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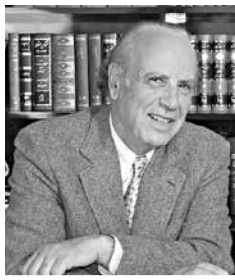
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FROM THE EDITOR'S DESK

Some time has passed since the death of one of the most popular faces in Iranian cinema, Naser Malek Motiei. This man's life is still being discussed. His funeral was very special with men and women honoring him in speeches. Some speaking used the platform as a chance to outwardly challenge the censorship of Iranian media, television, film and radio against certain film, actors, directors and subject matter. It showed the difficult conditions Iranians live under and the limitations placed on them by the government-controlled media. And it demonstrated the severe consequences, jail or other means of silencing, if they dare to speak against them.

After his passing there was much talk about Mr. Motiei's glorious acting career. Thinking of him brought me back to my youth. I remembered him as a handsome young man. I remembered the magnitude of his stardom; very few were able to reach his level of success in the film industry. Over the years, Iranian cinema became more popular. New actors came on the scene such as Googoosh, Panahi, Behrouz Vosooghi, Fardin and others, but Mr. Motiei never lost his popularity.

During the revolution I was away from Iran. Many celebrities also left Iran for other places and their careers were easy to follow. Mr. Motiei, however, seemed to disappear. I never saw pictures or heard news about him. I asked a few friends in Iran to inquire about him, to see if he would be interested in doing an interview with the magazine. There was no response. Fortunately, Facebook friends sent me photos of Mr. Motiei and I was startled. These photos were of a frazzled, old and overweight man. There was no resemblance of the handsome actor I remembered, except his charming smile. This Facebook connection eventually led us to photos of his hospital stay and his passing.

Until recently, I did not know why he disappeared from the public scene, I did recall that his popularity diminished immediately following the revolution. Prior to the revolution he played numerous characters in over one hundred films and also directed. His dropping from notoriety did not seem unusual since, he like so many other aging actors have faced the same consequences; they admit that age affects acting careers. They are replaced by a younger generation. (I believe there is a cliché that goes like this "when the new come into the bazaar, the old are thrown into the trash.")

I was taken aback when I heard the news of Mr. Motiei's death and was emotionally moved when I learned the reason for his disappearance and why he lived in the dark for over forty years. After the revolution, he was subpoenaed by the courts in Iran and banned from any kind of acting. According to Googoosh, a renown Iranian celebrity, the day the prosecutor took them to court for questioning, Mr. Motiei questioned the prosecutor as to the reasons they had been thrown into jail? He stated that they had not committed any crimes and/or murdered anyone. The prosecutor responded by saying that they had committed a more treacherous crime than murder.

In response Mr. Motiei stated that their only role in society was to entertain the public and make them laugh. How did that become a crime? He then asked the prosecutor if he could leave the room. Upon his return his eyes were blood red. So, then the story goes that this man, at the age of forty-seven and at the prime of his life and acting career, was forced to retire from a career he loved so much, not because of his age, but by order of a government. He became isolated. This was the fate of so many others, who elected to remain in Iran. Like Mr. Motiei, they too were forced to leave their careers and professions. They too were silenced and isolated in their own homes, living only through memories. Some left unable to handle the humiliation and joblessness. Mr. Motiei stayed in Iran and recalled witnessing the physical departure of his friends from Iran or hearing of their deaths.

He lived a lonely life in silence and in the end, it was the silence that allowed his name to remain in good standing. For me his forced silence and the forced silence of others is a reminder of the oppressive government now in place.

For many reasons, these days when I close my eyes, I see the image of Mr. Motiei's image. I see his large eyes, his round and puffy face, not the one of the handsome man I remember. My eyes become filled with tears, my words choke me, and I lose the ability to write his story. I never met him. My only memories of him are from his acting career. But, as I read the story of his forty years of suppression and silence I become troubled. It is a story millions of Iranians share.

For the past forty years human rights in Iran have been stripped from the people and enforced through violence and harsh treatment. Mr. Motiei's story reminds me of the young girls, women and elderly who bravely, took great risks by standing on posts and demanding their human rights; to have a choice of what to wear or to uncover their hair. For this they are brutally confronted by the authorities. While the government dictates that the wearing of the hijab and no makeup is a reflection of their integrity, these women believe that integrity comes from kindness within and how one respects and treats another, regardless of differences in choice and opinion. But to get this message across they pay a great price.

The image of Mr. Motiei's wrinkled half shaved face reflects the past forty years of hardship the people of Iran have endured. The Baha'is have been forced to shut down their schools, they are not hired, and their shops are closed. They are forced to live in misery and hardship. Parents are unable send their children to school. They are called spies and labeled as traitors. The pressures placed on fellow citizens by the government are becoming unbearable. Does this regime think such pressures cause them to change their faith?

Mr. Motiei's old wrinkled face with the charming smile reminds me of the eighty thousand "KOULEBAR" (the transporters of goods on their backs) who carry their bags of goods across mountains, through snow, rain, heat, mud, desert sand, barefoot and starving all to reach their assigned delivery destination. Now added to their difficult lives they are being shot at like animals

in a hunting expedition, by their own government. WHY???

Mr. Motiei's face reminds me of so many others who took their lives when they lost their livelihood and wealth because of a failing banking system. How ironic it is that the revolution that was supposed to fight corruption and get rid of a brutal regime in the end is as corrupt and brutal. Its leaders live the lives of kings inside and outside Iran. They surround themselves in luxury derived from stealing and draining the country's assets and wealth.

This corrupt system has suffocated its people. One of these individuals, Mr. Khavari (former head of the central bank of Iran) stole over three billion dollars and deposited the money into foreign banks. Mr. Khavari, who is related to Mr. Haddad Adel (one of the founders of the revolution and who now lives the life of a king in Canada.) Mr. Khavari's son is known as the Trump of Canada. Mr. Khavari can be seen gambling away in casinos.

Mr. Motiei's face and his passing, after years of misery and hardship, reminds me of the young educated environmentalists who were accused of being spies who are now prisoners. One of these individuals, who is internationally known for his environmental research, was tortured and alleged to have attempted suicide. Some of these individuals, whose names I have become familiar with, have done great things for their causes. They are well educated and would have been accepted by international schools all over the world. They could have led a wonderful life, but instead they chose to remain in their home countries to pursue their activism and their dreams to better Iran. Some chose to travel to remote places in Iran to study and improve its environment. They too have ended up in prison cells.

Mr. Motiei's face and charming smile speaks a thousand

words to his audience. His face reminds us that these days of misery and sadness are not everlasting. He reminds us that these days will come to an end and that life is ever changing, not permanent. Mr. Motiei bore forty years of life in silence. He never crumbled under pressure. Mr. Motiei's strength was never broken. He refused to give into oppression. He passed away with his head held high. I cannot recall any other individual, so visible in the public eye then silenced for forty years, still be so loved after his demise.

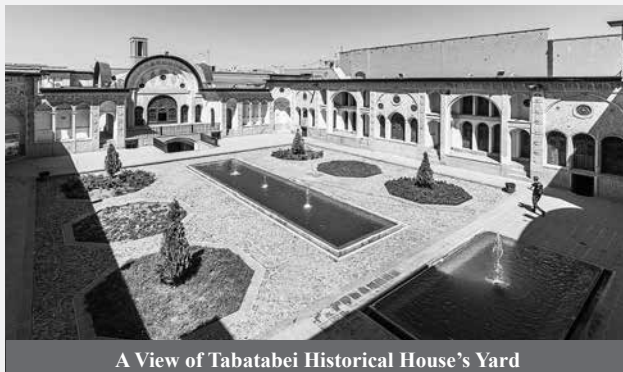
It is true that as humans we worship the dead. It was unfortunately his death that brought him back to life. For forty years this ruling regime thought by silencing him, cutting him out of the public eye, censoring his films and not allowing them on the screen for all to see, that he would be forgotten by those who shared his youth, or that he would be forgotten by the new generations now being introduced to him through his death. Once again, the regime is proven wrong. His legacy remains and is stronger. His death reminds us that years of silencing him and keeping him away from his acting profession did not silence his message. Mr. Motiei, with his famous bushy eyebrows, is now a hero. Though his life was silenced for forty years, his message and his face are a roar across a nation. The kindness and the joy he brought to so many will never be forgotten. May God bless his soul, the souls of others who suffered in silence and met the same fate. And may God bless those who presently suffer. You will forever be remembered.

Shahrokh Alavi

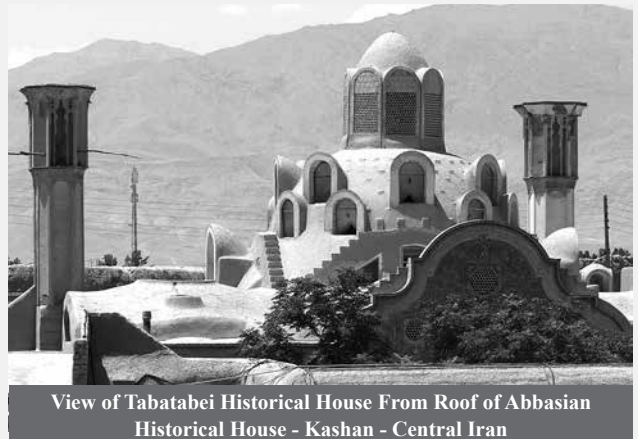
Tabatabai House in Kashan

Khane-ye Tabatabaei

This house was constructed in 1881. It originally comprised two separate buildings, elaborately integrated into a single structure. The most important sections of the house are located along its southern wing. This side is marked by a graceful veranda. The veranda is supported by slender, brilliantly decorated pillars, which are adorned with colored stucco-work and highlighted by a semicircular tympanum. From the veranda one enters a reception hall flanked on either side by patios - small courtyards open to the sky. The patios were an additional means of providing light to the living quarters. Each patio had a small pool and lots of flowerpots, which produced the feeling of an oasis in the middle of the desert, and created a remarkable lushness in an area where green plants were the ultimate luxury. The second, smaller and more private part of the mansion is arranged around a small courtyard, the north and south sides of which are emphasized by small eivans. The east side is marked by a hall with five doors. This hall gives onto the reception hall. The Tabatabai House is larger than the Brujerdiha House. It has 40 rooms and over 200 doors. It is particularly notable for wonderful mirror and stained-glass work. ■



A View of Tabatabai Historical House's Yard



View of Tabatabai Historical House From Roof of Abbasian Historical House - Kashan - Central Iran

A POINT

Dear Editor:

I read the interesting article of Dr. Vaghefi and his recollections of a meeting with Dr. Amini (Shah's Illusions and Spiritual Beliefs).

Your readers would have been interested to learn whether Dr. Amini, during his audience with HIM, then asked the subject raised by the author and what was HIS response?

It is doubtful that even Dr. Amini would have mentioned the name "Mossadegh" (his cousin) in the presence of HIM.

Farhad Diba

EMOTIONAL READ

Dear Editor:

I was greatly moved by your Editorial article which appeared in the Spring edition, No. 89, Volume 23 of your excellent journal, Persian Heritage.

Alas, the current situation within Iran has deteriorated, as you have so eloquently recounted.

First of all, there is the appalling environmental situation, where our lakes, rivers and aquifers which have existed for millions of years have dried up in only forty years.

Admittedly, we have had a protracted drought, but the main cause for this irreversible natural disaster is poor management of our resources, together with the ignorance and indifference of our authorities.

Many parts of the country are becoming uninhabitable as a result, and rural small-holders can no longer make a living from agriculture, and dust pollution causes chronic illness.

In consequence, major internal mi-

gration has already started, and overall, major cities (especially Tehran) are surrounded by a migrant population of some eleven million indigents, unemployed, homeless individuals who are undernourished and no longer subscribe to any moral code. This situation fosters disease, prostitution, corruption and despair.

The communal 'glue' which has bound rural populations for centuries is dissolving, and we are faced with an insoluble social problem, which may not be reversible, I fear.

I am particularly glad that you paid tribute to my dear friend Kavous Seyed-Emami, who was so brutally murdered in prison for no clear reason.

As you have said, the economic and political situations are also dire, thanks to corruption, poorly thought out government policies and stifling international sanctions.

Finally, the external situation is also becoming more alarming by the day, as we are being systematically demonized, mainly by Israel and the US, because, in the sea of rubble they have created in the Middle East, Iran is the last man standing, and must be taken down. So, the auguries for this new year are not optimistic, alas.

With my renewed appreciation of your excellent publication,

Fereydoun Ala

GRATEFUL

Dear Editor:

This is to thank you for printing the university student's interview with my daughter, Roxana, in your valuable magazine. I'm eternally indebted to you.

With much gratitude and deepest respect,

Azar Aryanpour

APPRECIATION

Dear Editor:

Congrats to you for continuing to publish this worthwhile journal. I know it must take a lot of effort and time, but it is of considerable value and service to the Iranian-American community.

Eradatmand, Hossein Gharib

ADMIRATION

Dear Editor:

Once again, yet another excellent edition of Persian Heritage Journal - thank you as always for the updates. As always, I am admirer of your journal and deeply appreciate the hard work you achieve in preserving our ancient heritage

Kaveh Farrokh

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Norooz in Paris



The celebration of Norooz in Paris was extraordinary. The party given by The Association Culture Libre, took place on March 17, 2018 at City Hall located in the 16th Arrondissement. Over 1200 people attended the gala which ran from 2PM to 9PM.



All the artists, dancers and musicians gratuitously participated at the event. It was open, without charge to all French-Iranian people with the goal of promoting Iranian art, culture and the festivities of Norooz.

The gathering was organized by Association Culture Libre, whose president is Nahideh Anzalichi and The Association of the Journal of Norooz, whose president is Massoud Mirshahi. Norooz, the oldest Iranian holiday celebration and practiced for over three thousand years, is currently celebrated and recognized in 27 countries around the world.



PARKER J. PALMER AWARD

Dr. Jamshid Shirani, an Iranian-Iranian cardiologist, won the Park G Palmer Prize. The Accreditation Council for American Medical Graduates of the US, known as ACGME, says the reason behind this award is its innovation and courage in providing innovative educational methods for the diagnosis and treatment of heart disease. Dr. Shirani, in an interview with Voice of America about the curriculum that he manages, said that the program was started seven years ago, he said: "My goal was that before the program began, all the educational principles New is included."

According to him, the goals of this curriculum focused on the CGME organization are that education in this program is independent of the system's service needs, and that it focuses on individual creativity and, lastly, the patient is at the center of activities Educational. He explained that the CGME is a monitoring and enforcement organization that is responsible for the compilation of all the administrative rules of higher medical education at the level of auxiliary and supportive care, and currently there are about 8,500 educational programs under the umbrella of this organization. Dr. Jamshid Shirani has been teaching cardiologist for more than twenty years.



**AN IRANIAN AMERICAN,
UNDER SECRETARY OF
COMMERCE**

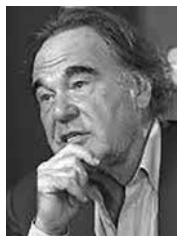


Tehran Times: On March 19, the U.S. Senate appointed Nazak Nikakhtar as the assistant secretary of commerce for industry and analysis affairs. Nazakhtar (Nazak) Nikakhtar was sworn in as Assistant Secretary for Industry and Analysis. She will lead a team of trade professionals charged with enhancing the competitive position of U.S. business in an increasingly global marketplace.

Ms. Nikakhtar will be the Under Secretary of Commerce for Industry and Information Analysis. She previously worked as a lawyer in international trade in a law firm in Washington. She is a graduate student at Los Angeles University and Syracuse, and has taught at Georgetown University for some time.

**Director Oliver Stone in Iran
for Movie Festival**

TEHRAN, Iran (AP): American movie director Oliver Stone was in Iran attending an international film festival. Stone hosted a workshop for filmmakers during the Fajr Film Festival and planned to hold a news conference on Wednesday, Iranian media reported. French actor Jean-Pierre Léaud and Italian producer Giovanni Spagnoletti also attended the festival.



The semi-official Tasnim news agency said Stone briefly visited the historical city of Isfahan the previous day. This is the Hollywood director's first visit to Iran.

In 2007, Iran's then-President Mahmoud Ahmadinejad rejected a proposal by Stone to make a film about him. Ahmadinejad said at the time that Stone is part of the "Great Satan" cultural establishment, a reference to the United States. In 2012, Stone's son Sean Stone visited Iran and converted to Shiite Islam.

Mummified Body Found in Iran Could Be Father of Last Shah

Associated Press - A mummified body discovered near the site of a former royal mausoleum in Iran may be the remains of Reza Shah Pahlavi, the founder of the Pahlavi dynasty and the father of the country's last shah. The recent find of the gauze-wrapped body - and the speculation it triggered - puts new hurdles in the way of the Islamic Republic's efforts to fully erase the country's dynastic past, which includes the jack-hammered destruction of the autocrat's tomb immediately after the 1979 revolution. Yet, as disaffection and economic problems grow ahead of the Islamic Revolution's 40th anniversary, mystique around Iran's age of monarchies persists even with its own history of abuses.



Reza Shah's grandson, the U.S.-based exiled Crown Prince Reza Pahlavi, already tweeted about it as forensic experts in Iran try to determine whose body they found. Construction workers discovered the mummified remains while working at the Shiite shrine of Abdul Azim, whose minarets once rose behind Reza Shah's own mausoleum. A digger pulling away dirt and debris uncovered the body, according to the semi-official ISNA news agency.

A spokesman for the shrine dismissed the idea of a mummy being found there. However, Hassan Khalilabadi, the head of Tehran City Council's cultural heritage and tourism committee, was quoted by the state-run IRNA news agency on Monday that it's "possible" the mummy is the body of Reza Shah.

Authorities say they'll need to conduct DNA tests to confirm whose body it is. State television has yet to report on the find, likely due to complications that mentioning the Pahlavis can entail. State media typically refer to the Persian dynasties, including the Pahlavis, as "despotic," focusing on the abuses of the monarchy's feared SAVAK intelligence agency and their once-lavish lifestyles.

Reza Shah's own rise gave birth to modern Iran itself, then still called Persia until he ordered foreign diplomats to cease using the name. He came to power in 1925, ruling as an absolute autocrat who used taxes and the country's burgeoning oil revenues to rapidly modernize the nation.

His decisions, particularly his 1936 decree banning women from wearing long, flowing black robes known as chadors. He ordered men to wear Western clothes and bring their wives to public functions with their hair uncovered, borrowing from the secularization of Turkey's first President Mustafa Kemal Ataturk, a contemporary.

The ban became a source of humiliation for some pious Muslim women in the country. Shiite clerics, angry over his secular beliefs, purges and mass arrests of opponents, held grudges that would foment the coming revolution. Controversies over the chador and hijab persist in Iran today.

Iran's strong trade ties with Germany, Reza Shah's push for neutrality amid the coming of World War II and Western fears over its oil supplies falling to the Nazis ultimately sparked a Russian-British invasion of the country in 1941. Reza Shah abdicated in favor of his son, Mohammad Reza Pahlavi, at the insistence of the occupying British forces. Reza Shah ended up in South Africa, dying there in 1944. His body was taken to Cairo, mummified and held for years before returning to Iran. A grand mausoleum near Tehran held his body for years, which then-President Richard Nixon visited in 1972. After 1979, however, Islamists viewed the mausoleum as an affront. Iranian cleric Ayatollah Sadegh Khalkhali, who ordered the executions of hundreds after the revolution, led a mob of supporters who used sledgehammers, jack hammers and other tools to demolish the mausoleum. Khalkhali later would write in his memoirs that he believed the shah's family took Reza Shah's body when they fled the country. The shah's family, however, maintained the body remained in Iran. His son Mohammad Reza Pahlavi was buried in Cairo after dying of cancer in 1980. ■



Iran saw the opening of *Downtism Cafe*, the country's first cafe staffed by people living with disabilities including down syndrome and autism, on May 1, 2018.

"Certainly these kinds of positive steps will make a difference in changing how society views people with disabilities, especially those who think negatively of them and label them as useless and feeble, which isolates them from society and forces them to stay home," Sepideh Jadiri, the mother of an autistic person, told the Center for Human Rights in Iran (CHRI).

According to the deputy head of the State Welfare Organization in Tehran Province, the cafe employs 10 people living with disabilities who want to be recognized as valuable members of society. Downtism Cafe is managed by the staff members' parents.

"Ten individuals who have reached employment age and were trained by a coach who only gave them guidance have come here today and are running the establishment by themselves and they want to create a new culture," Mohammad Reza Asadi told the Asr Iran news site on May 1.

Downtism Cafe is located on the second floor of the Passage Ayeneh building on Vanak St. in northern Tehran. It was launched with the support of the State Welfare Organization, the main governmental body providing services to people living with disabilities in Iran, and the families of the cafe's employees.

"These actions will make people see these individuals' management and communication skills and break stereotypical attitudes," Jadiri told CHRI.

"The truth is that these individuals communicate and connect with others in a different way," she added. "That's not a weakness, it's a difference. Although, in order to have a more comfortable life among the majority in society, inevitably they have to get special training to learn conventional communication skills."

Disability rights activists told CHRI that they hope the cafe and similar initiatives will help Iranian people recognize and appreciate the potential of people living with Down Syndrome and Autism and improve employment rates for Iran's

DOWNTISM CAFE

Launched on Tehran as Iran's First Business Staffed by People Living With Disabilities

Source: Center for Human Rights in Iran

historically marginalized disabilities community.

According to state figures, one out of every 150 babies were born with Autism in Iran in 2017.

According to the State Welfare Organization's deputy director for rehabilitation, six thousand autistic children were identified that year but only 3,000 are receiving services from the organization.

Iran lacks comprehensive data on its disabilities community. Disability rights activists also argue that the data that is available underestimates the number of people living with disabilities in Iran and can be inaccurate regarding the specific disabilities people are living with.

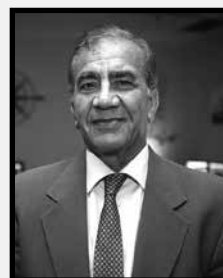
PASSING OF DR. REZA OBOODI



It is sad to report the passing of Dr. Reza Oboodi, a devoted husband, father and friend. He was a Senior Technical Advisor for Honeywell. As a scientist he developed a number of designs and ideas which have successfully been patented. He will always be remembered for these achievements by his peers, but for those of us who knew him as a friend, his passing has left a deep hole in our hearts. Reza's love and passion for Persian music and poetry was contagious and his pride for his Iranian culture admirable. Our sympathies go out to his family and friends.

IN THE MEMORY OF DR. REZA HEDAYTI

Dr. Hedayati's love for medicine was undeniable. He was a prominent radiologist who worked tirelessly for his patients. He was more than a physician to those who loved him, a husband, father, grandfather, dear friend and supporter of Persian culture. As president of the Iranian-American Society of New York he devoted endless hours in making this society one of the most successful Iranian-American organizations in the promotion of the culture and traditions of Iran and their passing to future generations.



Our sympathies go out to his family and friends.

John Limbert's Comment on TRUMP'S NOROOZ MESSAGE TO IRANIANS

Reading President Trump's Iranian New Year's (Norooz) statement reminded me of what our granddaughter used to say when her diaper was full: "Yuck."

It is a strange message. The reader is left asking, "What's the purpose?" Similar messages by Trump's predecessors usually said to Iranians, "We love you but we hate your government" or "We love you and we need to engage with your (difficult) government."

This message says neither. Instead it offers insincere phrases about "a proud nation [that] has overcome great challenges by the strength of its culture and the resilience of its people."

The message lacks authenticity (or *esaalat*, as the Iranians say). President Trump did not bother to read it publicly on radio or television. And it suggests the hand of an Iranian-American not only embittered at the Islamic Republic, but nursing old grudges against former president Obama, who measured his language and sought to use diplomacy to resolve Iranian-American differences.

The Norooz statement lacks any connection to its purported author. Does anyone believe President Trump knows anything about Darius the Great? Does anyone believe he knows or cares about Iran's rich culture?

The message's tone is berating and hectoring. It blames Iran's Revolutionary Guard Corps (IRGC) for terrorism, poverty, youth unemployment, censorship, corruption, repression, and even for drought and dust storms. If the message has any purpose, it is to make the author (whoever it is) feel good that he has vented his grievances. It demonstrates the truth of what former president Obama said at Oslo in 2009 when he noted the futility of "the satisfying purity of indignation."

The Revolutionary Guard Corps has an unsavory record and has much to answer for. On the other hand, it played a major role in defending Iran against Iraqi invaders, and many Iranian families have relatives who fought and died with the guards. If the point is to show support for the "Iranian people" what purpose does such a list of accusations and insults serve?

The statements of support for the Iranian people "fighting to reclaim their rights [and longing] for a springtime of hope" do not ring true. If that were the case, why has the administration obstinately and repeatedly sought to impose a travel ban against *all* Iranians? It is not a sign of respect and solidarity to exclude Iranian students, family members, and scholars on the basis of their nationality.

The statement goes on to say that the "United States stands with the Iranian people in their aspirations to connect to the wider world and have a responsible and accountable government that truly serves their nation's interest." Fair enough, in isolation. But Iranians are not stupid. They recognize dishonesty when they hear it. It is simply not believable that the same American president who, against all good advice, congratulated the Russian leader on his victory in a rigged election and who has a clear affection for authoritarians would support Iranians seeking a government that treats them decently.

Given other actions and statements by its reputed author, including his recent appointments of Mike Pompeo and John

Bolton, Iranians are unlikely to take much encouragement from this message. It is no more believable than was President Carter's 1979 assurance that the United States had admitted the deposed Shah of Iran with no political agenda and "only for medical and humanitarian reasons." No sane Iranian believed that one either.

The message raises other questions. What if the dog were to catch the truck? If Iranians take to the streets and demand change, what will this administration do to support them? Not much, I suspect, despite Trump's strident denunciation of his predecessor's decisions in 2009 during the Green Movement uprisings. If there is a change of government in Iran will things get any better? Or will there be a bloodbath and the rule of the neo-Jonestown cultists of the Mojahedin-e Khalq who seem to have attracted so much American support—including that of the President Trump's new national security advisor?

Even a democratic and accountable government in Iran may not make our president happy. An Iranian government that pursues its national interests and seeks productive relations with the rest of the world may not always be ready to do America's bidding. One suspects—from its rhetoric—that this administration would prefer a subservient to an independent Iran.

In the first half of the twentieth century, American governments were often on the side of those Iranians seeking dignity and independence. Matters changed after 1953 when the U.S. helped stage the overthrow of a nationalist government and shifted from friend to perceived puppet-master.

Against the U.S., Iran now carries a long list of grievances, some real and some imagined. That bitter legacy is hard to live down. The oozing cant of this year's Norooz message—whoever its real author—will do nothing to change that legacy.

John Limbert is a retired Foreign Service Officer. A former deputy assistant secretary of state for Iranian affairs, he also served at the US Embassy in Tehran where was held hostage for 14 months.

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Iran or Persia

Dear Mr. Beck,

In your commentary on Iran on “The Glenn Beck Program” on April 12, you unfortunately confused fact with fiction. You combined legitimate criticism of the Mullah’s regime in Iran with historically inaccurate and sometimes fantastical assertions about the origins of the name of Iran and the supposed background to the change of the name of the country from ‘Persia’ to Iran under what you imagine to be Nazi influence.

It was Herr Goebbels’ propaganda machine in the late 1930s which invented a spurious association between the so-called ‘chosen people’ (the *Herrenvolk*) in Germany, and the ancient Aryans, which of course, is a travesty of both genetics and historical fact.

Thus, to suggest that it was Hitler and Nazi Germany who proposed to Reza Shah Pahlavi that the name of his country be changed from ‘Persia’ to Iran, is a ludicrous piece of propaganda truly worthy of Herr Goebbels.

To Iranians, their country has been called Iran for over 2,500 years. Persia was the name given to Iran by the Greeks and is derived from the region of Fars (Pars) which was the seat of the Achaemenian Empire in 500 B. C. “Persia” was the name used by the European powers for Iran. The Iranian government in 1935 simply asked the European powers to refer to the country by its correct name.

During the reign of the first Pahlavi monarch, coinciding with the rise of the Third Reich, the social and economic life of Iran’s Jewish communities vastly improved. In her article on the Jewish community in Iran under Reza Shah, written for Columbia University’s *Encyclopedia Iranica*, the Israeli doctoral candidate at Ben Gurion University, Orly Rahimian, notes that, “The Reza Shah era witnessed the repeal of all of the discriminatory laws applying to Jews. Jews were accorded the right to serve in the military and to enroll in state schools in the late 1920s. Jews started to leave the Jewish quarter and reside wherever they wished. They had the right to hold government jobs and keep shops in the bazaars.”

I also draw your attention to the article “There is No Denying Him” by Karmel Melamed/ December 14, 2006 published in the *Jerusalem Post*, which notes:

“In April 2004, the Wiesenthal Center posthumously honored Abdol Hossein Sardari, the Iranian ambassador to German-controlled France during World War II, who forestalled the deportation of 200 Iranian Jews living in Paris. In addition, he was also honored for saving several hundred non-Iranian Jews in Paris in 1942 by giving them Iranian passports.”

I share your disdain for the present regime in Iran but making historically false statements to push a political agenda is poor journalism and undermines all else that you say on the subject of Iran. ■

Kambiz Atabai

Remembering the Righteous Iranians

Jacqueline Saper

On Thursday, April 11, 2018 millions of people solemnly observed Yom Ha Shoah (Holocaust Remembrance Day). Yet, as this Yom Ha Shoah, or Day of the Inferno in Hebrew, is remembered, the world is marred by the fact that many people still deny the existence of this most terrible of tragedies. For many Americans, the image of this denier takes the form of a white supremacist. Whether he wears a white robe or the brown uniform and slick haircut of a Neo-Nazi, this person will likely stand out in a crowd. On this Yom Ha Shoah, however, it is important to acknowledge that Holocaust denial is not just a cause embraced by fringe ideologues. Holocaust deniers exist in all shapes and sizes throughout the world. Most egregiously, certain foreign governments affirmatively support this denial.

For me, international holocaust denial is personal, since one of the most widely reported deniers is my homeland: Iran. Mahmoud Ahmadinejad, the former president of Iran, has called the Holocaust a “lie and a mythical claim.” Ayatollah Khamenei has said that, “No one in European countries dares to speak about Holocaust. . . . [It] is not clear whether the core of this matter is a reality or not. Even if it is a reality, it is not clear how it happened.” An Iranian newspaper holds an annual Holocaust (Denial) Cartoon contest. The cartoonist who best mocks the Nazi genocide is awarded \$50,000.

Such rhetoric has presented a negative image of Iran and Iranians around the world. But before the founding of the Islamic Republic of Iran in 1979, there was another Iran. This Iran not only acknowledged the holocaust, but even assisted Jews during World War II.

To many Iranian Jews like my father, Abdolhossein Sardari was, and remains, a righteous hero from that era. Sardari was the (Muslim) diplomat in charge of the Iranian consul in Paris in 1942, just as the Holocaust was climaxing in France. Sardari, also known as “The Iranian Schindler,” protected the sizable Iranian Jewish community of Paris by issuing them new passports that did not state the passport holder’s religion, thus saving their lives.

Furthermore, Iran welcomed hundreds of Polish Jewish children during a time when Nazi Germany was carrying out its systematic murder of the Jewish people in Europe. These children, who came to be known as the “Tehran Children,” remained in Iran until they found a safe passage to travel to Mandatory Palestine.

Therefore, this Yom Ha Shoah, let us remind ourselves that the views of the government of Iran can be somewhat distinct from the views of the people of Iran. Let us condemn the government of Iran for questioning the existence of an event so unthinkable that a new word, genocide, had to be created to describe it. But let us also take time to remember the righteousness of the individual Iranians who did their part to mitigate this and let us hope that their example can be repeated by individuals in other nations facing genocidal killings throughout the world. ■

From Balfour Declaration to Occupation

M. Reza Vaghefi, Ph.D

II I enjoyed reading the article written by Mr. Hooshang Guilak in *Persian Heritage* Issue 88. There is a lot of truth in that well written piece. Here I would like to provide a historical perspective and some data that may complement Mr. Guilak's remarkable work.

During 18th and 19th centuries there were two empires dominated a good part of the world. One was the British Empire on which "The Sun never sets", and the other was Ottoman empire which stretched from North Africa to Southern Europe including part of Spain, namely Barcelona and southern part of Austria. In the latter empire, there was constant moving of ethnic communities as the Ottoman Turks believed that by mixing Turks with European people will allow them to control the empire more effectively. But their scheme was under fire in the late 19th century by the rulers of the other empire namely British who constantly referred to them as "Sick Man of Europe". The advent of First World War was going to change this relationship as the major participants of WW1, namely France and Britain decided to divide the spoils. Britain took control of Egypt, Sudan and Palestine with semi control of Arabian desert now name called Saudi Arabia.

BALFOUR DECLARATION

During the War apparently some British scientists of Jewish faith had made scientific contributions to the success of British army facing Germany and Ottoman Turks in Europe. As the War was ending these scientists asked the British Government, in view their contributions to successes of the British Army, if there could be a home for the Jews in Palestine. So in 1917 the British Secretary of Foreign Affairs Mr. Balfour, announced a British support for a Jewish national home in Palestine. This announcement was supported by President Wilson of United States. And that was the beginning of what is now called Israel.

There always been Jews, Christians and Moslems living in Palestine but the majority had been Arab Moslem. Once the Declaration was made the minority of Jews began to prepare the ground for

dominating the land. The preparation for what was ultimately to be achieved included terrorist acts against then British soldiers included attacks on King David Hotel where many British citizens lived. It should be of interest to note that some of Jewish people who took up arms later became leaders of the right-wing party Likud. The ones that come to mind are late Menachim Begin and late Shamir both becoming Prime Ministers of the state of Israel at certain time.

So, when in 1948 United Nations voted to create the State of Israel in Palestine, the necessary, but limited fighting men were ready to fight any resistance and the Palestinian who resisted the new state of Israel, although it was voted by the United Nations, either died in fighting the rag tag army of Jewish people or left. About 100,000 went into Lebanon which had no one to prevent the incoming Palestinian. General Rabbini who was the Chief of Staff of the Israeli Army who defeated the Egyptian, Syrian and Jordanian armies admitted to the Economist, that in order to keep a corridor between Jerusalem and Tel Aviv had to remain open and in the process many people lost life and property. Most of them the thousands that had to leave settled in two camps: Sabra and Shatila in the outskirts of Beirut the capital city of Lebanon.

EVENTS IN THE 1950'S WITH WORLD-WIDE CONSEQUENCES

In the 1950's, the United States, fresh from victories in the WW 11, in Europe and the Far East, entered the world of Middle East unwittingly. Years of colonialism and planting of surrogates Anglophiles and Francophiles had allowed countries like England and France to know the systems and the level of corruptions and how to utilize them. America had to depend on those channels, which benefited

their masters, to accomplish political and economic objectives. The Iran case was one of these schemes in early 1950s an Iranian patriot took the nationalization of Iranian main mineral assets to the Iranian Parliament (the only country with Parliamentary democracy at the time) which nationalized it and handed over the implementation of the law to the real Patriot, Dr. Mohammad Mossadegh, who as perfect Parliamentarian had managed to establish the rule of Law, very rare in that part of the world. He was voted to become the Prime Minister by the Parliaments. Approval and appointment by the Shah was a format in the Parliamentary rule of Iran.

From the outset, the British who had exploited the oil sector did not like it and did everything in their power to scuttle it but soon realized that they have to have the support of the new player in the international area, that if the United States, to achieve their objectives. To make the story really short, they created a picture purely based on lies and deceptions to convince the Americans that without their help Iran may all into communist hands. They used the old tools and American cash at the disposal to organize prostitute and thugs to launch street demonstrations to which treacherous units of the army joined and brought down the legitimate regime of Dr. Mohammad Mossadegh, in August of 1953, a dark page in the short history of American intelligence agency. The US government admitted the mistake but damage to a young democracy had been done. The same events had bloody consequences 25 years later and the results of which are not foreseeable.

Going back to Israel soon after creation of this country by the United Nations, skirmishes with Palestinians who had lost their property or members of family began. In early 1950's there was a major upheaval in Egypt, the most populated country among Arabs. A firebrand military officer by the name of Col. Jamal Abdul Nasser, under the Patronage of General Najib, rose to power. The first thing he did was to send of King Farouq to exile. He had rule the country corruptively and the people seemed prepared to let him go.

In Egypt, the most important phenomenon was the Suez Canal that had been owned and managed by French and the British since the colonial days. Probably having been inspired by Dr. Mossadegh Abdul Nasser nationalized the Canal to astonishment of the British and French authorities.

The strategical importance of the canal to international trade had, been a great in addition to being a source of money for the owners. There were some problems managing it since the Greek pilots refused to navigate it under the Egyptians but this was resolved, however the Britain and France were not satisfied and soon they launched a joint military operation against Egypt. They also encouraged the new state of Israel to launch a military operation and occupy the Sinai Peninsula which was right at its Southern border.

Soon the Soviet Union (at the time) announced that they should stop their military adventure and President Eisenhower informed the French and the British to stop and evacuate the area, and the parties had to obey the two reigning Super Powers. But this episode forced the British (under Antony Eden) to reevaluate their military presence in the area as well as Southern shores of the Persian Gulf the security of which British had maintained and later, when the British left, Iran assumed securing the entire area.

The Israelis that had been encouraged by British and French to participate in the Suez Canal operation had to evacuate Sinai as demand by the American administration. This was the first venture outside the boundaries determined by the United Nations. But the skirmishes between Palestinian and Israelis continued.

Egypt under Nasser became the source of agitations for Israel. During the 50's, 60's, and even 70's. Palestine had become a pawn among some Arab governments to mobilize their respective people the ultimate goals of whom was destruction of Israel and throwing of the Jews into Mediterranean sea. Not a workable strategy but good enough to arouse the ill-informed and highly emotional Arabs in their respective environment.

EVENTS IN 1960's

As Egyptians became more and more involved with using the Palestinian in their propaganda to arouse the Arabs by using everything at their disposal such as changing the name of their national radio to Voice of Arab (Sowt al Arab), they also flirted with Russia and received a lot of ammunitions and Russian advisors to train the Egyptian army for a perceived battle with Israel although they never mentioned their ulterior motive. Finally, they demanded that United Nations remove its peace keeping forces from Sinai which was legitimate but it also paved the way



Palestinians Refugees

for Egypt to attack Israel. Then Egyptian Army crossed Suez Canal in early June 1967 heading North to attack Israel. Meanwhile Israelis were not unaware of the real intentions of the Egyptian army moving into Sinai. The Israelis sent their air Force, undetected by Egyptian radar, and damaged the Egyptian airfield from which Egyptian air force could fly. This act left the Egyptian army in the Sinai Peninsula unprotected, and ipso facto destroyed. Same happened to Syrian and Jordanian forces that had attacked Israel from North and East. So the 6 day war became part of the history in the Middle East.

Another event that angered mostly the Arabs during the 60s was a de jour recognition of Israel by Iran. Iran was home of thousands of Jews who historically been invited to travel to Iran, and reside there, by Cyrus the Great after he entered Jerusalem and freed the them from Roman captivity centuries ago There were thousands of Jews in Iran in productive occupations at all level of society especially in 1960s. and 70s. So, when Shah gave de jour recognition to Israel, it came as surprise to Arabs who did not appreciate Shah's leadership in the Middle East.

EVENTS IN 1970's

In 1970, the firebrand Egyptian leader had a heart attack and died. Anwar Sadat as Vice President, swiftly took charge and assumed the presidency. Nothing remained from the United Arab Republic between Egypt and Syria, which soon Syrian opted out, and Part of Jerusalem and Golan Heights were occupied by Israel. But the damage to Arab reputation could not be easily overcome. So, this time

Sadat thought of regaining the Egyptian reputation and in October of 1973, during the Jewish religious holiday, launched a surprise attack on Bar Lev line of defenses by crossing the Suez Canal and moving toward Israel. Gold Meier was the primer and she was devastated. At the same time Saudi Arabia, the main supplier of oil to the United States cut off oil to US and other countries that had been supporting Israel. Iran under the Shah, was the only country that saved Israel from serious fuel shortage by supplying them oil at 10% discount. With supply limited and chaos prevailing in international oil market, the price of a gallon of oil jumped from \$3 to \$12 and more. With the help from United States and United Nations, the war was stopped but Israel continued the occupation of areas that it had captured as a prize of 6 Day War.

In 1976 Democrats won the general election in the United States and Jimmy Carter became president. During his Presidency, three major events took place. He was instrumental in undermining the Shah by encouraging imposition of Human Rights in Iran which ultimately led to downfall of Shah's regime and led to Islamic Revolution of February 1979. He brought Egypt and Israel together at Camp David where they signed a peace treaty and recognition of Israel by Egypt which led to other Arab nations' distancing themselves from Egypt isolating it for a number of years.

And lastly, he handed over the operation and ownership of Panama Canal to Panamanians. Also by encouraging Human Rights and condemnations of authoritarian rule President Carter made it

possible for Sandinistas to overthrow the regime of Somoza and establish a socialist one in its government which kept US preoccupied for years.

EVENTS OF 1980's AND 90's

In the 80s. All the actors, America, Iran and Israel became much more involved in global affairs probably more than they wanted. At the end of 1970s the Soviet Union of the time invaded Afghanistan to ensure the survival of a communist regime there and to maintain their policy of NO EXIT once you are in the Soviet camp. The occupation took about 9 years and finally the United States and Pakistan with millions of Dollars from Saudi Arabia created a secret army and called it Taliban. These were young mostly Pakistani students, who with training of most dogmatic features of Islamic religion, received intensive military training provided by CIA and sent to fight the Soviets in Afghanistan. The strategy provided a very successful proxy war that with help from Northern Alliance of Afghanistan, most of them Hazzaris, managed to force the Soviet departure from that land. This adventure contributed immensely to the downfall of Communist regime in Russia.

In Iran a new front opened courtesy of the United States where the late National Security Advisor to President Carter, announced officially that the United States and Iraq have mutual interest in the Persian Gulf. This was a timely signal to a blood thirsty Saddam Hossein in Iraq to invade the Islamic regime in Iran. The Iranian regime had just succeeded to overthrow the Shah and purge many top officers from the Iranian arm forces specially Army and the Air Force and ill prepared to defend the country in the face of massive Iraqi forces. It is noteworthy to mention here that Saddam had just signed a border agreement with Shah of Iran (1974) but he was not bound by it and given the opportunity and the chaos in Iran he thought it opportune to invade the country. It took both sides to cease fire after 8 devastating war and more than two million people, billions of dollars and vast devastation of assets on both sides.

End of the conflict brought some level of confidence for Saddam. In meeting with some US officials in Baghdad Saddam heard that United States would not interfere in inter-Arab affairs. He took this a message as a signal that he could occupy Kuwait and he did. During the G.H.W. Bush United States organized an

international force, even including the Syrian Army, to evict Iraqi forces from Kuwait. And they did. This was called Persian Gulf war with a nickname of Desert Storm. Fearing the worst Saddam sent his emissaries everywhere that he could. His Foreign Minister Mr. Taregh had a conference in Geneva probably to thwart the coming attack. In that conference, he was asked in the event of American forces attack, would he send missile to destroy Israel His answer was positive hoping to give the American a pose in their plan. It did not work and as the plan for invasion went forward, Saddam launched a couple of Scud missiles toward Israel with some limited success. Israelis demanded to respond in-kind but they were warned that United States did not want this to be another Arab-Israelis war and they managed to prevent Israel to stay calm. In a few days, this multi-national force routed the Iraqis from Kuwait and demanded Iraqis to surrender which did in the middle of desert. But the memory of those missiles attacking Israel remained active in the mind of quiet a few which surfaced after eight years of Clinton administration at which time his successor George W. Bush revived the question of Saddam Hossein's arsenal including weapons of mass destruction which was used to organize a massive attack on Iraq. The issue of Saddam's threat goes back toward the end of Clinton's administration at which time a letter signed by people like Rumsfeld, Cheney, Wolfowitz and 5 more suggesting that the United States should attack Iraq and remove Saddam. Clinton did not buy into it but the issue never died. Then came George W. Bush who became president by order of the Supreme Court which stopped recounting the vote in Florida whereas Al Gore had the majority of the votes.

Soon after inauguration of George W. Bush, Ben Laden, the leader of Al Qaeda group sent its terrorist to destroy the twin towers of business on 9/11 in New York city to which Bush promised to respond furiously as he did. Soon the US armed forces attacked Afghanistan to uproot and destroy Ben Laden's forces and meanwhile dealt heavy blows to that land which seems to have no end in sight.

President Bush cabinet was loaded by pro-war people who mostly occupied the Defense Department and began to implement what they had recommended to Clinton. Even the United Nation Security Council, with a French veto, could not prevent Bush from attacking Iraq. In

a few days beginning with "Shock and Awe" massive bombardment of Baghdad began, and Saddam regime collapsed. He was found hidden in a foxhole and brought to justice.

Just before this US had managed to install Hamid Karzai in Kabul, capital city of Afghanistan, but he was opposed by many Afghanis who thought Zaher Shah could help stabilize the country. During the process of installing Hamid Karzai the United State received precious negotiating skills from Iran through her able emissary, who at present is foreign minister of Iran Dr. Mohammad Javad Zeriff. However, in his State of Union, President Bush mentioned Iran as an Axis of Evil together with Iraq and North Korea, a strange reward for materializing what the United States wanted in Afghanistan. With Karzai in office the United States began pouring billions of dollars which after so many years have failed to yield any tangible results but have made many war lords rich. President George W. Bush had declared it "America's purpose to life up the people of Afghanistan" (N.Y.T.'s Book Review 2-18-2018, p.9. Instead the people of Afghanistan have seen nothing but bloodshed and destruction what used to be there. But the United States seems to have learned very little when Vice President Mie Pence announces to the troops that "we are here to stay until freedom wins". A solid statement but unachievable. Just look at the history of Afghanistan and not too distant in the past. Jahanshah who was installed by the British was killed by people 15 days later. This of course happened in early 19 century.

With occupation of Iraq and dismantling Iraqi army, the seeds of ISIS were laid down with consequences beyond any one's imagination and no one can determine the end in a foreseeable future simply because the deadly movement seems to have metastasized.

In late 2000s people in the United States were tired of war and destruction and voted Barak Obama as president. Before leaving Office, president Bush had received dire warning from his Treasury Secretary about the potential collapse of the American economy if the federal government and Federal Reserve were not taking serious actions to preempt that collapse. So was the beginning of what Barak Obama had inherited from George W. Bush who launched a disastrous war on a flaw information that Saddam had amassed weapons of mass destruction

which numerous inspectors, after his collapse, could find no trace of.

Obama received the 2009 Noble Peace Prize but was almost raise the level of US troops in Afghanistan by 30,000. But this was not the only issue that he had to deal with in that area. The question of Iran's uranium enrichment was a recurrent topic. Previous administrations had participated in economic sanctions against Iran which hurt its economy but Iranian did not budge and continued defying the pressures. One significant instigator was Israel which continued to inform the West the Iran would in short period of time be able to build an atomic bomb with the intention of destroying Israel. This line of argument was not supported by the United Nations agency in-charge of non-proliferations and the argument looked hollow in many quarters.

The president of the United States had access to many sources of intelligence and therefore was not phased by such aggressive propaganda as Israel had decided to pursue. However, Obama was aware of the campaign the Israel surrogate were building against Iran in media and had decided to resolve the issue diplomatically, as has been his nature that if such issues of international significance can be resolved through diplomatic negotiations, peaceful resolutions should be given a chance, very much unlike George W. Bush who discarded the appeal by the French foreign Minister at the U.N. Security Council in 2003 "to give peace a chance". So, through intensive negotiations by highly competent diplomats Obama was able to sign the Nuclear agreement with Iran in 2015 in Geneva, Switzerland. Globally this agreement was one of Obama's signature achievements while in Office. Comparative achievement by other US leaders are rare.

Different Map for the Middle East.

From a design to change the map of Middle East (in 1983) to annexation of what is left of Palestinian territory (in 2018), Israel has been acting as if nothing else should matter. And in doing this lots of atrocities have been committed. For instance, in June 1983, Israel, under the command of Ariel Sharon, mobilized 76000 soldiers and 800 tanks plus hundreds of armored personnel carriers and invaded Lebanon. A sovereign state without much defense in pursuit of Yasser Arafat, the Palestinian leader. But Sharon ulterior motive was to "conquer Lebanon and expel the Palestinian to Jordan where

they would be majority able to establish a Palestinian State in place of Hashemite. This would would eliminate the Palestinian demand for a state the West Bank, which would thus become part of Israel", NYT Magazine 1.28.2018 p.37.

In Fall of 1962, this author was a member of the American University of Beirut Alumni Association. The chairman of the Alumni Association, Emil Bustan, a very successful Lebanese and multi-millionaire mentioned that "A hungry person thinks that he can eat everything on the table>" If Israel could give some land to Palestinian and keep them busy most likely there could also be peace between them and deprive Arab leaders to use Palestine and attack Israel. But the Israelis were eager to eliminate Palestinian leaders and atrocities were committed under their watchful eyes and for which they were blamed by the world.

In the process of attacks and bombardment of west Beirut, Sharon also provided an opportunity for Phalangist militia to enter Sabra and Shatila refugees' camps where they slaughtered hundreds of defenseless refugees which created an international outcry an ultimately ended Sharon's position as Israel Defense Minister, but it left a dark page in the history of a people who has suffered so much for centuries. They had lost empathy.

The question is for a nation that defines Judaism, with oldest history and people who have contributed so much to man's civilization in arts, sciences and humanities. Is there a chance to live in peace with its neighbors? The truth is that there have been incompetent leaders on the part of Arabs who have stuck to wishful thinking dreams and ignoring the reality on the ground (Exchange of land for peace, i.e. Golan Heights for permanent peace comes to mind).

What did Hafez Assad achieve by ignoring the American administration at the time (Dennis Ross) which tried very hard to make such arrangement? Syria is shattered and Israel if more powerful than ever before. That reminds me of a statement by a Professor at the American University of Beirut in 1963. He said Arab leaders do not understand that Israel derives its strength from Washington. It was true then and it is even more so now. The institutional support comes in the form of non-profit organizations and under attractive names. The most visible and influential organization is the American Enterprise Institute. ■

Iranian Philosopher Shayegan 83 Has Died

**"I am not a philosopher,
I am a free thinker"
"Tolerance is accepting the other
and taming your ego"**



On March 22, 2018 Dariush Shayegan passed away. He left Iran after the Islamic Revolution and recently returned. It was reported that he suffered from a stroke in January. Shayegan was known for his challenge against the domination of Western position on its philosophical position. He was given the Global Dialogue Prize in 2009 in Denmark.

As to his thoughts on the post Islamic Revolution status in Iran he stated, "I think that Persian society, on the whole, is in a post-Islamic situation already. "The young generation has accepted the reality of plural identities. When I talk to them, they say, 'We are Western and we are Persian.'"

Shayegan was born in 1935 to a Georgian mother and Iranian merchant father. In the 1960s he received his doctorate from the Sorbonne University in Paris. He returned to Paris after 1979 writing books in French and honored with the ADELFA award, presented by the Association of French Authors in 2004 for his French novel "Land of Mirage."

He is survived by his son Rahim Shayegan, who was educated at Harvard and is now a professor at the University of California, Los Angeles



Dr. Akbar Etemad

BOMB

GIL TROY

www.thedailybeast.com, May 5, 2018

While the man Israeli intelligence recently outed as the “father” of Iran’s nuclear program—Mohsen Fakhrizadeh—belongs to Iran’s repressive Islamic Revolutionary Guard Corps, the man traditionally deemed “the father” of Iranian nukes is more ambiguous – an ex-Communist turned exiled Shah supporter, a peace activist who still supports Iran’s nuclear program, for nationalist reasons.

Dr. Akbar Etemad has lived three different clichés. His first about-face from Communist to nuclear scientist and bureaucrat proved that some minds are too expansive to be contained by any one ideology. His prominence as a peace activist after sneaking out of the new Islamic Republic of Iran suggests he belonged to the Republic of Science, like J. Robert Oppenheimer, the dissident scientist who rejected the nuclear weapons he helped design. But Etemad’s lifelong stance as a proud Iranian suggests that even if the Mullahocracy falls – Iran’s nuclear ambitions will persist.

Predicting foreign policy is a tricky business. In fact, this topsy-turvy tale begins with a most unlikely co-star in launching Iran’s nuclear program: America’s president Dwight D. Eisenhower.

In the 1950s, Eisenhower’s Atoms for Peace program assumed nuclear energy could fuel growth globally, providing cheap, efficient energy. This vision appealed to Shah Mohamed Rez Pahlavi. Hoping to modernize Iran, he treated his country’s oil as a commodity to be sold to others not burned by Iranians. Iran’s nuclear program began slowly, fitfully, until 1974, when the spike in oil prices gave Iran the budget to go nuclear – and a local boy turned Swiss-trained-nuclear-scientist, Dr. Akbar Etemad, gave Iran the know-how.

There were two major obstacles to hiring Etemad, who was born in Hamadan in 1930, and grew up as the son of one of the town’s grandees. The first was Etemad’s wife – she did not want to leave their cushy life in Switzerland, where he was chief of the nuclear shielding group of the Swiss Federal Institute for Reactor Research. Etemad had already solved that problem by divorcing her – and returning home in 1965, too much the Iranian nationalist to choose to become an expatriate scientist. Etemad quickly proved himself to the Shah after hearing at the University of Tehran that Iran’s nuclear reactor project was floundering.

Putting, as he recalled, “all my diplomas in a bag,” he offered his assistance. “God has sent you through the window to us,” the chairman of the National Planning Organization exclaimed.

In 1973, Etemad helped establish Bu Ali Sina University in Hamadan. Rejecting Iran’s constant mimicry of Western models, Etemad integrated Persian culture and intellectual methods into his university.

The second obstacle was tougher – getting security clearance from the Shah’s dreaded secret police, the Savak. Etemad had, at two critical times, been involved with the Tudeh Party of Iranian Communists. In his defense, he had quit twice, frustrated by the Party’s rigidity. Still, it showed what Etemad thought of the Shah’s modernist yet repressive regime.

The Shah, however, was pragmatic. His advisers knew of no Iranian who had mastered the secrets of atomic fission as brilliantly as the now-reformed Etemad. “The past is not important,” the Shah pronounced. “He wants to serve his country now and we must use him.” In heading Iran’s Atomic Energy Organization, Etemad would enjoy a sweeping mandate: “to go,” he recalled, “for all the technologies imaginable in the field of nuclear technology”.

Thus began one of the stranger tutorials in the history of science. Etemad wasn’t sure if the Shah wanted to produce nuclear energy – or weapons. The scientist began meeting weekly with the sovereign, first explaining the science, then clarifying the motives. Charmed – and committed to a “dual-use” agenda while denying it publicly -- the Shah gave Etemad a vast budget, and sweeping powers as Deputy Prime Minister.

One day Etemad asked: “Now that you know the difference

between building a reactor and a bomb, enrichment, and so on, what do you want me to do?"

Wooing his idealistic scientist, the Shah explained, Etemad recalled, "that he's strong enough in the region and he can defend our interests in the region [and] he didn't want nuclear weapons. But he told me that if this changes we would have to 'go for nuclear'. He had that in mind."

Decades later, Iran's theocrats would learn from the Shah's mischievous ambiguity. The soft, overly-optimistic, post-2006 US national intelligence estimates (NIEs) of the Islamic Republic's intentions would wrongly conclude "that in fall 2003 Tehran halted its nuclear weapons program" and that it was merely "keeping open the option to develop nuclear weapons."

What the Iranians perceived as Russian and American condescension triggered Etemad's nationalist pride – overriding his opposition to nuclear proliferation. Etemad did not understand why other countries could wield this power – but not his. He spent the late 1970s developing Iran's nuclear capacity as fully as he could – until political rivals accused him of embezzlement in 1978. Iran's theocratic revolution deposing the Shah in 1979 derailed Etemad's program -- temporarily. Forced to go into hiding by the new dictators, smuggled out of his country under an assumed name, Etemad watched the Mullahs shut down the nuclear program – reflecting the successor's dislike for the predecessor's pet projects.

Ensnared in France, Etemad taught, researched, consulted – and fought for peace. As co-chair of "Iranians for Peace" in 2009, he would preach "that no war can contribute to the establishment of liberty and democracy in our country" – opposing the Islamic Republic and its Western enemies simultaneously.

Gradually, the regime acquired its obsession with going nuclear – especially after the Iran-Iraqi bloodbath in the 1980s. Today, without supporting the regime, Etemad endorses his country's right to be an equal on the world stage with other peers like India and Pakistan. "Iran has every right to pursue nuclear power," he believes. "It is a matter of national sovereignty."

As time passed, Etemad also absorbed some of the regime's agenda, defying the Shah's friendship with Israel and the United States. But unlike the Mullahs' ideological revulsion and genocidal aspirations regarding Americans and Israelis, Etemad's hostility echoes his career's central melody line of his career – a quest for Iranian pride. "All my life my father was my model," he explains. "I try to do what I imagined he would do."

Absolving the regime of any responsibility, he resents American and Israeli defensive muscle-flexing against the regime's threats as offensive. "They [Iranians] need to be a power in the Middle East," he insists. "Israel has the bomb, Pakistan has the bomb. India has the bomb. Russia has the bomb."

Etemad's life highlights the multi-dimensional motivations fueling Iran's nuclear preoccupation. Understanding the ideology of this anti-Ayatollah, pro-Iranian-nuclear nationalist suggests that, especially after decades of tensions with the West and a pursuit of fissile missiles by Iran, the binary most insiders project onto Iranians may not hold. Many Iranians who hate the Mullahs may still like their country's nuclear program.

Etemad's life, therefore, also offers a dual warning behind those "if-only-then-ners" who are so sure that "if we only" hang tough with the Iranians – or "if we only" play ball with them – then peace will follow. History, like national identity, is just not that malleable – or predictable.

REVIEWS

SOFREH, THE ART OF PERSIAN CELEBRATION

Maryam Khosrowshahi
(ACC Art Books Ltd., 2014)



While Iran, with its ancient history, has many celebrations, the two most beautiful are the celebration of Norooz (Persian New Year) and AQD (the marriage ceremony). If you have never gotten to see one of these it is suggested,

you do. If you cannot, then reading *Sofreh* is a must. The author in the pages demonstrates her artistic talents in pictures of all that make these two celebrations examples of elegance. The reader is educated in the customs, presentations, cooking of the celebrations which helps you to understand the detail in preparation. It is a book that should be part of the Persian home as it is a resource in passing these traditions to the next generations. Besides being informative the book is a collection of artwork of table setting, cooking, tapestry and flower arranging.

**THYROID NODULES,
DIAGNOSIS AND MANAGEMENT**
Hossein Gharib

In the general population, thyroid nodules are found in 5% by palpation and in 50% by ultrasonography (US). Initial evaluation of nodules should include serum thyroid-stimulating hormone measurement, fine-needle aspiration (FNA) biopsy, and US. Thyroid micronodules are being detected with increasing frequency and are currently evaluated by US-FNA. Routine measurement of serum calcitonin and thyroglobulin and FNA rebiopsy are not recommended. Cytologically benign thyroid nodules should be followed rather than treated. Novel treatment options including iodine 131, percutaneous ethanol injection, and percutaneous laser thermal ablation have specific indications, advantages, and adverse effects.

Utilizing the most current evidence, this practical book is the first publication of its kind to focus exclusively on the clinical and laboratory evaluation and therapy of thyroid nodules, including advances in evaluation and controversies in management. Opening with chapters presenting the epidemiology, history, laboratory and clinical evaluation of thyroid nodules, the use of radioactive isotope ultrasound and CT scanning in diagnosis is then described. The interpretation of thyroid cytology following fine needle aspiration (FNA) biopsies and the use of molecular markers are discussed in detail, as is the controversial use of thyroxine therapy. Following a presentation of the common and minimally invasive surgical approaches to thyroid nodules, chapters on multinodal goiters, incidentalomas and thyroid nodules in children round out the presentation.

FULL BATTLE RATTLE

My Story as the Longest-Serving Special Forces A-Team Soldier in American History

Changiz Lahidji & Ralph Pezzullo

Over 100 combat missions, 24 years as a Green Beret—Full

Battle Rattle tells the legend of a soldier who served America in every war since Vietnam.

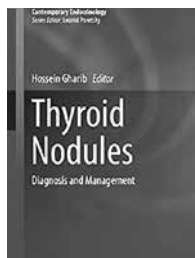
Master Sergeant Changiz Lahidji served on Special Forces A teams longer than anyone in history, completing over a hundred combat missions in Afghanistan. Changiz is a Special Forces legend. He also happens to be the first Muslim Green Beret.

Changiz served this country starting with Operation Eagle Claw in 1980, when he entered Tehran on a one-man mission to spy on Iranian soldiers guarding the US Embassy where 52 US diplomats were being held hostage. Three years later, he was in Beirut, Lebanon when a suicide car bomb exploded in front of the US Embassy killing 83 people. Weeks after that, he was shot by Hezbollah terrorists on a night mission.

In Operation Iraqi Freedom, he led a convoy that was ambushed on its way to Fallujah. He was clearing houses in Mogadishu, Somalia on October, 1993 when a US Black Hawk helicopter was shot down 50 feet away from him in the incident that inspired Black Hawk Down. In 2002, he dressed as a farmer and snuck into Eastern Afghanistan and located Osama Bin Laden for the CIA.

Along the way, Changiz earned numerous commendations, including the Special Forces Legion of Merit, Purple Hearts, and many others. Last year he was nominated for induction in Military Intelligence Hall of Fame and cited as “the finest noncommissioned officer to ever serve in Special Forces.”

His story is an amazing tale of perseverance and courage, of combat and one man’s love of his adopted country.



Negar Ahkami: Fantasy Will Set You Free

On view: april 14 – june 2, 2018

Wyatt resident artists gallery



If you miss the latest art exhibition by Negar Ahkami, titled *Fantasy Will Set You Free*, you are truly missing her famous use of COLOR and MOVEMENT. COLOR, is an absolute staple of Ms. Ahkami's art work. It is her unique use of color combination and texture that gives motion and life to everything she paints. It is what lures you in, defying you not to miss the meticulous details of her work. One of the attributes of Ms. Ahkami's artistry is how she picks her subject matter and arranges it on her medium. If you have ever had the chance to meet her and she is intrigued by your persona, you may find your or that of a familiar character's facial image, embedded in the intricacy of the piece.

In this latest exhibition Negar takes color and movement to an entire different level; a dance floor painted in the same detail as her canvas. The experience of her color is then enhanced with changing colored lights underneath the work. This lighting breathes life into the image. With each change a new mood of the piece is reflected. Accompanying the lights is a Jeannie in the Bottle (which is an Alexa) living inside of a mystical and delightful hand painted lantern. The room is instantly awakened by music, song and laughter of the patrons. It is simply impossible to leave this exhibition in less than an exuberant state.

One does have to ask, with her out of the ordinary themes and subject matter, just where does she get her inspiration. It is a simple answer, from her surroundings, acquaintances, Persian mosaics, color, poetry, customs, culture and her parents. Rarely will Ms. Ahkami speak of her art work without giving credit to her parents, who immigrated from Iran in the 1960's.

Her inspiration for *Fantasy Will Set You Free* comes from New York City street artwork of the 1980's, German expressionism, urban life and dance, be it from real experiences of Norooz parties organized by her parents for the growing Iranian immigrant community in the 1980's and

90's, or her own fantasy. Wherever or whatever the source is clear that *Fantasy Will Set You Free*.

It is sometimes difficult to put your finger on how to categorize Negar Ahkami's artwork. While she states she has a long-time engagement with "Orientalism" and "stereotype subversion, I believe to categorize her at all is an injustice to her followers. Her audience should have no limitations, for there is something in each one of her pieces to be enjoyed by all. As stated in the beginning of this review, missing a Negar Ahkami's exhibition is like missing a life-giving nutrient. A nutrient we need to remove us, even for a moment, from the uncertainty of this modern world. Her works help erase the negatives that surround us, allowing us to enjoy a joyful journey as you view a piece. REMEMBER that while her paintings in their entirety are movements of people, places, time and color, Negar is NEVER frivolous on what she places on the canvas or paper. Each stroke of her brush, while appearing whimsical, every hand face, leg and expression contains a lesson to be learned. BUT, rather than dictate to you on what should perceive and learned, she allows you to personalize your education.

BRAVO BROVO BRAVO

ABOUT THE ARTIST

Negar Ahkami was born in Baltimore and raised in the New York City area. She attended The Art Students League of New York in her formative years, received her BA from Columbia University in Middle Eastern Languages and Cultures, and her MFA from School of Visual Arts, NY. She has participated in Skowhegan School of Painting and Sculpture, the Lower Manhattan Cultural Council's Workspace Residency and Governor's Island Residency, and AAC's Long-term Artist Residency since 2016. She has had three solo exhibitions in New York at Leila Heller Gallery and LMAK Projects. Her work has been included in group exhibits in museums and galleries, and is represented nationally and internationally in public, corporate and private art collections, such as The New Britain Museum of American Art, Depaul University Art Museum, and the Farjam Collection (UAE). Her work has been reviewed and written about in *The New York Times*, *ArtNews* and in various art books such as Talinn Grigor, *Contemporary Iranian Art: From the Street to the Studio* (Reaktion, 2014), *Different Sames, New Perspectives in Contemporary Iranian Art* (Thames & Hudson 2009), and others. ■





Although indelibly illustrious, the millennia-long tale of Iran is, by and large, a sad one. Ravaged by invaders who threatened to put paid to its rich and ancient cultural heritage, razed to the ground by blood-thirsty warlords, perennially betrayed by its own children, and far too often the victim of foreign ploys, the ‘land of the noble’ has been to hell and back again, and then some.

The 19th Century was one of the darkest periods in Iran’s recent history. Ruled by sybaritic autocrats who sold Iran for a pittance to foreigners, and plagued by poverty, disease, ignorance, and an overall state of decrepitude and decay, Iran wasn’t exactly the place to be. Yet, as grim as the picture painted by travelers was, whether by Iranians or European diplomats, that depicted by the artists of the Qajar courts was truly a sight to behold. Sumptuous, iconic, and wholly novel, their artworks nearly have the potential to redeem the Qajars.

Nearly a century after the fall of Iran’s Qajar dynasty (which lasted from 1785 to 1925), and amidst the festivities of the two-week-long Iranian New Year (Norooz), a landmark exhibition at the Louvre Lens Museum in France, *The Rose Empire*, is showcasing masterpieces of Qajar art. “In France, we’d never had an exhibition of Qajar art before, so it will be the first one”, says curator Gwenaëlle Fellinger. What’s more, the exhibition’s interior and displays are the work of the fashion designer – and Qajar art lover – Christian Lacroix. “Qajar art belongs to these temporal spaces that have always fascinated me, between two worlds, two eras”, he tells BBC Culture. “The Qajar era is interesting ... because of its East-meets-West/West-meets-East mixture of influences.”

During the golden age of the Safavid

shahs in the 17th Century, their capital Isfahan was the envy of all who visited it. The site of a major cultural renaissance and crossroads, and an inspiration to artists the world over, it is still referred to by its citizens as ‘half the world’. Things took a downward turn, however, after the death of the greatest ‘Sophy’ (as Shakespeare would have said) of them all, Shah Abbas the Great. By the time the last Safavid monarch, Abbas III, ascended the throne, the sun had set over Iran once again.

PARADISE LOST

If the Safavids had ushered in an era of culture and exchange, and the Afsharids and Zands imperialism and peace, that of the Qajars was one of humiliation and depravity. The 18th and 19th Centuries saw Iran stripped of all its former splendor. Vying for power in the strategically important Iran, as well as elsewhere in Central Asia, the Russians and British continually encroached on Iran’s sovereignty.

Children were lucky not to die in their cribs, sickness often meant death, venality was what set wheels in motion, and ancient sites were used for target practice

With Iran being ruled by feckless and feeble monarchs, the job was all too easy for foreign conspirators; in fact, in some cases, they didn’t even have to lift a finger. To finance his over-the-top lifestyle, Nassereddin Shah – perhaps the most well-known Qajar monarch – gave a single British baron control over all of Iran’s roads, telegraphs, railways, mills, factories, and most of its natural resources; and another, a monopoly on Iran’s tobacco industry. Foreign intrigue aside, Iran was in a pitiful state. Travelers to the country wrote about the lack of proper infrastructure, hideous living conditions, extreme debauchery (drunken orgies and

What Iran’s Dazzling Art Tells Us About Civilization

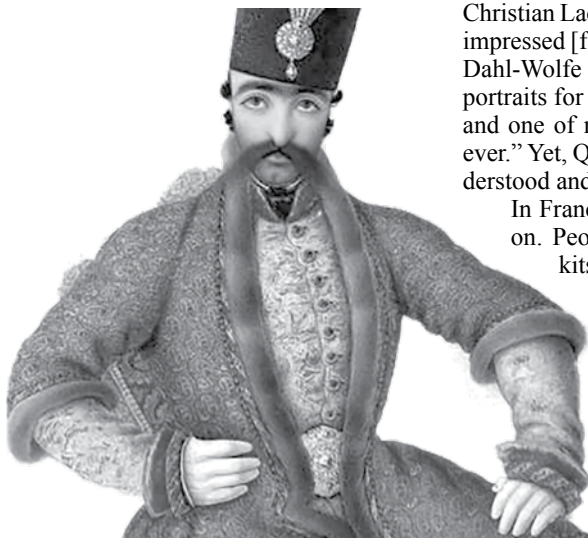
A landmark exhibition celebrates the often-misunderstood art of Iran’s Qajar dynasty. It can tell us a lot about the country’s fascinating culture, writes Joobin Bekhrad.

By Joobin Bekhrad

the like), and corruption.

The story at the imperial courts, however, was another matter. Expanding on new forms of aesthetics in painting that were introduced in the Afsharid, Zand, and even late Safavid periods, which broke out of the framework of two-dimensional Persian miniatures, artists at the Qajar courts created a visual vocabulary wholly their own. Bedecked in towering crowns topped with aigrettes, glittering brassards, and vivacious robes, and sporting outlandish beards and moustaches, Qajar monarchs





like Fat'h Ali Shah, Mohammad Shah, and Nassereddin Shah appeared larger than life, and as works of art in and of themselves.

Courtly paintings and photographs depicted a dazzling wonderland of color, passion, and every jewel under the sun

Ditching the dainty and delicate ideals of beauty prevalent in previous eras, painters at the Qajar courts opted for thick, conjoined eyebrows, dark, almond-shaped eyes with coquettish gazes, little rosebud lips, and long, flowing curls. Shahs were attended on by pageboys bearing jewel-encrusted ghalyans (water-pipes), female dancers performed acrobatics on hennaed hands, and belles in diaphanous blouses pouring copious amounts of wine.

Elsewhere, Nassereddin Shah, obsessed with all things European and keen to introduce 'modern' ways to his country, toyed with photography in his spare time; Antoin Sevruguin captured the lives of the rich, the poor, and the downright wretched on celluloid; and painters like Kamal ol-Molk artfully blended together European and Iranian imagery. In contrast to French and British magazines of the day, which often portrayed the shahs as spineless and degenerate, and Iran as a Persian cat made the plaything of a British lion and Russian bear, courtly paintings and photographs depicted a dazzling wonderland of color, passion, and every jewel under the sun in which the Shah, 'God's Shadow on Earth', reigned supreme.

THE AGE OF OPULENCE

The art of the Qajar era has long been admired by artists and scholars, says

Christian Lacroix. "[Its] opulent elegance impressed [fashion photographer] Louise Dahl-Wolfe ... She was inspired by Qajar portraits for a famous shooting session – and one of my favorite fashion features ever." Yet, Qajar art has also been misunderstood and overlooked by many.

In France, Qajar art is looked down on. People usually say it's kind of kitsch – Gwenaëlle Fellingner

"In France, Qajar art is looked down on," says Fellingner. "People usually say it's kind of kitsch. The problem is that it's totally unknown, and the objects seen in auctions are not really of the best quality." Indeed, a desire to acquaint French audiences with the richness of Qajar art is the

driving force behind The Rose Empire, a first for France, and the first major survey of Qajar art since 1998's Royal Persian Paintings, held at the Brooklyn Museum in New York and the Brunei Gallery at London's School of Oriental and African Studies (SOAS).

Boasting over 400 works from museums and private collections around the world, some of which have never been seen before in Europe, the exhibition focuses on the art of the courts, and goes beyond paintings to also include carpets, textiles, ceramics, and metalwork. Amongst these, Fellingner is particularly excited about the lacquer work and enamels as well as life-size paintings from the Golestan Museum reputed to have been lost. Lacroix, on the other hand, has a special fondness for the carpets and portraits on display, particularly those of Nassereddin Shah and "the musicians laden with

pearl jewels [and] precious shimmering costumes." And, while there is a room dedicated to religious-inspired art, Fellingner notes that one shouldn't be quick to call Qajar art 'Islamic' – as it and Iranian art in general often are – and that the term itself is fraught with issues. "[Islamic art] is a totally an Occidental definition, of course ... The problem with it is that it includes everything, from Spain to India ... The only link is the religion ... It's a civilizational term that is quite easy."

Just as the exhibition doesn't limit itself to narrow interpretations of Iranian art, it also goes beyond the Qajars to serve as a sort of introduction to the richness and exuberance of Iranian art and culture as a whole, as well as a catalyst for intercultural dialogue. "In a period like the one we live in politically, economically, and diplomatically, culture from this part of the world is important to be shown in this part of Europe for a better understanding," says Lacroix. "Even during the Pahlavi era ... Iran and France seemed unable to understand each other, and the gap is [getting] deeper and deeper each day with events in the Middle East ..." Likewise, Fellingner, noting the negative way Iran is often portrayed in Europe, says, "The point is also to prove that there is a really interesting culture."

Despite the decades of darkness the Qajar monarchs brought to Iran, the splendor of Iranian art and culture continued to shine in full force; and now, centuries later, the dazzling masterpieces of that era's artists are not only as radiant as ever, but are also being used to foster understanding and appreciation of an ancient and much-misunderstood civilization. Should we be surprised? Not according to Lacroix. "Art is the best link, always." ■



© Ashmolean Museum, University of Oxford

This Is Not Iran; This Is Argentina

Jacqueline Saper



I recently escaped Chicago's cold winter by traveling to sunny Buenos Aires. It was summer there, and the city was in full bloom. There was no shortage of places to see, things to do, and foods to try. Our tour agenda included visits to several notable landmarks and cultural attractions, such as the mausoleum of the beloved First Lady Eva Peron, a tango dance showcase, and wonderful places to enjoy the great local cuisine.

Getting around this gem of a metropolis was a relatively easy task, as the city is famous for its wide boulevards. In fact, Avenida 9 de Julio (July 9 Avenue), honoring Argentina's Independence Day, is the widest avenue in the world. This is a city, I found, where soccer players are revered as gods, and the bustling nightlife begins at 10:00 p.m.

I was in Latin America, and I was thoroughly enjoying the cultural immersion. What I didn't expect was to see symbols of my homeland, Iran, so prominently embedded in Argentine architecture and incorporated in public monuments. On the third day of our tour, on a visit to the Japanese Garden, I was at the crossroads of Figueroa Alcorta Avenue and Sarmiento Avenue when I came upon an immense replica of one of the columns of the Palaces of Persepolis. How could this be? I thought to myself. This is not Iran; this is Argentina.

I had come to know Persepolis on a personal level years earlier. During the 1980s, I spent eight unforgettable and eventful years in the Southern city of Shiraz, the capital city of the Fars province in Iran. On many occasions, my family, friends, and I, would take the half hour drive to Persepolis (Takht-e Jamshid in Persian) and marvel at the majestic ruins of palaces that were once the center of the formidable Persian Empire. The grand structures featured intricately designed columns with an ox with two heads at the top

symbolizing strength. The back of the oxen supported the roof of the magnificent audience hall that was known as the Apadana.

The column on the side of the boulevard in Buenos Aires made a great resemblance to columns of the Apadana. Named merely as "The Persian Temple Column," the nineteen-meter-high (62.5 feet) pillar was highlighted by two ox heads facing opposite sides, paying homage to the glory of the past Persian Empire. Simply put, the column certainly stuck out amongst the regal Spanish/European style monuments and architecture for which this jewel of a city is known.

A few steps away, there was a decorative image of the Persian Lion, a symbol of the pre-revolutionary monarchy of Iran of my childhood. The lion, made of pale green, cream, tan, and turquoise ceramics, was showcased on a low retaining wall. On the ground in front lay a plaque with the imprint "Leon Persa, Autor Blas S. Gurrieri," which commemorated the Italian-Argentina artist who created the lion.

After questioning the locals and our guide, I learned that the striking column was a gift of the Shah of Iran, Mohammad Reza Pahlavi and the Queen Farah Diba, to the people of Argentina during their visit to the city in 1965.

I was growing up in Tehran at the time that the column was built, which was an idyllic time for Iran. Although this was the era of rapid modernization and progress, it was also a time of reverence for and pride in the glory of the country's imperial past. In October of 1971, at the age of ten, I witnessed the five-day celebration that paid homage to twenty-five-hundred years of monarchy in Iran. The festivities served to link our king, Mohammad Reza Shah Pahlavi, to Persia's first King Cyrus the Great, and highlight both monarchs' ethos of respect for cultural diversity.

In pre-revolutionary Iran, the two countries of Iran and Argentina had an amicable relationship and the goal of building a promising future. This is the reason why there is a large square in northern Tehran named "Argentine Square" (Maydan-e Arjantin), which is home to a collection of businesses, bus terminals, and shopping areas. After the success of the Iranian revolution in 1979, which overthrew the Shah, the two nations initially maintained their diplomatic alliance. However, following the 1994 bombing of the Association Mutual Israelita Argentina in Buenos Aires (Buenos Aires Jewish community center) which killed eighty-five people, relations between the two countries have been strained. The bombing remains an open case and is a cause of tension between the two countries.

Though times have changed, the Shah's homage to the glory of ancient Persia a few decades ago still stands tall in a Latin American city in a world apart from Iran. "The Persian Temple Column," serves as a reminder of a time when governments promoted cultural exchanges and revered another's nation's history. ■



When you think about Fashion, Shopping, Culture and Eating in Iran think Beyond ...

PART ONE

For years, most of the West has an image of Iran as a country whose fashion is the chador, shopping confined to dirt lined bazaars and culture as only the beat of tribal music. I am always pleasantly surprised to see the reaction of my western friends, with limited and/or false/tainted information of the workings of the people in Iran. Yes, due to the sanctions placed on the country, citizens struggle economically, but Iran has been and continues to be a progressive country made up for the most part of citizens who strive to continue to thrive and excel in all aspects of life, despite being ruled by a religiously restrictive government.

We in the West also have a tendency to look at our country through rose colored glasses. We do not see the similarities in extremism we have with those countries we look down upon for so many reasons. In actuality we differ from these countries only in our extent of freedoms. For example, we do not degrade or demoralize cults of religious groups in this country by calling them extremists. We look surprised as an Amish family walks past, shrug our shoulders when we read about the rules and regulations of the Mormon church or don't understand disciplines of other secular and non-secular organizations that don't share our views. But we tolerate it, or rather have tolerated it because we value the freedoms set forth in our constitution, freedoms allow us to act within the confines of the law. We as Americans, however, are beginning to lose our ability to tolerate. Unfortunately, is a direct result of

knee jerk reactions by people only reading headlines without understanding the underlying story. Applying this principle to the Iran, we tolerate most, but remain skeptical about those whose heads and faces are covered with a scarf or whose body is draped in a black robe. We take the news media reports about Iran and Iranians for face value rather than trying to know the people underneath the scarf and the chador.

Through this series of articles about the inner workings of Iran and the nature of its people we hope to show the West, the real side of Iran and Iranians outside of its present regime. Perhaps through these simple examples about how much we are alike, rather than different, we can strengthen our campaign against an almost certain war and division of the country. Again, what makes the United States stand out to the remainder of the world is that which others are willing to die to achieve, FREEDOM.

We will begin the series with Fashion, by presenting a few of the past and present Iranian fashion designers. As our goal is to get as much information out to the public as possible, after reading below, feel free to forward information on other designers we have missed.

RAY AGHAYAN

Gorgen Ray Aghayan (July 28, 1928 – October 10, 2011) was a costume designer in the United States film industry. He won an Emmy Award in 1967 with his partner Bob Mackie for his work in *Alice Through the Looking Glass*.

Aghayan was also nominated for an Academy Award for Costume Design three times for his work in *Gaily, Gaily* in 1970, *Lady Sings the Blues* in 1973 and *Funny Lady* in 1976. He was also responsible for designing the costumes for the opening and closing ceremonies of the 1984 Summer Olympics held in Los Angeles.

Aghayan was the lifetime partner of costume designer Bob Mackie for nearly 50 years.

He was born in Tehran to a family of Armenian descent.

At the age 13, he designed his first dress for Shah Mohammad Reza Pahlavi's wife. His mother was also a dressmaker for the Shah's wife. During the 1940s, American films were popular in Persia, and Aghayan would come to California as a young man. His mother joined him 30 years later, just before the Islamic Revolution. Aghayan died on October 10, 2011, at his home in Los Angeles, California.

BIJAN PAKZAD

Bijan Pakzad, generally known simply as Bijan (4 April 1940 – 16 April 2011), was an Iranian designer of menswear and fragrances.

Born in Tehran, Iran, in 1940, although his birth year has also been claimed to be 1944. Bijan immigrated to America in 1973, settling in Los Angeles. His exclusive boutique on Rodeo Drive in Beverly Hills was established in 1976. It has been described

as "the most expensive store in the world". In 2000 Bijan courted controversy when an advertisement featuring a "rotund [nude] model named Bella" and himself was at first rejected by many New York magazines before it was accepted by *Tina Brown's Talk* magazine.

Bijan's career began in Iran with the *Pink Panther Boutique* in Tehran. Among his clients, Bijan claimed to count five American Presidents - both George Bush and his son, Barack Obama, Ronald Reagan, and Bill Clinton - as well as politicians such as Tony Blair and Vladimir Putin. He also dressed other fashion designers such as Oscar de la Renta, Tom Ford, and Giorgio Armani, high-profile actors including Tom Cruise and Anthony Hopkins and professional footballers including Mick McCarthy and



a work by Ray Aghayan



Liam Brady.

Bijan's fragrances for both men and women are known for their distinctive circular glass flacon with an open center and a dividing web. When half full, the fragrance fills two separate chambers, seemingly defying the law of gravity that liquid seeks its own level. One of these perfume bottles is featured in the permanent exhibit of the Smithsonian Institution.

According to the 2001 Los Angeles Times Calendar Section, the Bijan Perfume and Fashion Business has brought in an estimated \$3.2 billion in sales worldwide.

Bijan has been married twice. His first wife was Sigi Pakzad a Swiss-German whom he met while living in Europe in the 1960s; they had one daughter, Daniela Pakzad and divorced when she was 17. His second wife was Irish-Japanese interior designer and model Tracy Hayakawa; they married in 1986 and divorced in 1995. They had two children together: Nicolas Bijan and Alexandra. She later remarried businessman David H. Murdock.

On April 14, 2011, Bijan suffered a stroke and was rushed to Cedars-Sinai Medical Center in Los Angeles. He had brain surgery but never recovered and died two days later on April 16, 2011 at 8:05 am. Public records indicate he

was 71. He was survived by his three children.

Bijan's store on Rodeo Drive was sold to LVMH for US\$122 million in August 2016.

CLEOPATRA BROUMAND

Cleopatra Broumand Birrenbach is a Persian-American designer, innovator, conceptualist, and entrepreneur in the apparel and related industries. Her international upbringing, education, and keen knowledge of several languages enabled her to develop a broad global network of personal and business contacts who called upon her intricate technical designing capacity to develop workable solutions.

In return for the opportunities America has offered her, Cleopatra is a successful fundraiser for various human causes, supporter of the fine arts and culinary world. She is driven by her deep conviction for the empowerment and emancipation of women worldwide.

Born in Tehran, Iran, she is the youngest of six children: Hormoz, Dariush, Fereshteh, Keykavous and Cyrus. Her father, Khalil Broumand, was a businessman in the oil industry in Russia. He returned to Iran after the Bolshevik revolution and started a new life. Her mother Farangis, a graduate of American School in Iran,

named her after watching Claudette Colbert play the Egyptian queen in a classic movie. At 8 years old, she announced to her mother her intentions of becoming a fashion designer. Insisting that she wanted to become the next Christian Dior, young Cleopatra enrolled in design and sewing classes. Her father, who had a penchant for things American, sent 15-year-old Cleopatra to live with her older brother who had earlier moved to Indianapolis, Indiana.

Starting anew in Indianapolis, Cleopatra attended Pike High School and at 17, claiming her individuality, she wrote her own Declaration of Independence to her father, brothers, and the patriarchal society at large.

Following her high school graduation, she moved to New York City to study design at the Fashion Institute of Technology. Before graduating from FIT, 21-year old Cleopatra established her first fashion business, Cleopatra Broumand Boutique, Inc., designing and manufacturing ready-to-wear women's fashion.

Cleopatra's early designs reflected both her continued quest for emancipation and her Persian origins. Her father's Persian Abba, a square shaped garment with armholes traditionally worn by men, was the inspiration for her initial collection and one of her most popular womenswear and menswear given its powerful, opulent look and freedom of movement.

Buyers were drawn to her marriage of Eastern wisdom and Western practicality, and her designs were sought out by the likes of Neiman Marcus, Saks Fifth Avenue, Henri Bendel, and Bergdorf Goodman, which was the first to display her designs in their windows four times in the same year. At the same time, she launched Cleopatra Coffee, her own special blend

packaged with a Persian coffee maker which sold at Neiman Marcus, Bloomingdale's and B. Altman's. (She is credited with producing one of the first designer food products).

In the late 1960s, Cleopatra's buyers and private customers were invited to a miniature museum of Persian artifacts, where she would read their fortune from their coffee grounds.

Having learned how to cook especially northern Persian delicacies from her mother, Cleopatra considers cooking an art form. In early 1974, she was featured in Craig Claiborne's Favorites from the New York Times, published by Times Books.

Bareh Maveh (lamb with fruits), Abgushteh Limon (lemon soup), Fosenjohn (duck and meatballs in walnut and pomegranate sauce), and Chello (plain rice with saffron) were among the featured dishes she prepared. In 2000, she became a member of the International Association of Culinary Professionals by invitation of its co-founder, Julia Child.

In 1972, Cleopatra married Thomas Birrenbach, a steel company executive with the German Thyssen Group. He is the son of Dr. Kurt Birrenbach, Chairman of the Supervisory Board of the Thyssen Group (today ThyssenKrupp) and Member of the German Bundestag (Parliament).

As special advisor and emissary of Chancellor Ludwig Erhard, he is credited with having established in 1965 the diplomatic relations between the State of Israel and the Federal Republic of Germany.

See "Meine Sondermissionen" by Kurt Birrenbach, published by ECON Verlag Duesseldorf in 1984. Thomas' mother was Ida Wangemann Birrenbach from Muenster, Germany. Cleopatra spent the next ten years living and working around the world, in

China, Germany, India, Italy, Iran, Japan, Russia, and Scotland. Aided by her knowledge of several languages, Cleopatra became a global fashion influence.

While residing in Germany, she launched Cyrus International, a Swiss-based consulting company advising American and European firms on marketing and operations in Iran.

At their Tehran residence in October 1977, the Birrenbachs introduced U.S. Vice President Nelson Rockefeller and Happy Rockefeller, who were on a visit for the opening of the Museum of Contemporary Art in Tehran, to Iranian-American artist Marcos Grigorian. This introduction led to the acquisition of several of his artworks. Mr. Rockefeller eventually donated one of Grigorian's "Earthworks" to the Museum of Modern Art in New York City.

In 1979, the Chinese government invited her to high-level talks in Beijing as an advisor to the National China Textile Corporation on state-of-the-art technology and marketing know-how available in the United States.

On December 10, 1987, General Secretary Mikhail Gorbachev hosted a dinner in honor of President and Mrs. Ronald Reagan at the Soviet Embassy in Washington D.C.

On this occasion, Cleopatra was introduced to Foreign Minister Eduard Shevardnadze who, in the spirit of Glasnost (Openness) and Perestroika (Restructuring), took a vivid interest in her line of work and invited her and her husband to a series of fact finding visits to Moscow, Leningrad, Tbilisi, Tashkent, etc

Based on her experience in China the purpose was to assess the needs of the antiquated textile and garment factories and to introduce western merchandising and

marketing strategies to the Russian Ministry of Light Industries and Textiles.

Following numerous countrywide visits, she presented proposals for their modernization. In the late 1980s, as advisor to the project "Russia in the World of Fashion," she conducted negotiations with the Ministry of Culture, the Director of the Hermitage Museum in St. Petersburg, and the Vice-Chairman of the Cultural Foundation of Russia, helping Russia to become a contender in international fashion.

In 1989, as Artistic Liaison together with Tair Salakhov, contemporary artist and First Secretary of the USSR Artists' Union, she initiated and coordinated the first art exchange between the USSR and the Santa Fe Chamber Music Festival an art exhibition related to the legacy of renown Russian composer and artist Dmitri Shostakovich (1906-1975).

In 1983, upon returning to the United States, Cleopatra re-emerged as one of America's innovative designers on New York's Seventh Avenue and launched her classic, timeless, and colorful collections of women's ready-to-wear, eveningwear, menswear, and accessories in the designer and couture categories.

As CEO of Cleopatra Broumand, Inc., her second fashion venture, she presided over a diversified operation with productions in Italy and the Far East, distributing to two hundred top specialty stores and boutiques throughout America, Europe, and Japan.

Cleopatra's Fall '83 collection was based on an ancient "Sun Man" mask and "Lady Sun," as well as starbursts and crescent moons. All her silk prints were computer designed and produced in the Como region of Italy by producers such as: Etro, Corisia,

Taroni, etc.

Her Cashmeres and Alpaca were from Loro Piana and Agnona. For her Fall '84 collection, she drew inspiration from contemporary artist Marcos Grigorian's "Earth Work" revealing its cracks and from German Zero Group artist Adolf Luther's "Light and Matter" (Licht+Materie) coil motif. A computer design knitted face with red lips and an asymmetrical collar on the sweaters were among other popular designs in the collection.

Her evening designs included quilted silk jackets, pleated skirts, and lightly embroidered silk shirts. In this same season, with the cracked earth and coil motives, she premiered a collection of men's sweaters after actor Paul Newman inquired about menswear while attending an earlier womenswear trunk show and personal appearance in Beverly Hills.

Her Fall '85 collection drew inspiration from the Houghton Shahnameh or Book of Kings, 16th century miniature illustrations of 10th century Persian writer Ferdowsi's poetry. A sweater from this collection was included in a time capsule placed at New York Marriott Marquis' grand opening ceremony on October

8, 1985.

Reminiscent of her earlier designs, garments inspired by the medieval world reflected Cleopatra's continued quest for emancipation and empowerment. The sword, falcon, and metallic glint of armor appeared in her Fall '86 designs which retained their softness in their knitted and silk textures or delicate embroidery as the breastplate inspired pieces did.

Press publications across the United States deemed "Cleopatra's woman a woman of tomorrow with yesterday's romance" and credited her ability to marry the modern with the exotic.

Bergdorf Goodman, Neiman Marcus, Saks Fifth Avenue, Bloomingdale's, Barneys, Takashimaya, Henri Bendel, Nordstrom, Bullocks Wilshire, etc. are among the stores which carried her line.

Celebrity clients included the likes of Jacqueline Kennedy Onassis, Gloria Swanson, Elizabeth Taylor, Joan Collins, Linda Evans, Whitney Houston, Jill St. John, Yue-Sai Kan, Elena Obraztsova, Shirley MacLaine, Oprah Winfrey, Marlon Brando, Paul Newman, Luciano Pavarotti, as well as prominent personalities from the world of business and politics.

to be continued



One of the least stated aspects in the field of academia is the long-standing cultural relation between ancient Iran and Europe. One of these is the field of Germania-Persia relations. By "Persia" we are not referring not just to the ancient Achaemenid, Parthian and Sassanian empires but the wider realms of Iranian peoples, a larger family that included peoples such as the Scythians or Saka, Sarmatians, etc. and the ancient (pre-Islamic) empires of Iran just mentioned. Iran or ancient Persia itself was formed by the arrival of peoples such as the Persians, Medes and Saggarthians whose original arrivals have been now traced to the northern realms of their ethnic kin, the Saka or the Scythians, and it is here where our discussion will mostly focus on. The Saka or Scythian connection will be revisited towards the end of this article.

The ancestors of the Germanic peoples were Indo-European like the Iranian peoples, but the exact origins of these peoples and their "eastern" connections have either been obscured or even ignored, but this is now changing with a whole new generation of researchers. But first we must address theories about the origins of the term "Germani". The common theory popular (based mainly on 1st century CE Roman historian Tacitus', *Germania*, Book II) is that the term "Germani" was not the original name of the Germanic peoples. The term *Germania* is said to have first applied from the time of Julius Caesar in reference to a tribe(s) that had crossed the Rhine River. According to this theory the term "Germani" then came to be applied by the Romans to all similar tribes who were the neighbors of fellow Indo-European Slavic and Baltic peoples.

An alternative hypothesis for the term "Germani" is made by its etymological parallels with the ancient name for the region of Kerman in Iran, known in also ancient times as "German", with suggestions of possible cultural and linguistic links between Kerman and *Germania* (see for example discussion in *The Central Asiatic Journal*, 1999, Volume 43, page 7). The possibilities of possible German-Kerman links (and in several cases of Europa-Persian links in general) is of course rejected by the majority of contemporary Iranian Studies academics. Nevertheless new academic research by Western academics is no longer summarily dismissive of links between the Germans (and the wider European arena) and "the East". Professor Christopher I. Beckwith (Professor of Central Eurasian Studies at Indiana University): "The first-century AD

Germania, Vikings, Saxons and Ancient Iran: A Forgotten legacy?

Kaveh Farrokh

Germania by the Roman historian Tacitus gives the earliest detailed description of the Germanic peoples... The account of Tacitus and other early records reveal very clearly that the early Germanic peoples, including the ancestors of the Franks, belonged to the Central Eurasian Culture complex which they had maintained since Proto-Indo-European times, just as the Alans and other Central Asian Iranians had done. This signifies in turn that ancient *Germania* was culturally a part of Central Eurasia and had been so ever since the Germanic migration there more than a millennium earlier" (*Empires of the Silk Route*, Princeton University Press, 2009, pages 80-81).

Beck has demonstrated that he is aware that the term "Middle East" is an inaccurate term that serves to distort Iran's historical heritage and culture. The term "Middle East" is an artificial term invented by Euro-Anglo interests in the early 20th century for the purpose of geopolitical management. If we speak of how to classify Iran or ancient Persia with respect to cultural and historical ties, then she is culturally and historically closest to Turkey, the Caucasus and Central Asia, countries and regions with strong Persianate or Turco-Persian legacies. This dynamic however has been significantly distorted by the "Middle East" allegory, which helps explain why over 80 percent of North Americans at present believe Iran to be an Arab country. But as seen with the brief historical sketch outlined below, the term "Middle East" has distracted generations of researchers and laypersons away from Europa's links to the ancient Iranians.

The links between Europa and the ancient Iranians have been extensive in history. It was during the Partho-Sassanian era where Europe experienced direct interactions with Iran, a process in place since the Achaemenids (see for example Farrokh, K., *An Overview of the Artistic, Architectural, Engineering and Culinary exchanges between Ancient Iran and the Greco-Roman World*. AGON: Rivista Internazionale di Studi Culturali, Linguistici e Letterari,

No.7, pp.64-124, 2016). It was also during the reign of the Parthian and Sassanian dynasties in Persia when several waves of Iranian speakers migrated into Europe. These are known variously in history as Sarmatians, Alans, Roxolani, Yas, etc. Put simply, the influence of ancient Iranian civilization came through two general channels: the Partho-Sassanian empires and fellow Iranian peoples who lived in Eurasia and Eastern Europe at the time. Many of these tribes were to successfully migrate into Central, Northern and Western Europe.

Western academics have variously examined the links between Europe, notably *Germania* and the ancient Iranians. One example is Roy Boss who in his book *Justinian's Wars: Belisarius, Narses and the Reconquest of the West* (Montvert Publications, 1993) analyzes the cultural admixture of the Northern Iranians with the Germanic peoples with examples such as their parallels in dress such as the Kandys cloak worn by Perso-Mede nobles at Persepolis as well as embroidered coats and trousers. A particularly enigmatic find was the discovery in Wolfsheim, Germany of an Iranian (Parthian or Sassanian) belt buckle that had the Parthian-Pahlavi inscription "Ardashir" written upon it. This had been found alongside a coin of Roman emperor Valens who had died fighting a combined force of Germanic and Iranian Alan warriors in the Battle of Adrianople (August 9, 378 CE). The "Ardashir" buckle is housed at the Wiesbaden Museum in Germany.

The Alans and other Iranian peoples in Eastern Europe and Eurasia had been forced to migrate westwards into Europe due to Hun attacks and were in turn conquered by the Germanic Goths in the modern Ukraine and Crimea. This resulted in a Germanic-Iranic fusion and assimilation between the two peoples in the Ukraine region by the 4th century CE, with one consequence being the transmission of the cavalry-chivalry traditions of ancient Persia to the Germanic peoples. Examples include striking parallels in composite built "Spangenhelm" helmets with the 4-5th centuries CE Germanic peoples in even using the same type of wickerwork shields that the Achaemenids had used as far back as the 5-6th centuries CE. One interesting Germanic-Iranian-style Spangenhelm helmet discovered in Northern Italy for example had a Christian cross inscribed upon it, indicating that it belonged to a warrior that had converted to the Christian faith.

There are numerous more examples of the striking parallels between Partho-Sassa-

nian martial cultures. The Germanic right hand salute seen depicted in Maximian's Chair at the Archbishop's Palace in Ravenna, Italy for example is virtually identical to the ancient Iranian salutes depicted on the statues of Parthian nobles in Hatra, in modern-day northern Iraq. The raised right-handed salute was a common hail among Germanic and Iranian peoples; this is often depicted in the regal arts of ancient Persia. Interestingly both the Germanic warrior depicted in Maximian's Chair and the Hatra nobles share another cultural parallel: they all clasp the sword with the left hand as they salute with their right hand. Knowledge of ancient Iranian dress was certainly known among the ancient Germans as indicated by a locally sculpted 2nd century CE stone relief in Koblenz, Germany depicting a bearded Parthian man with curly hair wearing what appears to be a Kedaris; the Parthian offering is offering what appears to be gold bars on a tray.

Other examples of parallels include the striking similarity of the leg of a Sassanian throne shaped into a griffin (housed at the Louvre Museum in Paris) and the throne of Germanic kings of the 6th century CE. The ancient Iranian cult of the hero-king

and the broadsword seen with Kanishka the Great of the Kushan Empire or with Sassanian monarchs such as Shapur II at Bishapur and Khosrow II at Taghe Bostan has strong parallels in not just Germanic culture but also with the wider European arena. As noted by Helmut Nickel (*The Art of Chivalry: European Arms and Armor from the Metropolitan Museum of Art*, 1982, page 13): "...the blending of the Iranian horseman culture and the Germanic system of mutual loyalty...resulted (in) the social phenomenon known as chivalry". What is clear is that Iranian-Germanic migrations into Roman territory and into Central and Western Europe resulted in a wide and shared pan-continental culture that encompassed Central Asia, Eurasia, Europa and the Partho-Sassanian Empires. One aspect in which the Iranian and Germanic share common heraldry is the Germanic Cross that is related to the Drafsh Kaviani of Iran. The link between the Germanic and Iranian worlds with regards to this symbol is the Surp Neshan Basilica (4th Century CE) located today near Abaran in the Republic of Armenia. This Surp Neshan Basilica has a "Germanic Cross" motif that is strikingly similar to Europe's "Pagan" Celtic Cross

(still prevalent in Irish culture) as well as the Medieval Crusader Cross of the Germanic Teutonic Knights and even the more recent German Iron Cross circa World War One. The Surp Neshan symbol itself is itself a close relative of ancient Iran's Drafsh Kaviani motif whose themes have been traced to the Achaemenid era and the Pazyryk carpet.

Diplomatic contacts had also taken place between the Germanic Ostrogoths and the Sassanian Empire but we are as yet uncertain as to the extent these actually took place. Contacts certainly existed as indicated by the find of a hoard discovered in Pietrossa in modern-day Transylvania, Romanian that yielded two Sassanian vessels. According to Olwen Brogan, this was an indication of "...presents in the course of diplomatic relationship between Goth and Persian" (*Trade between the Roman Empire and the Free Germans. The Journal of Roman Studies*, 26 (Part 2), 1936, page 202). It is possible for example that the parcel of gifts had been bought into Europe for the Goths by Sassanian diplomats or Dabirs sent on the orders of the Sassanian Shahanshah. Sassanian and Germanic diplomatic contacts did indeed take place, with the Ostrogoths of

Italy sending their embassies to Sassanian king Khosrow I (r. 531-579 CE) (Richard N. Frye, *The History of Ancient Iran*. Munich, Germany: C.H. Beck'sche Verlagsbuchhandlung, 1984, page 326). The Ostrogoths who had been under severe duress as a result of Romano-Byzantine military pressure, were hoping that Khosrow would attack the Romano-Byzantine empire.

The topic of architectural links between the Germanic peoples and ancient Persia had been first explored in depth by Arthur O. Pope (Persian architecture and Persian origins. *The Burlington Magazine for Connoisseurs*, 1933, Vol. 62, No. 363, pp. 292-294). While too numerous to list and discuss here, some examples of such links include the vault design in Germanic and wider European architecture which has its origins in pre-Islamic Persia. With respect to Sassanian domed architecture Giovanni Curatola and Gianroberto Scarcia have noted that "... domed spaces in Christian buildings in Europe derive from the Armenian model, which, in turn, comes from Sassanian Persia: This can be attributed to geographic proximity and also to the fact that for long periods Armenia was contained within Eranshahr." (*The Art and Architecture of Persia*. New York: Abbeville Press, translated by M. Shore, page 92, 2007). The archway of the entrance to Ctesiphon has stylistic and architectural parallels to Germanic architecture such as the 5th Century CE Church of Saint-Pierre in Vienna and the archways on the upper outer walls of the Palace of the 6th century CE Germanic king Theoderic (r. 475 – 526 CE) at Ravenna.

Contacts between the Germanic peoples and the Iranian world were especially among the North Germanic Nordic peoples and their Viking successors in the post-Islamic era of Persia.

The famous Viking Ulfbehrt sword has in fact a Persian connection. Fredrik Charpentier Ljungqvist of Stockholm University has researched the Volga trade route of the Vikings and their ships between Lake Malaren in Sweden to the ports of Northern Iran between the early 800s to mid-1000s where: "...it is very likely that the steel that you find in the Ulfberht swords originated from Iran...I would guess that they bought it [Persian steel] from friendly trading connections in Iran paid with furs and other Nordic commodities and took it back on the small ships that they used on the rivers". While Sassanian Persia had fallen to the Arabo-Muslim invasions of the 7th century CE, Northern Persia remained defiant with its metallurgical technology

continued persisting after the fall of the Sassanians, a factor that benefited Viking traders who sailed with ships to Northern Iran along the Volga trade route. The Vikings however, were already well already in contact with Iran during the Sassanian era. It was during the late Sassanian era when the Vikings appear to have adopted the segmented helmet depicted on the statue of Khosrow II on his horse Sabdiz at Taghe Bostan in Western Iran. As noted by Peter Wilcox: "The resemblance between this [Sassanian] helmet...from the fully armored king carved into the rock at Taqi-Bostan [Taghe Bostan] near Kermanshah and those recovered from the Scandinavian graves at Vendel and Valsgarde in Sweden is remarkable" (Wilcox, P. (1999). *Rome's Enemies: Parthians and Sasanid Persians*. Osprey Publishing, p.47, Plate H1; Kaveh Farrokh, Gholamreza Karamian and Adam Kubic presented a paper on this topic at Sidle University, Poland on Nov. 2016). Perhaps even more remarkable are recent findings of Persian silk on Viking trading ships.

Marianne Vedeler, Associate Professor at the Museum of Cultural History, University of Oslo in Norway has concluded on the basis of the silk that has been found on Viking trading ships, that more silk came to Norway from Persia than from Constantinople. Large amounts of silk among the Vikings have patterns from the Persian Empire. The silk that was woven with the sophisticated samitum technique, has several motifs that can be linked to Iranian (pre-Islamic) religious motifs.

Writing in the 19th century Sharon Turner has also offered a hypothesis about the origins of the Germanic term "Saxon" in her text "History of the Anglo-Saxons". According to Turner: "...of the various Scythian nations that have been recorded, the Sakai, or Sacae, are the people whom the descent of the Saxons may be inferred with the least violation of probability".

Turner outlines the Old (North) Iranian name of the tribe of the Sakai-Suna (sons of the Saka or Sakai) that was then linguistically abbreviated into "Saksun" which became the name of the "Saxon" tribe. As the Germanic peoples, like the Iranian, Balto-Slavic, Armenian, Hellenic, Italic, etc. are of the Indo-European family, their origins, or more specifically that of the Saxons, has been traced by Turner to the east of modern Europe, in this case to northern Iran. Writing at the time of the Parthians, the Greek geographer, historian and philosopher Strabo (63 BCE-23 CE), identifies the "Saksun" to the east of the

Caspian Sea while also identifying a region of ancient Armenia as having been known as "Saka-sina" (Book XI, page 776, 778). Roman writer and philosopher Pliny (23-79 CE) describes the "Saka-sina" as a majestic Scythian that settled in Armenia. Another ancient scholar of antiquity who wrote in the Parthian era is the Greek geographer and astronomer known as Ptolemy (100-168 CE) identifies the "Saxones" as descendants of the "Sakai", themselves descended from the Scythians or the Saka. Ptolemy also emphasizes that the "Sakai" originally hailed from Media, which broadly speaking, is modern-day north, northwest, west Iran. Despite these classical references modern-day Western scholars and much of their Iranian Studies counterparts have chosen for the main part to avoid emphasizing this information. Turner adds that the very large number ancient Persian loan words in the language of the Saxons points to their Northern Iranian origins. Too numerous to list here, some examples of Turner's analysis of shared words between Old Iranian and the proto-Saxon language include the following: am = I am, Arian = to honor, Ende = to end, Bar = a load, Bradar = brother, Svestar = sister, Bedroz = a present, Bysgo = Business, Bidari = vigilance, Murdan = to die, Nah = not, Isa = ice, Dar = door, Guftan = speech, to relate, Na = no, Gers, grass, Lippa = lip, Sakht = violent, stubborn, Sorg = sorrow, grief, Tundar = thunder. There are of course Iranian languages today which have words with direct Germanic equivalents such as the Kurdish words Gama = Game, Mara = marry, Mong = moon, and Firo = free of charge.

Before concluding this discussion it may interest readers that the older generation Scots, who like the Irish and Welsh are descendants of the ancient Celts of Britannia, referred to the Saxons as the "Sassan-ach". This raises questions as to the striking parallels between this term and "Sassan" and "Sassanian" (pertaining to the Sassanian dynasty).

The Sassan-ach/Sassanian cognates have been ignored by scholarship, who would almost certainly dismiss this as coincidence. However, given the concise discussion in this article, the possibilities of the links between the Iranian and Germanic peoples are challenging to ignore. A new generation of scholars with a more open perspective will certainly put much of the discussion here to close scrutiny, hopefully opening the possibilities of new avenues of research. ■

Caravansaray

Moḥammad-Yūsuf Kīānī and Wolfram

Encyclopaedia Iranica

Caravansaray (also Caravansarai, Caravansaray, Pers. *kārvān-sarā/-sarāy* “lodging for caravans,” from *kār(a)vān* “caravan” and *sarāy* “house”; sometimes called *kān*), a building that served as the inn of the Orient, providing accommodation for commercial, pilgrim, postal, and especially official travelers. The term *kārvān-sarā* was commonly used in Iran and is preserved in several place names.

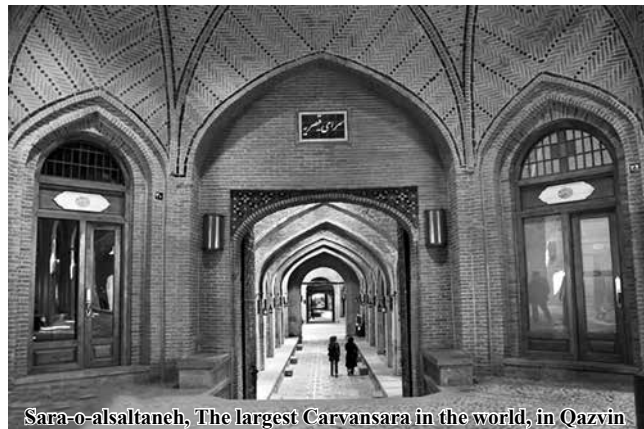
In Persian the Arabic term *rebāt*, meaning a fortified rest house on a land route, was common, as was the popular designation *kārvān-sarāy-e šāh-‘abbāsī* (built by Shah Abbās after Shah Abbās I (996-1038/1588-1629); the latter term, however, was applied indiscriminately to all caravansaries built between the late 10th/16th and 13th/19th centuries.

Caravansaries could be established by religious foundations on pilgrim routes or by merchants’ guilds, as well as by rulers and notables on normal commercial routes, which were often identical with the pilgrim routes (in only rare instances are original building inscriptions preserved in situ). In addition, especially in the reign of Shah Abbās, when the road system was systematically extended throughout Iran, the court at Isfahan seems to have built many caravansaries along the new roads: those linking Isfahan to Faraḥābād on the Caspian Sea (Kleiss, 1980); those leading from Bandar-e Abbās(ī) on the Persian Gulf coast to Lār (either directly or through Bandar-e Lenga) and Shiraz, to Sirjān and Yazd, and to Bāft and Kermān; and those from Isfahan to Hamadān, from Isfahan to Mašhad via Yazd and Ṭabas, from Isfahan to Kermān via Yazd, from Kermān to Mašhad, from Qazvīn to Shiraz via Sāva and Isfahan, from Qazvīn to Jolfā via Tabrīz, and from Tehran to Mašhad (Kleiss, 1987; 1981, pp. 203ff.).

From the number of surviving caravansaries (by 1366 Š./1987 some 465 buildings had been systematically measured) and from their sizes it is clear that in Safavid and Qajar times there was a state architectural department that was specifically concerned with the construction of caravansaries and stations on the overland routes. Furthermore, in the cities a number of caravansaries were erected as lodging houses, depots, and commercial offices in the vicinity of the *bāzārs*. They resembled the road caravansaries in form, except that most had two stories, whereas the latter had only one.

A social consciousness fostered by the laws and beliefs of Islam and embodied in the institution of the *waqf* (pious endowment) certainly played a role in the construction of caravansaries, but the desire for prestige was also recognizable in all periods and especially under the Safavids and the Qajars, when rulers and merchants sponsored many such structures along the caravan routes near Isfahan and Tehran.

The normal caravansary consisted of a square or rectangular plan centered around a courtyard with only one entrance and arrangements for defense if necessary. Whether fortified or not, it at least provided security against beasts of prey and attacks by brigands. This architectural type developed in the 1st millennium b.c. in Urartian and Mesopotamian architecture (Kleiss, 1979; Frankfurt, pp. 73ff.) and was further evolved in the ancient world, in the palace architecture of the ancient Greeks, for example, the



Sara-o-alsaltaneh, The largest Caravansara in the world, in Qazvin

palace of Demetrias called the Anaktoron, with rooms opening from a large colonnaded courtyard (Marzolf; pp. 42ff.); Greek and Roman peristyle houses; and a.d. 3rd- and 4th-century Roman castles like Burgsalach (Ulbert and Fischer, p. 87) and the Palast-Burg in Pfalzel, near Trier (Cüppers, pp. 163ff.). The same building type persisted in the Near East in structures like the church-house from Dura Europos (a.d. 3rd century; Klengel, p. 162). It achieved its fullest expression, however, in the work of Muslim architects: in the desert palaces of the Omayyads, hypostyle (or “Arab”) mosques, Koran schools (madrasas), and above all *rebāts* and caravansaries. It thus played an integral part in the architectural history of the Islamic lands. The Crusaders brought it to Europe, where it was combined with the cruciform aisles of Christian architecture and adopted for the castles of the Teutonic Knights (Holst), as well as for Renaissance (e.g., the castle of Aschaffenburg; Wasmuths Lexikon, p. 191) and Baroque palaces (Wasmuths Lexikon, pp. 321ff.); it survived in modern architecture in buildings for special purposes, like 19th-century museums (e.g., the Kunstgewerbemuseum in Berlin).

In the Persian setting this courtyard plan, the one most commonly adopted for caravansaries, was probably borrowed from the *rebāt*. In the 2nd-6th/8th-12th centuries the Persian *rebāt* was typically almost square, with a single entrance, frequently emphasized by a projecting block. Towers at the corners and at intervals along the curtain walls conveyed a powerful and forbidding impression. Inside the walls the courtyard was surrounded by arcaded porticos and four halls (*ayvāns*) open toward the courtyard as at Qal’ a-ye Sangī near Kāj on the road north of Qom. Arrayed against the outer walls were vaulted rooms, opening from the arcades. In the four corners of the structure there were large domed rooms or more complex spaces consisting of cruciform corridors, each with four corner rooms. Only such *rebāts*, which had been designed mainly as military guardposts to ensure safety on the roads but which naturally also served to shelter travelers, could be considered suitable for reception of large camel caravans.

The Mongol invasion brought a visible change in building forms and functions. In the post-Mongol period, for example, it is clear from the plans themselves that the main function of caravansaries, such as that at Bīsoṭūn, was as inns, especially in the Safavid constructions of the 11th/17th century.

Typically there were arched niches on both sides of the portal, which served as cupboards and fireplaces for those staying overnight outside the caravansary. The portal was placed

more architecturally, on the central axis of the facade, and emphasized by a projecting two-storied entrance block; in the upper story there were residential quarters for more affluent travelers. There were no porticos around the courtyard; instead there was a series of anterooms with arched entrances, through which travelers passed to reach the guest rooms. The anterooms were raised 60-100 cm above the level of the courtyard so that the caravan animals could not stray into them. Both anterooms and guest rooms were provided with niches and fireplaces, the latter vented through chimneys. The *ayvāns*, also slightly raised above the level of the courtyard, served to articulate the inner facades and, with the exception of the entrance *ayvān*, provided additional accommodations for more important travelers. On both sides of the entrance behind the portal there were usually at least two rooms, intended for a guard and for the manager of the caravansary, who no doubt also offered provisions for sale. Larger caravansaries had storerooms, latrines, baths, and places for prayer; in particular there might be a prayer niche in one of the *ayvāns*, depending on whether or not one of the building axes was oriented to the *qebla* (the direction of Mecca). In the four corners of the courtyard there were often diagonal walls with entrances to the stables (though arrangements for access to the stables varied considerably). The stalls, with raised sleeping platforms for caravan drivers, were found between the outer walls and the guest rooms and were frequently divided into four sections, in order to increase the capacity for accommodations. The sleeping platforms in the stables were also provided with niches and fireplaces. In a few caravansaries, instead of stable entrances in the four corners of the courtyard, elaborate suites of guest rooms opened directly from the courtyard. These suites could also be entered from the stables through domed rooms. The range of architectural variation in Iranian caravansaries was considerable and was further developed in each subsequent period. Until the construction of caravansaries came to an end at the beginning of the 14th/20th century, they represented an unbroken tradition of considerable achievement within Iranian architecture.

Aside from courtyard caravansaries of this type, among which there were a few examples with two entrances on opposite sides, as well as one with entrances both in front and in one side wall, there were also round caravansaries with twelve-sided courtyards and octagonal caravansaries. The number of *ayvāns* could vary between two and four.

Furthermore, in certain regions of Iran, there were caravansaries without interior courtyards: completely roofed mountain caravansaries and a pavilion type in the coastal areas on the Persian Gulf. Mountain caravansaries were built in or close to passes and were partially dug out of the cliffs so that their backs and parts of their side walls were sheltered under the overhanging mountains. They provided travelers with shelter from snow storms and avalanches in the autumn and spring; in winter the roads through the passes are almost entirely blocked. In lower mountain regions completely vaulted caravansaries also occurred but as a rule only as later additions or as entrance structures associated with courtyard caravansaries. This combination of enclosed and open-court caravansaries occurred much more frequently in the Saljuq *kāns* of central Anatolia and in the Transcaucasian steppes than in Iran. The completely roofed type of mountain caravansary encompassed a broad range, from small road stations to royal structures of the period of Shah 'Abbās. In the smaller examples there is typically a central domed room with surrounding stable corridors or a series of tunnel-vaulted

or domed chambers.

In the hot, humid coastal areas along the Persian Gulf, the climatic pattern is entirely different from those in the central Iranian desert basins or the uplands. The caravan routes and buildings on the coastal lowlands along the Persian Gulf can best be studied on the stretches of road built by the Safavids from Bandar-e 'Abbās to the west, northwest, and north, especially the stretch between Bandar-e 'Abbās and Lār (Gaube, 1979, pp. 33ff.). The majority of caravansaries on these roads were built in pavilion style, with many variations in plan and construction. The basic type was a square building with a cruciform central space and corner rooms.

A stone platform encircled the building. The rooms could all be entered from the outside, as these caravansaries were not intended to provide protection; apparently such measures were unnecessary when the type was introduced by Shah 'Abbās I, who provided for general security on the caravan routes. The pavilion caravansary could thus be open on all sides in order to permit the cooling winds to blow through the buildings. The cisterns that stood next to such pavilion caravansaries were usually larger than the accommodations themselves.

The size of the caravansaries, especially those built in courtyard form, depended upon the frequency of traffic on the different roads. The prime considerations in construction were function and the need for space, not ostentation. By the size of the buildings the relative significance of the roads can thus be measured.

The spacing of way stations on level terrain was 30-40 km (average 35 km), which represented a day's caravan journey. In mountainous regions, where the distance between two caravansaries was determined by the steepness of the road, the interval could be as small as 10-20 km. The pavilion caravansaries in the lowlands along the Persian Gulf were only about 5 km apart, often even closer together. The same is true of the small courtyard caravansaries on the road from Bandar-e Lenga to *Ḳonj* via Lār. These buildings consisted of long, narrow stables, which were grouped around mainly square courts, with small rooms for travelers flanking the entrances.

Čāpār-kānas (postal stations; cf. *čāpār*) were frequently built next to large caravansaries, mainly in the Qajar period. They also had courtyard plans, but because of their size and construction technique they were not suitable for caravans.

Large Iranian courtyard caravansaries were built mainly of baked brick. The *rebāts*, the mountain caravansaries, and the pavilion types of the Persian Gulf were more frequently built of rubble and faced with stucco. Rubble was also used for many Qajar courtyard caravansaries. In the Saljuq period dressed stone was used in such buildings only in Khorasan, but it was typical for caravansaries in Armenian settlement areas of Azerbaijan.

Sara-o-alsaltaneh, The largest Carvansara in the world, in Qazvin

