization that they would be unable to successfully resist the formidable Sassanian military machine should this be deployed against them. Nevertheless, it would appear that not all of the Kushans had submitted, with regions in Central Asia and India retaining their independence. Ardashir’s son and successor Shapur I (r. 242-272 CE) campaigned vigorously to the east and northeast of the new Sassanian empire, securing the submission of the Kushans in Afghanistan and India by conquering the entire region of Peshawar (in Pakistan, near modern-day Afghanistan) and Sind (in Pakistan). Interestingly it was at the time of Shapur I where a 3rd century CE Sassanian inscription is found in which the term “*Abgan*” is actually mentioned. Three centuries later (6th century CE) the term *Avagāna* (in reference to the east-Iranian speaking Pashtuns) is cited by the Indian mathematician, astronomer and philosopher known as Varāha Mihira (505-587 CE) in his Sanskrit-language encyclopedia known as the *Bṛhat-Saṃhitā*.

It was from the 3rd century where a more codified version of Zoroastrianism would emerge in the Sassanian Empire, under the Magi priesthood and notably the Magus Kartir. Kartir played a major role in the suppression of the dualistic theology of Manichaeism (which combined Zoroastrianism, Christianity, Buddhism and Gnosticism) and the death of its prophet Mani around 276-277 CE in Sassanian Iran. This forced the movement to flee into the Roman Empire as well as Buddhist China. As in Sassanian Iran, the Romans and the Chinese were to also renounce and suppress the followers of Mani. Mani himself had journeyed to Afghanistan, Bactria and Soghdia during his missionary travels. Following the death of Mani and the fleeing of his followers to the east and west, it was in Afghanistan-Bactria where Mani’s philosophy was preserved and written, as well as adjusted with the strong Buddhist traditions of the “*Land of the Kushans*”.

Meanwhile Sassanian dominance of Afghanistan and Central Asia remained relatively stable until the time of Sassanian

king Shapur II (r. 309-379 CE) when the Chionites invaded Central Asia, Afghanistan and northeast Iran in the 4th century CE. The Uralo-Altaic descendants of the Hsiang-Nou such as the Chionites were militarily ascending in Central Asia, continuing the process (since the Yueh-Chi expulsions in the 2nd century CE) of displacing the Iranian and Indo-European speaking populations of Central Asia.

The Hsiang-Nou empire had itself spanned from Korea (Chosen) all the way to the Altai mountains further west, thus bordering also Central Asia. By the 4th century CE, the Hun tribal confederations (of Hsiang-Nou descendant) had destroyed the Iranian-speaking regions of Central Asia. Afghanistan however was to retain its essentially Iranian cultural and linguistic links with the Iranian world, despite the waves of Hun-Turkic invasions to come across the centuries. Prior to the Chionite invasions, Shapur II had been leading a

powerful military campaign against the Romans by placing the cities of Nisibis and Sinjara under siege in 337 CE or 338 CE. The Romans were essentially rescued from Shapur II's campaign against them as the Chionites invaded the Sassanian empire's northeastern marches just two months after the sieges of Sinjara and Nisibis. Shapur II was now forced to suspend his military operations, vacating his territorial gains in occupied Roman territory in order to redeploy the Sassanian army to northeast Iran and Afghanistan to battle against the new military menace emerging in Central Asia threatening Afghanistan and northeast Iran. Shapur II and the Spah campaigned intensely, notably in 349-350 CE, securing their final victory over the Chionites by 357 CE.

It would appear that the Chionites had now been made vassals of the Sassanian empire, however there appears to have been an independent Chionite kingdom

to the northeast of Iran in Central Asia as well as northern Afghanistan in sometime 360-370 CE. By this time direct Sassanian authority had extended to Merv in Central Asia as well as western Afghanistan. With the Central Asian frontier finally pacified, Sassanian military attentions were again (re)directed to the West against the Roman Empire, now accompanied by the Chionites who were now allies of Shapur II. It is notable that Shapur II's siege of Amida also involved a powerful contingent of the Chionites who was led by their king Gumbates, whose son was to be killed at Amida. Also of note at Amida were a contingent of cavalry from Sakaistan whom Ammianus Marcellinus describes as "*the bravest warriors of all*". Meanwhile, the Chionites themselves were to attack India's northwestern regions (including much of modern-day Pakistan) sometime in 390 to early 400s CE by deploying from their settlements in northern Afghanistan.

Part 4

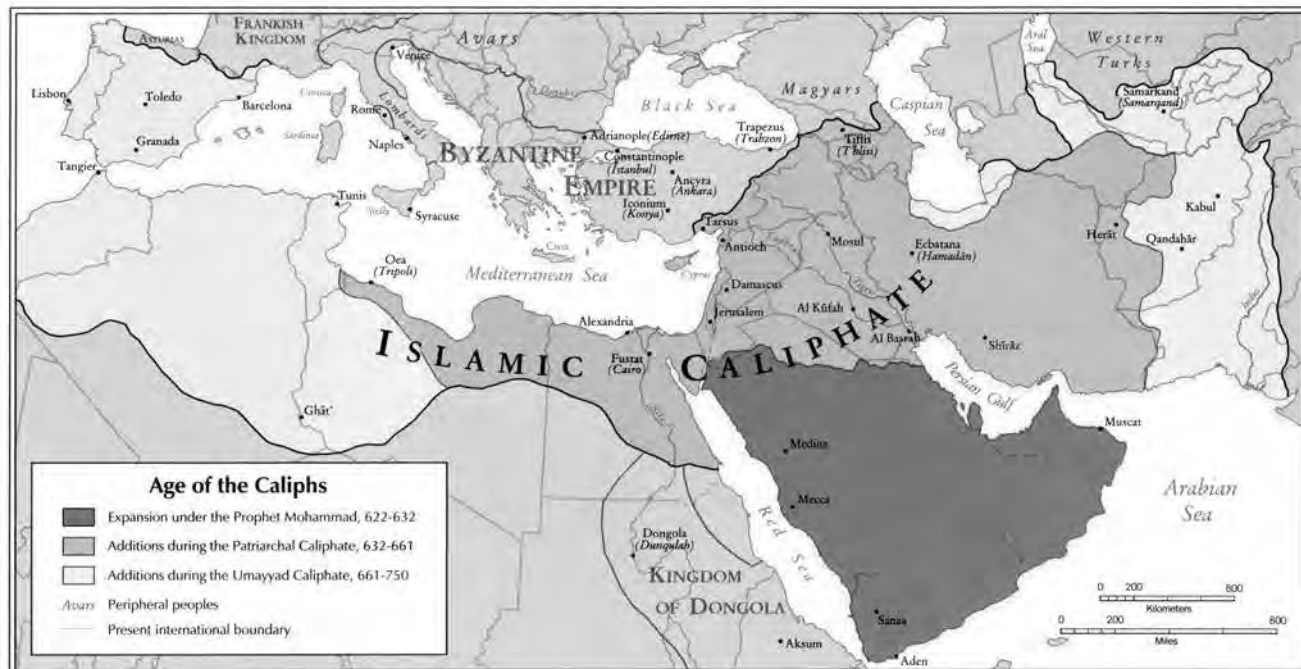
From Nomadic Invaders in Central Asia to the Islamic Conquests

The threat of new nomadic invaders was resumed by the early 400s CE, especially by the arrival of another confederation of invaders known as the Hephthalites or "White" Huns. These had possibly arrived from the modern-day Badakhshan region (northwest China, eastern Tajikistan and parts of northeast Afghanistan), and from there invaded Soghdia, the Tarim Basin (further east) and also southwards into Afghanistan and parts of northeast Iran. These territories, which were predominantly Iranian speaking were now forcibly subjugated to Hephthalite rule. Sassanian king Bahram Gur (r. 420-438 CE) however was able to launch a successful military campaign into the occupied territories by defeating the Hephthalite armies and forcing them to sue for peace. In appreciation for the defeat of the Hephthalite invasion the local rulers of Bukhara in Central Asia issued coins of Bahram Gur. While Hephthalite authority had been subdued at the time, these remained present in Central Asia and to the north of Afghanistan. Other groups of Huns to arrive in Afghanistan were the Alchon Huns, who replaced the Chionites and gained prominence in Afghanistan as well as Cen-

tral Asia between the 4th to mid/late 6th centuries. It is known that Sassanian king Yazdegird II (r. 399-420 CE) was forced to conduct a military campaign against the "Chols", obliging him to also construct a series of forts in Gorgan in northern Iran in order to bolster local defense works against their attacks. A number of Chols or Alchon Huns were to also enter service as light cavalry with the Sassanian army. The Alchon Huns also continued the attacks of their Chionite predecessors into Gupta India, significantly weakening that state. Interestingly there were still powerful remnants of Chionite power in Central Asia strong enough to menace the Sassanian empire, with these not totally eliminated until the reign of king Pirouz I (r. 459-484 CE) who finally captured the Chionite capital of Balaam (in Central Asia) in 468 CE. Pirouz's success however had been made possible by his enlisting of the military aid of the Hephthalites who coordinated their actions with the Sassanians by attacking the Chionites in Transoxiana in 466 CE. Nevertheless, a pocket of Chionite authority was to survive in Kandahar, Afghanistan until the late 460s CE. Despite (or because of) the elimina-

tion of the Chionites and the successes of the Alchon Huns, the latter were soon to be eclipsed by the resurgent military power of the Hephthalite Huns who would soon menace once again Afghanistan, Central Asia and northeast Iran. The Hephthalites had expanded their domains to include the eastern shores of the Caspian Sea, a significant portion of Turkmenistan and all the way into the Murghab and Tejen rivers in northern Afghanistan. King Pirouz fought and lost against the Hephthalites in 474-475 CE and 476-477 CE to then fight for the third and final time in 484 CE, losing his life - with a large proportion of the Sassanian army also having been destroyed. Afghanistan, Merv (in Central Asia) and even territory as far as Taleghan (near Tehran, Iran) had all fallen under the control of the Hephthalites.

A key question for historians is the identity of the Hephthalites as their ethnicity as "Huns" remains disputed. Unlike the Asiatic Huns they are described by Procopius as having had a white complexion with Indo-European type features. It is possible that the Hephthalites had originally been of Xiang-Nou or Hun-Turkic descent but were to adopt Bactrian (East



Iranian language written in Greek script) upon their arrival into Central Asia and Afghanistan. In practice the Hephthalites were most likely a collective of tribal confederations (Hun-Turkic and Iranian) who came to adopt the Iranian language of the settled peoples they had subjugated. Culturally the Hephthalites were in ways somewhat opposite to the previous rulers of Afghanistan (notably the Kushans) in that they opposed Buddhism mainly as shown by their invasions of India. The Hephthalites also practiced the social custom of polyandry (a single wife with several husbands). The general mass of the population of Afghanistan remained Zoroastrian as well as polytheist during the Hephthalite tenure. Buddhism of course continued to be practiced in Afghanistan as well, which would suggest that in Afghanistan at least, the Hephthalites were tolerant and even supportive of local Buddhist traditions.

The great Hephthalite victory over the Sassanians in 484 CE also led to the arrival of another Hun confederation known as the Nezak Huns. These appear to have arrived in the southern portions of Afghanistan, roughly corresponding to the modern-day provinces of Ghazni and Zabul. It is possible (based on coins minted at Kandahar) that these may have had cultural and/or ethnic links with the Alchon Huns. In practice the Nezak state became bound to the powerful Hephthalite kingdom. The Sassanian Empire in

turn was to gradually recover from its devastating defeats at the hands of the Hephthalites. Sassanian king Kavad (r. 488-496 CE, 498-531 CE) led the recovering Sassanian army eastwards to liberate Khorasan (in northeast Iran) and possibly sections of modern-day Afghanistan from the Hephthalites. The complete destruction of Hephthalite power in Afghanistan and Central Asia would occur during the reign of Kavad's son, Khosrow I (r. 531-579 CE) who struck a military alliance with the Gok [celestial/blue] Turks, having arrived relatively recently in Central Asia to the northeast of the Hephthalites. Evidence for the recency of Turkish arrivals is verified by Chinese sources which are the first to mention the term "Gok Turk" in 552 CE. Khosrow led a powerful strike against the Hephthalites in 577-558 CE with the Turks attacking from the north. The Sassanians proved highly successful by seizing Bactria by 560 CE, with the Turks now dominating the Central Asian regions to the north of Bactria.

The victorious Sassanians were to also apparently eject the Nezak Huns from Afghanistan's Ghazni and Zabul regions, at least as attested by the Sassanian coins minted at Kandahar during the reign of Ohrmazd (or Hormuz) IV (r. 579-590 CE) in the later 6th century CE. Interestingly despite the destruction of their kingdom, pockets of Hephthalite authority appear to have remained in Afghanistan. These however were most likely paying at least

nominal allegiance to the Sassanians at this time. The ongoing cultural role of the Hephthalites is evidenced by the construction of the two giant statues of the Buddha in Bamiyan, Central Afghanistan which were built under Hephthalite authority. Perhaps the most vivid testament to ancient Afghanistan's Buddhist legacy, the Bamiyan statues were largely destroyed by the Taliban forces in March 2001.

Despite their mutual alliance against the Hephthalites, relations between the Sassanians and the Gok Turks were to steadily break down. A core issue was control of the lucrative profits of the Silk Route trade which both the Sassanians and Gok Turks sought to dominate. As relations steadily deteriorated Sizabul or Ishtemi Khan, the Khagan of the Gok Turkish Khanate, dispatched an embassy to Justin II (r. 565-578 CE) in 568 CE to propose a Romano-Byzantine and Turkish military alliance against the Sassanians. It is possible that a Turkish attack towards northeast Iran and Afghanistan did take place sometime in 572-573 CE with the Sassanian lines having successfully blocked the Turkish assaults at Merv and Nishapur. Despite this defeat Turkish power was to expand and consolidate, especially in eastern Afghanistan where local Hephthalite rulers were integrated into the Khagan's military machine. Once again, the Sassanian empire was to be threatened by what may be characterized as the Turco-Hephthalite invasion. Much like the Heph-

hthalites in the early 400s CE and 480s CE, the Turkish led invasion into the Sassanian empire's eastern realms in the early part of 588 CE proved devastating by rapidly occupying western Afghanistan (including Herat), northeast Iran and Bactria. The Sassanian Spah (army) however launched a devastating counterattack that same year with a relatively small force of elite cavalry (Savaran) led by general Bahram Chobin. The decisive battle occurred near Herat where the Savaran scored a crushing victory, leading to the liberation of Balkh and Herat in Afghanistan and northwest Iran. The surviving Turco-Hephthalites refused to surrender with Bahram crushing their resistance in Central Asia.

Despite these successes Bahram was compelled to crush the eastern Turkish khanate which was allied to the western khanate recently defeated by the Savaran. Bahram then crossed from northern Bactria across the Oxus River into Soghdia and decisively defeated the armies of the eastern Turkish khanate. The Turks (or Turco-Hephthalites) were to again attack the Sassanian empire into Afghanistan and northeast Iran in 619 CE just as Sassanian armies were on the march into Egypt as part of their extended war against the Romano-Byzantine empire. The Turco-Hephthalites however were to again be disastrously defeated this time by a combined Sassanian-Armenian force led by the Armenian general Smbat Bagratuni who by 619 CE had concluded his campaign by advancing to Balkh in northeastern Afghanistan. By the early 7th century CE Balkh (like much of Afghanistan) remained as a major center for both the Zoroastrian faith and Buddhism.

A major cultural, historical and political shift was to take place from the mid-7th century CE due to the Arab-Islamic invasion of the Sassanian empire. The Sassanian and Romano-Byzantine empires had fought an exhaustive war for almost three decades (602/603-628 CE) which led to the serious weakening of both empires. The Roman-Byzantines lost all of their possessions in the Near East, Palestine and Egypt with the Sassanian empire collapsing after a series of defeats in the battles of Qadisiya (637 CE), Jalula (638 CE) and Nihavand (642 CE). As Arab forces advanced further east into Afghanistan they pushed towards Herat and Balkh. The last Sassanian monarch Yazdegird III (r. c.632-651 CE), his retinue and the last Sassanians fled before the Arab-Islamic invaders into Afghanistan and Central Asia. The last Sassanian king

was himself to be killed at the hands of a Christian miller sometime in 651 CE in Balkh or Merv, with Herat conquered by the Arabs a year later in 652 CE and the rest of Afghanistan overrun by the Caliphate by sometime in 657 CE. Despite this, Afghanistan remained far from subdued. Much like Iran (and especially the north which became a bastion of anti-Arab resistance), the population of Afghanistan, regardless of whether they were Buddhist, Zoroastrian, Shamanist or Hindu, offered very determined resistance against the Arab-Islamic invaders. The city of Balkh for example was to be liberated by a certain Nazak (himself a Buddhist), who ejected the Arabs from the Balkh region sometime in 670-671 CE with Balkh not falling again to the Arabs until sometime in 715 CE. The determined and persistent nature of Afghan resistance against Islamization would help explain as to why the caliphate had to send Arab expeditionary forces into Afghanistan as late as the reign of Caliph al-Mamoun (r. 813-833 CE) with the Islamification of Afghanistan not being achieved until the 10-11th centuries CE.

The legacy of Afghanistan's pre-Islamic heritage has endured among the people of a region to the far east of Afghanistan known as "*Kafaristan*" (New Persian: province of unbelievers/non-Muslim/infidels) until the late 1890s. The region was finally Islamicized in 1895-1896 by Afghan king (or Emir) Abdul Rahman Khan (r. 1880-1901) who invaded the region to finally hoist the Muslim faith, a task which the Arabs had been unable to accomplish since the 7th century CE. The region was henceforth known as "*Nooristan*" (New Persian: province of light) which had been predominantly following a variety of Hinduism.

As before the Abdul Rahman Khan conquests, modern Nooristan continues to host various Indo-Aryan and Iranian languages with many of the pre-Islamic traditions enduring as part of local cultures. Interestingly a closely related ethnic group to the modern Nooristanis are the Kalash located in northeast Pakistan, who speak an Indo-Aryan language. In the middle of the 20th century determined efforts were made to convert the Kalash to Islam, however only approximately half converted with the remainder continuing to practice their ancient faiths. In summary, the pre-Islamic heritage of Afghanistan can be traced to early pre-History which in turn was to become one of the major loci of Iranian and wider world civilizations.

HISTORICAL IRANIAN PAINTING SMUGGLED TO UK

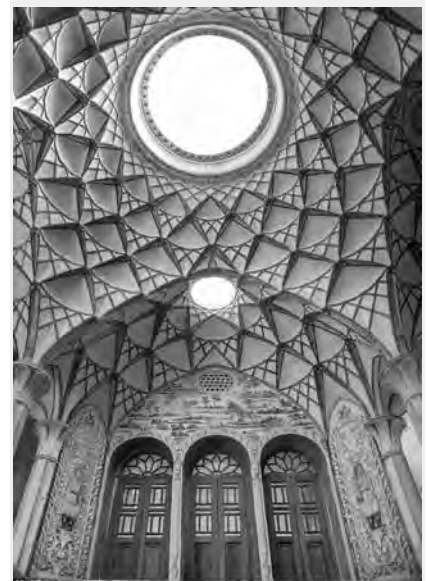


The director general of museums, Morteza Adibzadeh that the painting portrait of Mozaffar ad-Din Shah Qajar was taken from the Golestan Palace in Tehran and later sold abroad between 1938 and 1982.

The portrait, signed by renowned Iranian painter Kamal-ol-Molk, was sold in 2000, about 22 years ago, at Christie's auction in the UK for 44,650 British pounds.

A PICTURE OF A HISTORIC BUILDING

French photographer Eric Laforgue travelled the country photographing the ceilings of old buildings. Here, is one of his incredible photos in Iran. The picture is from the ceiling in the Sultan Amir Ahmad Bathhouse, a traditional Iranian public bathhouse in Kashan that was constructed in the 16th century.

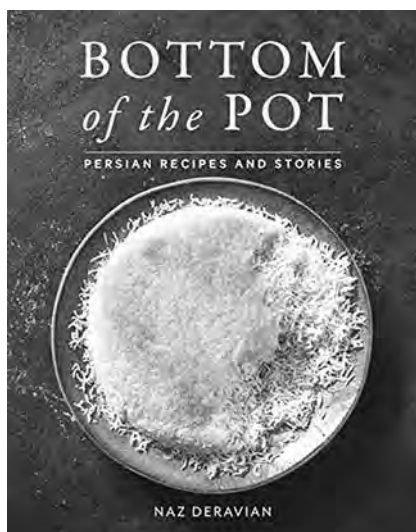


Winner of the IACP 2019 First Book Award
presented by The Julia Child Foundation

BOTTOM OF THE POT: Persian Recipes and Stories

Naz Deravian

Hardcover – Illustrated, September 18, 2018



“Like Madhur Jaffrey and Marcella Hazan before her, Naz Deravian will introduce the pleasures and secrets of her mother culture’s cooking to a broad audience that has no idea what it’s been missing. America will not only fall in love with Persian cooking, it’ll fall in love with Naz.” - Samin Nosrat, author of *Salt, Fat, Acid, Heat: The Four Elements of Good Cooking*
Naz Deravian lays out the multi-hued canvas of a Persian meal, with 100+ recipes adapted to an American home kitchen and interspersed with Naz’s celebrated essays exploring the idea of home.

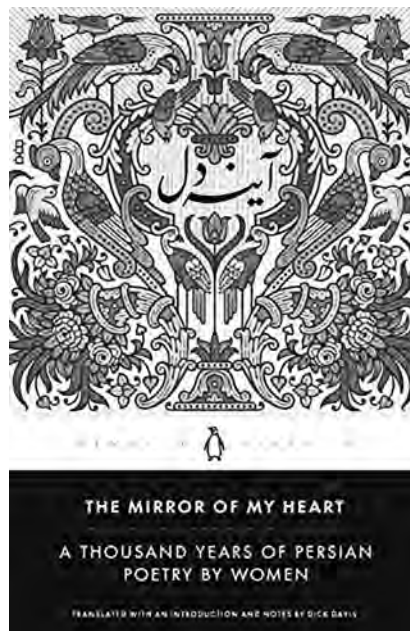
At eight years old, Naz Deravian left Iran with her family during the height of the 1979 Iranian Revolution and hostage crisis. Over the following ten years, they emigrated from Iran to Rome to Vancouver, carrying with them books of Persian poetry, tiny jars of saffron threads, and always, the knowledge that home can be found in a simple, perfect pot of rice. As they traverse the world in search of a place to land, Naz’s family finds comfort and familiarity in pots of hearty aash, steaming pomegranate and walnut chicken, and of course, tahdig: the crispy, golden jewels of rice that form a crust at the bottom of the pot. The best part, saved for last.

In *Bottom of the Pot*, Naz, now an award-winning writer and passionate home cook based in LA, opens up to us a world of fragrant rose petals and tart dried limes, music and poetry, and the bittersweet twin pulls of assimilation and nostalgia. In over 100 recipes, Naz introduces us to Persian food made from a global perspective, at home in an American kitchen.

THE MIRROR OF MY HEART: A THOUSAND YEARS OF PERSIAN POETRY BY WOMEN

by Dick Davis (Editor, Translator, Introduction)

A Penguin Classic



An anthology of verse by women poets writing in Persian, most of whom have never been translated into English before, from acclaimed scholar and translator Dick Davis.

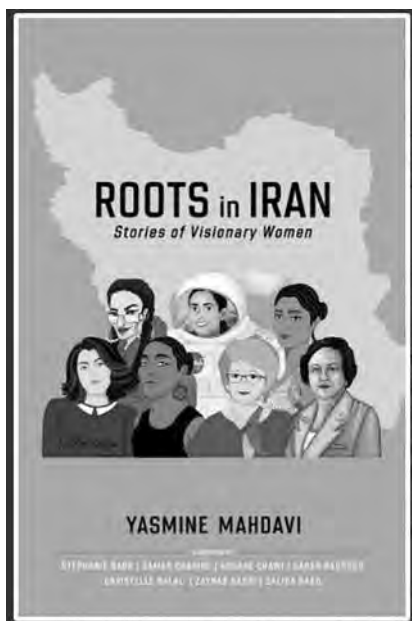
The Mirror of My Heart is a unique and captivating collection of eighty-three Persian women poets, many of whom wrote anonymously or were punished for their outspokenness. One of the very first Persian poets was a woman (Rabe’eh, who lived over a thousand years ago) and there have been women poets writing in Persian in virtually every generation since that time until the present. Before the twentieth century they tended to come from society’s social extremes—many were princesses, some were entertainers, but many were wives and daughters who wrote simply for their own entertainment, and they were active in many different countries - Iran, India, Afghanistan, and areas of central Asia that are now Uzbekistan, Turkmenistan, and Tajikistan. From Rabe’eh in the tenth century to Fatemeh Ekhtesari in the twenty-first, the women poets found in *The Mirror of My Heart* write across the millennium on such universal topics as marriage, children, political climate, death, and emancipation, recreating life from hundreds of years ago that is strikingly similar to our own today and giving insight into their experiences as women throughout different points of Persian history. The volume is introduced and translated by Dick Davis, a scholar and translator of Persian literature as well as a gifted poet in his own right.

ROOTS IN IRAN

Illustrated Book Profiles 15 Trailblazing Women with Roots in Iran

Yasmine Mahdavi

PR.com, New York, NY, October 14, 2021



This gorgeous book introduces readers (ages 12+) to fifteen incredible women with Roots in Iran. In their biographies, readers will find athletes and artists, scientists and activists, astronauts and authors whose struggles are universal. Yet they persevered. *Roots in Iran* celebrates the achievements of transformative pioneers whose vision of who they wanted to become will surprise and inspire readers of all ages.

In Summer 2017, Yasmine Mahdavi's children listened to her tell them about the recently deceased Maryam Mirzakhani, a woman, born and raised in Iran who became a world-famous mathematician. In fact, she is the first and only female to date to win the Fields Medal, the highest prize in mathematics. Telling Maryam's story to her children, set Yasmine off on a marvelous adventure of curiosity. Who are the other women with roots in Iran who overcame significant obstacles, and how did they achieve success?

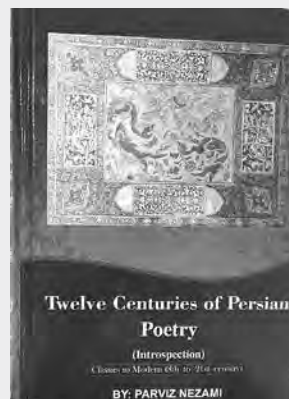
Four years after Yasmine told Maryam's story around the kitchen table, she is delighted to share *Roots in Iran* with readers.

The book is divided in two sections, the longer chapters provide an in-depth look into the lives of five trailblazers. Readers learn how Anousheh Ansari's fascination with the galaxies led to her triumphs and travails as an entrepreneur and how Jasmin Moghbeli, riveted by the achievements of Valentina Tereshkova, became a Marine helicopter and eventually

a U.S. astronaut. The shorter chapters introduce readers to ten more dynamic women. Readers travel with Farnaz "Spider-Woman" Esmaeilzadeh, rock-climbing star, to find out how she got her start, and discover how Melody Ehsani, designer extraordinaire, champions women's rights even though she didn't end up in law school.

Each story is accompanied by brilliant, full-color portraits created by female artists with roots in the Middle East. The book also offers sidebars that give a glimpse into Iran's culture and history as well as the intriguing vocations the women pursued. Moreover, each chapter offers a discussion guide aligned with Common Core Standards.

Yasmine Mahdavi was born and raised in Iran. She left Iran for the U.S. when she was twelve years old. She wrote this book—her first—to her thirteen-year-old self as an homage to her country of birth and an ode to her adopted country. Yasmine lives in New York City.



Twelve Centuries of Persian Poetry

BY
PARVIZ NEZAMI

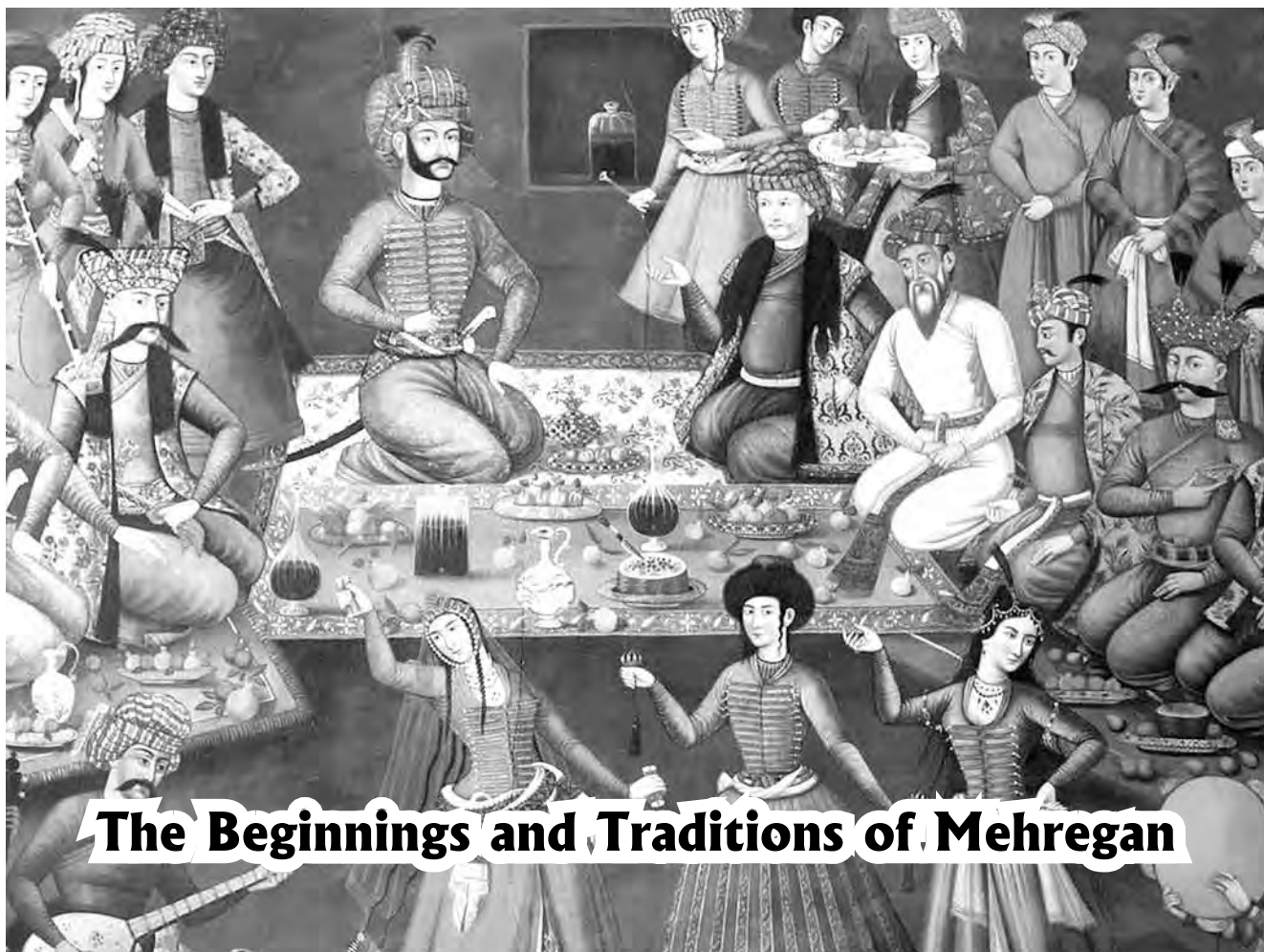
Parviz Nezami graduated from the University of Manchester as a civil engineer.

However, he had a deep love for Persian poetry. Twenty years ago he published a seven-volume collection of Persian poetry called, "A Journey Through the Landscape of Persian Poetry."

In the volumes he presented selective poems of well know Persian poets. The volumes were well received by Iranians, but the author needed to do more. The end of his research and work is this book "Twelve Centuries of Persian Poetry." It includes a unique collection of biographies, history, and cultural works of over 150 Persian poets.

He also gives the reader the history of Iran and how it formed geographically. Included in the pages are lessons on the basics of Persia, its language and literature and the influence of the Arabic invasion.

The book is an easy read for those new to Persian poetry and a great education for those well-versed in Persian literature. It is an ALL-IN-ONE book on Persian literature and history.



The Beginnings and Traditions of Mehregan

Among all Iranian festivities, the two most important feasts were considered to be Norouz and Mehregan.

During the time when the Avestan calendar was used, the year began at the cold season. The Christian year also starting in the cold season, follows the same concept as the Avestan calendar.

Some scholars believe that the month of Mehr was the beginning month of the calendar year during the Achaemenian era. The Mehregan feast celebrated the beginning of a new year. Later, Mehregan was especially important for the people of southern Iran who considered it still to be their Norouz.

In some form or another, the feast day of Mehregan

There are many accounts as to the beginning of Mehregan. A few, different versions are listed below:

- Mehregan is a day of victory when Angels helped Fereydoon and Kaveh become victorious over Zahak. They imprisoned him in the Damavand Mountain where he died from his wounds.
- Mehregan is the day God gave light to the world, that had previously been dark.
- On this day Mashya and Mashyaneh (a concept of Semitic Adam and Eve) were created.
- On this day the sun was created.

has always been honored for many hundreds of years in Iran. Mehr is also the time of harvest.

Mehr in Avestan is "Miora" and in ancient Farsi and

in Sanskrit is "Mitra" and in Pahlavi "Mitr". In modern Farsi, it has become Mehr. Although it can be slightly confusing, it should be remembered the word "Mehr"

has been used for a God, an angel, a symbol of the sun, as well as the seventh month of the Iranian calendar.

When the Indo-Europeans lived together, Mehr was considered one of the great Gods of that time.

During the Achaemenian period, the name of the God Mehr was mentioned many times on the stone carvings. The Achaemenian army always came behind a flag, depicting Mehr as the sun shining.

Mehregan was celebrated in an extravagant style at Persepolis. Not only was it the time for harvest, but it was also the time when the taxes were collected. Visitors from different parts of the empire brought gifts for the king all contribut-

ing to a lively festival.

The ancient Iranians thought Mehr was responsible for love and friendship, contracts and covenants, and a representation for light. Later, Mehr was also considered as a symbol of the sun. There again, Mehr was considered to be a God of heroism and warfare.

The Iranian soldiers were strong believers and had songs for Mehr. With expansion of Achaemenian Empire, the worship of Mehr was taken to other countries.

By the first century A.D., Mitraism was a familiar religion in Rome and gradually spread throughout Western Europe as far as the shores of the Black Sea and the North Sea. Many people converted to this Iranian belief, since it was religion of ethics, hope, courage and generosity.

Archeological excavations throughout Europe and Iran's neighboring countries have uncovered the buried remains of many Mehr temples. Quite a number of the very old churches of Europe were built in the style of these temples.

Quite a number of Roman Emperors converted to Mitraism. One emperor, Julianus, became a devoted follower of Mitra, and decided to go to Iran to visit the country of his God. On route he was murdered. As he lay dying, he threw his blood towards the sun and said "this is my gift to you".

There are still many rituals, traditions, beliefs and prayers of Mitra that have survived the popularity of Christianity. Some of these can be found in the Christian religion, such as the holy day, Sunday. This is a day that was named after the sun i.e. Mehr. Some other Christmas traditions are described in the section on the celebration of Yalda.

In ancient Iran, after Zoroaster introduced his new religion, the high standing of



Mehr diminished. Zoroaster made great changes to old Iranian beliefs. Among other changes, he banned animal sacrifices and abolished the worship of many Gods. Although Mehr was reduced in stature from a God to an angel, some of the rituals and traditions remained and were incorporated into services for Ahura Mazda.

* * *

Long ago, Mehregan was celebrated with the same magnificence and pageantry as Norouz. It was customary for people to send or give their king, and each other gifts. It was common for people to give presents that they personally liked themselves!

Rich people usually gave gold and silver coins, heroes and warriors gave horses while others gave gifts according to their ability, even an apple. Those fortunate enough, will help the poor with gifts.

Gifts over ten thousand gold coins given to the royal court were registered. At a lat-

er time, if the gift-giver needed money, the court would then return twice the gift amount. Kings gave two audiences a year; one audience at Norouz and other at Mehregan.

During the Mehregan celebrations, the king wore a fur robe and gave away all his summer clothes.

Many times, even today when a child is born on Mehregan, the parents will name the child with a name starting with "Mehr" such as MehrDokht or MehrDad or MehrBanu.

After the Mongul invasion, the feast celebration of Mehregan lost its popularity. Zoroastrians of Yazd and Kerman continued to celebrate Mehregan in an extravagant way.

CELEBRATING MEHREGAN

For this celebration, the participants wear new clothes and set a decorative, colorful table. The sides of the tablecloth are decorated with dry wild marjoram. The holy book Avesta, a mirror and Sormeh

Dan (antimony cellar) are placed on the table together with rose water, sweets, flowers, vegetables and fruits, especially pomegranates and apples.

A few silver coins and senjed seeds (fruit of the lotus tree) are placed in a dish of pleasant-smelling wild marjoram water. Almonds and pistachio are also used.

A burner is also part of the table setting for kondor (frankincense) and espond (rue seeds) to be thrown on the flames.

At lunchtime when the ceremony begins, everyone in the family stands in front of the mirror to pray. Sherbet is drunk and then as a good omen, antimony is rubbed around their eyes. Handfuls of wild marjoram, senjed seeds and noghl (sugar plum) are thrown over each other's heads while they embrace one another.

In some of the villages in Yazd, Zoroastrians still sacrifice sheep for Mehr. These sacrifices are done on the day of Mehregan and for three days afterward.

The sacrifice should be done during the hours of sunlight. The sheep is placed on three stones in the furnace, representing the good words, good deeds and good thoughts, and barbecued. After this special ritual, the sheep, including the skin and fat is taken to the fire temple.

The fat is thrown on the fire to make the flames burn fiercely and then the participants pray. This celebration continues for the next five days

'- Fire Temples housed the perpetual flame, a central element in the Zoroastrian faith.'

Originally extracted from "Norouz & other festivities in Iran", by Farshid Eghbal & Sandra Mooney, 1996, P. 75 - P. 81 Made available to Iran Online by Iranian Cultural Center of Orange County (1997)

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SIR WILLIAM JONES

THE FIRST TO TRANSLATE HAFEZ INTO ENGLISH

By N. Kanani

“Hafiz is most assuredly a poet worthy to sup with gods.”

Sir William Jones

William Jones, a British philologist, judge, orientalist and scholar of ancient India, was born on September 28, 1746 in London. His father, also named William Jones (1675-1749), was a famous mathematician from Wales and noted for introducing the use of the symbol π for the number 3.14, which is the ratio of a circle's circumference to its diameter. The father died when his son was three years old, and his wife Mary had to take care of the upbringing of their son William.

It soon turned out that William was a linguistic prodigy. In addition to his native languages English and Welsh he quickly learned at an early age Greek and Latin, which he could not only read but also write with fluency and grace, both in verse and prose. According to Wikipedia, by the end of his life William Jones knew eight languages with critical thoroughness, was fluent in a further eight, with a dictionary at hand, and had a fair competence in another twelve.

1753 William was sent to school and later on in 1764 to University College, Oxford where he studied oriental literature and graduated in 1768. During his study he perfected himself in Persian and Arabic. His primary source in acquiring Persian was Meninski's "*Thesaurus linguarum orientium*".¹

At the age of 22 William Jones had already a reputation as an accomplished English philologist and orientalist. To give an idea of his linguistic abilities, it will suffice to mention that when Christian VII of Denmark visited England in 1768, he brought with him a biography of the Persian king Nader Shah (1736-1747), whose spectacular career as a warrior and conqueror had fired the imagination of the Europeans.² The author of this biography, titled "*Jahāngoshā-ye Nāderi*," was the historian Mirzā Mehdi Khān Astarābādi (died 1759), the chief secretary, advisor, and confidant of Nader Shah. Christian requested the twenty-two-year-old Jones to translate the manuscript from Persian into French, which he did, a laborious task for which he received no money.³ The transla-

tion, titled "*L' Histoire de Nader Chah*," appeared two years later in Paris. Christian praised Jones's translation highly and unreservedly and made him a member of the Royal Society of Copenhagen, an act, which heightened Jones's reputation as an oriental scholar. A year later, 1773, Jones published "*An Introduction to the History of the Life of Nader Shah*" containing a description of Asia, a short history of Persia, and an essay on oriental poetry.

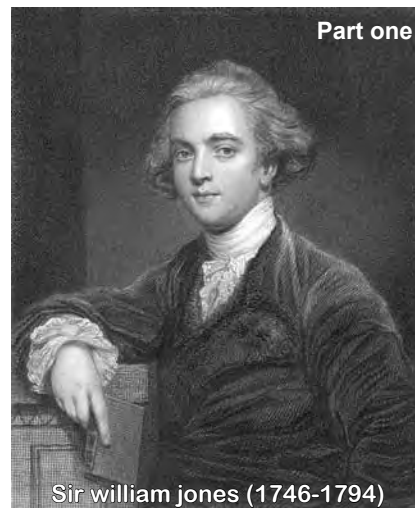
LITERARY ENCOUNTER WITH HAFEZ

Early in 1768, at the time when the Hungarian orientalist Count Károly Reviczky (1737-1793) was involved in translating some of the *ghazals* of Hafez into Latin, Jones met him in London and found in him the person with whom he could carry on a scholarly and critical discussion about Persian poetry. Within a year of their meeting Count Reviczky left England but continued to correspond with Jones on Persian and Arabic poetry. It was through this acquaintance that Jones grew to know and love Hafez's poetry. In April 1768, he wrote to his mentor and friend:

“Our Hafiz is most assuredly a poet worthy to sup with gods; every day I take pleasure in his work, which daily gives me more delight by its charm and attractive style.”⁴ Jones's biographer John Shore (1751-1834), better known as Lord Teignmouth, observed: “His [Jones's] life was permanently changed by his first reading of Hafiz, and for about six years he engaged in advocating the claims of Eastern poetry.”⁵

A GRAMMAR OF THE PERSIAN LANGUAGE

The English East India Company (EIC) that was founded in 1600 as a merchant company for India trade and outlasted until 1874 established the basis for the almost 200-year British colonial rule over India. The Company became increasingly a great territorial power in that country, and an acquaintance with the Persian language, which was the *lingua franca* of



Part one

Sir william jones (1746-1794)

the Mughal court, was indispensably necessary for its civil and military servants.

Being aware of the importance of the Persian language in Britain's colonial relationship with India Jones published in 1771 "*A Grammar of the Persian Language*" in the hope that the East India Company would use it as a training manual for its officers wanting to learn the language. On the book cover shown in Figure 1 one can see Jones's pen name یونس اوکسفردی. In his introduction Jones stated: “The Persian language is rich, melodious, and elegant; it has been spoken many ages by the greatest Princes in the politest courts of Asia and a number of admirable works have been written in it by historians, philosophers, and poets, who found it capable of expressing with equal advantage the most beautiful and the most elevated sentiments.”⁶

Jones's "*A Grammar of the Persian Language*" proved to be one of the best grammar texts ever published in English about a language the Western world considered “exotic” and went through several editions. As Robert Irwin, a British scholar of Arabic and Middle Eastern History put it, “Jones's Grammar of the Persian language was really of more use to poets than to imperial administrators, as he was more interested in introducing Persian poets to a European audience than he was in producing a crib for merchants and administrators working in exotic parts.”⁷

And the American semantic scholar Kurt A. Johnson commented: “For Jones, the primary reason for Britons to learn Persian was not to make it easier for them to administer the colony, but rather to gain a better appreciation of ‘Eastern’ poetry. Jones sought to foster that appreciation

by demonstrating how European poetry resounded with aesthetic echoes from Persian poetry.”⁸

TRANSLATION OF THE POEMS OF HAFEZ

Jones introduced his “Grammar” with the following remark: “The learner is supposed to be acquainted with the common terms of grammar, and to know that the Persians write their characters from the right hand to the left.”

He then explained – after a detailed discussion of the Persian alphabets – the grammatical rules of the Persian language using Persian poems. To this end he included also a number of Hafez’s poems in Persian together with their English versions and explained them by every trick in the book. His aim was to attract Europeans to the idea that Persian literature might help them to enrich their own.

Jones’s first translation called *A Persian Song of Hafiz* was a paraphrase of one of the most famous *ghazals* of Hafez namely the one with the opening verse *Agar ān Tork-e Shirazi.....*

He noted: “The wildness and the simplicity of this Persian song pleased me so much, that I have attempted to translate it in verse: the reader will excuse the singularity of the measure which I have used, if he considers the difficulty of bringing so many eastern proper names into our stanzas. I have endeavoured, as far as I was able, to give my translation the easy turn of the original; and I have, as nearly as possible, imitated the cadence and accent of the Persian measure; from which every reader, who understands musick, will perceive that as regular a melody as any air in *Metastasio*”⁹

To raise awareness of the difficulties facing anyone who wished to translate Hafez, Jones noted: “I shall transcribe the first ode of Hafiz that offers itself, out of nearly three hundred that I have paraphrased: when the learner is able to understand the images and allusions in the Persian poems, he will see a reason in every line why they cannot be translated literally into any European language.”

اگر آن ترک شیرازی به دست آرد دل ما را
به خال هندویش بخشم سمرقند و بخارا را
بده ساقی می باقی که در جنت نخواهی یافت
کنار آب رکن آباد و گلگشت مصلای را
فغان کاین لولیان شوخ شیرینکار شهر آشوب
چنان بردند صبر از دل که ترکان خوان ریغما را
ز عشق ناتمام ما جمال یار مستغنیست
بآب و رنگ و خال و خط چه حاجت روی زیبا را

حدیث از مطرب و می گو و راز دهر کمتر جو
که کس نگشود و نگشاید بحکمت این معمارا
من از آن حسن روزافزون که یوسف داشت دانستم
که عشق از پرده عصمت برون آرد زلیخا را
نصیحت گوش کن جانا که از جان دوستتر دارند
جوانان سعادتمند بند پیر دانا را
بدم گفתי و خرسندم عفاک الله نکو گفתי
جواب تلخ میزید لب لعل شکر خوارا
غزل گفתי و ذر سفتی بیا و خوش بخوان حافظ
که بر نظم تو افشاند فلک عقد ثریا را

Sweet maid, if thou wouldst charm my sight,

And bid these arms thy neck infold;
That rosy cheek, that lily hand,
Would give thy poet more delight
Than all Bocára’s vaunted gold,
Than all the gems of Samarcand.

Boy, let yon liquid ruby flow,
And bid thy pensive heart be glad,
Whate’er the frowning zealots say:
Tell them, their Eden cannot show
A stream so clear as Rocnabad,
A bow’r so sweet as Moselláy.
O! when these fair perfidious maids,
Whose eyes our secret haunts infest,
Their dear destructive charms display;
Each glance my tender breast invades,
And robs my wounded soul of rest,
As Tartars seize their destin’d prey,
In vain with love our bosoms glow;
Can all our tears, can all our sighs

New lustre to those charms impart?
Can cheeks, where living roses blow,
Where nature spreads her richest dies,
Require the borrow’d gloss of art?
Speak not of fate—ah! change the theme,
And talk of odours, talk of wine,

Talk of the flow’rs that round us bloom:
’Tis all a cloud, ’tis all a dream;
To love and joy thy thoughts confine,
Nor hope to pierce the sacred gloom.
Beauty has such resistless pow’r,
That ev’n the chaste Egyptian dame
Sigh’d for the blooming Hebrew boy:
For her how fatal was the hour,
When to the banks of Nilus came
A youth so lovely and so coy!
But ah! sweet maid, my counsel hear;
(Youth should attend when those advise
Whom long experience renders sage);
While music charms the ravish’d ear,
While sparkling cups delight our eyes,
Be gay; and scorn the frowns of age.
What cruel answer have I heard!
And yet, by heav’n, I love thee still:
Can aught be cruel from thy lip?
Yet say, how fell that bitter word
From lips which streams of sweetness fill,
Which nought but drops of honey sip?
Go boldly forth, my simple lay,
Whose accents flow with artless ease
Like orient pearls at random strung;
Thy notes are sweet, the damsels say,
But oh! far sweeter, if they please
The nymph for whom these notes are sung!

With his *A Persian Song of Hafiz*, which was the first poem of Hafez to appear in English, William Jones set the fashion of finding an ode-like equivalent for the Persian *ghazal*. In this context the following comments seem appropriate:

Firstly: Since Persian pronouns have no gender distinction the Persian pronoun for the third person ‘u’ may be translated as “he”, or “she.” By the same token, the gender of the *Turk from Shiraz* was and still is open to debate. Was the *Turk from Shiraz* male or female, a real person or an imaginary one? There is no clear answer to this question. Jones chose to use the expression *Sweet maid* for the *Turk from Shiraz*.

Secondly: Jones’s verse translation introduced a significant change in the *ghazal* practice. According to an old literary tradition the Persian original contains the poet’s pen name, Hafez, in the last line; Jones’s English version does not.

Thirdly: It should be pointed out that the term *ghazal* occurs 26 times in the *Divan of Hafez*. The first place where it appears is in the final couplet of this very *ghazal* translated by Jones. He obviously preferred to ignore the term in his English version.

By his *A Persian Song of Hafiz* Jones made one of his most important contributions to English poetry. The British scholar

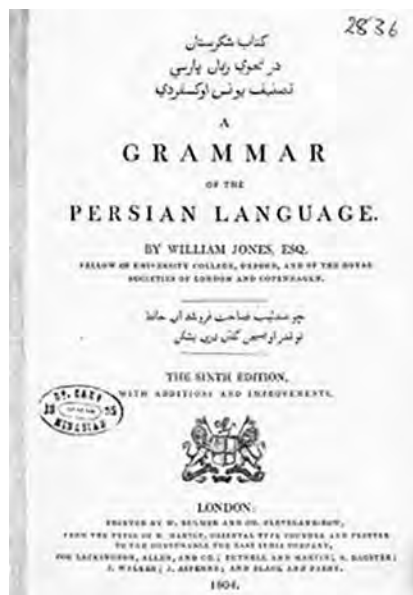


Figure 1: The cover of Jones’s Persian Grammar (1. and 6. Edition)

of Persian and translator Samuel Robinson (1794-1884) was of the opinion that the most beautiful rendering of a Persian ode into English was the exquisite *A Persian Song of Hafiz*. In his book "*Persian poetry for English readers*" he remarked:

"It is impregnated throughout with the Oriental spirit; but when we find that the twenty-one words of the first couplet of the original, literally translated into English prose, are transmuted into thirty-eight in the version, we naturally wish to know how far the beauties we admire, and the thoughts and images which are presented to us, really exist in the original text, or are introduced by the copyist to render his imitation more conformable to the Western style and the taste of the European reader."¹¹

The Anglo-Irish writer Louisa S. Costello (1799-1870) raised the question: "Who is there that is not familiar with those beautiful verses of Sir William Jones, translated from Hafiz?"¹²

Arthur J. Arberry (1905-1969), the British scholar of Persian and Islamic studies, called Jones *the father of Persian studies in the west* and remarked: "*A Persian Song of Hafiz*, celebrated translation, introduced Hāfiz of Shīrāz to the literary world of London and Europe."¹³

Garland H. Cannon (1924-?), one of William Jones's biographers, noted: "Inclusion of 'A Persian Song of Hafiz' helped ensure the book's success. Among Jones's contributions to the development of Persian Studies in Europe, none was more consequential than his paraphrasing of several of Hāfiz's lyrics. None bore sweeter fruits than his version of 'Shirazi Turk.'¹⁴

Referring to Jones's "*Grammar*," the British author and editor, Olive Classe, made the following comment on his *A Persian Song of Hafiz*:

"Hāfiz was introduced to English-speaking readers through Sir William Jones's version of one of his ghazal, titled 'A Persian Song of Hafiz' published in his *Grammar of the Persian's language* (1771). Jones, who admired the poem's "wildness and simplicity" translated it into verse."¹⁵

The British scholar Thomas Wrigh-ton, on his part, made the following remark on Jones's *A Persian Song of Hafiz* and also practiced some criticism as he wrote:

"If the average English man were asked what he knew of Hafiz he would probably recite Sir William Jones's el-

egant lines:

*Sweet maid, if thou wouldst charm my sight,
And bid these arms thy neck infold;
That rosy cheek, that lily hand,
Would give thy poet more delight
Than all Bocara's vaunted gold,
Than all the gems of Samarcand.*

This is all very pretty, but unfortunately it is not Hafiz. The slim, seductive beauty whom Hafiz sings had neither a rosy cheek nor a white hand. What she really could boast was a black mole, which in the East is regarded as one of the most coveted accompaniments—an enhancer, indeed—of female beauty; hence it was the lady's mole, and not for her rosy cheek, which, by the by, was really green, that Hafiz in his ecstasy would have thrown away two whole cities. As for the concluding stanza of Jones's poem there is not in it a single word or thought that corresponds with the actual utterance of Hafiz."¹⁶

LORD BYRON'S PARODY

To illustrate William Jones's literary impact suffice it to say that the famous English poet Lord Byron (1788-1824), who admired Jones's skill in poetic technique, particularly his translation of *A Persian Song of Hafiz* and even planned a visit to Persia to see everything for himself, wrote a lengthy parody of *A Persian Song of Hafiz* in 1811, called *Bar Maid*. In this parody, which was not published during his lifetime¹⁷, Byron skillfully retained the exact form of versification of Jones's translation:

Hafez/Jones

*Sweet maid, if thou wouldst charm my sight,
And bid these arms thy neck infold;
That rosy cheek, that lily hand,
Would give thy poet more delight
Than all Bocara's vaunted gold,
Than all the gems of Samarcand.
Boy, let yon liquid ruby flow,
And bid thy pensive heart be glad,
Whate'er the frowning zealots say:
Tell them, their Eden cannot show
A stream so clear as Rocnabad,
A bow'r so sweet as Mosellay
O! when these fair perfidious maids,
Whose eyes our secret haunts infest,
Their dear destructive charms display;
Each glance my tender breast invades,
And robs my wounded soul of rest,
As Tartars seize their destin'd prey.*

Byron's parody

Bar Maid, if for this shilling white,
Thoud'st let me love, nor scratch or scold,
That ruddy cheek and ruddier hand

*Would give my Bardship more delight
Than all the ale that e'er was sold,
Than even a pot of "Cyder-And"
Girl, let your stupid boobey go
And bid him bring a pint of Beer –
Whate'er the droning Vicar swear
Tell him, his Living cannot show
A tap at once so strong and clear,
A sofa like this Elbow chair.
Oh! when these ogling Chambermaids
Whose fingers fumble beds of down,
Their dear expensive charms display,
Each glance my dwindling cash invades
And robs my purse of half a crown,
As footpads on the Turnpike way.*

to be continued

1. گنجینه زبان های شرقی" (چهار جلد، سال انتشار: ۱۶۸۰در شهر وین).

2. The British academic Michael Axworthy (1962-2019) nicknamed Nader Shah *Napoleon of Persia*. See: "*The Sword of Persia: Nader Shah, from Tribal Warrior to Conquering Tyrant*". I. B. Tauris, London and New York, 2006, pp. 17-19.

3. One has to remember that Christian VII, King of Denmark from 1766 to 1808, was mentally ill and for most of his reign only nominally king. Therefore, there is a good case to believe that it was not the king, but his progressive-minded German doctor and "de facto regent" of Denmark, Count Friedrich Struensee (1737-1772), who requested Jones to translate the biography of Nader Shah.

4. Cannon Garland (Editor): "*The Letters of Sir William Jones*," two Volumes, Oxford, 1970, Vol. 1, p. 5.

5. Lord Teignmouth: "*The Works of Sir William Jones with the Life of the Author in Thirteen Volumes*," Vol. II, London, 1807, p. 146.

6. "*A Grammar of the Persian Language*," p. i

7. Robert Irwin: "*For Lust of Knowing: The Orientalists and their Enemies*," Penguin Books, London, 2006, p. 122.

8. Kurt Andrew Johnson: "*Sir William Jones and Representations of Hinduism in British Poetry, 1784-1812*," PhD University of York, Department of English and Related Literature 2010, p. 45.

9. Pietro Metastasio (1698-1782) was an Italian poet and dramatist.

10. "*A Grammar of the Persian language*," p. 137.

11. Samuel Robinson: "*Persian poetry for English readers*," MDCCCLXXXIII (1883), p. 393.

12. Louisa Stuart Costello: "*The Rose Garden of Persia*," London, MDCCCLXXXVII (1887), p. ix.

13. Arthur John Arberry: "*Persian Jones*," *Asiatic Review* 40, London, 1944, pp. 186-189.

14. Garland Hampton Cannon: "*The Life and Mind of Oriental Jones. Sir William Jones, the father of modern linguistics*," Cambridge University Press, Cambridge, New York, 1990, p. 39.

15. Olive Classe: "*Encyclopaedia of Literary Translation into English: A-L*," Taylor & Francis, 2000, p. 600.

16. Thomas Wright: "*The life of John Payne*," T. F. Unwin, London, 1919, p. 115.

17. *Bar Maid* appeared for the first time in 1980 in the Oxford edition of "*Byron's Complete Poetical Works*," edited by Jerome McGann (Vol. I, p. 342.)

What is Cucumber?

The cucumber (*Cucumis sativus*) is a part of the Cucurbitaceae family. It is a creeping vine that bears cucumiform fruits that are used as vegetables.

Cucumber plants naturally thrive in both temperate and tropical environments and that's the reason cucumbers are the fourth most cultivated "vegetable" in the world.

Mostly used and looked at as a vegetable, cucumber is technically a fruit that contains 90% water. Cucumbers belong to the same botanical family as melons (including watermelon and cantaloupe) and squashes (including summer squash, winter squash, zucchini and pumpkin).

They are generally divided up into categories according to their most dominant attributes. There are three main varieties of cucumber: slicing, pickling, and seedless. The cucumber is thought to have originated in India and has been cultivated for more than 3,000 years. Even though they're available year-round, cucumbers taste the best in the summer. Cucumbers are high in water and low in calories, fat, cholesterol, and sodium.

There are different types of cucumber such as Persian, Lemon, Kirby, Japanese, English and Armenian.

Persian Cucumbers: What are they? And why you should choose them?

As its name implies, this type of cucumber originated in Persia (Iran). Nowadays Persian cucumbers are being cultivated all over the world. Persian cucumbers' shape is cylindrical and squat and its skin is thin and easy to chew. They're denser than other varieties, with almost no watery seeds.

The average length of *Persian cucumbers* is around 4 to 6 inches. Persian cucumbers have a smooth outer skin which is dark green and the cucumbers themselves are crunchy and sweet.

Because of their smooth skin, **Persian cucumbers** can be eaten with or without the skin and the flavor remains the same. Persian cucumbers are part of the "burpless" category.

Because cucumber seeds occasionally cause people to burp but Persian cucumbers are seedless so they are called "burpless" cucumber. Burpless cucumbers are usually sweeter and have a thinner

*"Persian Cucumber"
& (Why) they are Popular?*

Sources:

<https://www.persiansarenotarabs.com/persian-cucumber/>



There are different types of cucumber such as Persian, Lemon, Kirby, Japanese, English and Armenian. Nowadays Persian cucumbers are being cultivated all over the world. Persian cucumbers' shape is cylindrical and squat and its skin is thin and easy to chew. Because of their smooth skin, Persian cucumbers can be eaten with or without the skin and the flavor remains the same.

skin than other types of cucumber. They are considered to be easy to digest and to have a pleasant taste. Persian cucumbers are also considered less bitter than other types. There are several different cultivars of Persian cucumbers, both heirloom and hybrid, including Figaro and Cordito.

How Persian Cucumbers are grown?

Cucumbers are extremely susceptible to frost damage; the soil must be at least 70 degrees Fahrenheit for germination. The ideal time to pick a Persian cucumber is when the fruit reaches 4 to 6-inches in length.

If it's allowed to grow bigger, bitter seeds may develop that will compromise the flavor. Any cucumbers left on the vine too long will also get tough skins and lower plant productivity. Cucumbers are picked by using a knife or clippers. The stem above the fruit is cut. Pulling the fruit may damage the vine.

What are the health benefits of Persian cucumbers?

Persian Cucumbers are known to cool the body and are considered to be packed with health benefits. Below some of these benefits are explained:

Hydration:

The body can't function properly without water. Water is involved in processes like temperature regulation and the transportation of waste products and nutrients so it's important to keep yourself hydrated. Persian Cucumbers are about 95 percent water. A study showed that reaching for a cucumber after finishing an intense workout may hydrate your body twice as effectively as a glass of water.

Better skin and Hair:

Persian Cucumbers are great source of different nutrients like water, potassium, sulfate and vitamins A and C and natural anti-inflammatories that soothe and calm skin conditions like sunburns. If you put cucumbers on the eyes, they can help decrease morning puffiness. The high water content helps to hydrate tender skin in the eye region. Their cold minimizes the swelling by constricting the blood and lymph vessels that bring fluid to the eye area. Cucumbers are packed with silica. The silicon

and sulfur in cucumbers help to stimulate hair growth.

Weight Loss:

Cucumber is a low-calorie and fat-free fruit. This means you can eat plenty of cucumbers without fear of weight gain. Persian Cucumbers have negligible amount of sugar that will help you lose weight effectively. The soluble fiber in cucumbers dissolves into a gel-like texture in your gut and helps your digestion to slow down which also helps you to feel full longer.

Cancer Prevention:

Recent studies concluded that cucumbers contain powerful lignans (pinocresinol, lariciresinol, and secoisolariciresinol), that contribute to reducing risk of several cancers, including breast, uterus, ovarian, and prostate cancers. The decreased risk of estrogen-related cancers such as cancers of the breast, ovary, uterus, and prostate, has been associated with intake of dietary lignans from a variety of different plant foods, including cucumber.

A Greek study also found that women with breast cancer consumed significantly

fewer cucumbers than those without breast cancer. A Swiss study found that consumption of Persian cucumbers, among other fruits and vegetables, was associated with significant protection against breast cancer.

Heart Health:

Cucumbers contain dozens of antioxidants, including flavonoids, which are known to protect against heart disease. Cucumbers also contain lignin, which is referred to as an anti-inflammatory element that helps boost your immunity and reduces the occurrence of all the risks associated with cardiovascular disease. The most amount of damage that is caused by a heart attack is a result of the free radicals that are created and the caffeic acid in Persian cucumbers helps removing them.

Reduce Blood Sugar:

Cucumbers consist of certain substances that help the pancreas to produce more insulin in the body. This stimulation decreases the diabetic's sugar production.

Healthy Kidney:

Cucumbers are famous as the best kidney cleanser known to date. This is because they help to wash the kidneys and bladder of debris and stones. Studies have shown that eating Persian cucumbers regularly helps to regulate uric acid in the body, thereby preventing certain kidney and bladder stones.

Bone and Joint Health:

Persian Cucumber is a good source of vitamin K which is essential for bone health, as low vitamin K intakes have been associated with a higher risk for bone fracture.

Vitamin K is also important for improving calcium absorption in the bones. Cucumber is an excellent source of silica, which is known to help promoting joint health by strengthening the connective tissues. They are also rich in vitamin A, B1, B6, C & D, Folate, Calcium, Magnesium, and Potassium.

Blood Clotting:

Cucumber is also good for blood clotting. Cucumber contains a lot of vitamin K, which helps blood to clot quickly.

Digestion and Constipation:

Persian Cucumbers help relieve constipation because they provide both fiber and water. Cucumbers contain fiber, which helps regulate bowel movements. In particular, pectin, the type of soluble fiber found in cucumbers, can help increase bowel movement frequency.

The high water content and dietary fiber in cucumbers are very effective in ridding the body of toxins from the digestive

**Iranian Great Poet
HOUSHANG EBTEHAJ Passes Away at 94**

TEHRAN, Aug. 10 (MNA) – Iranian great poet Amir Houshang Ebtehaj, known as Sayeh, died at 94 in Germany's Cologne on Wednesday.

Ebtehaj was born on February 25, 1928, in Rasht, Iran. His first book of poetry, with an introduction by eminent poet Mehdi Hamidi Shirazi, was published when he was 19. 'Sayeh' was an ardent advocate of the poetry of social commitment. His early poetry reveals his concern with purposive literature.

Ebtehaj has also written a collection of lyrical poems (ghazal) in the classical style. Here, he reveals an easy mastery of traditional forms - the lyrical ode, in particular - which he uses to celebrate both the sacred and the secular moments of life. Sayeh's poetry, at times highly emotional, is always remarkable for its convincing directness and unconcealed sentiment.

A number of his lyric poems, ballads and poems have been performed by famous Iranian vocalists and singers.



system, aiding digestion. Cucumbers are rich in fiber besides nutrients and minerals like calcium, folate, fat, C vitamins and erepsin, a protein which is very effective in ensuring proper digestion.

Brain Health:

Persian Cucumbers contain an anti-inflammatory flavonol called fisetin. Fisetin improves your memory and protects your nerve cells from age-related decline. Cucumber contains trace mineral called molybdenum. Molybdenum is especially important in the enzyme functions of the brain and even the prevention of Alzheimer's disease.

Bad Breath:

Bad breath is usually caused by bacteria in the mouth. The fluid in cucumbers, as well as the saliva production triggered by chewing, helps to cleanse the mouth and wash away these smelly culprits.

Reduce Stress:

Cucumbers contain multiple B vitamins, including vitamin B1, vitamin B5, and vitamin B7 (biotin). B vitamins are known to help ease feelings of anxiety and buffer some of the damaging effects of stress.

Pain Relief:

Persian Cucumbers are rich with anti-

inflammatory compounds, such as flavonoids which are powerful pain-reducing substances. These compounds restrict the proliferation of free radicals in the body and that leads to less pain. Persian Cucumbers are specifically known for reducing toothache; a chilled cucumber or slice of fresh cucumber can be held against the tooth that hurts which would relieve the pain. Put it in your mouth directly on the infected tooth. The coolness from the cucumber will soothe the ache and take away the pain.

Liver Health:

Cucumbers are rich in B vitamins, vitamin C and trace minerals so they are the best liver benefiting foods. When eaten on a daily basis, Persian cucumbers can reverse liver damage, dialing back 10 to 15 years of toxin exposure.

Persian Cucumber, American Cucumber & English Cucumber

Persian and English cucumbers are both thin-skinned so they can be served unpeeled, and both are nearly seedless. English cucumbers tend to be about a foot long, while Persian cucumbers are only about 4 to 6 inches. American cucumbers tend to have tough seeds, thick bumpy skins and a bit of bitter taste.

THE PERSIAN DOGS

Under a bill in Iran certain animals will be forbidden for the reason of protection: “Protection of public rights against dangerous and harmful animals,” prepared by hard-line conservative lawmakers on November 17, Iranians would be barred from owning, breeding, and transporting dogs, cats, rabbits, and other common pets.

The keeping of “wild animals” such as snakes, lizards, crocodiles, mice, monkeys, donkeys, and turtles would also be barred if the legislation is approved, and violators would be subject to heavy penalties.

Dogs however will take the brunt of this new legislation as they are allegedly feared and hated by devout Muslims, and have been for 1400 years, since the beginning of Islam. “The Prophet said, ‘Angels do not enter a house in which there are dogs or pictures.’” (Sahih-Al-Bukhari, 7.833, Narrated by Abu Talha)

Recently, Tehran banned its citizens from walking their dogs in public spaces. Those in defiance can receive a fine and confiscation of the animal. Even with these laws many Iranians continue to make dogs an additional part of their family, not any different from the remainder of the world who love their pets.

Did you know that there are five oppressed Iranian dog breeds from Iran (Persia) according to an article Five Oppressed Iranian Dog Breeds, by Pablo Pascua who created dogbreedsfaq.com because of his interest in all the different breeds, and his desire to learn more. His inspiration comes from the many dogs he has owned throughout his life. Below is a brief description of his findings.

THE PERSIAN SALUKI

The Saluki also known as the Persian Greyhound, Arabic hound, Arabian dog, and Gazelle hound is very tall with long slender legs. Their ears are long and floppy with long silky fur and the remainder of their body has short fur. It is considered a clean breed that doesn’t give off body odors. It is a breed that is devoted to its family but usually has a close bond to one particular member. The Saluki needs daily exercise, yet they love to lounge.

The exact origin of this breed is not known. It is considered to be an ancient hunting dog of Persia with images that date back to the Egyptian tombs.

THE PERSIAN SARABI DOG (PERSIAN MASTIFF),



Dogs In Iran



IRANIAN SHEPARD DOG

The Sarabi is a large breed of dog with a large head and stands between 28 and 35 inches in height. They weigh between 110 and 220 pounds and are considered to be one of the most powerful breeds. The Sarabi Dog has been used as a guardian of livestock and property, and their size makes them excellent guard dogs, though they are not ones to partake in confrontation.

There is not much historical documentation for the Sarabi other than being indigenous to the city of Sarab in the North-Western area of Iran and is thought to have evolved from Assyrian dogs and war dogs of Ancient Persia. It is the national dog of Iran.

ALABAI (SAGE MAZANDARANI)

The Sage Mazandarani dog is sepa-

rated into two different size categories. Those that are traditionally used for hunting bears are the larger of the two. The average height for this breed is 28 inches.

Both types of Alabai are strong and have powerful bodies, muzzles, and jaws, with strong and sturdy legs. The Sage Mazandarani is considered to be a very aggressive breed of dog and is still used today to hunt large prey like bears and leopards. They are both courageous and fearless, but also highly territorial and protective.

Though the Sage Mazandarani is friendly, affectionate, and loving with its owners, it doesn’t do well with strangers or other dogs/animals. It is usually found throughout Northern Iran and are believed descendants of old Hyrcanian Mastiffs. It is primarily seen as a working dog and was originally imported to Russia as a bear hunter.

PSHDAR DOG (KURDISH MASTIFF)

The Pshdar dog, is now referred to as the Assyrian Shepherd dog. It is large breed in body and stands between 75-90 tall, and very heavy. It is well known for the fold of loose skin that hangs from their neck, more commonly referred to as a dewlap.

It is an intelligent breed of dog and is extremely devoted to its family. The breed has long been used as a livestock guardian and takes its job of guarding very seriously. While protective they are not aggressive.

The Pshdar does well with children but is not the “playful” type, yet are easily trained. The Pshdar dog has been recorded in history for over 6000 years. They were originally bred by the Assyrians and Babylonians for protection against wild animals like lions and tigers but went on to become common cattle guardians.

THE ALAUNT

The Alaunt dog breed is an extinct breed of molosser dogs with its original breed said to have existed in Central Asia, the region of North Caucasus and Europe around the 17th century. It is above average in intelligence. The original breed of this dog is said to resemble the Ovcharka, from Central Asia. These breeds have above average intelligence. Historically the Alaunt breed is said to have been bred by the Alani tribe, the Sarmatian Kavkaz nomads of Indian and Iranian ancestry.

The first ancestors of the Alaunt were

native breeds like the Alabai and Gampr of Central Asia and the Caucasus region and the hounds of Persia and India. Some think that the Albanian and Greek breeds were a direct descendant of the white-colored Alaunt breed. They had really fierce dogs which influenced so many other breeds in Spain, England, Portugal, France, and some other countries, where the use of the name “Alaunt” was spread, making the breed synonymous with the title of a working dog rather than just a specific breed.

Eventually, through breeding they became hunting dogs. The breed was

separated in France according to their appearance and duties performed by them.

Other countries like Spain and England, repeated the same process, with bulldogs and mastiffs produced as the Alaunts were cross bred, which influenced almost all European baiting, fighting and guarding dog breeds.

Fanatics of the Alaunt breed are still developing new breeds based on the Alaunt bloodline. They include the new Alaunt, the Abraxas bulldog, the American Alaunt, and the Dogo Belgrado. Although its origin is still rooted in the ancient dog

breeds of the east, the Alaunt breed is regarded as an original breed of the bulldog species.

There are European dogs bred from the Alaunts species such as the Spanish Bulldog also known as the Alano Español. Its name is derived from the nomadic pastoralists of the Alani tribe of Iran who arrived in Spain during the migration period of the 5th Century. The Bullen Beisser, has its development from Germany. They were believed to have developed as a result of crossbreeding with the Canis Alani species after Rome had fallen.



COURTESY OF SURFIRAN (TOURS)

Source: <https://surfiran.com/10-most-beautiful-waterfalls-in-iran/#ixzz7a5eBybaT>

Visiting some of the most amazing waterfalls and the tremendous view of the thundering water can be a great holiday option for a hot summer day in Iran. Waterfalls are one of the most magical creations of the nature and watching their mesmerizing views and listening to their striking sounds can be a perfect escape from stress and, the heat of course! There are numerous waterfalls in Iran in different climates and zones, which are all amazing in their own unique way. There is something truly refreshing about visiting a waterfall and thus, in this article, we will explore some of the most beautiful ones to encourage you to consider them as your next destination on your trip to Iran during the hottest days of the summer!

MARGOON WATERFALL

This amazing waterfall is located in Fars province in Sepidan county and can be included on your itinerary while visiting Shiraz. Margoon waterfall is more than 70 meters high and when you arrive there, you will find yourself in a paradise in the middle of a rugged mountainous, hot area! The name of the waterfall literally means snake-like. This beautiful waterfall is also included on the National Geographic’s list of Iran’s Most Wild and Beautiful Places.

LATON WATERFALL

Located in Lavandavil, Astara County, in Gilan Province in the northwestern part of Iran, Laton waterfall is considered to be the highest waterfall of the country. This waterfall is 105 meters high and you can reach it after a long walk in a very beautiful forest. It is also a popular place for camping among nature lovers and hikers.

BISHEH WATERFALL

Bisheh is one of the most famous waterfalls of Iran. Located in the land of waterfalls, Lorestan province, this astonishing natural attraction flows from the beautiful mountains of Zagros. This waterfall, which is 48 meters high and about 10 meters wide, is also one of the largest waterfalls of this region. As it is located near Bisheh railway station, the waterfall is easily accessible and is a very popular destination among the travelers.

YAKHI WATERFALL

This waterfall is quite different from the other waterfalls, as it is completely frozen! This spectacular attraction is located at an elevation of 5100 m and is situated in the southern part of Mount Damavand. Its name literally means icy, as it melts only for a few hours during the months of July and August and then,

Bisheh Waterfall



station. Shevy waterfall streams from a cave and then pours down, creating a wonderful landscape. Some people consider it as the most beautiful waterfall of Iran.

NOZHIAN WATERFALL

Nozhian is another famous waterfall in Lorestan province with a height of 95 meters, which turns it to one of the tallest waterfalls of Iran. It emanates from the forest resort of Nojian at the top of Taff mountains, where many medicinal herbs grow. To reach the waterfall, a 2-hour hike is required

KABOUD-VAL WATERFALL

Located in Aliabad Katoul region in Golestan province, Kaboud-val is the largest full-moss waterfall in Iran and one of the most beautiful natural attractions of Golestan. The waterfall is about 6 meters high and you need to walk about 2 kilometers in the forest to reach it.

GANJNAMEH WATERFALL

Ganjnameh is located in Hamedan province and is home to two trilingual Achaemenid cuneiform inscriptions, which turns this site to one of the most important tourist spots of the province. Ganjnameh waterfall is in the end of the recreational area of Abbas Abad Valley in Mount Alvand and can be visited along with the inscriptions. The waterfall is 12 meters high and has created a very impressive landscape in this touristic complex.



Ganjnameh Waterfall

freezes again.

SHIRABAD WATERFALL

Shirabad waterfalls are one of the main natural attractions of Golestan province, located in the middle of a beautiful forest. There are 7 waterfalls in this area and you'll reach the first one by walking for around 20 minutes in the woods. It is 25 meters high and pours into an amazing lake with a greenish-blue color. In some spots, the depth of the lake reaches more than 80 meters. If you continue your way, you'll have the chance to visit other waterfalls located in a step like structure as well, the last of which is 30 meters high.

ASIAB KHARABEH WATERFALL

Asiab kharabeh, which literally means broken water mill, is in East Azerbaijan province near Jolfa city. If you visit the waterfall, you will immediately understand why they call it Asiab Kharabeh. The millstream falls into a canyon and creates an extended waterfall. Because of its unique characteristics, this waterfall is a very popular destination for nature explorers.

SHEVY WATERFALL

Also known as Tale Zang, this waterfall is one of the most beautiful waterfalls of Zagros mountain. It is located in Dezful city in Khuzestan province and is accessible via Lorestan railway

BEAUTY SECRET OF AUDREY HEPBURN

When actress Audrey Hepburn was asked to reveal her beauty secret she wrote this beautiful prose which was read at her funeral: To get attractive lips, you have to speak good words that smell good. To have the most beautiful eyes, always look at the beauty in human souls.

To keep your bodies fit, share your meals with the hungry.

To look beautiful your hair, let the hand of a child touch it every day.

In order to protect and take care of yourselves, walk confident that you are not alone, because those you loved and love you will always accompany you.

I know that living beings - more than anything - need restoration, care, renewal, communication and help, let's not abandon any human being. Think hard about the following:

If you need a helping hand, you will always find one at the end of every arm.

As you get older, you realize that you have two hands, one to help yourselves and the other to help others.

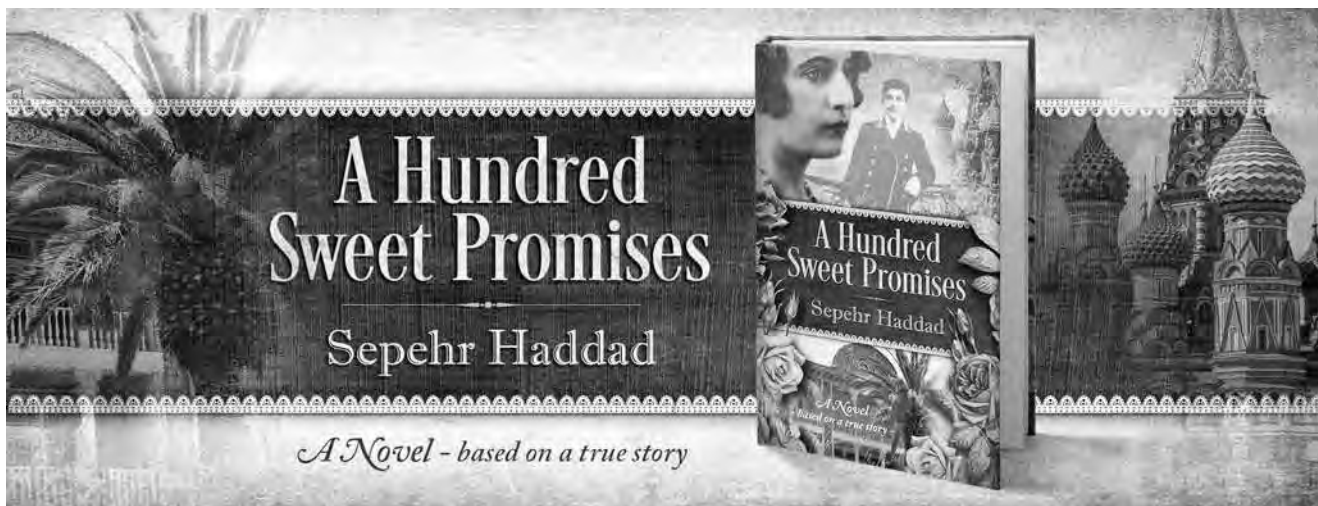
The beauty of a woman lies not in what she wears, or in her face or in the way she hairstyles.

The beauty of a woman is read in her eyes because they are the open door to her heart where the source of her love and tenderness lies.

The beauty of a woman is not in the way she perfects her adornment, but the true beauty lies in her soul, the tenderness she gives, which is the love and the desire she expresses.

The beauty of a woman grows with the passage of time..!!





An Interview with Sepehr Haddad, Co-founder of Chart-Topping Band “Shahin & Sepehr,” Has Turned Novelist

BRIAN APPLETON

Sepehr Haddad was born in Washington DC in 1957. His family returned to Iran, where he completed his schooling in Bahar-e-No (Miss Mary) Elementary school, then to Iranzamin (Tehran International School). Upon graduation in 1975, he returned to the United States for college. He ended up at the University of California at Davis and graduated with a master's degree in International Agricultural Development. He and his old school friend Shahin Shahida met up and formed their band, “Shahin & Sepehr,” in 1994. All six of the band's albums with Universal Music Group (UMG), formerly Virgin/EMI, have been on the Top 20 Billboard charts. Their debut album “One Thousand and One Nights” made it to the # 6 spot on Billboard, and their sophomore album “e” was nominated for the “Best New Age” album in 1995.

Coincidentally with his success as a musician, Sepehr also had a 27-year-long career with the Environmental Protection Agency in Washington D.C., helping to protect the U.S. food supply from harmful pesticides. In 2015, he took early retirement and spent the next six years researching and writing his first novel, “A Hundred Sweet Promises” (Appleyard & Sons Publishing), released in March 2021. The book has recently become the #1 Best Seller on the Amazon charts in the Russian Historical Fiction and Middle Eastern Historical Fiction categories. Additionally the novel has also received the following literary awards thus far: 1) 1st Place Winner of the 2022 Bookfest Awards for Historical Fiction. 2) Shortlisted for the 2022 Hawthorne Awards for Historical Fiction. 3) 2021 Winner American Writing Awards for Historical Fiction. 4) 2021 Gold Medal Historical Fiction/ Historical Fiction Press Awards

Thank you, Mr. Haddad, for agreeing to this interview. You were interviewed as a musician for this same publication 26 years ago and now as a novelist. Your beautiful book deeply moved me. I respect the amount of historical accuracy and the six years of research you put into writing it. How come it took six years?

Thank you to Persian Heritage for the opportunity to speak with you. Yes, it was an honor to be interviewed as part of the musical duo of “Shahin & Sepehr” and to be featured on the cover of Persian Heritage Magazine in the late 1990s. Regarding writing, I think the six years it took to finish the novel was due to my being a first-time novelist. I wasn't familiar with how to author a book, so I took my time, especially with the most challenging parts, creating the fictional dialogue between the characters in the novel. The actual sitting down and writing took about a year. The bulk of the time, which was also the most fun, was spent conducting the research. The research was the most challenging part of the writing process because I wanted to be historically accurate, considering the periods I wrote about in

Persia (Iran) and Russia in the early 20th century. I had to learn to write the way people spoke back then with a certain level of formality. However, as my writing progressed, I became more comfortable with that aspect of writing. The most enjoyable part was writing about the budding romance between my grandfather and the Romanov princess, always keeping in mind how my grandmother had told me the story.

I believe your wife Moana deserves a medal for allowing you to retire to write this book while she has continued working. You are a lucky man!

Yes, I truly feel blessed. Moana also edited the novel and deserves a lot of credit for helping me write it.

Before we talk specifically about the book, I would like to mention that we have several things in common besides writing. I arrived in Iran in 1975, where I worked for four years just as you were leaving. I witnessed the revolution and stayed five months after the revolution, so the opening chap-

ter of your book struck home. I spent seven years in Washington DC and now live in Northern California, not far from your mother. I only mention this because of your grandfather and great grandfather spending time in St Petersburg and their involvement with the Tzar Nicholas and his relatives. My ancestors left Russia to escape the Tzar's draft. Ironically, I was knighted into the Sovereign Orthodox Order of the Knights of Saint John Hospitaller of Jerusalem by the Romanov Prince Obolensky in NYC in 2008. With your background, I would characterize you as a renaissance man. You have such a wide and varied range of interests and abilities. How did you develop an interest in international agricultural development when you come from a family of musicians, military men, and bankers?

Thank you. Upon graduation from Tehran International School in 1975, I came to the United States for college. All of my friends were studying to become engineers. I decided to go a different route and study agriculture, especially with plans to go back to Iran, where my family was. So, upon the advice of a good family friend and then Minister of Agriculture, Dr. Ahmadi, I ended up at the University of California at Davis and graduated with a master's degree in International Agricultural Development. The 1979 Islamic Revolution in Iran derailed my plans to return, and in 1988 I moved from California to Washington DC and began working for the United States Environmental Protection Agency (USEPA). During that time, I was fortunate enough to reconnect with my talented guitarist schoolmate from Iran, Shahin Shahida, and we formed the band "Shahin & Sepehr."

It seems that music is in the DNA of your family. Your great grandfather studied under Nikolai Rimsky-Korsakov and your grandfather was a fellow student at the conservatory of music in St. Petersburg with Igor Stravinsky. Your great grandfather's passion was for military marches, while your grandfather preferred classical symphonies, and his instrument of choice was the piano. How is it that you were attracted to Cat Steven and jazz guitar?

When I was in the 10th grade, I visited my cousin in Geneva, and she gifted me a guitar on which I learned how to play. My favorite artist at the time was Cat Stevens. I liked his music so much that when Shahin & I formed our band, I even insisted we rearrange the hit "Wild World" for instrumental guitar, and Shahin did a masterful job of playing the lead guitar. The S&S version turned out to be one of our most popular productions. I never studied music, so classical music was never in the cards for me, especially as a teenager in high school – playing guitar and singing pop tunes were more interesting to me.

Tell our readers about the positions that your great grandfather and grandfather attained in Iran and their most significant musical accomplishments.

The Minbashians (my mother's side of the family) were undoubtedly an influential family in music history, especially music education in Iran. In 1898, when Nasrollah, my grandfather was just thirteen, his father, Gholam-Reza Minbashian, known as Salar Moazaz, had brought him along to Russia to study music at the famed St. Petersburg Conservatory. (The honorary title of *Salar Moazaz* was given to Gholam-Reza Minbashian by royal



decree for his contributions in the field of music.)

Salar Moazaz himself was a pupil of the Russian composer Nikolai Andreyevich Rimsky-Korsakov, studying composition and orchestration under his tutelage. Father and son were together for five years studying music in St. Petersburg until, in 1903, Salar Moazaz left Russia and traveled back to Persia. His return was to answer the king's call to create the new music department at the Dar al-Funun (the Tehran Polytechnic), Persia's first modern school. Nasser Al-Din Shah, a great patron of music, founded the Cossack Brigade Military Band, several years before his assassination. This orchestra was conducted by Nasrollah's own father, Salar Moazaz.

Salar Moazaz was an extraordinarily talented and creative man. He played and taught the piano and various wind and brass instruments and was considered an expert at playing the Persian *tar*. In 1898, he had the foresight to leave Persia and take his young son to study music at one of the most prestigious schools in the world. This move was quite unique since Persian attitudes toward music were ambivalent, with many disapproving of music as a career choice. In Persia, music-making, including teaching, was mostly a private affair, with individual classes held at a master's house. Therefore, the concept of general music education was a totally foreign idea.

Salar Moazaz was eager to set up a similar system of music education as in Russia in his own country, Persia. He was a pioneer who intended to transform the Persian music scene from traditional instruments and religious hymns to what he considered "new music." Salar Moazaz was also the first person to introduce the Western notation system to his country.

The new music Salar Moazaz envisioned would be based on Western-oriented symphonies and orchestras, with complementing instruments such as pianos, clarinets, violins, and woodwinds. In this quest, he needed the assistance of other classically trained musicians, of which there were only a few in Persia.

In 1909, upon the liberation of Tehran from the hands of the Russian Colonel Liakhov, Salar Moazaz was inspired and wrote the first-ever Persian National Anthem. This is also the first time the Persian/Iranian national anthem was performed outside of Iran

when Ahmad Shah Qajar went on a state visit to England in 1919.

After Salar Moazaz's passing, his son (my grandfather) Nasrollah, who was later given the title of "Nasrosoltan" became the director of the Iranian Conservatory. After Nasrosoltan left that position, his younger brother Gholam-Hossein Minbashian took over the directorship of the conservatory and also instituted the Tehran Symphony Orchestra in 1933, which today still plays works of Iranian and western composers.

OK, now on to the book. I could feel the influence of music composition in the book's structure, like the four movements of a symphony. I love the recurring themes that appear early on and find closure later, including the very end, such as the story of Schubert and its parallel to the story of the two main protagonists, the insertions of Hafez and Rumi, the mute fortune teller. There was a resolution, and some things left unresolved, which tantalized if not tortured the poor reader. You made me cry twice. I do not intend to give any spoilers. You were remarkably effective in capturing the nuances of Iranian traditional family relations, the subtle talent certain Persian women of the upper class have for flirtation and manipulation, the vulnerability of youth towards romantic love, and the jadedness of the elders.

You also totally captured the elitist Camelot atmosphere of pre-revolutionary royalty and aristocracy right on the eve of their downfall to a populist rebellion. The ponderous formalities and honorifics of the royal protocol are so out of touch with the peasants and workers and their struggles, and you do all this without directly mentioning it in subtle non-didactic ways without diatribe or politics.

Your novel is a love story between your grandfather and the Tzar's niece. Still, it is also packed with historical information from an exciting era in Russo-Iranian history, including the Constitutional Revolution of 1906, the details of which every Iranian should know.

Regarding romantic love in your story, the struggle of the two young lovers, their fear of their feelings, and their first-time sensations of attachment. To discover, find, and confirm their love for one another, the periods of doubt, self-deprecation, confidence, and overconfidence. I believe that your being a musician gave you the sensitivity to portray falling in love with all its nuances accurately. It's right on, and something almost every young person has experienced.

What inspired you to author this novel? I understand entirely the greater appeal of making it fiction based upon a true story rather than writing a dry documentary. But I know I was left wondering which parts were authentic and which parts were fiction which made it even more intriguing. So many of your characters, like Rustam, reminded me of people I know and knew in Iran. You nailed it.

My grandmother revealed this secret about my grandfather's life to me in 1978, right before the revolution in Iran. Soon after that, I left to go to college in California and forgot what my grandmother had told me. Thirty-five years later, in 2010, I decided to take my American wife and American-born sons to Iran on a visit. We passed by my grandmother's apartment building in Ferdowsi Square, and I suddenly remembered what she had told me. When I told my wife the story, she suggested that I write a book about it. I wrote the book because I wanted to leave behind a document for my children and their children

about their Persian side of the family's achievements in music education in Persia/Iran. But I did not want to write a biography that they might have found dry, or like college classwork. So, to tell the story but make it more palatable to them, and with the general interested public, I decided to write it in novel form. I also tried to intertwine Persian history, poetry, and fables with a historically accurate portrayal of their ancestors' lives.

Both my sons Kian and Riyan are extremely interested in music and are writing songs together. I wanted them to know about their great-great-grandfather, Salar Moazaz Minbashian, who wrote Iran's first national anthem in 1909. And, how their great grandfather Nasrosoltan Minbashian studied with the masters of classical music in Russia and later went on to become the Director of the Iranian Conservatory (Tehran Conservatory of Music).

When I took them to Iran in 2010 to see the country's beauty, culture, historical sites, food, people, they loved it as I knew they would. I wanted their understanding of this great culture to be first-hand rather than from the media, which often does not portray Iran's true beauty and glory.

This is not an original question about art and love but worth re-asking: do you think that great works of art and music always require great suffering? Even George Sand (Aurora Dudevant) and Chopin's famous love ended badly and his broken heart led to his demise. Is great love always unrequited?

Sepehr Haddad: That is an interesting question. I do not believe that love and suffering are intertwined so that you must have one to have the other. However, love can lead to suffering as it did in my novel in Schubert's and my grandfather's case. I think the only antidote to broken promises, betrayals, and brokenness is to surrender to love as opposed to escaping it. But we must risk to love, because we must. We must keep taking chances on love.

I am confident that your book will continue to receive awards and become a New York Times Best Seller, and you should submit it to the Pulitzer Prize annual contest in the literary category. Taroff nemikonam. Is there anything else you would like to tell our readers before closing this interview?

Thank you for your kind words. I appreciate the response the novel has received from the public and the literary community. I have heard it is being translated into Persian so hopefully the audience will continue to grow.

Again, thank you for subjecting yourself to my interview. It has been a pleasure working with you and getting to know you a little bit, and I can hardly wait to read your next novel. Can you tell us yet what the novel's subject will be or the title?

Thank you, it was an honor. I am currently researching and writing my next novel, which will take place in occupied Iran around the time of WWII.

Wow! That is also a very fascinating period in Iranian modern history. I wanted to add a note here that I just found out that Touss Sepehr, my first Iranian friend whom I have known since age 11 just informed me that his great great grandfather was Iran's ambassador to Saint Petersburg at the time that Salar Moazaz was there and that they were best of friends.