### The Iran League Quarterly

**Official Organ of the Iran League, Bombay**

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- **India** Rs. 6
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Just published: "The Iran-Iraq Traveller’s Guide," price Rs. 1/4
On the last Nawruz H. E. Aga Hasan Pir Nazar, the Persian Consul in Bombay, was At Home to leading Persians and others.

در نوروز گذشته حضور مستطاب اجلا آقا مرزا حسین خان بی‌بی نظم کاندی دوآت علیه ایران در بمبئی از بزرگان ایرانی و بنی‌سرایی شاپایی فرموده‌اند.
Despite their small numbers, the Parsis of India have taken to martial occupation whenever the chance has arisen for doing so; yet few Parsis have entered the ranks of regular service in the Empire at present. It is therefore pleasing to find a manly Parsi youth, Lt. N. A. Hira-Mehta chosen to join H. E. H. The Nizam's Cavalry Forces.
THE EDITOR’S NOTES

LONG LIVE THE SHAH!

In behalf of the Parsis of India, the following telegram was sent by the Iran League to H. I. M. Reza Shah Pahlavi on his birthday which fell on 15th May:

"Foreign Minister Foroughi
Teheran.

Please convey hearty congratulations of Parsis of India to His Imperial Majesty Reza Shah on His Imperial Majesty’s auspicious birthday, and cordial greetings and best wishes for highest prosperity and peaceful progress of Persia on happy Navroze.

IRAN LEAGUE."

We cordially subscribe to these felicitations for His Imperial Majesty, and pray that the great work which is inaugurated for the uplift of Iran, may go on for ever.
RECENT PARSİ LOSSES

The Parsi Community had the misfortune of losing within the short space of some recent weeks a few of her most illustrious sons. Dr. Sir Jivanji Jamshedji Modi, Sir Dinshah Manekji Petit, Baronet, Seth Sorabji Edulji Warden, Mr. G. K. Nariman, and Mr. Pirozeshah Jehangir Marzban passed away one after another in such rapid succession that the Community had not the time to mourn and recover from each loss before another came.

Neither the Parsi Community nor the Bombay public will forget soon the multifarious and beneficent activities of Shamsul-Ulama Dr. Sir Jivanji Modi. Born within the holy precincts of a Zarathushtrian fane he inherited a religiousness and piety rarely found in individuals of the present age. Universal goodwill and helpfulness, love of peace and pacification, and of learning and public service rendered him loved and esteemed by everyone who came in his personal touch. Notwithstanding the unremitting hard work of his office of Secretaryship to the Bombay Parsi Panchayet Trust, there flowed from his learned and capacious mind a constant stream of sermons, addresses and writings. India has produced few such prolific and useful writers as Sir Jivanji Modi. Little wonder therefore that he acquired a world-wide reputation for his great erudition and was honoured equally at home and abroad. He had travelled far and wide, and to the last day possessed that phenomenal and wonderful activity which was the marvel and envy of many a youthful person. The Community will long mourn the loss of this really useful and good man.

Sir Dinshah Manekji Petit, the Second Baronet, was one of the richest men in India; and yet he passed all his life in varied and useful activity. He had a thoughtful and determined nature and never flinched from what he believed to be his proper
duty in any private or public matter. Ever since his election as a trustee of the Parsi Punchayet Funds and Properties he became more intimately concerned with the affairs of the Community, in which he took reasonable interest. He faithfully administered the numerous charities founded by the First Sir Dinshah and his brother Seth Nusserwanji, though his own charities were not commensurate with his great wealth. He however believed in works of practical helpfulness, and it is most unfortunate that he suddenly passed away just when he was projecting some. We believe he leaves behind him a worthy successor, and hope he will shine brighter in the honoured position in the Community to which Providence has called him.

* * *

Mr. Sorabji Warden was an esteemed member of the Community in whom he always evinced the most sincere interest. He was intimately connected with some Parsi Institutions and Associations working for the communal benefit. In all of these he gave his proper share of active co-operation. He had a clear mind and a very sympathetic disposition, which will be long missed in all circles in which he so constantly figured.

* * *

Mr. G. K. Nariman was quite intimately known to the readers of the Quarterly which he had ably edited when it was published in the form of a monthly bulletin. His journalistic career was more wide and varied than of an ordinary writer, and his contributions were always read with general interest. Unfortunately, a difference arose between him and the Iran League, which drove him into a bitterness and unreasonable attacks on religion and other matters, which hurt a section of the Community quite deeply. This is most to be regretted, because if he had not diverted his pen from the original motives which had guided it before, he would have been secure in the respect and affection of the Community. We however
would rather look back with appreciation at what he did before for the honour and edification of the Community.

No individual exercised such influence on the Parsi Community as the Editor of the Jam-e-Jamshed did, for the Jame has yet remained decidedly a Parsi paper. And during all the long time that Mr. Pirozeshah J. Marzban was its Editor, he generally exercised that influence with such judiciousness and sensibility, that people were disposed to overlook any flaws that might have appeared in the tone and policy of the paper sometimes. What was most creditable in Mr. Pirozeshah Marzban’s career as an Editor, was his having spared enough energy for public service. This was not confined to an assertive share in the deliberations of the City Corporation or of the Legislative Council, but also appeared in all public and communal movements and in a section of charity which the Jame has made entirely its own. May those whom he leaves behind carry on the good work he had nourished and keep his memory respected and fresh!

IRAN

SETTLEMENT OF ANGLO-PERSIAN OIL DISPUTE

Every one has read with a sense of relief and satisfaction the happy news of the settlement of the Anglo-Persian Oil Dispute. We had seen last time that it was intended that Sir John Cadman, the Chairman of the Company, would proceed to Teheran to see a way out for a settlement by personal touch with the
Persian Government. He did so, and negotiations started on April 18th. Within the short space of about ten days a settlement was reached, mainly owing to the Shah assuming a most reasonable and generous attitude.

The Company will now be paying the Persian Government a royalty of four gold shillings per ton of oil extracted and one-fifth share in net profits. The Company also agrees to extract sufficient oil annually to bring up the minimum of royalty figure to a million pounds. It is also agreed that the Company will pay two million pounds plus tax in consideration of Persia’s outstanding claims. The Company will relinquish about half of the ground assigned it formerly for operations. The Company will not have the right to instal pipe-lines exclusively. And the new concession will run for 60 years after which the whole concern will lapse to the State.

Apparently the terms agreed to need not be the only consideration, for, there should not be overlooked the great benefit the country is deriving from the Company by way of employment of a great many Persian nationals on their varied works, besides the good they have been doing by the construction of roads and bridges and opening of ordinary and technical schools, hospitals, etc. Let us hope this settlement opens a new era of mutual benefit to Persia and the Company.

Sir John Cadman is a member of the Prime Minister’s Economic Advisory Council, and a Director of the Suez Canal Company and of the Great Western Railway. He was recently awarded the Gold Medal of the Institute of Mining and Metallurgy in recognition of his work in the advancement of technical education and the development of the mineral industries. This was the highest distinction the Institute could offer, and we have little doubt that the happy termination of the negotiations with the Persian
Government was in a great measure due to his able conduct of these.

* * *

Amir Husein Khan Khozeilgha Alam, the eldest son of Amir Hassan-ud-Daula, the Governor of Agriculture in Persia, has been touring India at present. He went through a course in agriculture at the Royal Agricultural College in England, and his object in coming here is to study the agricultural conditions in this country.

We had recently quoted a far-seeing writer suggesting a definite course of developing agriculture in Persia. In respect of a considerable part of the Iranian plateau the principal difficulty in the way of agricultural progress is dearth of proper amount of rainfall and of water-supply. The Iraq Government have already been planning and working great schemes for canal irrigation. That country has, in that respect, the advantage of having two large rivers rolling huge volumes of the precious fluid down some of the richest soils of the world.

Iran has not all this advantage, but from times immemorial Iran has been deft in the use of underground irrigation maintained through large tracts of soil, and the Government can do nothing better than encouraging, in the first instance, the working of such Kâreezes. Afforestation, and encroachments on desert soils by the planting of congenial growths, from the edge inwards, would be achieved by steady and patient endeavour, and would not only narrow down the dry zones but would promote more moisture in the dry atmosphere. It is extremely desirable that the Persian Government paid more attention to agricultural advancement than it has been doing up to now.

* * *

[April]
The Air Mail to Persia had been suspended owing to the diversion of the Imperial Airways from over the Persian territory. They have however been resumed since March 1st last, owing to arrangements having been completed with Dutch and French Air Mail Services. They will land at Bushire and at Jask. Only uninsured articles can be so conveyed from and to India. Articles to be conveyed by the Dutch planes should reach Karachi early in the morning on Tuesdays, and those that are to be conveyed by the French planes should reach that place early in the morning on Wednesdays. The Persian Government are to be congratulated on having brought about these arrangements so soon.

* * *

In our last number we had given an account of the opening ceremony of Piroze Behram Middle School in Teheran. The founder Mr. Behram Bhicaji has handed over to the Irani Zoroastrian Anjuman of Bombay the sum of Rs. 10000 for the purpose of utilising its income in giving gold and silver medals to pupils showing proficiency in the subject of Ancient Iranian Culture. A people’s past, especially when it is glorious and exemplary, is the most inspiring agent for impelling them to efforts for similar endeavour worthy of such past. One is pleased to see that the whole Persian nation is looking back to its past with pride and inspiration, and Mr. Behram Bhicaji deserves to be congratulated for helping them in the object in so practical a way.

* * *

Mr. Saif Āzād, the well-known Persian journalist, has re-started his useful career by launching into a new journalistic venture. We have received the excellent opening numbers of his "Nāma i Irān i Bāstān" and find them all very decent and interesting. The journal aims at supporting the policy of the Persian Government to raise Iran to the glory of its ancient past, and at encouraging fraternal relations between the Persians.
and the Parsis of India, and at stimulating commercial and industrial enterprise of the Parsis in Persia. The journal became so popular at the very outset that the first edition was sold out within four or five hours necessitating a new issue immediately. Those of our readers who are interested in the Persian language will benefit themselves immensely by subscribing for the journal, and making it a habit to read its interesting and inspiring matter regularly.

* * *

On the occasion of the last auspicious Navruz Seth Pes-tonji D. Marker gave all members of the League the handsome gift of a beautiful multicolour portrait of H. I. M. Reza Shah the original of which had been painted by Mr. Pithawala and presented to H. I. M. by a special Parsi delegation sometime back. It is a very nice work and will be a striking addition to any home or office decoration.

* * *

Learned Parsis of former generations were well-versed in Persian, and a great many of them had been esteemed teachers in schools and colleges. That learned circle has been constantly narrowing down owing to circumstances and the disregard of the authorities to Parsi claims in the matter. One of the last to retire from their ranks is Prof. Nadirshah D. Minochehe-Homji who has behind him a long and useful record of service in the professorial line. Among the colleges he served latterly were the Deccan, Elphinstone and Ismail colleges, and he retired from the last at the end of March loaded with encomiums from his pupils, his colleagues and his superiors. Few Parsis have so masterful a command over the Persian language, and we hope the community will not allow his great talent to go unrecognised or unrewarded.

* * *
Persian merchants are highly incensed against Russia owing to her infringements of the Persian-Soviet Treaty. They allege that Russia is buying only 50 per cent of the value of goods she sells to Persia. Boycott of Soviet goods is everywhere declared; and the merchants have petitioned the Shah to insist on a new and clear agreement with the Soviet, for, else, they threaten, they would break off all trade relations with Russia.

A very delicate position arose between Russia and Britain owing to the former having put under arrest some officers of the Metropolitan Vickers Company that had been working in Russia as representatives of that body. The serious charge of sabotage was brought against them. After a short trial three of the accused were deported, one discharged and two were given two and three years' imprisonment each. This affair caused great offence to Britain who thought the whole thing was got up with the double purpose of annoying Britain and diverting the minds of the Russian people to something unusual and exciting, from the great wave of disaffection with which the Russian people are seething. Retaliatory measures are announced by both the countries which will harm mutual trade. We think normal conditions will return as soon as feelings are calmed down a little.

A huge project for linking up the Caspian and Black Seas through the Sea of Azov, was lately contemplated. The canal would be about 400 miles long. The intervening lakes and rivers of the Manych Basin would greatly facilitate the work. The canal would cost about 400 million roubles, which might be well-spent if the whole thing were really feasible. The principal
difficulty would arise out of the great difference in the levels of the two seas, for this would render both the construction and maintenance of the necessary locks and pumping stations extremely costly.

Relations between Russia and Japan are not at all satisfactory owing to the Japanese operations in the Far East, and the natural Soviet anxiety at the progress of that aggressive power towards its far eastern borders. Russia has also some direct interest in the Chinese Eastern Railway and Japanese officials in North Manchuria have been planning to oust the Soviet side from the administration and to seize the railway, against which the Soviet has officially objected. Japan is not going to be thwarted in her plans, unless somebody is going to stop her. As words are not going to be heard, action must follow some day with far and wide repercussions. Even if Russia is not going to start the struggle, she is bound to be prepared as she really is reported to be.

IRAQ

The International Board of the Mosul Oil Fields is now formed for taking over the shares of the British Oil Development Co. The territory covered by the license comprises 46000 square miles, and includes some already successful fields. Reducing all these to single control promises more profitable working.

The Iraq Petroleum Company's pipe line to the Mediterranean is being steadily pushed on, though the lava country east of Mafraq is going to present some difficulty in the way of operations.

The new Airport at Baghdad has been opened recently on its eastern fringe and within the angle formed by the roads leading to Mosul and Damascus.

Large waiting and retiring rooms and a restaurant adjoin the
offices. These last include passenger service offices for passports, police, customs and posts and telegrams.

* * *

INDIA

The Third Round Table Conference having been concluded, a White Paper was issued on the projected reforms. The Federal Government in India will be brought about by a federation between members elected by 36,000,000 democratic voters and members nominated by the autocratic governments of the Indian Princes. This federation is to be brought about only when states representing half the Indian states population join in, and only when a Reserve Bank has been set up and successfully working.

These and other reservations have evoked a universal condemnation of the White Paper. But a Joint Select Committee has been formed and is presently meeting in London for considering and formulating the final forms of government. People foresee that these are not going to satisfy a large number of Indian leaders. Practical heads however are recommending co-operation in whatever is granted and striving for further gains by constitutional means and steady and united effort.

The Depressed Classes problem too, on the other hand, is not properly solved and Mr. Gandhi is threatening us with a new fast for speedily achieving his aims in the matter. We are afraid this is not going to bring us nearer the happy end.

* * *

THE PARSI

We have already noted the losses which have dismayed the Parsi Community. Matters have not been specially improving for the Community in any way, nor does there appear any comprehensive project for
helping them. Our hopes are however aroused by a state­ment by Sir Shapoorji Billimoria at the time of his election as Trustee of the Parsi Punchayet Funds and Properties. It is his intention, he said, to place before his co-Trustees a scheme he has long been maturing for the benefit of the Parsi Community. Every Parsi prays that the great Parsi charities unite and think out the lines along which the future of the Community should be guided.

On the auspicious day of the last Jamshidi Nawroz Seth Merwanji Cama, the well-wisher and patron of all Athravans, fittingly laid the foundation-stone of a new temple in Bombay. It is intended that the holy rituals of the Mazdean Church should be performed in it so as to conform to the appearance of the seasonal bounties and glories of the Universe for the celebration of whose advent they were originally intended, as well as for offering up our grateful obeisance to the Divine Father and for sending pious and loving thoughts to our dear departed ones. We believe this is going to be a common fane for all Zarathushtrians, and will not be allowed to be made a fetish for forming a new sect, for, it would be impious to shake the solidarity of the Holy Church of Zarathushtra by any means.

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RICH FIELDS IN PERSIA

Phiroz D. Saklatvala

(Continued from p. 80, January, 1933.)

INDUSTRIES

Oil:—The Anglo-Persian Oil Co. under a 60 year lease, since 1901 has developed territory in the South-west around Masjid-e Suliman and has production exceeding 4,000,000 gallons per day. The wells are from 1000 to 5000 ft. deep. Oil is conveyed through pipe lines a distance of about 135 miles to the refinery. The Imperial Persian Government has received up-to-date, as its share of 16%, over £10,000,000.

Five Provinces in the North of Persia are not included in this lease, and are available to the Imperial Persian Government for development.

Minerals:—Government has done research work all over the country and has made several laboratory tests under competent metallurgists trained in Germany. They have also prepared geological maps, locating such minerals, and samples and analyses of their findings are available. These include coal, copper, lead, iron, zinc, manganese, nickel, cobalt, gold silver, tungsten, and chromium. Mines also have been found to contain alum, asphalt, asbestos, orpiment, and turquoise. Quarries have produced rock salt, lime, gypsum, alabaster, and soap stone.

Agricultural Products:—Wheat, barley, peas, beans, lentils, maize, millet, and rice are produced in great quantities.

Rice is deserving of special mention as undoubtedly it is the best rice in the world; thin and long grain, and void of starch, when properly prepared and cooked. To rice procurable here it can be compared as shad roe is to caviar.
Fruits:—Quinces, apricots, peaches, plums, figs, grapes, pomegranates and melons are plentiful, and excepting last two are dried for export.

Tobacco and Opium:—Government monopoly and are cultivated extensively.

Persian Tobacco is already famous and the large industry is constantly developing. Much of this product is exported and in recent years the Government has given more attention to extending the trade, and to the development of the vast tobacco plantations.

Fisheries:—Caspian Sea fishery is operated on profit sharing basis with Russia. Caviar exported by the Russians, is so well known, all over the world, that it does not require any mention, excepting that it is not generally known as obtainable from Persian waters.

Animal Products:—Wool; lamb and other animal skins, and hides are available in large quantities. Sheep entrails, casings, are exported in large quantities.

Silk:—Owing to very suitable climate, cultivation of mulberry trees is very productive and cocoons of excellent quality are raised.

Manufacturing:—Very few establishments, known here as factories, are in existence in Persia. Chief article of manufacture is rugs, all woven by hand and mostly in small establishments.

Rugs of exquisite quality and craftsmanship have been made in Persia for centuries past and all principal museums of the world carry many an example of this art.

Unfortunately for the past few years export demand has been for cheaper grades of rugs which has encouraged, if not enforced, manufacturing of poor quality commercial rugs, dyed with chemicals and hardly of Persian design.

The Imperial Persian Government is very much opposed to this change and has taken all possible steps to discour-
age such practices. The Government has also started educational schools for rug weaving, to teach weavers how to select good wool, how to mix and use pure vegetable dyes and also to inspire them with original Persian designs.

Bazaars of Persia are full of hand embroideries; hand wrought silver and brass wares; lacquered papier-mache goods and cotton prints; as well as hand illumined pictures (miniatures) and hand written scrolls; but very little of modern Persian art ware is known here.

Pearls:—Best quality pearls have been obtained from the Persian Gulf. Small pearls are used in embroideries and even in carpet weaving for Royal use.

Revenues:—Receipts of the Imperial Persian Government are constantly increasing with expenditure always below receipts.

<table>
<thead>
<tr>
<th>Persian Year</th>
<th>Year</th>
<th>Receipts in Krans</th>
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<tbody>
<tr>
<td>1304</td>
<td>1925-26</td>
<td>247,675,940</td>
</tr>
<tr>
<td>1305</td>
<td>1926-27</td>
<td>256,471,940</td>
</tr>
<tr>
<td>1306</td>
<td>1927-28</td>
<td>258,025,800</td>
</tr>
<tr>
<td>1307</td>
<td>1928-29</td>
<td>276,857,297</td>
</tr>
<tr>
<td>1308</td>
<td>1929-30</td>
<td>311,124,040</td>
</tr>
</tbody>
</table>

Dividends received from Anglo-Persian Oil Co. are allowed to be accumulated in London as a basis of issuing Pahlavi coins against such deposits. At present, such has accumulated to £7,000,000 Sterling. Revenue from tea and sugar monopoly is segregated and is used towards construction of railroad from North to South.

Including 1931, such sugar and tea monopoly revenue amounted to 475,742,923 Ryals (Krans) and out of this 255,163,351 Ryals have been spent towards completion of about 350 miles of railroad.

Budget:—Approved Budget for:

<table>
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<tr>
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<th>Receipts: 421,400,000 Ryals and £784,000</th>
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</thead>
<tbody>
<tr>
<td>1311</td>
<td>Expenditures: 421,399,670 Ryals and £407,176</td>
</tr>
</tbody>
</table>
Exports and Imports in Krans:—

<table>
<thead>
<tr>
<th>Year</th>
<th>Imports</th>
<th>Exports</th>
<th>Excess</th>
</tr>
</thead>
<tbody>
<tr>
<td>1926-27</td>
<td>787,396,720</td>
<td>1,104,115,298</td>
<td>316,718,578</td>
</tr>
<tr>
<td>1927-28</td>
<td>807,433,373</td>
<td>1,060,411,054</td>
<td>252,977,681</td>
</tr>
<tr>
<td>1928-29</td>
<td>819,865,455</td>
<td>1,517,601,192</td>
<td>697,735,737</td>
</tr>
<tr>
<td>1929-30</td>
<td>919,853,685</td>
<td>1,574,837,712</td>
<td>654,984,027</td>
</tr>
<tr>
<td>1930-31</td>
<td>180,528,742</td>
<td>1,463,819,961</td>
<td>653,291,219</td>
</tr>
</tbody>
</table>

Of 1930-31 Imports 200,688,363 was undutiable.

" " " " 609,690,379 was dutiable.

Of 1930-31 Exports oil amounted to 1,004,974,800.

" " " " other merchandise 458,845,161.

As oil money is allowed to be accumulated in London, for basis of Pahlavi gold coins issuance, the Government feels the necessity of controlling balance of trade and is encouraging a system of barter.

During 1930-31 total imports amounted to 810,528,742 Ryals of which only 25,091,555 was from the U.S.A., and of total exports of 1,463,819,961 Ryals, there was only 66,261,561 to the U.S.A. Principal items of 1930-31 Imports and Exports in which U.S.A. had not participated at all are:—(in Ryals)

<table>
<thead>
<tr>
<th>Merchandise</th>
<th>Imports</th>
<th>Exports</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cotton goods</td>
<td>142,820,000</td>
<td></td>
</tr>
<tr>
<td>Sugar</td>
<td>104,917,000</td>
<td></td>
</tr>
<tr>
<td>Machinery &amp; parts</td>
<td>88,078,000</td>
<td></td>
</tr>
<tr>
<td>Rice</td>
<td></td>
<td>31,252,040</td>
</tr>
<tr>
<td>Wool</td>
<td></td>
<td>23,264,000</td>
</tr>
<tr>
<td>Arms &amp; Munitions</td>
<td></td>
<td>21,503,000</td>
</tr>
<tr>
<td>Iron, bars, plates &amp;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>structural iron</td>
<td>20,323,000</td>
<td></td>
</tr>
<tr>
<td>Cotton thread</td>
<td>19,109,000</td>
<td></td>
</tr>
<tr>
<td>Woolens</td>
<td>11,775,000</td>
<td></td>
</tr>
<tr>
<td>Cotton &amp; Rayon goods</td>
<td>8,367,000</td>
<td></td>
</tr>
<tr>
<td>Cotton &amp; Wool goods</td>
<td>8,064,000</td>
<td></td>
</tr>
<tr>
<td>Nautical supplies</td>
<td>5,840,000</td>
<td></td>
</tr>
<tr>
<td>Cement</td>
<td>5,667,000</td>
<td></td>
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<td>Merchandise</td>
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<tr>
<td>Galoshes</td>
<td>5,556,000</td>
<td></td>
</tr>
<tr>
<td>Galvanised iron</td>
<td>4,718,000</td>
<td></td>
</tr>
<tr>
<td>Glassware</td>
<td>4,670,000</td>
<td></td>
</tr>
<tr>
<td>Hides</td>
<td></td>
<td>4,309,000</td>
</tr>
<tr>
<td>Lamb &amp; pony skins</td>
<td></td>
<td>4,107,000</td>
</tr>
<tr>
<td>Metal ingots &amp; sheets</td>
<td>8,449,000</td>
<td></td>
</tr>
<tr>
<td>Matches</td>
<td>3,105,000</td>
<td></td>
</tr>
<tr>
<td>Mining implements</td>
<td>2,501,000</td>
<td></td>
</tr>
<tr>
<td>Tobacco</td>
<td></td>
<td>2,220,000</td>
</tr>
<tr>
<td>Copper &amp; nickel bars</td>
<td>1,067,000</td>
<td></td>
</tr>
<tr>
<td>Artificial silk</td>
<td>1,066,000</td>
<td></td>
</tr>
</tbody>
</table>

Debts:—Both internal and external debts are so insignificant as to really require no mention.

Summary

The economic situation of Persia, though limited to small figures, is really unique and ideal, for examination of details show that the Government budget consistently shows a surplus. Trade balance is uniformly in favour of Persia and, it is almost the only country of its size that is free from burden of debts.

This envious position of Persia, ought to attract American capitalists, and industrialists to this practically virgin field, without any fear of financial risks, and with chance of handsome reward.

Persia does not need credit for commercial and industrial development, but requires foreign co-operation as regards experience and capital, both of which can be very easily supplied by the Americans to mutual advantage.

Suggestions

The following may serve as a few suggestions in which American talent and capital could be advantageously employed:
Oil Development:—Northern five Provinces are available to the Persian Government and are geologised by American experts.

Hydro-Electric Project:—Possibility of damming Jajerut river about 25 miles from Teheran already surveyed for this purpose by German engineers.

Mineral Developments:—Already geologised, sampled and analyzed by the Persian Government.

Cotton and Textile Mills:—Raw cotton available, and large demand for finished products exists.

Sugar Refinery:—Beetroot easily cultivated and is available, large amount of sugar if locally consumed.

Silk Sericulture and Reeling:—Mulberry trees are easily cultivated; cocoons are already raised and cheap labour is plentiful.

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Tele. No. 20268
RUG FACTORIES:—The Government has already been, for past few years, educating people to better weaving, dyeing, and designing methods, and such help is now available. Rugs manufactured under proper supervision and according to American requirements will increase already existing trade between the two countries.

TEA PLANTATIONS:—Northern Persia and especially provinces of Gilan and Mazandran are ideal locations for growing tea. At present a special aromatic variety of some fame is grown there. A few years ago the Persian Government engaged the services of several Chinese experts to develop the cultivation of tea and since that time the trade has improved greatly and becomes more and more successful.

Persians are great tea drinkers and an enormous quantity is consumed yearly.

PAPER MATCHES AND TOBACCO Factories:—Raw materials available and products required and consumed in the country.

WOOLEN Factories:—Wool available. Large consumption on spot of finished goods.

CANNING Factories:—Plenty of excellent fruits and vegetables obtainable at next to nothing.

MORPHINE ABSTRACTING Plants:—Very large quantity of opium grown and now exported.

CURING, TANNING, DYEING, HIDES AND FURS:—Plenty of raw material procurable at very low cost.

BUS AND TRUCK Service:—Good roads; no railway competition. Donky's capacity is limited.

Please consider me always at your disposal for further information or discussions about Persia and its economic and industrial conditions.

(Concluded).
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THE LIFE ETERNAL*

AS EXPOUNDED BY THE RELIGION OF ZARATHUSHTRA

Sohrab Jamshedjee Bulsara, M.A.

THE HUMAN SPIRIT, AND ITS AIM AND PURSUIT

The Zarathushtrian Revelation declares the imperfection of the Human Spirit, but also its infinite capacity for progress towards the Excellence of the Supreme Being. While therefore it is of the same kind with the Deity, it is not the same as He. To believe this would be to understand God as liable to being degraded into a condition of forgetting of Himself and of ignorance and error and helplessness, which Mazdean wisdom is great enough not to find in Him.

So, while the Human Spirit is of the same kind with the Divine, it is distinct from It, and infinitely inferior in the Excellence and Perfection of the Spirit. To that state of Excellence however it slowly and steadily progresses, and in that progress it is essentially helped by the providential and material aid of the Divine Being. God assumes and keeps going the Glorious and Radiant Universe and the Beauties and Delights of Nature for making possible and for guiding the life of Man, and for providing joys for the righteous liver. The Supreme Goodness of God draws out the innate goodness of the Human Spirit, and notwithstanding errors and pitfalls and wrongdoings this comes closer to the warm and loving care of God, and rises triumphant out of every experience of life, being the wiser for it by the entry of a ray of divine light into its awakened conscience.

* Also contributed to Dastur Khurshedjee Pavri Memorial Volume.
1 Yasna XXX, 9; XLIII, 5, 6; L1, 6.
2 Yasna XLIII, 4.
3 Yasna XXX, 1.
ITS EVER INCREASING PROGRESS

The incompetence and feebleness of the rising Spirit of Man, render pitfalls, errors and wrongdoings inevitable during this progress; still any degradation from the particular state of progress to which it has risen is quite impossible, as it cannot possibly act below the level of that particular state of progress, for to do so would be against its acquired nature. Hence the Zarathushtrian revelation holds out increasing vistas of Hope and Happiness for every soul, the sooner to be approached and achieved by the Soul pursuing Righteousness, and treading in the ways of Good Thought, Good Word and Good Deed. But while the Divine Being provides the possibilities of life and His appointed Saviour points out the ways of Righteousness, every the smallest step in that progress must be taken of his own free will and choice by the striving Soul if it is to achieve anything for him.

APPANAGES OF THE HUMAN SPIRIT


Of these the last or Fravashi constitutes the real Self. It is eternal, and therefore has no beginning and no end. It is a Spirit of the same kind with the Divine Being, but all the qualities which constitute the Divine Being are potential in it or only partially developed. The actual developed condition

1 Yasna XXXI, 21. 2 Yasna XXX, 2. 3 Yasna XXXI, 3. 4 Yasna LV, 1; Gaëtha, Tanu, Azdi, Ustan, Kehrp, Tevishi, Baodhangh, Uruvan, and Fravashi, Manangh and Daña being variants of Baodhangh are not distinguished in this classification here. 5 See the next note.
constitutes the Realized Self or Ūruvan. The active condition of the Realized Self is Consciousness or Baodbandh along with Formed and Persisting Nature of Tevishi and has Ethereal Embodiment or Kehr. The Ethereal Body takes its formation from the active condition of the Realized Self and its Formed and Persisting Nature owing to the susceptibility of the ethereal matter of which it is constituted to assume shapes corresponding to every thought that occurs in the Self. It therefore becomes distinct in every individual, and assumes illumination in case of highly righteous souls. This illumination is distinguished into Raē or Radiance and Khvarrranagh or Glory.

**THE LIFE ETERNAL AND ITS STAGES**

The Self may manifest itself in Matter, but being infinite has no material limitations, and so is Unlimited in Space and Infinite in Time. It is accordingly expected to approach Haurvatāt and Amrrtāt or Bliss of Universal and Eternal Consciousness by persistent and progressive righteous living, alongside other Divine Perfections. This eternal progress is distinguished into five stages of Gāthas or Gāhs; and the progress is so difficult, slow and vast that notwithstanding the human spirit having had a life of infinite past it has not yet reached even the middle stage, but is simply at the second of the five stages.

**THE FIRST STAGE: THE AWAKENING OF CONSCIOUSNESS**

The greatest of the Mazdean rituals is symbolical of the growth of the Self through eternity. The Avestan texts of

1 It is "Inconceivable" (Anamālīhwa) and "All pervading" (Ūruvinaitiś). It reaches beyond the extremities of the Heavens (Yasht XIII, 42) and existed before all creation (Yt. XIII, 76).

2 See Yt. I, 25 and Yas, XLV, 5.

3 See Yas, XXIX, 11, and Yt. I, 25.

4 See Introduction to the English translation of the Aērptastān and Nirangastān, pp. xli-xliv. It is seen that a vein of symbolism permeates Zarathushtrian science as it does Sufeeism.
the Ġāhs explain this growth. The first stage of the growth is the Ushahina.¹ In it arises Consciousness² without strife or struggle, when the Voice of Heaven³ is first heard by the Spirit and facts of Eternal Truth⁴ are first felt by it. As the Soul is just able to receive and perceive these facts but not able to distinguish, the moral and intellectual strife has not yet commenced in it therefore it remains calm.⁵ It however aspires to knowledge and illumination.⁶

THE SECOND STAGE: INTELLECTUAL AND MORAL STRIFE

The next stage is the Hāvani. In it the Soul is confronted with the strain and strife of moral and intellectual consciousness.⁷ Besides being able to hear Heaven’s Voice⁸, it now also perceives the Justice⁹ and Friendship of the God of Heaven,⁹ and commences to put itself Questions⁹ on Existence and on the Government of Life’s Things and of the Universe.⁹ Moral and intellectual struggle arises out of these, and still every strife in experience and every step in progress lift the Soul into higher knowledge. It therefore feels itself benefitted¹⁰ and advanced¹¹ at that experience and growing consciousness.

THE THIRD STAGE: SPIRITUAL ILLUMINATION

The third and middle stage is the Rapithwina. Owing to the experience of Divine¹² Love and Justice¹² from the earlier stage, it would now become lifted into the Warmth¹³ and Ardour of the True Devotee,¹³ and would begin to discover the Prospering¹⁴ Holy Word of Meditation¹⁴ which calms the strain of spiritual strife and establishes a rhythm between the Soul and

Nature, and promotes\(^1\) Prosperity in Life and in the World.\(^1\) Hence in this stage the Soul would find itself Enlightened\(^2\) and Illumined in a marked degree.\(^2\) All Saviours would therefore belong to this or some higher stage, coming down here to guide the erring souls in Hāvani by a divinely appointed mission entrusted to them owing to their high spiritual worth.

**The Fourth Stage: Glory and Delights of Truer Knowledge and Higher Devotion**

The fourth stage is the Uzayēirina. In this the Warmth and ardour of the True Devotee grown from the previous stage would become so overflowing that the Currents\(^3\) of Holy Lustre\(^3\) would begin now to flow from it to all about, and fill everything with life, animation and brightness. And the higher questions and holier meditations experienced in the earlier stages would fetch it the Delights\(^4\) of Knowledge and the Joys of True Experience\(^4\) which always must accompany the Enlightened Ones. And both by example and by precept the Soul would promote here in itself and outside, a Nobler\(^5\) and Truly Illustrious Type of Humanity,\(^6\) and would find itself in the Beatific\(^6\) State of Absolute Devotion.\(^6\) It would then be full of the supreme felicity which is the peculiar lot of nobler and higher souls.

**The Fifth Stage: Beatific Consciousness of Highest Self-Illumination and Beneficent Efficiency**

The final stage is the Aiwistruthema. It represents supreme spiritual illumination and perfect concord with God and Nature. That harmony would be so complete that the soul would now experience, the divine Music\(^7\) of Higher Voices and Sublime Intonations,\(^7\) and the beatific\(^8\) consciousness and the divine apperception of the Realized Self.\(^8\) The Expansion of

\(^1\) Frādat-Fshu: Gāh II, I, Nir. p. xxxiv.
\(^2\) Zantuma: Gāh II, I, Nir. p. xxxiv.
\(^3\) Apām Naptar: Gāh III, 2; and cf. Per. \(\dot{\nu}=\) Lustre.
\(^4\) Afrasaṃghāṃ Khvathra: Gāh III, 6.
\(^5\) Frādat-Vira: Gāh III, 1.
\(^6\) Dakhyuma: Gāh III, 1; Nir. p. xxxiv.
\(^7\) Radical sense of Aiwi-sru.
\(^8\) Fravashi in full realization: Gāh IV, 2.
the Soul would reach here the highest growth and gladness, and attain supreme peace and usefulness. It therefore would become promoter of all Good States in Being through the high efficiency of its beneficence and holy power. And through that sublime state of itself it would shine with the Golden Glory of the most magnificent Self-illumination and Holy Lustre.

As we all have in us the germs of what would possibly be the best in the Spirit, we do feel the truth of this analysis as too real to be proved in any other way than by the testimony of our own conscience. Ever growing Illumination, Efficiency and Beneficence of the Soul are the ends of Life's pursuits, and they are here clearly and excellently explained, but in as terse a language as possible. Its value to spiritual knowledge is vast and profound, and should be deeply beneficial. All Aryans are elevated at the thought that their race had realized Religion so beautifully in so great a past.

1 Aourvatām ūrune: Gāh IV, 5. 2 Frādat-Vispām-Hujjāti: Gāh IV, 1.
3 Zarathushtrōtema: Gāh IV, 1; and Nir. p. xxxiv. Of course the reference is to the highest perfection of qualities which distinguished Righteous Spītama Zarathushtra.
A CALL TO ALL ARYANS TO UNITE IN ZARATHUSHTRA

N. G. SUNTOKE

Mr. Sraosha A. Kaul, a Civil Engineer, residing in California, U.S.A., became interested in the religion of Zarathushtra some 25 years ago and is now engaged in spreading it in that far off land. So far he has succeeded in converting about 30 persons to Zoroastrianism and expects to increase the number at a not very distant date. In 1916 he met a Parsi Art dealer at San Diego Exhibition who presented him with a robe of purple and gold and invested him with the sacred 'Sudra' and 'Kusti.' While the Parsis are getting lukewarm about their religion, it is gratifying to note the efforts of men like Mr. Kaul in spreading its noble teachings. He is gathering books on 'Zoroastrianism' to form a library and if any of the readers wishes to help him in that direction he is requested to send books to me for despatch to him. In his last communication to me he writes:

In the Name of Ormazd, Greetings to all Zarathushtrians and Arians.

I, Sraosha A. Kaul, of my own free will and accord, in the presence of the Creator Ormazd and His Holy ones, do confess myself a Mazda-Yasnian Zarathushtrian, for the aim and object and purpose to spread far and wide the pure religion, which Ormazd imparted to Zarathushtra, to unite ALL Arians and restore to them the original state of old called Paradise.

That the Parsees have preserved the essential faith of Ormazd and Zarathushtra during the long night of thirteen centuries, is all to the good, for behind this lieth a great glory, which in Ormazd's Own time will be manifested to all His faithful. How He in a most mysterious way moves His wonders to perform! Let us rejoice thereat my brethren—you have remained the salt of the Earth—a new era is a hand and in the words of Mazda to Zarathushtra: Know, O
Zarathushtra, as it was at the beginning of the world; so also its end shall be. Hail to each, whoever he may be, to go forward as a valiant uniter of all Arians through the medium of the spreading abroad of the Zarathushtrian religion and make it current throughout this world as of yore, to the end, that there be left in it no trace of Ahriman and his brood. Therein lies great joy for every Parsi heart.

That H. I. M. Reza Shah Pahlavi is a champion of religious tolerance is a great blessing. May Ormazd grant him great majesty, wisdom and power, peace and happiness and a long life to the end, to awaken the slumbering Arians and restore them their birth-right.

May the Souls and Fravashis of the pure Zoroastrians rise, together with all pure Souls and Fravashis of the Arians, seen and unseen! May the existing, having been, about to be, the born and unborn, those belonging to the Parsi community, those belonging to other Arian religions arise, in unity and harmony, that the Iranian movement may gain momentum to fulfil beyond expectation that great trust which has been placed upon us.

Here I recite a portion of the Gatha Ustavaiti:

Yasna 46:

What land shall I praise, whither shall I go praying
After that I have imparted individuality and obedience?
Those do not make me contented who act after their own pleasures.
Nor do so again the evil oppressors of the religion.
How shall I satisfy Thee Mazda Lord?
I know that I, O Mazda, am without concupiscence,
I have little of wealth and few men,
I appeal to Thee, mayest Thou hear it, Lord!
Affording joy as friend giveth unto friend;
Instructions, and the pure good things of Vohu-mano,
O Purest One!
When, O Mazda, come the increasers of the days,
Who step forwards to the maintenance of the pure world,
To whom comes profit through Vohu-mano?
For me I desire Thy instruction thereon, OOrmazd
Lord!

A robe of purple and gold was presented to me by a Parsi brother by the name of Jamshedji Madan, a dealer in objects of oriental art at the San Diego Exposition in 1916; this brother invested me with the Sudra and Kusti in token of friendship and brotherly love. He was happy to find some one on these Western shores interested and zealous to spread the Zarathushtrian teachings. I enclose the form of rites which I have used here to solemnise public lectures on Zarathushtrianism. I have made innumerable others to suit conditions prevailing here. A picture of the members of our community here will be made at the next September Gahambar, when all will be called together for celebration. Yes, we can increase our membership to thousands in America, although this requires all of my time and also an outlay of ways and means which will require more time to accomplish, as I am now active at my vocation as a Civil Engineer.

In the foregoing you can imagine how I became a Zarathushtrian during long years of study and investigation of all religions. The pure religion of Ormazd and Zarathushtra has become flesh and blood with me during the past 25 years: it is the call of Arian blood within me.

May this conscious call come to all Zarathushtrians is the sincere wish of one who labours beyond measure that the Light of Ormazd grow apace in every Parsi heart, to the end that all might rise.

Yours for ever, until time is no more, in the great bonds of Love, Light and Life.

SRAOCHA A. KAUL.
NATIONALISM IN PERSIA

The following interesting review appeared in the London Times of 3rd January last. It clearly depicts the difficulty the Shah's Government are encountering in Soviet aggression and in preparing the nation to repel it by infusing in their bosom the spirit of true nationalism. Other observations of the thoughtful writer are equally instructive. His observations regarding the benefits the country is going to derive from the Trans-Persian railway are equally far-seeing, and the Persian patriots will do well to study his views on the growth of the principle of Nationalism in Persia, and to plan their activities accordingly.

FEAR OF SOVIET PENETRATION

There are clear indications that Persia is attempting to limit Soviet influences, both social and commercial. Russian policy towards Persia has scarcely changed with the passing of the Romanoffs, whatever the powers of Moscow may say to the contrary. Under the Kajar dynasty in the nineteenth century Persia lost vast tracts of country to Russia on the East and West of the Caspian Sea. Now the Soviet have substituted peaceful penetration for war-like operations, but this policy is no less insidious.

SOME PERSIAN TRAITORS

Not only by commercial means has Russia endeavoured to gain ascendancy in Persia. Last June 40 Persians, the chief of whom was in charge of all Government codes and ciphers, were tried and convicted of selling State secrets to the Soviet Government. Four of these men were condemned to death and executed; the remainder are serving various terms of imprisonment.

THE SHAH'S HARDEST TASK

Russia practically controls all trade in Persian Azerbaijan and the Caspian provinces. Most of the shops selling supplies
and textiles in the capital are run by Russians. To combat Soviet influence in Northern Persia and to instil a feeling of nationalism into his subjects are by far the hardest task the Shah is facing at present.

**Inferior Russian Stuff Dumped to the Country**

The Russians dump inferior goods into Persia in return for such useful exports as wheat and rice. The bazars of every big Persian town are stacked with indifferent cotton materials in place of the home products, which, though rough in its cheaper qualities, was at least durable and gave work to many Persian artisans.

**Extending Penetration**

The penetration has even reached Shiraz, 800 miles from the Caspian Sea, where, until recently, British piece-goods were without rivals in the bazaar. To-day there are none to be seen, and the familiar patterns of Russian cottons are on view on every stall. Imports of sugar, matches, soap and cloth from Russia will be curtailed in the near future owing to the new match factory at Tabriz and to the opening of factories near Teheran, where the other commodities will be made.

**Steps Towards Freedom**

Until the edict regarding education was issued earlier in the year, forbidding Persian pupils to attend any but state primary schools, large numbers of children received their first education from Russian teachers, who did not fail to instil Soviet principles into their pupils. This was the first step in the removal of Russian influence. The Trans-Persian railway, if it is completed, will be another and even greater step towards complete emancipation. Exports from Persia have only one easy way out of the country and that is the Caspian sea. When the railway is finished and trains are run from Mazanderan through the capital to the Persian Gulf, all goods will
be able to reach the new port, Bandar Shapur, in a very short time.

**Benefits to accrue from the Trans-Persian Railway**

From the Gulf Persian exports will be able to reach India and beyond without serious difficulty. The present cost of transport to the south is great, if it is to be speedy, and so far Persia possesses no merchant fleet. So far Persian exports leaving the country by way of Khuzistan have to pass through Mohammerah at Shatt-al-Arab. This waterway belongs to the new independent kingdom of Iraq, and dues are levied on all Persian freight by the port of Basra, which may suffer later from the completion of the quays and warehouses at Bandar Shapur.

**Armed Forces**

So long as Russian attention is taken up with her own internal consolidation Persian territory is safe from outside aggression, but if the U.S.S.R. should decide to extend its influence the only direction where easy conquest could be undertaken is in North Persia. Until 1920 Persia had no regular army, and it is only since 1925 that the new army, organized under the personal supervision of the Shah and composed of 48000 troops, has been equipped with modern rifles and ammunition. Every male Persian has to serve two years with the colours, thereby forming a reserve of man power in the event of war.

**Naval and Air Forces**

The Shah has also embarked upon the formation of a small navy, to guard his coasts in the Gulf of Oman and the Persian Gulf. Six gunboats have been purchased from Italy. A training ship has been installed for over a year in the Karun river at Mohommerah. The Persian Air Force is small but efficient, and Persians take naturally to flying. An order has been placed with a British firm for 20 Tiger Moth aeroplanes.
Ten of these aeroplanes are said to be for instructional purposes and the remainder are to be equipped as fighters and bombers.

**NATIONALISM YET NOT DEEP**

The principle of nationalism, which the Shah has tried to drill into his subjects, is as yet the fashion rather than the habit of the people. It is practised by the upper and professional classes and the army, almost exclusively. It has scarcely penetrated to the working man. The troubulous times of the past, between the assassination of Nasir-u-din Shah and the accession of the present Ruler, gave Persia no stable government, and the country was rarely at peace internally, to say nothing of the war-like operations carried on over her territory by various Great Powers. With such an unsettled past to look back on it is small wonder that many Persians do not feel the urge to-day to be creative in their social, commercial or political life.

**MUCH DEPENDS YET ON INDIVIDUALS IN POWER**

As the country is divided into several provinces progress depends to a large extent on the initiative of the various governors. These men, who are responsible to Teheran alone, are in a very powerful position and can do more than anyone else for the prosperity of their provinces. A good example is the province of Azerbaijan with its capital at Tabriz. For the last 100 miles travelling north from the capital can be seen fields of wheat as far as the eye can reach. The town is the cleanest in Persia and is, like every other town in the country, being modernized with new wide streets. Almost any day the governor can be seen personally supervising public works. In many other cases there are leaders who do their best to render Persia able to take her place with Western nations, but there are also those who wish to leave things as they were and who only see disaster for themselves should the methods of procedure change. There is no more than a veneer of Western culture in Persia to-day, and many years are likely to pass before there can be any hope of its extension to the working man, whether he be Government employee, tribesmen or shop-keeper.
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ADVANCEMENT OF PERSIA UNDER H. I. M. REZA SHAH PAHLAVI

JAMSHED R. IRANI, B.A.

(A short resume from Nama-e-Iran-e-Bastan)

A WONDERFUL METAMORPHOSIS

August 31st is recorded as a very important date in the annals of modern Persian history as it was on this day that the Persian throne was newly acquired and a new chapter was opened for the land. During these 12 years that have elapsed since then, Persia has been completely metamorphosed and the nation once dead has again been throbbing with a new and youthful life.

TEHERAN CHANGED BEYOND RECOGNITION

The old city of Teheran with its narrow and dirty streets has given way to a new town with avenues rivalling the Broadway Street of U. S. A., and having all the amenities of life. It would be quite difficult for a man to recognise all the streets and sites if he has been away from them for a couple of years. Everything seems to have been so completely altered that the old order of things has quite gone out of recognition. It is difficult to believe one’s eyes when one sees things in Teheran after a few years. All seems to us as if "We dreamt and awoke to find, it was a city." Shops and stores have sprung up where there was nothing before; so that the city appears to have grown as if quite new.

SAFETY OF LIFE AND PROPERTY

Complete safety of life and property prevails throughout Persia. A few years ago nobody in Persia could dream of such changed happy condition. To bring the country to this state of full safety from an anarchic condition where
might was right, is considered as one of the most wonderful achievements of H. I. M. Reza Shah’s regime. Besides this, there are countless other reforms both economic and political introduced into the country.

OTHER GREAT REFORMS

The army has been brought to the stage of perfection attained by other great powers of the world. The navy and the air services have been progressing satisfactorily. Courts of Justice have been established and sound justice is being dispensed in the land now. Municipalities, hospitals and other charitable institutions have sprung up and bestow benefits to countless people. The laying of railway lines has shortened the distance from the western countries.

WISE ECONOMIC MEASURES

Long strides have also been taken in matters concerning the economic situation in the country. Cotton mills, for spinning and weaving, and sugar mills, and other industrial works have been erected in various places. National banks to patronize national trade, agriculture and art have been opened. Trade has been brought under the monopoly of the Government, so as to equalise the imports and exports of the country. The cancellation of Anglo-Persian oil agreement and the annulling of the rights of the Imperial Bank of Persia to issue notes are the two outstanding features which reflect the national movement in the country. In spite of the trade depression the world over, Persia is enjoying perfect prosperity and the question of unemployment is not in the least affecting her.
"PAHLAVI NAMA"

OR

"SHAH-NAMA-E-NAW-BAKHT"

JAMSHED RUSTAM IRANI, B.A.

[The following is an abstract from an article which appeared in the issue of Nama-e-Iran-e-Bastan of Teheran of the 4th February 1933:—]

A BRIGHT DAY HAS DAWNED ON IRAN

Under the auspicious regime of His Imperial Majesty Reza Shah Pahlavi, a new chapter of happiness and good luck has been opened to the Persians. Under the guidance of His Imperial Majesty the Persian nation has gathered greater strength with new spirit grafted in their bodies. Their thoughts have been revolutionised and the dark curtain of ignorance has been torn away opening to them the blessings of education. The days of misfortune have been brought to an end and the star of sunshine with all its glory and greatness has begun to dawn on the Persian horizon. The Persians who in the past had no value of their time, have now begun to realize the harm done by them to their country by wasting their valuable time; and under the guidance of His Imperial Majesty they have begun to make their existence felt by the other nations. The effulgence of the mighty sun of His Imperial Majesty has begun to shine on the eastern hemisphere, and the western countries too have begun to realize the growing rise of Persia.

AND POETS HAVE ARISEN TO SING ITS GLORY

Learning and education which are the chief causes of national development are spread throughout the land with the noble idea of bringing Persia to that state which she enjoyed
under the ancient Zoroastrian sovereigns. Civil and military schools are everywhere brought into existence. And learning has spread so much that in quite a short time Iran has produced a number of good poets. Naw-Bakht is one of them and has compiled the history of the reign of His Pahlavi Majesty in beautiful verses and named it the Pahlavi Nama.

The following are some of the specimens of his verses:

"A man with a heavenly halo has appeared;
"He has torn asunder the curtain of darkness
"And become a source of strength to the jaded kingdom.
"All the world have wonderingly turned their gaze on him.
"My desire has been refreshed and
"My soul has been entranced by his power."

"I will bear witness that these pomp and splendour
"Are from none but from His Majesty's heaven-born nature.
"That he is just like a sun and I am but a straw,
"That he can turn what is sown,
"Like a resplendent sun, into a paradise.
"Oh, you the King that is all victorious
"Old kingdoms by you are soon restored and revived."

This new Shah Nama commences from where the old Shah Nama of Firdousi has ended, viz., from the close of the reign of Yazdezerd Shahariar to the beginning of the present reign, and contains more than one hundred thousand couplets.
DR. RABINDRANATH TAGORE'S BIRTH-DAY IN PERSIA*

RUSTOM B. PAYMASTER, B.A., LL.B.

The following is a metrical version in English of a Persian poem specially composed and presented to Dr. Tagore in Persia on the occasion of the poet's birth-day that fell during his visit to Persia in May last.

How radiant doth this tree of life
Here add its blossom new
A peerless pearl in priceless string
-Of life so blest and true.

Fresh tree it is in garden bright,
So full of life and hope,
To tell a secret unrevealed,
Each bud its lip doth ope.

The secret of Eternal Love,
Enlivens the heart of man,
Defying death when once it's sown,
In dear soil of Iran!

How sweet at dawn the nightingale
With thousand songs so blest
Greets with his plaintive melody
Our loved long looked-for guest!

Welcome, welcome to gardens ours,
And may thy life's New Year
Entered on our grateful shores
Bring thee fame, health and cheer!

* These verses were also published in the Kaisar-i-Hind,
DR. TAGORE'S RESPONSE IN MUSICAL PROSE.

All roses in thy garden bright
   And all their lover birds,
Proclaimed my birth-day, 0 Iran!
   In warmest, choicest words.

A poet of a far-way shore
   Now hails thy magic land,
At this old age with youthful zeal,
   To meet a hopeful band!

Thou'st mingled voices in a paean
   Of praise so kindly given,
It has touched my heart in every cord
   To faith in thee enliven

How gracious thy brave sons have poured
   Love's priceless gifts by score
On this the birth-day of a poet
   Come from such distant shore!

How soon they've known him as their own
   And cherished in their hearts,
As brother to a brother lov'd
   His native joy imparts.

The birth-day of a poet crown'd
   With glory fresh and new,
By honour from thy loving hand
   Finds its fruition true!

And in return he binds this wreath
   Of verses round thy brow
And prays that God, O dear Iran,
   With victory thee endow!
Among the beauties of Ispahan, the river Zayendeh Rud has always occupied a leading role.

Dr. Tagore's Villa decorated for reception of Prof. Pouré-Davoud at the Nawruz celebration.
A splendid avenue in Teheran, starting from H.I.M. the Shah's New Palace.

The Khiaban-i-Shahpur Circle in Teheran is newly laid out, and is fast growing in importance.
ANCIENT IRAN: ITS CONTRIBUTION TO HUMAN PROGRESS

P. P. BALSARA, M.A., LL.B.

[Young Mr. Pestonji Phirozeshah Balsara needs no introduction to our readers as he has already made some mark in the realm of literature. The study he presents in the following pages will be found interesting and a worthy endeavour of a young scholar. The whole matter is treated in a fair and lucid way; and though acute critics may not agree with every detail, they are bound to applaud his earnest endeavour to correctly represent every interest dealt with by him.—Editor.]

INTRODUCTION

Of the few fields of human learning, history is one that has made a very rapid progress during the past half a century. Fifty years ago the contents of historical works were chiefly political materials dealing with wars and conquests, dynastic changes and diplomatic entanglements. Much space was devoted to these materials, but no attention was paid to facts of vital importance in understanding the past. Whereas, the historical works of today pay an equal amount of attention also to art, culture, education, manners and customs of nations, because without these factors the history of a nation is incomplete. It is on account of this that the following lines are written dealing with the influence which ancient Iran exercised over her neighbours.

To begin with, the title needs explanation, because to an ordinary man Iran, modern Persia, stands only as the kingdom of the Shah—a land, which after the Great War, together with other nations, threw off the old Government and set up a new one under the new king Reza Shah Pahlavi. Persia, since it became Mahomedan, after the Arab conquest in the seventh century A.D., had lost all its ancient prestige and splendour.¹ Prior to the defeat of the Persians—the forefathers of modern Parsis—at Kadesia² and Nehavand in 636 A.D. and 641 A.D. respectively at the hands of the Arabs, Iran was different.

¹ But happily for the country it has at its head today an enlightened and strong ruler in the person of King Reza Shah who is trying to put Persia once more in the rank of the leading nations of the world.

² At Kadesia the Persians lost their celebrated Kaveani banner said to have been originated in the reign of Zohak. The banner originally was the leathern apron of the blacksmith Kaveh who rose against Zohak.
from what it is today. Modern Iran stands for the kingdom of a Mahomedan emperor; until a few years ago there was no security of life on many of its highways; till recently knowledge and culture were not so high as in the other countries of the world. “Today the country is off the great roads of the world; once it was the connecting link between the far East and the West;...it was a highway and crossroads of the peoples, where civilizations met.”

It is natural, therefore, that the state of Iran today and its uninteresting history during the Mahomedan period after the seventh century A.D. may lead one to think that Iran has from the beginning been an unimportant country. It is natural, further, for anybody to hesitate to believe if he is told that ancient Iran was not like the Iran of today, or that “in the history of the world Persia is a factor of real importance, both because it has contributed towards the fusion of peoples, and because it has added something of value, which I shall discuss, to the logical development of mankind.”

In other words, ancient Iran was not a country to be neglected as unimportant or uninteresting. It was the one country of the ancient world which had under its authority such distant and powerful countries as India, Egypt, Babylon, Lydia, Scythia and Arabia. The period of its great activity and power lasted for nearly 230 years—from 560 B.C. when Cyrus founded the world-famous Achemenian Empire of Persia to 330 B.C. when Persia was defeated by Alexander. The Achemenian Empire “was a huger realm than ever in the hands of one single man.” It was “the vastest empire which had ever appeared in Asia and which lasted two centuries, an immense period if we take into consideration the diverse elements of race, religion and language which had to be controlled and the thirty Satraps deputed to distant lands.” But the triumph of Alexander did not destroy the ancient Persian monarchy from its very roots. Before Alexander’s conquest the Iranians conquered India, Babylon, Egypt, and other surrounding territories. After Alexander’s conquest, the activity continued and the authority of Iran extended even as far as Roman possessions in later times, an event which was largely responsible, as we shall have occasion to see later, for the rise of Mithraism in the Roman dominion—a cult that was pagan still, but was tinged with Zoroastrian ideas and which threatened to be a serious rival of Christianity.

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1 Huart, Ancient Persia and Iranian Civilization, p. x.
2 Huart, Ancient Persia and Iranian Civilization, pp. xii-xiii.
4 Darmesteter, Persia, in Persia and Parsis, ed. by Nariman, p. 4.
It follows, therefore, that ancient Iran had under its power the different countries which had separate civilizations of their own. Egypt, Babylon and India had each its own distinct civilization and therefore it is possible that there might have been a great interchange of ideas and practices among these powerful and civilized nations of Egypt, Babylon, India and Iran. There is no doubt that Iran did borrow several things from such civilized nations as the Egyptians, the Assyrians, the Babylonians and the Indians. As Herodotus says "There is no nation which so readily adopts foreign customs as the Persians........As soon as they hear of any luxury, they instantly make it their own."¹ None can deny that the practice of Darius and of his three successors of having their tombs set in mountain rocks is Egyptian in origin. The tombs of Darius, Xerxes, Artaxerxes and Darius II at Nakshi Rustam, set in desert rocks, 30 feet above ground, is a clear indication of Egyptian mode of disposal of the dead kings. These kings were masters of Egypt and there is every reason to believe that this practice was influenced by Egypt. It is said that the hypogea of Beni-Hassan must have impressed the Persian kings. As for the game of chess which was taken by the Arabs from the conquered country of Persia to Spain, and which from Spain became international, we learn that it was India which was the home of that game, and Persia got it from India.² One day a messenger of the king of India came to the court of Khusru I of Persia and presented him with rich presents. Among the presents was a chess-board and the king was asked to let the wise men of his court find out the method of playing the game. The messenger further said that if they could find out how the game was to be played, the Indian king would acknowledge the suzerainty of the Persian monarch and therefore pay him the tribute which the Persian king demanded from him. But if the wise men could not discover the method of playing the game, then, as intellectually the Indians were superior to Iranians, the tribute must not be asked for. Nay, in that case, Iran should pay tribute to India instead, because of all things knowledge is supreme. At first all the courtiers found it hard to find the method of playing the game. But, as Sykes³ says, when Buzargmeher, the celebrated Vazier

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¹ Herodotus I, 135; Rawlinson, History of Herodotus, Vol. I, pp. 220-221. This method of copying other people's customs has come down to the modern Parsis too.

² Cf. Lt. Col. F. E. Whitton, Chess in History and Fiction, the Nineteenth Century and After, July 1927, p. 80.

and chief adviser of the king, who was responsible for many wise acts and reforms, studied it for one day and one night he discovered the method of playing the game, and in this way the game of chess passed from India to Persia and after the Arab conquest passed on from Persia to Spain and other countries. Nay, further, Persia was influenced in her architecture too by the powerful kingdoms of Babylon in Assyria. The device of the winged-bulls\(^1\) with human head, so common in Persepolitan architecture, is a clear example of Persia borrowing from Assyria; the winged-genii in the Iranian architecture are Babylonian in origin.

Hence, although it must be admitted that ancient Iran did borrow many things from her neighbours, we must leave aside this question as it is not in our province to deal, but merely try to see how far ancient Iran on her side influenced the nations with whom she came in contact. As we have seen, hers was a mighty empire and therefore she exercised her influence on nearly all the countries of the then known world. In India she had her influence both on architecture and society; her rule in Egypt enabled her to advance the economic welfare of that country by digging the Suez Canal and increasing the trade of Egypt; as regards Rome she was indirectly helpful in modifying the existing pagan religion of the Roman world by additions of Zoroastrian ideas to that cult and finally giving rise to Mithraism which challenged the growth of Christianity for the first few years; by enabling the Jews to return to Jerusalem from their captivity in Babylon and coming in close contact with them, Persia had her hand in the formation of the Christian religion; and finally Mahomedanism too had to acknowledge the help it received from the religion of Zoroaster. All these influences we shall show as we go along and then prove that old Iran’s place in history is worth studying. Hers was the first world-empire—the largest empire of the old world—and it shall be our task to show that the subject of Iran’s contribution to human progress does not in any way sacrifice historic truth at the expense of national vanity, for the subject is based on true facts—indeed facts supported by scholars of the front rank, and in no case is fiction made to appear as real history:

It is a misfortune of old Iran that several of her writings were destroyed by her conquerors who out of spite, as is often the case with all other countries, destroyed the literature of their conquered nation. Iran suffered such fate at the hands of Alexander and to a

\(^1\) Such an example of winged-bulls with human head is found in Bombay too at Maneckji Seth’s Fire Temple in the Fort.
less degree at the hands of the Arabs. But though the material for
determining Iran’s influence is scanty and still not much brought
to light, we shall try to show it by referring to old inscriptions on
rocks, pillars, and palaces, religious books of the Hindus, Mahomedans,
Christians, and Parsis, and by seeing what the old classical historians
have to say to us.

It is not possible for an ordinary man to fathom the immense
influence which the mighty empire of old Iran exercised on her
subjects. By her tolerant rule Persia had become practically the
mistress of the world and if it had been victorious in Greece there is
no doubt that her influence would have spread throughout the whole
world. Prof. Max Muller rightly says, “There were periods in the
history of the world, when the worship of Ormuzd threatened to rise
triumphant on the ruins of the temples of all other Gods. If the
battles of Marathon and Salamis had been lost and Greece succumbed
to Persia, the State religion of the empire of Cyrus, which was the
worship of Ormuzd, might have become the religion of the whole
civilized world. Persia had absorbed the Assyrian and Babylonian
dominions; the Jews were either in Persian captivity or under Persian
sway at home; the sacred monuments of Egypt had been mutilated
by the hands of Persian soldiers. The edicts of the great King—the
king of kings—were sent to India, to Greece, to Scythia and to Egypt;
and if ‘by the Grace of Ahura Mazda’, Darius had crushed the
liberty of Greece, the purer faith of Zoroaster might easily have
superseded the Olympian fables.”

The question might naturally be asked, ‘Why was it that Iran
alone exercised so much influence on the old world and not Greece
whose Alexander was no less a conqueror than Cyrus the Great or
Darius of Persia?’ To such a question our only answer is that Greece
always was a material conqueror—her conquests were never intellectual
like those of Persia. All she cared for while conquering other
territories was to get fortune and material comfort. Far from it,
the Iranians never conquered a country without the idea of advancing
mutual culture and knowledge, and without trying to give to the
conquered country what was best of theirs and to take in return what
was best of the conquered nation. When we consider the conquests
of Alexander, and of Cyrus or Darius, we notice that while Alexander
failed to influence either Iran or India in spite of conquering them,

1 Max Muller, Chips from a German Workshop, Vol. I, p. 162. Cf. Carter—“Had
it not been for Marathon, Salamis and Plataea, the worship of Ahura Mazda might
have extended into Europe”: Carter, Zoroastrianism and Judaism, p. 37.
the last two always influenced the intellect and the civilization of their conquered territories like Egypt, Babylonia and India. Nay, Iran had the tendency to influence not only her conquered nations, but even when she was defeated she never failed to influence her conquerors in many a way. Such a thing we see when Persia was defeated by Alexander. Instead of taking any Greek ideas to herself she, on the contrary, gave her own ideas to Greek philosophy and theology. Or to put it as Darmesteter said, "It is that in her wars of vengeance Greece was not sufficiently victorious, we mean that her victory over Persia was merely a material triumph which cost herself more than her victim. Alexander dreamed of fusing together the East and the West. He succeeded but half. He persianised Greece; he could not hellenise Persia." Darmesteter further says that Count Gobineau, the celebrated French writer of Persian history, also regrets that Persia which was capable of exercising such beneficial intellectual influence should have been defeated at Marathon. That the Greeks were not capable of influencing intellectually can be seen from India too which they did not influence. Another instance of defeated Iran influencing her conqueror is found in the case of the Mahomedans, who, as we shall see, had to rely upon Zoroastrian ideas in their theology.

Hence, we see that in treating of ancient Iran’s influence on other countries—of influence which constituted real contributions to the progress of mankind, we are treating with a country, “which has the most to teach to the historian, in as much as the country has lived for throughout all its various periods in touch with several great civilizations from which it has borrowed or to which it has lent and which refer us to it or to which Persia refers us.” With these introductory remarks on the capacity and extent of ancient Iran’s influence on her neighbours we pass on to deal with the subject in reference to various countries in order of time.

1 Vide Benn, The Greek Philosophers, p. 521.
2 Darmesteter, Persia, in Persia and Parsis, ed. by Nariman, p. 6.
3 Ibid., pp. 5-6.
4 Vide Macdonald, Development of Muslim Theology, Jurisprudence, and Constitutional Theory, p. 133.
5 Darmesteter, Persia, in Persia and Parsis, ed. by Nariman, p. 35.
We have seen that ancient Iran was capable of exercising great influence on the countries which she conquered. We have also seen that Egypt, India, Rome, Babylonia and Arabia were the countries that were influenced by Iran. Hence, dealing chronologically, we propose to take up first the influence which Iran exercised over India—a land which was conquered by the Parsis in the sixth century B.C. and which was destined to shelter the followers of the same conquerors when in the seventh century A.D. they were obliged to seek shelter in a foreign land to escape the destruction of their faith at the hands of the Arab conquerors in their native land of Iran.

Before we deal with the truly historical period in question, when Iran influenced India after Darius conquered it in 516 B.C., it would be profitable to see that there was a longer connection between the Iranians and the Indians, extending to some thousands of years. Anthropologists will tell you that at one time the ancestors of the modern Germans, Parsis, Greeks, Romans and Indians were living under one roof in the Pamir plateau, in Central Asia. There might be some who may not hold this view and say like Dr. Robert Gordon Latham, that since the Aryan-speaking races are greater in number in Europe than in Asia, it was Europe and not Asia that was the cradle of the Aryans. Some like Cannon Isaac Taylor may assign the Central or Alpine Europe as the home of the Aryans; others may, like Prof. Rendell, take Scandinavia to be the first abode of the Aryans; others still may, following Poesche, say that since the Lithuanian language resembles the Sanskrit very closely it was Lithuania and no other place that was the cradle of the Aryans. The late Mr. Bal Gangadhar Tilak assigned the polar regions as the cradle of the Aryans. In any case, whatever may be the place of the first abode of the Aryans, there is no doubt that at least the Indians and Iranians lived together in one place as brothers for a long time, because the Indians and the Iranians were more closely connected by language and religion than any other families of the Indo-European race, until a schism, based on religious and economic grounds, separated the two peoples, the Iranians then settling themselves in Iran and the Indians descending on the Indo-Gangetic Plain. It is an established fact, as we shall see, that the connection between the Iranians and the Indians dates from the time when they lived together as one of the

branches of the Indo-European stock, having the same language, the same religious beliefs, the same ceremonies, the same mythology, the same manners and the same customs. 

Although certainty is impossible in such a case, scholars have come to the conclusion that the fifteenth century B.C. was the period when the Aryans from the North-West invaded India after their separation from the Iranians. But Smith brings the period much nearer and says that somewhere in the middle of the seventh century B.C. several Aryan races speaking Aryan tongue poured down from the mountains of Hindukush and settled in the Punjab and the upper basin of the Ganges. But whatever may be the time of the schism there can be no questioning of the fact that at one time the Iranians and the Indians had the same language, same religion and same customs.

Scholars agree that the Ahura of the Avesta is the Ausa of the Vedas—both meaning God and derived from Sanskrit Asu (life) and Zend Ah (to be). It was only after the schism that the Vedas, out of spite, assigned a bad meaning to this word, as the Iranians did to Deva and took it for a devil. Mr. Hodivala has fully demonstrated that Ausa Varuna of the Vedas is the same as the Ahura Mazda of the Avesta. One of the titles of Varuna is Maha (great) which is the exact equivalent of Maza, the first part of Mazda. In the Rig Veda Varuna is called omniscient; so is Ahura Mazda in the Vendidad. Varuna is one who cannot be deceived; Ahura Mazda also is called undeceivable. Both Varuna and Ahura Mazda are pardon-givers, and both have keen eyes to see everything happening everywhere. Just as Varuna is regarded as the Creator of everything, Ahura Mazda is spoken of as the Creator of all. Varuna himself is mentioned in the Avesta, because of the 101 names of Ahura Mazda we find that the 44th is called Varuna.

1 The Cambridge History of India, Part I, p. 319.
3 Smith, Early History of India, p. 29.
4 Cook, Origin of Religion, pp. 51, 60.
5 Ibid., 51n.
8 Rig Veda, 8-42-1.
9 Vendidad XIX, 20.
10 Rig Veda, 1-24-13; Ahura Mazda Yasht, 14; Yasna 45-4.
11 Rig Veda, 1-136-6; Yasna 51-4.
12 Rig Veda, 1-4-5; Yasna 44-7; 50-11.
Next to Varuna and Ahura Mazda we see that the similarity between Mithra and Mitra is also very striking, because both are regarded as presiding over light and goodness.1

Then we see that the Haoma ceremony of the Parsis is the Soma ceremony of the Hindus.2 The juice of the Soma plant is ‘hari’ (green), so is the juice of the Haoma plant which is ‘jairi’. After being extracted, the Soma juice was passed through a sieve made of sheep wool. The Iranians did the same thing and the modern Parsis although they do not use the sieve, they merely make a ring of the hair of a white bull, and it is used in Yasna ceremony. The plant was ground and its juice was mixed with milk to mitigate its intoxicating effects, like water added to liquor, and was supposed by the Hindus to be a good stimulant. The Haoma Yasht of the Parsis also says that the Haoma juice made the drinker active and happy.3 Both the religions believed that the plants grew on mountains only. The juice was regarded with such reverence that both the Hindus and the Iranians believed it to give ‘sookratoo’, an exact Avesta equivalent of ‘hookhratoo’ (wisdom). The drink was further considered as sweet by both, because the Hindus called it ‘madhoo’ while the Iranians called it ‘madho.’ Lastly, the priest who performed the Soma ceremony was called by the Hindus the Hotar, and the Iranians called the priest who performed the Haoma ceremony the Zaotar.

The prayers of the Hindus were called Mantras and the prayers of the Iranians were called Manthras, as we can see from the Ardibehesht Yasht. Both the Hindus and the Iranians believed that ceremonies were performed to attain heaven and make angels happy.4 The Zoroastrian Afringan ceremony is the Hindu Aprini ceremony and both are full of good wishes. The Hindu Stom also stands for the Avesta Satum and the Hindu Vaj is the Avesta Baj ceremony.

1 Hodivala, Indo-Iranian Religion, pp. 47-52.  
2 Ibid., pp. 5-11.  
3 Haoma Yt, II-8; I-19.  

(To be continued.)
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OUR BAGHDAD LETTER

(From Our Correspondent in Baghdad)

Kurdish Learning and the Avesta

It gives me utmost delight to write to you again after an interval of more than a year. This very regrettable silence on my part was chiefly due to the abolition of my post at Sulaimanieh—my native place—which subsequently resulted in my reappointment in Baghdad, some months ago.

I am now settled here, in Baghdad, and as eager as ever in my linguistic study in Kurdish in the light of the very valuable books which you were kind enough to send me a few years ago. But of late I have found that no much headway could be made in this direction in the absence of a comprehensive dictionary of the holy Avestan language, with explanations in English or modern Persian, of which the Kurdish language is without the slightest shadow of doubt a developed or altered form. The likeness between the mother tongue and its grown-up daughter, the Kurdish, is great enough to convince the most stubborn linguist that Holy Zoroaster had delivered his divine mission in Kurdish,—of course the ancient Kurdish.

A Talented Kurdish Linguist

I have the great pleasure of informing you that we have here a talented Kurdish linguist, Colonel Tawfiq Wahbi Beg, who has been industriously studying the etymology of the Kurdish language for the last ten years with an ever-increasing zeal and enthusiasm. He has a sound knowledge of English, French, Arabic, Turkish and Persian languages and has particularly traced many words in the above languages to their pure Kurdo-Avestan origin. I should add here that great importance is being attached to such linguistic study and discovery, as these are expected to throw a bright light upon the pre-Islamic history of
the Kurds who are the direct descendants of the great Medes.

Nearly four years ago he published, after laborious endeavour, the first volume of a Kurdish grammar, under the title of "Dastur-i-Ziman-i-Kurdi" which is first and indeed the most comprehensive book ever written on this subject. He is a retired high administrative and military officer, and is now living in Baghdad.

M. R. N.

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THE IRAN LEAGUE,
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OUR AHWAZ LETTER

(From Our Correspondent at Ahwaz)

 Parses in Persian Railway Service

The Parsee employees have been working O.K. so far. The panic that was caused amongst us here by a drastic reduction of pay and dismissal of some of us, has now calmed down and things have been settled to the satisfaction of the majority of us. None are discharged but the pay of some is subjected to more or less reduction. The latter include two only and these intend returning to India shortly. For the amicable settlement thanks are due to the new Persian Superintendent, Mr. Mirhadi, a kindly gentleman. The Persian Government, as well as the American Officers, have been highly satisfied with the work and the abilities of the Parsees, specially of Messrs. J. S. Madon, Darabshaw, Baxter and Feroze S. Madon to each of whom, they have given a certificate testifying to their ability and expressing their entire satisfaction. They require really qualified and young Parsee locomotive mechanics on up to 100 tomans and more pay if proved good and capable hands.

A Good Indian Trader in Ahwaz

I take this opportunity to mention here that in this place there is one Hindu gentleman, Mr. L. V. Sanghvi, the proprietor of "Calcutta Stores," who is very generous, kind and most helpful to the Parsees from India. He has helped, and is always helping, the Parsees in their difficulties not only with his influence and advice, but also with money, in many instances. He is a perfect

K. WADIA, DIAMOND MERCHANT,
PH. NO. 42483 GRANT ROAD, BOMBAY.
gentleman, and any Parsee who has been or gone through this place will surely testify to and corroborate my statement. He is a person of very quiet and secluded nature and has been carrying on business here for the last ten years.

INCREASING USEFULNESS OF THE SOUTH PERSIAN RAILWAY

The Persian Railway is making a striding progress and the passenger service has been increased from two to five trains in a week, besides daily goods traffic. We wish them all success and have so far tried our best to help them.

The climate is very pleasant.

The contract with the Americans has not been renewed, but the work of further construction has been assigned to Danish Engineers. The name of the Chief Engineer is Mr. Blach.

F. S. M.

SAVINGS BANK.

Money saved Wisely in these days brings Happiness and when spent Unwisely it brings overwhelming Debts, Worry, Unhappiness and Distress.

Make therefore a regular saving by opening a Home Savings Safe Account with the CENTRAL BANK OF INDIA, LIMITED, BOMBAY and earn interest on Daily Balances.

Our Home Savings Safe will teach you and your family Thrift and Economy.

S. N. POCHKHANAWALA, Managing Director.
RULES FOR TRAVEL IN PERSIA

The following instructions for the guidance of travellers to Persia are published. As a good deal of misunderstanding prevails among them, and thus leads to trouble and discontent, it is necessary that they study them carefully before planning their journey.

British subjects travelling to Persia are required to take note that—All travellers must be in possession of valid national passports, bearing a valid visa for entry into Persia, issued by a Persian Diplomatic or Consular Officer outside Persia. Persons of dual British and Persian nationality must be in possession of Persian passports for entry into Persia.

Exchange Control Law and its supplement was abrogated of 14th February 1932. Travellers need make no declaration on money brought into the country except in gold or silver. Export of silver coin is limited to twenty Tomans.

Export of gold in any form is prohibited, and so is export of silver coin (except to limit mentioned in paragraph 2) or bar silver. Import of silver, except worked objects, is also prohibited.

No undertaking to sell exchange will be called for in the following cases:—(a) export of traveller’s luggage and personal effects, (b) articles sent abroad in the form of presents or samples, provided that the value does not exceed Rials one thousand, (c) goods leaving Persia in cabotage.

REGISTRATION

All visitors to Persia are required by Law to register with the Police within eight days of arrival and obtain a permis de

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sejour (residence permit). Their arrival in a Persian town must be notified to the Police within 48 hours.

A Persian Transit Visa is valid for one month only and foreign travellers including pilgrims whose stay in Persia exceeds that period are required to secure a renewal of the visa by applying to the Persian Police before the expiry of the term of original visa. Failure to do this renders travellers liable to be turned back from the frontier and to a fine of from 5 to 150 Rials at the discretion of the Persian Courts.

It is in the interest of pilgrims visiting the Holy Places in Persia while en route to Iraq to apply for a transit visa rather than an ordinary visa, provided their stay in Persia is not likely to exceed one month. The transit visa will not, however, be granted by Persian officials unless the applicant already has a visa for some third country to which he means to proceed on leaving Persia.

A pilgrim proceeding to Persia, en route to Iraq should, therefore, first obtain the visa for entry into Iraq and then apply to the Persian Consular or visa authorities specifically for a transit visa through Persia.

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Can be had for Rs. 2/- from all well-known book-sellers and also from the author, at Golwalla Classes, Opp. Fire Brigade, Fort, Bombay. V.P.P. As. 6 extra.
CULTURAL CO-OPERATION: FORGING GOLDEN LINK BETWEEN PERSIA AND INDIA

NAW RUZ AT SHANTINIKETAN

(The Associated Press of India circulated the following news from Shantiniketan on March 22:-)

Naw Ruz—the Persian New Year—was celebrated yesterday evening with great enthusiasm in Shantiniketan. The guests of honour were Prof. Pour-e Davoud, the celebrated Persian scholar and poet, whose services have been lent to the Visva-bharati by His Majesty the Shah of Persia; and Mr. Framroze Bode, the Parsee scholar who has accompanied Prof. Davoud from Bombay. Dr. Rabindra Nath Tagore himself and all the members of the staff and students were present. The artists of Kalabhavana had tastefully decorated the western verandah of Uttarayana (poet's residence) where the ceremony took place with 'Alpanas,' earthen lamps, new leaves and flowers. There were songs, recitations of Persian verses, chanting of hymns from 'the Avesta' and speeches by the guests and by Dr. Tagore.

ADDRESS BY DR. TAGORE

"We offer," said Dr. Tagore, "our gladsome greetings to the auspicious day of 'Naw Ruz' that has dawned to-day upon Persia's sky, and India specially rejoices in the great fact that the sun of the New Year has its blessings for a new awakening in that ancient land of heroes.

"There was a time when this festival from Persia found its way into the Imperial harem of Delhi. It only spoke of the orgies of an irresponsible power making the spring breeze drunken with the red fume of passion.
But let the new year of a new life in Iran bring from now its voice to us in India of a vigorous manhood, clean and true, that of a unique reassertion of an indomitable personality and mingle with our own aspiration its hope of a luminous freedom from Asia.

In greeting on this joyous occasion the representatives of Iran who are now with us in Shantiniketan, we greet the great people of their land, whose lavish hospitality I enjoyed last year during my sojourn in their midst immediately after the feast of Naw Ruz. And I offer my homage of admiration to their gracious Monarch under whose powerful guidance Iran has found back the inheritance of her glorious past.

**Aga Pour-e Davoud's Speech**

"To-day," said Prof. Pour-e Davoud in reply, "is the 21st of March—the beginning of Spring. This day is called 'Naw Ruz' from very ancient times and up till now it is celebrated with great pomp in Persia.

In Zoroastrian religion it is believed that the Fravashis—the guardian spirits of the departed,—visit the earth during this period. For this reason this festival is called Farvardegan or Farvardin. In order to receive these heavenly guests the people clean their houses, burn incense, put flowers and wear new garments. In Zoroastrian religion it is said that on seeing this cleanliness and order these guardian spirits leave this world pleased, and in heavens beseech Ahuramazda to send prosperity to their dear ones.

With the Persians this New Year begins with exact astronomical positions. This year the Sun enters the first sign of the Zodiac at 11 hours, 8 minutes and 42 seconds, in the night of Persia. Exactly at this moment in the big cities the New Year is announced with the booming of the guns."
"The beginning of spring after an acute winter gives people natural joy. During these three days Persia is in a flutter and the houses are thrown open for visits and felicitations. In anticipation of the 'Naw Ruz' all grow green vegetation from seeds like wheat, lentil, etc., as signs of abundance for the coming New Year.

"From these Fravashis, who are like the Hindu Pitaras, I beg that these our great ancestors grant prosperity and plenty to India and Persia.

"I wish long life and sound health to Gurudeva Dr. Rabindra Nath Tagore and his whole family and also to you all friends and colleagues. On this happy New Year of ours I pray for the speedy recovery of the young girl who is lying so seriously ill in our Girl Hostel.

"As all our great classic poets have written poems celebrating this great festival. In deference to that tradition, I will recite here ten lines which I have specially composed for this occasion. Our friend Mr. Krishna Kirpalini will give its English translation in verse. To me it has been a great joy to invoke the names of great deities like Brahma, Krishna, Vishnu and Shiva of the Hindu pantheon as also those of the great historical personages like Buddha and Asoka.

**THE SONG OF SPRING**

"Now that the Spring is come, we soar away
To where the plains do flaunt their rich display;
Where blossoms break the prison of the bud,
Oh there to dive in joyful beauty's flood!
Why languish and droop in these corners mute,
When every bird sings notes on Nature's flute?
Do ope your eyes like narcissuses now,
And see how hyacinths form locks of love,
And tulips glow like Zarathushtra's flame;
Your homage to Lord Mazda thus to claim.

The plains, like peacocks, show their splendour,
All thanks to Brahma for creations' wonder:
And when the earth is decked like bridegroom now,  
Remember Krishna's land where he made love;  
The glories of your Hind will bloom again  
When the past revives for the future's gain.  
Let love, as Buddha's, give light to your heart,  
And learn the Master's great nirvanic art;  
And give communal wars nirvanic peace,  
Their cycle of rebirth for ever cease!  
Awake ye, and relieve from sorrow's yoke  
The land that shone with glories of Asoke:  
Let Vishnu grant all men sustaining breath;  
And of them Shiva claim the patriot's death!''

The function came to a close after Mr. Framroze Bode spoke suitably, and made Hamazor with all, and blessed a union of Iran and India through their cultural and spiritual relationship.

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THE PERSIAN LANGUAGE

THE NEED FOR RESTORING ITS PURITY

[If it would be ruining Arabic language to cram it with about fifty per cent of pure Persian words, it should be nothing less if Persian speech is crammed with about fifty per cent of pure Arabic words and expressions. That however is what it really happens to be, and so one should not be surprised if it is found to have grafted an unnatural mentality on the Persians. In an early number of the Quarterly we have discussed the subject: and we are glad, this fact is slowly but surely dawning on the minds of learned and thinking Persians. We have reproduced the original Persian in our Persian columns and Mr. Jamsheed D. Marker, who happens to be in Karachi at present, deserves our thanks for having sent us the beautiful Persian of the learned Aga Kai Ostâwan, alongside his own nice contribution.

The following rendering into English is by Prof. M. A. Mazendy.—EDITOR.]

“The Arabic language has been formed and polished by Persian scholars. Arabic grammars, dictionaries and many works of that sort have been compiled by the Persians and presented to Arabic literature.”

As described in the Chehra-Noma No. 45, Sir Dennison Ross, the well-known London professor, made the above subject the topic of his splendid lecture which he delivered in Cairo before the Oriental Society of the University of America in Egypt.

It has been said that the beauty of a people’s mother-tongue would be the proof of their greatness and the literature of their language would give strength and permanence to the supports that sustain their life.

As philology proves, the Persian language is of the same family with Sanskrit and is also closely related to European languages with which it can be intermingled without incoherence or dissonance, while Arabic being of the Semitic family and of a different genus to Persian, it would be as discordant to associate it with the latter as it would be to engraft a cherry stalk on a date tree.

From the foundation of the house of the Sasanides down to the extinction of the Safaviyah dynasty Arabic has been mixed
with Persian to such an extent that a great number of Persian words have been put out of use and have given place to Arabic words. So also, a good many phrases have taken Arabic forms to such an extent that Persian is now considered incomplete without the help of that foreign tongue.

**Some Recent Attempts**

There are held three opinions in this matter:—

(1) Some people say that the Persian language has been so degenerated by the conceits of such Persian poets as Sa’adi and others that it cannot be revived now. (2) Others say that the Persian language can be delivered from useless amalgamation in it of foreign words by continually watering the rose garden of the great poet Firdawsi, and writing pure Persian as he did. (3) The third group are of opinion that those who themselves do not know proper Persian and have been used to the Arabic style have gambled away their birth-right of conversing and writing in pure Persian.

Now we see that day by day the number of the men who tend Firdawsi’s garden is ever increasing. Many poets and prose writers like Nafisi and Naw-Bakht are one after another busy cultivating and watering this garden.

On the other hand the Young Persian Anjuman has replaced the Koofy alphabet by the Latin letters. From such movements we can foretell that Persia will have a still brighter and more prosperous future under His Imperial Majesty Reza Shah Pehlevi, the Shah of Persia.

Some of the pure Persian writings of Mr. Nafisi we have seen in print formerly. The sweetness, the pleasing style and the eloquence of these writings which enchant readers and hearers alike, are sufficient to prove the truth of our assertion. Then again, we have here, before us, the Pehlevi-Nama, which has been lately compiled and published by Naw-Bakht, a young Persian poet. Being a noteworthy work, it is one’s bounden duty to recommend it to the Parsis and to other admirers of the pure Persian tongue that they may buy it, see it and show it to their friends.
A LITERARY TABLEAU: THE LION AND THE SUN.

H. E. AGA KAI OSTOVÂN

In the library of one of the lovers of pure Persian in Bombay, there is a copy of an article in pure Persian by Aga Kâi Ostovân, the present Consul of His Imperial Persian Majesty at Karachi, which was contributed to a journal nine years ago. The prophecy of the writer about the advent of Iran’s illustrious son, and about the passing away of the dark night of Persia, and the rise of the lion of that country, is so remarkable that it may well be reproduced in the Quarterly of the Iran League. The article in the “Maihen”* of Teheran is as follows:—

“Softly and gently, and slowly and tenderly the breeze of Ard-i-Behesht was blowing from the summit of that high snow-clad mountain, bending the top-boughs of the poplar, plane and fir trees of Tabriz and producing a melodious tune from their trembling leaves, blending pleasantly with the murmur of the stream passing through the valley and flanking the right skirt of the mountain.

“That sweet breeze was blowing the fragrance of the rose, the narcissus, the hyacinth and the violet on to me. Stretches of dark clouds were passing across the profile of the moon, and over my head the northern star gently twinkled as it was going to bid me adieu.

“A meandering branch of the pearl-scattering water of the valley was adding to the breadth of the stream on my left and gliding across the garden fields of the perennial green. Having got up I climbed up the mountain underneath the spreading apricot and almond trees and through the fairy flower-garden, of which the rose branches were clutching in crowds at my skirt and pulling me towards them. My progress scared the nightingales and disturbed their happiness: so with a loud lamentation they left the beds of their beloved flowers and flew past my ears and above my head in a great flutter,
and chirping and twittering fell into the arms of their far and near loving ones.

"Having ascended two hundred and fifty paces I laid myself down near the waterfall at the edge of the precipice, upon the silky green of the lawns, and leaning on my right hand I sank in the verdure. From here I could observe the top of the same snow-clad mountain, while dimly burning lamps of the city were visible from the other end of the mountain skirt, and the cocks by their crowings were announcing the joyful tiding of the approach of the morn. The remote stars were disappearing and the sky, in order to receive the sun, was clearing and preparing every place. The dark blue colour of the star-studded vault was about to change into the plain watery white.

"The clamours of the enamoured nightingales, the rippling of water mingled with the tuneful note of the morning breeze playing on the tender leaves of the trees, together with the melodious songs of the starlings, formed quite a band of music.

"I was lying intoxicated with the feeling of pleasant spring time of the Persian world, when my eyes perceived a dark patch on the lower part of the snow-covered summit.

"The day dawned, and I got up and offered my prayers to Almighty God and then sat down.

"The rays of the sun threw a splash of blood red upon that snow, but little by little the colour fainted, turned bright, then yellow and deep yellow. In order to kiss a flower, a nightingale in my neighbourhood plunged his lips into its mouth in such a way that his face became wet and a small diamond grain was seen settled on his beak.

"The disc of the sun peeped out from behind that mountain and that dark spot which was attracting my gaze began to move; so, having risen, I found it to be a lion with yellow mane and a dark tail, which ascending the mountain stopped on the summit under the sun and turning to the left was looking towards the city. From above the waist and mane of the lion the sun was darting his rays in all directions and the lion stretched out his right paw to pick up something. Reminded
of the national emblem of my country by this sight, I suddenly heard the voice ‘God is Great’ and saw the war-like Guardian of Persia rise from the flank of the mountain and hoist the green white and red flag of the Lion and the Sun on the top of the Gate of Liberation and Uplift in the City of Teheran, and the people, small and great, men and women, at once and in one place, got up to offer their homage and thanks to him.

“The martial band played this tune ‘Persian has revived—Long live our Home’. Group after group, dressed in new apparel were exchanging congratulations.

PERSAD
(Nom-de-plume of Aga Kai Ostovân)

ENDEAVOUR TO PURIFY THE PERSIAN TONGUE

We have heard that during the last three years the members of the Literary Society of Teheran, especially its head, Aga Afsar, have compiled some highly interesting works in prose; and it is also said that, as a memorial of these golden days of H. I. M. the Pahlavi Shah, preliminary steps have been taken in Teheran to establish an Academy for collecting pure Persian words out of various dictionaries, and also to invent new ones.

From the samples of the embellished writings of the past and this writing above, the passion for purification which exists in the mind of all people, including learned, wise and experienced folk, young and old, it can be said that under the protecting and encouraging shelter of His Imperial Majesty, the Pahlavi Sovereign, Iran is going to attain glory in every direction, in each matter and in all affairs.

TRANSLATOR’S NOTE:

To write a language, especially Persian, in its purest form without losing its literary merit, is next to impossible; and yet it may be said that this beautiful matter which has been contributed by His Excellency Aga Kai Ostovân, is as excellent and praiseworthy as his other accomplishments are.

M. A. MAZENDY.
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Rid it of Foreign Incrustations and Renew its Stifled Soul
The Turks are not in their ancient home: and yet they are bent on purifying their modern speech: why should not the Iranians do the same?

امروزه برابران ترك ما ميخواهند زبان خود را از سخنان يگانه پردازند و با اتم سخنان پارسي در زبانشناس سياست است راتند آنها از آن زبان مارا چندان گران نيست چه اندیشه؟! نيك در دل راه داده آن و ميخواهند گفتار خود هم برای خود استوار سازند و راه داش و بيدش را با گامهي استوار به بيمانند و چون چنین است پنداشي باجا و درست و در خور آشرف است شايد نوسيدگان پر زبان پارسي بگويدن كه انجام اين آزوع دشواري سياست در بر دارد و اين گفته نيز استوار باشد مغر در پرابر خواهش ميران كه يگانه توانايي از يك آن است هر دشواري آسان خواهد بود و اكر اين كار برای ايرانيها دشوار باشد سختي آن برای تركها دوچندان ميشود زيرا ما در زبان خود روی همرفت سروكار با يك زبان يگانه داريم و آنها با دو زبان يگانه دست بگيرمان هستند ما در كاواره پيدايش زبان پارسي زيست ميخزنين و آنها از سر زمين نيگان خود فرسنگها دور افتاده اند ييت بايد بگويم چا زبان پارسي را نيز برلبي خدا
داده خود استوار سازی و در هرچه می‌توسد و میکروهای بارسی بیاورد و بیان
برای آیا می‌دانست که نظرهای ایرانی است بست فراموشی بسیاریم
و در کالبد سختان کویا کر و پره‌های زبان بارسی را روانی نازی بدهم
و این شیر به‌پای و با ورود افکن را (که بارسی امروزه نام دارد) و هیچ‌افزیده‌گی
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این بود بیام من آگر گفتن هست بفرمالید بشنویم

رضا کلانتری

۹ دی ماه

خادم‌زاد ۹۲

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این ترکب از علف‌های خاصی مناسب درست شده و بس از زمین زیاد
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Ethnographic Difference in Races:
Examples of India and America
ایران مشاهده میکنیم چون با ملل هم‌سایه مقایسه بکنیم مفاهیر میان ایرانیها تنبیه به آنها کمتری یابیم فرضاً تطبیق بکنیم به هنده که از هریلله گرفته‌ا هریلله و از رود به یبیوترا چا سند یک مملکت بزرگ خواهد بود خواهیم یافته که یک نفر از باشندگان بنشقده در زبان و قیافه هیچ گونه شاهی‌گری به یک مدل نداره در تزامان و تاریخ و همه چیز از هم جدا می‌باشد ولی هر یک از هنگامی می‌شود امتیاز یک نفر شگالی و مدرسی یا پنجالی و تراوتکوری نسبت به یک نفر کابلی و خوزستانی یا بخارائی و کرمانی به مرأب بیشتر است و همچنان هنگامی با ترک یا روسا از یک تزامان یک مدل نشده اند بلکه تپیجه نزادهای جدایانه هستند سکه و ابستکی به یک حکومت انا را متحد و به شکل یک مدل در آورده است چنانه که قطعی در هیچ زمانی یک مملکت بزرگ از یک مدل تشکیل نشده و هیچ مدل یک نزاد خاص نبوده هرکس هر چا سکه رفت یا به غله یا به عنوان مهاجرت و ساکن شد و به آنها علاقه بیدارد یک باشنده آن زمین محسوب می‌شود پس اینه که اهمیت دارد علاقه به یک زمین شخصی میباشد چنانه از هر کوشه اروپا ملل متفرق به امریکه رفته و خود را زیبر یک در فر و یک حکومت در آورده و زبان و سیرت و اخلاق ولبا خود را هم چنان و متحد ساخته به اسم یک مدل بزرگ به دنیا معرفی شده اند و اکنون نز هر تو ردیسه چه آرایی باشد یا توری چه آسیایی یا اروپایی چون به امریکه و ار دش و آنها را وطن خویش ساخت امریکایی شمرده می‌شود به همین ترتیب اموج نبهر از زمین بلند شده بر زمین دیگر فرو میرنن ایران ترک می‌شود و ترک مصری و مصری عرب و عرب هنده در زمان شهبنامه هخامنشیان ضد که هزار ایرانی به آسیای کوچک و یونان و شام و مصر رقبه امرز فرذندان دربندن آنجا شمرده می‌شود و هم چنان که بسیاری از عرب به ایران آمده آکنون فرذندان داریوش و کورش نامیده می‌شوند
Unifying Influence of Language: Efforts of Turkey and Afghanistan

آسایی کچک که آکنون وطن عزیز ترکان است پژوهشگران از مستعماری گران بهای آریایی بود اکثر هفتم سال می‌گذشت سیکه بر انجام شاهی می‌کند و اکنون به زور سلطنت می‌خواهد سیکه باشندگان آنجا را ترکی زبان بسازد بیش از او ملل آریایی از ایرانی و مقدونیائی و یونانی و روی بیش از هزار سال شاهی کرده اند و هزاران تر ترکسپان خود کندشان این که اینک به سبب تغییر زبان زبان ترک نامیده می‌شوند پس هر ملت برگ کلکه کچک نیز از آمیزه نزاد مختلف تشکیل می‌شود و هم چنین است ایران که از نزاد های مختلف تشکیل شده وی برطبیع باشندگان آنچا زبان و یکدیگر است امروز شایسته چنین بود که ماهین امیکه و المناب و روی ایرانیها نزد چون شیر و شکر باهم مخلوط شده یک ملت برگ را تشکیل بدهند وی بسرعتان مانند ملک از هم یابیده اند افغان می‌خواهد یک ملت جدایانه باشد و همه اسباب جدایی را خوده طبیعی با مصنوعی باشد می‌خواهد فراهم آردم کاهی به موسی و هارون می‌پورند و زمانی به یکی از فتن‌های موهومی اعراب رو می آرد زمانی می‌خواهد ترکی زبان بشود و کاهی نالش میکند. نینش را برایه به دهدنه برایه آزمیکه پشتو را بهتر و آسان روز و فصحی روز یک فلسفی گاف میکند بلکه براح اینکه یک استقلال زبان یبدآ ارکد و سابل جدایی را کمال ترساند و هم چنان بلکه با کرد با خخاری ای خوارزمی و این کونه نظر تکب که انجام آن به جای عزت ذات است بسیب چهل و غفلت می‌باشد و کرنه اقوام متمدن زبان بروز می‌خواهد دایره خوش را و سیعیر تر کنند

(To be continued)

مانده دارد : (78)
پارسیان اهل کتاب‌نیز

PARSIS—A PEOPLE OF THE BOOK

[Translated into Persian from English by Prof. M. A. Mazendy]

زیرا که موفق اقوال مورخین بسیار قدیم و معترف مانند الیاققوی ۷۸۳ب و دیگران دختری از آخرين پادشاهان ساسانی ایران یزدگرد سوم به‌عنوان ازدواج بان حضرت داده شده و از او فرزندی به نام علی و به لقب الیاققوی متولد گردیده که امام چهارم و از مسلمانان مشهور به دوران عدالت و از خاندان قدیم سلسلت ایران هم بوده است این ازدواج را مثل نفس خود انجام داده و چنانچه مورخین نوشته‌اند یکی از اسباب عدالت بود که بین سبب ایران‌ناب از دوستات و طرفداران علی و خانواده اش گردیدند ۳۸ عیب‌تر آنکه فرآیند سنت و جامعی از مسالمه هم سبب اندکی آب حنیفه (که از خاندان اصل ایرانی می‌گردد) بزرگان و زبانان مادریش فارسی بوده) بیشتری این چنان چون در مسیحیت و مسیحیان این مذهب از قبیل مسیحیت م布置 ملک خدالی است ارائه‌دهنده مبنا بر این به‌نظر می‌رسد چنانکه مرحله ششم مسلمانان شیعی می‌باشد ۴ در مدت خلافات علی در کوه اقامه داشته و اکثر اوقات سر تعظیم در آستان خلافات خم می‌نشود در روز عزای ایرانیان چنانکه این مؤلف مینویسد ۴

۳۷ ب کتاب او در خودت می‌گوید ببطیع رسیده (لشندن ۱۸۸۳)
۳۸ ب کتاب ایران و پارسیان جلد نیلی صفحه ۱۴ و ۱۳ کتاب نیلی شیعی مدرسه ۱۰ رجوی شود
۳۹ ب کتاب سراج الکلام صفحه ۱۳ و ۱۴ کتاب نیلی شیعی مدرسه ۱۰ رجوی شود
۴۰ ب کتاب فقیه صفحه ۱۰ و ۱۴ کتاب نیلی شیعی مدرسه ۱۰ رجوی شود
۴۱ ب کتاب فقیه صفحه ۱۰ و ۱۴ کتاب نیلی شیعی مدرسه ۱۰ رجوی شود
دی ایران لیک کوارتزی

علي ارمانائ ابن شخص محترم را که بالطبع و بی‌اختیار رسومات کلی خود را در مملکت بیگانه هم نگاه میداشت قبول می‌مود.

امام ابو حنیفه زبان ایرانی و ایرانیان را احترام نموده و در عهده‌ای روزانه تکبر و نواوی سایر آیات قرآنی را بهفارسی بیانی که گیل کنفر مسلمان محترم شرده می‌شد.

و اگر مسلمانی یکنفر ذیلی دیگر مسلمان می‌کشید ۴۴ مناسب است که نظیری را با راز بابت برداری به اهل کتاب خصوصاً در باره زردشتیان در اینجا ذکر نایم در کتاب "الکیار" در سوانت شیعه واقع حکایت وقیع یکی از حکام علی نسبت به یکی از زردشتی‌ها در خدمت آن حضرت شکایت نمودند آنحضرت به شنیدن آن حکایت از برای آن حاکم صادق نموده که حکام ظالمانه آنها موقوف نموده و با زردشتیان و سایر ذیلی‌ها از روز مهر بایی رفتار می‌کنی به صریحاً به صاحب‌النص کلیه خود می‌فرموده که اگر سر باز‌بای شیآ به ذیلی ها نظام ناپایید البته شما مسئول اعمال آنان خواهید بود ۴۵ و چنین رفتاری قاضی ابو يوسف درباره پیامبر اسلام ذکر می‌نماید ۴۷ ابو يوسف روایت می‌کند و وقتیه بی‌بی‌عمیر اکرم عبدالله بن اورم را

۴۲ کتاب فوق صفحه ۱۳۵ رجوع شود

۴۳ عقیده خلیفه علی را که نظر این است با این عقیده تطیق نالید (در کتاب فوق صفحه ۱۴۵) و همچنین رجوع کنید به کتاب روح اسلام تالیف ایبیر به صفحه ۴۴۸

۴۴ کتاب صرایع اثنان صفحه ۱۴۵ را مطالعه نالید

۴۵ صفحه ۴۱۹ و همچنین کتاب سراج الفین تالیف یاقوت البخاری جلد دوم صفحه ۵۰ و ۴۱ رجوع نالید

۴۶ به نهج الیل ایة که جنگی از نفوذ‌های بسیار خوانی است که علی در موارد مختلف خطبه و مکاتبات است که به بیان و حکایت فرساده است از برای نفیس رجوع نالید (چابزاده مصباح در چهار مجلد)

۳۷ رجوع کنید به کتاب المخرج صفحه ۷۲
از برای جمع‌آوری جزییه معین تعمیم، سری‌های باعث اظهار داشته‌شده‌ها هر کسی به دیگری انتقاد و یا کار سختی با آنها رجوع کند و یا در احترام آنها یاد نگیرد، و یا برای رضایت آنها جزیی از آنان یک لیس به‌سیب‌ها، پسیف در روز قیمت دشمن از خواهان بود، بعضی از روز دیگرکه قولشان سند و معترض است بر آننده که این فرمان مخصوص بی‌شمار از برای مساعدت و رعایت حال ملت زردشتی صادراً گردیده و داماد بی‌شماری باهم بی‌شمار در حضور بسیاری از اصحاب کیار این حکم و / مرقوم فرموود.

وقتی یکی از مسلمانات یکنفر ذِن را کشتته علی در پاداش عمل قاتل حکم بقتلش فرموهد و با اینکه کسان مقتل نهرام و قایشده باز علی اورا رها نموده لاینگ بر او محقق گردیده که سبک مقتول راکی جهت ب секو نشوده بلکه تمیل خاطر خود را تصییر از در کذختند.

بسیاری از استاد اصلی هنوز در بست است که مخصوصاً دلبل بر برداربی‌های علی درباره‌های به‌دیگر و مسیحیان و زردشتیان ایام خود می‌پیشده ۰۵۸۰ اکثریت یکی سنده مشهوری چه بیابان روسی ترجمه شده و انتشار باقیه موجود است که در انتظار انزیماً یکی می‌شود که در همسایگی عربی می‌شودند منظور شده بود مذکور است بسیاری از چنین سندها که علی از برای اعداد فارسیان راجع بکمک و اعتماد طرفین بکنیدک صادراً نموده در زند پارسیان امروز یافته می‌شود که بعضی از اهل‌اثار ایران یکی بمی‌شنود داده و هرچند که مسلمانان عصر جاری آن‌ها با اصل مینادنی لیکن بسیاری از آنانها

۴۷ از برای اطلاع به تفصیل بکتیاب نور ایران قدم تلیف مانک پیتا و الا صفحه
۱۹۵ رجوع نالید
۴۹ به کتاب رسایل شمس الیا شیلی صفحه ۴۸ رجوع نالید
۵۰ به کتاب اکرار تالیف سید ویاسی علی راجع صفحه ۴۱۹ و ۴۲۰ از برای
سایر تفصیل رجوع نالید
۵۱ منتر عربی به اسم عهد نامه تلیف نموده است
عین مصد و حقيقة است هیچ مسلمانی نمیتواند برداشتهای دینی ییتیبر و خلفای دوره اول را که درباره ملایمان مختلفه غیر مسلمان نشان داده اند انگزارد معاویدات مختلفة که ییتیبر آرم بتوسط صاحبه های محرمت و حکام ایالات با ییودیان و مسیحیان و رزندیان بسته و امتیازات کوکوکوکی درباره آنها منظور فرموده. در فتوح البلدان تلا از دژه است همچنین در کتاب معرفی نهج البلاغه که از تراوش خامه مبارک خلیفه علي است نامه های کوکوکوکی آذنعت با صحبت‌هایی زیردست خود در مدت خلافت خود نوشته و آنها را بهداد و مدارا درباره ملیمان فوق نموده مذکور است امروز، اسلام فقط بسبو ظلمهای رؤسای اواخر مورد طعن و ملامه منتقل شده است این رؤسای موانع قول سید سلیمان ندی مؤلف کتاب "معارف" ۵۰ باناز مسلمانی ای بودن که با استفاده به در جدید "شوه سنجین" در مسلمان تمرد برادان خود بضرب شمشیر داشته و یا حرسب تصرف مالک پیشتر در هنگ و تریقب و استنیون و جاهای دور تر آنهارا به دید حركات کشاند. ۳۲ به منظوم بیشتره از زمان سلطنت بی ایه که "نصب سخت نزاند و سلل جابر" مسلمان ایزگان را بابن یافتن و باز وادار نموده شروع کردند. ۴۰ این رؤسای در ناحیه "جهاد" اسلامی که حقيقةا بر مسلمین مدر اسلام از برای دفاع آنات از جوان خود فرض شده بود با ملل دیگر می‌جنگیدند قران مجد هینه تعزیه و مهاجمه را حرام نموده بلکه "اجازه جهاد بانیاعی داده" که کفار با ایشان

۵۶ در طی تبلیغی در مؤسسه اسلامی کلیه در ۱۴ ماه مارچ ۱۹۲۶ نویده چنین

اظهار داشته است

۵۳ و حقيقة نیز تاریخ اسلام ناچیز عباس صفحه ۳۸۱ ۴۰۰ رجوع نیاورد

۴۰ تاریخ ادای ایان ناچیز بر روی جلد اول و صفحه ۳۳۲ و ۱۳۳ رجوع نیاورد

۱۰۰ و حقيقة نیز تاریخ هنر ناچیز الباث جلد اول و به صراط اینبان ناچیز شیل صفحه ۱۸ رجوع نیاورد
جنگ و ستم بر آن‌ها می‌باشند و خدا بر پایی کردن بی‌مان ثوابا سنت آنان را
از خانهای خود ناروا بیرون کرده شدند۰۰ و در راج دیگر می‌فرمایند: "ودر راه
خدا جنگ کنید با آنانیه با شا جنگ می‌کنند و از اندلبه مکررند۰۰ و از برای
تهمین حذ جنگ خداوند صرف‌جا قوایان ذیل را مقرر فرموده: "و اگر میل بصلح
باشند تو هم میل به صلح باش و خدا تولکن که" سورة هشت و آیه شصت و یکم
چنان‌که کفته شد بی‌غیمر آگرم رسالت صلح جویانه خود را از روی صدق
مطالب فرمان خداوند مهرناب تبلیغ نموده و آن ایس جهت در مدت حیاتش
در هر یک از جنگ‌ها مهاجم نبود جواب در مرحله اول رسالت بی‌غیمر
ما بعضی از مبلغین اورا دشنام اسلام و حشیه‌هان کشت‌ه بودند، باین سبب رسول
آگرم در ماهوریتهای دیگر همیشه چند تفر از تکریان بهمراه مبلغین از برای
حفظان ایشان فرستاده و باب‌نشاب از جنگ کردن در هنگام تبلیغ ۶۰ نهی
شدید و منع آگرم فروده و باین سبب چنان‌که ساقاً کفته شد بی‌غیمر اگرم
با خالد بن ولید که در یکی از ماهوریتهای فخوس خود فوق جبره بکار برده و
با قبله جزیره به کمک سیاه‌هان به رفتاری نموده بود خشمانک کرده و آتی در
با او آتش تفرمود آنا افسوس که مسلمانان احکام همین راهنمای غواصان
خود را چنان زود فراموش نموده که امروزه اسلام از رؤیه نظام‌ن مسلمان
دوره بعد شرمنده است.

به هر حال در ایران هم نا مدخته‌که خلافه عالم اسلامی پوری بی‌غیمر
خود را مینمودید مملکت و ملت در حالن غربه‌که حس زبان فارسی در زمان
خلافت بین عباس پاش زبان درباری مملکت شده و اداره مخصوصی از برای جمع

۵۰ سوره ۲۲ و آیه ۲۹ و ۴۰
۵۱ سوره دوم و آیه ۱۹۰
۵۲ وجه کنید بی‌غیمر که در کتاب صرایط‌الله جلد دوم و صفحه ۱۷ شیل
قل نموده است.
و ترجمه ادبیات قدیم تأسیس گرده‌ای عالی‌الاساس بالغ‌العمر می‌باشد که در کتاب‌های مخصوص
کتاب‌های فرهنگی فهرست طولانی از اسامی اشخاصی که مشغول به این کار بودند می‌تواند
منصور خلیفه در دربار خود بسیاری از زرتشتیانه کتاب‌های گرایش برای
تألیف می‌کردند در کتاب‌های مخصوص می‌تواند ۶۹ که بسیاری از پست‌های عالی‌القدر
مسلمانان این ادبیات جامع و جامع و جزیره بن زید و مطیع بن ایس و دیگران
کتاب‌های بکر از بابت ادبیات دینی ایرانیان تنها نموده‌اند
حقیقاً در عهد خلافت عباسیان، چیزهایی که ایرانیان در قادسیه یا در
نهاوند از دست داده بودند بار باز بدست آوردن ۶۰ تقریباً همیشه و در مأمون
ایرانی و بیشتر مفاهمی بوده‌اند ۶۱ شمس العماره شیبی نقل می‌کند
۵۸ رجوع کنید به حکمت الهی زرتشت زلاف دکتر دلا صفحه ۲۹۹ و به کتاب
رسایل شیخ صفحه ۲۲.
۵۸ رجوع کنید به صفحه ۲۴۴ (بیابان فلک).
۶۰ بروج‌الدرب رجوع ناپید (سلطنت الامام الله).
۶۰ رجوع کنید به یکی از مجموعه‌های مکتب کتاب زایین بودن لیف. ۱۰
۶۱ رجوع کنید به کتاب دی‌الدین (Ed. A.S. Alwardt).
۶۷ رجوع کنید به کتاب ترجمه کلام جلد اول و صفحه ۴۳.

مهم‌ترین اخبار به سازنده لیکنات و شریف و سنتی و کمال و پیکوئی

پهیرن خوش‌پوریان عرفاً هندوستانی (اسنس)

رابرت - انساس - ویث - گلاب - زنجیل - بستی - لب و غیره ساختمان
گان تا اعلا درجه - قبیه مناسب
سازنده عرق (اسنس) صندوق بسته ۴۷۶۳ بی‌پول برای مزید اطلاعات رجوع نمایید

سیمپایکس ناوی کیانی
خط و کتاب به کیانی باب در زبان انگلیسی نوشته شود
احتمال خصوص ایران لیگ

جشن نوروز در دارالفنون دکتر تاگور

NOURUZ FESTIVAL AT DR. TAGORE'S UNIVERSITY.

مسئولت ورد پروفسور پور داود

Reception to Prof. Poure Davoud.

بمناسبت جشن نوروز سال جاری که مصادف شد با ورد پروفسور
پور داود بدارالفنون شایعه نیکتاه جلسه جشن با شکوهی در محل مذکور
منعقد کرده پروفسور پور داود مؤلف و مقبره ی اولتی و ادبا و ایران باستان که
ناحی پنج جلسه بزرگ از آثار کتابی به یاد ا_sentences in the image are not readable.

و در زمینه علم و ادب پایه بلندی ارد ایتام بیشتر از طرف دوئ شاهنشاهی
ایران برای یک دوره تدریس علم و راجع به مبانی ایران قدیم و سنت در
دارالفنون مذکور نامیده گردیده و سال گذشته وارد شایعه نیکتاه گردیدند.
روز نوروز را اجتناب که کفتن از طرف شاعر و فیلسوف معروف بنگلی جلسه
جشن مفتی منعقد کرده در این جشن که ساعت هفت بعد از ظهر نوروز
بتوسط خود دکتر تاگور افتتاح

Uttarayan در عمارت شمالی موسوم به اونریان بن

بافت چهل نفر از پروفسورها معروف و جمع كبيرة از معلمان و فضلای حضور داشتند. در ایوان عمارت مذکور بوسیله نقاش مشهور هند "بول بوس

Nim دایری بزرگی که در آن نقوش رنگین بطرز ایران رسم گردیده و در اطراف
آن بروج دوادهمه که در حالی که هر یک می‌باید این رفته‌ها ایوان خصوصی‌می‌زین
شد به منقوش می‌پیوند این نقش که نمی‌توان از به‌سازنده شخصی‌می‌ماند.
میگردهد و بزنان سانسکریت موسوم است به آرمانا Alpana در مقابل نخستخصوصی که برای دکتر ناکور و پروشور پور داده نه می‌شود بود قرارگرفته بود. پس از آن‌که دکتر ناکور و بهم‌مان عزیزشان در مجله مزرع قرار گرفتند جمعی از محصلین و محترم‌ها آن‌ها بسیار جالب و زیبای شروع بر صورت نمایش دادند به‌گونه‌ای که همای سیتی کردن‌های که گذشته‌ای روی‌سیاه‌خورده بود که دکتر ناکور تصنیف شد به سیس دو نفر آن‌ها بسیار دلگشیده بر روی آثیق مقدس وید کتاب مقدس برهمنان و بعد از آن بر صورت قطعات از کتاب مقدس ایران که اولین آن‌ها پرداختند سیس دکتر ناکور بر خاصیت شرح ذیل را به‌نیا بر بیریک نوروز بیان داشتند و صورت بیریک نامه را که از نگرفته که علامت می‌می‌هم و سعادت است نوشته شده پژوهش بر روی پروشور پور داده نمی‌شود.

اینک ترجمه عین بیریک نامه

امروز که در سه‌رو از روز فربینده نور از آرمان ایران سرزده ما بیریک‌های مسیر خود را همیشه در کتاب مقدس دیده هند است از اینکه بخش‌های خورشید سال نو پرتو افکن کشور دلیران بزرگ پا به‌نیا است.

دیگر باره بیدار شده

روزی بود که این جشن از سر زمین ایران راه‌پیموده بجور سراسر بازنشاهی دهی رضیه ای و در آن‌ها فقط عبارت بوده از عش و طرب مفرط و عدم مستند که باد بهاری را با دود سرخ هوا و هوی مسیمود اما امروزه که این سال نو از زنده‌کی نو ایران در هند با میرسد کوبای مرد اکتی است که با پاکی و درستی آرایه است و از برکار آمدن بکانه مورد توافقت سخن میدارد بنوود آرزومر ده یا امید ایران در آمیخته بر سرا سر آسیا یک آزادی

در خشایار روي کند
در این هنگام خوش بمانندیه ایران که آکونی در شاتی نیکان با ما
بسر میرسد تبریک میکوئیم بملت بزرگ که آن سر زمین نیز درود میفرستیم
اواقیه که من در سال کذشته بلا فاصله پس از نور بهرامان آنان
سر مرکز مهیار مهیار مهیار مهیار نوازی شایان آنان بودم آکونی نیاپی و تخسین
خود را با ناهنگاه بزرگشان تقدیم میکنی که از پرتو واهنامی توانای خود
ایران را بمزیات قز و جلال بارینه وساده
را بیندرا نات ناکور
21 مارس 1932

پیس از خانه ایکدیک آکور آقا پروفیسور بورداود برخاسته شریح
از وجه تسمیه فور دین و عادات و رسوم ایرانیان در این خن حی بیان
داشت و غزل ذیل را که بمناسبت این مجلس سروده بودند قرائت نموده‌ب

پهار در ویسوپهاری

VISVA BHARATI.

هان پهار است چرا روی صحرا نکنی
کند بسته زبان کنچ سرا بنشینی
همچو مرگان بطرف آمد هغوا نکنی
کند بیشتر آن درک آیا نکنی
کشید چشم بر آن تارک آسا نکنی
و ای، ار سجده براین بیک اهرامکنی
چون شود از تو سپاسی ز برهم نکنی
1
2

1
2

پرهما پروفیسور بزرگ و آفریننده جهان (پناه پناهی هندوان)

کریشنا

پرودگار عضت
هندها از وروز عرض خوانی واو، داشت که تو ایندیه به‌ویژه فردای تکنیکی
تا دل خوبی بر از مهر جو بودا تکنی
ماهدر هندی بمانند زون به ناچخوشند
تا تو این کشورچون خالک اشکاد تکنی
تا که از بهرون جان بیش نکه‌داری هنده

اشعار فوق بوشیله کریشنا کریلاوی

با نکلیسی ترجمه و قرائت گردید

در انجام‌ها بودالوست پر وفور بودارود موبد فرامرز بوده که یکی
از جوانان باراد می‌باشد که به‌دید آقای بودارود در دارالفنون دکتر تاکور
می‌باشد. مناسب جشن فرودین سروادی از فرودین پشت ( یکی از قطعات اودسا ) سروندن

جلسه مذکور ماظور ساعت هشت‌ها تلت شرح این جشن در تمام
جراید مهمه هندوستان مندرج گردیده است. و پیکره کل جماید از این
اقدام دوست شاهنشاهی ایران خوش‌وقت بوده و شرکت پر وفور بودارود
در دارالفنون دکتر تاکور دموهه ای از ادیان و صمیمی ایران و هند می‌شمارند

کلت فرودین ۱۳۱۲

۳‌ اشاره‌ای است بستزه دینی هندوستان و مسلمان نیز خون
مطلق که و آز و خیره سری است در طی زندگی باید خان ناب و پیار ارزیت که یس
از کهن‌شناسی جوانی بیش نیز خون رهی و دیگر باره به‌پایت و صورت دیگر به‌این‌دادن
و دیوار علی‌الجبانی نشدن به‌ود نیا باید درجه که اینجا کال علی‌الجبانی است رسیده

۴ اشکاق ناب‌واره متفاوت هند از سال ۲۶۳ یا ۲۶۳ دو از سال ۲۶۰ تا

پیش از مسیح سلطنت مود زمان پادشاهی وی درخشن نزین عصر آثاری هند است

پرونده‌گزاری است که نگاه‌داری آفرینش دخائی پردرک برپا

پسری به‌اوست شیوا

پردرگزار مرک که نپینی است

شیوا
THE PERSIAN SPEECH

The Need for Restoring Its Purity

"زبان عربی بتوسط ایرانیان ساخته و پرداخته شده دستور زبان عرب قاموس های لفظ عربی و بسیاری از این کتب همه بتوسط ایرانیان تدوین و تحويل ادبیات عرب گردید." (روژنامه کرامی جهان فرهنگ ۶۴)

سردرسن وی پروفسور اسدزاده با دانشگاه بیرگواری و خانه آن استواری ستون زندگی وی میباشد. خاندان زبان پارسی سانسکرتی شناخته میشود که از زبان‌های اروپایی، با زبان پارسی خیاوندی تزیک دارد و پیوندا بایا همیک دارد و پیوند زبان بازی(چون از دوران سومین میباشد). با زبان پارسی(مانده بیوند کلابی با خرما) ناسازگار خواهد بود.

از دمان ساسانیان تا یا زبان صفویان زبان بازی با زبان پارسی آمیخته گر نوادهای (لغات) بسیاری از واژه‌های (کلمات) پارسی قیز بریخت بازی در آمده است چنانکه برخی گان میبرند زبان پارسی بدون باوری زبان بیگانه

تا زسا میباشد.

Some Recent Attempts

1- دستهای از مردمان کشفه ایند (یا هنوز میکویند) که پارسی در میدان خودی "سما" زمین خورد و دیگر نباید یا نتوان به آن رستخیزی داد.
دی ایران لیک کوارتالی

۲ دسته‌ای هم پیوسته بکلستان فردوسی آبیاری نمونه و گفته و میکوند که باید ژان پارس را از آمیختگی بنا با راهی داد

۳ دسته سومهم میکونند که کسانی به خوبشان پارسی می‌دانند و بنوازی‌خویکرفنده؛ اینست که خود دیدگان ایمید را باختند.

اینک ما سی بهنیم هر روز بر فرکوه باگبانان کلستان فردوسی افزوده نویختها و فیزیها (پیوسته ساز و پرا کنده) گو = شاعر و نش خویسی) یکی پشت‌دیگری؛ سرکرم شش و شیار و آبیاری هستند؛ نیاز سویویکن اینهم ایران؛ جوان‌الفی بای لانیمه را آماده ساخته است از این رو میتوان پیش‌گوئی کرد که ایران یک آینده بسی بانندن و تو ونا تری در پیش دارده که در سایه ها با یه‌ عهیزی‌ساخت‌های پهلوی شاهنشاه ایران پرور کن‌گر نت‌خواهد‌گردید.

از نگارش‌های پارسی سره آقای نفیسی در کنسته چاب کرده‌بودیم- شریعت و خوش آهنگی زبان، نیز توام‌الگی کفتار که خواندنگان و شنوندگان را در کنسته‌خود بند می‌سازد نیک‌گووه، می‌پیامد و اینک‌شاهمه (به‌لولی‌نامه) نویسته (چکمه‌سرای جوان) از چاب در آمدی است بارسیان و بارسیزبان یپوران راست که هر یک از آن نامه‌زبان-آرا بگیرند بی‌بینهد و بنایند.

A Literary Tablean: By H. E. Aqa Kâi Ostovâv

در همین روز ها در گنچه‌دش بیکی از پروران زبان پارسی سره در بمبئی از نگارش‌های آقای کی استوان قولشان شاهنشاهی ایران در کراچی در روزنامه "مهم"، (نمره مسلسل ۳۶۳-شماره ۱۷ سال پنج‌تاریخ اول قوس ۱۳۰۲، چاب‌نی‌زبان-۹ سال‌پیش- نگارش‌بزبان پارسی سره (فارسی‌خلاص دیده شده که از شریعت‌سخن-استادی در ساختن-بیش‌گوئی‌سیاسی) در ساختن‌فرزند‌نامدار ایران- بس‌آمدن‌شب‌نبره ایران- برخاستن شیر ایران) دیده شده که جای آن داشته و دارد که یک‌یار دیگر چابشود و ما اینک آن را در زیر مینکاریم:
در آغاز آن از سوی خود روزنامه نوشته شده است:

"یک تابلتوی ادبی بیل گی استوان؛
شیر و خورشید

THE LION AND THE SUN
A Tableau

درمک نرم، کوله کوله، باد آرام هسته از آن کله، کبرف کوه بلند
وزان و سرنگش های درختان نبریزی، چتر و کاج را فکرده و از میان برگهای
آدان و از شکم دره با گر شر آب ها همگی گرفته، بسی در دامنه راست بیچیده;
بوی کلهاي سرخ، نرگ، سنبل و بنفشه را هم میدمید.

یک پاره ابر سیاه پخشین از پله‌های تیراح ماه و از بالای سرم می‌گذشت.
ستاره همسایی (شمال) آهسته آهسته. من چشمه خدا نگهداش می‌زد. شاخه‌گو گوه
بیداچی‌کی آب به بهنای جوی دست جیسی افزوده و چین یا نیم‌خنگی را فراگرفته بود.

من در خانه آنج، از زیر انگره درختان زردالو و بادام و از میان گلستان
آتشی هک دسته دسته شاخه های کل سرخ چنگ بدائم افکنده و راه می‌کشیدند
سربالا هم فرم. هر اثری مکاری بلبلان را بهره و به‌فانگ تردنی از بیلین
دلبران خوشی بهره و از پرگوش و بالای سرم چه چه زبان باغ دلابختگان
دور و دور ترن خویشتن می‌شافتند.

من دوست و پنجاه پا بالا رفته، زردیک آبشار رود یرته دره رودی
برینان سبز چمن بست راستم لم داده و در سبزه فرو رفتم. از اینجا آن
کله بهترین کوه ویدا بوده. چراگاه نمی‌سوز شر از آن یافتن دامنه
نماهان و خروسا ترددی با منداده را مزده میدانند.

ستاره‌های دوریا پیدا و آسان برای به‌دیداری خورشید همه جارشی و
آماده می‌ساختند. تیره میناهای کنیدستاره کوب سفیدی آبی رنگ ساده و نگامیزی داشت
فریاد بلبلان شوریده و فشنف آب با نواه یکنواخت باد سپیده دم;
که یکدستگاه سازی از برگهای نورسر درختان را داشت با آواز سارها همان‌گه
شده - منست به ره چهان ایران افتاده بودم. جمامانی یک سیاهی را در پایین
پای یکفر (کله کوه) بی‌پدای کرد؛ با منداده شد و من خود را به کردک خداوند یکمیاز
بی‌نام ایستاده و سپس نشتمن.

برتو خورشید یک شبیه خویش رنگ را در بالای همان برف افکنده
کم یک رنگ آن ییده، روشن و زرد و زرد نر میشد. یک بلبل در همسایگی
من باندزا، یک لب بوسه بدهان کل فرمیبرد که چهره اش تر شده و یک چکه
آب مانند یکدانا الهام کوچک روي چنگ او تخته بود.
چهره خورشید از یکان سر آن کوه کله بر رنگ سر باروده و یک سیاهی
که چشم را بخود دوخته بود جنبش، و از جای برخاسته، دیدم یک شیر زرد
بال و دم سیاه بسیار بالا روان و در کله کوه، روی بر فر.زیر خورشید، ایستاده،
ره چپه گرفته و بشر نگاه میدید. خورشید از بالایی کر و کردن شیر پرتو
افشان و چهره راست چا دراز کرده چهیز بردادر - من بیدار نشان آرمواری
(علائم رسومی دوئل) میهمان افشاده که نا کهوان یادگر:
بزرگست خدای (الله آخر)!
مرد جنگی، گلپایگان ایران، از کن کوه بلند خد. شیر در فرحش، شیرخورشید،
سبز و سفید و سرخ را بر فر قرار در وزارت، و یورا آرای ایرانی کشید
و مرد از بزرگ و کوچک و مردوز یکباره و یکجا با ماز مسماصنئ ایستاده،
ساز سیه بنوای: زنده شد ایران و پایان به مهیه در آمد و کروه
گروه، دسته بدسته مردم رخت نورد بر و بیکدهکار خجسته باد میفرشتدند.

پرساد

(نام توضیح کی آقای کی استوان پرسدا میباشند)

ENDEAVOUR TO PURIFY THE PERSIAN TOGUE

چنانکه شنیده ام اینک ۳ سال است که هنرمند اخذ ادیت تهران
بویه سروه سروه سروه سروه سروه سروه سروه سروه سروه سروه سروه سروه
در آورده و نیز کفته اند که چابه شهیت فرهنگ‌نوا (آکادمی) بیانگر این
روشهای زرین پهلوی در تهران کستره شده که وازهای پارسی را آتشه
در فرهنگ‌ها و کوی خدا که کاپورهم، هم هست کرد آورند و نوساختنی‌های وسازنده
با نمونه‌های کاشتی‌های گذشته و همین نگارش بالایی بویه شورتی‌که
در سروه کروه از دانشمندان و خردمندان و فرزانگان ایران از پی و برها
هست میتوان کف ایران در سایه همایون ماری‌سنت برهولی شاهنشاه آز هر سو
و هر چیز و هر کار خود را میاراید.
Aims and Objects.

To renew and continue the connection between the old land of Iran and Hind; to continue and encourage fraternal sentiment towards and interest and enthusiasm in the cause of Persia; to confederate the Zoroastrian population in Persia with a view to increase, to ameliorate their condition and to strive for their uplift; to make researches with reference to their religion and ancient Parsi history; to stimulate commercial relations with Persia; to encourage Parsis to visit the old land, as businessmen or as travellers, for change of climate and health; to obtain and spread among Parsis and others, by means of literature, authentic information regarding the state of affairs in Persia; to secure the sympathy of the Imperial Persian Government and the Persian subjects towards the cause of Parsis in relation to Persia.

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