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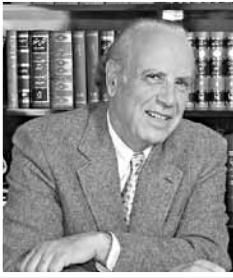
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## IMPORTANT NOTICE

All written submissions to Persian Heritage with the expectation of publication in the magazine must include the writer's name, address and telephone number. When an article is submitted we assume the author has complete ownership of the article and the right to grant permission for publication.



## FROM THE EDITOR'S DESK

In this issue we are honoring a gentleman who has dedicated his life to the preservation of Iranian culture and history. In his own words Professor Yarshater simply and honestly opens up himself to our readers. He shares with them many aspects of his life. I am certain after reading this interview that you will be overwhelmed with admiration for him and the productiveness of his life. It is my sincere hope that you, and especially our youth, understand the importance of his work; the preservation of the culture and history of a nation. This need not be a lesson just for Iranians but, for all cultures.

I hope that you will all finally understand why we at Persian Heritage magazine are dedicated to preventing a change of name to the Persian Gulf (and other landmarks). We hope you, regardless of your ethnicity, will begin to understand that the changing of the name of such a historical landmark is not a trite matter. Such a change will redirect the course of that nation's history and the history of the world. If this happens the veracity of every printed history book will be challenged as opinion rather than fact.

A name change applied to the Persian Gulf can virtually lead to the division of Iran as a country. After reading this interview I trust you will understand the importance of stopping political world manipulation and campaigns to change the name that now defines Iran and Persia. Whatever Iran's political fate may be, we must be certain it continues to be Iran as we know it, undivided and not renamed.

Over the past few 100 years we have watched Iran slowly be carved away with the creation of new nations.

Efforts to create a Pan Arabic state in the Middle East started with Nasser in Egypt and continued with Qassem who led a coup d'etat in the Iraq kingdom. And thus began his campaign to change the name of the Persian Gulf to the Arabian Gulf.

This movement gradually gained momentum through Arab oil money and Arab leaders in Saudi Arabia and Saddam Hussein. Millions of dollars continue to be pumped into the propaganda campaign to rewrite and rename Persian history. I am very sad to report that in many aspects, this campaign has been successful. This is reflected in many of the world's greatest museums in Paris, London and New York. The success can also be found in the pages of Oxford and Cambridge publications, the Encyclopedia Britannica and other important and valuable publications. These locations and printed words now show the Persian Gulf as the Arabian Gulf and Persian Art as Islamic Art. How can this be acceptable?

This campaign continues to grow because of the US mili-

tary influence in the Persian Gulf. It is also influenced by political payouts by surrounding Arab nations and by payouts to political campaigns and world leaders. It is disheartening to me, as an American of Persian ethnicity, to hear my Secretary of State, Ms. Hillary Clinton and others refer inappropriately and deliberately to the Persian Gulf, by another name. MONEY DOES TALK but we as a united group must make sure that when it comes to dividing Iran and the change of an historical name, NO ONE LISTENS.

It is interesting to see that the Arab nations, so divided on human rights issues, are so strongly united on the campaign to change the name of the Persian Gulf.

This movement continues to demoralize Iranians in Iran who are already oppressed because of hostile relations between Iran and the West. This movement can be successfully defeated if, we as a group counter it through writing, publications and strong will. This is a very SERIOUS matter. It must be faced with unity and strength. Today one of the most successful tools to distribute information is through the internet. With a click of a button, information, truth and propaganda, reaches the world masses. Look at the influence and power Google, Yahoo, Face book, Twitter, texting, etc. has over the individual. These avenues can make our campaign against the movement more difficult unless we use it to our benefit. Again Arab oil money has helped their movement penetrate universities and the media. We CANNOT idly sit by and convince ourselves that this name change campaign is TRITE. We must defend the honor of the Persian Gulf. If we do not act quickly, I fear that in the very near future we will not find the Persian Gulf on any map, in any publication and eventually not in the mind of any Iranian. Understand that this issue is not only important to the Persian Gulf but also a movement like this can proceed to a change in the history of other nations, especially today when money plays an important factor.

Why I ask you has this issue become "trite" to us and to those who can effect a change. The answer is simple; CEO's and overnight billionaires are not interested in the integrity of a nation but rather the bottom line of their financial reports. They do not understand that the dismantling of a nation and historical landmark such as the Persian Gulf, can eventually lead to movements to change the Gulf of Mexico to the Gulf of the United States or the Gulf of Texas. This sounds ridiculous but, if we are all willing to let the power of money guide us rather than the integrity of the heart, the world is on a greedy downward spiral.

It is surprising that my Iranian friends and peers take this matter so lightly. What is even more disheartening is the disregard of this issue by Iranians in influential positions. We have ethnic representation in the top internet companies such as Google Youtube, Yahoo etc. Instead of taking a position to maintain the purity of history, they are joining campaigns to change the historical course of the Persian Gulf. They need to stand firm behind statements that concern the integrity of the Persian Gulf. Even more irritating is when these media outlets take no position; instead they remain neutral and don't name the Persian Gulf at all. WHERE IS OUR INTEGRITY? Is the color of money rather than integrity the driving force?

I am begging the influential Iranians in politics, leaders of companies and the media to break their silence and openly defend against a name change. Often I sit back and think about my friends who are highly intelligent. They expend so much energy on events they cannot control, yet remain aloof or silent when it comes to the Persian Gulf. How can we, outside of Iran, turn a blind eye to a nation's historical integrity? The oppressed people of Iran fight everyday to maintain their integrity and the integrity of Iran.

Please understand that it is not the change in name that is at issue, it is the effect that name change will have on the people of Iran, Iran as a nation and the world. It will further weaken history. Who do you think will come to our defense? Is there one Arab nation willing to defend our honor? I do not think so. Even Palestine, who received financial support from the Government of Iran, clearly stated that if in fact there was a war between Iran and Israel, they would take a neutral position. My dear friends, we stand alone. There is a Persian expression that speaks to the friendship between two teddy bears. It means the Muslim brotherhood between the Arab nations and Iran is superficial because we will be stabbed in the back.

We of Iranian ethnicity, living outside of Iran have struggled to achieve a better life for ourselves and for our children. Our children have achieved high positions in business, the media and politics, thus we have been successful. But, we are unsuccessful when it comes to remembering where we came from and what we left behind. To feel emotion and want to help

those in the nation of our birth, or want to protect the integrity of that country's history does not make us less American, German, French etc. In actuality it makes you an individual with integrity, one willing to stand up against falsity and defend the truth. It makes you one who is more impressed with veracity rather than financial gain and title.

Please do not think my words are empty and naive. We do have the ability to defend the honor of the Persian Gulf, the people of Iran and the history of a great nation. As I stated before there are influential Iranians in many walks of life, throughout the world, in politics, the media, business and the internet. If they are constantly bombarded by emails, phone calls and letters, they will no longer be able to take a neutral position on this matter or IGNORE IT.

Your SILENCE, on this matter is only GOLDEN to those who want to see a name change to the maps of the world.

I have a reoccurring dream. In it my grandchildren and I are watching a documentary on Iran. They show a map. No longer is Iran designated with its beautiful shape. It is now shown in small sections. The borders are unfamiliar to me. It also shows the Persian Gulf as the Arabian Gulf. Sadly I point out to them that this entire area use to be Iran and that body of water use to be the Persian Gulf. They then turn and ask me, "What happened?" Before I can answer I wake up. I am filled with fear and my strength to prevent this dream from becoming a reality increases.

I want my reality to be as follows: One day while with my grandchildren we watched a documentary on Iran showing the prosperity of the nation and its people. They then show the beautiful shape of Iran on the map and next to it a beautiful blue body of water called the Persian Gulf. I want to tell them, "My dear children you know many years ago there was a campaign to divide the nation of Iran and change the name of this body of water. Because of the pride of the Iranian people, they prevented this from happening. Every day they called upon influential individuals in the media, industry, finance, universities, medicine etc to help stop a movement to change the course of Iranian history. Eventually, people who were driven by the power of money realized that more valuable than the value of a stock certificate was the integrity of an individual and the truthful history of a nation. They realized that if those who led the world continued to be guided by the power of money and title, that soon there would be no truth to the world and the world would lose itself. They realized that personal achievement; individual wealth individual title has no value. It is what you do with that title that makes you a valuable person. The value of an individual is measured by their integrity. Because of this my children the ethnicity of your roots, its history and culture remain as it should be, Iran undivided flanked by the beautiful Persian Gulf."

Shahrokh Alavi



**NOT SURPRISING**

Dear Editor:

I read your grandson Ryan's composition a few times and I have to say that I was not surprised one bit. This is the direct result of having marvelous grand parents and incredibly amazing parents who care about their heritage and are proud of who they are and where they come from. Bravo to this brilliant boy and congratulations to you all.

*A Friend of P.H*

**PERSIAN NOVEL**

*Sal e no mobarak*

I really appreciate your generous review of my novel. I'm truly flattered. I also would like to thank you for printing a couple of my pieces in your valuable publication. It means a world to me.

With warmest regards,

*Mort*

**"DOROOD"**

This was a fantastic piece! I hope our community listens to you! This paragraph in particular was key:

"It seems as if it is now Iran's turn to face "the music of war." The anti Iran campaigns strengthen support and sadly some Iranian Diaspora have joined. It is my sincere hope that everyone understands that war with Iran will result in more than just the destruction of alleged nuclear power installments, more than the deaths and injuries to the Iranian people and more than physical destruction. IT WILL RESULT IN THE DIVISION OF IRAN, as was done to Yugoslavia. With that division comes the end of Persian history and culture." I am sure you have seen the activities of my organization aimed at preventing war. I live and work in DC and am in the midst of this debate. I very much appreciated your oped – it is soooo needed!

*Trita Parsi*

*National Iranian American Council*

**EXCELLENT EDITORIAL**

Your editorial is excellent as always. Only this time the subject is of great urgency. (A good movie could be made called "Sardari's List" like you say Schindler's List. "Abdol-Hossein Sardari's List". One might be able to find some of those that Sardari's courageous work saved from death camps).

I hope the leaders will pay attention to your editorial. Maybe the editorial should be sent to a number of leaders and politicians directly. José Manuel Barroso, Xavier Solana and Mrs. Catherine Ashton of European Union plus the leaders of Iran and the US of course.

Thanks for sending me Persian Heritage. I know how hard you have worked all these years to continue this excellent magazine. Khasteh nabashid and khoda ghovvat. I wish you and all your loved ones a happy Saale now mobarak baad.

*Goli Farrell*

**SPRING MAGAZINE**

Just read your latest magazine, I am very impressed with your grandson and what a wonderful idea to get this future hope for our country and the world engaged from the beginning. I have a couple comments:

1. There was the article about Dr. Ghavamzadeh. I saw this news only yesterday through email from Iran, stating that he was unable to visit the US and to receive \$100,000.

I double and triple checked. No here in the Internet outside Iran, such a claim exists. He has not been the best in the world nor he is awarded \$100,000. This is simply not true.

2. Mr. Tamadon has a Ph.D. From Indiana University. He is the head of application development and the CEO.

Thank for all your effort.

Sincerely yours,

*Ali Tabesh*

**DEAR DR. AHKAMI**

I am appreciating the value and dedication of *Persian Heritage* to Iran and Iranian culture and the splendor of our fatherland.

*M. Reza Vaghefi, (Florida)*

**LATE DR. RAJABI**

Firstly, my condolence for the passing of Dr Rajabi. I assume he was like a brother to you. I saw the photo of Dr. Rajabi on issue #65 of your magazine. His face looks the same I knew as a 6' tall and slim. He was a nice gentleman. Probably some people by mistake or a compliment used to call him Mr. Eng Rajabi. I used to talk with him lots of times at the cultural center and in Mashad.

*Regards, Fred F. Arzideh*

**HONORS  
BESTOWED**

*Persian Heritage* would like to acknowledge the achievement of Dr. Reza Farid Hosseini. Professor Hosseini was given a medal of honor for his scientific achievements. He was one of three distinguished individuals who were recognized and bestowed this prestigious honor.

**CONFLICTING  
REPORTS**

Iran's navy responded to a distress call from a US flagged cargo ship, "Maersk Texas," in the Gulf of Oman, after it set sail from the United Arab Emirates. According to the IRNA news agency an Iranian warship rushed to the scene but stated that the pirates fled the scene when they saw the warship.

The AP news agency, however, stated that the attack by the pirates was foiled by armed guards on the cargo ship, yet nothing has been said about the capture of the perpetrators.

Regardless there were no reported injuries and the ship continued its voyage to the United States.



## DISCOVERING EARLY DETECTION FOR BREAST CANCER

Iranian researchers succeeded in early diagnosis of breast cancer through designing a computer-Aided Detection (CAD) system to conduct sieve mammography and examine computerized images of the mammography.

Dr. Nader RiahiAlam, specialist in medical physics who has designed the system, told ISNA, "Our studies focus on designing a test CAD system to examine mammography images digitally used for the first time in Iran."

He said mammography is the best method to detect breast cancer, adding that the old method's error is some 10-20 percent.

Using CAD, the image is analyzed by software which lessens errors, he said adding only 15-30 percent of the biopsies are malignant, whereas biopsy is risky for the patient.

The doctors can examine abnormality by using the CAD, he added.

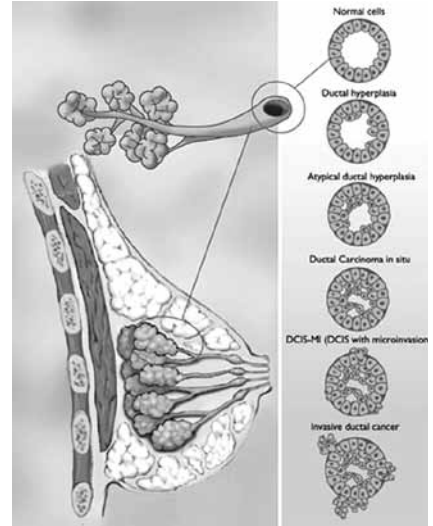
The system can be used in hospitals, polyclinics, research centers, technical mammography centers and clinics.

Breast cancer (malignant breast neoplasm) is a type of cancer originating from breast tissue, most commonly from the inner lining of milk ducts or the lobules that supply the ducts with milk.

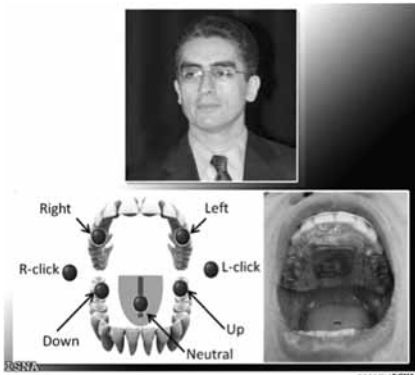
Cancers originating from ducts are known as ductal carcinomas; those originating from lobules are known as lobular carcinomas. Breast cancer is a disease of humans and other mammals; while the overwhelming majority of cases in humans are women, men can sometimes also develop breast cancer.

The size, stage, rate of growth, and other characteristics of the tumor determine the kinds of treatment. Treatment may include surgery, drugs (hormonal therapy and chemotherapy), radiation and immunotherapy.

Surgical removal of the tumor provides the single largest benefit, with surgery alone being capable of producing a cure in many cases. To somewhat increase the likelihood of long-term disease. ■



## IRANIAN ENGINEER DEVELOPS SYSTEM TO CONTROL WHEELCHAIR WITH TONGUE



Maysam Ghovanloo, an Iranian engineer at the Georgia Institute of Technology (GIT), has developed the "Tongue Drive System" (TDS), a wireless, wearable device that allows the user to operate computers and control electric wheelchairs with movements of the tongue. For those unfortunate enough to suffer from severe spinal cord injuries, the tongue is often the only extremity still under their control. To take advantage of this fact, engineers at the GIT have developed the TDS.

The latest iteration, which resembles a sensor-studded dental retainer, is controlled by a tongue-mounted magnet and promises its users a welcome new level of autonomy with both communication and transportation.

Previous versions of the TDS featured an externally-worn headset that tracked movements of the tongue-mounted magnet. Unfortunately, any shift of the headset meant the whole system had to be recalibrated. Maysam Ghovanloo, an associate professor of electrical and computer engineering at GIT explains how they leaped that hurdle.

"By moving the sensors inside the mouth, we have created a Tongue Drive System

with increased mechanical stability and comfort that is nearly unnoticeable," he said.

"Because the dental appliance is worn inside the mouth and molded from dental impressions to fit tightly around an individual's teeth with clasps, it is protected from these types of disturbances," Ghovanloo added.

The new TDS configuration sports magnetic field sensors on each of its four corners which detect movements in the tongue-mounted magnet. Output from the sensors is then wirelessly beamed to special app-equipped iPods or iPhones which decipher the user's intended commands in real-time by ascertaining the tongue magnet's position relative to the other sensors.

That data can then drive a computer's cursor or double for the joystick control of an electric wheelchair. A tiny rechargeable lithium-ion cell powers the entire unit, which is covered with water-resistant insulation and vacuum molded into a custom-made dental-acrylic appliance. Over the past several months, the GIT team recruited several initial test subjects with appreciable spinal cord damage to try out the headset TDS configuration. Presumably, the biggest hurdle for the participants was the mandatory clinical tongue piercing each received to affix the magnet-topped stud, but in spite of the need for occasional unit calibration, the concept proved sound. "During the trials, users have been able to learn to use the system, move the computer cursor quicker and with more accuracy, and maneuver through the obstacle course faster and with fewer collisions," said Ghovanloo.

"We expect even better results in the future when trial participants begin to use the intraoral Tongue Drive System on a daily basis," he noted. (Source: ISNA)

## NIAC Calls on Google to Reinstate Accurate Title for PERSIAN GULF

Washington, DC – The National Iranian American Council (NIAC) calls on Google to immediately reinstate the name “Persian Gulf” in its Google Maps application and to ensure all of its informational products include the historically accurate, internationally recognized, and politically neutral title for the Persian Gulf.

“Google is not sidestepping a political controversy here, they are helping create one,” said NIAC President Trita Parsi. “By removing the internationally recognized name of the Persian Gulf, Google is opening up a debate that serves no purpose but to escalate tensions and help the region’s unaccountable governments exploit ethnic and political divisions for their own gain.”

Historically, the name “Persian Gulf” is undisputed, with even the ancient Greek geographer and astronomer Ptolemy referencing the “Aquarius Persico.” The legal precedent of the nomenclature is also not in dispute, with the United Nations and the United States Board of Geographic Names acknowledging the sole legitimacy of the term “Persian Gulf.” All six bordering Arab countries have also signed on to United Nations directives declaring the body of water to be the Persian Gulf.

Google is not the first company to fall prey to politicization of the Persian Gulf. In 2004, the National Geographic Society mistakenly used “Arabian Gulf” on its maps, and NIAC worked with the organization to successfully correct the mistake. But Google’s latest action follows a 2008 controversy in which the company began including the term “Arabian Gulf” alongside “Persian Gulf” in its Google Earth application, a move protested by NIAC.

“Willful ignorance on Google’s part is completely unacceptable,” said Parsi. “By opening the door to political games with the name of this body of water, Google is abdicating its role as a curator of information and risks veering into propagandist territory.” The false debate of “Persian Gulf” versus “Arabian Gulf” was first created in the 20th century as a tool by colonial and pan-Arab interests to rally the Arab public against non-Arabs, namely the people of Iran and Israel. The term was deployed in the propaganda efforts of such notorious figures including Saddam Hussein and Osama bin Laden. Recently, the Iranian government and the Persian Gulf states have seized on the latest controversy as part of escalating tensions in efforts to drum up nationalist sentiments.

In an open letter to Google CEO Larry Page, the National Iranian American Council is calling on the company to immediately use the proper nomenclature in reference to the Persian Gulf in all of its informational applications. The letter is open for signatures from the public and will be sent to Mr. Page on Monday, May 14, 2012. ■

## Meet Cyrus Habib The Official Democratic Nominee for Washington State Representative

May 5, 2012,  
Seattle, WA - The  
Public Affairs Al-  
liance of Iranian  
American (PAAIA)  
and its connected  
PAC, the Iranian  
American Political  
Action Committee  
(IAPAC), recently  
had the opportunity  
to sit down with Cyrus Habib and discuss  
his campaign for the 48th Legislative Dis-  
trict in the Washington State House of  
Representatives.



If successful, Habib would make history by becoming the first Iranian American elected to a State Legislature. Habib is a technology lawyer and community volunteer. He grew up in Bellevue, Washington and is a proud product of its public schools. Having lost his eyesight at age 8 to a rare form of childhood cancer, he learned early the importance of equal opportunity, hard work, and a quality education.

## E-NEWS

Civil attorney Anahita Sedaghatfar, a sexual-harassment litigation specialist, was recently interviewed by E! News regarding the John Travolta’s sexual harassment case.

Things are not, according to Ms. Sedaghatfar looking good for Travolta since Gloria Allred entered the legal arena. Both are described as “pit bulls.” Whether or not the case ever sees a courtroom, Sedaghatfar says, Allred is not shy about using the court of public opinion to put the accused on trial.

Based on Ms. Allred’s reputation and success, Ms. Sedaghatfar, believes that if she were Marty Singer she would pick up the phone and call her and say, ‘Let’s talk in private.’”

Don't Forget Your Persian Heritage! Subscribe Today!

Professor Moussa Youdim is the driving force behind breakthrough drugs to slow the progression of Parkinson's and Alzheimer's, and continues to chalk up significant neurodegenerative drug innovations.

Haifa wasn't such a hip place when a promising young researcher from Oxford arrived at the Israeli port city in 1977. His task was to establish the pharmacology department at the Technion Institute of Technology's fledgling medical school.

"The medical school was only three years old, and it was like a desert here," recalls Prof. Emeritus Moussa Youdim, now director of the Technion-based Eve Topf and US National Parkinson Foundation Centers of Excellence for Neurodegenerative Diseases Research.

"There was not even a decent restaurant. I had to put an incredible amount of effort into setting up the department, recruiting people and purchasing equipment as well as teaching and continuing my research."

Realizing that he could excel at science or language, but not both, he soon gave up trying to learn Hebrew. This single-minded dedication paid off as Youdim became the driving force behind breakthrough drugs to slow the **progression of Parkinson's and Alzheimer's** diseases. He's won nearly 50 awards and prizes, most recently sharing a \$1 million EMET Prize for Art, Science and Culture for his work in neuroscience.

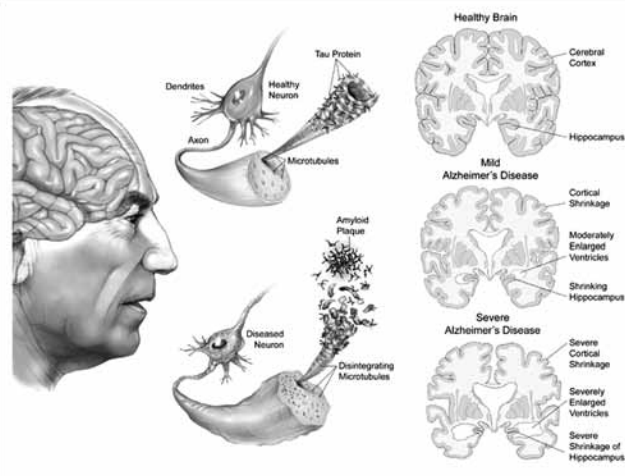
Spurning offers in the United States and elsewhere, the Teheran native remains in Haifa today, still researching neurodegenerative disease remedies as he turns 72.

"After the first two years, I figured I put in so much effort I might as well stay," he tells ISRAEL21c.

And despite his lack of

## Drugs to Slow the Progression of Parkinson and Alzheimer

By Abigail Klein Leichman



Hebrew fluency, he has educated (in English) a cadre of Israeli researchers and biomedical entrepreneurs.

### HONORED BY THE SHAH

Youdim left Iran at 12 to attend a British boarding school, and was last in Teheran in 1978 to receive a royal medal from the Shah for his advances in understanding Parkinson's disease and migraine headaches. Just four years later, the Shah - and Youdim's parents - fled the country.

However, he remembers the Teheran of his youth as "wonderful," with devout Muslim neighbors who looked after the Jewish Youdim children when their parents were away. "We also encountered people who called us 'dirty Jews' on our way to and from school, but only rarely," he

admits.

In 1956, his father became incapacitated by chronic depression and came to England for electroshock treatments because no drug was yet available to treat this disease.

So when young Moussa went off to college at McGill University in Montreal three years later, the new field of neurochemistry caught his imagination and never let go. He earned three degrees from McGill in biochemistry by 1966 and then went for further studies and teaching positions at London University, Cambridge University, College de France and Oxford University.

It took 20 years until Azilect, the Parkinson's drug he innovated with Technion colleague Prof. John Finberg, was commercialized by Israel's Teva Pharmaceuticals.

It's now used by patients in 56 countries.

Youdim explains that the lengthy process could have been halved if not for Teva's initial reticence, but he never abandoned hope. "It was a dream, and if you have a dream you don't give it up," he explains.

### GETTING TREATMENTS TO PATIENTS

Mostly retired from teaching, Youdim is developing next-generation drugs that not only slow the progression of neurodegenerative diseases but repair and protect the affected nerve cells.

In January, Avraham Pharmaceuticals reported that clinical trial results for Ladostigil, an anti-Alzheimer's and anti-Parkinson's medication Youdim helped develop, are significantly positive, and the trials will continue another six months. Additional drug candidates are being nurtured as well.

"My real goal is to get these into the clinic," says Youdim. "This is the most important work I have ever done."

He is involved in a host of collaborative projects through **Varinel**, a US-registered emerging pharmaceuticals company of which he is the scientific founder. These include developing a cardio-protective drug; researching treatments for amyotrophic lateral sclerosis (ALS) and Huntington disease; and investigating the antibacterial properties of his Parkinson's drug.

Youdim has written nearly 800 publications, serves on the editorial board of 44 international scientific journals, belongs to 17 national and international scientific societies, and holds 97 international patents in neuropsychiatric and cardiovascular drug development. ■

## IRANIAN CARTOONIST WINS PRIZE AT POLAND'S SATYRYKON



The Iranian cartoonist Dokhshdi Qodratipur has won a prize at the Satyrykon International Cartoon Exhibition in Poland.

She won the Mayor of Legnica Award for her cartoon "Movement" on February, 26.

The items in the competition were original drawings, graphics, and other works of fine arts and photography created with the use of optional techniques and completed within the past two years.

Some 2,008 works by 560 artists from 49 countries around the world were submitted, and the jury selected

174 works by 119 artists for the post-competition exhibition.

First prize in the Joke Section went to Józef Jurczyszyn (Poland) for his untitled work and Grzegorz Stanczyk (Poland) was awarded first prize in the Social Satire Section for his work entitled with "Hunting".

The Satyrykon exhibition is a competition open to cartoonists, engravers, sculptors, poster-designers, and photographers.

Every year, a few hundred artists from around the world send thousands of their works to Satyrykon.

## THE PASSING OF AN IRANIAN TREASURE, MASTER PARVIZ SHAHRIARI, A GENTLE NOBEL MAN



"IRAN" lost one of its greatest mathematicians who was also a great teacher and a real gentleman.

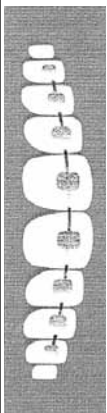
A few years ago "Persian Heritage" wrote about him and his works while he was alive.

Such a thoughtful and noble step by *Persian Heritage* to reintroduce Persian's scholars and teachers who are dedicating their time, their talent and all they have to what they believe. Master Shahriari believed in "Students" and their hidden mind's power".

He was the master of making the best out of every mind's potential not by force but by his unique method of kind and gentle teaching.

His memory will stay and his name will shine. "ravaa-neshaan shaad".

**J.Radmard**



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# “What Must Be Said”

A Poem by Günter Grass

Günter Grass is an 84-year-old Nobel Prize-winning German author, most famous for his 1959 novel *The Tin Drum*. He is also an Honorary Fellow of the Royal Society of Literature.

On 4 April the Bavarian newspaper *Süddeutsche Zeitung* published his poem “Was gesagt werden muss” (“What must be said”), in which Grass warns against an Israeli attack on Iran and demands that Germany should cease providing Israel with nuclear-capable submarines.



*Why I am silent, silent about too long,  
what is obvious and in simulations  
was practiced, as at the end of survivor  
We are footnotes at best.*

*It is alleged that on the first strike,  
of the subjugated by bullies  
organized and directed rejoicing  
could wipe out people of Iran,  
because in the sphere of construction  
a bomb is suspected.*

*But why do I say to myself,  
that other country to call by name,  
In the years since – though secret -  
a growing nuclear capabilities available  
but out of control, because no test accessible?!*

*The general concealment of this fact,  
which my silence has subordinated  
I feel as burdensome lie  
and is forced, the penalty in view,  
when it is ignored;  
the verdict of “antisemitism” is familiar.*

*But now, because in my country,  
from the very own crime  
who are without comparison,  
Time to time will be sought and taken to task,  
turn and purely commercial basis, albeit  
with nimble lip declared as restitution,  
another U-boat to Israel  
be delivered to the specialty  
in it, everything is devastating warheads  
there may be direct, where the existence  
a single atomic bomb is unproven,  
wants to be but as a fear of evidentiary value,  
I say what needs to be said.*

*But why I kept quiet until now?  
As I said, my background,  
which is never subject to tilgendem flaw  
forbid this as a fact distinct truth  
the land of Israel, whom I am connected  
and wants to stay, be expected.*

*Why do I say now only  
aged and last ink:  
The nuclear-armed Israel at risk  
the already fragile world peace?  
Because it must be said  
what tomorrow might be too late;  
also because we  
– as a German loaded enough –  
Suppliers could be a crime  
that is predictable, which is why our complicity  
none of the usual excuses  
would pay off.*

*And yes, I hold not more,  
because I was the hypocrisy of the West  
'm tired, also is to be hoped  
There may be many free of silence  
the cause of the apparent danger  
to renounce violence and call on also insist  
that unrestricted and permanent control  
of Israel's nuclear potential  
and the Iranian nuclear facilities  
by an international body  
is approved by  
the governments of both countries.*

*Only then is all, the Israelis and Palestinians  
more, all people working in this  
region occupied by the delusion  
live close to enemies close  
and ultimately to help us.*

## Iranian Schindler

This is reference to the article written in issue of #65 of *Persian Heritage* about the so called Iranian Schindler (Abdol Hossein Sardari) saving thousands of Jewish lives by using his diplomatic status in Paris (during 2<sup>nd</sup> WW) and sending them to a safer place. The article was originated from B.B.C news desk of Washington (Brian Wheeler) quoting from book of "In Lion's Shadow". I have some comment about this article and specifically why an Iranian diplomat stationed in Paris did this kind of bravery. Putting himself in danger while the rest of world was burning in fire and even some crooked businessman made fortunes by hoarding up durable goods and selling in late time (such as shoe and boot nails).

Naturally there were numerous brave people who did similar acts in smaller scale who deserve the admiration of all human beings. But the issue of an Iranian doing this kind of act is not a rarity at all. Iranian as a nation in the past had the reputation of being inclusive rather than exclusive. This goes back to race, religion, and other human characters. Iranian people as a nation are more tolerant to minority religion than any other nation in the world. This goes back to family education and naturally the government which, through the centuries tried to respect the will of the people.

Minority religion in Iran has a long history and it is not about WWII nor 100 years ago. If you did your primary and high school in Iran, you are familiar with minority religion in society. Iran has always had one of the most reliable and solid minority groups in the country. We still have some European Jews who came as refugee during WWII and stayed afterward. Today their siblings are among the most successful, educated and respected people of our world. Iranian Jews are among the most nationalistic group of people I ever saw in my life. If you have an Iranian Jewish friend abroad (US or anywhere) probably you have saw it in their words and expression.

This is not all! The Iranian Jews are not the only minority in the country. Iranian Armenians are among the most talented group of people in Iranian society. Naturally some of them might be out of country and around the world. About some 400 years ago, one Iranian king (Shah Abbas) migrated a large group of Armenians from the present region of Armenia to a suburb of Isfahan (capital city at the time). His idea was to congregate them properly into Iranian society and also shield them from foreign raiders. Since then, an Armenian city with its original name (Jolpha).

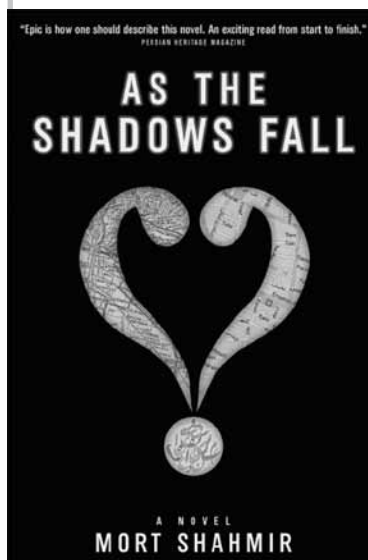
So how did this all happen, by accident or by chance? Is it the strong oversight of government can accomplish the compliance with anti discriminatory act of some rogue elements of society? Beside that there are Iranian Bahai, Sunni (Muslim), Assyry and original Zoroastrians. In Iran, it is a taboo to ask the religion of people. One never asks the religion of others. Naturally the past events could be influential on behavior and mind of its minorities. If you had a war torn country with a half dozen war lords roaming and bullying its citizen, then you can't expect too much. I can tell you only about the minority in Iranian society.

F. Arzideh

# As The SHADOWS

## Fall

A Novel By: Mort Shahmir



وقتی

که

سایه‌ها

می‌افتند

نوشته:

مرت شاهمیر

**Please visit: [mortshahmir.com](http://mortshahmir.com)**

for a review of the synopsis and the excerpt of the book and download instructions to Kindle, Nook, or iBook.

**The print version will be available soon.**

*As The Shadows Fall* is the love story of a young man and a young woman of Persian heritage in the US, the friendship of their families, and a brief account of Persian history (past and present), customs, literature, and arts. As the story unravels the reader will learn about the characters' secrets, past traumatic lives, and their undiminished yearning for the beautiful country and the rich culture that they have left behind.

**Contact:**

**[mort809@yahoo.com](mailto:mort809@yahoo.com)**

**270 791 9985**

# BAZAAR OF ISFAHAN

By: Mohammad Gharipour  
iranchamber.com



## A. INTRODUCTION

Many researchers believe that the bazaar is one of the most important achievements of Persian civilization. After the occupation of Iran by Muslims, Iranian built several bazaars in different Islamic areas.<sup>1</sup>

The Bazaar of Isfahan, the heritage of the Saljuqid and Safavid era, is the longest roofed market in the world. Unfortunately, despite the uniqueness and importance of this bazaar, few studies have been done on it. In this paper the historical development of the Bazaar of Isfahan will be explored based on its social context. The concept of the bazaar and its economic and spatial concepts will be explained. Although the vastness of the subject does not allow an in depth discussion, many references have been consulted.

## B. THE BAZAAR IN ANCIENT PERSIA

Bazaar means a marketplace or assemblage of shops where miscellaneous goods and services are displayed to buy and sell.

The word “bazaar” refers to “waazaar”, which is an ancient Persian word.<sup>2</sup> This word, bazaar, has been transferred into Arabic countries, Ottoman Turkey, Europe and India and even China through economical interactions between Persia and these countries.<sup>3</sup> A study of the usage of the word “bazaar” since ancient times reveals the economic exchanges between Persia and other countries.

Archaeologists have found evidence of bazaars in different parts of Iran. It is certain that the creation of cities was based on not only the growth of the population but also on the increase

of production, which brought about the growth of trade and accumulation of wealth.

Archeologists could find proof of the existence of bazaars in different areas of the country; Kermanshah (9000 B.C.), Zagheh hills in Ghazvin (7000 B.C.), Sialk hills in Kashan (6000 B.C.), Hasanlu in Kerman (6000 B.C.), Tal Eblis in Kerman (5000 B.C.), Khabis in Kerman (4000 B.C.), “the burned city” in Sistan (3000 B.C.) and Shush (from 4000 B.C.).<sup>4</sup>

In Iran, together with the growth of the population and joining together of villages, in the fourth millennium, urbanization took shape, and since then, we have witnessed economic growth and trade even with far away lands.<sup>5</sup>

Drawn site plans of the burned city in Sistan<sup>6</sup> prove that the city was divided into a number of zones and one of these zones was intended for commercial exchanges.

Also based on the documents of Persepolis, in the ages of Achaemenid<sup>7</sup>, crafts were completely categorized and the bazaar was one distinct part of the city. Even Xenophon commented that these bazaars were far from crafts-schools.

The economy of Iran in the Partian<sup>8</sup> era was based on agriculture and business. At that time they built many stores and caravanserais in some important commercial roads, which were connected to China from the east and into Rome from the west.<sup>9</sup> Based on documents bazaars were placed in the central regions of Partian city of Dora.<sup>10</sup>

Also in the Sassanid period<sup>11</sup>, the government converted many villages into cities and in these cities the bazaar played an important role in the urban design.

**C. ISLAM AND TRADE**

One of the characteristics of uncivilized Arabic society before Islam was their way of business. Their trade was particularly based on benefit and interest to the extent that Prophet Mohammad called their markets ‘the places for evil’. In these societies a number of rich people oppressed others and many people were suffering from the lack of regulations and morality in the trade.

After establishment of Islam, Prophet Mohammad tried to make some regulations to recover the trade in the society. In these regulations collecting wealth without considering others is prohibited and attempts have been made to decrease the difference between the wealth of classes within the society based on an honest trade system.

The two important restrictions, which were made at that time, were:

1. A difference was established between decent trade, which was lawful, and usury, which was unlawful.<sup>12</sup>
2. The warning of materialism, including the possession of merchandise, implies the obligation of preference of God and his prophet over the interests of family and clan as well as of goods and chattel.<sup>13</sup>

The regulations of trade of debts for fixed terms also demonstrate the complete freedom of trade in the Quran, with its minimal restrictions in the interest of the unhindered fulfillment of cultural obligations and in conformity with the moral requirement of fair dealing. Also based on the Quran and the Hadith (recommendations of Mohammad and other religious leaders) there were many detailed regulations for trade in bazaars. For example, there are not any limitations for non-Muslims in Islamic bazaars. What is important is the consideration of justice and fairness in every business.<sup>14</sup> In addition, clear regulations on trade and economy such as *waqf*<sup>15</sup>, *nathr*<sup>16</sup>, *kaffareh*<sup>17</sup>, *zakat*<sup>18</sup> and *sadaghe*<sup>19</sup> were intended to create an economical balance in the society.

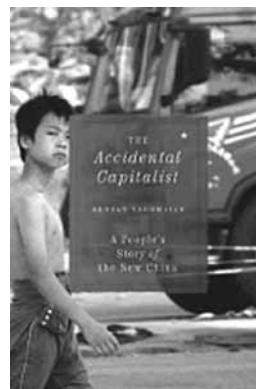
**NOTES:**

1. Karim Pirnia, Islamic architecture of Iran, Elm-o-Sana’ at Publications, Tehran, 1990.
2. Iraj Porushani, “Bazaar”, Encyclopedia of the Islamic world, 1995: 305.
3. Some researchers believe that the word “*sug*”, which is called to the markets in the Arabic countries, is derived from the word “*suqsuq*” in Arami language, a branch of ancient Persian.
4. Mohammad Y. Kiani, Urbanism and Civilization in Iran, Jahad-e Daneshgahi Publication, 1985: 30.
5. *ibid.*
6. Sistan is a region in the east of Iran in the neighborhood of Pakistan.
7. The Persian empire from 6th to 4th B.C. (Columbia Encyclopedia)
8. The Persian empire, which ruled from 250 B.C. to 226A.D. (Columbia Encyclopedia)
9. Many of these caravanserais were located in the “Silk road”, which started from China and extended into Rome.
10. Hosein Soltanzade, Iranian Bazaars, Cultural Research Bureau Publication, 2001.
11. The Persian empire, which ruled between 224 A.D. and 640 A.D. (Columbia Encyclopedia).
12. Quran [2:275; 3: 130].
13. Quran [9:24]
14. Iraj Porushani, “Bazaar”, Encyclopedia of the Islamic world, 1995: 323.
15. *Waqf* is a religious endowment, a property giving revenues, as regulated by Islamic law. The revenues from the *waqf* finance mosques, and other religious institutions. (Encyclopedia of orient)
16. *Nathr* is a pledge. When somebody expresses in words that if successful in something or resolving any problem, he will fulfill or do something, such as fasting any number of days, or giving to the poor certain amount of money, or offering three hours of night worship, etc.
17. *Kaffareh* is the money, that should be given to poor people, when somebody makes a big mistake. Also at the end of Ramadan all of the Muslims should pay an amount of money to poor people as *kaffarah*.
18. Muslims who have wealth remaining over the year must pay a certain percentage to aid those in need. It is called *zakat*.
19. *Sadagheh* is the money given in charity.

**REVIEWS**

**THE ACCIDENTAL CAPITALIST:  
A PEOPLE’S STORY OF THE NEW CHINA**  
**Behzad Yaghmaian**

Pluto Press- Distributed in the U.S by Palgrave Macmillan (2012)



At the time that the world’s eyes are on Apple and its work-place practices in China, Behzad Yaghmaian’s THE ACCIDENTAL CAPITALIST provides a timely and important insight into the lives of Chinese workers and their employers. Through months of sustained interpersonal contact with migrant workers and factory owners Behzad Yaghmaian paints a unique portrait of a country experiencing the turmoil of rapid development. Yaghmaian tells a story of China’s economic and social transformation through

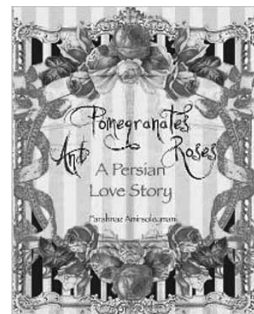
the personal biographies of migrants. His close listening has produced an intimate look at the hopes, hardships, triumphs and tragedies of those behind the Chinese “economic dragon”.

**POMEGRANATES AND ROSES,  
A PERSIAN LOVE STORY**

**Farahnaz Amirsoleymani**

Fari Publishing 2011

What a beautiful presentation on the love of Persia and Norouz. While it was a delightful read I was not certain of the age group the author was trying to reach. The simplicity of the words used made the book childlike and whimsical. The illustrations, however, while beautiful suggest an older audience for the book. Regardless I would suggest reading this book, for every story written about Norouz is a jewel, as Ms. Amirsoleymani describes her husband and daughter.



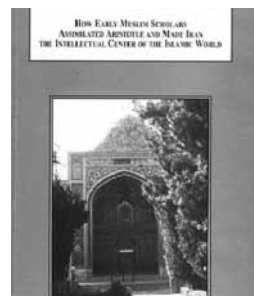
**HOW EARLY MUSLIM SCHOLARS ASSIMILATED  
ARISTOTLE AND MADE IRAN THE INTELLECTUAL  
CENTER OF THE ISLAMIC WORLD:  
A STUDY OF FALSAFAH**

**Author: Farshad Sadri, Foreword: Carl R. Hasler**

Publisher: Edwin Mellen Pr (2010)

“While Sadri’s monograph is written in an engaging, quasi-autobiographical style, still it is rich in philosophical exposition and insight coupled with a clearly developed explication of Islamic religious/philosophical thought in the Islamic Republic of Iran. In turn this is used to explain Iranian culture as it can be understood in contemporary analysis.”

– Prof. Carl R. Hasler, Collin College





The reason for this rather unorthodox title is the fact that the so called “last stand of the 300 Spartans” in 480 BC is said to have been a battle in which tyranny and evil (East, Persia) fought against freedom and good (West, Greece) and is sometimes said to have been the “only battle were a smaller army stood up to a larger one, until utter destruction”. However little know of the stand made by Ariobarzanes, and the heroic few who were armed with little but fought and withstood 31 days of brutal and aggressive fighting against Alexander and the Macedonians until at last they were ultimately destroyed in 330BC. This article studies the regrettably ignored valiant stand by Persian commander Ariobarzanes who died from the ideal of freedom.

### BIOGRAPHY OF ARIOBARZANES

Little is known about Ariobarzanes (Old Persian Ariyabrđna) life or his exact birth date; however historical evidence tells us that he was born into a wealthy, noble Persian family and he is probably descended from the earlier satraps of Cyrus the Great, Darius I and Xerxes I. It is interesting to note the fact that high King Darius III had appointed him satrap (or viceroy) of Persis. It seems that in the past, this position had not existed. This possibly means that Ariobarzanes was either a close friend or relative of Darius III Codomannus. It may also mean that Darius, who had come to power in a period of great confusion and civil strife, needed a reliable man at home while he was away, fighting against the Macedonians and Alexander at Issus and Gaugamela. With such a high office of being in charge of Persis and thus, Persepolis the capital of the Achaemenid Persian Empire, were a vast

sum of gold was kept.

My guess is that Ariobarzanes was in his late thirties when he was slain although there is little verification to back this up. Despite there being little on is precise birth date of Ariobarzanes, it is speculated that he was born around 368 BC and died in 330BC (aged 38). If this is true then he was born during the reign of Artaxerxes II Mnemon (405-358 BC), a time of upheaval and rebellion throughout the Achaemenid

two Ariobarzanes and it may just be coincidence. Albeit if it is true then our Ariobarzanes is “Ariobarzanes.”

During the Battle of Gaugamela Alexander the Great of Macedon had led a highly organized force of troops to conquer the Persian Empire. He was a young man in his twenties but none the less he was a brilliant commander and tactician with his armies he utterly crushed many armies of Darius III of Persia, at the Granicus River at Issus in

some 50,000 other cavalry and infantry forces as well as archers. This was compared to the 47,000 strong Macedonian army containing archers, phalanxes and companion cavalry. Darius had levelled the ground out for his chariots to ride smoothly. He also ordered all stones and vegetation to be removed from the field. One more addition to this was the use of “caltrops” a metal spike that was used to cripple a horse or mans foots that would step on them.

Not surprisingly Ariobarzanes commanded a regiment of soldiers from the Persian Gulf region. These men served mostly as heavy infantry, it is also not surprising to find the satrap of Persis as commander of these troops, because Persis is situated north of the Persian Gulf. Alexander and his forces however decisively won the battle and Darius along with Ariobarzanes fled from the battle having lost yet another major fight.

Darius himself had withdrawn to city of Ecbatana; Persia attempting to gather what remained of his army. Ariobarzanes was given charge of preventing the Macedonian advance into Persis and to this effect he relied heavily on the terrain, Alexander needed to pass through. There were only a few possible routes through the Zagros Mountains, all of which were made more hazardous by the icy winter’s onset. The final stand Ariobarzanes had only a few men to his disposal according to a number of sources only 70 men! After Alexander had captured Susa, he split his army into two Alexander’s general, Parmenion, took one half along the Royal Road, and Alexander himself took the route towards Persis and thus onto the imperial capital of the Achaemenid Empire, Persepolis. Passing into Persis required traversing the Persian Gates, a narrow mountain

## Nabil Rastani: ARIOBARZAN – Persian Commander – Who Died for Freedom

TAKEN FROM: KAVEHFARROKH.COM



Empire. Throughout most of his youth he would have (like all Persian boys) gone through rigorous training and so he would have had to be able to withstand hardship, and learn to live on very little.

According to a small number of sources he was related to a satrap of Hellespont of the same name, but this is unlikely due to the fact that there is no classical reference to any relation between the

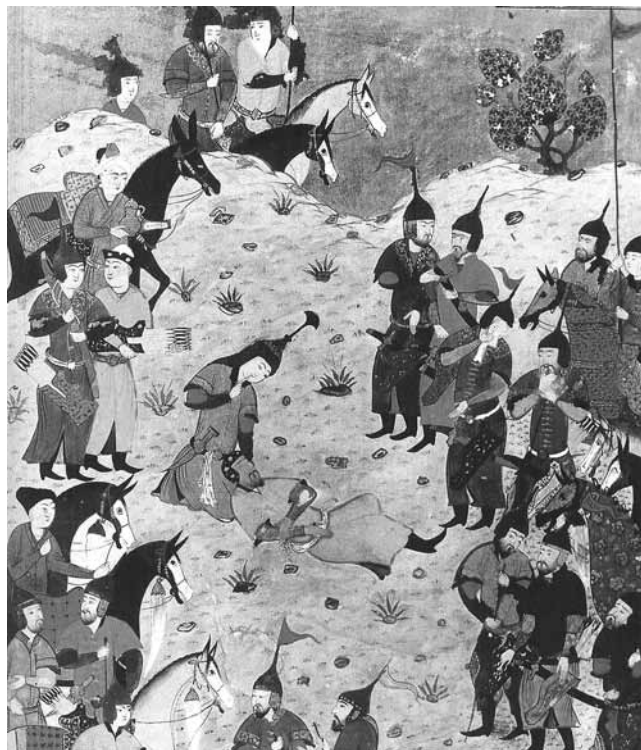
333BC and finally at the Battle of Gaugamela in northern Iraq. It was here that Darius made a desperate final attempt to beat Alexander, Darius now gathered the largest and most powerful army the Achaemenid Empire had ever compiled containing Greek mercenaries, Iranian, Indian and Bactrian cavalry and 15 war elephants imported from central India, 250 scythed chariots, elite immortal infantry and

pass that lent itself easily to ambush. In the bitter Iranian winter of 330BC Alexander and 14,000 of his men subdued a local hill tribe the Uxians. As he passed through the Persian Gates he met no resistance. Believing that he would not encounter any more enemy forces during his march, Alexander refused to send scouts ahead of his vanguard, and thus walked unwittingly into Ariobarzanes' ambush. Ariobarzanes had carefully planned his ambush; he used vegetation to cover his "death zones" and allocated his units of troops to the tops of the cliffs, many of which skilled archers and other being armed with stones, rocks and catapults, it is possible that a very minuet of heavy infantry was used to support the archers this may have been the Immortal infantry the famed guards of the kings of Persepolis. The local tribes also seemed to have aided Ariobarzanes forces, providing the Persians with supplies and weapons. All was set for the Achaemenid Persian Empires great revival.

Ariobarzanes had occupied a position near the little village that is now known as Cheshmeh Chenar. When one approaches this place from the west, the valley, called Tang-e Meyran, is initially very wide, so the Macedonians marched at some speed. But Ariobarzanes knew what he was doing. After an hour's walk, the valley becomes narrower, and curves to the east-southeast, where the Macedonians were blinded by the morning sun. Immediately after they had crossed an icy brook, they would have to turn to the left, where Ariobarzanes was ready to strike against an army that was standing on slippery ground, pushed forward by its rearguard, and under attack from all the hilltops.

Sources mention that Ariobarzanes had also built a

wall across the canyon, but he probably did not have to. The Persian Gate was only a couple of meters wide. However this may be, at some point, the first Macedonians must have realized that they could no longer advance, understood that they were ambushed, and hesitated to move. This was the moment Ariobarzanes had been waiting for. One signal was sufficient enough to convert the valley into a Macedonian blood bath.



Arrows and boulders flew thick and fast, the Macedonians suffered very heavy casualties, losing entire regiments and supply caravans at times. At first it seems that the officers were able to rally some of their troops. In an attempt to protect themselves, the Macedonians over-locked their shields to protect themselves from the blistering barrage of arrows. The Persian simply threw down rocks crushing the Macedonian and Greek men beneath them.

The terrified Macedonians and Greeks now saw that resistance against the merciless Persians was simply futile, and attempted to flee but the harsh icy terrain and their still-advancing rear guard made an organized retreat impossible. Alexander was forced to leave his dead behind to save the rest of his demoralized army a humiliating mark of disgrace to the Greeks and Macedonians who valued highly the recov-

Alexander made a second attempt to attack the Persian ambush troops, but this came at another costly Macedonian defeat. Alexander considered all options and finally he decided to send a message to Ariobarzanes offering him a position as a Field Marshal of Macedonian army if he was to surrender. Ariobarzanes refused and declared that he would fight to death to protect Iran and his countrymen.

Ariobarzanes had reason to believe that success here at the Persian Gate could change the course of the war, for the better. Preventing Alexander's passage through the Persian Gates would force the Macedonian army to use other routes to invade Iran proper, all of which would allow Darius more time to field another army, and possibly bring the Macedonian invasion to a grinding halt altogether and even create a counter attack. Ariobarzanes held the pass for 31 days, however according to historical sources; either an Iranian shepherd or a tribal leader told Alexander of a way to outflank Ariobarzanes (this is similar to betrayal made by Ephialtes of Trachis and the goat's path that Xerxes used against the 300 Spartans to at last destroy them). Alexander encircled the Persian army in a pincer attack with captain Philotas and broke through the Persian defenses. Alexander and his elite contingent of heavy phalanx pike men then attacked the force of Ariobarzanes from above in a surprise attack until the Persians could no longer block the pass. Rather than surrendering, Ariobarzanes and the Persians charged into the Macedonian and Greek lines, historian Curtius claimed that: "[The Persians]...Fought a memorable fight... Unarmed as they were, they seized the armed men in their embrace, and dragging them down to the ground... [and] stabbed

most of them with their own weapons.”- (Curtius 5.3.31-2) The Persians seeing nothing to lose fought like demons possessed inflicting even more casualties upon the Macedonian forces.

One such Persian warrior was a certain Youtab (يوتاب), the sister of Ariobarzanes. Ariobarzanes and his troops fought so brutally for a number of reasons, one is that many of these men were once inhabitants of Iran who probably had homes and families that they wished to protect. Another is the fact that their commander Ariobarzanes must have inspired his troops with a speech during the battle.

Alexander was hoping to capture Ariobarzanes and the other Persians, but their will could not be broken and Alexander had no choice but to use lethal violence. After

hours of continuous battling the satrap of Persis, who had tried so hard to defend his home had died along with all of this warriors.

This seems very much similar to the last stand made by the “300” Spartans at Thermopylae in 480BC. Alexander and the Macedonians eventually massacred the Persian resistance forces, the casualty figures for the Macedonians is not precisely known, probably about 6-9,000 top rate Macedonian and Greek troopers as well as numerous officers and commanders fell during the Battle of the Persian Gate. This battle itself had demoralized the Macedonian soldiers, who had gone so far away from their homes.

**AFTERMATH OF THE FINAL STAND**

The Persian Gates played the role “of a Persian

Thermopylae and like Thermopylae it fell.” (Burn, 1973, p. 121).

The Battle of the Persian Gates served as a kind of reversal of the Battle of Thermopylae, fought in Greece in 480 BC in an attempt to hold off the invading Persian forces.

Here, on Alexander’s campaign to extract revenge for the Persian invasion of Greece, he faced the same situation from the Persians. There are also accounts that an Iranian shepherd led Alexander’s forces around the Persian defenses, just as a local Greek showed the Persian forces a secret path around the pass at Thermopylae. Alexander took to the heart of Iran in an attempt to capture the imperial capital of the Persian Empire, Persepolis and find the man the had put him in so much trouble- Darius, Darius

had by now linked up with the satrap of Bactria, Bessus in Media and was attempting to rebuild a cavalry based army drawn from his eastern provinces. However he was betrayed by Bessus and was assassinated in mid 330BC. With this final chapter, the Achaemenid Persian Empire ceased to exist.

**CONCLUSION**

Iranians are exceptionally well known across the world for being brave; as recent as the Iran-Iraq war (1980-1988). We need to remember how so many people died for freedom in Iran.

Iranian people should look up to Ariobarzanes for aspiration. Hopefully one day our nation truly would honor Ariobarzanes and what he attempted to achieve at the blood soaked mountains of the Persian Gates.■

**WASHINGTON REPORT**

*On Middle East Affairs*

*28 Years of Telling the Truth*



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Because Iran, for most its history, has endured an absolute feudal driven monarchy where the people have, by and large, served or felt as serfs, the people expect handouts, gifts (*padash, hedyeh, shirini, poole chai*) from the central government or the family patriarch for personal sustenance, influence, jobs and even managing all the daily affairs of the society. With such a non-self reliant attitude, a typical Iranian does not necessarily consider himself to be the guardian of the nation and its human and natural resources.

In fact, on a recent hiking trip to Tochal Summit (elev. 14,000 ft) in the Elburz Mountain Range north of the capital Tehran, my wife and I were baffled to witness the uninhibited routine trashing of the otherwise breathtaking natural scenery by the so-called intellectual and elite hikers, never mind the ordinary people in slumps. When descending, we each collected two full trash bags of empty bottles and cans, while the slickly dressed hikers with sophisticated make up frowned upon us condescendingly; it was as if the hikers were to attend a slumber *balmaske* (masquerade) party in the night sky or act in a movie being taped! The pristine white water brooks flowing down from the snow-capped peaks that we as children enjoyed bathing in and drinking from, now carried tons of plastic bottles and disposable Styrofoam food containers and debris. It was as if Mother Nature was an orphan on the block to be

beaten up by every bully, another trait of many Iranians who tend to repress defenseless subordinates but patronize authority and power. Another attribute of most Iranians, detrimental to the notion of owning, embracing and shaping their own destiny, both at the personal and family levels as well as the nation as a whole, is to fabricate, propagate, and believe in conspiracy theories. It is always someone else's fault but "I am innocent and the victim", while making innuendoes which look and feel surreal, and having a sense of self-victimization and self-mutilations inflicted through self-flagellations, both physical and psychological. This is truly manifested at *Ashoora*, the tenth day of *Moharam* when Hossein, the most beloved grandson of Mohammad is said to have been martyred. Somber processions of mourners, beating themselves on the chest or with chain on the back, or even cutting their skulls with sword in the public,

choir sing the incident of martyrdom.

In Iran, *Taarof*, a social expression of formal compliment, of offering something or insisting to do some "favors" for someone else, is deeply rooted in everyone's psyche. However, *taarof*, depending on how uttered strongly or weakly, positively stated or ambiguously expressed, the tone high pitched or low pitched, will have a different level of depth and breadth in the intention or ulterior motive of the speaker.

Add to that the ambiguous facial expressions or bodily postures, the best indigenous Iranian expert interpreting *taarof* would be confused, let alone the outside visitors. Whether genuinely offered or artificially faked, *taarof* is never clearly delineated or communicated, and some is said to intentionally and/or intuitively make it ambiguous. *Taarof*, as genuinely sincere as it may seem on the surface, is usually entwined with an underpinning of quid pro

quid and the future of their nation to key outside or inside figureheads for survival. Simply put, the Iranians, megalomaniac by posture, are masters of lamenting, complaining, bluffing, exaggerating, understanding and articulating their ordeals, injustices and predicaments as manifested through their rich literature and poetry. Yet when it comes to relieving themselves of such miseries by proposing alternative solutions, building consensus and dedicated teams to tackle issues, they have very rarely come up with transformative strategies and the tactics necessary to realize such dreams. It is as if they are always awaiting the arrival of a messiah to establish justice at their behest. For instance, take the immediate past or the current regime of Iran, where a large cohort of the Iranian population may privately complain about the myriad shortcomings and wrongdoings of the government forces and their linchpins,

lackeys and cronies. However, such complaining will not lead to articulate organizing, or to come up with alternatives through the code of law for transformations. In fact, each individual only sees a certain pragmatic self-serving agenda, a special socio-economic privilege, to avoid disrupting the status quo at its foundation.

Most families in Iran although residing in major cities, and the capital Tehran with a current population of nearly 20 million, have a not too distant agricultural heritage; most Iranians feel connected to land

and agricultural way of life. Accordingly, they expect their children to start working around the house or outside trade from early childhood and excel in school, a rather new phenomenon only a hundred years old, as well. Children are, therefore, perceived as assets from that particular perspective as they add to the immediate family's wealth or societal status and thus are expected to attend to parental needs when old. The first child, especially the eldest son, is expected to serve as the bridge among three generations by carrying the lifelong burden of lifting subsequent siblings, nephews and nieces as well as caring for the parents. Personal space and privacy is not respected by most family members, while self proclaims a duty to interfere in other family member's internal life. By the same token, most never develop a true sense of self-reliance and resilience. Again, although there is an immense amount of *taarof* among chil-

## IRAN'S FUNDAMENTAL CULTURAL REFORMATIONS

### PART TWO

DAVOOD N. RAHNI,  
DECEMBER 2011, NEW YORK

quo or tit for tat anchored on bartering that drives the long-standing relationships between individuals, clans and increasingly family members in Iran. In fact, one might argue that *taarof* has become the underpinning of carrying foreign policy and strategic negotiations of the government as well. Iranians try to create or find creative ways of beating the municipal, utilities, tax or government system through payoffs and connections, pretend to be pious to exploit religious or legal loopholes in order to achieve their ulterior motives. Patronizing an authority (*tamallogh/chaploosi/khaye mali/majiz goftan/dastmal abrishami/long yazdi/tosieh*) to charm the authority figure and get what one desires is more the norm than the exception.

Iranians throughout history have had a knack for accommodating external invaders and imparting their influence on others. Accordingly, Iranians have relinquished their

dren, siblings and parents, unreasonable high expectations and criticism of others, while at the same time patronizing (*Chaploosi*) each other when physically present, remains high. This at times leads to egregious interference by mother-in-laws or siblings in the internal affairs of family members, yielding altercations, nervous breakdowns, fatal threats, battering and abuse, divorce or infrequently fatal consequences. It's as if the religious alms (*khoms*, *zakat*, *sahme emam* and *sahme sadaat*) and modern taxes, accounting respectively for 10% and 25% of a family's budget are not enough, gifts, donations, extortions and embezzlements by family members and municipal ordinances add an additional layer of unnecessary expenditures to the strained budget.

What is most baffling is the depth and breadth of astuteness of a family member's ability to nitpick and amplify another family member's shortcomings or imperfections, while tactfully discounting or masking many self-imperfections and inadequacies. The lines between emerging families from a previous generation, is neither consciously defined nor is it respected. The lingering sense of entitlement from family members, close friends and even government staff have only intensified in recent few decades, as the myriad traditional values have been mixed with modern expectations. The situation is such as if the whole world, beginning from immediate family members on, must feel eternally indebted and reciprocate to certain family members, friends or even acquaintances who act as instigators.

**Party bazi**, a settled method of nepotism or cronyism for employment, securing concessions from government, the private sector or even family, is entrenched in Iranian society. The word "Yes" or "No" has multiple levels of intensity and ramifications. Simply put, yes may actually mean maybe, conditional yes, or even no! Hypocrisy or imposter acts, pretending something or someone it is not what it seems, is present in every aspect of culture. Gossip and defamation of character and smearing of others, are ubiquitously practiced by many as inalienable "pontiff" rights to do so.

Iranians, especially men are "Jacks of all trades and masters of none!" Yet, they consider themselves as Masters of ALL knowledge. Highly opinionated they know a little but not a whole lot about a subject; they, nevertheless, portray themselves as the authority. If you enter a government

building to resolve certain legal issue, you should be well prepared to grease many palms, from the gateman and janitor who ask to hear the details of your case and review your records, whether they can actually read or not, to the one at the helm. A typical Iranian is never wrong, as he should not lose his face and honor (*aberou*), even if in reality he is deeply flawed.

For starters, bad social and cultural traits and practices as *tamallohgh*, *chaploosi*, *parti bazi*, *reshveh*, *baj sibil*, *dozdi*, *taghallob*, *do roui*, *tavagho bija*, *entzare bi had*, *fouzouli*, *enteghde bimored*, *dekhalte bija*, *oghdeh khod bozor bini*, *kolllli gouii*, *hame fan harif nemoodan*, *tahdie bija*, *eft-era va tohmat*, *gheybat*, *kahli bastan*, *motch gereftan*, *taaneh*, *gooshe va kenayeh*, *majiz gooyei*.... MUST BE IMMEDIATELY ELIMINATED.

Iranians in diaspora have one or both ways of life and expectations, modern and/or traditional, as they adopt certain aspects of the culture of their adopted home. The Iranians in Iran have also adopted some of these attributes as broadcast through Satellites and internet, while they retain or pretend to have a religious traditional, or a western modern version of life, subject to audience present or circumstances.

Individual Iranians, both in diaspora but in particular in Iran, and the Iranian society as a whole must first articulate and implement a set of reform norms of fundamental paradigms, anchored on education and empowerment, if Iran and Iranians are to move beyond the lingering stalemate. This, at its foundation, requires an honest sense of self-reflection and appreciation of others, self-actualization and societal realizations. A forthright direct, nonetheless, respectful approach to debate issues rather than personal attacks or slanderous remarks behind someone's back are the prerequisites for a civil discourse.

This requires the elimination of endemic justification of judgment calls, while one retains the privilege of immunity from the same (mis-)treatment, by others. Modernization in the context of such culture and reformed will lead the citizenry and the nation as a whole forward.

A truly genuine national campaign to instill educational and cultural advancement for the populace, and a progressive degree of socio-economic reforms would yield the transparency and justice that are essential to sustain a just, tranquil and peaceful society that the nation as a whole could sustainably enjoy and impart on others in the region. ■

## Iranian Human Rights Activist Honored

Shabnam Assadollahi was honored by MP Ottawa-Orléans Royal Galipeau and Orléans Ward Councillor Bob Monette for her work as a human rights advocate and for extensively helping newcomers and refugees resettle in Canada. "I am sincerely grateful, humbled and honored and must say that I'm almost lost for words and can barely express my excitement and inspiration with receiving this recognition," said a touched Assadollahi.

Monette said he was truly amazed by all the work Assadollahi has done for the area. "We're always trying to find ways where we can help community residents to integrate and feel a part of our community. One of the things I notice strongly when I look to her background was that a lot of residents in Orleans actually benefit from all of the work she had done. It's leadership like that that's very important. Iranian by birth and Canadian by choice, she has worked for decades to promote human rights. Through her compassion and understanding of the realities facing newcomers, this exceptional woman is such an asset to our great country...."

Born in Iran, Assadollahi was imprisoned when she was 16 years old for speaking out against the war. "For me freedom of speech was so important," she said. Assadollahi was also heavily engaged in the world of radio broadcasting. Beginning in 1992, she spent six years working with Trans World Radio, where she translated over 200 international children and youth programs from English to Persian, which were transmitted to Iran. She also translated 8 children's books into Farsi, which were also broadcasted to Iran, Afghanistan, and Tajikistan.

"Something is needed here," said Assadollahi. "We have nothing; people have to go downtown if they want services. As we are seeing a growth in poverty, injustice and social exclusion in the world today, we must constantly remind ourselves about the challenges of building a better world and always think how our interventions contribute to making our society more compassionate, humane and strong."

An Interview with

## Professor Ehsan Yarshater

The Founder of  
**Encyclopedia IRANICA**

and a scholar in Persian history and culture

Shahrokh Ahkami



I want to thank you Dr. Ahkami and Persian Heritage magazine for giving me the honor to be interviewed.

*No, Dr. Yarshater, it is our honor. You have done such wonderful things to preserve Persian culture and history. Please introduce yourself to our readers.*

I was born in Hamadan, Iran April 3, 1920. My father Hashem Yarshater and my mother Rowhaniyeh were born in Kashan, Iran. He and his brothers were in the trade business and were stationed in different cities. My mother was tall and well shaped and had a beautiful voice, played ney, and was a good speaker. She was often invited to speak at Baha'i gatherings. My family name means an agile friend and is taken from a phrase by Sa'adi in his Golestan, where someone is quoted as saying: "I have the power to be yar-shater, not a bâr-e khater."

*Tell us about your education.*

I began schooling at the Alliance elementary School, in Hamadan, a school founded by the French Jews. My second year was completed at the Tayid School, run by the Baha'is. In 1305-1306 because of the requirement of my father's business we moved to Kermanshah and after some 13 months then to Tehran, where all my relatives gradually came to take residence. We were not very well off financially and therefore rented a house with another family. My father was a man of profound religious faith, with little interest in worldly matters.

*Were there good memories?*

Wonderful memories. In particular I can remember how many days I was awakened at dawn by my father saying his daily prayers. My elementary education continued in Tehran at the Tarbiat School on Kakh Avenue. My father was a believer in an international language and therefore learned and also taught Esperanto language that had been invented for the purpose by a Polish scholar. We had a collection of Esperanto books in our house and once when my mother was visiting Haifa I wrote her a letter not only in Persian but also in Esperanto.

During my youth Esperanto language had much support and was learned by many, particularly in Europe. But unfortunately it did not survive the strength and popularity of English language.

When I was in grade six we had two teachers. One day, the one who taught Persian and History, Hedayatollah Nayer-e Sina, praised me generously for my having reproduced from memory our history lesson without missing a single word. His encouragement and praise affected me deeply. From that day I changed from an ordinary student to a purposeful one, eager to learn and delighted to master my daily lessons.

When Mr. Azizollah Mesbah, the principal of Tarbiat School, who was very traditional and a believer in corporeal punishment retired, Ali Akbar Foroutan, educated in Psychology and Education in Russia, became our principal. He showed great confidence on me and I continued to be a serious student.

I had just entered the seventh grade when my mother fell ill with a kidney disease. Dialysis was not known in those days in Iran. She passed away at the young age of 33. I was barely twelve and her death devastated me. Twice I tried to kill myself with swallowing opium, but every time I was saved. I continued to mourn my mother's death long after I was a grown up man. In my childish estimation, I believed that my naughtiness was the cause of my mother's death and this gave me a profound sense of guilt. My father passed away a year after of my mother's death when he was 45. His passing caused my family to split up. My elder brother, five years my senior, went to Gilan in search of work. My elder maternal uncle took me in. My sister was sent to stay with my younger maternal uncle who had three daughters, and my younger brother, five years my junior, was given to my maternal grandmother to keep.

*And your memories of this period?*

Despite the grief and the loneliness caused by my mother's passing there were good memories as well. When I was in the sixth grade I began reading fiction and non-fiction books. I was fascinated by books such as Arsène Lupin's adventures, Rocambole and Pardiyan, which were translated from French into Persian. I would rent such books from a bookshop not far from my uncle's house to read them.

At the beginning of the eighth grade, by order of the government the Baha'i schools were closed down, among them Tarbiat, my school. The reason was that the Baha'i schools closed on Baha'i holy days and this was against the government decree that the school should close only on official and approved holidays.

I went to the Sharaf school, but again I was still depressed over the death of my mother. One day I left my uncle's house and went to live with my elder brother who now lived in a modest place in Tehran as a paramedic. He had a heart of gold and gave me all his savings.

Initially I did not go to school, but then I began to feel guilty, remembering how much my mother believed in education and wanted me to study. But I did not have money either to live or to pay for my school tuition.

I found my way to the Ministry of Education and was led to see a Mr. Yazdanfar, one of the directors of the Ministry. I stood before his desk and when he asked me what I wanted, I said I wanted to study. I was thirteen.

He asked me about my parents. I said they were dead. He asked whether I have any uncles or relatives. I said none. He said there was no rule in the Ministry for helping a student like me. I insisted that I needed to study. In the end he wrote a note and gave it to me to take it to a Mr. Mehmandust who headed a boarding school for the tribal children: Kurds, Lors and Turkmens whose fathers Reza Shah had subdued, but had sent their sons to Tehran to study. Each morning they would leave the boarding house to go to their schools and would return for lunch and again for dinner. Mr. Mehmandust did not know what to do with me. He said: you are not ashâyer, are you? I said no. He thought for a long time and at the end he said I would give you a bed for tonight, but I am not sure that we could keep you here.

It happened that the Ministry had just opened the first Normal School in Tehran. Its graduates would become elementary school teachers. As the school did not have yet a place of its own, the first year students were given room in the ashâyer boarding school. I was sent to the director of that school.

He was a good man and happened to know my father. He explained to me that in order to be accepted as a student to the normal school one need to have a certificate that he had passed the ninth grade. I did not. As he was thinking of what to do with me, I said if you give me sixth months, I would sit for the exam of the ninth grade. If I passed, you could register me; if I didn't, I shall be on my own. He said this required permission from the Ministry of Education. Come back tomorrow.

When I went to him the next day, he told me that the Ministry had agreed that I be examined at the end of sixth months for the ninth grade. If I passed, I could continue to be a student at the Normal School. The Normal School of Tehran was being built on a large plot of land on Roosevelt Avenue south of Amjadiyyeh. It was to be the most modern school in Iran, equipped with a library, a laboratory, a gymnasium, a dining room, and soccer, basketball and volleyball fields and equipments for handicrafts. When it was completed my class was transferred from the Ashâyer boarding house to this location.

One of the memories that I have of the Normal School is that when I was student there the ceremony for unveiling of women took place at our school. Reza Shah together with the Queen and his two elder daughters, Princesses Shams and Ashraf, all dressed in long dark coats and wearing hats, and a number of high ranking members of the government attended the ceremony. As students, we were standing in a row, listening to all the speeches that were made.

### *Were you a good student?*

At graduation from the Normal School I ended up being on top of the class. There was a rule the top two students would receive scholarships for continuing their study at Tehran Teachers' College. I became a recipient of this scholarship. At the Teachers' College after much hesitation as to whether I should go for the humanities or the sciences, I eventually chose the Department of Persian Language and Literature. The graduates of the Teachers' College were to teach in one of the provinces at least for several years. But I very much wanted to continue my studies and follow the doctorate courses. Therefore I refused to accept a teaching assignment in the provinces and for six months I had practically to go hungry until finally Dr. Mahmud Mehran who headed the Department of the Secondary Education allowed me to stay in Tehran and teach at the Elmieh High School, one of the oldest high schools in Tehran. I had taught barely two years at Elmieh when Hussein Gunili who had been Assistant Principal of the Normal School when I was studying there and was now its Principal, persuaded the Principal of Elmieh that I be transferred to the Normal School as its Vice-Principal.

### *Who were your instructors at the Teachers' College?*

They were B. Foruszanfar, M. T. Bahar, E. Purdavoud, Ali-Asghar Hekmat, Ahmad Bahmanyar, Abbas Eghbal-Ashtyani, Amineh Pakravan (for French), Sayyed Kazem Assar, Dr. Rezazadeh Shafagh and Fazel Tuni. All of these teachers were prominent scholars or poets. While I was serving at the Normal School I also studied at the Law School and received a BA in the juridical section. As my English was minimal, I attended English classes at the British Council. My studying there paid off as I received a scholarship from the British Council in 1347 to study Education in England for one year. This was very exciting. When I arrived in England I found out that the great German scholar in Iranian philology, Walter Bruno Henning, was teaching in London at the School of Oriental and African Studies. I decided to study with him rather than studying education, if possible. I asked for an appointment, but as my spoken English was minimal, I asked my friend, Dr. Mahmud Sanai, who was studying psychoanalysis after having received a doctorate in psychology, to accompany me.

Professor Henning asked what I knew of ancient Iranian languages. I said not a word and I wanted to start from the scratch. Nonetheless, he agreed that I study with him. The British Council gave its consent when I pointed out that there was a great need in Iran for instructors of these languages.

My studying with Henning took five years. Mary Boyce was Henning's assistant. She both studied with him and taught Middle Persian. She was my teacher for Manichean Middle Persian. When Professor Jacques Duchesne-Guillemin of Belgium came to London as a Visiting Professor, he, Mary Boyce and I attended a class where Henning taught the Paikuli Pahlavi inscription.

They are all gone now. Professor Henning died at the early age of 59, one of the great blows to Iranian Studies. Mary Boyce passed away at 86, and Duchesne-Guillemin at 102 in February of this year. I thankfully am still alive.

### *How long did you stay in England?*

In 1953 after getting a Master's degree in ancient Iranian

languages and finishing the courses of a doctorate degree in the same field and choosing the topic of my dissertation I returned to Tehran and resumed my teaching at the University of Tehran, my specific field now being Old Persian inscription.

***You eventually ended up at Columbia University in New York, how did that happen?***

Five years later I received an invitation to teach Indo-Iranian Languages as a Visiting Associate Professor at Columbia University in New York. Columbia University was looking for somebody to teach Persian language and literature and they were trying various professors from abroad. Several professors from Germany, Sweden, Belgium and Professor Suratgar from Iran had been invited in turn. My teaching at Columbia University was extended for a second year and returned to Tehran in early 1960.

***You then returned to Iran?***

In the meantime, a wealthy Armenian art collector who had friendly relations with some of the Iranian statesmen endowed a Chair at Columbia University for Iranian Studies. I had been barely six months in Tehran, when I received an invitation from Columbia to return and occupy this Chair and promote Iranian Studies. I had mixed feelings about accepting the position, as I was very happy with my teaching and my other activities in Tehran. I had founded a few years earlier the Institute for Translation and Publication to which I became greatly attached. I created this Institute first in order to translate foreign classics into Persian methodically with the help of capable translators and able editors. Almost none of the great world classics had been translated into Persian. Victor Hugo's *Les Misérables*, and one or two Shakespeare's plays being the only exceptions.

***How was this institute financed?***

My plans, however, needed a financial base. It happened that

for a couple of years Dr. Parviz Natel Khanlari and I were having a dowreh with Asadollah Alam, then the Director of the Royal Properties, Rasul Parvizi, writer of fiction and an entertaining conversationalist, and Ja'far Behbahanian, Deputy Director of the Royal Properties. Money for the kind of cultural and literary activities I had in mind was scarce. I approached Alam, explained my plans, and convinced him that it would be a good idea if the Royal Properties financed the program. He obtained the Shah's permission and the Institute was in business.

I was sensitive to the fact that once people realized that the publishing institute is supported by money from the Royal Properties it would be flooded by opportunists who came to the Institute with their books about the great services which had been rendered to Iran by the Shah and his father and recommendations from the Royal Court to publish such books.

About this time Alam was looking for some activity in which Queen Soraya could become interested. Alam suggested that we report now and then the activities of the Institute to the Queen. I agreed, but made two conditions: One was that the Institute should be left totally and absolutely free to choose what it wanted to publish and no recommendation from the Royal Court or people connected with it should be made for publishing books not chosen by the Institute; and the second that Alam himself should agree to be the Chair of the Institute's Board of Directors so that he could safeguard the Institute against opportunistic proposals and saw to it that the Royal Property commitments for the payment of the necessary capital to the Institute was met. He agreed. I must say that both he and Ja'afar Sharif-Emami, who much later replaced him, observed this condition.

I planned for five books to be published all together and on the same day, with a uniform design and the logo of the Institute, which was an ibex adopted from an ancient pottery found in Susa. The five books were the romance of *Tristan and Iseult*, edited by Joseph Bedier and translated by Dr. Parviz Natel Khanlari; *Wilhelm Tell*, a play by Schiller, translated from German by Mohammad-Ali Jamalzadeh, *Five Treatises from Plato*, translated from English by Dr. Mahmud Sanai, *Père Goriot* by Balzac translated by Edward Joseph (an Assyrian conversant with Persian) and *Fathers and Sons* by Turgenev translated by Dr. Mehri Ahi.

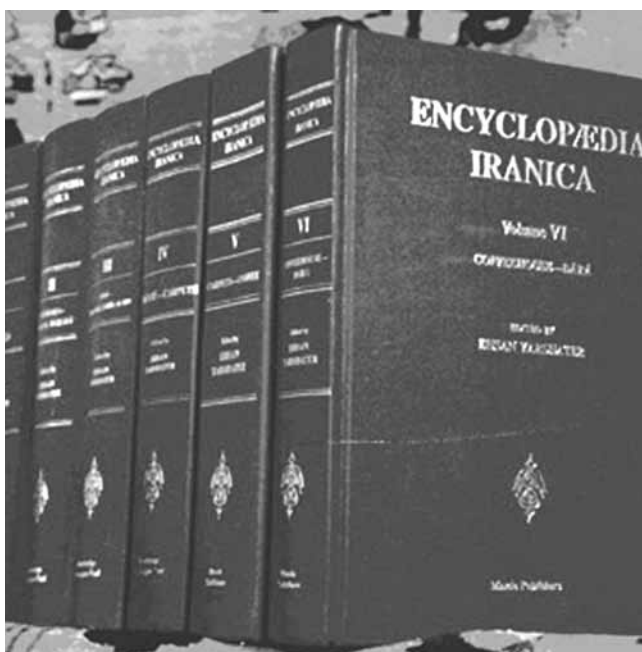
The Institute became the best-known publishing house in Iran. It began by publishing methodical translations of foreign classics, such as *Iliad's* Homer, *Plutarch's Lives* and some of Shakespeare's plays, but later it expanded the field of its activity by publishing several other series, such as critical edition of Persian texts, series of books for teenagers, pre-teenagers, and children, and a number of other series, including *Mirror of Iran (Âyeneh-e Iran)*, which aimed at making the different parts of the country known to young readers in a very attractive way by well-known writers such as Jamalzadeh, Sa'id Nafisi and Karim Keshavarz. By 1979 it had published 500 titles.

***If our readers would like more information on this, where can they find it?***

In the *Encyclopedia Iranica*: [www.iranicaonline.org](http://www.iranicaonline.org).

***Can we get back to your coming to America?***

Of course as I said earlier, when I left to come to the States I thought I would be here for only one year. I really did not want to leave my work in Iran, I loved what I was doing. But, it hap-





pened that I had some differences with Dr. Jahanshah Saleh, the President of Tehran University and this encouraged me to respond positively to Columbia University's invitation. I left Iraj Afshar, a close colleague of mine and the Editor of my journal Rahnâmâ-yê ketâb in charge of the Institute as my deputy.

*Were you married when you came to the US?*

Just prior to my leaving Iran, in 1960 to settle in New York, I married Latifeh Alvieh, a wonderful lady whom I had met in 1956, when I had received a Leader's Grant to visit the United States for six months. She was Cultural Advisor at the American Embassy's Information Bureau. She was so perfect in all respects that I did not believe I deserved her. And this is not false modesty. As a bad luck would have it in 1998 she fell victim to cancer and passed away in May 1999. Two of her sisters who live in Westchester, the suburb of New York, have been extremely kind to me. The third sister is married to an English man and lives in Canada.

*Were you happy with your decision to come to the United States?*

Initially no, but a good deal of my time was being spent on administrative activities at the Institute and the Book Society of Persia, I thought a relief from these duties would be helpful to my research. However, I did not take the decision without serious doubts. But life in New York proved interesting. The first thing I did was to register for courses, which were not yet available in Iran, such as anthropology and linguistics.

Earlier when I was still in Iran I wrote to Professor Bernard Lewis, one of the main editors of the Encyclopaedia of Islam, asking why Iran was not covered the way it deserved. For instance whereas 59 Ahmads are treated in separate articles Ahmad Shah Qajar is not one of them. He wrote back it is not that we do not cover Iran more extensively, but we suffer from the paucity of authors on Iran. I supposed he meant that scholars who could write in French or in English, otherwise, Iran did have great scholars at the time such as Foruzanfar, Minavi, Eghbal Ashtiany, Bahar, Bahmanyar, and some younger scholar like Mo'in, Safa, and Natel Khanlari.

In the second year of my teaching at Columbia University I thought that the time had come to realize one of my oldest dreams: an encyclopedia in English and in adequate details to make Persian culture and history, its languages and its religions known to the civilized world by founding a detailed accurate and totally reliable and impartial encyclopedia. No such work existed.

Of course there was the Encyclopaedia of Islam, an excellent encyclopedia, which also covered Iran, but not as extensively as it covered the Arab countries and Turkey. Furthermore, a major part of Iranian history and culture, namely pre-Islamic Iran was absent from the Encyclopaedia of Islam.

I was aiming at an encyclopedia that would fully cover all aspects of Iranian civilization, in fact the culture and history of Iranian world not only the present country of Iran.

After consulting a number of colleagues I prepared a plan for a new, original, and detailed encyclopedia to cover the Iranian world, its history and culture. The next summer when I went to Tehran, I went to see Amir Abbas Hoveyda, then the Prime Minister and mentioned to him in passing my plan for the Encyclopaedia

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Iranica. He showed interest and asked who is paying its expenses; I said I was planning to apply to the National Endowment for the Humanities in the US. He sat up in his chair and said: Why should the Americans should pay for such a project? I said because this was an expensive project. He said when you go back to the States send me a detailed plan of the Encyclopaedia.

When summer came and I returned to Iran, hardly a month had gone by when Sharif-Emami, the Head of Pahlavi Foundation, sent me a letter that Abbas Hoveyda had addressed to him, saying that his Majesty approved the plan for the Encyclopaedia Iranica. Yarshater should propose a budget to the Plan Organization for the Encyclopaedia Iranica. I did and was approved.

When I returned to New York I set up a small office at the Center for Iranian Studies with a part-time editor and a part-time secretary and the work on the Encyclopaedia began in earnest.

The funding from the Plan Organization ended with the Revolution in 1979. I was left with a number of articles, which we had received, and commitment to publish a larger number of articles that we had invited. There was no other way, but to revive my original plan and asked for assistance from the National Endowment for the Humanities (NEH), which is the largest organizations in the US that supports research plans in Humanities, such as history and literature.

It was during the hostage crisis when I asked for an appointment from the Director of the National Endowment and "Iran" had become a hated word in the US. Nonetheless, the Director of the National Endowment listened to me carefully and eventually said: Well, your project is the kind of projects that we support, but you need to send a detailed plan with a budget. If our Council approved of the project, will help you, if not there is nothing we can do for you. When I told him about our small office, he even agreed to place \$17,500 at my disposal to pay the salary of our two part-time employees until our budget was studied and a decision was made. Our three-year frugal budget was approved and we were in business. The support of the National Endowment for the Humanities has continued until today. It is the longest in duration and highest in grants that the National Endowment had supported.

***How many volumes of the Encyclopaedia Iranica have been published and when is it going to be completed. ?***

To date fifteen volumes have been published in large bound volumes. These are also published online, but there are a large number of entries published online [www.iranicaonline.org](http://www.iranicaonline.org), whose turn has not come yet for being published in alphabetical order. The Encyclopaedia Iranica is aiming at finishing its first edition in 2020. However, this does not mean that the Encyclopaedia Iranica will stop growing, in fact Iranica will never end, but will continue to provide reliable up-to-date information about Iranian civilization and history as archeological and other discoveries are constantly made. Furthermore, we do not publish the biography of the living people, but in the course of time scholars and other worthy people pass away and then their biography needs to be commissioned and published. Thus the Encyclopaedia Iranica is a permanent work of reference.

***Are you working on any other projects?***

Yes, we have several other projects. which are going on parallel to the Encyclopaedia Iranica. First of all there is A History

of Persian Literature in 20 volumes of which four volumes have already been published. Then there is the Persian Heritage Series which consists of translation of Persian classic into some of the European languages and Japanese, but mainly in English. The latest in this series is the three volumes annotated History of Beyhaqi by E. C. Bosworth and Mohsen Ashtiany. Then there are Persian Studies Series dedicated mostly to translation of Persian scientific works, the Art Series, and Modern Persian Literature Series.

***You are a great success!***

Am I crazy? With the Encyclopaedia Iranica being more than a full-time job, one may ask what should I start more time consuming projects, such as A History of Persian Literature. Well, I suffer from an ailment and that is whenever something cultural needs to be done, I think it is my duty to do it. That is why I am the General Editor of several series of books, without receiving a salary. Were it not for this craze I should not working 11 hours a day from 9:00 AM to 9:00 PM with an hour for lunch, including all weekends and holiday, at the age of 93. It is a long time that I have given up a number of things that I like, but there is no time in my life for them. I do not read any magazine or newspaper (except Dr. Sadreddin Elahi's page and Ahmad Ahrar's lead articles in Kayhan of London), don't listen to radio, don't watch TV, and hardly ever go to see a movie or a play.

***Besides your projects do have any other enjoyments?***

I used to ski, but stopped in 2003 before I broke my neck. I used to go to Columbia gym for exercises every morning as long as my wife was alive and would accompany me. Now I do the same exercises designed by an expert Ukrainian teacher at home.

I always liked hiking and mountain climbing. I ascended the Demavand summit and when I was a college student and years later I used to climb Towchal several times a year.

***What about the arts and music?***

Music has been one of my hobbies more than anything else I love traditional Persian music, particularly its unmeasured part (Avaz) section. As long as Gholam-Hossein Banan was alive, he was my favorite signer. During the summers when I went to Tehran to take care of some of my undertakings I arranged for musical evening with Banan and Lotfi Majd, my favorite Tar player. When these two joined together and challenged each other, you couldn't ask for more. Now for many years Mohammad Reza Shajarian has been the leading vocalist of Persian music. He knows Persian poetry and is an expert calligrapher. In a concert he gave recently in New York I noticed that he had invented two new musical instruments: one is a string instrument as large as a cello with its metal bar resting on the ground as in a kamancheh; the second is a bass santur (a kind of dulcimer). Later I heard from him that the number of new instruments he has invented is much more.

It is a long time since I had the pleasure of listening to Shahram Nazeri, another master of Persian singing. His son, Hafez Nazeri has studied music in the West and is showing signs of creative talent. In the US the only lady I know who is capable of signing Avaz is Shahla Sarshar. Other singers can sing songs (tasnif), but when it comes to unmeasured singing (Avaz) they falter.

Of the Persian instrument players, my favorite was Lotfi Majd. Next to him I liked the playing of Farhang Sharif and Hushang Zarif; in santur Payvar had no match; Varzandeh who came to Tehran with his father who played tombak (Persian drum), used to play at friendly gatherings, he did not mind whether people spoke or ate while he was playing. In Persian flute (ney), I appreciate Kasa'i's playing and in tombak Siamak Puyan has no match. A combination of singing and playing on tombak in a musical performance by Ardalan Mofid fascinated me.

My acquaintance with Western music began when I was a college student and used to listen to Western music together with my friends Parviz Marzban and Mahmud Sana'i. I joined the Persian Philharmonic Society, directed by Fo'ad Rohani, Reza Na'ini, and his Executive Committee included also Hasan Azinfar and Edward Joseph.

Among my favorites have been some of Chopin's Nocturnes, Mendelssohn's symphonies and Tchaikovsky Nutcracker suite. I tremendously enjoy Beethoven Fifth and Ninth symphonies. His inclusion of human voice in the last movement of the Ninth symphony shows his creative talent at best.

Of the branches of knowledge I like History the best and the work which I have admired more in this field is The Story of Civilization in eleven volumes by Will and Ariel Durant, which I have read and listen to on tape mostly when I was having my meals.

Of my other serious interests is painting and museum hopping. When I was a younger man and went to England to continue my studies during my travel in Christmas and Easter holidays or summer vacations I never travel without a good guidebook, which showed where the interesting buildings and paintings were located.

I used to write articles about Western modern paintings and

occasionally critique of painting exhibitions in Tehran. I also collected modern Persian paintings. By and by what I published in Sokhan on painting and on art in general amounted to a volume. I decided to expand them, edit them and publish them. The result was a two-volume book called Modern Painting (Naqashi-ye novin, Tehran, 1966) with color illustrations attached to various pages of the book. The volumes were very well received and soon Amir Kabir publishers brought out a reprint. This was the first book in Persian to treat Western modern paintings in adequate details and very good illustrations. The volumes are out of stock.

*What are your views on what will happen in the world?*

Your question reminds me of the French saying: "the more changes the more it is the same thing". The countries of the Middle and Near East like Iraq, Syria and Egypt, (although not part of the Near East but culturally a part of it) all have had a brilliant past and they have contributed to world culture.

However, from about the 13th century when Baghdad fell to the invading Mongols hoards they have all entered a period of decline and when Western civilization and Western imperialism found their way to the Near and Middle East, they became either the possessions of the West or its imitators without much initiative with occasional falling back on their traditional way of life only to going back and continue to adopt Western ways and Western technologies.

I believe this trend by and large will continue until such time either a new civilization arises and establishes its hegemony or at least the Western civilization ceases to be a source of inspiration.

*Best Wishes to Persian Heritage*

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An Interview with

## Brian Appleton

Author

Persian Heritage



*Please tell us a little about yourself.*

I was born in Tokyo, Japan 1950 Yoyogi Heights. My formative years were spent in Greece (3 years) and Italy (13 years).

What about your parents? My father, Richard B. Appleton (deceased) was Assistant General Counsel US Army Corps of Engineers. He attained the rank of Major in the US Army while in active service in WWII and his JD from Columbia Law School. He graduated Summa Cum Lauda with BA from Harvard University in the class of 1936. My mother is Lily Beth Hanson Appleton (living). She was a career elementary school teacher, with a BA in Elementary Education from Minot Teachers College, N.D. and was a Sergeant in the WACS during WWII.

*That is impressive and now where were you educated?*

I went to Kindergarten at Anglo American School of Athens, Greece, 1-5 grades in Camp Darby Elementary School, Livorno, Italy, 6th grade Parioli

International Day School, Rome, Italy, 7-10 grades at Notre Dame International School, Rome, Italy, 11-12 grades at Wakefield High School, Arlington, Va., undergraduate at George Washington University, Washington, DC and graduated Phi Beta Kappa 1972 with a BA in Anthropology, then went to the International University of Fundamental Studies-Oxford Educational Network, MA in Ancient History 2008, St. Petersburg, Russian Federation. I love education!

*Are you married?*

Yes to Laura Scott Clow, a former publicist for the International Linen Promotion Commission of NYC. She now has her own business with several employees doing Medical Transcription. We have two sons Luke and Alex. Luke is studying Microbiology at San Jose State University and Alex is studying in a post Senior program for children with special needs at Yerba Buena High School, Eastside Union High School District of San Jose.

*So besides being educated what have you done with your life?*

I have been a lighting designer and manufacturers' representative for the past 30 years, initially in Manhattan and then in San Jose, Ca. Prior to that I was a full partner in a start up import export company in Manhattan and mostly imported marble and granite and exported lumber. Before that I worked for AT&T as a network manager in San Francisco, Xerox Corporation in San Francisco and Oakland in 1979.

Before that I worked in employee relations for Bell Helicopter, a Textron Company in Iran as well as Assistant Manager of a ship building company called IMICO (Iran Marine Industries Company) head quartered in Tehran, with a ship yard in Bushehr. Prior to that I taught English and worked in the testing department for the Imperial Iranian Air Force language school which was affiliated with the Presidio of Monterey and Lackland AFB school of language in Texas.

*What sparked your interest in Iran?*

When I was 11 years old I left home

to go to a boarding school in Rome. It was actually a day school but they accommodated 6 boarders, one of whom was a Persian boy, one year older than me, who spoke no English. His name is Touss Sepehr and he is still my best friend. When I was 16, I spent a summer with his family in Tehran and we also spent a few weeks in Anzali up on the Caspian Sea. That was when I first fell in love with Iran.

*Where has this interest taken you?*

I returned to Iran in 1974 and worked there for five years. Touss's aunt is a movie director living in Rome and I acted in several of her films in Iran including one with Shohreh Aghdashlou and one with the late Gholam Hossein Nakhshineh who went on to play Uncle Napoleon in the popular 1970's TV series by that name based on Iraj Pezeshkzad's novel.

I witnessed the revolution of 1979 from start to finish and stayed on 5 months after it was over. Touss's family tried to arrange a marriage for me to their cousin. She belonged to one of the most famous families in Iran. My betrothed's grandfather was Mirza Hassan Ashtiani Mostowfi al Mamalek of Vanak, who was prime minister 11 times under both the Qajars and the Pahlavis. He and his family are so well loved in Iran that not one of them suffered any loss of property or life during the revolution.

As much as I had become assimilated into Iranian culture and society and was even given a Persian name by Touss's father, which was Rasool Aryadust and even converted to Islam, I did not feel comfortable with arranged marriage so it didn't happen.

*Outside of your employment what have been your accomplishments?*

I really had no desire to leave Iran and would have gladly stayed had Khomeini's regime not eventually asked all the remaining foreigners to leave. There were only about 500 of us left at that time. I was also briefly taken hostage during the revolution and then rescued by a close friend Pouran, who hired two gunmen of her own and liberated me from my captors. I lost touch with her after the revolution and then found out

that she had passed away seven years ago. As a result of my writing one of my readers contacted me and without going into detail here, I was able to reunite Pouran's two surviving half sibling daughters who live in Tehran with their half brother who lives in Seattle all from different marriages who were separated by divorces. The half sisters had only heard about their half brother's rumored existence and visa versa but they did not know how to get in contact with each other. I tried to get one of the US talk shows to sponsor their reunion on TV here but couldn't get it to happen. Not enough "Parti Bazi..."

I was very taken by the Persian culture and as such after I had to leave, I felt a very real sense of wanting to give back to Iran for everything it had given me. I want to wage peace because of the incessant media campaign in the USA to demonize Iran. So, I began to write.

In 2008 I got my first book published about my experiences in Iran called "Tales From The Zirzameen" which is available in independent bookstores and on Amazon, Google and Barnes and Noble websites as well as my own website at [www.zirzameen.com](http://www.zirzameen.com).

One of the joys of writing this book was the opportunity it gave me to meet some really great journalists, authors, independent film makers and entertainers: people like Roger Cohen, Stephen Kinzer, Reese Erlich, Iraj Pezeshkzad, Terrence Ward, John Limbert, Aryana Farshad, Michelle Nickelson, Jonathan Roth, Mohsen Namjoo, Shahrnush Parsipur, Firoozeh Dumas, Meghan Sayres and even the late Persian horse breeder Louise Firooz.

I have written for many Iranian Diaspora magazines including Persian Heritage Magazine, Iranian Times, Payvand News, Payam Javan, Pezhvak of Persia, Persianesque Magazine, The Persian Mirror, Irandokht and the newly launched Zan Magazine. I am also a columnist for CASMII (Campaign Against Sanctions and Military Invasion of Iran). I have also done interviews live in Farsi with Rang a Rang TV, Apadana TV and Markazi TV.

In 2008 I was nominated into the Sovereign Orthodox Order of the Knights of St. John Hospitaler of Jerusalem, which is a continuous over 1000 year old order of knights under the protection of the Romanoff dynasty and the Patriarch of the Russian Orthodox Church in recognition of my peace efforts towards Iran.

For *Persian Heritage Magazine* I have mostly made it my mission to interview various Iranian American achievers such as philanthropists and film makers who deserve recognition.

Another of my accomplishments includes writing poetry one of which won a prize in UK and was published in an Anthology called Borders there in 2006.

***Have you ever returned to Iran?***

Yes, in 2008, for the first time in 30 years and managed to visit the grave of the great modern poetess Forough Farokhzad at Zahir ol Dowleh cemetery. Also buried there are the poets Rahi Moa'eri who is Touss's cousin as is Sohrab Sepehri. Touss comes from a long line of literary relatives. My poem "Make Me Persian" was in the premier addition of Zan Magazine and additional poems appear in their next two issues. They have named me a permanent contributing writer in their masthead.

I have also helped to promote several independent Persian American film makers as well as a young American Persophile who made a film in Iran called: "Iran, Hot Tea, Cool Conversations. I spent two years helping Jahangir Golestan Parast promote his award winning film "Bam 6.6" and visited UCI, UCLA, UC Berkeley, Harvard and MIT and US Naval Academy in Annapolis as well as The World Affairs Council of San Francisco, serving as one of his panelists. His goal with that film is also peace and a presentation of the Iranian people in a positive light and actually a celebration of all our common humanity regardless of nationality.

***What are your current activities?***

I have finally found a publisher for my second book which goes into production in May of this year called: "Shamshone, Sun of Assyria" and is another non fiction biography about 5 generations of a modern day Assyrian Iranian family starting around WWI to the present and following the path of their emigration from Azerbaijan to Chicago back to Azerbaijan to Tehran to London to California to London and Texas. The early chapters focus on how the villagers made an agrarian livelihood including wine making, which Assyrians have

been doing for 8000 years. I feel that not enough is known about the modern Assyrians whom after all are the founders of Western Civilization and also made vast contributions to the Persian Achaemenian Empire, which assimilated the Assyrian Empire without bloodshed. I do not profess to be an academic authority on Iran but rather I try to write in a style, which is readable and informative for the general public.



***It has been our pleasure to interview you and we thank you for your many contributions to Persian Heritage magazine and hope that you continue to support the wonderful Persian culture.***

I want to thank you for allowing me to be interviewed and the opportunity to get my work out into the public through your wonderful publication. It is so important especially at these times to make sure we all work hard in keeping the Persian culture and the Iranian people in our hearts.

Additionally vehicles like this magazine and others are the way to get the message out to non-Persians who are unaware of the brilliance of the Persian Empire and the purity of Iranian citizens. I hope that in the very near future Iran will open up again as a tourist destination. The world should all be able to experience its architecture, artwork, history, culture, extreme hospitality and FOOD. I personally consider Iran the greatest tourist destination on earth and Tehran as the most beautiful city in the world. Thank you again.

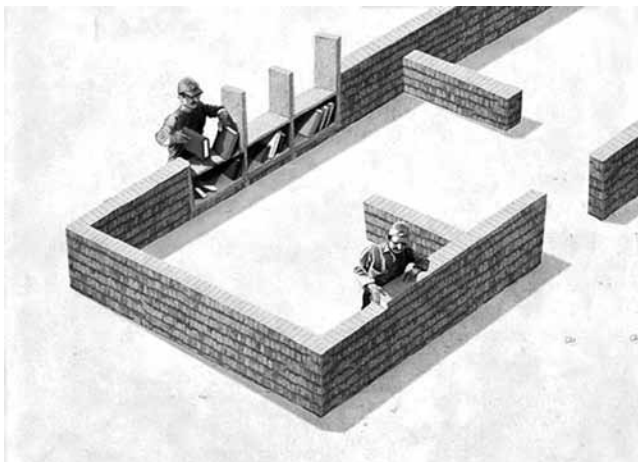
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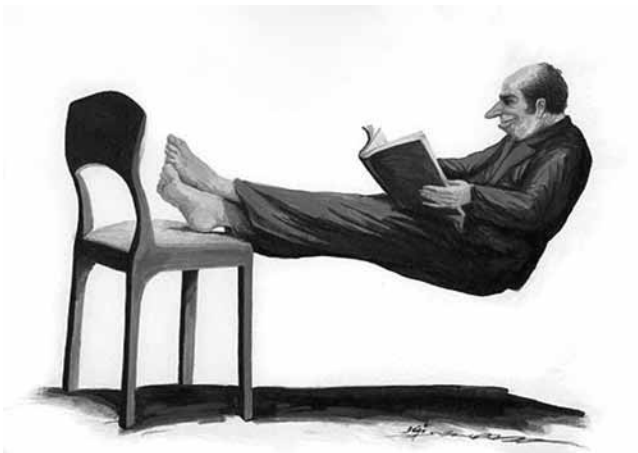
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Ali Paknahad from Iran