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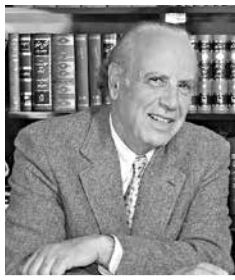
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Dr. Behshad Ahkami



## FROM THE EDITOR'S DESK

Happy Holidays and New Year to all the people in the world and Iranians, wherever they may live. These wishes come from me and the entire staff at Persian Heritage magazine. We wish all of you a prosperous and healthy year filled with peace and tranquility.

The celebratory lights, happy thoughts and kind gestures of the season are visible in the Western Hemisphere and wherever they celebrate these holidays. However, for the millions of Iranians who live inside and outside of Iran these holidays are not filled with joy. Instead they bring feelings of gloom and worry. The upheavals occurring in Iran over the past few weeks and the natural disasters, endured by the people of Iran continue to cast doubt on their future as families and as a nation.

It is common for any new government that comes into power to learn, within a certain period of time about their citizen's grievances, their demands and how they believe their lives can be improved. There are always peace meetings between the opposition groups and always some sort of compromise is made for the sake of the livelihood of the people. Even dictators, after oppression and securing control over the people, eventually soften up to the needs and desires of the citizens. They try to appease them by reducing the pressure and finding ways to improve the quality of their life. They realize in order to remain in power they must compromise and listen to the demands of the people or they will leave a dismal legacy. Unfortunately, for Iranians, this has not been the case. The ruling party, over the past 40 years, has not loosened the rope around the necks of their citizens. Instead they have tightened it and have left the Iranian people no air to breathe.

These egregious leaders, because of their weaknesses, greed, lies and deceit have not been able to find peace with foreign powers or their own citizens. After 40 years of corruption and financial support of outside groups (Syria, Hezbollah of Lebanon, revolutionaries of Yemen and Iraq), they now find themselves in a situation where the country is bankrupt and all its assets are lost. They thought by increasing the gasoline prices on the people, who are already poor and hungry, they could recover some of the loss. By doing this they thought they could keep the mouths of the very poor shut. They thought by compensating them through this increase in price they could continue with their corrupt practices. They thought by cutting taxes on the wealthy, like President Trump on the other side of the world, they could save themselves. They thought that this

increase in gas prices would compensate for their mistakes and allow them to remain in power. **THEY THOUGHT THIS BUT THIS TIME THEY WERE WRONG!!!!!!** The people took to the streets in protest to the hike in the prices. They burned down gas stations, banks and police stations. In response, the Pasdaran (Iranian Revolutionary Guard) fired on them with live bullets, creating a blood bath of innocent people. The government shut down the internet service which resulted in a 40 to 60 million dollar a day in financial loss. Despite the governments cutting of the internet service across the country the news of the events in Iran did not stop. The atrocities being committed by the government were seen by the world.

The atrocities being committed against the people of Iran were seen by the world and the world cried when it saw the blood of men, women and young people being spilled as regime bullets found their targets. But the regime tried to convince us otherwise. They tried to place the blame of the horror on its citizens. How could they think we would believe that Iranians would shoot at one another? Their denial of blame is preposterous since all could see the Pasdaran shooting at the demonstrators from rooftops and on the street. They were shooting randomly at women and the youth with no mercy.

Like Kahrizak prison during the uprising of 1988, Fashaphouyeh and other prisons and some schools (closed and converted to prison) have reached their maximum capacity from the government holding demonstrators. The space is so dense that even the prisoners are complaining about the living conditions in the prison. Besides not taking blame the police refuse to release the bodies of the dead to their family members; yet another example of the brutality. The government's actions created more hate towards this government and the authorities. This uprising over gas price increases took the government by surprise. Even the leader Ayatollah Khamenei would not take responsibility. Instead he blamed it on his advisors. He even ordered the Parliament not to take any action. He failed to act and now has the audacity to not take responsibility for his actions and choices. When he realized that his argument was not viable he started blaming the foreign powers for the events that occurred; a ridiculous argument. His argument and his position reminds me of how 60-80 year old adults blame their flaws on their childhood experiences and how their parents raised them. They speak of the trauma they endured as children and do not take responsibility for their current and old mistakes. I am not saying that some parenting

decisions made by inexperienced parents did result in the bad behavior of children, but after 50-60 years as adults we have to take responsibility for our own actions and learn from our mistakes and wrong choices.

We need to take our heads out of the sand and accept our own faults and mistakes. We need to own up to the fact that some of the choices we have made are wrong and not the result of our parents rearing. We can realize that our decisions and choices are wrong, instead of perpetuating them. We need to learn from them and make corrections. That is what the Iranian regime needs to do! They need to accept their wrong choices and correct them! They need to accept responsibility for the atrocities they have committed on their citizens and the detriment they have caused on Iran! How can one have respect for leaders who imprison their own family members, through phony trials and then let them leave the country on vacations, in order to stay in power and continue with their corruption? Today people are arrested for stealing butter and bread and then possibly face the loss of limb for their actions.

I am sure our readers do not want to be reading about such horrific news and editorials during such happy celebrations and holidays, but we cannot ignore the suffering of people who are hungry and desperate. We cannot remain silent with Iran's current situation, unemployment, the closing of manufacturers and factories and the firing of employees. We cannot remain deaf to the cries of the Iranian people who are homeless and hungry. We must all, in some way, show compassion and

support. While we, the Diaspora, may have our hands tied in some ways of support, there are other ways to make the world aware of the Iranian people's suffering. We, the Diaspora, can support the writers who write against these atrocities. We, the Diaspora, can support those who venture to the streets of Iran in order to defend themselves and regain their human rights and dignity by making sure that their voices are heard not just during an uprising, but EVERYDAY. We cannot allow the actions of Iran's citizens to receive less international news coverage than the citizens of Hong Kong. If we, the Diaspora, do not act in some way, I am afraid that my fears for the people and the nation of Iran will shortly become a reality.

I am afraid of what is behind the curtain of this political maneuvering. Why are the big powers like China, Russia and some Western European countries working to keep this regime in place? I fear they are doing this to set up Iran to be geographically divided, making our beloved Iran into a subdivision of Iranestan.

Once again I address the innocent people of Iran and extend my condolences to the families those who lost loved ones in past, present and future movements. I wish for the day when my editorial will focus on educating the people of the world about Iran's ancient history, its contributions, achievements, successes and the beauty of the Iranian people.

I WISH FOR BETTER DAYS TO COME

*Shahrokh Ahkami*



### 36<sup>th</sup> Marathon and More to Come

We are very proud to announce that our editor, Dr. Shahrokh Ahkami, completed his 36th marathon on November 3, 2019, in New York City.

Our sincere congratulations goes out to him for his endurance, determination, strength and success. Dr. Ahkami participated in the NYC Marathon when the course was only in Central Park. The course, participants and spectators has grown. They will be celebrating their GOLDEN Anniversary next year and Dr. Ahkami has assured us that he will be participating in the race and celebration.



**WE ALL NEED TO LEARN**

Dear Editor,

I wholeheartedly agree with you about the ignorance of the American media and people regarding the relationship between the Iranian people and their present regime. One mistake which is quite prevalent is the fact that some Government official like ex-Secretary of State, John Kerry's referencing that regime as a "Government" You can only call a regime a government if all its officials from top to bottom are ELECTED! That is not the case in Iran, there is absolutely no relationship between our people and this regime.

This has been quite frustrating for me. For almost 40 years I have tried to educate the media and the people about that fact. I have done it by writing to the press, to magazines and have reiterated at all our meeting.

The other issue that can be very annoying is the incorporation of religion into the discussion, if you are a Muslim, you are either a terrorist or a supporter. This issue however needs a little more elaboration. What religion are they referring to? Our glorious Zoroastrian slogans of Three Golden inscription of, Pendareh nic, Raftareh nic and Goftareh nic. This was more than a religion, it was the way of life that Zarathustra introduced.

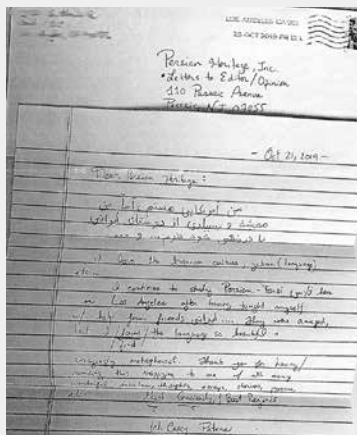
Yes, no Iranian has been involved in any terrorist activities except for Hezbollah who are Arabs. There are no Iranian nationals among them, they are only subsidized by the regime who, in my opinion, are not true Iranian.

So yes, I totally sympathize with you about the ignorance of the media and people. It is up to all of us to educate them.

Thank you, *David Yazdan*

Dear Persian Heritage

من آمریکایی هستم، اما من همیشه و بسیاری از دوستان ایرانی را در زندگی خود دارم... و ...



I love the Iranian culture, zaban (language) etc. ...

I continue to study Persian- Farsi here in Los Angeles after I taught myself with the help from friends ایرانی.... They were amazed that I found the language so heartfelt and amazingly metaphorical.

Thank you for sending this magazine to me with its many wonderful articles, essays, stories, poems, etc, ...

Most Graciously, Best regards  
W. Casey Patena (L.A)

## Thousands Of Women Attend World Cup Qualifier In Tehran

Report by RFE/RL; photos by Islamic Republic News Agency

Thousands of Iranian female fans have attended their national team's soccer World Cup qualifier against Cambodia at Tehran's Azadi Stadium. The October 10 match was the first time since shortly after Iran's Islamic Revolution in 1979 that women were allowed to watch a men's game without needing special, rare invitations or being forced to sneak in disguised as men.

Some 3,500 tickets have been sold to female fans for the match, which Iran won 14-0. Those lucky ones were segregated from men and watched over by female police officers.

Human rights watchdog Amnesty International called that a "token number" and a "publicity stunt," given that the stadium has a capacity of nearly 80,000.

Women have taken to social media to demand more tickets, using the hashtag #WakeUpFifa. The ban on women attending men's sporting events came to global prominence after Sahar Khodayari, dubbed "Blue Girl" for the colors of her favorite team, lit herself on fire outside court last month as she awaited trial for trying to attend a match disguised as a man. She died on September 9. The match started with, a minute of silence to respect the memory of Sahar Khodayari.

FIFA, which has pressed Iran to allow women to attend qualifiers ahead of the 2022 World Cup in Qatar, has said it will "stand firm" in ensuring women have access to all soccer matches in Iran. "It's not just about one match. We're not going to turn our eyes away from this," FIFA's head of education and social responsibility, Joyce Cook, told the BBC on October 9.

Human Rights Watch (HRW) called October 10 "a historic day in Iran," but also urged the authorities to overturn "this discriminatory rule so that Iranian women can exercise their basic right to attend a football match just like men."

In a statement, Philip Luther of Amnesty International said that allowing only 3,500 tickets to be sold to women for the World Cup qualifier was "a cynical publicity stunt by the authorities intended to whitewash their image following the global outcry



over Sahar Khodayari's tragic death. Anything short of a full reversal of the ban on women accessing all football stadiums is an insult to Sahar Khodayari's memory and an affront to the rights of all the women of Iran who have been courageously campaigning for the ban to be lifted."



**11-YEAR-OLD IRANIAN GIRL GETS THE HIGHEST MENSA IQ SCORE, BEATING EINSTEIN, HAWKING**

In an astonishing turn of events, a high school student from Iran is making headlines in the U.K. for scoring remarkably well on the Mensa IQ test for a girl her age. What’s more, her results have surpassed even those of such world-famous greats as the celebrated cosmologist Professor Stephen Hawking and the theoretical physicist Albert Einstein.



11-year-old Tara Sharifi, a student at Aylesbury High School in Buckinghamshire, recently took the Mensa IQ test, where she has scored the highest number possible.

Even the IQs of Einstein and Hawking were estimated to be 2 points less than what Sharifi has scored\_ 162 points. This is well above what is called the “genius benchmark” of 140 points.

The student’s score on the Mensa IQ test depended on her ability to understand the meanings of specific words and answer the same within a set period of time.

Taking the IQ test was a joint decision made by Sharifi along with her parents. With such a high score as hers, Sharifi is now qualified to join the High IQ Society as an elite Mensa member, despite her age. At present, there are no age restrictions for Mensa membership.

Meanwhile, her father, Hossein Sharifi, said that he had been surprised as well, when his daughter’s results came into the limelight. But at the same time, he had felt extremely proud about how well Tara had scored in the IQ test. “I knew she was very clever, but I did not think she would have such a high IQ,” said her father.

People are speculating that this is a sign of Sharifi possibly following the footsteps of Maryam Mirzakhani, the late Fields Medal-winning mathematician.

**STATISTICAL CENTER OF IRAN: 26 Million Iranians Do Not Use Internet**

Source: Tehran Times

Some 26 million Iranians of six years old and above do not use internet, the Statistical Center of Iran and Information Technology Organization of Iran announced in a joint report. Of the figure, 11.864 million are men and the rest are women, according to the report.

(Note: Iran has a population of just over 81 million)

About 18.307 million Iranians have announced that they do not need internet technology. Over seven million people do not use internet due to lack of knowledge, skills and self-confidence and over 3.5 million people do not use internet due to high cost of internet and 1.3 million people are concerned about privacy, the report announced.

According to the statistics, 1.250 million people do not have access in their cities or villages and 1.769 million people do not use internet due to cultural reasons including immoral contents, the report says. Meanwhile, 7.632 million people do not know anything about internet and 7.936 million are illiterate for using internet. A total of 2.709 million people do not use internet because they do not have permission to use it and 1.231 million

people believe that there is no good contents and services available on internet, the report added.

The statistics say that 59,249 people do not use internet due to their physical disabilities. According to a report released by the Information Technology Organization of Iran in late July, the highest internet penetration rate is amongst students with 89.6 percent. A total of 36.5 percent of internet users are employed individuals, 26.7 percent are housekeepers, 23.8 percent are students, and 6.3 percent are unemployed individuals, according to the report. According to the statistics about 29.4 millions of Iranians (63.4 percent) are ‘usual’ internet users.

**HIGH RATE OF BREAST CANCER IN IRAN**

Every 40 minutes, a woman in Iran is diagnosed with breast cancer, indicating a sharp rise in prevalence of the disease, founder of a national campaign for fighting breast cancer has said. At present, 8 percent of the female population in the country are impacted with the disease, and among each 8 affected women only 2 are aware of their disease, Afsaneh Eghbal Nia lamented.

If this trend continues to be ignored, the rate of breast cancer will reach up to 28 percent among women by the next year, she highlighted. She went on to say that early detection of the disease is critical, if the cancer is diagnosed early, the patients may not have to go through chemotherapy, and they may even end up having total remission.

**RED HOT MARRIAGE**

The base guitarist of the Red Hot Chili Peppers, whose name is Flea, married fashion designer Melody Ehsani. Flea wore a lilac suit. It was Ms. Ehsani’s gown however, that took your breath away. The gown was lace and described as “intricate floral detail with a glamorous train and skin-tight sleeves. Her veil was white with a coordinating leaf-style headdress. Simply Gorgeous!!!



**PARAU: “EVEREST OF ALL CAVES” IN WESTERN IRAN**



Source: Tehran Times

Iran’s Parau Cave, locally renowned as “Everest of all caves”. This vertical limestone cave, which is one of natural attractions of Kermanshah province in the Zagros Mountains, offers a wild and challenging expedition for experienced rock climbers!

At 751 meters deep, Parau is the deepest cave in the country. Joujar Cave, at 568 m deep, has been reported as the second deepest. Stretched at about 3050 meters height in Parau Mountain, it was the greatest vertical cave in the world at the time of its discovery, more than 40 years ago (1971), Tasnim reported on Friday. “That was why it is called Everest of all the caves in the world. This cave is registered as the second natural and national monument in Kermanshah in [the Iranian calendar year] 1388 (March 2009-March 2010) by Environmental Protection Agency in Iran.”

Today, many deep caves are discovered throughout the world which are even deeper than Parau Cave and have sent this cave down to rank 221 in the list of deepest world caves, the report said. One of the exquisite features of Parau Cave is its three thousand meters height from sea level which is the highest level from sea among all the caves in the world.

The western province welcomed 5,664 foreign travelers during the first four months of the current Iranian calendar year (started March 21), according to data compiled by provincial tourism department. It embraces a variety of awe-inspiring historical sites including Bisoton and Taq-e Bostan, both on the UNESCO World Heritage list.

**PERSIAN LIONS AT TEHRAN ZOO TIE THE KNOT!**

Source: Tehran Times

TEHRAN - The lion couple kept in captivity at Tehran Zoological Garden for reproduction of the endangered species have been introduced to each other to live together, a veterinarian at Tehran’s Eram Zoo has said.

A male Persian lion, born 6 years ago, was sent to Tehran Zoological Garden from Britain’s Bristol Zoo on May 1, under a population management program aiming at endangered species reproduction by the European Association of Zoos and Aquaria (EAZA). A female lion of the same subspecies from Ireland also sent to Iran to accompany the male lion through the conservation program.

The female lion has so far met her male companion, but this time they are going to live in together after two months of being

introduced to each other, Mehr quoted Iman Memarian as saying.

Most animals recognize other animals by sight or smell, although other cues could be used, such as sounds. Odors are also used as cues to familiarity or genetic relatedness in mammals, birds, amphibians, fish and insects; odors mainly come from general sweat glands or from specialized glands in the skin, he explained. “Some wild species even kill each other after being introduced; therefore, we are so cautious about the lion couple and they are under supervision for next few days,” he added.

Referring to reproduction of Asiatic lion, he said that there is not a specific plan yet unless one is announced by European Endangered species Program(EEP).

Currently, the two animals are controlled with contraceptives, he stated, adding, they undergo birth control measures as long as the purpose for their captive breeding is determined.

Over the past years, Tehran Zoological Garden has succeeded in becoming a member of EAZA, and it is being supervised to ensure the animal’s safety, he highlighted, adding, “We met the internationally defined standards.” Considering that Persian lion is a symbol in Iran’s wildlife, since past 80 years, many efforts have been taken to turn the valuable species back to the country which faced failure due to different reasons, he noted.

“As selling or buying animals in European zoos is banned, after 8 years of efforts, we should return the couple back due to our compliance with the EAZA standards,” he said.

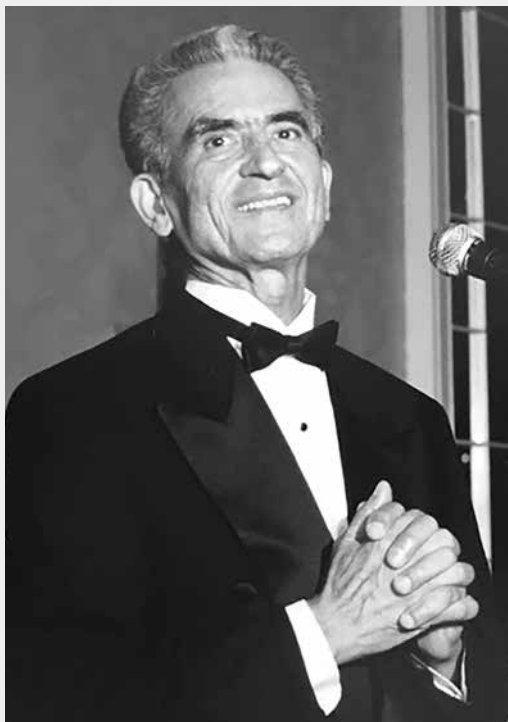
Disappeared for 80 years, Persian lion once prowled from the Middle East to India, while currently only a fraction of these magnificent animals survive in the wild, which range is restricted to the Gir National Park and environs in the Indian state of Gujarat.

On the International Union for Conservation of Nature (IUCN) Red List, it is listed under its former scientific name *Panthera leo persica* as Endangered because of its small population size and area of occupancy. It was also known as “Indian lion” and “Persian lion”.

Historical records in Iran indicate that it ranged from the Khuzestan Plain to the Fars in steppe vegetation and pistachio-almond woodlands. It was widespread in the country, but in the 1870s, it was sighted only on the western slopes of the Zagros Mountains, and in the forest regions south of Shiraz. Some of the country’s last lions were sighted in 1941 between



## In the Memory of Dr. Habib Raiszadeh



With a heavy heart I regret to report the passing, after a long illness, of our dear friend and family member Dr. Habib Raiszadeh. While his passing was expected, his loss has filled our hearts with deep sorrow and emptiness. We send his loved ones and friends our heartfelt condolences.

Dr. Habib Raiszadeh was born in Isfahan, Iran into a well-known and respected family. Dr. Raiszadeh studied abroad in Iran and the United States. Upon his completion of his education he returned to Iran. There he taught at universities in Iran where he held many high governmental positions. He was admired and respected by peers, students and acquaintances.

Dr. Raiszadeh was married to a wonderful woman, Dr. Jaleh Raiszadeh. Despite her own professional career she was devoted to her husband's career and was his care giver. During these last weeks she re-

mained the joy in his life, never showing him her distress and sadness. Habib and Jaleh Raiszadeh raised three wonderful sons who are physicians, Dr. Kamshad Raiszadeh, Dr. Ramin Raiszadeh and Dr. Kian Raiszadeh. Their success is a reflection of their dedication.

We will miss Dr. Habib Raiszadeh's beautiful personality, demeanor and compassion towards people. Whenever you were in a crowd of people who knew him all would ask, "Where is Habib?" Wherever he traveled be it China, Italy or other places in the world he was a star.

His kindness and genuine concern he showed towards the young or old was a trait to admire. He was and will always be remembered as a gentle and peaceful man who loved and was loved by all. According to his friends and family he had a beautiful voice, loved poetry, music and dance and was the center of the party because of his warmth. His passing is very difficult and hard to endure for his wife, children, grandchildren and friends, but his memory and his legacy will live forever in their hearts. Towards the end of his life even though he was not able to hold a conversation or speak and he would, through a whisper, recite the poem the "Bird in the Cage." Even though he was struggling through his illness he remembered the hardships of life and the suffering of the Iranian people. We will remember him as an honorable man whose love for life and freedom was admirable. The life of Habib will be forever remembered.

Nahid and Shahrokh Ahkami and the entire staff of *Persian Heritage* send their condolences to Jaleh Raiszadeh, her sons and family and of course to his beloved grandchildren.

Rest in peace our dear friend.

### MORNING BIRD

mourn morning bird  
mourn further renew my pain

with a sigh that rains fire,  
break this cage  
and overturn it

flightless nightingale,  
from the pine cage  
sing humanity's song  
of freedom

from the breath of the masses  
fill the open earth with fire

oppression, the oppressor  
the hunter's oppression

it has left my nest  
dwindling in the wind,  
god, universe, nature  
make our dark evening  
into dawn

it's a new a spring  
the flowers have bloomed

the clouds in my eyes  
are filled with dew

this cage, like my heart,  
is suffocated and dark

oh fiery sigh!  
start a flame in this cage,  
nature's hand, don't cut short  
this flower of my life  
look at my dear young flower  
make it more!  
sing more loudly  
you heartless bird  
make it brief!  
make it brief;  
the story of your separation



## To the Memory of Nina Ghavami

*“The beautiful colored leaves of the autumn trees, by the cold are ruthlessly changed to yellow and brown and then are forced to the ground by the wind; eventually the trees will again blossom. Nina Ghavami, like those leaves, your colorful and beautiful life, has been ruthlessly taken from us, but your soul and spirit will live again.”*

It is with such deep sorrow that I write to you about the passing of, a dear friend to my family, to Persian Heritage and to the Iranian community, Nina Ghavami. She suffered from a long illness. She bravely fought her battle for life, until the end. While her passing was expected, the sadness and emptiness of the actual event has left us all searching for answers and ways to fill the hole in our hearts.

Nina was a gifted woman in all she did. As a wife, she was dedicated to her husband Dr. Zia Ghavami and all his endeavors as a writer, poet, social activist and kind human being. She was so proud of him. As a mother she was affectionate and kind to her children Dana Ghavami and Dr. Maryam Ghavami. As a grandmother she was devoted and played an influential part in their lives. As a daughter and sister, she sacrificed to make them comfortable. She was proud of her entire family and beamed with satisfaction at the mention of their names. As a friend, there are no words that can describe her commitment to those she loved and cherished.

Nina and Dr. Ghavami made New Jersey their home after the Iranian revolution. It was in New Jersey where she raised her children and began her work in supporting the Persian community. She began her humanitarian and cultural activities with the PCHA (Persian Humanitarian and Cultural Association). Her intensity to help the needy, her friends and the young people was easy to see. Because of her deep commitment to the PCHA (Persian Cultural and Humanitarian Association) and their activities, Nina eventually became president of the PCHA. But her love for her culture and community did not stop there.

She and her husband along with three other families, the Ahkami's, the Rezazadeh's and the Assadi's founded the Persian Parade. It was held each spring in New York City to celebrate Persian New Year. She along with the others, worked tirelessly in making the parade a success; something that showed the beautiful history and culture of Iran. She was respected not only by her friends but also by her enemies.

Nina, after a long period of suffering, has left us. But we know her beautiful soul has flown to heaven and she is now without pain. She is now at peace.

Nina, you have left our hearts empty. Now we must fill them with the beautiful memories we made with you on this journey of life. Our heartfelt sympathies are extended to Dr. Zia Ghavami, her children Dana Ghavami and Maryam Ghavami, their families, grandchildren, and to all who loved you.



We will miss you dear friend,  
Nahid and Shahrokh Ahkami and family

Mehdi Fakharzadeh passed away peacefully on October 13, 2019 at his home in Teaneck, N.J. after a long illness. Born in Iran in 1922, he came to the United States in 1948, with no knowledge of English, but determined to get a graduate degree and return to his homeland. He spent a year learning English in Utah, then got his Master's degree in Economics at Brigham Young University. He then decided to pursue a doctorate at the University of Washington in Seattle, where he met a beautiful young woman from Iceland named Sigrun Fridriksdottir. Smitten, he courted her, convinced that she was the woman that he was going to marry. As he would often relate, there were only three problems: his family was against it, her family was against it, even *she* was against it. But in what he would always call the greatest sale he ever made, he convinced Sigrun to marry him in 1953. Not only was it his greatest sale, but the dividend was enormous, beyond any measurement. Over their 66 years together, they were the epitome of love and caring, selflessly devoted to each other. They formed an extraordinary partnership.

In 1955, with their first child on the way, Mehdi interrupted school and took a job with Met Life as a debit collector to support his now growing family.

By his tireless work ethic, sheer determination to succeed, and his highly principled core values, he ultimately became their top life insurance salesman, and a legend in the life insurance industry. A lifetime member of the Million Dollar Round Table, the premier professional organization of the insurance industry, he was an extraordinarily popular speaker at business conventions throughout the world, an international superstar in the life insurance industry who packed venues with devoted listeners inspired by his rags to riches life story, down to earth wisdom, and eternal optimism. From the 1970's until about 2010, he would routinely receive and accept 30-40 invitations a year to speak throughout the world, not just in the United States, but in every continent with the exception of Antarctica. His audiences were captivated by his engaging speaking style and would routinely consist of hundreds, sometimes thousands or even tens of thousands of people. He spoke from his heart, without notes or a teleprompter.

Mehdi had a disarming old-world charm. He spoke with a distinct Iranian accent, and with a style that immediately engaged you. He had incredible warmth, and he always wanted to be sure to put a smile on your face, to make you happy – with his unusual compliments such as calling you Mr. Handsome or Miss Beautiful, or his asking how *young* you are as opposed to how old, or wishing you a *very, very, very* wonderful day. He was a master storyteller with a playful wit who would capture the attention of everyone in the room as he would share his stories and jokes.

Mehdi was extremely proud of his family and of his heritage. He was the patriarch of his very large family, and his 11 siblings and their spouses, and dozens of nieces, nephews, cousins, and others would all look up to him. He would always have an Iranian proverb to share, which he would state in Farsi and then translate for his listeners to drive home a point. He was an icon in the Iranian American community and actively served on many of their boards and foundations. He was adored, admired, honored, and respected by all who knew him, and constantly sought after for his wisdom and advice.

In his talks and in his book, *Nothing is Impossible*, Mehdi would emphasize 5 principles, principles that he practiced himself and held as keys to success:

Honesty above all

Put yourself in the other person's shoes – he had great



empathy and compassion, and would go out of his way to help someone who was in need or asked him for a favor

Knowledge is power – Education – he got his master's degree, and he emphasized and encouraged his children and grandchildren to pursue higher education.

Work is pleasure – he was not afraid to work hard; rather, he enjoyed it. He would work very long hours, getting to the office very early in the morning and not getting home until late at night, but he loved his work and felt a tremendous sense of value in what he did. He enjoyed working so much that he didn't retire from Met Life until well after he turned 90. And then for a hobby he took up real estate.

Never get discouraged – a problem is just an opportunity to come up with a solution, and there is always a solution to every problem.

Mehdi had great respect for religion, and he would often say how good it would be if people truly followed the teachings of their religion. He felt that the major world religions all had a fundamental core that was good, and he would emphasize their commonalities rather than their differences.

Mehdi was always thankful to God – he would pray regularly, 5 times a day, in the Islamic tradition. He couldn't go more than a few sentences without saying "Thanks God, Thanks God, Thanks God...." Even as he was lying in bed in his waning months, he would hold his arms extended with his hands out, palms up, lips moving slightly, as he was deep in prayer. He felt intense awe and gratitude that God had been so good to him, and that whatever he had in life, whatever he had accomplished, all thanks was due to God, who could not be thanked enough.

Mehdi is survived by his wife of 66 years, Sigrun, their four children and their spouses, nine grandchildren, and four great grandchildren as well as four living brothers and two living sisters. He is predeceased by one brother and four sisters. In telling his family about how to deal with his passing, Mehdi said not to be sad – not to cry – that instead we should celebrate his life and be happy for the wonderful life that he had been blessed to enjoy. Though we will miss him, we will always cherish him, remember him, and be thankful that God blessed us by sharing him with us.

**GUILAK HONORED BY REGENERATIVE MEDICINE ORGANIZATION**

Recognized for contributions to tissue engineering, regenerative medicine

On October 11, 2019 Farshid Guilak, PhD, a professor of orthopedic surgery at Washington University School of Medicine in St. Louis, has been chosen to receive this year's Senior Scientist Award from the Tissue Engineering and Regenerative Medicine Society.



Guilak, also co-director of the Washington University Center for Regenerative Medicine and director of research at Shriners Hospitals for Children — St. Louis, was selected for his significant contributions to the tissue engineering and regenerative medicine field. One focus of his work has been the development of so-called SMART cells to combat arthritis. Using gene-editing technology, Guilak's laboratory has deleted genes linked to inflammation in cartilage grown from

stem cells. In place of the deleted genes, Guilak's team has inserted molecules that fight inflammation, providing hope that one day a person's own tissue may be able to treat or prevent problems related to arthritis. Also a professor of developmental biology and of biomedical engineering, Guilak will speak about his work when he receives the award in December at the organization's annual conference, in Orlando, Fla.

**IRAN ADOPTS AMENDMENT ALLOWING WOMEN TO PASS CITIZENSHIP TO CHILDREN**

Iran's Guardians Council has adopted a legal amendment allowing Iranian women married to foreigners to pass on their nationality to their offspring.

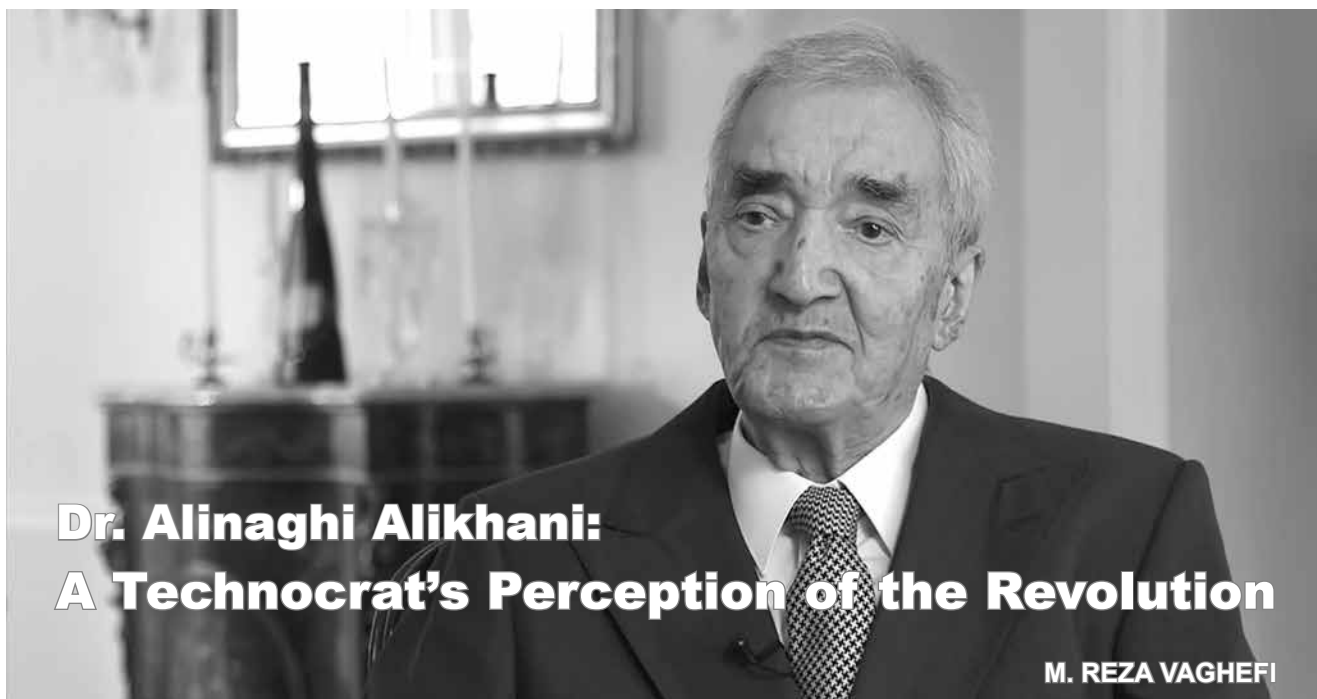
AbbasAli Kadkhodaei, spokesman for the constitutional body, announced the move on October 2, more than four months the measure was approved by parliament. The Guardians Council, which vets legislation passed by lawmakers for compliance with the constitution, had rejected two previous texts of the bill.

Human rights activists have long called for the reform of Iran's "discrimina-

tory" citizenship law, saying it could help thousands of children living in legal limbo in the country. The amendment allows Iranian women married to men with foreign nationality to request Iranian citizenship for their children. After the reform was approved by parliament in May, Human Rights Watch (HRW) said that allowing Iranian women to pass on their nationality to their children could improve access for these children to health care, university education, and work. It is unclear how many children in Iran have Iranian mothers and foreign fathers, according to the New York-based human rights watchdog, but the issue has come to prominence in recent years due to a large number of marriages between Iranian women and Afghan migrant men. There are an estimated 3 million Afghans currently living in Iran.

**EMMY WINNER**

At the 2019 Emmy Awards, Seena Vali won in the category of Best Writing for a Variety Show, Last Week Tonight with John Oliver. Seena Vali is a New Jersey native. He is a senior and sports editor at The Onion, a renowned satirical publication and a graduate of Fordham University.



## Dr. Alinaghi Alikhani: A Technocrat's Perception of the Revolution

M. REZA VAGHEFI

Dr. Alikhani had an illustrious early life which culminated in achieving a doctorate degree in economics from a top university in France, comparable to a Ph.D. in the top universities in the United States. Before going to France for advanced studies he was part of youth movement pursuing social justice for people. His junior brother was an engineering student at Abadan Institute Technology and did the same although more intensively siding with affiliates of the Tudeh Party which damaged heavily the oil nationalization movement under Dr. Mossadegh.

Upon returning to Iran in late 1950s, Dr. Alikhani was hired by an emerging monster called SAVAK, not for spying but for economic analysis, something that American agencies like CIA do as a routine to objectively advise the government. When he realized the stigma attached to working for SAVAK, even as an economist, he was ready to get out and was intrigued to be tapped by late Assadolah Alam to be his Minister of Economy.

In a recent interview, before his passing away with a TV reporter, he was asked if the Islamic revolution could have been prevented. I was surprised when he said that it could but before scattered and then organized demonstrations began. Here is what surprises me. A man of his caliber and intellect, not necessarily of experience, but with his analytical thinking should have

known better.

I have read all 6 volumes of Alam's memorials, masterly organized and edited by late Dr. Alikhani. It is the best evidence that necessary conditions were brewing way way before a tragic fire at an Abadan movie house which took precious lives of about three hundred people galvanizing and commencing a revolutionary movement. An unwelcome event that ended, prematurely, the leadership of late Jamsheed Amouzegar, an honorable and incomparable civil servant.

In order to assess the late Alikhani's observation about the roots of the revolution, it would be advisable to divide the basic causes that led to Pahlavi regime's collapse. The causes are divided into two parts. One part is primarily of Micro-internal nature composed of economic, social and political nature, and macro one primarily related to regime's behavior toward the world and primarily Shah's patron, the United States, which brought him back to power in 1953 and 25 years later facilitated his departure.

The micro causes are composed of various actions, all half-baked. For instance, one of the reasons that Shah installed Dr. Ali Amini as prime minister in early 1960s was the political pressure applied by Kennedy administration on Shah to initiate land reform. The "tiller of the land" concept. It was supposed to be part of

reform movement that would allow people to own something and be ready to defend it, an American idea, although it been floated around before by late Hassan Arsanjanie who became Minister of Agriculture. For centuries, rural parts of Iran where most of the land was owned and produced crops and produce, had its well-established organizational structure. Landlord, who owned the land, water, fertilizer and cash to facilitate operations, was the sole owner of means of production. The labor, to put these resources and produce the product was supplied by the farmer who tilled the land. Generally, the product was divided between landlord and farmer on a simple formula of 3 to 1 and in some places, it was 4 to 1. It worked for hundreds of years. I know this procedure first-hand and saw it on numerous occasions.

All of a sudden, this relationship crumbled with no workable or operational structure to replace it to help farmers. The relevant government functionaries that were charged with buying the products like wheat, barley etc. from farmers were buying, sometimes, imported wheat at a higher price. This of course reduced the very incentives that made farming attractive. So many farmers sold the land and moved to big cities like Tehran. Then they experienced first-hand the major stratification that had emerged, to a large extent, by the in-flow of dollars specially after 1973:

”Oil Crisis”. This scenario explains, to a large extent, the result of agricultural sector. The emerging industrial sector did not fare any better.

Manufacturers were forced to share their profits with workers. It was not a voluntary action. Good intentions badly implemented.

### GREAT OPPORTUNITY LOST

In a 1973 conference in Shiraz an incredible economic plan, the brainchild of some top Iranian economists was submitted to Shah. He disagreed with the Plan and ordered projects that would have major inflationary consequences. No one raised a hand. The only exception was an economist by the name of Mr. Majlumian (I do not know his first name) who said such measures would have serious inflationary and socially disruptive consequences. In Alam’s Memorials Dr. Alikhani mentions numerous times that some of the economic measures are dangerous and reminds Alam, who at the time was Minister of Imperial Court, and extremely influential, that what was happening in the country would have dire consequences and it was imperative to discard or at least halt them. Even Alam, who enjoyed extraordinary influence with the Shah, would not dare repeat such concerns to His Majesty. Alikhani mentions terrible problems that were due to unorganized, and probably corruptive in nature, that Shah was unaware of. All of these were small measures that, once summed up, would ultimately undermine Shah’s regime because they widened the gap between the poor and the rich the evidence of which was quite visible all over Tehran and other major cities. Middle class and the poor, who suffered from inflation, could easily see the result of unearned wealth derived from corruptions and profiteering by elements in the government and their enablers.

Shah really believed that God was on his side and his regime was not threatened by anybody. He had been led to believe that everything was OK and when things began to unravel rapidly, he was depressed and unpleasantly surprised.

The macro aspects that undermined Shah’s rule were more serious because they affected Shah’s stand in European and American political circles. The lack of support was evident when such leaders met in Guadalupe, an island in the Caribbean sea, where decision was not to support the Shah.

Mr. Jimmy Carter, the US president (1976-80) had met with the Shah in Tehran

and considered Iran an Island of stability in midst of turmoil. But things began to change when Shah was invited to Washington and was faced with a large demonstration of Iranian students and others sympathetic to their cause. The British and French had turned negative about the Shah. But it was mostly the United States that pulled the plug for a number of reasons that had occurred over many years. Mr. Carter had campaigned on human rights. In 1976, there was a conference in Hiroshima, Japan, where the leadership of the Council for International Development was meeting. The leader of the conference, a former President of Cornell University, the Conference Chair, reminded some members including Iran’s Minister of Science and Higher Education, that things may change if Mr. Carter won the election and he predicted he may indeed win the 1976 presidential election. And if that happens, countries with bad human right records, may face turmoil. There were many oppressive regimes in the Middle East at the time, Egypt, Syria and Saudi Arabia come to mind. But his administration singled out Iran and used the machination of his administration and the outcome is quite familiar. Other reason that gradually diminished Shah’s prominence in western mind had happened slowly over time.

It all began in 1962 when Shah, at a news conference in Moscow, Russia (USSR of the day) indicated that the affairs of Persian Gulf should be dealt with by the countries around the Persian Gulf. This was the first slap at US face which had helped Shah’s come back.

Once Shah felt quite secure he agreed with reinstatement of “Extraterritorial Privilege” for foreign personnel, also called “Capitulation” which had been voided by Reza Shah the Great decades ago. This privilege was required by the United States as they called it “Status of Forces” before thousands of US military and civilian personnel poured into Iran. The American gov-

ernment probably was unaware of the past experience the Iranians had had with the issue and probably they never cared leaving it to the authorities to deal with any issue that may arise. This act led an unknown clergy (at the time) to lead a revolt that was violently put down by Alam with tacit agreement of Shah. Although the rebellion was put down, it remained active under the radar and gradually, but systematically, provided the elements that composed major ingredients, including special schools for girls well indoctrinated, and who later performed at the front line of the revolutionary movements.

Shah Mohammad Reza Pahlavi loved Iran, no question about it, but the policies that he implemented, unknowingly, undermined the very foundation of his regime. During the last 10 years of his reign he had direct control of the Armed forces, which by Constitution he was the Commander-in-Chief, but had created various security organizations that would directly report to him. It seems that the truth seemed a rare commodity in reports that he received. He did also direct the foreign affairs of the country in addition to the energy sector which poured resources into the system of the disorganized economic actions by private and public sectors that Dr. Alikhani referred to in his editorials to the 6 volume memorials of Assadollah Alam. By 1977, Shah had concentrated all major decision making powers in his hand and when events began to unravel there was no one to blame for and probably Shah was not ready to accept the blame himself.

Worse than anything else, Shah was surrounded by spies and sycophants who praised him vehemently and immeasurably providing a corruptive environment that he was incapable of reigning in even if he wanted. Everything was too little and too late and the Divine Right of King that Shah Mohammad Reza Pahlavi had deep belief in was nowhere to save his thrown and years of progress began to regress.

### Passing of Fereydoun Farrokh

The father of *Persian Heritage*’s contributing writer, Keveh Farrokh, Fereydoun Farrokh, passed away on October 27, 2019. He was the son of the late Senator Mehdi Farrokh. Mr. Farrokh received a law degree from Switzerland and was a former senior advisor, Ambassador to Belgium, Greece, and East and West Germany.

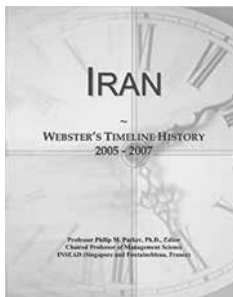


## REVIEWS

**IRAN: WEBSTER'S TIMELINE HISTORY, 2005 – 2007**

by Icon Group International (Author)

Webster's bibliographic and event-based timelines are comprehensive in scope, covering virtually all topics, geographic locations and people. They do so from a linguistic point of view, and in the case of this book, the focus is on "Iran," including when used in literature (e.g. all authors that might have Iran in their name). As such, this book represents the largest compilation of timeline events associated with Iran when it is used in proper noun form. Webster's timelines cover bibliographic citations, patented inventions, as well as non-conventional and alternative meanings which capture ambiguities in usage. These furthermore cover all parts of speech (possessive, institutional usage, geographic usage) and contexts, including pop culture, the arts, social sciences (linguistics, history, geography, economics, sociology, political science), business, computer science, literature, law, medicine, psychology, mathematics, chemistry, physics, biology and other physical sciences. This "data dump" results in a comprehensive set of entries for a bibliographic and/or event-based timeline on the proper name Iran, since editorial decisions to include or exclude events is purely a linguistic process. The resulting entries are used under license or with permission, used under "fair use" conditions, used in agreement with the original authors, or are in the public domain.

**THE UNGRATEFUL REFUGEE**

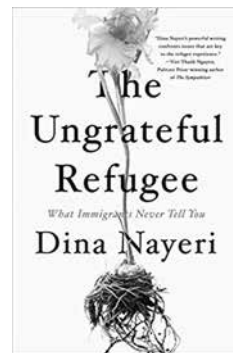
Dina Nayeri

At age eight, Dina Nayeri fled Iran along with her mother and brother and lived in the crumbling shell of an Italian hotel-turned-refugee camp. Eventually she was granted asylum in America.

She settled in Oklahoma, then made her way to Princeton University. In this book, Nayeri weaves together her own vivid story with the stories of other refugees and asylum seekers in recent years, bringing us inside their daily lives and taking us through the different stages of their journeys, from escape to asylum to resettlement.

It is one person's journey of leaving a birth place to search out a better future. It is one story that evidences how determination can bring success. It is the story of one's person's fight to become part of a new society because her place of birth was not safe or was not agreeable to her sense of humanity. It is a perspective, that despite the laws of welcoming, people can remain fearful or not understand differences which can lead to hatred. It is obvious Ms. Nayeri's life was surrounded by emotions. It is obvious that her determination allowed her to work through difficulties to reach her goals. And, it is obvious that all of us, refugee or not, have an emotional need to hang onto a piece of our ancestry.

A wonderful read, that gives insight into a life journey that is not yours.



Yet another impressive film is out for our viewing pleasure. Ali Jaberansari's debut film was with the film *Falling Leaves* and from then on has gained momentum and success. This new movie *Tehran: City of Love* circles around three characters: a former body-builder Hessam, played by Amir Hassam Bakhtiari, a funeral singer Vahid, played by Mehdi Saki and a beautician receptionist Mina, played by Feroz Ghajabagli. The director attempts and is successful in his portraying of Iranians, in Iran, who trying to move on into a more modern world, yet keep their traditions. Each character, of course, has something in their past, they wish to keep to themselves. Hassam is gay and tries desperately to hide his attraction to another male, Mina makes sex calls to her male clients and Vahid tries to convince his parents that he is loving his career choice. Making movies in Iran is difficult because of the restrictions placed on the production and director. Mr. Jaberansari, however, manages to get his message and point across within the lines of the restrictions.

# MY IRAN: SIX WOMEN PHOTOGRAPHERS

August 10, 2019–February 9, 2020

From the dynamism of the street to the quiet corners of distant memories, the works featured in My Iran: Six Women Photographers explore the complexities of life within and outside their home country. The images offer nuanced views of Iran while shedding light on each photographer's identity as an artist. Hengameh Golestan's shots of women protesting in the streets of Tehran following the 1979 Iranian Revolution capture the spirit and force of a social and political movement that dramatically altered the role of women in society. The remaining five artists—Newsha Tavakolian, Shadi Ghadirian, Malekeh Nayiny, Gohar Dashti, and Mitra Tabrizian—work in this post-Revolution environment, staging and manipulating photographs to reveal deeply moving individual stories, as well as unique observations about contemporary life as an Iranian. Together, these images explore themes of memory, loss, and exile, but also of defiance and hope. My Iran also honors the legacy of Dr. Jahangir Amuzegar (1920–2018) and the Eleanor and Jahangir Amuzegar Fund for Contemporary Iranian Art, which provides ongoing support for programs of contemporary Iranian art.



Shadi Ghadirian



Hengameh Golestan



Mitra Tabrizian



Newsha Tavakolian



Gohar Dashti



Malekeh Nayiny

## First Balloon Flight over Tehran

### The First Airplane Flight over the skies of Tehran

Kaveh Farrokh



Local citizens gather around a French balloon about to lift off in Tehran. This is the earliest known photograph of the first balloon flight in Iran which according to Iranian historiography occurred in 1891 with other sources claiming the year of 1877.

#### THE FIRST BALLOON

After the invention of the balloon and its first recorded flight on November 21, 1783, this early flight technology was to appear in Iran 108 years later in 1891, towards the end of the reign of Qajar monarch, Nasser-e-din Shah (1848-1896). Other popular sources place the date of this balloon flight a number of years earlier at 1877.

As noted by Babaie, a French aviation enthusiast arrived in Iran to demonstrate the balloon in flight. Local citizens in Tehran and Tabriz and a number of other cities in Iran were indeed to witness the balloon in flight for the first time. Interestingly, a short poem was soon composed by local citizens in Tehran and Tabriz in reference to the balloon's appearance over the skies of Iran.

While aloft, the balloon was to often appear to ground observers as an elephant in flight! Apparently, the shape and color of the balloon in combination with the reflection of sun rays upon its surface made this appear as if there was an elephant being suspended in mid-air! The memory of this balloon flight has thus become embed-

ded in the collective memory of the Iranian populace to this day with the following expression: "He/She put an elephant in the air"! Many modern-day Iranians however remain unaware of the origins of this expression. Instead, citizens often use this expression in reference to one who intends to (or is attempting to) achieve incredible (or impossible) feats.

The first aerial photo of Tehran was taken by another balloon approximately in (c.)1909 during the reign of the last Qajar monarch, Ahmad Shah (r. 1909-1925).

#### THE FIRST AIRPLANE

Mankind's first aerial flight was to take place on December 17, 1903 by the Wright brothers at Kitty Hawk in North Carolina, USA. With this technological leap, the world was to rapidly enter the domain of aviation.

On January 4, 1914, just over ten years after the flight at Kitty Hawk, the citizenry of Tehran witnessed the first flight of the airplane over Tehran. Caught unawares and never having seen an airplane before, many citizens rushed out of their houses and workplaces into the streets as they heard the roar of the aircraft's engines as it flew at low level over Tehran's rooftops. Tehran curious citizenry were struck with amazement as they witnessed what probably resembled a metallic bird in flight.

The pilot circled the city environs and soon decided to land his airplane.

While the nationality of the pilot is identified as "Russian" (Babaie, Gh. [1385/2006], "History of the Iranian Air Force", 1383/2004, Tehran: Entesharat Ashian, page 20), he was in fact an ethnic Pole by the name of "Kuzminskii". Kuzminskii had already made exhibition flights in other countries before arriving in Iran. The airplane itself is often identified by Iranian military historians as the "Blériot" but in practice this was actually a Russian copy of the French designed Blériot XI which was to also see action in World War One.

As Tehran did not yet have an airfield per se, he decided to land his plane in the



Ahmad Shah (r. 1909-1925) (2<sup>nd</sup> from left), the last Qajar monarch of Iran, poses in front of the Blériot aircraft and its Polish pilot identified as "Kuzminskii" (at left with white Persian cap) on January 5th, 1914.

military grounds of the local barracks of the *Meydan Masgh* of the Persian Cossack Division (this was to subsequently become the location of the Iranian Ministry of Foreign Affairs, as it remains to the present). However, as the plane landed it collided with the barrel of an artillery piece parked in the grounds, damaging the aircraft. The pilot himself was unharmed. By this time, large crowds of excited and curious citizens forced themselves into the barracks, in hopes of getting a glimpse of this strange flying machine.

The plane was actually unable to take off for a number of days as crowds from all across Tehran began pouring into the barracks. Equally of interest is arrival of the Blériot into Iran. Kuzminskii had bought this over into Iran in parts from Czarist Russia by way of the Caspian Sea into the northern Iranian port city of Bandar Anzali. From there, the plane was transported in kits (or sections) by automobile from northern Iran to Tehran. Once Kuzminskii arrived in Tehran, he re-assembled the airplane and took off to the city's skies on January 4, 1914. The flight certainly did not go unnoticed by Iran's ruling class.



The very next day, the Qajar monarch, Ahmad Shah (r. 1909-1925) alongside his retinue, various government officials and high-ranking military personnel arrived at the barracks to inspect the plane and welcome its pilot.

Local hucksters were quick to seize the aircraft's presence to sell tickets at exorbitant prices. However, as the plane was damaged it was unable to take off. Assisted by Iranian military personnel, Kuzminskii succeeded in transporting the aircraft to Tehran's military repair headquarters which often overhauled and rebuilt military hardware such as artillery, etc. The location of this repair depot has been identified as Third Esfand street. Kuzminskii, who had engineering training, was assisted by an Iranian officer identified as Oshtodagh who was the father of Major-General Issa Oshtodagh. With the plane repaired, Kuzminskii then transferred this back to Meydan Masq. However, he subsequently decided that it was too dangerous to attempt a take-

off from *Meydan Masqh*. As a result, he decided to relocate the plane by land transport to a locale known as the *Qajar Palace*. This area featured a level ground which was suitable for take-off and landings. From this area Kuzminskii made a number of other flights over Tehran.

Maboubeh Pouryusefi however notes in the Fararu outlet that the plane crashed and that parts of this soon appeared on a horse-drawn wagon as it ambled down Tehran's Ala-Dowleh street, which is present-day Firdowsi street. Pouryusefi notes that the wagon traveled towards Tehran's *Meydan Toopkhaneh* district. This version of events however is not corroborated by Iranian aviation historian Babaie (Babaie, Gh. [1383/2004, Tehran: Entesharat Ashian], "History of the Iranian Air Force").

It would not be until 1922 when Iran's first airfields were to be developed. The first airfield was to be built in the south of Tehran. Just two years later in 1924, the foundations of Iran's civil and military aviation would be established.



## A Persian Prince Mansion in Monaco

Reza Khan Arfa'al-Dawlah was a diplomat and poet with the pen-name Danesh. He started his education at a theological school in Tabriz, moved to Istanbul to work in his brother-in-law's shop, at the same time studying Turkish and French. Later in Tiflis (Tbilisi), he found a menial job at the Persian consulate. He started his career in 1873 as an interpreter and was appointed third secretary at the Consulate in Tbilisi. He was later Persian consul and minister to the Russian court at St. Petersburg in 1895; and ambassador to the Ottoman court in 1900. He was given the title Mirza (translated as Prince) by Muzaffar al-Din Shah Qajar in 1899. He was also known for his luxurious mansion in Monaco. He died in Tehran in 1937.

## Female Pilots Take Control of First Iranian Domestic Flight

Source: Press TV



Reports in the Iranian media shows a female captain and her co-pilot have flown a passenger plane, a first in the history of the country's aviation industry. The reports published on Tuesday showed photos of the two pilots taken from social media showing them before and after the two-way flight between the capital Tehran and the second largest city of Mashhad, located east of the country.

The pilots were identified as Neshat Jahandari and Forouz Firouzi, both of them apparently working for low-budget airline Zagros, although there was no official confirmation from the carrier.

The reports said that it was the first time in Iran's aviation history that female pilots had taken control of a flight totally on their own.

"My feelings were unexplainable. This historic incident was unprecedented in Iran's aviation industry, and for a first time a domestic flight in Iran was carried out by two women," said Jahandari, 29, who became captain just two months ago after working as co-pilot for five years.

# From the Persian Wars to Artaxerxes II: Persian Diplomacy on Greek Soil

JAVIER SÁNCHEZ GRACIA & KAVEH FARROKH



The Greco-Persian Wars demonstrated to the Achaemenids that their war machine as it stood with its equipment and tactics, was incapable of defeating the Greek Hoplites. Early Achaemenid tactics had been essentially based on a combined-arms doctrine, one that Alexander (in practice his father Philip) would develop brilliantly. At the time of Cyrus, the Achaemenids began the battle with massive volleys of archery supported by slingers. Effecting disruptions in the enemy lines would then lead to shock raids by the cavalry. The infantry would then follow to mop up what was left of enemy resistance. The primary weapons at this time were spears, javelins and of course archery. While these tactics worked brilliantly in the conquests of Lydia, Babylon, and Egypt, there were serious weaknesses from the outset that led not only to later defeats in Greece but also led to the empire's downfall at the hands of Alexander. The primary weakness was the lack of effective training and equipment against the Greek Hoplites in Greece in 490 and 480-479 BCE. True, Achaemenid infantry could and did engage in close quarters combat but the Greeks had developed a unique military doctrine in which their infantry were superbly trained to fight as one single force in Hoplite formations. Not only were the Greek warriors equipped with excellent and sturdy armour, they also had a system of overlapping shields that essentially acted as an armoured cab on the battlefield. Thus, the same Achaemenid system of archery that had hitherto worked so brilliantly was now neutralized by Greek Hoplite doctrine, weaponry (especially longer swords and spears) and discipline combined with their individual armour repelled volley after volley of Achaemenid archery during the Greco-Persian wars.

But perhaps the real danger to Achaemenid Persia was that the Greeks had demonstrated that not only were they capable of defeating the Achaemenids in battle, but that one day, they could attempt to invade the empire itself. Efforts were certainly made to improve training, equipment and tactics, but these failed to bridge the military gap with the Greeks. Excepting their developments in cavalry, strongly influenced by their Iranian kin in the Eastern marches of the empire and Central Asia, the Achaemenids had proven themselves incapable of defeating the Greeks. Alexander's arrival with the combined-arms tactics and the Macedonian phalanx sealed the doom of the empire. What is less known however is that even as Alexander was invading the Achaemenid empire, Iranian cavalry was evolving into a highly effective force. While these developments were too late to save the empire, the foundation for Persia's revival had been laid. It was Iranian cavalry who

inflicted a serious defeat upon Alexander's armies in the Battle of the Zarafsan River (329 CE), an omen of the defeats to come for the future Seleucids of Iran and the Romans seeking to imitate Alexander. Appreciating their effectiveness, Alexander recruited Iranian cavalry into his armies.

Barely two centuries after the downfall of Achaemenid Persia, the Parthians and their famous cavalry would rise to begin the process of expelling the Greco-Macedonians from Persia. But at the time of Achaemenids, especially after the failure of their invasions in Greece, the Achaemenid military at the time was, as noted already, incapable of defeating the Greeks. Following their defeats at the naval battle of Salamis (480 BCE) and on land at Plataea (479 BCE), the Achaemenid military brass deduced that a military solution for the stubborn Greek question had to be reassessed in lieu of newer and different strategies. This was all the more critical as it was clear that the Achaemenids were especially vulnerable militarily to the Greeks. The ultimate solution became two-fold: (1) recruitment of Greeks into the Achaemenid armies and (2) divide and conquer diplomacy.

It was in this geopolitical arena in which Artaxerxes I (Artakshathra) was appointed as king of the empire in the year 464 BCE. With his willingness towards tolerance and dialogue, Artaxerxes I continued Cyrus' policy of favoring the diversity of beliefs and cultures. This is exemplified by his policy of continued support for the rebuilding of the Jerusalem Temple, with Artaxerxes' name recalled with honor in the Jewish holy texts of *Nehemiah* and *Ezra*. Plutarch in *Artaxerxes* has described the king as having been "...a gentle and noble spirit...". It was Artaxerxes who signed, according to tradition, in the year 448/447 BCE, the peace of Calias with the Delian league. Put simply, the primary significance of this treaty was that it officially ended the wars of conquest that had been initiated by Darius the Great. This was a controversial peace which from the Persian viewpoint, secured Greek recognition of Achaemenid authority in Ionia and Anatolia. From the Greek perspective, the treaty was that of terrestrial limitation of the area of influence being exerted from the Persian army from the Ionian coast. Certainly, the Peace of Calias had granted autonomy to the Ionian States of Asia Minor, prohibited the establishment of governors of Persian provinces on the Aegean coast, and even prohibited the navigation of Persian ships by this sea. Athens in turn promised not to interfere with Persian possessions in Asia Minor, Cyprus and Egypt.

According to Schrader, the Persians broke this clause several

times [(1976), *La paz de Calias: Testimonios e interpretación*], as can be cited on a number of occasions: in 440 BCE seven hundred horsemen were sent to Samos during this city's war against Athens; around 430 BCE Colophon was assisted in supporting the anti-Athens party; the satrap Pisutnes attacked Notion in 427 BCE; the lending of military support for the revolt of the city of Cauno against Athens in the years 431-425 BCE. Thus, the Persians continued to conduct operations against Athens, by lending military support to those who could destabilize the Greek political situation. It seems likely that in the long period of peace between the two powers, Persia remained somewhat aloof in foreign policy and waited for the political context to provide a more favourable situation in order to claim its dominance over the Greek areas of Ionia.

In this context of relative peace, the Persian Empire began not only to work to improve its army but also, and most especially, to regain its prestige as a geopolitical power. Interestingly, it was the Greeks, more specifically, the Athenians, who unwittingly provided the Achaemenid Empire with power and influence at the «international» level. The triumph of Athens meant that the Delian league had ended up being absorbed by Athenian hegemony, with an area of increasing influence. Its policies and interventions were the two main factors that served to mobilize Sparta in order to repel the absolute supremacy of Athens.

The civil war between the Greeks allowed Achaemenid Persia to regain a preponderant position in politics. Interestingly, this new situation led to the Greeks to cease viewing Persia as the worst of their enemies. At that moment in history, each Greek side had become the other's worst enemy and the Achaemenids, with their «neutrality», were soon to become the referees of this new Hellenic contest. The Persians soon exploited internal tensions among the Greeks with audacity and diplomacy. They now supplied generous amounts of gold Darics (featuring the “*Persian Archer*”) in order to exacerbate the internecine rivalry of their enemies. Thus, these golden “Persian archers” (and diplomacy) now proved to be much more effective weapons than the Achaemenid military machine in the Aegean arena during the Peloponnesian wars.

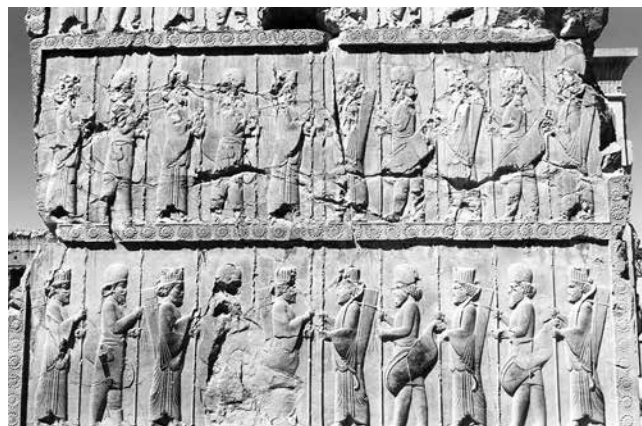
Both sides of the Hellenic arena viewed their once worst enemy as a potential ally who could provide them with financial support. Willing to oblige, the Achaemenids in turn generously supplied funding to both Greek factions. From 424 BCE, Athens began to be drawn closer to the Achaemenid Court, although they did not formalize any agreement until the enthronement of Darius II in 423 BCE. The pact proved ephemeral as Athens decided to help the satrap of Caria in her uprising against the king. Although the Athenian general who led the expedition ended up collaborating with the Persian government by betraying the rebel satrap, the Athenians also hedged its bets: they continued to support a headless revolt condemned to failure from its very beginning. Darius, of course, did not consent to this inference in his politics, nor was he pleased that Athens, to whom he was giving his gold, was actually using it in a revolt against him. Darius now terminated his collaboration with Athens and began supporting Sparta. This assistance was not just financial as Darius II now ordered that his satraps in Asia Minor (Chithrafarna and Pharnabazus) to enter into an alliance with the Lacedaemonians against Athens. Consequently, Persian financial, political and military aid proved decisive in the Spartan victory of 404 BCE. Sparta in turn, recognized Persian supremacy over the coast of Ionia. In 400 BCE, Chithrafarna (Greek: Tissaphernes) was named, with little

reaction from Sparta, as the Achaemenid commander-in-chief of the entire Aegean. As a result, the Achaemenids had succeeded with gold and skilfully diplomacy where their armies had failed less than half a century earlier.

Following the death of Darius II, the Achaemenid Empire entered a period of turmoil, obliging it to stay away from Greek politics. With the consolidation of the new monarch, Artaxerxes II (404 – 358 BCE) relations between Persia and Sparta deteriorated; once again the reason was the Greeks of Asia Minor. Hostilities began in the year 400 BCE. Once again, Persian diplomacy proved to be a most effective weapon. Persian gold now served to revitalize Athens at the expense of Sparta. Artaxerxes II bribed the cities of Athens, Thebes and Corinth, which rose against Sparta, initiating the War of Corinth (395 – 387 BCE).

The war was carried out in two successive scenarios or fronts: first in the Isthmus of Corinth and central Greece, and subsequently in the Aegean. On land the Spartans proved victorious in 394 BCE in the battles of Nemea and Coronea, but were unable to obtain strategic advantages of their successes, such that the war entered a situation of deadlock or attrition in which both sides consumed resources through payment to mercenaries. Then later in August 394 BCE the Spartan fleet was crushed at sea in the vicinity of Cnido, by a Persian fleet commanded by Conon (a mercenary of Athenian origin). This naval defeat effectively ended the naval hegemony of Sparta. Taking advantage of this, Athens launched several naval campaigns in the later years of the war, recapturing a number of islands that had been part of the ancient Athenian Empire during the 5th century BCE.

As before, internecine Greek warfare gave Achaemenid Persia an advantage, as neither Athens nor Sparta could gain supremacy over the other. In this way, the risk of a pan-Hellenic union against the Achaemenids had been removed. Having annihilated each other, Athens and Sparta, now exhausted, ironically asked that Persia, whose gold and diplomacy had contributed to the Greek civil war, to now engage in mediation to help arrange a peace treaty. This duly led to the “*Peace of the King*” being signed in 387/386 BCE. Also known as the “*Peace of Antalcidas*”, from the name of the Spartan ambassador to Artaxerxes, this treaty proved to be a great success as it obliged the Greeks as a whole to agree in abstaining from any interference in the Persian domains of Ionia. The terms of this treaty appear to have been noted, literally, by Xenophon, *Hellenic*, 5.1.31: “*Artaxerxes, the king, considers it right that the cities of Asia and the islands of Clazomena and Cyprus are his, that the other Greek cities, small*



or large, are free, except Lemnos, Imbros and Esciros; that these are of the Athenians as before. To those who do not accept this peace, to those I will declare war, along with those who accept it, by land and sea with ships and money.”

This peace affirmed Achaemenid Persia’s authority over the Greek cities of Asia Minor, as well as giving Sparta hegemony over Greece. One of the unintended results of Artaxerxes II’s “*Peace of the King*”, was that Greek opinions regarding the Persians once again became unfavourable. Hence the call by Isocrates to the Greeks to put an end to the direction that the Persians were exercising over their hegemonic disputes. This was an idea resulting from the frustration that had been produced the Peace of Antalcidas between the Greeks and for the surrender (from the Hellenic perspective), to the Persian government, of the Greek cities of Asia Minor. Isocrates also proposed the idea of a “*Common Peace*” to finally put an end to the struggles between the Greeks. With this unity at last, Isocrates surmised, the Greeks could now liberate Ionia and subdue Achaemenid Persia itself, defending the clauses of the “*Peace of Callias*” as a Greek triumph against the “*shameful*” peace of Antalcidas.

In the years following the signing of the peace treaty, the two states responsible for its maintenance, Achaemenid Persia and Sparta, took advantage of what they had gained from it. Persia, free of Athenian or Spartan interference in its Asian provinces, consolidated its control over the east of the Aegean and captured both Egypt and Cyprus in 380 BCE. In the meantime, Sparta in its new capacity as the main city in the Greek political system, took advantage of the autonomy clause to break any coalition which it perceived as a threat. Disloyal allies were sternly punished. Mantinea, for example, was divided into five different towns. With Agesilao at the head of the state, advocating an aggressive policy, the Spartans fought from the Peloponnese to the distant Chalcidic peninsula. His dominion over the Greek mainland would remain in place for another sixteen years before breaking down in the battle of Leuctra.

The war also marked the beginning of the resurgence of Athens as a power in the Greek world. With their walls and fleet restored, the Athenians could cast their gaze towards the sea. By the middle of the 4<sup>th</sup> century BCE they had managed to reunite an alliance of Aegean states, commonly known as the Second Athenian League, towards recovering parts of what they had lost in their defeat of 404 BCE. The freedom of the Ionian Greeks, which had been one of the primary *Casus Belli* since the beginning of the 5<sup>th</sup> century BCE, had ended with the war in Corinth. The main states of Greece did not try again to interfere with the control of Persia in the region. After a century of fighting, Persia now finally ruled over Ionia without foreign interference, a situation that lasted for 50 years until the arrival of Alexander.

The gold of Persia had indeed achieved what its army could not. Without having to land a single trooper in Greece, the Achaemenids had succeeded to impose their sway in a way that even Xerxes could not have.

The Achaemenids now had free reign once again in Ionia. But time was not on the side of the Achaemenids. The fact remained that despite their political and economic importance, the Achaemenid Empire remained dangerously vulnerable due to its serious military weaknesses with respect to the Greeks. The Greeks were well aware of their military advantages over the Achaemenids and it was only a matter of time before the Greek mainland would be mobilized to invade the Achaemenid Empire. This was to materialize in the person of Alexander.

## Iranian Actress Matin Sotudeh Summoned to Court for Red Carpet Attire

Sotudeh’s neck-covering hijab, with her hair showing around her face and a buttoned-up, long-sleeved tunic that was tucked into belted pants, resulted in the 34-year-old film star being ordered to appear in court after “numerous requests”, according by the ultra-conservative Tasnim News Agency.

Speaking to the country’s main state-funded TV channel, IRIB, IOCAA head Masoud Najafi said he had issued an “emergency order” reminding celebrities that they should observe unspecified “principles and frameworks” to avoid consequences. Facing a barrage of attacks from conservatives, Sotudeh removed photos of her red-carpet appearance from her Instagram page and issued an apology. “Recently photos of me were published on social media, which were not intended to break any taboos whatsoever on my behalf,” she wrote. “The photos have been exploited by spiteful media organizations and upset some of our dear compatriots. I therefore apologize to all of them, including the families of the martyrs. I was not wearing something contrary to society’s circumstances. My clothes covered me, and my hair was the same as always... but in the past it did not become a big deal.”

Source: *Center for Human Rights in Iran*





## Iranian-speaking Jewish Peoples of the Caucasus

Jewish Encyclopedia in 1906



A division of Russia, bounded on the north by European Russia; on the east by the Caspian sea; on the south by Persia and Asiatic Turkey; and on the west by the Black sea.

It consists of six governments, four provinces, and two districts. The Jewish inhabitants, according to the census of 1897, numbered 58,471, or 6.3 per cent of the total population ("Voskhod," 1902, No. 3). These figures are probably too low.

The exact number of the Caucasian Jews is not easy to determine. Some of them (in the southern provinces) have adopted the Mohammedan religion; while others (in Georgia) have embraced Christianity. They are also often confounded with Jewish immigrants from European Russia.

Von der Hoven estimates the number of the native Jews of the Caucasus to be about 100,000 ("Budushchnost," 1900, No. 52).

The following table illustrates the distribution of the Jews of the Caucasus among the various governments, provinces, and districts according to the censuses of 1886 and 1891-92:

### SUPPOSED DESCENT FROM LOST TEN TRIBES

Some of the Caucasian Jews claim to be descendants of the Lost Ten Tribes of Israel, which were taken captive by Nebuchadnezzar; while others (particularly the Georgians) are equally certain of their descent from the Israelites who were taken from Palestine by Shalmaneser.

It is hard to determine whether this belief is based upon valid tradition or whether it is of later origin, and an attempt, by means of bad philology, to connect the "Habor," near which river the exiles were settled, with "Iberia," the name by which the Caucasus is known to classical writers. In the Georgian language the Jews are called "Huria," a term which is related to "Iberia" (Koch, "Reise Durch Russland," Preface, p. ix.).

### JEWISH TYPE AMONG

### CAUCASIAN PEOPLES

The Russian archeologist and linguist Vsevolod Miller believes that a large Jewish population formerly existed in that part of Media which was later called "Atturpatakan," and which is at present known under the name of "Azerbaijan," and that this country was probably the cradle of the Caucasian Jews. He thinks that they have preserved the old Semitic type to a more marked degree than the European Jews. The presence of a distinctive Jewish type among many of the Caucasian peoples has long been noticed by travelers and ethnographers. It is especially interesting, as some of these people, the Armenians, Georgians, and Ossetes, for instance, are not of one and the same race. Baron Peter Uslar suggests that during the past two thousand years Jewish tribes often emigrated to the Caucasus ("Russische Revue," xx. 42, xxi. 300). Miller is of the opinion that in very remote times they emigrated thither from Media. All the Armenian and Georgian historians speak of the existence of a large Jewish population in Transcaucasia until the beginning of the present era.

When St. Nina came to the city of Urbnis in Georgia from Jerusalem in 314, she is said to have spoken to the Jews in the Hebrew language ("Histoire de la Georgie," translated by Brosset, l. i. 31, 37, 54, 64, 93, 100, 104-120). When the Persians took possession of Transcaucasia in 366, the Jews adopted the old Persian language, which they called "Parsee" or "Tat," from which they formed a jargon with an admixture of words taken from the Bible and from languages of local tribes. They write this jargon in Hebrew square characters.

From the Arabic writers Mas'udi, Ibn Haukal, and from the "Derbend Nameh" (a Persian history of Derbend) it is evident that the Arabs, when they conquered Daghestan in the eighth century, found a large number of Jews there. According to Pantyukhov (probably following Quatrefages, "Observations Anthropologiques au Caucase," Tiflis, 1893, cited in "Ar-

chiv für Anthropologie," xxvii. 448.) the Caucasian Jews may be considered descendants of the Chaldeans (early Babylonians), who originally dwelt on the upper Euphrates and in the vicinity of Lake Van, but who in later, though even still remote, times intermixed with the native Caucasians. In the course of time many of these Jews renounced Judaism and embraced Mohammedanism. It is probable that the Khevsurs and a portion of the Swanetes and of the Lesghians are of Jewish descent. In the fifth century the rulers of Georgia claimed that their ancestors came from Jerusalem. The Chaldean has little in common with the Arabo-Semitic type. Erekert, as the result of a comparison of the head measurements of the Caucasian Jews with those of the other inhabitants of the districts in which they dwell, gives the following data:

If the shape of the head be taken as a standard of a fine type, the mountain Jew may be considered to rank first among the Caucasian races, which are classified by Erekert in the following order: mountain Jews, Armenians, Kumyks, Georgians, Azerbaijan Tatars, Ossetes, Circassians, Tshechentzy, Lesghians, Nogaïans, Kalmucks ("Der Kaukasus und Seine Völker," pp. 370-377).

The stature of the Jews in the district of Kuba (government of Baku) is 1,618-1,621 mm.; that of the Jews in the government of Kutais, 1,630; of those of Daghestan, 1,644. These three groups exhibit slightly varying types; they have completely adopted the language of the people among whom they live (Pantyukhov, l.c.).

Mountain Jews ("Bergjuden") are those of the Caucasian Jews who live in villages ("auls") and some towns of the provinces of Daghestan, Tersk, Kuban, and in the governments of Baku and Yelisavetpol, and who speak an Iranian language, a dialect of the Tat. The Tats themselves are of Iranian origin, but have intermarried with Jews. They speak the

same dialect (Tat mingled with Hebrew) as the mountain Jews. They probably arrived in the Caucasus with the Jews in the times of the Achæamenidæ, having been sent to guard the northern boundary of Persia on the Caspian sea. According to Anisimov, the Tats of today were Jews when they arrived in the Caucasus, and they embraced Mohammedanism only when the Arabs conquered the country. They themselves cherish this belief, and carefully preserve their Hebrew books (Hahn, "Aus dem Kaukasus," p. 181).

Hasdai ben Isaac, in his letters to the king of the Chazars (about 960), says that, according to a tradition, the Chazars formerly lived in the mountains of Seir (Serir in the eastern Caucasus). Miller is of the opinion that the Jews of the Caucasus introduced Judaism into the kingdom of the Chazars, and that the Jews of Daghestan originated in Azerbaijan. He refers to Esther iii. 8 and to II Kings xvii. 6. He thinks that old Jewish colonies in the Caucasus existed in Tabasseran and in Kaitak, in which region there is a place still called "Shuit-Katta" (Jewish pass). About three hundred years ago many Jews emigrated thence to Majlis, the capital of the Tatars, and a little later to Jangi-kent (= "New Settlement").

Large Jewish communities existed in the ninth century in Tiflis, Bardaa, Derbend, and other places in the Caucasus. According to Benjamin of Tudela (1160-73), the power of the exilarch extended over all the communities of Armenia, Kota, and Georgia. Guillaume de Rubruquis in 1254 found a large Jewish population in the eastern Caucasus.

The traveler Judah Chorny also concludes that the Jews arrived in the Caucasus before the destruction of the First Temple, and that up to the fourth century of the common era they lived under Persian protection. At the end of the Sassanian dynasty, when Tatar hordes overran Persia, and the Caucasian Jews were driven from their homes, the latter came in contact with their coreligionists in Babylonia, and adopted the rabbinical teachings as religious law. Soon they began to study the Talmud, of which they had an intimate knowledge when Eldad ha-Dani (ninth century) visited them. This is also corroborated by Benjamin of Tudela and Pethahiah of Regensburg. In the centuries when the great Talmudic schools flourished in Babylon, many eminent Talmudists lived in Derbent and the ancient Shemacha, in the government

of Baku. In many regions in the government of Baku, where at present there are no mountain Jews, ruins of their auls and graves, and traces of irrigation trenches, etc., are to be found. The local Mohammedans still call these ruins by their old Jewish names; e.g., "Chifut Tebe" (Jewish Hill), "Chifut Kabur" (Jewish Grave), etc. In some parts of Daghestan the Mohammedan religion has supplanted Judaism; but in many Mohammedan families are to be found Jewish books inherited from Jewish ancestors.

### SUPERSTITIOUS BELIEFS

The Caucasian Jews can not be classed among the Karaites, as they still adhere closely to the Talmud. There is no question, however, that at the present time their Talmudic knowledge is not extensive and that they have added demonology to Judaism. Owing to this comparative ignorance they are nicknamed by the European Russian Jews "Byky" (oxen). The Jews of Daghestan and Baku believe in good and in evil spirits; e.g., Seer-Ovy (the spirit of the water), Ider, Hudur-bai, Kes-sen-bai, and others. The most venerated is the mighty Num-Negyr (the spirit of travelers and of the family), which name signifies "unutterable" (literally, "do not take a name"). A belief in perpetual warfare between the good and the evil spirits is deep-rooted among the Jews as well as among the Mohammedans of the Caucasus. According to Erckert, the Caucasian Jews in the times of the Seleucids were in communication with Palestine. They helped to spread Christianity in Armenia, Georgia, and the highlands of Albania. The mountain Jews are probably later emigrants, who in the eighth century and at the beginning of the ninth settled in the region north of Derbent. It was not until the end of the sixteenth century that they removed to the neighboring Majlis. Another stream of emigrants may have followed about 1180 from Jerusalem and Bagdad via Persia. Erckert and many others are of the opinion that the Caucasian Jews amalgamated at an early date with the native tribes. It is certain that among the peoples of the Caucasus the Jewish type is everywhere represented, and that even among Christian and Mohammedan tribes many Jewish customs and habits have been preserved to the present day. Among the Ossetes the old Mosaic law of levirate marriage still exists, which, according to Chorny, the mountain Jews also strictly observe. Even the outward ap-

pearance and the manner of speech of the Ossetes resemble those of the Jews. Many of their villages bear Hebrew names, and the marriage and funeral ceremonies correspond in many respects with those of the ancient Hebrews. The same may be said about the Tshechentyz.

The Caucasian Jews differ greatly from the European Jews. Their language, dress, education, employments, and their whole character render them almost a separate people; and they even differ greatly among themselves.

### MANNERS AND CUSTOMS

The Georgian, Lezghian, and Ossete Jews differ as much from one another as do the countries in which they live. The Jews of Daghestan have nothing in common with the foregoing, either in language, dress, mode of life, or moral views. They differ little from the other warlike mountain tribes among whom they dwell. They only differ from their Mohammedan and Christian neighbors in their adoption of the Tat language. They all dress in the Circassian style, and go about armed with daggers, pistols, and swords; even being armed when they go to bed or when praying in the synagogue. They are skilled horse-men. Their occupations are mostly dyeing, cattle-breeding, gardening, and viticulture. They own small farms, and rent land from their Mohammedan neighbors, by whom they are much oppressed. They raise tobacco, and manufacture excellent weapons. Even their hakams know how to handle the spade, the hoe, and the hammer.

Owing to their persecutions under Mohammedan rule, the mountain Jews in the Russo-Caucasian wars always sided with the Russians; and the Russian government, after the conquest of the Caucasus, in acknowledgment of their valuable services, granted them equal rights with the other Caucasian tribes. Lately, however, these rights have been curtailed.

### MOUNTAIN AND GEORGIAN JEWS

In contradistinction to the mountain Jews, the Georgian Jews have always exhibited great patriotism, and have fought against the Russians. Their love for the fatherland is as proverbial as their bravery in war. Notwithstanding his war-like character, however, the Georgian Jew becomes penitent and humble in the synagogue. Here he may be seen to weep for the unfortunate destiny of his coreligionists scattered over the world. Georgian

Jews are found in Tiflis, Kutais, Suran, Karasubazar, and the surrounding villages. Besides the Georgian and mountain Jews, mention should here be made of the Caucasian Subbotniki (Sabbatarians), who are probably descendants of the Chazars. Their type is more Slavonic than Semitic, but their mode of life is Jewish: they not only keep the Sabbath strictly, but also observe all the Mosaic laws and many rabbinical precepts. In Tiflis in 1894 their community numbered thirty families,

besides many who lived outside the village and occupied themselves with cattle-breeding, agriculture, and the cultivation of the vine.

They have the same prayers as the Russian Jews, but use the Russian language instead of the Hebrew. Some of them send their sons to Wilna for a higher rabbinical education. They consider it a great honor to intermarry with rabbinical Jews; but such marriages are rare. The Georgian and especially the mountain

Jews deem it beneath their dignity to intermarry with the Subbotniki.

In recent years, with the improvements in communication, outside interest in the Caucasian Jews has become more extensive. Their coreligionists have endeavored to spread culture among them, while the Zionist organizations have established some schools for the rational study of Hebrew. For further details reference may be made to the articles on the respective cities, provinces, and peoples.

## The Ancient Art of Making Ships in Southern Iran

By Afshin Majlesi, Tehran Times

Maritime trade, shipping and shipbuilding have long been practiced in Iran. There have been many small or big shipyards across the northern coasts of the Persian Gulf.

If you are planning to travel to the southernmost parts of the country, we suggest to visit the Persian Gulf in trace of seeing the process of crafting and sailing traditional Lenj boats, which has passed down from father to son. The hand-built vessels are used for sea journeys, trading, fishing and pearl diving.

Entering a shipyard is like stepping back into the ancient times, with some local artisans working on gigantic timbers to shape a reliable vessel. Such expertise of the Iranian shipbuilders was registered on UNESCO Intangible Cultural Heritage list in 2011 under the title "Traditional skills of building and sailing Iranian Lenj boats in the Persian Gulf." Lenjes were initially used for long routes, for instance to China and Africa, but now, locals usually embark on shorter journeys in the Persian Gulf. Nowadays, many goods such as electronics and home appliances, textiles and foodstuff are transported between Iranian ports, Dubai and Oman.

It is said that a Lenj takes some two years to build, depending on its size that reveals portions of its hardship, care and detail of the craftsmanship. Moreover, different kinds of wood are needed for the various components that are mainly imported from India and Africa as there are no forests in southern Iran.

Iran's history of seagoing is deep rooted in time. As of nearly the sixth century BC, the northern sides of the Persian



Gulf became dominated by a succession of Persian empires including the Median, Achaemenid, Parthian and Sassanid empires. Under the leadership of the Achaemenid king Darius the Great (Darius I), who reigned from 522 to 486 BC, Persian ships found their way to the Persian Gulf, laying a strong foundation for maritime petrol and navigation in the region.

For avid travelers, it is also recommended to go on a tour to the Qeshm Island, where traditional boat-makers are making a living. Situated at the narrowest part of the Straits of Hormuz, a waterway separating Iran and Oman, the sun-scorched island is fringed with biologically diverse mangrove forests, attractive beaches and some 60 Bandari villages.

Qeshm features geologically eye-catching canyons, hills, caves and valleys, most of which are protected as part of the UNESCO-tagged Qeshm Island Geopark, itself a heaven for nature-lovers.

According to UNESCO, the traditional knowledge surrounding Lenjes includes oral literature, performing arts and festivals, in addition to the sailing and navigation techniques and terminol-

ogy and weather forecasting that are closely associated with sailing, and the skills of wooden boat-building itself.

Iranian navigators could locate the ship according to the positions of the sun, moon and stars; they used special formulae to calculate latitudes and longitudes, as well as water depth. Each wind was given a name, which along with the color of water or the height of waves was used to help forecast the weather.

Specific music and rhythms also constituted inseparable parts of sailing in the Persian Gulf, with sailors singing particular songs while working. The UN cultural body has mentioned that heritage is "in need of urgent safeguarding", meaning continuing this tradition of shipbuilding is not easy, and the craftsmanship is still somewhere between tradition and modernity.

Over the past couple of years, U.S.-led sanctions and its related economic boycott of Iran has sharply increased the cost of wood and engines. One more challenge has been the sharp decline in the number of locals with the knowledge of building and maintenance a Lenj.

Nowadays, the community of such practitioners is getting smaller and smaller; mainly comprising elderly people. Wooden Lenjes are being replaced by cheaper industrial vessels, yet Lenj construction shipyards are being transformed into repair yards for older Lenjes. Some cultural heritage experts have voiced wariness about the fate of traditional knowledge of sailing in the Persian Gulf, saying its associated philosophy, ritualistic background and culture may be fading away.

Poetry is  
powerful beautiful words  
composed in a sensational way.

Poetry is a noble play  
in which The Lords of Creativity  
with harmonious words masterfully play  
poetry is an artistic display  
a golden tray  
on which the diamonds of intellect  
are carried away.

Poetry is the crown of prose  
a perfumed rose  
inside which our sentiments repose.

Poetry is the dance of words  
inside the ballroom of reflection  
poetry is about communication  
and connection.

Poetry is inspiration  
a nice painting from the gallery  
of imagination.

Poetry is imagery  
the source of imagery is creativity  
the source of creativity is talent  
poetry is talent in action  
poetry is friend of peace and construction  
enemy of war and destruction.

Poetry has the character of  
spring showers  
it comes suddenly with fresh flowers.

Poetry is a heavenly light  
it is the juice of insight  
the harvest of the bright  
a flight to the land of dream and delight.

Poetry is the fire of love  
the flame of adoration  
the pain of separation  
the union elation.

Poetry is the stream of desires  
the blaze of jealousy fires  
the eruption of feelings

## About Poetry

Majid Kafai

a sort of deliverance self-healing.

Poetry is the window of liberty  
inside the prison of loneliness  
poetry is the wine of happiness.

Poetry is self-examination  
and revelation combined with relaxation.

Poetry is love of homeland  
and carrying in exile  
the heavy luggage of humiliation  
with a broken hand.

Poetry is sensitivity  
is seeing  
the invisible tears of a caged bird  
always dreaming to be  
as free as the white clouds  
constantly wishing to run away  
from its jailer  
the sinner mankind.

Poetry is the rain of blessing  
over the thirsty desert of sorrow  
poetry is a shelter it is also  
the poet's arrow.

Poetry is the melody of heart  
the perfume of soul  
the mirror of mind  
poetry to injustice is not blind.

Poetry is the wisdom torch  
illuminating life's dark porch.

Poetry is the pain of a free thinker  
a poison drinker  
enchained in the prison of tyranny  
his sin believing in democracy  
in peace and justice  
in kindness and tolerance.

Poetry is the loudspeaker of freedom  
the voice of the voiceless  
a costly social dress.

Poetry is about wondering  
WHO the CREATOR of the Universe is?  
and HOW? from NOTHING  
HE created the Whole World!!?

Poetry is constantly marveling  
from WHERE we all came?  
and to WHERE  
we all go one by one in a row.

Poetry is understanding  
the sanctity of life  
preserving the beauty of nature  
respecting the purity of water and air  
poetry is about care.

Poetry is seeing one's picture  
in the FRAME of DEATH  
poetry is appreciating the value  
of each breath.

Poetry is thanking the LORD  
for giving us life  
poetry is hard work, a mental strife.

Finally  
what is good poetry, bad poetry  
and pure poetry?

BEAUTY  
is the essence of GOOD POETRY  
which silently yet powerfully  
touches our heart  
GOOD POETRY IS A JEWEL  
a precious piece of art  
BAD POETRY  
is none of these  
is just a pebble  
carried on a squeaky cart!  
and what is:  
PURE POETRY?  
it is a FASCINATING RAINBOW  
over the Gate of Times  
it is the Gong of Beauty  
which in the Tower of Humanity  
forever chimes....



## 'THE LAST FICTION' SET TO BECOME FIRST IRANIAN ANIMATED FEATURE TO QUALIFY FOR OSCARS



The Last Fiction is an animated film adaptation of the story of "Zahhak", a page from the historical identity of Iranians and one of the central tales of *Shahnameh* by Ferdowsi. Ashkan Rahgozar is the director of The Last Fiction. The main idea of the recounting of this tale is to lend a different perspective to the legends and heroes of ancient Iranians. Production started in 2010, and since then over 100 animators have worked on the film.

In the course of the making of the film, in 2013, the work was able to win recognition and be presented as one of the six best ongoing projects at the Annecy Festival in France. Also, in 2016, this film was acclaimed as one of the four best animated films undergoing production in the world and was invited by Annecy and Cannes to the event of Marché du film.

The Last Fiction has been accepted by the 2018 Annecy International Animated Film Festival and will be screened at non-competition section for feature films.

### SUMMARY OF THE STORY

At a time when the shadow of Ahriman fell over the lands, King Jamshid, together with an army of his allies and with the Divine Virtue to accompany him, faced the army of Ahriman. With the will of Yazdan, Jamshid beat the Ahriman's army. He sits on the throne and proud of his conquest he acclaims that his victory is that of God. He calls on his allies to conquer the lands of the Ahriman and to hunt them down. However, Yazdan forsakes him and thus takes away his glory. Alone, Jamshid falls prey to greed and an insatiable madness. He leaves his daughter Shahrzad and bids the Council of Ministers that Mardas, the ally of the southern lands, sit on his throne in his absence. The following day, Jamshid, together with an army of his finest soldiers, sets out for the northern lands to hunt down Ahriman. He never returns. Mardas dies and according to the command of the Council, Mardas's only son, Zahhak, is to take over Jamshid's throne on behalf of his father. Alas, Zahhak's very presence is pregnant with darkness. This darkness falls over the city and Jamkard is thrust into gloom and terror. Yet, once more with the passage of time an infant is born to a family of farmers in the heart of Jamkard who is named Fereydun...

### THE GRAPHIC NOVELS

Beginning with two double volume series Jamshid: Dawn and Jamshid: Fall, the tale and mythos of The Book of Kings is told through the story of the greatest kings of Persia and serves as the prologue and introduction into the ancient world of Iran

Many of the tales in The Book of Kings are epic morality tales of Gods and Heroes not unlike classic Greek mythology, Norse Mythology, Shinto, Celtic mythology, and even The Bible and, serves as the basis of cultural identity and a showcase for the historical literature of ancient Iran.

The epic masterpiece itself is a treasure trove of drama and conflict consisting of sixty thousand verses, and paints an exquisitely rich tapestry of Gods and Heroes and Villains and Devils that, ultimately are deeply universal stories which continue to resonate even today, a thousand years later. These tales and characters can be compared to characters and stories in modern entertainment such as Game of Thrones, Lord of the Rings, and even Star Wars.

Jamshid's journey as king was filled with victory, sacrifice, avarice, vainglory, and selfishness which was ultimately his downfall and was killed by the upstart, insidious Zahak. The graphic novels begin with Jamshid's tale and the feature animated film The Last Fiction begins as Zahak is replacing him on the throne and taking over the kingdom of Jamkard.

Hoorakhsh Studios chose Jamshid's tale to depict in graphic novel form as it is rich in story and serves as the foundation and origin story for the film The Last Fiction and for the entire Shahnameh itself. The first edition Jamshid: Dawn was published in 2016 and is a free interpretation of his origin story in The Book of Kings, and the second volume Jamshid: Fall, depicts the time of his decadence and down fall which will be published in 2017, just ahead of the release of the film.

Fourteen volumes depicting the epic battles, kingdoms won and lost, loves & alliances, and good versus evil that is all incorporated in The Book of Kings is planned by Hoorakhsh Studios. The studio plan to create a franchise around the stories and characters from The Book of Kings to share with the world.

The graphic novels will be translated into English and French from Persian.

### VOICE CAST

Parviz Parastui as Tahmuras and Arshia, Hasan Pourshirazi as Jamshid and Mardas, Hamed Behdad as Zahhak, Ashkan Khatibi as Fereydun, Baran Kosari as Mandana, Bita Farrahi as The Voice, Shaghayegh Farahani as Faranak, Melika Sharifinia as Ermile and Garmail's Mother, Zahir Yari as Abtin, Farrokh Nemati as Shahrashb, Banipal Shoosmoon as Rouzbeh, Majid Mozaffari as Baraman, Akbar Zanjani as Kāve.





## Dr. Galen A. Etemad: Iran's Mr. Apollo

By Nakissa Etemad

This year marks the 50th anniversary of the historic moon landing of Apollo 11 on July 20, 1969. Dr. Galen A. Etemad was one of the first Iranians to work in the American space program, becoming a prominent figure in his native country, earning the nickname “Agha-ye Apollo” (Mr. Apollo). Invited to tour Iran in the fall of 1969, Mr. Apollo was a national celebrity, making the papers almost daily, hosted and entertained by scholars, officials and the elite of his nation, an example and role model for both his family and his countrymen.

Dr. Etemad's beginnings played a large part in the man he was to become. Born on November 1, 1922 in Mashhad, Iran, he was the second youngest of eight siblings. Having lost his mother at age 6 and his father at age eighteen, Etemad developed very close relationships with his siblings and later their children. He ended up putting all his attention on his education – he often says that school was everything to him. If he didn't get the maximum grade of 20, he was unhappy. His teacher would tell him that 17 or 18 was great and that 20 was for God; however young Etemad wanted to see if he could achieve the 20! From an early age, those who knew him saw that he was destined for a successful and

fruitful life. Always a studious, responsible, and conscientious boy, he grew into a young man of moral standing and integrity.

For his four years of high school, Etemad had maintained the highest grade point average for a student in Tehran and was annually awarded Iran's highest academic honor, the “Medal Darageh Yek Elmi.” After his mother's death, the family had moved to Tehran where he would study at University of Tehran. He started in medical school, but after just a few months, he realized he was best suited to engineering, having always possessed a logical mind, keen eye for detail, a great memory for numbers, and a love of mathematics. His father supported the shift in study. Even though the new student registration had closed, the young Etemad petitioned and eventually convinced the head of the school that he would study hard to catch up, and his years of excellent grades as a top student made it an easy choice. Science and numbers came naturally to Etemad.

At University of Tehran at that time, the first and second years of Engineering School focused on basic mathematics and basic engineering, such as mechanics and heat transfer. Third and fourth years were for specializing in one of three branches – Civil Engineering for building, such as roads and bridges, Electrical Engineering, and Mechanical Engineering, which ultimately became Etemad's choice. He recalls that all his teachers were French and educated in France, among them a famous engineer called Foroughi who had designed many buildings in Tehran. He required the students to take copious notes during class and turn in their notebooks at the end of the course to count for 25% of their course grade. Etemad's notebooks (from courses in architecture, civil engineering, bridge building, crafting of combustion engines, lighting) are so meticulously drawn by hand, with such precision and accurate diagrams, that they appear to be official textbooks. He would take quick shorthand notes during class and copy from the blackboard, then rewrite them at night to perfection. His notebooks received the maximum grade of 20, and those of which he was proudest were among his sole possessions when he moved to America.

Newly graduated in June 1945 with a Bachelor of Science degree from the University of Tehran, Etemad went to the head of engineering school to ask for a summer job to help fund his move to America for higher education. During World War II, the U.S. Army had a military base just outside of Tehran in Amirabad, that Etemad recalls was visited by Roosevelt, Stalin, and Churchill in 1943 when their nations met to unite in the fight against Germany. When the war in Europe ended in May of 1945, the U.S. Army gifted its base to the Iranian government, who in turn gave it to the University of Tehran. The school asked Etemad to investigate to see what they could do with the base. Etemad observed that it was like a modern city, much more advanced than Tehran at the time, with modern plumbing, a road system, electricity, a working ice plant, a power plant, plus a central kitchen, cold storage facility, and cafeteria that provided food for the 4000 soldiers and officers who lived there. Some food was still preserved frozen in the many compartments of the cold storage building.

Etemad saw its potential and submitted a proposal to the dean of engineering to turn the base into a University Village for student life, to convert soldiers' and officers' quarters into sleeping quarters for students, and use the abandoned army jeeps, trucks, and buses for transportation between the university village and the university. The dean marveled at his plan but informed him that no funds existed, so Etemad proposed that they create

their own income through dividing the cold storage to customers – among them purveyors of penicillin and caviar which were in high demand at the time – and selling the clean ice to different government agencies. The resulting income funded the labor and conversions of the base to create University Village, which from planning to completion took 17 months. It was there that Etemad became fascinated with subjects such as refrigeration, electrical power, and water purification, and where he taught himself to drive on the American army jeeps left behind. Little did he know that this first hands-on exposure to American mechanics would later lead to his instrumental role in the first-ever space landing by American astronauts.

In December 1946, at the age of twenty-four, Etemad had saved enough money to set out for America to further his education in mechanical engineering and find a new life in pursuit of his own American Dream. He was limited to one big suitcase for the move. He was the first of his family to emigrate from his homeland. With no less than five hundred dollars in his pocket, he put himself through graduate school at Harvard with half his courses at Massachusetts Institute of Technology (M.I.T.) through their cooperation with the engineering department. In addition to classwork and teaching, he worked as a night engineer at a cold storage plant in Boston Harbor, and also found himself doing all manner of odd jobs, such as selling hot dogs in the university gymnasium, sweeping up popcorn in movie theaters, serving as the summertime canteen operator on the Nantucket ferry, and even selling a few pressure cookers door-to-door in Nantucket, Massachusetts.

On June 10, 1948, Etemad earned his Master of Science degree in Mechanical Engineering from Harvard University. It

was time to pursue his Ph.D. He applied for a teaching position in several universities with strong programs in refrigeration and heat transfer: Berkeley, UCLA, and University of Florida. The best offer came from UC Berkeley. After earning some money from a few post-graduate jobs in Boston, Etemad took a 3-day train in September to see the country and move to California to pursue his doctorate. While at Berkeley, he taught a mechanical engineering lab with several different courses in which students could experiment and get hands-on experience. Favored by his students, Etemad was working toward his Ph.D. in heat transfer and fluid mechanics, all the basic principles for aerospace, for which there was no specific degree at that time. By January of 1954, he was awarded his Ph.D. in Mechanical Engineering, specializing in Heat Transfer and Fluid Mechanics, from the University of California at Berkeley.

His doctoral thesis entitled “Free Convection Heat Transfer from a Rotating Horizontal Cylinder to Ambient Air, with Interferometer Study of Flow” was published by The American Society of Mechanical Engineering at Stanford in a book on heat transfer. They included the chart Dr. Etemad had developed that illustrates how heat is transferred between two rotating cylinders and follows a pattern by various physical characteristics, and the book penned it “Etemad’s Number.”

While finishing up his Ph.D. in 1953, Dr. Etemad received a professorship from the State University of New York at Buffalo, where within one semester he was elevated to Associate Professor of Mechanical Engineering. He applied and received a grant from Carnegie Mellon to build them a heat transfer lab, which made it possible to begin a new graduate program, and soon they awarded their first master’s degree. By 1956, Dr. Etemad was again a popular teacher and had been publishing numerous articles on heat transfer. In 1956, he was giving a lecture on heat transfer and an executive from Bell Aircraft approached him to ask if he could tour his heat lab at the University of Buffalo. The meeting went so well that Dr. Etemad was offered a job as a consultant for Bell Aircraft’s X-1 Program, working on heat issues of this rocket-engine-powered aircraft. He had become a U.S. citizen in 1955, which was a requirement to work in the aerospace and defense industry. In 1956, he left Buffalo and started his venture in aerospace with a job at North American Aviation in Los Angeles until 1958, working on their X-15 program to determine re-entry heating of orbital spacecrafts.

From 1958 to 1963, Dr. Etemad worked at Lockheed Missiles & Space Company in Palo Alto where he was active in various technical and managerial positions, serving as Thermodynamics Department Manager, then promoted to Assistant Flight Sciences Manager of the Polaris Missile and Agena Spacecraft programs, where they worked to solve base heating of Polaris. On March 28, 1962, when he was Consulting Scientist and Senior Member of the Research Laboratories, Dr. Etemad served as Afternoon Sessions Chairman for the “Spacecraft Thermodynamics Symposium” sponsored by Lockheed in cooperation with the Space Systems Division of the U.S. Air Force Systems Command at the LMSC Research Labs in Palo Alto. Six of the unclassified papers and their discussions were published in a book edited by Dr. Etemad, named after the symposium, published by Holden-Day, San Francisco.

In his preface he explains: “Its general topic was selected to focus attention on recent theoretical and experimental investigations in spacecraft thermodynamics. Its purpose was to assemble people conducting investigations in this and related fields for a



Dr. Etemad with his wife Jaleh on honeymoon in Isfahan, December 1969



Dr. Etemad (right) shares Iranian press coverage from his tour with colleagues

general exchange of information on the techniques and studies that have been made.”

Dr. Etemad moved to Orlando, Florida from 1963-65 to work for The Martin Company (Martin Marietta, later merged into Lockheed Martin) as Division Manager of aerodynamics, thermodynamics, propulsion and ordinance for the Sprint Anti-Ballistic Missile program, where they solved its complex silo propulsion system requirements.

From 1965 through 1978, Dr. Etemad returned to North American Aviation (later renamed Rockwell International in 1973) in Downey, California, which had been selected by NASA in November 1961 as the prime contractor for the Apollo command service modules. An expert in thermodynamics, Dr. Etemad soon became head of his department in the Space Division which designed and perfected the heat shields that would be outfitted on every command module in the Apollo series, to provide the American spacecrafts safe re-entry into the earth’s atmosphere.

On July 20, 1969, he and his colleagues bore witness to the greatest achievement to date of the American space program. Following the bold vision set out by President Kennedy in 1961, the American space program, through sheer political, scientific and technological will, succeeded in landing man on the moon in a mere 8 years. Dr. Etemad’s legacy work on the Apollo heat shields contributed to one of the most important events in the 20th century.

The lunar spacewalk was an event that would see the United States leapfrog the Soviet Union in the Space Race and position the United States as a global leader in technology and science. Two of the three astronauts of Apollo 11, Neil Armstrong and Buzz Aldrin spent two-and-a-half hours walking on the lunar surface. Who knew that the young, curious boy of unique intellect from Mashhad, Iran would contribute to propelling humanity in its quest for discovery and exploration of the final frontier?

That autumn in 1969, Dr. Etemad was invited by Ariamehr-Sharif University on a three-month tour of Iran to give lectures on the American space program, equipped with archival pictorial documentation provided by NASA to illustrate the miraculous lunar walk. He was also invited to present the Apollo 12 flight live on Iranian television in November, and to visit the Shah of Iran.

On the night of his visit to the Shah, Mr. Apollo attended a party hosted by Dr. Mesbahzadeh, where he was match-made with

a “black-eyed, raven-haired beauty,” according to one Iranian newspaper, named Jaleh Azarbeygui. A mere three days after their meeting, Mr. Apollo proposed, leaving his new love interest time to consider her answer while he continued his lecture tour. They each had two daughters from previous marriages. A few weeks later, she decided to leave behind a promising career in cancer research and gave him her consent. The national media splashed the news of their impending nuptials. The couple was married on December 29, 1969 with their four daughters present, and the two travelled to Isfahan for a honeymoon. The American embassy agreed to fast-track his bride-to-be’s visa, and overnight, Jaleh was able to return home with him to Los Angeles as the new Mrs. Apollo. The following Christmas, their daughter was born, followed by a son five years later.

Dr. Etemad left the space program in 1978 and began a successful career in commercial real estate investment. In 1985 he moved the family to San Francisco to live near his late brother and his family. Now at 97 years old, he enjoys spending time listening to Ted Talks, reading historical biographies and listening to classical music.

Dr. Galen A. Etemad paved the way for his entire family to follow their own American dreams and still serves as a role model for current and future generations. His journey is a testament to the strength, perseverance, and hope of Iranians like him who are forging a lasting legacy.

*Nakissa Etemad is the daughter of Dr. Galen & Jaleh Etemad, who lives in San Francisco and works as a professional theatre dramaturg, producer, director, and French translator.*