



## PRAYER FOR PEACE

*In this worldly abode of ours,  
May Communication drive away Mis-communication,  
May Peace drive away Anarchy,  
May Generosity drive away Selfishness, and Benevolence drive away Hostility,  
May Compassionate Words prevail over False Protestations,  
And Truth prevail over Falsehood.*

*(This prayer, from the Dahm Afringan, was submitted as the Zoroastrian contribution in an inter-faith Prayers for Peace publication prepared by the National Council of Christians and Jews).*

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2 President's Message -- On Staying United

---

2 News From the Secretary

---

3 On the North American Scene

---

6 Remnants of Zoroastrianism in Soviet Badakshan

---

8 Archaeological Study of Parsi History

---

9 Readers' Forum

---

11 1991 Fasli and Shenshai Calendar

---

15 Coming Events

---

16 Books, Tapes and Other Materials

---

17 Please Give With Your Heart ...

---

18 Press Clippings

---

18 Matrimonials, Jobs

---

20 Milestones -- Events and Honors

---

---

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**PRESIDENT'S MESSAGE -- ON STAYING UNITED**

In our mother countries of India and Iran, our faith was sustained by the fact that we lived in a "Zoroastrian Environment" surrounded by Zoroastrian friends, relatives and neighbors. This is sadly lacking in our newly adopted homelands where Zoroastrians are scattered far and wide. Here, what we are lacking in geographical proximity, we need to make up by maintaining close links and communications and by providing frequent opportunities for religious, social and educational get togethers. And what we miss in frequent visits to the Atash Behram, we need to make up by strengthening the understanding and delivery of the doctrine.

This Journal provides an effective communication link for the exchange of news and views. You are invited to use this forum for sharing community news and for expressing your views. Make your voices heard. Examine the various facets of the issues we face and suggest processes that can be followed to address them in the North American context. Discussions are healthy and refine our thinking. My plea to you is to maintain the discussions at a highly professional level, and to respect the other view.

After 1200 years of separation, fate has brought us all together on this continent. Indian, Pakistani and Iranian Zoroastrians all bring our diverse cultures and customs to making our North American community that much richer. We have amongst us the liberal, the traditional, the thinker, the reformist, the ritualist -- all types and shades of Zoroastrians. We value and respect them all. We may each have our respective beliefs and convictions. But when it is time to act for our common cause, the perpetuation of Zoroastrianism in North America, we must all pull together UNITED as one. We are all Zoroastrians.

At this juncture in our history, whilst our numbers are small, TOGETHERNESS IS OF PARAMOUNT IMPORTANCE. Fragmented we will wither away. The enormous external pressures that have stripped away larger cultures than ours of their identity, will sweep us away. But together in UNITY, we will gain strength and progress forward.

*Rohinton Rivetna*  
President, FEZANA

**NEWS FROM THE SECRETARY****1991 Annual General Meeting**

The AGM will be held on July 5 and 6, 1991 in New Jersey (near Philadelphia) and will be hosted by ZAPANJ. This is an open meeting, and all Zoroastrians are invited. Member Associations are invited to send one or more representatives. The agenda will include:

**\* FEZANA OFFICER'S REPORTS****\* STANDING COMMITTEE REPORTS:**

Coordination & Planning - H. Homji  
Census & Survey - M. Patel  
Education/Conference/Scholarship - K. Irani  
Funds & Finance - vacant  
Helping Hands Youth Network - M. Amalsad  
Information (Journal) - R. Kevala  
Congress - D. Dalal  
Small Groups - M. Motafram  
Special Task - F. Salamati  
Sports - B. Khosravani  
Unity and Welfare - K. Dotiwala

**\* AD HOC COMMITTEE REPORTS:**

Canada Chapter - S. Vesuna  
Business and Entrepreneurship - M. Boyce  
Higher Religious Education - D. Jahanian  
North American Center - R. Sarfeh  
Parsi Irani Understanding - R. Rivetna  
Scholarly Society -  
Women's Network - D. Dastoor

**\* NEW BUSINESS:**

1. Inter Faith Activities
2. Continuing Conference of Mobeds
3. Need for Appointment of Administrator
4. Constitutional Amendments, if any
5. World Zoroastrian Organization
6. Discussion of Process for Resolution of Issues (FEZANA Action Plan, Journal March 1991). Issues currently before FEZANA are:
  - a. "Group of Concerned Zoroastrians" concerns regarding conversion and request for FEZANA to define "Who is a Zoroastrian" (Journal, March 1991 and this issue).
  - b. Dr. Bagli's proposal for a unified calendar (Journal, March 1991).
  - c. Zoroastrian Association of Pennsylvania's request for guidelines on performance of rituals for Zoroastrians who have married non-Zoroastrians. Farhad Cama writes: "I am writing this letter to you on behalf of the Board of Directors of ZAPA. At our last meeting, the

topic of Zoroastrian rituals (particularly the death ceremony) for Zoroastrians who have married non-Zoroastrians, came up for discussion. Recently, there has been quite a controversy in India about this topic and about the 'acceptance / non-acceptance' of Zoroastrians who have married outside the faith. Sooner or later, we in North America will also be faced with these questions. Whatever we decide to do is bound to have a profound effect on our community on this continent. We feel that this subject be given due consideration by FEZANA at the earliest. Can FEZANA issue some sort of a guideline on this subject to the various Member Associations?"

Each Member will be allowed five minutes to read a written summary of their Association's thoughts and suggestions on Item 6.

#### ***Call for Nominations for FEZANA Officers***

The term of office of the Vice-President (currently Homi Homji) and Secretary (currently Dolly Dastoor) will end at this 1991 AGM. Member Associations may submit nominations for these positions to the Secretary by May 15, 1991. Nominations are also invited for the position of Chairperson of the Funds and Finance Committee. Individuals interested in serving, please have your name submitted by a Member Association.

*Dolly Dastoor  
Secretary, FEZANA  
3765 Malo Street, Brossard  
Quebec J4Y 1B4, Canada*

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#### ***ON THE NORTH AMERICAN SCENE***

##### ***100 Toronto Scout Group***

Ex-scouts from the 100th, 16th and 126th Bombay Scout groups, have formed the "100 Toronto Scout Group" in Toronto, Canada. This will be North America's first all-Zoroastrian scout group! Scouts with their friends and families (and their "good" loud singing voices) celebrated this historic occasion with an inaugural function on April 7, 1991. For further information, contact Noshir Dastoor (416) 470-1199.

#### ***ZOROASTRIANS IN ARMED FORCES***

FEZANA salutes all the young Zoroastrian men and women serving in the US Armed Forces and the Reserves.

FARZANA IRANI is posted in Saudi Arabia with the Petroleum and Water Monitoring Unit in the US Army. She joined the army in 1985, because "she wanted to do something exciting", and has won many awards and commendations. On November 13, 1990, the same day that she was married (to Kaizad Irani of Champaign, Illinois), she was called up for active duty in the Gulf. Only a week before the SCUDs attack on the US barracks in Dahran, in which 28 servicemen were killed, Ferzana's unit was moved to a forward base. Ferzana's family, friends, local newspapers, and especially her new husband, look forward to giving her a hero's welcome when she returns in May.

DR. JEHANGIR SETHNA, a member of the Air Force Reserves, has been on duty since late 1990. His wife Bonnie Lou, children and friends at Suburban Hospital, Hinsdale, where Dr. Sethna is employed as a physician, tied "yellow ribbons on the old oak tree" to welcome him home in late March.

CAPTAIN KEITH DASTUR, son of Kelly and Arnie Dastur of Houston, US Air Force Strategic Air Command, recently returned home after flying 28 missions from an air force base in Saudi Arabia. Keith's major duties are navigation of the B-52.

CAPTAIN KURUSH BHARUCHA-REID, US Army, is currently stationed at the Army Headquarters in the Pentagon. He just returned from military assignments in Europe in support of the Gulf War.

PETTY OFFICER KARL KEVALA, son of Rustom and Cheryl Kevala of Maryland, is stationed aboard the USS Belknap, on escort duties in the Mediterranean Sea. Karl is a Fire Control Radar specialist.

#### ***Prayer For Peace***

A prayer for peace was offered by the mobeds of the Zoroastrian Society of Ontario at the Mehriban Guiv Darbe Mehr in Willowdale, Ontario, on February 2, 1991.

**Tragedy At Sea.**

Singapore-registered cargo ship PROTEKTOR disappeared in a fierce storm, 400 kilometers east of Newfoundland, Canada, on January 11, 1991. Two Zoroastrians, Kurush Mehta and Hoshidar Anklesaria, were among the 33 crew members who perished in this tragedy. Condolences to Marzban Dumasia and Khushroo Chhor of Ontario, cousins of the two young men. (from *Gavashni*, March 1991)

**Zoroastrian Heritage Festival**

The Zoroastrian Association of Metropolitan Washington, Inc. (ZAMWI) is planning a Zoroastrian Heritage Festival on Saturday, June 8, 1991. Proceeds will equally benefit the ZAMWI Center Fund and the Fali Chothia Educational Trust Fund. For further information and to make a donation of articles for sale, contact Soll or Pearl Choksi at (301)774-0841 or Firoza Fitch at (301)564-3726.

**Citizens' Forum on Canada's Future**

Canadians are being asked to state their views on Canada's future: what they want from the country and what they are prepared to give it, by calling a toll-free line 1-800-66FORUM, or by submitting written briefs. Ed Eduljee of Vancouver, British Columbia, is developing inputs to the Forum by leading group discussions in Vancouver. Canadian Zoroastrians are urged to provide inputs to Ed by calling (604) 987-4306. The Forum will publish its findings in a final report on July 1, 1991.

**Midwest Education Seminar**

The Zoroastrian Association of Chicago (ZAC) and FEZANA co-sponsored the Seminar on Zoroastrian Doctrine, History, Ethics and Tradition, on March 24, 1991 at the Arbab Rustom Guiv Darbe Mehr, Chicago.

*Rohinton M. Rivetna* traced the *History of the Zoroastrian Sacred Texts* through the vicissitudes of time, (see map, and chart of Great Persian Sovereigns in this issue), starting with the ancient Achaemenian Avesta destroyed by Alexander the Great in Persepolis, and its re-compilation in Sassanian times as the 21 nasks. The modern Avesta consists of the Yasna, Visperad, Vendidad, Yashts and Khordeh Avesta. 17 of the 72

chapters of the Yasna are the Gathas, believed to be the words of the Prophet himself.

*Kayomars Mehta* presented the *Zoroastrian Formula For Success* as engraved in the first seven days of the calendar: Hormuzd, the supreme reality; Bahman, the Good Mind; Ardibehest, the best righteousness; Sherevar, Benevolent power; and Spendarmad (deep spiritual vision). Having realized these five sequences into our lives, we receive the rewards of Khordad (perfection) and Amerdad (immortality).

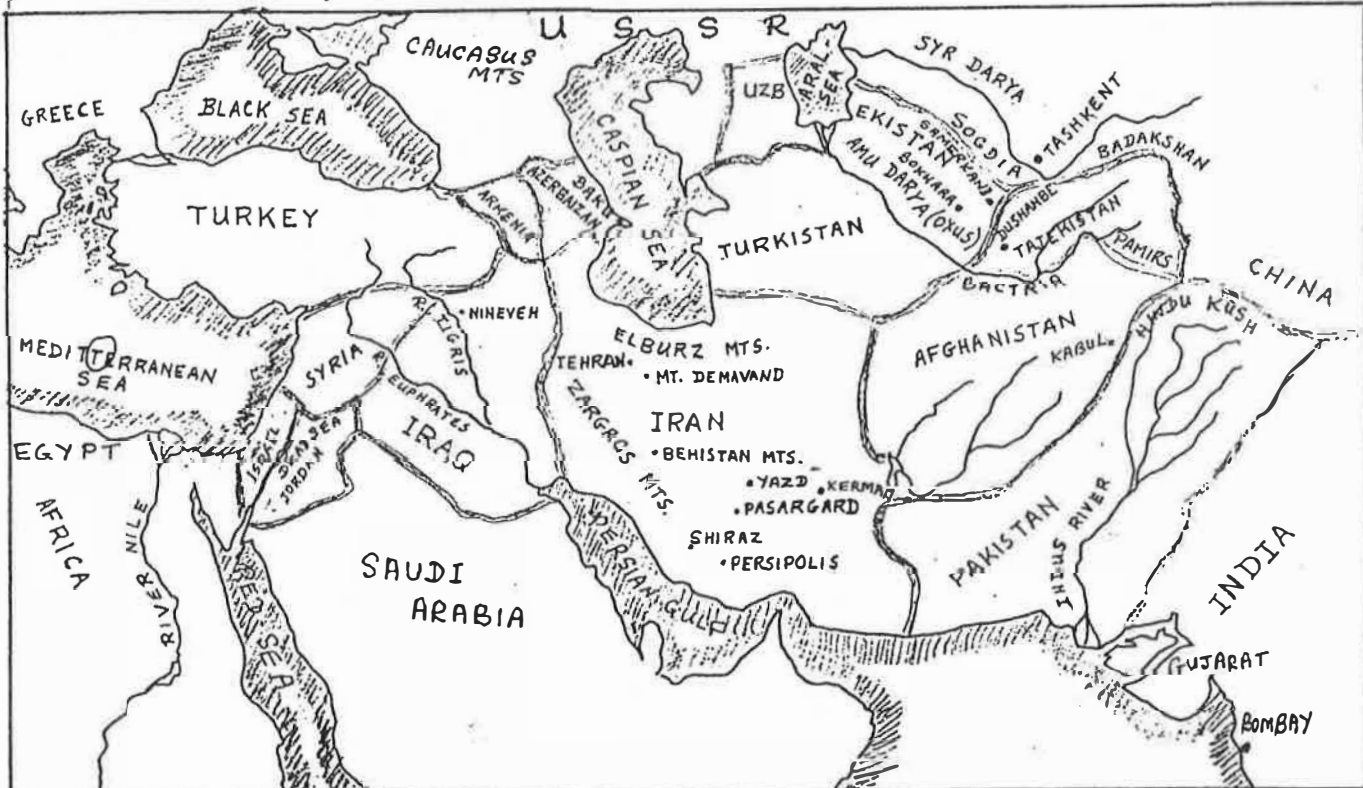
*Professor Kaikhosrov Irani* spoke of *Ethical Ideas and Their Development in Zoroastrianism*. According to Zarathushtra, the world was created as an ideal existence, the "mainyu" (of the mind), in accordance with the principle of Asha. This ideal world is concretized into a "gaithya" (world of experience). There is no prescriptive ethic (of obedience or love) in the Zoroastrian religion. It is an ethic of responsibility and choice. May we be like those who bring the world towards perfection (Ys 30.9).

*Ervad Dr. Kersey Antia* spoke of *The Gathas -- Its Relevance To Our Times*. The message of the Gathas is a very dynamic philosophy, very relevant in the world of today. Zarathushtra emphasizes the dignity of Man (and equally Woman). He has shown us the way, we now have to understand, think it over, listen, and WE have to make the choice. He looks upon the material world to fulfill our spiritual destiny. I worship Ahura Mazda with all my strength and will help Him towards Frashokereti by doing good and being good, actively eliminating evil.

*Professor Mehraban Khodavandi* spoke on *Zoroastrian Education -- Theory and Practice*. Avesta was the foundation of learning at home and school in Persia. In Sassanian times, there was an emphasis on higher education, including medicine, astronomy, mathematics, psychology. The Dinkard says "A good teacher is one who has massive knowledge and learning, firm convictions, with virtue, courage, charity, advanced age, experience, large hearted, versed in legal texts and capable of asserting authority." There is a need in North America for such scholars and teachers who are willing to dedicate their lives to teaching the faith.

## GREAT PERSIAN SOVEREIGNS

- I. Pishdadyan Prehistoric  
Gayomard, Hoshang, Tehmurasp,  
Jamshed, Zohak, Faridun, Minochehr,  
Nadar, Afrasiab, Jotemash, Kershasp.
- II. Kyanian Prehistoric  
Kae-Kobad, Kae-Kaus, Kae-Khushru, Kae-  
Lohrasp, Kae-Gushtasp (Birth of  
Zarathushtra), Bahman, Queen Homae,  
Dadar, Dara.
- III. Achaemenian 558 BC - 330 BC  
Cyrus The Great 558 BC - 529 BC  
Cambyses 529 BC - 522 BC  
Smerdis 522 BC - 521 BC  
Darius I 521 BC - 485 BC  
Xerxes 485 BC - 465 BC  
Artaxerxes I 465 BC - 425 BC  
Darius II 425 BC - 405 BC  
Artaxerxes II 405 BC - 359 BC  
Artaxerxes III 359 BC - 340 BC  
Darius III 359 BC - 340 BC
- Defeat of the Persian Empire by Alexander  
the Great after the battles of Issus and  
Arbela, fought on the plain of Gaugamela,  
north east of Nineveh, across the Tigris  
from the modern city of Mosul, Iraq, in 331  
BC.
- IV. Parthian 256 BC - 226 AD  
A gap in Persian history. Nomadic tribes  
ruling chiefly. Arshak founded a new  
dynasty of 28 kings. King Ardavan was  
defeated by Ardeshir the Sassanian.
- V. Sassanian 226 AD - 651 AD  
Ardeshir Papakan 226 AD - 240 AD  
Shahpur I 240 AD - 271 AD  
Hormuzd I 271 AD - 272 AD  
Behram I 272 AD - 275 AD  
Behram II 275 AD - 292 AD  
Behram III 292 AD - 293 AD  
Narsi 293 AD - 301 AD  
Hormuzd II 301 AD - 309 AD  
Shahpur the Great 309 AD - 379 AD  
Ardeshir II 379 AD - 383 AD  
Shahpur III 383 AD - 388 AD  
Behram IV 388 AD - 399 AD  
Yezdazard I 399 AD - 419 AD  
Behram V 420 AD - 440 AD  
Yazdeazard II 440 AD - 457 AD  
Hormuzd III 457 AD - 459 AD  
Feroz 459 AD - 483 AD  
Belash 483 AD - 487 AD  
Jamasp 488 AD - 501 AD  
Kobadi 501 AD - 531 AD  
Noshervan 531 AD - 579 AD  
Hormuzd IV 579 AD - 590 AD  
Khushroo Parviz 590 AD - 628 AD  
Kobad II 628 AD - 629 AD  
Ardashir III 629 AD  
Queen Puranmidokht  
Queen Azarmidokht - 632 AD  
Yazdeazard III 632 AD - 651 AD
- Destruction of the Sassanian Empire by the  
Arabs after the Battles of Nahavend (641  
AD) and Cadesia (636 AD).



## REMNANTS OF ZOROASTRIANISM IN SOVIET BADAKSHAN

*Early this year, Parvona Djamshedov, a Zoroastrian from Dushanbe in the Soviet Union, visited several of the large Associations in the USA and Canada on a lecture tour. He gave interesting accounts of the community of about 20,000 Soviet Zoroastrians that lives in Badakshan and Tajikistan, located north of Afghanistan near the Pamir mountains (see map in this issue).*

*FEZANA takes no ownership for the authenticity of this information or of the article reproduced below. This would be an interesting research project for a student, if a sponsor could be found to fund it.*

### Sources of Information

Zoroastrianism, the ancient religion of Iran, has survived centuries of changes among the Tajiks in the Soviet Union, and today its traditions and fire temples still exist in the Pamirs.

From the spring of the river Panj, from Balkh to Vakhsh and in the valley of Shakhdara and Ghund live west Iranian Tajiks such as the tribes of Vakhshans, Shoghnans, Monjans, Sangligchis and others. According to historical sources, these tribes consider Bakhtar, which is the most ancient inhabited settlement of Zoroastrians, as their motherland.

Not much research has been conducted on the existence of Zoroastrian belief in Western Iran. Among them we might want to mention the monograph of Strabo, the archeological articles of Scott. Soviet scholars and foreign scientists have on numerous occasions organised expeditions to Badakshan, but they have not paid particular attention to this subject. Scholars such as Wood, (in his book "The Travels of Wood"), Margenstern, Shaw, Vambery, Olufson, Boborikin and Snesev have published their research and their eyewitness reports.

In this article, we examine the evidence and reasons for the existence of Zoroastrian remnants in Badakshan using as sources, the expeditions of Russians and foreign scholars as well as field work among the inhabitants of this land.

### Remains of Fire Temples

In the region of Badakshan in the Soviet Union, there exist today two ruins of fire temples. One, the castle of Ghaghaha is located in the Ashgashum region, while the other is found in the area of Sochan. These monuments resemble closely the architectural structure of ancient fire temples of Zoroastrianism. Such fire temples were constructed during the reign of Madi kings and that their numbers increased in the

Achaemenid and Sassanian periods.

Fire, under the various names of avatar, atash, pahlavi atur, atar, atash and azar, is central to Zoroastrian beliefs and practices, and holds a special respect in Badakshan. Each person is responsible to keep the fire pure, and people are forbidden to pour water over it or step on ashes. In Vachon for instance, it is believed that putting out fire by blowing on it causes unhappiness.

There are two castles on both sides of Amu River (also known as the Oxus River). One is considered to be a fire temple, and the other is called the castle of Qa-Qoa. They were both constructed by Zoroastrians who did not accept the Islamic religion.

### Palaces of Silence

Archeological digs in the region of Ashkashom led to the discovery of Zoroastrian graves. According to the Avesta, the cadaver had to be washed "clean", and left on the top of a mountain for animals and birds. The bones were then collected and kept in a special container in a room closed on all sides, called a "Dachma" or "Palace of Silence". Olufson, who in the years 1897 - 1898 had gone to Badakshan on an expedition wrote: "A couple of squares, the tower of which had no openings, were found. They were constructed of mud and stones without any windows, and they existed for at least half a century". Another scholar Hazrat Ghulof has concluded that the Bakhtars came to exist in the northern part of the Amu River in the surroundings of Balkh of Afghanistan at the end of the third millennium. The population today still uses many Bakhtari words in its dialects.

Zoroastrians did not bury their dead in order to keep the earth pure. This practice was also followed in Badakshan. Some Zoroastrian funeral rites survive today in Badakshan, including the role of fire. Pamiri people take candles to the

grave of their loved ones every holiday so that light would shine on the life of those who passed away. A special person is chosen in the Pamir to wash the dead, and a special day is set apart to thoroughly clean the cemetery. Nails and hair are considered impure and not thrown on the ground. The practice of purification of the dead and of the burial place survives from ancient times.

### **Folk Tales - the Good and the Bad**

The ancient Mazdaqulan religion sees the good and the bad in Ahura Mazda and Ahrimani, two forces in eternal struggle with each other. Among the people of Badakshan, many folk stories tell of the relationship between the good "Pari" and the bad "Div" or "Daeva".

### **Traces of Zoroastrianism in Islam**

Before the Arab invasion of Central Asia, the Zoroastrian religion reigned in this land, especially to the north of the Amu Darya. In order to escape their fate, many Zoroastrians moved to the mountains of Badakshan and Yoghnoh where these Iranian tribes were able to follow their own religion. Using the sources found in Tokareva, the British scholar has concluded that many of the mountain people of Golche, Jharangin and Darvas consider themselves the children of Zoroastrians and the elders still respect the name of Zarathushtra. The Russian anthropologist Hoscowski in his field work conducted in Darvas, Shognan and Roshan has recorded his conversations with the elders who admitted to having accepted Islam not too long ago. The leader of the Farsis who emigrated to Shognan was Shah Khamosh (Shah of Silence) and in a short time encouraged the people to read and study the Qoran. He succeeded in converting many people to Islam.

Today, Zoroastrianism continues to exist in the villages of Badakshan. Although Islam is the predominant religion in the Pamir, many Zoroastrian traces are seen in its practice. The "namaz" (prayer) performed five times a day is one example. Although the Zoroastrian namaz differed in form (for example it was performed standing up, holding a small fire on a plate), it was also performed five times. Before the namaz, they would purify the place of prayer by washing, cleaning and sweeping it. Other Islamic practices that come from Zoroastrianism include taking a candle to the cemetery at the time of Muslim holidays and celebrations around the fire before New Year.

### **Celebration of Novruz**

Since the celebration of the New Year is connected to harvest and the calendar year, it

predates even Zoroaster's religion. Novruz has been celebrated in Badakshan with special splendor since the days of our ancestors the Bakhtaris and the Shoghhdians. It is an especially joyful event since it is also a time when the heavy snows of the mountains melt. Many scholars and travelers have written about Novruz in Badakshan. All members of the family prepare themselves for the celebration of this day from early morning. They take all the furniture out of the house, throw away old things and clean the house from the fireplace to the ceiling. Men pick branches from trees with which they make Novruz flowers. They hang them from the ceiling. The women clean the walls of black smoke and draw flowers on them, and cook special dishes "Bat" and "Baj". Special breads are baked and cut in triangles called "Barokh". Songs are sung and games are played. Thus Novruz has come to us as a celebration of happiness, of the beginning of a new life, of spring and of the victory of good deeds that connect us with the times of Zarathushtra.

*Parvona Djamshedov  
Dushanbe, Soviet Union*

*[In the next issue, the Journal will present an article on the remnants of Zoroastrianism in China. Stories and experiences from readers will be welcome.]*

### **VISIT TO SOVIET ARCHAEOLOGICAL SITES**

*In 1985, longtime Boston resident Khorshed Jungalwalla and her daughter visited the area of the Soviet Union described in the above paper by Mr. Djamshedov. Her report throws a new light on the remnants of Zoroastrianism in that area.*

### **Fresco of Zoroastrian Priests**

On April 9, 1985 my then 16 year old daughter Ferzeen and I embarked on a purposeful jaunt to the Soviet Union with a group of American tourists in the education field. We visited large cities like Moscow, Leningrad, Kiev, Bokhara, Samarkand and Tashkent, as well as small remote villages in enchanted surroundings. While in Bokhara we visited a museum which had a 12' X 6' fresco on a wall dating 720 BC that depicted two Zoroastrian priests facing each other with padans on their visage and tending an urn of fire.

### **Zoroastrian Civilizations from 4000 BC**

Throughout Uzbekistan, Tajikistan and other south eastern states of the Soviet Union mosques had been built over demolished Zoroastrian



towers of silence and fire temples. We came to Panjikant, 100 miles southeast of Samarkand, in the Tajikistan province where excavations have been carried out since the early 1980s that indicate a Zoroastrian civilization existed there around 4000 BC. The curator of the Museum of Ancient History and Archaeology in Panjikant guided us around. He mentioned that Zoroastrians of that era were called "Sogdians". Alexander the Great of Greece stopped in this area long enough to marry a Sogdian princess, Rukhsana, on his way to India. The museum had several artifacts of Zoroastrian culture. Urns for disposal of bones of the dead, copper cooking utensils, paintings on copper plates, weaponry and manuscripts.

### **Temples and Towers of Silence**

The curator informed us that we were the first modern day Zoroastrians to set foot on the well guarded excavation site, five minutes from the museum. The excavations were started in 1981 by the Central Soviet Bureau of Archaeology, and will take at least 15 more years to complete. As we climbed up a plateau, the majestic Pamir range to the north and the Zarakhistan River down below came into full view. We saw two structures made of stone and what seemed like marble. One was a fire temple with basic supportive walls and about 200 feet away was an unconfirmed ruinous structure of a tower of silence. Nearby was a four feet diameter opening of a cave in the side of a mountain. We were given to understand that a wealth of literary and religious scrolls and artifacts have been buried in the cave.

Ferzeen and I were allowed to spend about 45 minutes more collecting earth and rocks for sheer sentiment and taking pictures and just absorbing the wonderful feeling of being transported back in time to a civilization we could well be proud of.

*Khorshed Jungalwalla*  
Boston, MA

### **TEMPLE OF ATESHGA NEAR AZERBAIZAN**

Remnants of Zoroastrianism are also to be found in the Azerbaizan region. A travel folder prepared by the Asiatic Travel Service of Bombay states: "In the heart of the Aspheron peninsula near Baku is located a complex of unique monuments of history and culture of the ancient people of Azerbaizan and their temple of fire -- 'Ateshga', built during the 17th and 18th centuries. The historical

roots of the monument go back to the days when the ruling religion of the country was Zoroastrianism. In those days, thousands of flames were kept alive in the temples and in people's homes. Hence the name Azerbalzan or 'country of fires'".

### **ARCHAEOLOGICAL STUDY OF PARSİ HISTORY**

A 'dig' is taking place at Ajmalgadh in Gujarat, India by a 15-member team led by Roxana Irani, and supported by M. H. Raval of the state archaeology department. Ms. Irani's research is on "Early Parsi Settlements on the West Coast India: an Archaeological Perspective", at the Decan College Research Institute, Pune. "The idea is to find out exactly what still remains so that more can be learned about the evolution and development of this microscopic community that has contributed so much to this country...", according to a Bombay newspaper.

"The earliest written records we have are the 16th century *Kisseh-e-Sanjan*, verses written in Persian by Baman Kaikobad Sanjana. Before that there is nothing, and since there is no other record, my own work will take the archaeological approach," says Roxana. The Zoroastrians first landed at Diu in the late seventh and early eighth century. From Diu, they moved to Sanjan in the 14th century, fleeing to the Barot caves near Umbergaon in Thane District on the border of Gujarat. From here, the community went to Amalgadh where they lived with the sacred fire they had been protecting for 600 years. They built a fire temple and other structures to indicate that there was a full fledged Zoroastrian settlement.

Roxana believes that once they remove the soil, there will be ample evidence of how the community lived, evolved and developed. For it was from here that they dispersed to different parts of India. One of the priceless items that is expected to be uncovered is a stone "afarganiu".

This is a project that every Zoroastrian should keenly follow. If you would like to contribute to the dig, please send your tax-exempt donations through the Zoroastrian Association of Metropolitan Washington, with your check to 'ZAMWI' marked "Archaeological Study" to: Mrs Farida Mistry, Treasurer, Z.A.M.W., P.O. Box 3006, Bethesda, MD 20824-0694



## READERS' FORUM

*Letters for the Readers' Forum should be sent to Adel Engineer, Editor -- Articles and Letters, FEZANA Journal, 1959 Bristol Court, Naperville, Illinois 60565. They must include the writer's full name, address and telephone number. Letters should be less than 400 words. The Journal reserves the right to edit letters for clarity and space.*

The following letters were received in regards to Ervad Birdy's letter expressing his fears regarding conversion and FEZANA President Rohinton Rivetna's proposed process for the resolution of this (and other) issues (Journal, March 1991). Other letters will be printed as space permits in future issues.

### ***Ervad Birdy's Action Plan***

During our thirteen century history on the Indian sub-continent, significant changes have taken place in our makeup. But throughout our long history we have steadfastly stuck to three basic practices which have been our salvation: wearing of the sudreh-kushti, showing reverence to Fire, and not accepting outsiders into our community. We are now under pressure from various interest groups to discard these time-tested practices. If we succumb to these pressures, we will be rushing headlong into a dark one way tunnel from which there is no exit. We are proposing an action plan that is both simple and effective.

1. FURTHER DISCUSSION WILL ONLY FRAGMENT US. We believe no good will come out of another bout of discussion, only mud slinging, bad feeling and further polarization of the community. We propose that we direct our limited resources into more positive avenues which will safeguard both our faith and identity while also bringing about unity.

2. DEFINE ZOROASTRIAN. FEZANA was created in 1987 to serve as a central organization linking the various North American Zoroastrian communities and for providing a unifying influence. Issues such as conversion come under its umbrella for effective resolution and guidance. Unfortunately, the FEZANA Constitution, whether by design or otherwise, has omitted to define a fundamental entity - i.e., a Zoroastrian. We should as a matter of urgency, include such a definition in the Constitution. The following is a

suggestion but the final version must be agreed upon by our High Priests in India:

***"The term 'Zoroastrian' refers to a person who had descended from both Zoroastrian parents and who has been initiated into the Zoroastrian religion by a traditional Sudreh-Pushin ceremony".***

3. FEZANA SHOULD ONLY SERVE THE ORIGINAL ZOROASTRIANS AS DEFINED ABOVE. Its officers, committees, work groups, advisory panels and roving instructors should only be Zoroastrians.

4. INSTILL A PRIDE OF BELONGING. Suggested ideas are: education to bring home the excellence of our faith and heritage; accentuate positive achievements by community members; seek out role models in academic achievement, technology, art, business, sport, community service, humanities, etc; form sports teams and hold friendly interstate competitions; hold charity drives; hold musical competitions, and evolve catchy songs that can be sung at community gatherings.

5. Hold local and national YOUTH GET-TOGETHERS.

6. Parents should be encouraged to TEACH THEIR CHILDREN BY EXAMPLE and not by mere instruction.

7. Provide a visible and active MATRIMONIAL SCHEME to encourage youngsters to remain within the community.

8. Encourage contacts between Zoroastrian students in North American Universities and nearby communities.

This plan will only work if it has the right leadership. To those who have lofty ideals about preaching "Zoroastrianism as a World Religion" or who say "Morality should come before tribe", our leadership should be prepared to say: "All very well, but our community has come a long way and we want to preserve both our faith and our identity. We are determined to succeed."

*Ervad Jal Birdy for*

*The Group of Concerned Zoroastrians  
Corona, CA*

### ***Changing 8000 Years of History...***

I was on the sub-committee of the Zoroastrian Association of California which responded to the draft constitution of FEZANA when the organization was still embryonic. We offered several amendments which were accepted; significantly, however, our recommendation for a proper definition of "Zoroastrian" was ignored. I fail to comprehend how an organization can represent anybody when it has not specifically defined the eligibility requirements of its constituent membership.

I am unaware of the basis of rationalizations on behalf of Mr. Ali Jaffrey. The man's scholarly claims may or may not bear close scrutiny. One thing however is undisputably clear; he is no more a Zartoshti than I am Ayatollah Khomeini. I do not presume to speak with authority or scholarship about several much-needed reforms to Islam. The man is welcome to pursue at his own cost and on his own time any academic studies he chooses to; he is also entitled to his own beliefs, opinions and interpretations. It does become a matter of grave concern to me when officers of FEZANA give up their heritage and permit a certain agenda to be set by vested interests. There are many scholars who pursue academic endeavors without the zealous pursuit of conversion, as their primary claim to fame.

I regret from the tone of Mr. Rivetna's letter that a certain pompous supremacist flavor seems to emanate. There is an implied urge to leave an imprint on the religion, that does not necessarily respect its heritage, because to us that heritage is now inconvenient. Somehow the religion has failed us and therefore it must be amended to work to our westernized convenience! Otherwise, I cannot fathom how a minority group of 10,000 Parsees can pretend to give themselves the right to perform "an objective evaluation", take a so-called "positive approach", conduct a discussion "at the next congress", "implement a process" and "promulgate a statement" all by 1993. All of this because we supposedly have "systems in place"? We, in 3 to 5 years wish to change 8000 years of history, tradition, ritual, practices, culture ... under what authority? Gentlemen, I beseech you, do not embark upon this self-destructive path. Arab invaders, Mogul emperors, British colonists, Shahs and Ayatollahs failed to undermine the foundations of this great faith. Do not take upon yourself the

onerous burden of destroying that which you were required to nurture and protect.

Every great religion of the world has been shaken by its radical, reformist movements. None of these movements succeeded in undermining the basic integrity or structure of the original revealed faith nor the steadfast devotion of their flock. FEZANA has no mandate, no authority, nor competence to undertake any kind of religious changes. It would not have that authority if every North American Zartoshti specifically voted to give it that power, any more than a majority vote in the United Nations entitles that body to rewrite the Holy Bible or the Quoran.

*N. J. Tavaria*  
*Huntington Beach, CA*

### ***Sharing Our Spiritual Wealth***

I do not think any number of converts can destroy our faith. It can only be destroyed by US, when WE forsake it, WE do not believe in it, and WE stop practicing it. As stated in Mr. Birdy's letter that we should not "make evil choice of accepting them as one of us Zoroastrians", whether you and I or 10,000 of us accept or reject them, they will still call themselves Zoroastrians and no one can do anything about it. I would rather see a Zoroastrian, born or accepted, practice Zarathushtra's teachings, rather than one who says and shows he is a Zoroastrian but enjoys an easy life of lies and deceit.

I agree that our High Priests in India today have put forward convincing reasons against conversion. Also there were, in the recent past, High Priests who accepted conversion and actively participated in it. Zarathushtra was the first to say there is only one God. He did not convert anyone, but others followed him and He accepted them. Let us do the same, let us practice his teachings, and accept those who want to follow.

We came to this continent of our own free will, to make life better for ourselves and our children. The North American way of life has been developed by born Americans and their forefathers, in the last 300 years and we all want to be accepted by them. By the same token, we, who had had the Good Faith for thousands of years, do not want to accept others who want to enjoy and benefit from it. We want to accept the

material good fortune of others, but do not want to share our spiritual good fortune with them.

Our forefathers preserved our faith and gave us a new identity (as Parsees) when they moved from Iran to India. We have now migrated from India to this continent, so let us preserve our faith and take on a new identity if necessary.

If others find us better than them, let us open our doors and hearts and accept them. Let us not judge them, let them be judged by Ahura Mazda. Mr. Bldy says "Converts are essentially people who are unfaithful to their own religion". Probably they have not found the mental and spiritual comfort in their time of need, as you and I have found in our prayers and devotion. You and I and a few others have been fortunate to be born Zoroastrians. As defined in the dictionary:

convert - to persuade or induce to adopt a particular religion, faith or belief.

accept - to receive (something offered) gladly; take willingly; to admit to group or place.

Now I leave it to each Zoroastrian to decide with their Vohu Manah to accept or reject a person who wants to follow you.

Born Zoroastrians, re-born Zoroastrians, accepted Zoroastrians, Parsee Zoroastrians, Irani Zoroastrians, ALL Zoroastrians, let us get together and practice the tenets of the faith. If we are to share our material wealth, then let us share our spiritual wealth also.

*Jehangir Morris*  
*Pittsburgh, PA*

### **Conversion -- To Do or Not To Do**

The topic of conversion has been as hot and spicy as Parsi food. The only difference is that we can digest Parsi food without any problems but we get indigestion whenever and wherever there is a discussion on the topic of conversion.

During the process of making an evaluation, I would like to digress the attention of the members of the Zoroastrian community towards a different and unique concept of conversion. A concept that will be more productive, effective, and operative. A concept that will breed friendship instead of resentment, love instead of hatred, and unity instead of diversity. Instead of wasting our resources and energies worrying

about converting other people into the Zoroastrian faith, namely "outside conversion", we would be in great shape if we focussed our attention and time toward "converting ourselves into better Zoroastrians", namely "self conversion". Let us compare self conversion with outside conversion.

Self conversion is constructive. It teaches us to focus on the family - an essential ingredient for a society to exist and for a religion to flourish and stabilize. Unfortunately, in the new world the future of family life is as much on the spot as our atomic missiles. In addition, self conversion preaches fellowship toward other Zoroastrians by giving each other a helping hand and working together toward achieving common goals.

On the other hand, outside conversion is destructive. In the past few decades, it has displayed grave animosity among the members of the Zoroastrian community all over the globe. As a consequence it has been the root cause for turning off many talented Zoroastrians, thereby depriving the Zoroastrian community from benefiting through their leadership qualities.

The message I am trying to get across is that outside conversion is not going to be the deciding factor for the survival of Zoroastrianism in the future, but self conversion will be, because it focuses primarily on the importance of family ties. What happens to family and its members happens to society at large. Every society is as strong as its family life is stable. This is one of the paramount reasons why the Zoroastrian society and community survived through tens of centuries. Let me caution you! The Zoroastrian community is not going to disseminate because we are brain washed that our death rate is greater than our birth rate, but it will surely disintegrate if we do not seriously consider the option of choosing self conversion. In short united we will flourish, divided we will perish. Self conversion will keep us united.

If we closely study the message of Zarathushtra, it is crystal clear that he has strongly urged us to first focus our attention on the family. After we have established strong ties within our families, then we should worry about diverting our attention to our neighborhoods, our cities, our countries, and eventually the world. Self conversion follows the message of Zarathushtra, whereas outside conversion gives us an opportunity to

1991 FASLI CALENDAR (MAZDAYASNA 1370)  
 Compliments of  
 ZOROASTRIAN ASSOCIATION OF METROPOLITAN CHICAGO

	AMARDAD	SHEHEREVAR	MEHER	AVAN	ADAR	DAYE	BAHMAN	ASPANDARMAD	FARVARDIN	ARDIBEHEST	KHORDAD	TIR
HORMAZD	16	15	14	21	20	20	19	19	18	17	17	16
BAHMAN	17	16	15	22	21	21	20	20	19	18	18	17
ARDIBEHESHT	18	17	16	23	22	22	21	21	20	19	19	18
SHEHREVAR	19	18	17	24	23	23	22	22	21	20	20	19
ASFANDARMAD	20	19	18	25	24	24	23	23	22	21	21	20
KHORDAD	21	20	19	26	25	25	24	24	23	22	22	21
AMARDAD	22	21	20	27	26	26	25	25	24	23	23	22
DAEPADAR	23	22	21	28	27	27	26	26	25	24	24	23
ADAR	24	23	22	29	28	28	27	27	26	25	25	24
AVA	25	24	23	30	29	29	28	28	27	26	26	25
KHORSHED	26	25	24	31	30	30	29	29	28	27	27	26
MOHOR	27	26	25	Apr1	May1	31	30	30	29	28	28	27
TIR	28	27	26	2	2	Jun1	Jul1	31	30	29	29	28
GOSH	29	28	27	3	3	2	2	Aug1	31	30	30	29
DAEPMEHER	30	29	28	4	4	3	3	2	Sep1	Oct1	31	30
MEHER	31	30	Mar1	5	5	4	4	3	2	2	Nov1	Dec1
SAROSH	1991 Jan1	31	2	6	6	5	5	4	3	3	2	2
RASHNE	2	Feb1	3	7	7	6	6	5	4	4	3	3
FRAVARDIN	3	2	4	8	8	7	7	6	5	5	4	4
BEHRAM	4	3	5	9	9	8	8	7	6	6	5	5
RAM	5	4	6	10	10	9	9	8	7	7	6	6
GOVAD	6	5	7	11	11	10	10	9	8	8	7	7
DAEPDIN	7	6	8	12	12	11	11	10	9	9	8	8
DIN	8	7	9	13	13	12	12	11	10	10	9	9
ASHISVANGH	9	8	10	14	14	13	13	12	11	11	10	10
ASHTAD	10	9	11	15	15	14	14	13	12	12	11	11
ASMAN	11	10	12	16	16	15	15	14	13	13	12	12
ZAMYAD	12	11	13	17	17	16	16	15	14	14	13	13
MARESPAND	13	12	14	18	18	17	17	16	15	15	14	14
ANERAN	14	13	15	19	19	18	18	17	16	16	15	15

Jashan Sadeh	(Behman-Mehr)	Jan 30	Jashan Tirgan	(Tir-Tir)	Jul 1
Fravardegan	(Mar 16 - 20)		Paitishahem Gahambar	(Shehrevan-Ashtad)	Sep 12
Norooz	(Fravardin-Hormazd)	Mar 21	Meherangan Jashan	(Meher-Meher)	Oct 2
Khordad Sal	((Fravardin-Khordad)	Mar 26	Ayathrem Gahambar	(Meher-Ashtad)	Oct 12
Fravardian	(Fravardin-Fravardin)	Apr 8	Avan Ardavisoor	(Avan-Avan)	Oct 26
Maidyozarem Gahambar	(Ardibehest-Khorshed)	Apr 30	Adar Mah	(Adar-Adar)	Nov 24
Maidyoshem Gahambar	(Tir-Khorshed)	Jun 29	Zartosht Diso	(Daye-Khorshed)	Dec 26
			Maidhyarem Gahambar	(Daye-Meher)	Dec 31

1991 SHENSHAHI CALENDAR (MAZDAYASNA 1360)  
 Compliments of  
 ZOROASTRIAN ASSOCIATION OF METROPOLITAN CHICAGO

	DAYE	BAHMAN	ASPANDARMAD	FRAVARDIN	ARDIBEHEST	KHORDAD	TIR	AMARDAD	SHEHEREVAR	MEHER	AVAN	ADAR
HORMAZD	22	21	20	22	21	21	20	20	24	23	23	22
BAHMAN	23	22	21	23	22	22	21	21	25	24	24	23
ARDIBEHESHT	24	23	22	24	23	23	22	22	26	25	25	24
SHEHEREVAR	25	24	23	25	24	24	23	23	27	26	26	25
ASFANDARMAD	26	25	24	26	25	25	24	24	28	27	27	26
KHORDAD	27	26	25	27	26	26	25	25	29	28	28	27
AMARDAD	28	27	26	28	27	27	26	26	30	29	29	28
DAEPADAR	29	28	27	29	28	28	27	27	31	30	30	29
ADAR	30	29	28	30	29	29	28	28	Sep1	Oct1	31	30
AVA	31	30	Mar1	31	30	30	29	29	2	2	Nov1	Dec1
KHORSHED	1991 Jan1	31	2	Apr1	May1	31	30	30	3	3	2	2
MOHOR	2	Feb1	3	2	2	Jun1	Jul1	31	4	4	3	3
TIR	3	2	4	3	3	2	2	Aug1	5	5	4	4
GOSH	4	3	5	4	4	3	3	2	6	6	5	5
DAEPMEHER	5	4	6	5	5	4	4	3	7	7	6	6
MEHER	6	5	7	6	6	5	5	4	8	8	7	7
SAROSH	7	6	8	7	7	6	6	5	9	9	8	8
RASHNE	8	7	9	8	8	7	7	6	10	10	9	9
FRAVARDIN	9	8	10	9	9	8	8	7	11	11	10	10
BEHRAM	10	9	11	10	10	9	9	8	12	12	11	11
RAM	11	10	12	11	11	10	10	9	13	13	12	12
GOVAD	12	11	13	12	12	11	11	10	14	14	13	13
DAEPDIN	13	12	14	13	13	12	12	11	15	15	14	14
DIN	14	13	15	14	14	13	13	12	16	16	15	15
ASHISVANGH	15	14	16	15	15	14	14	13	17	17	16	16
ASHTAD	16	15	17	16	16	15	15	14	18	18	17	17
ASMAN	17	16	18	17	17	16	16	15	19	19	18	81
ZAMYAD	18	17	19	18	18	17	17	16	20	20	19	19
MARESPAND	19	18	20	19	19	18	18	17	21	21	20	20
ANERAN	20	19	21	20	20	19	19	18	22	22	21	21

Paitishahem Gahambar	(Sheherevar-Ashtad)	Feb 15	Maidhyarem Gahambar	(Daye-Meher)	Jun 5
Meherangan Jashan	(Meher-Meher)	Mar 7	Fravardegan Muktad	(Aug 19 - Aug 23)	
Ayathrem Gahambar	(Meher-Ashtad)	Mar 17	Pateti-Navroze	(Fravardin-Hormazd)	Aug 24
Jamshedi Navroze		Mar 21	Khordad Sal	((Fravardin-Khordad)	Aug 29
Avan Ardavisoor	(Avan-Avan)	Mar 31	Fravardian	(Fravardin-Fravardin)	Sep 11
Adar Mah	(Adar-Adar)	Apr 29	Maidyozarem Gahambar	(Ardibehest-Khorshed)	Oct 3
Zartoshtno Diso	(Daye-Khorshed)	May 31	Maidyoshem Gahambar	(Tir-Khorshed)	Dec 2

follow Zarathushtra's message in the reverse direction. It inclines us to worry about how to recruit people from other faiths, as a consequence declines our attention from strengthening our bonds of family ties.

My dear fellow Zarthushtis, if we do not change our thinking on this topic of conversion, we will not only pay the price for it, but keep in mind that the price goes up day by day.

In my humble opinion, self conversion is healthy, whereas outside conversion is like smoking a cigarette. It has started with a smoke and if we do not straighten up our act, it is going to end in ashes. Well, the choice is yours and the pleasure is mine.

*Meher Dadabhoy Amalsad, Chairperson  
FEZANA Helping Hands Committee*

### **Separating The Issues**

I am very encouraged to read of FEZANA's position of neutrality on the conversion / acceptance issue. (Journal, March 1991). However, the public pronouncements of its principal officers cast grave doubts on this professed neutrality. In a matter such as this, the principal officers have to be "like Caesar's wife, above suspicion". Though FEZANA makes a compelling case for entering this controversy by stating that it is obligated to collectively respond to the concerns of its individual Member Associations, I know of no groundswell of desire on the part of Zoroastrians to face this controversy. It will only polarize our miniscule community even further, and my concern is the manner in which it is to be addressed. Conversion / acceptance is a deeply personal issue that stirs strong sentiment among each of us. I would therefore strongly recommend that FEZANA honor the wishes of individuals rather than votes cast by Member Associations.

I would also suggest that the conversion / acceptance debate be split into separate issues and allow individuals to vote on one or more of the following:

I would accept that the navjote ceremony be performed for:

1. Children of a Zoroastrian father and non-Zoroastrian mother.
2. Children of a Zoroastrian mother and non-Zoroastrian father.
3. Non-Zoroastrian spouse of a Zoroastrian male

4. Non-Zoroastrian spouse of a Zoroastrian born female.

5. Anyone who wishes to have his/her navjote performed.

It is obvious that only those who are born of both Zoroastrian parents should be allowed to vote as they are the ones who are at present defined to be Zoroastrians and it is the future of their religion and community that is at stake. While I realize that the time and expense to poll all Zoroastrian born adults in the North American continent will be considerable, this is an issue that demands that we spare no effort to resolve it as openly and equitably as possible.

*Ervad Shapur E. Pavri  
Kingwood, TX*

### **Acceptance -- To Be And When To Be**

Ervad Birdy has provided not a single religious or scriptural rationale why non-Zoroastrians should not be accepted. There is no doubt in my mind that such a shift will significantly transform the tradition, but it should not affect the religion of Zartosht. There is no denying the fact that tradition, a tapestry of religious customs, and core teachings of Zoroastrianism are inextricably intertwined. However, it must be realized that tradition changed markedly upon the arrival of Zoroastrians to India. The most compelling evidence of this fact is alive right here in the North American community -- the Irani and Parsi Zoroastrians. If tradition changed so markedly then, there is little reason to believe why North American immigration should be immune to change.

The most fundamental aspect that must be clearly understood is that changing tradition does not change the religion. The unmistakable reality of this era is the acceptance in wedlock, persons born of non-Zoroastrian parents by practicing Zoroastrians. Such a choice by a Zoroastrian, is a basic human right. Whereas I agree with Ervad Birdy that "we must create for our youngsters an environment to mingle with their own kind," at the end of the line we must be ready and prepared to face and respect their choice. It is our Zoroastrian duty to imbue in youths a rational mode of thinking and not to brainwash them with personal notions that have no religious bearing. If, after all that, a young Zoroastrian chooses a non-Zoroastrian spouse, it is also our Zoroastrian

duty to welcome the outsider into the community as a decent human being rather than to extricate and reject a practicing Zoroastrian. If requested, such a wedlock should be solemnized by a Zoroastrian ritual of blessings.

It needs little logic to recognize the extreme absurdity in calling the children of inter-religious marriages "illegitimate" as was done by our High Priest in India recently. It is important that we listen to our religious leaders in India and respect their personal views, but it is equally important or perhaps more so, that we demand a rational explanation, on religious grounds for their often outrageous statements. In the absence of satisfactory answers, we as a community must take up the cudgel through discussions with learned individuals and arrive at a solution even if it differs with the personal views of a High Priest in India.

There is no question about the fact that in our efforts to perpetuate our faith, we must make compromises, and it is also unquestionably clear that we cannot, under any circumstances, compromise religious core. These compromises must be carefully chosen. Any compromises deemed necessary must be supported by strong rationale so as not to drastically affect the tapestry of tradition that, in fact, represents the mosaic of religious practices over millennia.

The quest for truth is an ongoing effort that will involve sacrifices and compromises. Our plan of action must include resolution of fundamental issues of acceptance:

1. Acceptance without reservation the wedding between a Zoroastrian and a non-Zoroastrian so as to eliminate the stigma associated with them. Solemnizing such unions following Zoroastrian ritual should be an accepted norm of the community.
2. Zoroastrians married to non-Zoroastrians must remain full-fledged members of the Zoroastrian community.
3. Without reservations, accepting the children of inter-religious marriages, when desired by both parents. This norm should also be extended to a child irrespective of cast, color or creed adopted by Zoroastrian parents, and desirous of bringing him/her up as a Zoroastrian.

Without resolving these issues, any discussion directed to acceptance of adult spouses and

other non-Zoroastrians would be premature.

For a serious discussion of any of these questions, involvement of the grass roots community in general and of Zoroastrian youths in particular, is imperative. These discussions can be protracted and time consuming, but with positive commitment from Member Associations, we can and will see the light.

*Dr. Jehan Bagli  
Princeton, NJ*

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## COMING EVENTS

### ***Conference In New Jersey***

The Zoroastrian Association of Pennsylvania and New Jersey (ZAPANJ) and FEZANA will co-sponsor a half day conference on Zoroastrianism on the afternoon of July 6, following the FEZANA AGM. Everyone is invited. A gala dinner will be served following the Conference. For further information, please contact Mrs. Freny Ranji, President, ZAPANJ at (609) 854-2251.

### ***Summer Youth Camp in California***

The Council of Iranian Mobeds (The Kankash-e-Mobedan) will be hosting the Second Zoroastrian Religious Education Summer Youth Camp June 26 - 30, 1991 at The Camping Building, Arbab Rustom Guiv Darbe Mehr, San Jose, California. The theme is "Know Your Past -- Learn About Your Religion". All Zoroastrian youth are invited. The fee is \$95 US for the first youth and \$65 for the second from the same family. The fees include lodging, meals, books, photographs, sudreh/kushti/caps and workshop materials. For further information, please contact Katy Khorshidian (408) 255-2785.

### ***2001, A Zoroastrian Odyssey***

The Fifth North American Zoroastrian Youth Congress will be held in Vancouver, British Columbia, on August 23 - 26, 1991. The theme is "2001, A ZOROASTRIAN ODYSSEY; Sharing Dreams and Ideas, Achieving Goals." The Congress will be held on the University of British Columbia campus. The cost, including accommodations, meals and materials is \$165 (before July 9), \$185 (before August 9) or \$215 (after



August 9). Youth are encouraged to make their travel plans early, and form groups through their local organizations. For further information, please contact the Zoroastrian Youth Congress Team, Attn: Shervin, P.O. Box 86086 main, North Vancouver, B.C. V7L 4J5, Canada.

### **Plans For Parsee Natak**

As part of the fund raising for a new Center and Youth House in Los Angeles, the Zoroastrian Association of California is bringing a professional Parsee Natak group from Bombay this summer. Two plays *Pakardao* and *Santa Kukri*, written and directed by Dinyar Contractor, will be offered. Other Associations may invite the group and keep 25% of the profits. The local Association will be responsible only for making reservations, selling tickets and arranging accommodations for the group. ZAC will bear all other expenses. If interested, please contact Aban Commissariat (213) 475-5628 or Cowas Patel (213) 721-4885.

### **BOOKS, TAPES AND OTHER MATERIALS**

#### **Photographer Sam Tata**

Photographs of Shanghai-born photographer Sam Tata, who now resides in Montreal, Quebec, appear in a new book: *Shanghai, 1949: The End of an Era*. The book was reviewed in The New Yorker, October 8, 1990 as follows: "This unusual album shows the takeover of China's greatest commercial city by Mao Tse-Tung's troops during the spring and summer of 1949. The photographs of the Shanghai-born photographer, Sam Tata, portray the rather indolent, discouraged troops of Chiang-Kai-Shek's Kuomintang hanging around the city waiting for the inevitable; the calm of the populace; and the slow and deadpan manner in which the Red Army took over. There was no atmosphere of victory or conquest; it was Mao's precept that the city was not being conquered -- it was being liberated. The book is a historical curio and something of a find..."

#### **Houston Congress Video Tapes**

Proceedings of the Seventh North American Zoroastrian Congress, held in Houston in August 1990, will be available for sale in a four-part video-tape series. The cost is \$21.95 for each tape, or \$79.95 for the set of four tapes. One

video-tape is of banquets and other social events and the other three are of the Congress sessions. This will be an excellent opportunity for those who were unable to attend the Congress. For more information, call Zarir Sethna (713) 496-5822.

### **New Book Review**

*RELIGIONS OF THE WORLD -- A Latter-day Saint View*, by Spencer J. Palmer and Roger R. Keller, © Brigham Young University 1990.

A study of the world's religions by two Mormon scholars Palmer and Keller is presented in the above volume. Zoroastrianism is included in Part Three which along with Judaism, Christianity, Islam and Sikhism deals with monotheistic religions. Only the section on Zoroastrianism is reviewed here.

In surveying the great religions, the authors' intent is to sharpen understanding of ideas, places, scriptures, doctrines, customs, practices and thoughts. The book is intended primarily for use by students at the university level and serves as a comparative study of the world's religions. The results of this study indicate that "the idea that there is a single mystical truth common to all religions is an unproven and erroneous assumption".

Describing Zoroastrianism as one of the historically great religions and the "oldest revealed" religion, the authors confirm that it has done more to influence mankind, both directly and indirectly, than any other single faith. In the section on Zoroastrian Doctrine, the veneration of fire by Zoroastrians is explained. The authors affirm that though fire is the central symbol of Zoroastrianism, Zoroastrians are NOT fire worshipers.

A very high level treatment of the religion is offered encompassing overviews of Indo-Aryan Background, Zarathushtra's Life and Vision, Zoroastrian Doctrine, Man's Eternal Path (including rituals), and finally Zoroastrianism Today. For this section, the authors have generally drawn upon Phillip Lopate's article "Zoroaster in the New World" (New York Times Magazine of October 19, 1986).

The book provides an excellent introduction to Zoroastrianism (with several references for further study). A glossary of Zoroastrian terms is included. Photographs and illustrations are

included, notable among them is an outstanding pen and ink sketch of a portrait of Zarathushtra.

During the preparation for this book, Professor Palmer had visited the Chicago Darbe Mehr, and has used some photographic materials collected at that time in his book.

*Adel Engineer*

*Editor -- Articles and Letters*

### **Translation of the Holy Gathas**

A translation and interpretation of the holy Gathas, in English, by Mobed Firouz Azargoshasb: *The Holy Songs of Zarathushtra*, has been published recently by the Council of Iranian Mobeds. Copies are available for \$15.00 (US) from the Council of Iranian Mobeds of North America, P.O. Box 22911, San Diego, CA 92192.

An English script version of the *Khordeh Avesta*, approved by the Kankash-e-Mobedan-e-Iran, is now at the printers. It will be distributed free of charge to Zoroastrians in North America upon request to the above address.

### **PLEASE GIVE FROM THE HEART...**

#### **Aviation Students Stranded**

Two Zoroastrian students, Freddy Daruwala and Farhad Bhagwager came to USA early this year for a commercial pilot's program at Mistwood Aviation, Fort Scott, Kansas. Through the Reserve Bank of India, they paid in advance the full amount of tuition and living expenses, totaling over \$17,500. Within two weeks of their attendance at Mistwood, the school filed for bankruptcy. As a consequence they, along with 17 other Indian students, are left stranded and penniless. The City of Kansas has given them temporary assistance. FEZANA would like to loan the students \$2,500 each, under the terms "payable when able", to enable them to continue at alternative schools. A nationwide appeal is being made to raise this amount. Please send checks payable to FEZANA, Helping Hands Committee, marked "aviation students", and mail to FEZANA, 626 West 56th Street, Hinsdale, Illinois 60521.

*Meher Dadabhoy Amalsad, Chairperson,  
Helping Hands Committee*

### **Parsi General Hospital Benefit Dinner**

The fourth annual dinner to benefit the Parsi General Hospital of Bombay, was hosted by Dr. Homai and Arvi Kasad on October 27, 1990. About 80 members of the Zarthoshti Anjuman of Northern California attended the sumptuous dinner catered by Arvi. An amount of \$4,115 was collected and donated to the hospital.

### **Update on Khushnum**

Khushnum Khambatta, the ten year old girl who underwent five surgeries at the Sloan Kettering Institute, for bone cancer in her leg, is now walking slowly with crutches. However, in a sad turn of events, early in March they discovered lung cancer. On March 11th the family returned to Bombay for chemotherapy and additional surgery. We all pray for little Khushnum and wish her a rapid recovery.

A total of approximately \$30,000 was collected from North America (over \$9,500 raised by the Zoroastrian Society of Ontario and over \$7500 by the Zoroastrian Association of Chicago), plus another \$8,000 from Hongkong. A balance of \$35,000 is due on her USA hospital bill. Checks made out to FEZANA and marked "Khushnum", may be sent to Mr. Dinshaw Joshi, FEZANA Welfare Committee, 4515 Willard Avenue, #1609-S, Chevy Chase, Maryland 20815-3620.

### **ZYNA Youth Publication**

At the Toronto Youth Congress, in 1989 the youth publication ZYNA (Zoroastrian Youth Of North America) was born, with Shahriar Shariari of California as its very enthusiastic and capable Editor in Chief.

The third issue was recently mailed to all the Zoroastrian Associations in North America. If any youth have not received it, please contact your local Association, or Shahriar Shariari.

Funds are urgently needed to keep this excellent publication for our youth alive. Donations and advertising will be deeply appreciated. Advertisement rates are from \$40 (1/8 page) to \$250 (back cover). A \$500 donation will sponsor the printing and mailing costs of one issue. Checks may be made out to FEZANA, marked "ZYNA" and sent to S. Shahriari, P. O. Box 15447, Vancouver, BC, V6B 5B2, Canada.

**Student Aid**

FEZANA receives many appeals for aid from students in North American Universities, but is unable to help, due to lack of funds. Contributions towards a trust fund for students will be most gratefully accepted. Arrangements may be made to perpetuate the memory of loved ones through your donations.

**Money Matters**

The following donations are most gratefully acknowledged and have been forwarded as appropriate:

Kharman Aidun for Khushnum	\$31
Behram Atashband, CA for Khushnum	\$25
Cyrus Austin, AZ for Khushnum	\$35
Foroud Behizadeh, GA for Journal	\$15
Sam Bhathena for Khushnum	\$301
Kershasp Bharucha for Khushnum	\$25
Mezdi Birdie, FL for Khushnum	\$51
Dr. Minoo Chinoy, MI for Freddy	\$100
Furrokh Deboo, CT for Gatha Tapes	\$10
Dinshaw Joshi, MD for Khushnum	\$51
Sarosh Motiwala for Khushnum	\$31
Tahmuras Namiranian, TX for Khushnum	\$25
Burjor Nargolwala for Khushnum	\$20
Rohinton Rivetna, IL for Khushnum	\$25
Khodarahm Shahriyari, MD	\$40
Hoshang Unvala, AZ for ZYNA	\$10
Hormuz Vania, IL for Journal	\$5
Pesi Vazifdar, IL for Journal	\$8
Ratan Vakil, MD for Freddy	\$21
ZANT (Texas) for interfaith calendars	\$25
ZAMWI (Washington) for Khushnum	\$101

**PRESS CLIPPINGS**

Reproduced in this issue is an interesting article "One of the World's Oldest Faiths" that appeared in the Tampa Tribune of October 6, 1990, submitted by Mahrukh Motafram, chairperson of the FEZANA Small Groups Committee. In a letter to FEZANA, Professor Nathan Katz, Professor of Religious Studies at the University of Southern Florida, who is mentioned in the article, writes:

"You probably know that we Jews have a special fondness for Zoroastrians, a friendship dating back to King Cyrus and continuing today with Zubin Mehta. So while I do not specialize in Zoroastrian studies, I have a deep admiration for your people and your religious culture."

**MATRIMONIALS**

*The FEZANA Welfare Committee maintains a file of matrimonials and will coordinate the initial contacts between interested parties. All information will be kept in strictest confidence. Submissions and responses to this column may be made to: Roshan Rivetna, FEZANA Welfare Committee, 626 West 56th Street, Hinsdale, Illinois 60521, (708) 325-5383.*

**Professional lady in early thirties** well settled in USA working in the behavioral sciences. Height 5'-4", outgoing personality, enjoys theatre, music, traveling, the outdoors. Interested in meeting a professional with similar interests. [#M91-4]

**JOBS**

*As a service to the North American Zoroastrian community, FEZANA Journal will print jobs / positions in this column free of charge. Names will be withheld upon request. Please send complete information with full address and telephone numbers, to: Dr. Rustom Kevala, Chairperson, FEZANA Information Receiving and Dissemination Committee, 16525 Comus Road, Dickerson, Maryland 20842.*

**Jobs Wanted**

1. Neville Rustomjee will be graduating from Virginia Polytechnic Institute with a Bachelor of Architecture degree. He is looking for professional openings/internships in architectural firms and related fields. Please call him directly at (703) 552-7950, or contact Shehernaz Joshi at (301) 654-6520 if you have any suggestions or referrals. [#J91-1]

2. Kairas J. Vakharia will be receiving his M.S. in Engineering-Economic Systems from Stanford University in June 1991. He received his B.E. in Chemical Engineering from Bombay University, with a first Class, in June 1990. Experience includes summer internships at Larson & Toubro, and Noble synthetic, in Bombay. Kairas is seeking a position in business strategy, corporate marketing, manufacturing management, product planning, project or cost engineering. Please contact him at (415) 497-7213, or write to: Kairas J. Vakharia, Hulme 2B, Escondido Village, Stanford, California 94305. [#J91-2]

# One of the world's oldest faiths

Zoroastrianism shares many concepts with the world's other major religions.

By KAREN HAYMON LONG  
Tribune Staff Writer

**PALM HARBOR** — As Zoroastrians, Feroze and Mahrugh Motafram are members of one of the oldest religions in the world.

Most people they meet have never even heard of their religion, which has only 100,000 members in the world. Yet, Judaism, Christianity, Hinduism and Islam drew on Zoroastrianism in many ways.



Katz

"The Zoroastrians are the taproot for most of the religions in the world," says religion professor Nathan Katz of the University of South Florida.

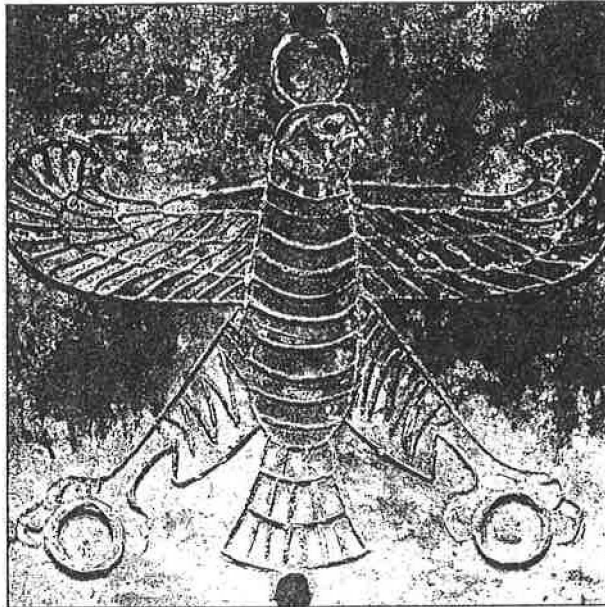
He says it was profoundly influential in Hinduism and Judaism, so therefore all of Western civilization because "Judaism is the mother of both Christianity and Islam."

To Hinduism, it lent its priesthood system and purity associated with the priesthood. Many of Zoroastrianism's lesser spiritual entities became Hindu gods.

Judaism, Christianity and Islam adopted Zoroastrianism's end of the world beliefs — the final battle of good and evil; the concept of Satan and salvation in an afterlife with God, Katz says.

Zoroastrianism, along with Judaism, was one of the first monotheistic religions in the world, Katz says. It was founded by a sixth century B.C. Iranian prophet named Zoroaster or Zarathushtra, whom Zoroastrians believe was divinely inspired.

"The religion was swept away largely by the armies of Islam in the seventh century," he says. "Arabs supplanted Zoroastrianism with Islam. The Zoroastrians escaped Persia and went to India."



An eaglelike creature is the symbol of the Zoroastrian god Ahura Mazda.

Its once-vast numbers have dwindled because conversion is forbidden and until recently both parents had to be Zoroastrian for anyone to claim the faith. Now, some groups say only the father must be.

A North American group recently allowed a Zoroastrian scholar from Minnesota named Joseph Peterson to convert, but that is unique and controversial, Katz says.

Most Zoroastrians live in India and Iran. Others are scattered around the world, mostly in England and Canada, as well as in the United States.

At least 40 Zoroastrian families live in the Tampa Bay area, according to Katz, who is leading a research project documenting religions in West Central Florida.

evil will live forever in a place similar to Christianity's hell.

The Motaframs, a young couple from Bombay, India, who live in Palm Harbor, say their religious beliefs are very private, but agreed to talk about them. They did not want their photographs taken for this story.

They say they meet socially about once a month with seven Zoroastrian families in the Tampa Bay area. Every four or five months, that group meets with five or more families from Orlando.

The Motaframs, like other Zoroastrians, practice their faith as a family at home.

The United States has only three Zoroastrian temples — in Chicago, where the biggest North American population of Zoroastrians live, and in New York and Los Angeles, they say.

"Our religion basically tells us to have good thoughts, good words and good deeds," says Mahrugh Motafram, a trained biochemist, who stays home now with her daughter, Freya, 3.

Mahrugh Motafram wears a gold metal around her neck with those three thoughts on it along with etchings of a fire and of Zoroaster, who Zoroastrians believe was given his revelations by God.

## Fire a symbol

Each day, she says a prayer in an ancient Persian language and lights an oil lamp that burns all day. She says the light represents Ahura Mazda, "the light of the world," and wards off evil.

She and her husband also light sandalwood and take it around the house to bless it.

They say many people mistakenly label Zoroastrians as fire worshippers because they light lamps, and a consecrated fire burns in their temples. But they say fire is a symbol of Ahura Mazda, not a deity itself.

"We believe fire is the creation of our God and to pay our homage to our God we go through his creation," Mahrugh Motafram says in a soft British accent.

"Fire, water, earth and matter are

## Good and evil

The religion centers on Ahura Mazda, who Zoroaster called "the highest God and alone worthy of worship."

Zoroastrians believe that Ahura Mazda is a loving creator of heaven and earth, judge of the world and the heart of nature.

He is often referred to as the Wise Lord, the God of Wisdom and the Creator of Everything Good.

His evil opponent Ahriman, like Christianity's Satan, embodies evil.

Humans have the free will to follow one or the other. Those who follow Ahura Mazda will be rewarded with eternal life in a heavenlike place. Those who choose

## Bay area Zoroastrians maintain their faith

other symbols. They are anything that perpetuate life," added her husband, an electrical engineer who is a manager at Westinghouse in Oldsmar.

As children, they memorized the prayers they say in the ancient Persian language. They do not know exactly what each word means, but they know the essence of the prayers and have taught them to their tiny daughter.

"Most of the prayers were passed down by word of mouth," explains Mahrugh Motafram. "Alexander the Great, when he invaded and plundered Persepolis, the capital of the ancient Persian Empire, destroyed most of our scriptures."

Because of that, she said, most traditions have been passed orally from generation to generation. But their prayer book was spared, as were some scriptures, called the Avesta and the Gathas.

Many of those traditions are similar to some of Judaism's. For instance, Zoroastrians cover their heads when they enter temples and say prayers. Men wear a small cap similar to a yamalka. Women wear a veil.

Between 7 and 9 years old, boys and girls go through a religious initiation ceremony called Navjote, similar to the Jewish bar mitzvah.

## Wearing white

After it, they are responsible for themselves in a religious sense and are supposed to wear a white muslin tunic undershirt as a daily reminder of their religious tenets.

They wrap "sacred threads" around the tunics three times, which represents good thoughts, good words and good deeds. A tiny pocket on the shirt symbolizes a place to put good deeds.

Some Zoroastrians wear them only to bed at night. Others wear them all day and night. Some will wear the sacred thread during the day and the tunic at night.

Like Roman Catholics, priests are all men, but unlike Catholic

priests, they can be married. Boys as young as 13 can become priests if they have studied and been accepted.

Like those of many other faiths, Zoroastrians believe they can pray anywhere, not just in a temple.

Both Motaframs said they believe that the evil force of Ahriman has power equal to Ahura Mazda's and that humans have a constant struggle between good and evil.

They pray for Ahura Mazda to help them make the honest and good choices.

They say they also believe in life after death and think of heaven as a place where their souls will be reunited with their loved ones in the presence of their God.

Their most sacred holiday is New Year's Day, celebrated on Aug. 25 with prayers and a worship service presided over by a priest in white who prays over a small fire and burns sandalwood.

During the five days before the new year, Zoroastrians pay respects to the dead with individual prayers.

The Motaframs had the service in their home this summer, along with Feroze Motafram's uncle, a priest from Boca Raton, and about 40 Zoroastrian friends in their social group.

They say they feel fortunate to have met other Zoroastrians since there are so few in the world. A relative in India had given them the name of a Zoroastrian family in Pinellas County, who introduced them to others.

They also keep in touch with a larger group through a newsletter published by Zoroastrians in Chicago, where they met.

Few Americans they meet ask about their faith, but most who do have never heard of it, which surprises them since it lent so many concepts to Christianity and Judaism.

"Students of religion would know that, but not the general public," says Feroze Motafram.

USF's Katz agrees. "People do not like to think that their religions were based on another one," he says.

"Many like to think that their religions came directly from God. But if you study religions historically, you see there is a lot of borrowing going on."

Zoroastrians say they also believe in life after death and think of heaven as a place where their souls will be reunited with their loved ones in the presence of their God.

3. Hormusji N. Dubash is seeking a challenging assignment in the U.S. or Canada in financial management and analysis which makes use of his education and diversified experience in finance and accounting. He has a Diploma In Accountancy from Manchester Polytechnic and a Bachelor of Commerce degree from Sydenham College, Bombay. He conducted financial analyses, recommended improvements in financial management and controls, and conducted assignments at Touche Ross & Co., Chartered Accountants, London. Please contact him at (202) 337-7536 or write to: Hormusji N. Dubash, c/o Mr. Atul Mehta, 950 20th Street, # 921 North, Washington, D.C. 20037. [#J91-3]

### MILESTONES

*FEZANA Information Receiving and Dissemination Committee needs your help in developing reliable and complete records of all births, navjotes (sudreh-pushi), weddings, deaths, major events such as graduations, navar and martab ceremonies, and other honors, since the days of the earliest known Zoroastrian settlers in North America. The following information is solicited, although incomplete information will be accepted. Only the underlined information will be published in the FEZANA Journal. The rest will be retained in confidential files for future statistical and demographic analysis. Members' comments on the completeness of the requested information are welcome.*

**BIRTHS:** name of newborn; date, time and weight, and length at birth; ages, complete address(es), and name(s) of parent(s); name(s) and age(s) of siblings and grandparents at time of birth.

**NAVJOTES:** Complete name, age and place of birth of individual; date and place of ceremony; name(s) of officiating priests; name(s) and place(s) of residence of parents; complete addresses of parents; and names of siblings and grandparents.

**WEDDINGS:** Complete names of bride and groom; date and place of ceremony; type of ceremony (civil or religious); name(s) of officiating priests; ages of bride and groom at time of marriage; residence of bride and groom prior to marriage, and after the marriage; complete address where the married couple will reside, including telephone number; names and place(s) of residence of parents from both sides.

**DEATHS:** Complete name of deceased, including aliases, maiden and other names; date, place, cause of death; age at death; place of internment or other means of disposal; name(s) and place(s) of residence of surviving family members; complete address and

telephone number of one individual for future contact.

**OTHER EVENTS/HONORS:** Please provide as complete information as possible, including name, age, address, telephone number(s) for further information, description of event or honor, date and place where event occurred, etc.

*Please send or call in, all information, offers of help in compiling the information, and comments about this project, to: Rustom Kevala, Chairman FEZANA Information Receiving and Dissemination Committee, 16525 Comus Road Dickerson, Maryland 20842, U.S.A. Tel: (301) 972-7295*

*Organizations and individuals who are publishing newsletters, compilations or commentaries are requested to send one copy of their publications regularly to the Chairman, FEZANA Information Receiving and Dissemination Committee, at the above address.*

The following notices are provided from recent publications of Zoroastrian Associations in North America:

#### Births

Neal Cawas, a boy, to Gulnar and Percy Irani of California, Dec 4, 89.

Shaquil, a boy, to Mr. & Mrs Dehnanl of British Columbia, Jul 1, 90.

Reza, a boy, to Darius and Hutoksy Driver of Coquitlam, British Columbia, Jul 16, 90.

Zal, a boy, to Roxana and Yezdi Dordi of Boston, Massachusetts, Aug 26, 90.

Keyvan Justin, a son, to Jehangir and Behnaz Dahmubed of Rockville, Maryland, Sep 11, 90.

Alison, a girl, to Jamshed and Anna Boyce of Toronto, Ontario, Oct 2, 90.

Kaymar, a son, to Soheil and Mahdjabin (daughter of Khodamorad and Banoo Kamran) Mohabat of Pottomac, Maryland, Oct 5, 90.

Tanya, a girl, to Dinci and Percy Patel of Ontario, Oct 10, 90.

Jamie, a boy, to Jasmine and Kersi Neville Chesson, of Ontario, Oct 28, 90.

Vivian, a daughter, to Khershed and Michiko Cooper of Alexandria, Virginia, Nov 2, 90.

Kayan, a boy, to Farhiz and Farshad Sidhwa of Northern California, Nov 4, 90.

Tanaz, a girl, to Rumi and Kashmira Jamsetjee of Naperville, Illinois, Feb 12, 91.

#### Navjote (Sudreh-Pushi) Ceremonies

Cyrus, son of Mr. & Mrs. Minoo Press of Illinois, in Bombay, Jun 3, 90.

Abtrin, son of Neromand and Mehnaz Zohrabi, of Toronto, Ontario, Aug 4, 90.

Rochelle, daughter of Aura and Farok Ardeshir, Aug 5, 90.

Andia, daughter of Paricher and Aflatoon Javid of Toronto, Ontario, Sep 16, 90.

Deena, a daughter, to Farhad and Linda Shahryary of Sterling, Virginia, Oct 4, 90.

Jason Behram, a son, to Behram and Sue Dalal of Alexandria, Virginia, Oct 26, 90.

Artin Mehrdad, a son, to Mehrdad and Mina Aidun of Manassas, Virginia, Nov 9, 90.

Hanoze, son of the Santokes of Southern California, in Bombay, Dec 17, 90.

Hoshi and Neville, sons of Pesi and Aban Vazifdar of Chicago, Illinois, in Bombay, Jan 2, 91.

Zubin and Sabrina, children of Cyrus and Yasmin Kotwal of Phoenix, AZ.

### Weddings

Darius, son of Mr. & Mrs. Adi Confectioner, to Kolli Adi Laher, in Bombay, Jun 3, 90.

Cyrus, son of Mr. & Mrs. Dara Press of Illinois to Bakhtawar.

Farzad, son of Parviz Kavoosi of Chevy Chase, Maryland, to Sussan, Jul 1, 90.

Parviz Soroushian to Mehnaz Khosravi, Aug 18, 90.

Jamshid, son of Jehangir and Aimee Karanjia, to Anita, daughter of Bejan and Perviz Malbari, in California, Aug 26, 90.

Shahjehan Sotoodian to Golnaz Gulshah, in Brossard, Quebec, Sep 18, 90.

Lilly, daughter of Sooni and Bahdur Patell, to Terry Lee, son of Marion and Lionel Creamer, in Toronto, Ontario, Sep 29, 90.

Shahrazad Dadnam, daughter of Banoo and Homan Dadnam, with Sohrab Irani, son of Thrity and Daryush Irani (Zinabadi), in India. The couple will reside in Ontario, Dec 20, 90.

Tenaz, daughter of Hoshedar and Shiraz Minwalla of Silver Spring, Maryland, to Kaizad Sunavala of Parlin, New Jersey.

### Deaths

Keki Mistry, husband of Narglsh, father of Kersi (Toronto), and Niloufer Vania (California), in San Ramon, California, Jul 1, 90.

Jehangir Bulsara, father of Nauzer Bulsara of Illinois, Jul 10, 90.

Mehrbanue (Morvarid) Bahman Aidun, daughter of Khorshi Khodadad and Bahman Khodamorad Behriz, at the age of 85, in Manassas, Virginia, Aug 9, 90.

Darius Golwala, husband of Marge, son of Arnavaz and Burjor Golwala, brother of Armaity Jussavala and Zarine Patel, in Toronto, Canada, Oct 18, 90.

Michael Campa, father of Sandy Jagus, in Pittsburgh, Pennsylvania, Oct 19, 90.

Gooli Unwalla, wife of Homi, mother of Khorshed Mehta (Toronto), Homai Chinoy (Montreal), Erna Fatakia (California), and Adi Unwalla (Indiana), in Bombay, India, Oct 30, 90.

Minocher Billimoria, husband of Jer, father of Piloo Gheyara (Montreal), Rusi (Bombay), and Goolu Randeria (Indiana), in Bombay, India, Nov 4, 90.

Jer Bokdawala, mother of Sheroo Madan (Montreal) and Freny Raja (Miami), in Bombay, India, Nov 29, 90.

Minocher B. Minocher-Homji, brother of Homi Homji of Toronto, in Bombay, Dec 6, 90.

Ervad Pesy Nariman Karkaria, husband of Tehmlna, father of Ervad Gev Karkaria of Montreal, in Bombay, India, Dec 24, 90.

Rusi Irani, husband of Perviz and father of Carl and Monica, in Houston, Texas, Dec 30, 90.

Sam Confectioner, in Vancouver, British Columbia, Jan 1, 91.

Hoshang Aga, husband of Diana (late), in Toronto, Ontario, Jan 8, 91.

Jamshedji N. Kharas, husband of Viloo J. Kharas, and father of Dilnavaz Rustom Lord and Zenobia Shahrokh Lala, in Michigan, Jan 15, 91.

Shahnaz Boolandian, wife of Dr. Jamshid Boolandian, mother of Homan and Puyan, daughter of Mehrban Goshtasbpour-Parsi, cousin of Bahram and Bahman Goshtasbpour-Parsi, in Buffalo, New York, Jan 19, 91.

Thrity Byramji Divecha, sister of Jehanbux Divecha of Montreal, in Karachi, Pakistan, Jan 21.

Tehmina Shroff, mother of Najoo and Keki Shroff of Toronto, in Toronto, Ontario, Feb 12, 91.

Sarvar Jahanian, sister of Dr. Rostam Sarfeh (California), mother of Dr. Daryoush Jahanian (Indiana), in Tehran, Iran.

Dr. Masalawalla, renowned physician, father of Rustom Masalawalla of Chicago, in Bombay, Mar 91.

### Events and Honors

SOHRAB ENGINEER, son of Adel and Feroza Engineer of Naperville, Illinois, won a four week trip to Germany in recognition of outstanding performance on a German language test, administered nationally by the American Association of Teachers of German. He attained one of the highest scores among the 1,100 students in the North Illinois chapter, and was selected for the grand prize after a lengthy interview process.. In June, he will leave for two weeks in Nurenborg and then join other regional winners for a two week tour of Germany.

PERSIS AHRESTANI, daughter of Faredoon Ahrestani and Delnavaz Demehri of Gaithersburg, Maryland, was awarded a second place prize for her poster on "Drug Awareness" at the Goshen Elementary School in Gaithersburg, Maryland. Persis is seven years old.

ARISH RUSTOMJI of the Zoroastrian Association of Houston graduated from Baylor University in December 1990, majoring In Financial Analysis.



**JIMMY ANTIA**, son of Ervad Kersey and Dishad Antia of Orland Park, Illinois, was recently ordained as a navar in Bombay. Now all the males in the family: Jimmy, his brother Mazda, and his father Kersey, provide religious services to the Zoroastrian Association of Metropolitan Chicago at the Rustam Guiv Darbe Mehr in Hinsdale, Illinois.

**SHIRIN SHAHRYARY** graduated from Virginia Technological Institute with a degree in financial management.

**PEARL BALSARA** received her CPA, according to the Zoroastrian Association of Pennsylvania Newsletter of November 1990.

**ROHINTON AGA** successfully completed the Real Estate Agents Program and is now a Licensed Real Estate Agent in the Houston, Texas area. (Manashni January 1991)

**KERSHAW BYRAMJI** received a M.E. in Computer Systems Design from the University of Houston.

**SHAHRUKH COMMISSARIAT** received a B.B.A. in Business from the University of Houston.

**SHAHRUKH SANJANA** received a M.B.A. in finance from the University of Houston.

**BEHRAM DALAL**, son of Jehangir and Hillo Dala of Alexandria, Virginia, received a Doctor of Dental Surgery degree from Howard University in May 1990.

**SHAHEEN KAMRAN**, daughter of Khodamorad and Banoo Kamran of Potomac, Maryland, received an MBA from George Washington University.

**SHAHRAM SOHRAB**, son of Dinshah and Homa Sohrab of Manassas, Virginia, received a B.S. in Mechanical Engineering from Clarkson University.

**SOHRAB AIDUN**, son of Shahbahram and Kharman Aidun of Manassas, Virginia, received a B.S. in Mechanical Engineering from Clarkson University.

**RAMIN FARHI-FAR**, son of Khosrow and

**Dorokhshandeh Farhi-Far** of Gaithersburg, Maryland, received a B.S. in Electrical engineering from the University of Maryland.

**DILU GAZDAR** became the first woman to earn a Beret in ROTC at the University of Texas at Austin. Dilu ran 10 miles with a 40 lb knapsack, disassembled and assembled M-16 and M-60 rifles in less than 4 minutes, scaled the stadium wall, and completed other requirements to achieve the honor.

A multi-color commemorative postage stamp of Rs. 7/- denomination, designed by the renowned Zoroastrian artist **JIMMY ENGINEER**, was released by the Pakistan Post Office on August 19, 1990. The stamp was issued to commemorate the Indonesia-Pakistan Economic and Cultural Cooperation Organization (IPECC). [Greeting cards designed by Jimmy Engineer are available from Perin or Fall Engineer in the Houston area. Call (713) 561-7013.]

**PHIROZ DASTOOR** received a certificate of appreciation from the United Nations Children's Fund for forwarding contributions collected in UNICEF boxes at the Meheraban Guiv Darbe Mehr, Willowdale, Ontario, in February 1991.

**JEHANGIR SETHNA** of Vancouver, British Columbia successfully completed the national insurance professional examination and attained the professional designation FIIC - Fellow of the Insurance Institute of Canada. He also received the silver medal for completing the fellowship program with honors.

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## FEZANA JOURNAL

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Last Name \_\_\_\_\_ Telephone \_\_\_\_\_

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