



IN REMEMBRANCE OF THE FRAVASHIS

*That Man indeed, who makes his every act
An act of worship, led by Asha's Law
Is deemed the best, by Ahura Mazda.
Each one of these, who have been and who are,
With reverence will I recall by name,
And strive to emulate their holy deeds.*

(Ys 51.22)

This verse, from the Ahunavād Gāthā, will be recited in households and Dar-e-Mehrs as Zoroastrians remember the Fravashis of their dear departed ones during the Muktaḍ ceremonies preceding the Shenshahi Pateti and Navroze.

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EDITORIAL

What led to the birth of FEZANA? Why do we need a federation of U.S. and Canadian associations? What can FEZANA really do for the North American Zarthushti community?

FEZANA was founded to provide synergism*, and a louder voice, to the tiny Zarthushti community on this continent. Because it exists, it represents all Zarthushtis in North America, whether they have heard of FEZANA or not, whether they support the idea of synergism or not. By its very existence, it provides a common platform to all of us, and it represents the longings and the goals of the 10,000 American Zarthushtis to the millions of other Americans, and to the thousands of other Zarthushtis spread out all over the world.

But FEZANA is more than that. The birth of FEZANA signifies an awakening of a sense of purpose within the Zarthushti community in North America. Its existence represents a real shift in our needs. There is a realization that the local associations cannot meet all our needs. We have tried to define these needs through rhetoric, congresses and conferences, without coming to a consensus. Even though some among us think they know the solutions to our problems, and others think there are no problems, the mechanism for defining the problems and implementing solutions still eludes us.

Back in 1967, when I moved to Chicago with my wife and 2 year-old daughter, there were 20 or 30 Zarthushti families already settled in Chicagoland. One of them took a day off and showed us around Chicago to help us find an apartment. After we were settled, we got to know all the Zarthushtis in Chicago, and formed many lasting friendships. Later, we moved to Boston and then to Washington, and formed similar friendships.

These groups had a strong need to get together often. They were not all that interested in the Zarthushti religion, though that was clearly the common link. There was no mention of studying the Gathas, or providing religious education for the children, or improving Parsi-Irani relations. Few among us had the time to study the Gathas, the children were too young, and there were no community assets or religious discussions to spoil relations. They did not even consider building meeting halls or places of worship. They met at the Little House of Glencoe, or some other picnic spot. But the fellowship did provide a

sense of community and a chance for being with people who just naturally felt comfortable with one another. There were common goals (to get ahead in Western society), common tastes (dhan shak), and a common concept of what our religion stood for (good thoughts, good words, good deeds). We had good jobs, we knew that our children would have the best opportunities for learning and growth, and we knew that we all had bright futures ahead of us.

Twenty years later, things were very different. Some of us clearly had had a better chance in reaching one or more of our aspirations; but there was a price to pay. There was something missing. The children had grown up. And there was strife. Those who had good jobs had prospered by immersing themselves in their work, to find they had neglected their children's and their own spiritual needs. Those who had continued to socialize with other Zarthushtis had found fulfillment in their family lives, but found themselves isolated from the American mainstream. Those who had married American-born spouses had become very Americanized, at the expense of losing old contacts and even friendships. And most of these Zarthushtis in America felt an inner emptiness without the religious edifices and support networks they had left behind in India, Pakistan and Iran.

Of course this is an oversimplification. The picture is not as clear and dramatic. But this is how I can put it in this limited column.

And that is why FEZANA was born. We must give this baby a chance. Perhaps this baby can grow up to be our salvation!

Rustom Kevala
Editor, FEZANA Journal

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

A report of the 1991 AGM and Conference on Zoroastrian Rituals, in New Jersey, July 5-6, 1991 will be presented in the next issue of the Journal.

New Association in Atlantic Canada

A new Zoroastrian Association has been born -- the Zoroastrian Association of Atlantic Canada, PO Box 8382, Station A, Halifax, Nova Scotia,

* An interaction in which the total effect is greater than the sum of the individual effects.

Canada B3K 5M1. The Executive Committee will be Shapur Bhathena (President), Roda Godrej (Treasurer) and Shirin Jagosh (Secretary). ZAAC will serve Zoroastrians (currently about 15 families) in the Maritime Provinces, Nova Scotia, Prince Edward Island, Newfoundland and New Brunswick.

New FEZANA Membership Forms

The application of the Zoroastrian Association of Arizona, ZAAZ, for Membership to FEZANA, is awaiting approval from Members. Phiroze Rivetna, 5241 East Redfield Drive, Scottsdale, AZ 85254, serves as President of this recently formed Association.

The Zoroastrian Society of Washington State (ZSWS) under the leadership of Behram Deboo (2934 Panaview Boulevard, Everett, WA 98205), is the most recent applicant for membership to FEZANA. The ZSWS serves about 30 individuals from the Seattle (Washington State) area.

Dolly Dastoor
Secretary, FEZANA

ON THE NORTH AMERICAN SCENE

Memorial Service For Rajiv Gandhi

An inter-faith memorial service for Rajiv Gandhi, the late prime minister of India, was held by the Indian community in Washington, D.C. on May 30, at the Washington Cathedral. Tributes were given by Dr. Abid Hussain, Ambassador of India, and by members of the U.S. Congress. The service included readings from Hindu, Zoroastrian, Islamic and Christian scriptures. Sam Bhathena, president of the Washington chapter of Indians in America, read verses from the *Ahnavad Gatha* (Ys 28.1 & 2, Ys 30.10 & 11).

The Sacred Sounds of Unity

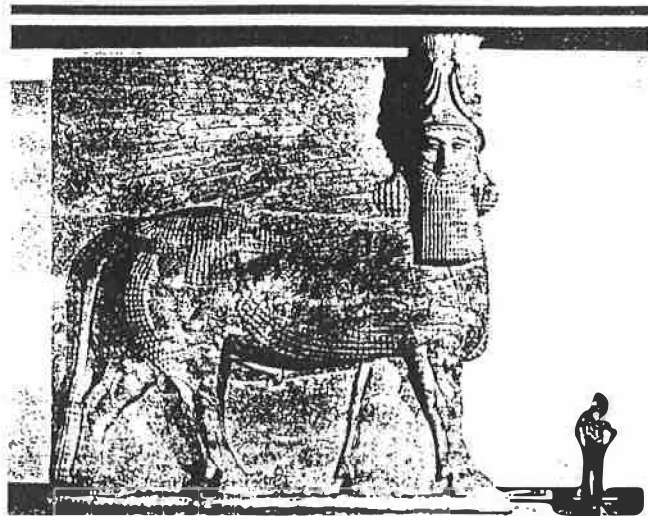
The Council for the Parliament of the World's Religions held an inter-faith service, *The Sacred Sounds of Unity* on June 16 at St. Procopius Abbey, Lisle, Illinois. Participants experienced the musical prayer forms of various religions. Zoroastrians led by Dr. Kersey Antia chanted the first three verses of the *Ahunavad Gatha*. Contact Rohinton Rivetna (708) 325-5383.

Winged Bull For The Louvre in Paris

A masterpiece of Chicago's Oriental Institute is a winged Bull (a familiar figure that often adorns Zoroastrian Temples), dating back to 700 B.C., that once decorated the gateway to the throne room of Sargon II, ruler of the Assyrian Empire. A cast of this sculpture has been made for transportation to the Louvre Museum in Paris.

The 16-foot tall bull has the face of Sargon II, the wings of an eagle and the massive body of a bull. It was excavated with other artifacts in 1930 at Khorsabad, Iraq and shipped with great difficulty on the Tigris River and eventually to Chicago via sea and rail. The Louvre has other sculptures recovered from the same site in the 1850s and will reconstruct a replica of the Oriental Institute's bull as an addition to its existing collection.

The Oriental Institute's Winged Bull



New Mobeds In Houston and Chicago

Mobed Mehraban Firouzgary recently arrived from Iran to Houston, Texas. Conversant in English and Farsi, he is the author of the new English version of *Pre Sədreh-Pushi* (see BOOKS, this issue), and is writing a second book on the religion. He is a member of the Kankash-e-Mobedan, and will offer religious services in and around Texas. Contact him at (713) 568-7245.

Chicago area residents welcomed a new mobed, Ervad Jamshed Ravji, a fully ordained Navar and Maratab, who has emigrated from Mombasa. Ervad Ravji will be a full time priest supporting the various religious activities of the Zoroastrian Association of Metropolitan Chicago.

Zoroastrian Scout Group in Toronto

"100 Toronto", North America's first Zoroastrian scout group was inaugurated at the Darbe Mehr in Toronto on April 7, 1991. The group, led by ex-scouts from the 100th, 16th and 126th Bombay Scout Groups, has over 25 enthusiastic scouts. The program, attended by Canadian Scouting officials, ex-scouts, and friends, included displays of photographs and memorabilia, exhibits, skits, sing-songs, music and games. Contact Noshir Dastoor (416) 470-1199.



Council of Iranian Mobeds

In a letter to Zoroastrian Organizations, the Council (Kankash-e-Mobedan) writes: "We would appreciate you including us on your mailing list and giving out our address for any religious questions Zoroastrians might have. We are the official arm of the Council of Iranian Mobeds in North America". Contact: Council of Iranian Mobeds of North America, P.O. Box 22911, San Diego, CA 92192.

100th Toronto Cubs, Scouts and Leaders



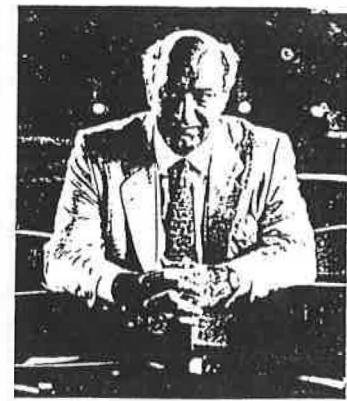
Zarin Mehta at Ravinia

Zubin Mehta's brother, Zarin Mehta is now the Executive Director of the Ravinia Music Festival, near Chicago. Ravinia is North America's oldest and most diverse summer festival of the performing arts, featuring both classical and popular music and dance.

Sorabji



Mehta



Guinness Record

According to the Guinness Book of World Records, the longest non-repetitious piece for piano ever composed was the *Opus Clavicembalisticum*, with a playing time of 2 3/4 hours. The composer was Kaikhosru Shapurji Sorabji, a Parsi. His recordings, *Kaikhosru Shapurji Sorabji: A Legend in His Own Time: Introito from Opus Clavicembalisticum and other works*, and *Kaikhosru Shapurji Sorabji: Valse-Fantasie; St. Bertrand de Commings "He was laughing in the tower", and other works*, are available on the Musicmasters label from the Musical Heritage Society, 1710 Highway 35, Ocean, NJ 07712.

Oak Park Ethnic Festival

"A Celebration of Cultural Diversity" as the 11th festival was called, was held in Oak Park, Illinois on May 4. This event, brainchild of Gale Liebman and Dolores Register, is the culmination of year long activities of the unique Multi-cultural Resource Center of the Oak Park School District. To the Zoroastrians of Chicago-land, this is an opportunity to convey to the American milieu, Zoroastrian culture, costumes, cuisine and contributions: Zoroastrians dressed in dagli, pagree and sarees walked in the parade; a booth displayed posters, books and artefacts; and most popular was the dhansakh, kavabs and "egg and okra pie (bhida-per-eedoo)". As in 10 of the past 11 years, this event was ably coordinated by Dr. Mehroo Patel (708) 383-8985.



Remembering Morvarid Guiv

On January 11, the Kankash-e-Mobedan observed the death anniversary of Morvarid Khanum Guiv with services at the grave-site, at Rose Hills Cemetery near Los Angeles. Mrs. Guiv, wife of the late Arbab Rustom Guiv, was remembered for her unending contributions to the Zoroastrian community.

Parsi Comedy In USA

A hilarious Parsi natak (comedy), *Pakardao*, with a cast from Bombay led by Dinyar Contractor, was presented by the Zoroastrian Association of California, in Los Angeles on July 13, 1991. This is the first time a Parsi natak with a cast from Bombay has been sponsored in the USA. Contact Aban Commissariat (213) 475-5628.

Errata:

The month labels for the Shenshahi and Fasli Calendars printed in May 1991 JOURNAL were interchanged. The publisher regrets the error.

COMING EVENTS

Youth Congress In Vancouver

An innovative program including talks, workshops, experiments and group discussion, has been planned for the Fifth North American Zoroastrian Youth Congress, August 23-26, at the University of British Columbia campus, in Vancouver, BC, on the theme *2001: A Zoroastrian Odyssey*. Topics include: Where Will I Be In 2001, Memory and Concentration, Path To My Destiny, Bridging Generations, Navjote Ceremonies, Spiritual Prayer, Achieving Goals and much more. The fee (\$165 CD before July 9, \$185 CD before August 9 and \$215 CD after that) covers boarding, lodging and entertainment. Contact: ZYCT, PO Box 34542, 1268 Marine Drive, North Vancouver, BC V7P 1T2, Canada, (604) 985-1902.

Dushanbe, Tadjik SSR, 1992

In a letter to FEZANA, Dr. Parvona Jamshedovich of Soviet Tadjikistan writes: "... a Conference on Avesta (Zoroastrianism) will take place in 1992" in Dushanbe, Tadjik SSR.

This may be an opportune time for those who might be considering attending this conference to combine it with a tour of Iran (Tehran, Shiraz, Isfahan, Yazd, Persepolis). If there is sufficient interest, FEZANA may consider coordinating this effort.

PASS IT ON ...

To help reach a wider readership for this Journal, after you read it PLEASE PASS IT ON TO A FRIEND!

Gala In Aid of Gujarat Farmers

WZO will hold a Gala Charity Ball, with dinner and dancing to an 18-piece band, on November 7, at the Copthorne Effingham Park, West Sussex, England to raise funds for the Zoroastrian families in Gujarat. All Zoroastrians are invited to help raise funds for this most worthwhile cause. Tickets at £40 each are available from Mr. Rumi Sethna, 10 Woodcote Lane, Purley, Surrey CR2 3HA, England.



ZOROASTRIAN RELIGION (WORSHIP SKY AND HEAVEN)

祆教約於西元五二七年傳入中國。第一座祆教寺
 於西元六三二年建於長安。到了唐朝初年（西元六三〇），
 祆教徒已散佈到了中國北方。西元六三二年，祆教師
 何祿經突厥來到中國。唐朝京城長安裡面有四
 座祆教寺，唐東京內有三座祆教寺，另外還有
 數座祆教寺在中國。

Zoroastrians came to China around 500 AD. The first Zoroastrian monastery was built in the Chinese capital (West Capital -- Sian) around 600 AD. There were four Zoroastrian monasteries or temples in Tang's West Capital, three in Tang's East Capital and several other temples in major Chinese cities. Zoroastrians were well established in northern China by the early years of the Tang Dynasty. Around 630 AD, the Zoroastrian leader Magi Holouk visited China from Persia.

During the Tang Dynasty, the number of Zoroastrians in China was believed to be significant since it was recorded in the official Chinese imperial history that the emperors frequently issued decrees appointing heads of the Zoroastrian temples as officials in the imperial court. This was the government's way of formally recognizing Zoroastrians in China and of showing Chinese hospitality to the newcomers. There are numerous references in the literature, paintings and sculptures, especially in the Tang Dynasty, to *Hue* -- people with origins from Central Asia, Persia or India. It is believed that their numbers declined since Zoroastrians did not promote their beliefs in China and the Chinese government also discouraged native Chinese from participation in this religion. Documented records of the presence of Zoroastrians and their temples can still be found in the official Chinese history until the year 1150 (Sung Dynasty).

房
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This article was prepared by Jack Fang of Chicago, at the request of Rohinton Rivetna. It is based on references to Zoroastrians in Chinese books: *International Relationship during Tang Dynasty*; *Culture of Foreigners in China During Tang Dynasty*; and others at the Taipei Library, Taiwan.

ZOROASTRIANS IN CHINA THROUGH THE CENTURIES

In these articles, the authors shed some light on an aspect of our ancient past that has long been enveloped in a mist -- our historical and religious heritage in China. As these articles suggest, there is a wealth of information waiting to be explored. FEZANA encourages interested Zoroastrians to research this subject, and would welcome hearing from persons who wish to pursue such studies as well as from individuals who may wish to offer financial assistance for such a project.

A Historical Legacy

No major religion can be understood in isolation of its historical setting and heritage. The roots of belief and pride in one's religion stem as much from understanding the basic history of its birth, spread and growth and of the cultural and societal developments which influenced it, as in understanding the kernel of the religion's dogma and practices. Such a broader understanding would greatly enrich the historical legacy of all Zoroastrians. It would also help strengthen the spiritual pride they feel in being the heirs of the world's oldest monotheistic faith.

Traditional History

Traditionally, most Zoroastrians know that Zoroastrianism had its birth in ancient Iran and was the state religion of some of the mighty Persian empires; and that Zarathushtra went far away from his Iranian homeplace to the edges of the Iranian plateau, to find a powerful king who would listen to his teachings and adopt the religion. That king was Vishtaspa whose kingdom of Bactriana, with Balkh as its capital, was located in what is today north-eastern Afghanistan. They know from archeological evidence unearthed in the late 50s, that Zarathushtra's Gathas were composed in Gathic, the orally transmitted language of ancient Khwarzīm which lay between the River Oxus and Lake Ural (Aral Sea in south-western Russia). It was then a part of Vishtaspa's kingdom and later, became the Chorasmia province of the Achaemenian Empire when Cyrus of Media melded many kingdoms into that empire around 550 BC, nearly 1000 years after Zarathushtra preached his faith. They know from the later Avestas, the Dinkard and the Zardust Namag that Vishtaspa and his sons spread the religion to the surrounding Turanian kingdoms. And when the Achaemenian and subsequent Persian empires spread westward beyond Asia Minor and up to Greece, Zoroastrianism became their state religion. But this traditional history is only one side of the historical coin familiar to most Zoroastrians.

Growth Of The Faith Eastward

What is not equally well-known is the history of the faith's growth eastward of Vishtaspa's kingdom, how it spread in that part of the world, who practiced it, and the culture and contribution of those who did.

Some well-known twentieth century scholars have referred to that heritage. Prof. Malandra indicates that "it is after having consolidated their position in the East, especially east of Seistan, and bringing with them a mass of texts in the sacred Avestan language, that the Zoroastrians moved to the West, to Media and Persia" (*Introduction to the Ancient Iranian Religion*, p. 26). A lifetime of research on ancient Khotan (an oasis in the Tarim basin of the Sinkiang Region of modern China) by Sir Harold Bailey led him to conclude that before the coming of Buddhism (6th century BC), older Iranian beliefs had dominated Khotan and surrounding regions. Prof. Zaehner (*Dawn and Twilight of Zoroastrianism*, p. 164) and Dr. Mary Boyce (*History of Zoroastrianism and Zoroastrians*) both essentially conclude that the people of Pars became Zoroastrian hundreds of years after Zarathushtra preached and that the religion first spread across the Asian steppes before it was accepted as the religion of the Persian empires.

All this raises two questions: where did the religion first spread after the Prophet's lifetime, and how? According to S. Bulsara (*Religion of Zarathushtra Among Non-Iranian Nations*, p. 70), after it became established in the Turanian countries, including Sogdiana; it was probably spread through the Zoroastrian Sogdian traders to Tary and Mongolia and eventually to China. Sogdiana (which included Samarkand and Bukhara in south Russia) lay to the north-east of Vishtaspa's kingdom; its people were great traders, who traversed the Asian steppes (bounded by Siberia in the north, Afghanistan in the south and Mongolia in the east) in caravans along the famous *Silk Road* up to Ch'ang-an (modern Xian). It was then the main capital city of successive dynasties in north-western China. The Sogdians are

historically known to have been accompanied by Zoroastrian priests and established several small merchant colonies on their trade routes. The regions where they had these settlements later became part of western Turkestan -- including the modern Tadjik Republic in USSR, and eastern Turkestan, which became the Sinkiang Region of the successive Chinese empires.

Pre-Confucius Times

History books on China, especially those authored by British and European writers, invariably refer to the existence of Zoroastrianism in China at various stages in its history. It must however be remembered that in those ancient days, China was not the vast monolithic country it eventually became. Different dynasties ruled different parts of it. Those referred to by these historians, are the dynasties which rose and fell in the north-western regions. However, since written Chinese emerged in the first millennium BC, it is far from clear how much original or reliable research in recorded Chinese history was done by such historians, or whether they primarily relied on secondary sources alone. While sounding this note of substantial caution, it would nevertheless be interesting to scan what some of them have written.

In his article *Zoroastrianism in China* in the September 1937 issue of *Le Journal de Tehran*, Dr. A. Forouhy wrote: the oldest book in Chinese which specifically mentions Zoroastrianism is *Se. I. Pien. Pao*, written in the reign of Emperor Ling Wang (571-545 BC) of the Chou dynasty; this reflected the spread of that religion in the years predating Confucianism (in the 6th century BC), and which survived until the middle ages. One can only ask oneself as to how the faith was born in that part of the world, several centuries before the rise of the Achaemenians in ancient Iran. And in the interest of tracing our historical legacy prior to the spread of the faith into and west of ancient Iran, rigorous research would be indeed worthwhile into whether such Sogdian settlements alone could have contributed to the growth of Zoroastrianism during this period.

Growth During The Sassanian Period

Such historians then skip several centuries, and write about the growth of Zoroastrianism in China in the same period as the rise of the Sassanians in Iran. In his book *Japan*, Dr. G. Sansom indicates that in the days of the non-Chinese Northern Wei dynasty in China (386-495 AD), a friendly intercourse existed between China and Persia; and the Zoroastrian religion flourished under that

and the subsequent dynasty so much so, that their sovereigns were initiated into the faith and appointed specific ministers in charge of Zoroastrian affairs. Dr. Forouhy's research into Chinese texts led him to conclude that the faith of Zarathushtra was first referred to in China as *Pai Hou* (Fire Faith), and later became known as *Hou Hien* (Faith of God in Heaven). By the time of the North Wei dynasty, the Zoroastrians must have become so significant a portion of the population, that its emperors had ministers for Zoroastrian matters. Once again, one can only make surmises based on secondary evidence. But would it not contribute to the Zoroastrian heritage if scholarly first hand research were to be done so as to trace how Zoroastrians became so significant and what contributions they made over the centuries.

Sassanian Interchange with Tang Dynasty

History records that the last Sassanian King Yazdegar Shariyar III sent his son Phirouz (called Pilousse by the Chinese) to the Tang Emperor in Ch'ang-an around 650 AD, to request a Chinese army to help drive out the Arab invaders. Phirouz returned, and established a government in exile in Ch'ang-an and built a firetemple there for his followers. His descendents maintained such a government apparently for some 200 years. They grew in numbers, and it is believed that many of them adopted *Hui* and *Lihue* as Chinese surnames in the Tang and Sung kingdoms. Dr. D. F. Karaka found historical evidence that besides settling as refugees and traders, some did missionary work; and that a noted Arab traveler and historian Masudi reported seeing firetemples in many locations, including in Loyang and Honan, to serve this growing presence (*History of the Parsis*, p. 26). If Zoroastrians were so many that they built such religious infrastructure, it might be useful to find out what was the strength of Zoroastrianism during these centuries. According to historians, Chinese references to Zoroastrians cease around 900-1000 AD. This was the period when all foreign religions were exterminated from the kingdom, after the rebellions of the Manicheans and Nestorian Christians.

Manichism in China

It is the reference to Manicheans which suggests that first-hand scholarly investigation is needed into the historical references about the strong presence of Zoroastrianism from the North Wei to the Sung dynasties. The key reason is that those years coincide with the spread of Manichism along the Silk Road. The prophet Mani (216-277 AD) was allowed to preach a religion very similar to Zarathushtra's by Shapur I in the western and

eastern satrapies of the Sassanian Empire. After Bahram I ultimately had him executed as a heretic in 277 AD, Mani's gospel spread rapidly eastward through Khwarzin, Chorasmia and Sogdiana up to Khasgar (north east of Sinkiang). When the Chinese re-opened the caravan eastward to the Uighurs in East Turkestan, Manichism spread to Mongolia and China. Despite the subsequent persecution of the Manicheans along with the Nestorian Christians and others, Manichism persisted vigorously until the Middle Ages because, along with Taoism and Buddhism, it was protected by secret societies. The reason for recapitulating these developments is to raise a question-mark as to whether the western historians, probably unfamiliar with the distinctions between the teachings of Zarathushtra and Mani, may not have confused the two, and reported a much stronger Zoroastrian presence than was really the case. Hence, one should be circumspect about the strength and vigor of Zoroastrian heritage during this period, until more first-hand historical and sociological research is done.

Trade After the 17th Century

After a lapse of some 700 years, history books again indicate a Zoroastrian presence in China, i.e. from around the 17th century AD. This arose with the advent of burgeoning trade by Parsi Zoroastrian traders with the country. Small settlements grew in Hongkong, Macau, Canton, Shanghai, Souchou and even Beijing. It is believed that this albeit tiny presence, might have contributed to some developments in Chinese history, including its Opium Wars. But that is yet another historical facet which merits research.

Clearing The Historical Mist

It would be an enduring contribution to the community, if Zoroastrian scholars, historians and sociologists took serious interest in delving into the several questions implicitly raised in this article, with the same zest they have displayed in researching the Zoroastrian march west and south of ancient Iran. It would require knowledge of Chinese and other relevant languages. Perhaps a study of the forest of "Stelles", housed in the several buildings of the Museum of Stelles in modern Xian, which records centuries of history by the historians of the Tang and Sung dynasties on pillars of rock (stelles), might cast some promising light. And of course there are tomes of ancient Chinese records of their history over the centuries. It is understood that the aging panthaky of our agiary in Hongkong had collected some historical materials. He has since died in 1989. But hopefully, his materials have been kept

by his heirs. Over the last few years, excavations in various parts of south eastern USSR have unearthed evidence such as frescoes and buildings depicting a practice of Zoroastrianism. These have been seen by some Zoroastrian lay persons and non Zoroastrian friends of the community. Considerable archeological and related research has been done over the years in East Turkestan, including ancient Khotan, by western scholars such as Sir Harold Bailey in periods preceding the spread of Buddhism and Islam in that region. It could be a challenging opportunity for Zoroastrian historians, archeologists, and sociologists to research such and other first-hand materials, as a beginning of an organized and disciplined quest into the roots of our historical and religious heritage in the countries along the Silk Road and China.

Adi Daver
Falls Church, Virginia



Tai Tsung the Great, the second emperor of the Tang dynasty (618-907). The Tang period was one of peace and prosperity. A strong, centralized government fostered Confucianism but tolerated other religions. The canal system was extended, laws recodified, astronomy and mathematics developed.

CHINA AND ZOROASTRIANISM

Traditionally China has been quite close to the source of Zoroastrianism. Sinkiang province of China is separated from Bactria (Afghanistan of today) by a short distance through Tadzhikistan, USSR. Prophet Zarathushtra is believed to have preached his religion in the court of King Vishtaspa, then the ruler of Bactria. The monarch was the first royal disciple of the prophet. It is not unreasonable to visualize, that the religion after being accepted by Vishtaspa could have spread beyond the bounds of the country into the neighboring nations.

Firdausi in his epic poem *Shahname* has described incidents where contact between Iran and China is mentioned. In *Outline of Parsi History* Dastur Dr. Hormazdyar Mirza quotes various occasions in the history of Zoroastrianism, where contact with China is confirmed. Mani, the founder of Manichean heresy when banished from Iran, traveled to China and Tibet to preach his gospel which included basic principles of Zoroastrianism (p. 136). Yazdegard III after his defeat at Nihavand sought Chinese military help (p. 168). Peroj, son of Yazdegard visited and built a fire-temple in China around 677 A.C. (p. 177). From the last record, it is obvious that there must have been a Zoroastrian community in China to warrant building a place of worship in that country.

In an article *The Religion of Zarathushtra Among Non-Iranian Nations*, in *Journal of the K. R. Cama Oriental Institute*, #35, 1942, p. 71, Sohrab Bulsara describes the researches of Sir Jehangir C. Coyaji on the *Cults and Legends of Ancient Iran and China*. Here he brings forth various analogies of Sino-Iranian epic accounts and religious practices. In Chapter XI he describes the spread and survival of Zoroastrianism in China. Therein he traces the perpetuation of Zoroastrianism in China from the 6th century B.C. to the 13th century A.C. He states: "... there can be no doubt that most of the Zoroastrian temples in China were for the use of Chinese Zoroastrians who not only appear to have been numerous ... but probably formed the major community in China".

Based on these accounts there is little doubt that in the past, the religion of Zarathosht had spread and was practiced by nations other than Iranians in general and by Chinese in particular.

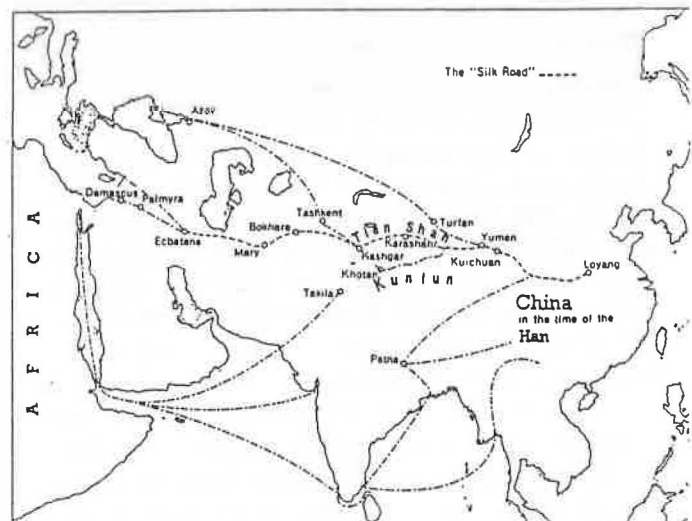
Dr. Jehan Bagli
Princeton, New Jersey

MARCO POLO, AT THE COURT OF KUBLAI KHAN

[The following is abridged from the *Journal of the K. R. Cama Oriental Institute*, #35, 1942.]

Marco Polo, the celebrated Venetian traveler and explorer, who, at the close of the 13th century, had resided for several years at the court of Kublai Khan, grandson of Chengiz Khan, has made several valuable references to the religious observances of the Mongols in China. He says that they believed in the Supreme God of Heaven whom they knew by the name *Khormazda*; and to whom they daily offered prayers with fire before them on which they burnt incense; that all who attended court had to put on mouth-veils in the imperial presence; that no aliens could be admitted to that court without being fumigated; and that they referred to Chengiz as the "Bukhta" which is an Avestan word meaning "Blessed or Redeemed"; and that the imperial treasury notes were known as *paeza* which too is the slightly altered form of the Avestan word "*paesa*" meaning "engraved print". The Indian "*paisa*" meaning money is apparently the same name applied more widely and introduced by India's early Turanian rulers.

All these are no doubt survivals of the practices of the Zarathushtrian faith among the Turks, the Mongols and the Chinese.



During the Han dynasty, which was formed by the Emperor Liu Pang in 202 B.C. and ended in 220 A.D., a Chinese general, Pan Chao, sent envoys into Central Asia, initially to establish friendly relations with the people there. So successful were these envoys at the art of diplomacy that a trade route was opened that was to provide a final link between China and the West. The "Silk Road," as it came to be called, led through what is now Sinkiang, Afghanistan, Iran and Asia Minor to Europe. The hostility of certain tribes along the route, however, temporarily closed it and it did not begin to function again until the Mongols began to travel it in 1245. The Italian explorer Marco Polo used it on his way to the Far East but as a trade route it proved impractical and the two-way demand it had created for luxury goods was not fulfilled again properly until 100 years later in 1345 when merchants began to use the sea routes indicated on the map. It is interesting that the Trans-Siberian railroad now closely follows the northern land route.

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 should be less than 600 words and must include the writer's full name, address and telephone number. The Journal reserves the right to edit letters for clarity and space. This column is a forum to present information, views and opinions, and should not be used for conducting ongoing dialogue with other letter writers, for repeatedly making the same statements, or for criticizing any individual or his/her views.

"Persian Gulf" or Just "Gulf"?

Referring to your news item "Prayer for Servicemen in the Gulf" (Journal, March 1991), we believe the mention of the word "Gulf" is a misnomer devised by the Western world to pacify the Arabs, who have been using the term "Arabian Gulf" instead of "Persian Gulf". It is astonishing that we as Zoroastrians should imitate the same, although most of the media here in the U.S. have been using "Persian Gulf". "Persian Gulf" has been a name used throughout history, and will always remain so. Least of all, we Zoroastrians should not downgrade it to "Gulf", just because some have done so for political convenience. [The Editors regret the error and appreciate the clarification.]

*Khodarahm Hematti
Bronxville, New York*

Which Religion Recognises Two Gods?

[Excerpted from a letter to Mr. Trebac, JEOPARDY Game Show Host]

In March 1991, reference was made in the Jeopardy TV game show to a question about which religion recognizes two gods, and the answer accepted was "Zoroastrianism". I wish to point out that this is a serious fallacy, arising out of mis-translations of the *Gathas* -- the spiritual hymns attributed directly to the Prophet Zarathushtra (Greek: Zoroaster) who lived some 4000 years ago and were sung in the language *Avesta* for some 2000 years until they were written down in the language then current -- *Pahalavi*. *Avesta* was never clearly understood in the *Pahalavi* language and since most of the Western scholars, 1850 to 1950 based their translations on *Pahalavi*, this misunderstanding has continued in modern encyclopedias, till corrected in some cases.

Since the middle of this century, Western and Eastern scholars, with the development of

philology, have now been able to translate the *Gathas* directly from *Avesta* and a proper understanding has dawned: Zarathushtra is said to be the first Prophet among the living religions of today, to proclaim the existence of ONE God, *Ahura Mazda*, the Lord of Life and Wisdom. The philosophy is that He created *Spenta Mainyu* (the beneficent and life giving mentality) and also *Angra Mainyu* (the death dealing evil and regressive mentality) both with equal but opposite power and implanted these into the mind of mankind. Zoroaster then gave mankind a set of ethical rules as guidelines, indicating reward for the right choice and retribution for the wrong one, with the mission of life to attain perfection of mind, body and spirit. So the choice of which path to take was squarely laid on the shoulders of mankind. This philosophy was wrongly attributed by *Pahalavi* writers to equate *Angra Mainyu* as an equal of *Ahura Mazda* (called *Ahriman*) and the two were shown in a constant cosmic battle to prevail on mankind. I hope the attached pamphlet (*Zoroastrianism -- A Basic Perspective*, by H. Homji) will be useful in explaining some of the cardinal principles (and fallacies) attributed to the religion, more particularly the fallacy of viewing Zoroastrians as "fire worshipers". Please do correct this error in any of your future programs.

*Homi B. Minochehr Homji
Weston, Ontario*

North American Zoroastrian Banner?

There have been a growing number of occasions when Zoroastrians have participated in inter-faith gatherings in North America. At these events, most other faiths bring a "banner" that identifies their faith. Traditionally, Zoroastrians have not had a banner, but we do have a variety of symbols that could serve as motifs (eg. Farohar or symbol of light). Readers are invited to offer suggestions and ideas as to how we should represent ourselves at such inter-faith events.

*Rohinton M. Rivetna
Hinsdale, Illinois*

Soviet Zoroastrians' Visit to USA

Dr. Parvona Jamshedovich, Head of the Department of Languages, and Dr. Tursonzad, Head of the Institute of Oriental Studies, both of the Tadzhikistan Academy of Sciences, visited U.S.A. early this year at the invitation of the Foundation of Iranian Studies (see Journal, May 1991), and spoke to Zarhostis at the California Zoroastrian Center, and other major cities. Their main topic concerned Tadjik culture, the revival of Iranian

national sentiments among Tadjik, remnants of Zartoshtis in remote valleys of the Pamir heights, and the desire to promote the Zartoshti religion among interested Tadjiks.

What we gather from their talks is that the seventy year iron rule of Communism has almost finished Zoroastrianism in Tadjikistan. The remnants of the children of Zartoshtis, left without religious leadership, have only clung to some lay rituals and ceremonies of reverence to fire, Nowruz celebrations, and other religio-social customs. But there is an earnest desire among the educated youth as well as the remnants of the old stock to revive the Zartoshti Din in its true essence. For this they want to establish a Department of Zoroastrian Studies in the Academy, of course with the help of the government, and they want outside Zartoshtis to help them in their task.

In our opinion, the best way to help them would be first to send two or three Persian speaking persons, competent in religious and anthropological fields, to Tadjikistan on a two to four week fact finding trip. Their report would enable us to plan future action in Tadjikistan and other parts of Soviet Central Asia. It may be pointed out that Islam is also showing strong signs of revival.

Farangis K. Shahrokh
Anaheim, California

Conversion/Acceptance -- A View Based on Scriptures, Tradition and Community

I attended the Congress in Houston, and came away with a feeling of optimism regarding our future in North America. The two most important factors which generated these feelings were the audience and the youngsters, both of whom showed a deep love for their heritage, and the happy conviction that Zoroastrianism and progress are not mutually inconsistent.

It is significant that inspite of the impressive slate of "orthodox" speakers at the Congress, Dr. Jafarey's declaration that he is and always will be a Zoroastrian by choice, out of love for Zarathushtra's teachings, and regardless of what the community might do to him, brought the longest and strongest applause received by any speaker.

The so-called "traditionalist" position on conversion/acceptance is contrary to our scriptures. It is contrary to our ancient traditions. And it is destructive of our well-being as a community.

Our Scriptures: Although some reliance has been placed on the opinion of the High Priests in India,

none of these people cite any scripture in support of their position. With due respect, their view is directly contradictory to Zarathushtra's teachings. In *Ahuna Vaiti Gatha*, Yasna 31.4, Zarathushtra asks Ahura Mazda to instruct him so that he might convert all the living. This verse is so translated in all scholarly translations of the Gathas of which I am aware:

Bode & Nanavutty: "...so that I may lead all the living to believe in the true faith."

Insler: "... that I might convert all the living."

Jafarey: "... It will help me guide all the living to choose aright."

Mills: "... (that as I preach its mighty truths) I may make all the living believers."

Moulton: "... that I may convert all living men."

Sethna: "... so that I may convince all the living to believe in the true path."

Taraporevala: "... so that I may ever convert all the living (into the Right Path)."

Zarathushtra was one of the earliest known prophets to teach that God exists within each person -- a teaching which makes real the idea that all men are brothers. If we believe in the family of man, by what logic that is consistent with truth and right (*asha*) can we refuse to accept any sincere person who wants to join us? By what authority, I wonder, can any High Priest or Ervad define Zoroastrianism in terms of his own preferences, while ignoring the teachings of Zarathushtra himself?

It is refreshing to note that the Council of Mobeds of Tehran (*Opinion No. 466, May 24, 1983*) has concluded that:

"Asho Zarathushtra does not advocate force to spread the religion but has kept it open for all."

I enclose a copy of the Council's Opinion in Farsi, with a translation (by Dr. Jafarey) with the request that you publish it for the information of the North American Zoroastrian community, in the interests of arriving at the truth.

Our Ancient Traditions: We are told this business of not accepting others into the religion is a matter of tradition, and tradition must be upheld at all costs. But even here, with due respect, the so-called traditionalists are incorrect. Except for the last few decades in India, the tradition reflected in our ancient literature and myths was acceptance.

The mythical hero, Rustom, was the child of a mixed marriage. His mother Rudabeh was an alien. If the position against acceptance had been the tradition of those days, Rustom would have

been excluded from the community of our ancestors. In the *Farvardin Yash*, Verse 94: it is stated:

"... and there will the good Law of the worshipers of Mazda come and spread through all the seven Karshvares of the earth." (Darmesteter, *Sacred Books of the East*, Vol 23, p. 202).

In the *Aerpatistan*, we are told:

"When a slave professing any other creed comes over to the Good Religion, he then becomes a direct subject of the King of Kings who shall give his price" (*Aerpatistan and Nirangastan*, Chapter IV, Verse 29, p. 38 of the S. J. Bulsara translation published by the Bombay Parsi Panchayet, 1915).

Far from banning conversion, the tradition of our ancestors was to encourage even the lowest segment of society -- a slave -- to convert to the Good Religion. One has only to consider the vast reach of the ancient Persian empires to appreciate the racial diversity they encompassed. Those who talk of preserving "racial purity" should bear in mind that the gene pool of Zoroastrians today doubtless includes within it some of that racial diversity, including some of those converted slaves referred to in the *Aerpatistan*. One has only to look around a roomful of Zoroastrians to appreciate that we cannot possibly all have come from one racial stock. In color, bone-structure, and physiognomy, we are too diverse. This same racial diversity is reflected in the friezes at Persepolis and Susa.

[The third section of this letter -- *Our Present Well-Being as a Community* -- will be continued in the *Journal*, Nov 1991]

Dina McIntyre
Pittsburgh, Pennsylvania

Learning from Our Ancestors

For a small community like ours to survive in a free society like North America is an uphill battle. You have only to look at the fate of the other ethnic minorities in this country. For example, the Hawaiians have had to set up island sanctuaries to guard against further loss of their identity, while the Red Indian tribes have set up reservations to preserve their last remnants. The Sikh settlers who came to work in the farming and logging industries earlier during this century are no longer a recognizable community, mainly due to intermarriages with Mexicans and others. Let us learn about survival from our own ancestors so that we don't suffer the same fate.

It is well known that the Parsis who came to Sanjan were not the only migrants from Iran. Various groups had left Iran earlier at different times and settled in different places like The Punjab, Southern India, Europe and even China. Apart from various artifacts, fire alters, coins and other relics which archeologists find from time to time, signifying that such small groups did inhabit these lands, there is no trace of them today. By and large this happened due to the lack of proper vigilance on the part of their elders and their intermixing with the local population around them.

Our forefathers who settled in Sanjan had better foresight and used specific ground rules to prevent the same fate from befalling us and this is why we are here today. Among the more important of these, which set us apart as a distinct entity, were: **wearing of the sudreh-kushti; reverence to fire as the living remiander of Ahura Mazda; and not accepting outsiders into our community while living in peace, harmony and mutual respect with the local population.** Of course, there were penalties and sanctions for those who broke the unwritten rules, but all organized societies have this system.

During our thirteen-century history on the Indian sub-continent, significant changes have taken place in our makeup. Our outer clothing, language, diet, customs, etc., have all undergone transformations. Such changes will continue to occur on this continent also as local customs rub off on us. Despite these transformations we have survived as a distinct community. Not only have we always moved with the times, in most instances we have been pioneers and stayed ahead of the times. But throughout our long history we have steadfastly stuck to the above three basic practices which have remained unchanged and have been our salvation.

Not only have we preserved our faith and identity, but we have also played a full role in the development of our country. No one labeled us as non-humanist, non-charitable, non-loving, pompous, racist or any other derogatory term, just because we wanted to preserve our identity. On the contrary, we managed to help the indigenous population almost as much as we helped our own community members and this has brought us great acclaim. For instance, the late Prime Minister Indira Gandhi said:

"The history of our Parsi community is a tribute to the tradition of tolerance in India and to the persistence of the human spirit. Infinitesimally small in number, the Parsis

have maintained their identity and contributed significantly to national welfare and progress. The community has produced some of the most notable of the country's pioneers in education, industry and political life who have earned the respect and permanent gratitude of our people."

So, if we believe that both our faith and our identity are worth preserving, it makes no sense to discard the very same ground rules that have been known to work so well. let us keep the Zoroastrian flame burning at all costs; let us live compassionate, charitable, productive lives in peace, harmony and mutual respect with everyone, in the true Zoroastrian spirit; but let us not forget our responsibility to preserve the identity of our tiny community at the same time.

*For the Group of Concerned Zoroastrians,
Ervad Jal N. Birdy
Corona, California*

More Light and Less Heat!

I received my first copy of the FEZANA Journal (March 1991) and was delighted by its format and content. I was also surprised by the brouhaha over conversion. It starts with a blast against conversion (and against Ali Jafarey in particular) and ends with a support of Mr. Jafarey. Interspersed between these two sources of heat is Mr. Rivetna's attempt at a little light and an action plan. I applaud him.

This process has been debated for years and will be debated for several more. While the debate rages on more and more of our younger people will marry non-Zoroastrians and we will slowly grind down to extinction. In fact, if Dastur Kotwal has his way with young women being excommunicated at such a marriage the process might be exacerbated.

Even though I admire Mr. Rivetna's initiative and desperately hope it is allowed to proceed I expect that the last two Zoroastrians on earth will be debating the issue long after all of us are gone. I do have a suggestion for testing the waters.

As a proud Zoroastrian with no formal classical religious training or education (even though my grandfather did build a fire-temple), I have trouble understanding why non-Zoroastrians are excluded from most parts of the fire-temple and the Towers of Silence. I see no necessity for secrecy other than historic. Other religious groups also have some forbidden areas but more and more are

relaxing their attitudes. If we do not want to embrace good people who wish to practice and live by the teachings of Zoroaster, so be it. But what harm can be expected by allowing interested non-Zoroastrians to attend and appreciate our rituals and not be shunned?

The history of the Shakers is in particular contrast to ours. The Shakers (like the Zoroastrians) were industrious and well regarded people. They lived by converting and only by converting, because they refused to allow any of their members to marry. The last I heard the Shakers were down to three elderly ladies in Massachusetts.

I feel that if this issue is settled it might lead to more light and less heat.

*Burzoe K. Ghandhi, Ph.D., P.E.
Milwaukee, Wisconsin*

Maintaining Our Time Tested Traditions

I recently got a copy of Mr. Rivetna's letter to Member Associations (Journal, March 1991), not from our local Zarhosti Anjuman of N. California, but from the Traditional Mazdayasni Zoroastrian Association (TMZA).

It is a good sign that FEZANA is concerned about issues such as conversion, loss of identity, declining numbers worldwide, religious education, etc. However, I don't think it is wise, at this time, to force a consensus on the issue of conversion/acceptance, within the time span you propose, as it will exacerbate the divisions and ill feelings already present in our community.

I would like to point out that as an umbrella organization, FEZANA does not have a credible image within our community. First, ever since it was formed in 1985, the FEZANA executive has been viewed by many Parsis as being largely composed of persons who want to sanction: intermarriages with non-Parsis, conversion of non-Parsis into the faith, and changes to our prayers and rituals, all under the guise of reform, humanity and survival. Ervad Birdy's letter (distributed to Associations) gives specific examples and names, which support this view.

Another reason for FEZANA's lack of credibility, lies in the lack of consultation with individual Parsis. The executive committee of the Zarhosti Anjuman of Northern California has not informed its members, nor asked their opinion, regarding the FEZANA Action Plan. As far as I know, individual members have never been consulted on FEZANA opinion surveys. If this is also true in other local Parsi groups, FEZANA's decisions will be based

on faulty information, and most Parsis will ignore them.

As an umbrella group, FEZANA should concentrate on: facilitating communication and coordination between Parsi Zarhostis, uniting our tiny community, educating our young and old, promoting get togethers, promoting marriages within the community, coordinating travel plans for visiting scholars, fund raising for worthy causes, aiding Parsi University students, publishing directories of Zarhostis, and welfare for the unemployed, disabled and seniors.

FEZANA should avoid pushing for premature decisions on conversion and acceptance. Many small ethnic communities, such as Hawaiians, American Indians, Fijians and Sikhs, who are much larger than the Parsis, sorely regret their loss of identity through intermarriages, and are now taking steps to correct this. Let us learn from their mistakes and maintain the customs and traditions that have allowed us to preserve our identity.

Parsis have always accepted non-Parsis in their social functions like weddings, navjotes, birthday parties, in their homes and businesses. What is so wrong if we wish to preserve a certain exclusive environment in our temples and other religious places? Non-Parsis who wish to follow Zarathushtra's teachings are free to obtain our religion's texts, study them and practice it in their daily lives. They are free to build their own fire-temples if they so wish, and make their own rules for themselves. We live in a free country, which allows us to practice our religion in our own way, as long as we do not hurt others. What then is the big rush for changing time-tested traditions and risking the loss of our Parsi Zarhosti identity?

Maneck N. Bhujwala
San Jose, California

Distinguishing Social from Religious Issues

The position of those who would deny acceptance of others into the Zoroastrian faith is difficult to comprehend on doctrinal, moral, as well as humanistic grounds. They regard with alarm the fact that some human beings, offspring of non-Zoroastrian parents, may upon reflection choose to accept the Zoroastrian faith, and make a sacred declaration to that effect through a religious initiation. Such an action is in accordance with the doctrine one finds in the Gathas of Zarathushtra. The Prophet asks his hearers to listen to his announcements with a clear mind and

make a choice of acceptance or otherwise. It is the Prophet's avowed hope that there will be widespread acceptance. But what the Prophet asks of humanity, the so-called "Concerned Zoroastrians" would forbid.

They profess that though one cannot stop persons of non-Zoroastrian parentage from following the teachings of Zarathushtra, accepting them as Zoroastrians would help annihilate the faith and identity. Ignoring for the moment the obvious absurdity of the idea, one may well ask how those who through conviction choose the faith of Zarathushtra may help to annihilate that faith. Faith is a commitment in one's conscience that relates one to Divinity. It is a relation between oneself and God, that no human being is in any position to declare acceptable or otherwise.

There is, of course, one presupposition underlying the view supported by those opposing acceptance. It is that Zoroastrianism is a tribal religion, and the religious community is constituted exclusively of people born into the tribe. Though it is clear that Zarathushtra propounded an authentically universal religion, the misconceived tribal view of Zoroastrianism has prevailed among some Parsis in India, and some of them who have migrated abroad. The religion of Zarathushtra demands of the believer the use of the Good Mind (*Vohu Manah*) to grasp the Truth (*Asha*), and act accordingly inspired by the spirit of Piety (*Spena Armaiti*). Is it remotely conceivable that the Good Mind, Truth and Piety are limited in availability to a tribal group?

It is the case that this exclusionary social practice has been ingrained in Parsi thinking. It cannot be called the Zoroastrian tradition, since it is not part of the doctrine of the Prophet, indeed it is incompatible with it. Nor was this the practice of Zoroastrian Iran. So we encounter the phenomenon of some Zoroastrians, well-intentioned, but ill-informed, and morally narrow-minded, who take a social policy of the Parsis in India, conditioned by the reality of Indian social existence, elevate it to the status of a principle of the religion, and on the basis of this confusion recommend morally repugnant exclusionary policies to FEZANA.

These Zoroastrians assert that our faith and identity are equally important and that both must be preserved. From a doctrinal perspective the Zoroastrian identity is the identity of the faith of the faithful, there is no other. If the writer was thinking about Parsi identity, he is thinking about a social issue. An issue which the community

should discuss as a social issue and not in the guise of a religious one.

Perhaps a proper appreciation of social identity and communal character, as a social issue needs to be considered by the entire community. But then, in all honesty, It should be distinguished from the purely doctrinal matter of conditions of acceptance, where there is no issue in the religion of Zarathushtra.

One can hope with some confidence that the Zoroastrian community will recognize this distinction. And in consequence thereof, refrain from unjustifiable and derogatory remarks about Dr. All Jafarey and others, who with insight, understanding, and conviction promulgate the teachings which the Prophet hoped would be heard by the whole community.

*Prof. Kaikhosrov D. Irani
New York, New York*

Establishing Rules and Regulations

Considering the important and sensitive nature of the subject (Conversion/Acceptance, Journal March 1991), we must first pray for Ahura Mazda's guidance, and then use reason and sound judgement, instead of worthless prejudices, to reach a just, beneficial and workable solution. We need to realize that Zoroastrians in North America are in a unique historical situation differing greatly from fourteen centuries ago when a small number of Zoroastrians migrated from Iran to India. At that time, the faith of those leaving for India was still pure and untouched; they had not been influenced by other religions and foreign cultures. By contrast, today's immigrants from Iran, India and Pakistan not only have different religious practices as a result of outside influences, but they also live in a very different environment, politically, geographically, economically and scientifically, than in the time of our forefathers. For example, the Zoroastrians who migrated to India all lived in close proximity, in a few cities. This centralization not only maintained their population, but also helped them grow in numbers. The present generation does not have that advantage; it is separated by oceans and spread over all the continents. I feel the following suggestions would help us keep this divine religion alive and growing:

1. Constant communication and keeping in touch are the keys that will unite us. We should meet and visit each other often; and better yet, try to work and live in the same city, state or country.

We should find ways for our youth to meet and encourage them to marry within the faith. Our children are our future and should not be lost to other religions. To accomplish this, we need a strong centralized organization to gather information and addresses of all Zoroastrians in North America and make this available to all. Perhaps FEZANA is the only organization capable of accomplishing this important task.

2. Local Associations can play a big role in uniting Zoroastrians in that location; and fortunately their number is growing. They should teach our children the message and basic philosophy of our great Prophet and arrange for social activities and religious ceremonies.

3. Every Zoroastrian should try and learn more about the religion. We could all increase our knowledge through studying books on the religion, and above all, the Gathas. The FEZANA Education Committee can help by providing easy-to-understand books and making them available to all.

4. We all share the belief that Zoroaster is the messenger of God. He brought the gift of his monotheistic religion for all mankind. Zoroastrianism belongs to all who want to benefit from it and not to a certain few. I hope we are not under the selfish impression that just because we were born Zoroastrians, we have a monopoly on this great faith and no one else should have the privilege. To do so is against what Zoroaster taught us in his heavenly songs, the Gathas.

No nation or group can exist and prosper without the benefit of laws, order and regulations. Therefore, to protect and guard our faith and help it grow by, for example conversion/acceptance, we need laws, and regulations that would be acceptable to the great majority of Zoroastrians. FEZANA can take the lead and serve as a vehicle by collecting and studying all suggestions regarding this matter and by helping to establish a uniform set of rules and regulations for everyone in North America to follow. Absence of a unified set of rules allows every individual and group to follow their own rules in converting non-Zoroastrians to our religion, which results in dilution of our faith and loss of our identity. May Ahura Mazda guide us through this worthy, important and vital task.

*K. Harvesf, M.D.
Jacksonville, Florida*

PERSONAL PROFILE

Dr. Parvona Jamshedovich -- scholar from Soviet Tadjikistan.



The May 1991 issue of FEZANA Journal featured an article, *Remnants of Zoroastrianism in Soviet Badakshan*, by Dr. Parvona Jamshedovich. In this issue, the Journal profiles this teacher and scholar from Badkashan. Dr. Jamshedovich has a burning desire to revive Zoroastrianism in light of the Islamic revivalism that is currently taking place in Tadjikistan.

Parvona Jamshedovich was born in 1943 in Badakshan, noted for its beauty by Marco Polo in the 13th century. He excelled in learning and acquired a Ph.D. in philology. He speaks English, Tadjik Persian, Russian and Pamir languages. He heads the Foreign Languages Department of the Pedagogical Institute.

According to Dr. Jamshedovich, it is only since 1985 that they are openly saying that their forefathers were Zoroastrians. About 80 years ago conversion to Islam took place; however, many remained Zoroastrian in the Pamirs. Zoroastrianism was not openly practiced as it was forbidden by the communist regime of USSR. People remembered it and cherished it by following traditions such as Nowruz, Jashne Sadeh and Mehergan. But the practice of wearing Sudreh and Kushti has been lost. In the Pamirs, ruins of Atash Kadehs and Dokhmas are seen everywhere.

Dr. Jamshedovich is married and blessed with two daughters and a son, whom he would like to send to the USA for studies. Scholarships for the Zoroastrian youth would help to revive Zoroastrianism in Tadjikistan. In a letter to FEZANA, he writes: "... we discussed the subject of exchange visits. I would like to know if it is possible for me (and my wife) to visit USA for a few months to study Zoroastrianism further and to prepare a book for the Tadjiks." Persons interested in

sponsoring this project, please contact FEZANA.

Dr. Jamshedovich has great hopes for survival of Zoroastrianism among his people who currently do not even have an Atash Kadeh. Still, many are optimistic and study the Avesta and Pahalavi.

Zoroastrians in North America are thankful for Dr. Jamshedovich and others like him, who despite years of being deprived of practicing their faith, preserved their ancient traditions. For many decades priestly tradition (rituals) ceased to function, burial replaced Dokhmanashin, Navjote became a thing of the past, worship in Atash Kadeh left a faint memory and yet, these traditions live on in the hearts of these striving souls.

Excerpted from an article submitted by Behram S. Deboo, Everett, WA.

The 8th North American Congress

The Eighth North American Zoroastrian Congress will be held in Vancouver, British Columbia, Canada, September 4-6, 1992. The theme will be "looking ahead to the 21st Century." For additional information contact Congress Chairperson Bella Tata at: 401-840 Broughton Street Vancouver, B.C., V6G 2A1, CANADA Tel. (604) 681-5250

Mr. Trebac's Response to Homi Homji

In response to Mr. Homji's letter to Alex Trebac of the TV game show JEOPARDY (p11 of this issue), Mr. Trebac responds:

Thanks for taking the time to write. As you can imagine researching and taping our show keeps all of us so busy that we cannot answer each of you individually. I am sorry about that, but be assured that we do enjoy hearing from all our fans. I believe you may have misheard our clue. We said that "Ahura Mazda is the One True God of Zoroastrianism". I hope that you will continue to watch and enjoy JEOPARDY.

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ZOROASTRIAN BUSINESSES

In this section, FEZANA Journal lists Zoroastrian businesses as a service to readers. Please support our Zoroastrian entrepreneurs.

Travel Agents:

Capricorn Travel and Tours, Homi and Nergish Davier, 9623 S.W. Freeway, Houston, TX 77074. (713) 270-5519.

Trade Wind Associates, Inc., Mitzie Birdie and Happy Minwalla, 420 Lexington Avenue, Suite 2616, New York, NY 10170. (212) 286-0667

Mazda Travels, 9100 Wilshire Boulevard, Suite 117, Beverly Hills, CA 90212. (213) 273-9100.

PLEASE GIVE FROM THE HEART...**Offer of Help To Youth**

A Zartoshti who wishes to remain anonymous has offered financial assistance to facilitate youths to attend the 1991 Youth Congress in Vancouver, who would otherwise not be able to afford it. A total of \$200 is available to be distributed among youths from North America according to need. Contact: Feroze Golwalla, FEZANA Helping Hands Committee (817) 275-4293.

Kurdish Refugees

The Zoroastrian Society of Ontario is appealing to Zoroastrians to aid our Kurdish brothers and sisters. All donations will be sent to the proper agencies to be made available for the relief of the Kurds. Donations can be specifically directed to the relief of Kurdish refugees in Iran. Please send donations to: Z.S.O., Mehraban Guiv Darbe Mehr, 3590 Bayview Av, Willowdale, Ontario, Canada M2M 3S6.

Automotive Technician

A Washington area Zartoshti, till recently employed as an automotive mechanic, has lost his job due to illness. He has contracted leukemia, for which he is undergoing bone marrow transplants and chemotherapy, and the prognosis looks good. He is a hard working, skilled technician, anxious to resume earning his living with dignity. Due to his health, he is seeking a desk job that is not physically demanding, where he can apply his technical skills. In the true tradition of Zarathushti camaraderie, any consideration and assistance will be deeply appreciated.

Contact: Feroze Golwalla, FEZANA Helping Hands Committee, 607 Woodcrest Lane, #236, Arlington, TX 76010 (817) 275-4293.

Lonavla Dar-e-Meher

The Bai Jerbai Cawasjee Dinshaw Dar-e-Meher, in Lonavla near Bombay, is in urgent need of repairs and painting. The appeal states: "We earnestly appeal to coreligionists to contribute generously for the repairs of this sacred place, so that devotees from far and near may avail of the opportunity to visit this beautiful place of worship". Donations may be sent to Zal Contractor, 15 Walton Road, Colaba, Bombay 400 039.

Zoroastrian Print Shops?

The printing and mailing cost of the FEZANA Journal has been very low due to the generous donation of printing facilities and bulk mail rates (to USA) provided by Cawas and Behroze Mody, of American Speedy Printers, Arlington, MA. A large number of copies however are mailed to Canada. We would welcome hearing from individuals who can arrange for bulk mail rates for Canada.

We also appeal to Zoroastrians who may be able to offer such printing and/or bulk mail facilities to two other fine quarterly publications, the Zoroastrian Youth (ZYNA) Newsletter and the Gavashni.

WZO's Project to Assist Gujarat Farmers

Mr. Dinshaw Tamboly and Mr. Rumi Sethna of the World Zoroastrian Organization (WZO) recently visited Zoroastrian centers in North America with an update on the project to rehabilitate 687 Zoroastrian families who live in abject poverty in 209 villages in Gujarat. Two videos were presented showing the conditions in the villages, and the work that is being done towards their alleviation.

WZO's goal is to provide the farmers with equipment and know-how to enable them to become self-sufficient. Initial help has included: supply of farming equipment, electric pumps, diesel engines, pipelines, and bullocks; leveling of fields; wells; and supply of clothing and sewing machines. In addition, the WZO is organizing training programs -- the first of which was implemented in March 1991 at the Tata Farm Training Institute, Navsari. The program includes the latest techniques in agriculture, horticulture, dairy farming, agro-forestry and poultry farming. The

next program is an extensive 5-month course to train a cadre of farmers, one from each village, who can then return to teach and guide others in their respective villages.

The WZO is appealing to Zoroastrians for funds to assist in this mammoth project. Any contribution will be most gratefully accepted. Individuals may sponsor one family with \$250. Associations may consider "adopting" a village for \$2500. Please send your checks payable to FEZANA, marked "Gujarat Farmers" to Dinshaw Joshi, FEZANA Welfare Committee, 4515 Willard Ave, #1609-S, Chevy Chase, MD 20815.

Baimai Surti Foundation

The Baimai Surti Foundation of Canada provides aid to the needy for: education for children; medical expenses, food and transportation; and equipment, tools and machinery (sewing machines). It also donates to other charitable organizations registered under the Income Tax Act of Canada. Donations are invited for this Foundation. Application for aid may be made to: Mr. Dhun Surti, 80 Muriel Avenue, Toronto, Ontario, M4J 2Y4, Canada (416) 469-8117.

Money Matters

FEZANA most gratefully acknowledges the following donations received since the last publication:

For Medical Aid For Khushnum Khambatta:

Cawas & Daisy Antia (\$35), Minoo & Aban Daruwalla (\$25), Kersi & Maharukh Desai (C\$100), Frank & Lucy Dsouza (\$5), Mehroo Jussawalla (\$15), Shahrokh & Gool Mehta (\$25), Minoo & Zarine Ranji (\$35), Khodarahm Salamat (\$31), Vida Sohrab (\$33), Prakash & Dinaz Tambe (25), Hoshang & Bapsy Unvala (\$10).

For Helping Hands, Pune India:

Cawas & Daisy Antia (\$35), Cyrus & Rita Irani (\$35), Hoshang & Arnavaz Sethna (\$35).

For Students in North American Colleges:

Dr. Minoo & Jerroo Chinoy (\$100), Shiawax & Susan Damania (C\$25), Dr. Nergish Surti (\$1,000), Ratan Vakil (\$21), Zoroastrian Association of California (\$101), Cyrus Austin (\$35).

For FEZANA Journal:

Anonymous (\$100), K. Harvesf. (\$75), Jehangir & Mithoo Morris (\$10), Shahriar Shahriari (\$10), Elham Azima (\$15), Feroze & Maharukh Motafram (\$10), Tehmtan & Aloo Mistry (\$20), Dr. Farrokh Mistree (\$16), Shahrokh & Gool Mehta (\$10), Asha & Manijeh Khakpour (\$5), Farrokh Forooghi and Goly Jamshidi

(\$21), Cawas & Kamal Desai (\$8), Farrokh & Gulestan Deboo (\$8).

For Gatha Tapes:

Jal N. Birdy (\$15), Minoo & Ruby Italia (\$21), Yasmin Khory (\$11), Shahrokh & Gool Mehta (\$10), Jehangir & Mithoo Morris (\$20), Ali & Donna Makki (\$15), Purvez Rustumji (\$25), Bahram Varjavand (\$10).

FEZANA will gratefully accept contributions, bequests and legacies. Donations may be applied towards a special appeal or for one of the funds -- Student Aid, Welfare, Religious Education, Properties and General. Arrangements can be made to perpetuate the memory of loved ones through your donations.

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BOOKS, TAPES AND OTHER MATERIALS**Booklets on Basic Zoroastrianism**

The FEZANA Education Committee plans to make available booklets introducing Zoroastrianism to organizations such as the Library of Congress, public libraries, colleges and school boards. Suggested booklets are: *Zoroastrianism -- A Basic Perception*, by Homi B. Minochehr Homji, and *Getting to Know the Zoroastrians*, by Fali Chothia.

Input is being sought from Associations on whether the Committee should embark on this project, and if yes, names of suggested booklets.

Firdosh Mehta
FEZANA Education Committee
Edmonton, Alberta

Zarathusti -- Now You Are One Of Us

A sponsor is needed for *Zarathusti-Now You Are One Of Us* a book by Mobed Mehraban Firouzgary. It will cover "sudreh-push" prayers, meanings of these prayers, and the concepts of God, Fravahar, sudreh-kushti, etc. The Council of Iranian Mobeds is seeking a sponsor to lend a helping hand with the printing costs for one thousand copies of the book, to be distributed to all youth preparing for their initiation into the religion. Contact Mobed Fariborz Shahzadi at (714) 830-5248.

Dasturji Minocherhomji's Prayer Tapes

A 90-minute prayer cassette of daily prayers (kushti, sarosh baj, gehs, niyaishes, tandarosti, and other prayers) recorded by our respected late Dasturji N. D. Minocherhomji, is available. A companion booklet, *My Prayer Guide, #1* is also available. Other tapes are also available covering the Navote, Jashan, Weaving My Life Pattern (The Gathas), Life Death and Thereafter, Knowledge Faith and Service, Importance of Light, Philosophy of the Gathas, Amesha Spentas, Yazatas, Hormuzd and Ahriman, and other subjects. They are available from Mrs. N. D. Minocherhomji, 689 Dinshaw Master Road, Sethna Building, Parsi Colony, Dadar, Bombay 400 014, India, at Rs. 55/- (plus mailing) for each tape. The booklet is Rs. 7/-.

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.

Parsi Zoroastrian lady, 30, University graduate, Bachelor of Education, Canadian citizen, with interests in sports and outdoor activities, invites correspondence for matrimony from never-married Zoroastrian professional gentlemen. Non-smoker preferred. [#M91-5]

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

A student at Miami University, Oxford, Ohio, with concentration in Marketing is seeking a position. She has a M.A. in Personnel Management and Industrial Relations and has worked for 4 years at Tata Iron and Steel in Jamshedpur. She writes "I love the USA and would like to find a job and stay on here after I graduate in Dec 1991. I would be very grateful if you could help me find a position in Marketing, anywhere in USA". [#J91-4]

Registered Architect, City Planner, and Interior Designer, specializing in commercial design seeks employment opportunity as project/construction manager. 14 years experience. Currently in Dallas, willing to relocate. Contact Jamshed Jamadar (817) 457-3264. [#J91-5]

MILESTONES

FEZANA Information Receiving and Dissemination Committee needs your help in developing reliable and complete records of all births, navjotes (sudreh-push), weddings, deaths, and other major events such as graduations, navar and martab ceremonies, and other honors, pertaining to Zoroastrians in North America since the days of the earliest known Zoroastrian settlers on this continent. Please see Journal, May 1991, for details on the type of information sought, or provide as much information as possible.

Please send or call in all information to: Rustom Kevala, Chairman FEZANA Information Receiving and Dissemination Committee, 16525 Comus Road Dickerson, Maryland 20842, U.S.A. Tel: (301) 972-7295

All organizations and individuals who are publishing newsletters, compilations or commentaries are requested to send one copy regularly to the above address.

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

Births

Faranak, a boy, to Linda and Farhad Shahryary, their fourth, of Stirling Park, Virginia, on Feb 11, 91. Grandparents are Khodarahm and Irandokht Shahryary, also of Stirling Park, Virginia.

Cyrus, a boy, to Katy and Dara Panthakee, in Toronto, on Feb 14, 91.

Athena Elizabeth, a girl, to Dhun and Ashley Tellis of metropolitan Chicago area, Mar 29, 91.

Anoushak, a boy to Goolrukh and Cyrus Khavarian of Los Angeles, California, on Apr 5, 91.

A son, to Nawas and Chen Patrick, on Apr 18, 91. Grandson to Jeroo and Darius Kotwal.

Navjote (Sudreh-Pushl) Ceremonies

Nisha and Jehan, children of Dina and Carl Engineer of California, in Bombay on Dec 17, 91.

Shyla, daughter of Zarine and Neville Batiwalla of California, in Bombay on Dec 20, 91.

Natasha, daughter of Parveen and Cowsy Wadia of California, in Bombay on Dec 21, 91.

Rohini, daughter of Annahita and Jehangir Jasavala of California, in Bombay on Dec 28, 91.

Parvez, son of Dogdo and Kobad Jamshed of California, in Bombay on Jan 7, 91.

Zal and Nina, children of Yaz and Firoza Bilimoria of Munster, Indiana, in Chicago, Illinois, on Apr 20, 91.

Nina, daughter of Fili and Jer Udvadia of Mokena, Illinois, in Chicago, on May 25, 91.

Michelle and Katie, daughters of Kenneth and Dinaz Weber, in Chicago on Jul 6, 91.

Weddings

Dr. Bahram, son of Simin and Ardeshir (Faridoon) Khosraviani, to Mitra, daughter of Banoo and Kaikhosrow Jammehdiabadi, on Apr 6, 91.

Malcolm, son of Maherji and Bachi Bilimoria of Lombard, Illinois, to Yasmeen Sultana Saleem, in Hinsdale, Illinois, on May 4, 91.

Ivan, son of Hormuz and Yasmin Vania of Springfield, Illinois, to Crystal, on May 24, 91.

Kurush Firoze Elavia, of Houston, Texas, to Hutoxi Shaw of Bombay, India, on Mar 7, 91.

Deaths

Jal Broacha, 87, father of Freya Dhunjisha of the Chicago metropolitan area, in India.

Bahram Kavoosi, Vancouver, B.C., on Feb 16, 91.

Tehmina Shroff, wife of the late Bomanshah, mother of Naju and Keki, in Toronto, Feb 13, 91.

Mehra Cyrus Minwalla, mother of Darayus, Vera Dastur, Aban Jamal, Ernaz Marker and Mitzie Birdie; aunt of Niloufer Mama of Toronto; in Karachi, on Feb 19, 91.

Fali J. Cooper, father of Jasmine of Montreal, in Bombay on Mar 11, 91.

Jehangir F. Irani, father of Goolcher Printer of Montreal, in Poona on Mar 17, 91.

Events and Honors

The directors and editors of BOMBAY SAMACHAR, a daily Gujarati language newspaper founded by a Zoroastrian in Bombay 169 years ago, was recently felicitated by the Abhivandan Trust in Bombay. On that occasion, Mr. Nani Palkhivala, past ambassador of India to the U.S., announced that his research showed that the Bombay Samachar is not only the oldest paper in Asia, but is also the oldest newspaper in the world, outside of England. Mr. Noshirwan Cama, the present managing director of the newspaper, explained the lofty traditions and policies of the newspaper, which have made this newspaper successful not only with the Parsees of Bombay, but also with the general Gujarati-speaking population as well.

PROF. KAIKHOSROV IRANI, chairman of the department of Philosophy at the City College of New York, was recognized for his outstanding contributions toward spreading the message of Zarathushtra in the West, by the World Zoroastrian Organization on the occasion of the tenth anniversary of its foundation. The awards were presented by the Governor of the state of Maharashtra, Mr. C. Subhramaniam, at a ceremony held at the Governor's Mansion in Bombay on 2nd March, 1991. Fifteen other Zoroastrians, including Mrs. Mehroo Bengalee, vice-chancellor of Bombay University, were also honored for their contributions to the community and the Indian nation.

NATASHA DASTOOR, BERGIS MISTRY and ZUBIN PANTHAKY. were successful in obtaining admission to Canada's most prestigious medical school, McGill University. Besides being exemplary students, all three have also been very active in Zoroastrian community affairs.

DR. DARAB K. DASTUR was awarded the Rameshwardas Birla National Award for his work in clinical and experimental neuropathology. The award was given to him on February 21, 1991 by the governor of the state of Maharashtra, Mr. C. Subhramanian.

Several Zoroastrians feature in the list of honors announced on India's Republic Day, Jan 26, 1991. KHUSHRO F. RUSTOMJI, former chief of Border Security Force was awarded the Padma Vibhushan award. FALI S. NARIMAN was awarded the Padma Vibhushan award for excellence in the sphere of jurisprudence. DR. RUSTOM PHEROZE SOONAWALA received the Padmashree award for his knowledge and expertise in the field of obstetrics and gynecology. In addition, AIR COMMODORE TESHTAR JAL MASTER, COMMANDER BURJOR PANVELIWALA, BRIGADIER ROSTUM KAIKHOSHRU NANA-VUTTY, and WING COMMANDER HUFRIID NOSHIR DARABSHA MULLAFEROZE, were given military medals and commendations. (*From the FED Newsletter, March 1991*).

HOSHEDAR COOPER, a member of Zoroastrian Studies, Bombay, participated in a 5 week International Religious Youth Service Program in Poland. He was the only Zoroastrian in a group of 120 young people from across the world. In addition to intense inter-faith dialogue and discussions on religious and world issues, he helped to build a rehabilitation center for visually handicapped children in Krakow, Poland.

KETAYOUN MOBEDSHAHI, daughter of Houshang and Manijeh Mobedshahi of Carmel, Indiana, a senior at Carmel High School, was the District 5 President of DECA (Distributive Education Clubs of America). She placed first as the District Student Of The Year and second as State Student Of The Year, winning a \$4000 scholarship. She also won fourth place at District state level in the General Marketing area which qualified her for the National DECA competition in San Jose, CA.

ERVAD JEHANGIR PANTHAKY AND HIS WIFE, KHORSHEDBANOO were honored on March 22, 1991 in Vancouver, B.C., Canada, for their unselfish dedication to the Zoroastrian community in Canada. Ervad Panthaky is the High Priest of the Vancouver Darb-e-Mehr.

SHARMEEN BARIA graduated with honors from the University of Houston with a psychology major. She is a member of the Psi Chi Honor Society and served as its vice-president for the last two terms. She is also a member of the Golden Key and Mortar Board Honor societies. Sharmeen is pursuing the Masters program in Social Sciences.

VANESSA BEHRANA graduated with honors in biomedical sciences from Texas A&M, College

Station, Texas. Vanessa has been accepted in Iowa State University to pursue veterinary medicine.

NOSHIR AND YAZDI KHARAS (the Kharas twins) graduated from the University of Houston with M.S. degrees in electrical engineering.

ANAHITA ANTIA, daughter of Ervad Dr. Kersey and Dilshad Antia of Lisle, Illinois, graduated from the University of Illinois, Champaign, in Liberal Arts.

SUNITA KHAMBATTA graduated from the University of Illinois, Champaign, in microbiology. She has received several scholastic awards, and will be pursuing further studies in medicine.

NATALIE VANIA received her doctorate in Philosophy from the University of Maryland. She was the recipient of the prestigious Charlotte W. Newcombe Fellowship, awarded to her by the Woodrow Wilson National Fellowship Foundation in 1989.

PHEROZA ERUCH SURTI won the Margaret Michaels Memorial Scholarship for 1990 from the University of Wisconsin. Her paper on "Assessing the Development of Attitudinal Training Program for Hotel Staff Toward Guests with Disabilities," was one of seven papers chosen from over the U.S. for participation in the 1990 annual conference for the Society for Travel and Tourism Educators.

NAOMI MINWALLA, a York University (Toronto) economics and political science student, won the York University Alumni Silver Jubilee Scholarship for academic achievement and noteworthy extracurricular involvement. Naomi has chaired the local World University Services of Canada Committee and has been responsible for instituting a refugee sponsorship program at the university.

IN COMING ISSUES ...

The themes for the next two issues of the FEZANA Journal are:

November 1, 1991: Rituals and Prayers.

February 1, 1992: Inter-Faith Activities.

Letters on the above themes are welcome. Submission deadline is two months prior to the issue date.

Information Receiving and Dissemination (Journal) Committee



FEZANA JOURNAL

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