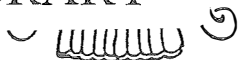




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VOLUME V, NO. 4 - NOVEMBER 1992

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## THE EIGHTH NORTH AMERICAN ZOROASTRIAN CONGRESS "LOOKING AHEAD TO THE 21ST CENTURY"

*Athravanem ... rathestarem ... fasuyantem, Yavanem, humnaghem, havachnahem, humashay-  
othem, ... Nairikamcha astava, humatem, huktem, huverestem, ... Naremcha asvanem, ... Maz-  
dyasnaman ratus ... Gathao asha fradanthem.*

*The priests, the warriors, the cultivators, Youths, ladies and gentlemen of Good Thoughts, Good Words and Good Deeds, All the Mazdayasni leaders, All these worthy people are called upon to make this country prosperous.*

*[Vispered 3:2-5, translation by Dr. Pallon Ichaporia]*

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**EDITORIAL**

At the Eighth North American Zoroastrian Congress in Vancouver, the youth presented a series of skits that boldly proclaimed: "Change is coming! Change is coming! Are you ready?" The speakers talked about changes in the way we are going to think, pray, study religion, and even what we call ourselves (Zoroastrian, Zarathushtrian or Zarthoshti?). And along with change, an overwhelming theme was perceptible: of togetherness, unity, working together towards a yet undefined vision for tomorrow. The issues facing us today tug at the core of our beliefs and value systems:

- The future of the mobed profession. Training needs, remuneration, position in society, and the possibility of non-hereditary male and female mobeds and para-mobeds.
- The role of rituals and religious practices. Which of these are meaningful? Who should decide, and how? Are the religious taboos imposed on women still relevant in light of present-day knowledge?
- The place of the seasonal calendar in our festivals and rituals, and the need to have a unified calendar.
- The need for curricula, texts, books, and teachers of religious education for all age groups. How to make religious study more meaningful and interesting. The need for vigorous and open interfaith dialogue.
- The need for a thoughtful approach toward conversion and acceptance. Welcoming and educating non-Zoroastrian spouses into the community to help keep at least the Zoroastrian spouse and his/her children Zoroastrian.

The mood of the Congress was that these issues are not insurmountable. As the straw poll on unifying the Zoroastrian calendar indicated, we are in general agreement as to what is needed, once the rationale becomes clear. What is difficult is "how" to accomplish it without offending fellow-Zoroastrians who are voicing their concerns about the change.

Interestingly, population decline did not come up as a major issue. The most popular session was about Zoroastrians in Tajikistan. Badakshan, in the south-east part of Tajikistan, claims to have the birthplace and burial site of Zarathushtra. Ancient Zoroastrian names, customs and

practices are still alive and well, and it seems many Tajiks want to adopt the Zoroastrian religion.

This Congress achieved one thing: it showed that ever-increasing numbers of Zoroastrians in North America are striving to define what we are all about, striving to gain respectability for our religious heritage, and demanding to be heard by the world at large. We see a real need to get our spiritual house in order and leave a worthy legacy for our children and grandchildren. "What has been good enough for me and my parents, must be good enough for my children" is clearly giving way to: "Is what has been good enough for me and my parents really good enough for my sons and daughters in North America?"

But our vision of the future is still blurry, and the path largely invisible. Congresses are great for networking, pumping up enthusiasm, and bringing back old memories. If we want to continue this 'high', we must continue to find ways to make further progress. Wouldn't it be great if between now and the next Congress in Philadelphia, we can arrive at a unified vision and statement of our mission, and begin to address the issues before us? FEZANA can play a role, but it is up to each of us, acting in small groups through our local Associations, to take part in the process. We must take responsibility for our future into our own hands, look at the future squarely in the face, and take steps to build the foundation for a vibrant Zoroastrian community. As Dr. Robert Schuller, author of *Possibility Thinking* has said, "You can manage change, if you don't let change manage you!"

*Dr. Rustom Kevala*

*Chairperson, FEZANA Journal Committee*

### **"MISSION STATEMENT" FOR ZOROASTRIANS IN NORTH AMERICA**

*[This is a first draft of a "Mission Statement" presented at the Congress. It will be developed further over the next few years by Member Associations. Comments are welcome.]*

WITH A DEEP SENSE OF INDEBTEDNESS to our forefathers, who in Iran and in India, toiled to preserve and protect, at times without regard for their own lives, the Zarathushtrian faith, we, North American Zoroastrians, having settled in North America for over two score years, PLEDGE

TO PRESERVE AND PERPETUATE THE ZARATHUSHTRIAN FAITH. In recognition thereof, we shall strive to:

1. Cultivate a model Zoroastrian environment for our children in our homes, where Zoroastrian traditions are preserved and nurtured, and where the teachings of Zarathushtra are lived and practiced every day.
2. Build our Darbe Mehrs and our Associations to be the bastions of the faith, to draw Zoroastrians together for prayer and communal activities.
3. Promote and support a strong Mobed's Council, to broaden the mission of the Priests to be leaders, teachers and scholars; and to establish, for that purpose, a National Center and a seminary.
4. Build a strong North American body, FEZANA, to provide that infrastructure where we can work together, in perfect unity, and with an enlightened mind, so we may be MASTERS OF OUR DESTINY AND NOT VICTIMS OF OUR FATE.
5. Build and support a strong world confederation, where North American Zoroastrians can develop in consonance with, and identify themselves as members of, the world Zoroastrian community.
6. Build and foster a respect for all faiths and all peoples of the world, with understanding, openness and a willingness to recognize and value the differences.
7. Preserve and protect the earth with all of its environs and life forms and address the critical issues of our times with diligence and foresight.
8. Develop youth leadership programs; religious education programs for children, youth and adults; and welfare programs that encourage self-reliance, such as: care of the needy, scholarships for higher education, support of the entrepreneur, programs for the elderly.
9. Build a strong financial base. We shall transform our tradition from heavy reliance on the philanthropy of a few stalwarts, to a tradition where we believe that self-help is the best help.

10. Develop an informed franchise, where every individual has a voice in the shaping of their destiny. Respect each others' opinions, beliefs and convictions, never bestowing privileges, nor exacting penalties for any opinions, beliefs or convictions, held by individuals or groups.

11. Protect our heritage both Iranian and Indian, assimilating both into the North American milieu; always reaching to find ways to mould our traditions to new environs without compromising the everlasting message of Zarathushtra; accepting evolutionary changes, if and when they occur through common usage, with grace and understanding. We shall stand, not rigid and unbending as the Oak, but supple as the Willow. For with the winds of change, the Oak may fall, but the Willow will stand.

*Rohinton M. Rivetna*  
President, FEZANA

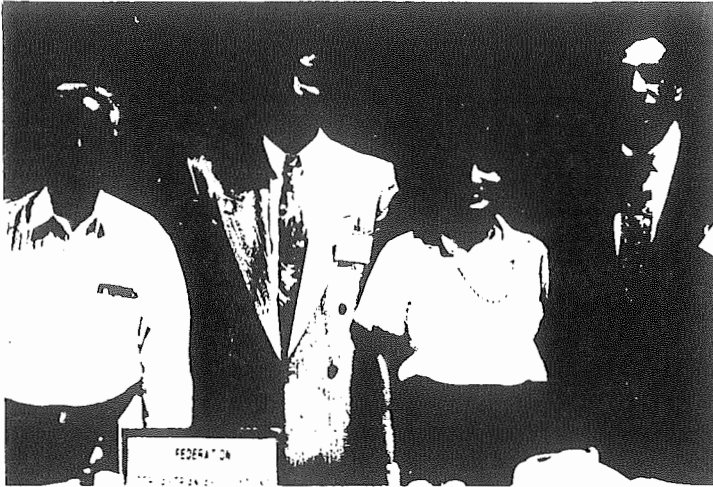
#### **1992 FEZANA ANNUAL GENERAL MEETING**

The fifth AGM was held in the beautiful city of Vancouver, Canada, September 3rd (at the Darbe Mehr) and 4th (at the Trade and Convention Centre). The hospitality of the host Association can only be described in the superlatives — a big THANK YOU to the Zoroastrian Society of British Columbia.

The meeting opened with a very warm welcome by the Congress Chair, Miss Bella Tata, followed by a benediction by Ervad Panthaky. In attendance were representatives of 16 member associations, 7 committees, North American Mobeds' Council, Council of Iranian Mobeds of North America and observers. Representatives of Zoroastrian Trust Funds of Europe and World Zoroastrian Organization were present as guests.

Reports were presented by the Officers. A draft "Mission Statement" was presented [see *Journal*, this issue] which will be sent to member associations for review.

Election results were announced and the 1992-93 officers are Rohinton Rivetna (President), Farshid Salamat (Vice-President), Dolly Dastoor (Secretary), Framroze Patel (Treasurer) and Maharukh Motafram (Asst. Secretary).

*Officers: Patel, Salamati, Dastoor, Rivetna*

The Census Committee (Minu Patel) reported that the inflow of data was frustratingly slow. It was emphasized that the census was for ALL Zarthushtis and not only for association members. The Congress Committee (Dhunmai Dalal) announced that ZAPANJ will be hosting the 1994 Congress, in Philadelphia. Concerns were noted that the Labour Day weekend conflicted with the beginning of the school year, and it was resolved that the Congress be held July 1-4.

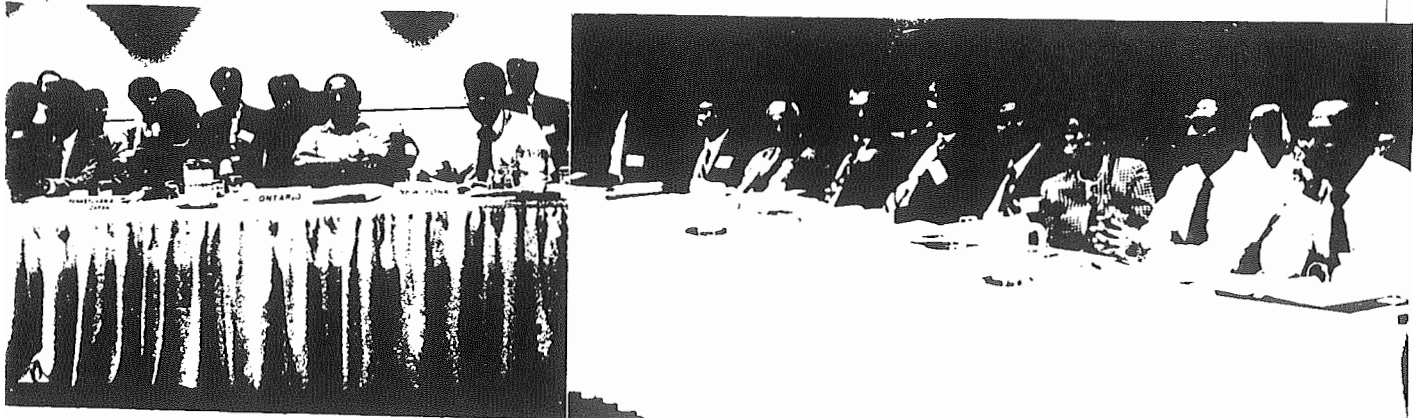
To the question posed by the Education Committee (Kaikhosrov Irani/Firdosh Mehta) as to the educational needs of the associations, responses included: a review of books in the Journal; a "no-strings" grant to a University to sponsor new scholars around the world; compile pamphlets on the religion; help associations respond to requests for materials and information; prepare responses to authors of books/encyclopedias

where Zoroastrianism is misrepresented; compile bibliographies.

The Funds and Finance Committee (Keikhosrow Harvesf) identified funding needs for four areas — Religious Education, Student Aid, Welfare and General, each with an annual need of \$30,000. To build up a corpus to support these needs, it was suggested that each family donate \$750. The committee was empowered to approach foundations and philanthropists for capital donations. The Helping Hands Committee (Meher Amalsad) reported a profit of \$1182 from the sale of the "Navzote Master" tape. This committee will be organizing the First World Zoroastrian Youth Congress on September 4-6, 1993 in Los Angeles. The Sports Committee (Bijan Khosravi-ani) reported that the 4th Zoroastrian Olympics were a great success [See Journal, this issue] and realized a profit of \$3,428. The committee also organized camping and hiking trips.

The Information/Journal Committee (Dr. Rustom Kevala) reported that the Journal has become a solid medium for dissemination of information, and circulation has grown to over 700 copies. Additional effort needs to be placed on generating revenue from advertisements and subscriptions. The Mody family of Boston was thanked for providing quality printing services at cost during the formative years. Dr. Jehan Bagli, first editor of the Journal and editor of *Gavashni* for over 20 years was presented with a letter of appreciation.

The Unity and Welfare Committee (Kaemarz Dotiwalla) reported that the role of this committee was to be proactive rather than reactive to appeals from the community, and actively strive to uplift co-religionists from a position of dependency to that of independence. It also works to

*Association Delegates at the FEZANA Annual General Meeting*



encourage the spirit of enterprise among Zoroastrians. The committee was requested to help skilled professionals currently out of jobs due to the recession. The urgency of having a blood registry was emphasized. The procedure for handling appeals for welfare aid is currently being redefined. The Youth Committee (Darius Captain) reported on the Youth Directory project, and the need to form Youth Wings within the associations.

Representatives of the member associations from Canada were not in favor of forming a Canadian Chapter. Reports were also given by the Business and Entrepreneurship, Higher Religious Education, North American Center, Parsi-Irani Understanding, and Scholarly Society Committees.

The need for space and continuity with the growth of FEZANA was discussed in terms of purchased or leased office space and an Executive Director. It was suggested that anjumanas that have centers be requested to rent or give space for a FEZANA office. One amendment to the Constitution, to restrict the term of office of the officers to two terms of two years, will be circulated to member associations for voting.

In the report on the Continuing Conference of Mobeds, Ervad Zarolia made a plea to members to give recognition and encouragement to the priests to assume leadership roles in their communities. Discussion also centered around ways to encourage young Zoroastrians to go into that profession. It was also felt that we should start thinking of ordaining and maintaining priests here in North America.

Delegates were made cognizant of the need for a Unified Zoroastrian Calendar and the opportunity being presented during the next four years to correct the discrepancies. It was agreed that each association would educate its membership, and hold a referendum during the coming year. President Rivetna reported on his meeting with Dr. Ali Jafarey of the Zarathushtrian Assembly. Since the Assembly does not wish to apply for membership or association with FEZANA, no further action was needed. Host committees have been formed to ensure a strong Zoroastrian presence at the Parliament of World Religions to be held in Chicago in 1993.

A Historical Research and Preservation Committee was appointed with Dr. Pallan Ichaporla as

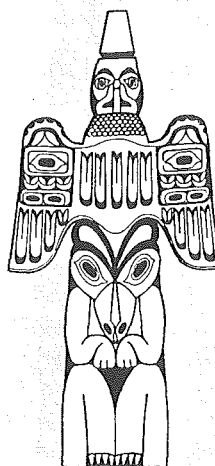
Chair, to address questions such as: the age of Zarathushtra, interpretation of the Dead Sea Scrolls, Zoroastrian artifacts in museums, archeological finds in Tajikistan, China and elsewhere. The President was commended for his efforts with the Federations of India and the World Zoroastrian Organization, to form a global "Council of Federations". In a message, Zal Sethna offered the support of the ZTFE. It was proposed that FEZANA continue to liaise with national Zarthushti bodies with this objective in view.

The next AGM will be hosted by the Zoroastrian Association of Alberta, in Calgary, in July 1993.

*Dolly Dastoor*  
Secretary, FEZANA

## ON THE NORTH AMERICAN SCENE

### *Farohar on Totem Pole of Canada?*



A "Totem Pole of Canada" will soon stand in the national capital, Ottawa, as a celebration of Canada, and the diverse peoples that make up that country. Art students will incorporate multicultural symbols into the design of this 32 foot red cedar pole. With a donation of \$2500, ethnic communities will identify their symbols to be carved into the pole.

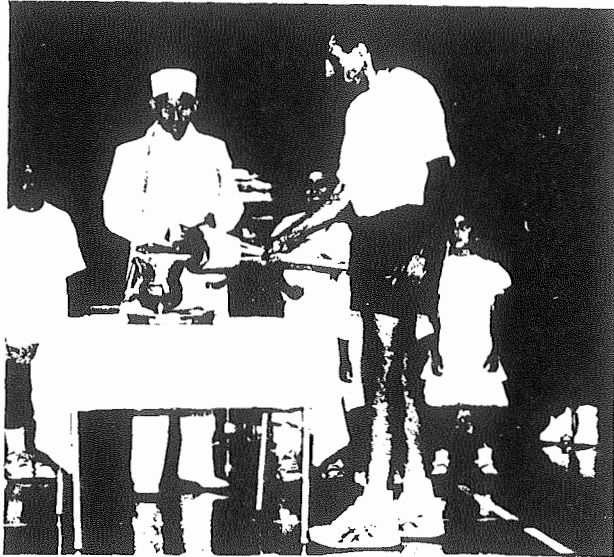
The Zoroastrian interest in this project is being spearheaded by Mehrdad Azadeh, who writes:

I have been involved with Ottawa School of Art and the Totem Pole project ... the school's vice president has offered us a spot on the totem pole ... It is an extremely worthwhile project and will benefit us for many years to come. The totem pole is being erected in the busiest part of town, and will be an excellent way to raise awareness and recognition... The project should have the backing and involvement of the Zoroastrian community. I have already submitted our symbol (the Farohar) and volunteered to contact families and raise money.

Send contributions to Mehrdad Azadeh, 110 Noel Street, Ottawa K1M 2A5, tel: (613) 739-1254.

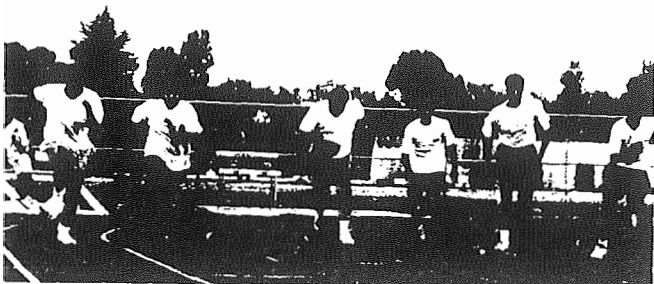
### **Fun and Friendships at Zoroastrian Olympics**

88 participants from Canada, USA and Pakistan joined the Californians at the Zoroastrian Olympics, a four day event in July 1992. The games opened with the lighting of the Olympic torch from the Darbe Meher by an athlete who jogged through Westminster to the site of the games at California State University, Long Beach.



*Lighting the torch*

Events included track, basketball (8 teams), volleyball (6 teams) and ping pong (64 players). The Pakistani delegation (Anahita Giara, Hoshang Purveyor and Kaeyan Quettawalla) bagged the Gold and Silver in the men's and women's 100 and 400 meter events. The men's relay winners were Quettawalla and Purveyor (Pakistan), Cyrus Fatakia and Zubin Arjani of S. California. Giara (Pakistan), Bahar Moigani (N. Cal), Roya Bell (N. Cal) and Shirin Abadi (Vancouver) carried the gold in the women's relay. The Children's 80 meter event was won by Sami Namiri (S. Cal). Quettawalla, Rohinton Tarapore and Dinshaw Amra took the gold, silver and bronze in ping pong. The Los Angeles Legends placed first in basketball, while the Karachi team (aided by some Californians) took the volleyball.



The sporting competitions were complimented by a disco party and a night of fun aboard a cruise ship. After the award ceremonies the games closed with prayers and tears of joy and sadness. The youth hope the contacts and the memories will remain and even more youth will participate in the 1994 games.

*[The Olympics were organized by the Zoroastrian Sports Committee of FEZANA and the Olympics Committee; Rostam Bakhtiari, Behnaz Dianat, Yasaman Farin, Bahman Farkhondeh, Daryush Gandhi, Keykhosrow Hormozdiari, Ardeshir Jamshidi, Artemis Javanshir, Sahel Javanshir, Behrooz Khosravyani, Bijan Khosraviani, Jahangir Mehrkhodavandi, Rostam Nosrat, Behram Partovi, Bijan Pourjamashb, Sima Tornaji]*



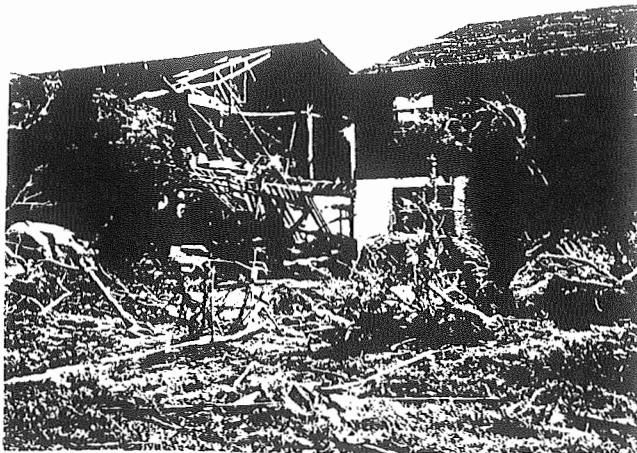
*Zoroastrian Olympics: winning team*

### **The Fury of Andrew and Iniki**

Three Zoroastrian families faced the brunt of Hurricane Andrew, which hit the Miami area in August. One of them writes:

"Our trees, patio, windows, car and roof were mercilessly lifted and thrown many feet away by gusts of over 180 mph, but fortunately we found safety in a corner of the house. A few miles south of us, entire neighborhoods literally collapsed like a pack of cards. Miami was shut down for one week. Electricity and water were not restored in some areas until October. We are still having problems with telephone lines ... Although physically unharmed, the fear and scare of those four hours witnessing the disastrous effects of the storm will linger with us forever."

*Miami: after Andrew*



Andrew then moved on through Louisiana, but none of the 20 or so Zoroastrian families there suffered any damage. Neither was there any damage to Zoroastrian families when, on September 11, Hurricane Iniki wreaked havoc in the islands of Hawaii. The storm did however cause damage estimated to be over \$500,000 to a Hindu Temple and 51-acre complex on the island of Kauai.

#### ***Celebrating Canada's 125th Anniversary***

Members of the Zoroastrian Society of Ontario gathered on the front lawn of the Darbe Mehr following the Maidyoshem Gahambar to celebrate Canada's 125th anniversary with the Hon. Jim Peterson, MP from Willowdale. Mr. Peterson unfurled the Canadian flag and all present sang *O Canada*.

#### ***Tehran Alumni Associations Meet***

The Alumni Associations of Anoushiravan Dadgar Girls High School of Tehran, and the Firouz-Bahram Boys High School of Tehran, held their annual reunion function at the Arbab Rustom Guiv Darbe Mehr in California. Contact Susan Parvarash, P.O. Box 4854, Chatsworth, CA 91313, tel: (310) 828-0764.

#### ***Mehraban Guiv Darbe Mehr — Historic Site***

The Mehraban Guiv Darbe Mehr, hub of activities of the Zoroastrian Society of Ontario, is an English Tudor mansion in Willowdale. From 1939 to 1945, it was the Windrush Hill country mansion of novelist Mazo de la Roche, famous for the *White Oaks of Jalna* series of books which were later made into a popular television series by CBC in 1972, translated into a dozen

languages, and sold more than 9 million copies. Now a German author is finishing the *White Oaks* saga, left dangling since 1961, when Mazo died. Born in 1879, Mazo was a dreamer, and even changed her name to "de la Roche" to add an air of French aristocracy. Her first *Jalna* book won her the Atlantic Fiction prize of \$10,000 in 1927. During her lifetime, Mazo wrote 23 novels, 50 short stories, plays, articles, reviews, biographies and history.

This ravine lot and her Tudor home was almost declared a "Historic Monument" by the North York Historical Society. It was the property of a Dr. Rudd, who was known to have entertained Premiers of the Province of Ontario in the Oak paneled Tudor room, which now is the MGDM's main prayer room. Here, on the wall, under the large portrait of Spitaman Zarathushtra is a painting by a royal court artist, of Henry II.



**Mehraban Guiv Darbe Mehr  
Zoroastrian Temple, Toronto.**

The Zoroastrians of Ontario are privileged to have housed our place of worship on this historic site since 1978. Our sincere thanks to the great philanthropist, the late Arbab Rustam Guiv, who as executor of the estate of his late nephew Mehraban Guiv, made available the funds to purchase this valuable property.

*Dr. Phiroz Dastoor  
Ontario, Canada*

*[Acknowledgements to the family of Mehraban Guiv and MGDM Trustees for corroborating this article; and to Dr. Rusi Balsara, ZSO Officer for providing the article "Looking Back with Jeanne Hopkins", POST NEWS, March 1992, on which this is based.]*

**Camping at Yosemite***Hikers at Yosemite: making it to the top*

Yosemite National Forest — if you have not been there you are missing out. Our three day trip was an unforgettable experience. We saw a bear, we saw deer, there were tall, green trees, there were fallen trees, there were waterfalls, streams, rocks, and vast areas of open sand. The scenery was magnificent. Come nightfall, we set up tents, built a campfire, ate, sang and told jokes. Surrounded by friends and breath-taking scenery, how can you not enjoy every second to its maximum? The little lizards, the Blue Jays, the tortuous roots of giant trees, Half Dome, climbing up almost vertical paths, getting wet, sitting in the shade, every moment was pleasure. We'd be so happy if you'd join us next time.

*Niloufer Varjavand  
California*

*[For information on future trips, contact Bijan Khosraviani, FEZANA Sports Committee, (415) 847-4233]*

**Old "Green Cards" Replaced**

The U.S. Immigration and Naturalization Service has announced the expiration of Form I-151 (Green Cards issued before 1978), the Alien Registration Receipt Card, effective August 2, 1993. It will be replaced by Form I-551. Applications should be made on Form I-90, available from a local INS office.

**Selective Service Reminder**

Selective Service registration is required for young men in the U.S. when they turn 18. Sign up at any post office. Those who neglect to register may later be rejected for Student Loans or Federal jobs.

**AROUND THE WORLD****The Japan — Persia Connection**

The Iranian bi-monthly *Ayandeh*, a Farsi language research journal on Iranian history and culture, carried an article on the history of relationships between Japan and Persia. It points out that although the current political relationships between the two countries were established only 112 years ago, cultural and commercial ties go back 2,000 years, and reached a climax during the Sassanian period.

A Japanese national art collection at Shosin, near the ancient Japanese royal city of Nara, has a rich variety of Sassanian musical instruments, glassware, pottery, and fabrics. Traces of Sassanian era art can also be found in the art of Japan. Notable among several contemporary Japanese scholars specializing in Avestan and Pahlavi studies are Yomiko Yamamoto, who is specializing in Zoroastrian religion, and Toyoko Kawase, who is working on the history of the Achaemenians.

*Mehr Soroushian  
Howell, New Jersey*

**Mozart and Mithradates**

Mozart's first symphony and by far one of his best is named after a Zoroastrian, *Mithradates*. Emperor Mithradates II (the Great), a Parthian king whose rule extended from India to the borders of Syria, was responsible for making Persia a super power and a formidable rival of Rome. During his reign, Orodes became Emperor of Rome, and despite a peace treaty with Persia, launched the full weight of the Roman army under the command of its celebrated general, Marcus Crassus to invade Iran. The Persian army under the command of Suran brought a crushing defeat to the Roman army, many times its size; Marcus Crassus was killed.

*[From Parsiana, submitted by Mehr Soroushian, New Jersey. Soroushian notes that according to the write-up with the symphony, the composition was for Mithradate of Pontus, also a Zoroastrian monarch of a small Persian state.]*

**PLEASE ...**

Support the FEZANA Journal with your subscriptions and advertisements.

**COMING EVENTS*****Christmas with a Zoroastrian Flavor***

As the Christmas season approaches, Zoroastrians can acquaint our children with our own celebrations that happen about the same time. Before going out to buy a tree that is chopped down to be decorated for a few weeks and then thrown away, ask yourself and discuss with your children: "Is cutting trees absolutely necessary for a celebration?" Doing it because everyone else is doing it, does not make it right for us as Zoroastrians, who believe in the sanctity of the environment.

During this season, we may instead want to celebrate one of our own feasts, *Shab-e-Yalda* to mark the winter solstice that happens around the 20th of December. This feast has been observed by our Zoroastrian ancestors even before Christmas and Hanukkah were ever celebrated. Some Associations, among them the Zoroastrian Association of Metropolitan Washington do observe *Shab-e-Yalda*. I would like to encourage all Zoroastrians to consider making this an annual tradition.

Mehr Soroushian  
Howell, NJ

***Ancient Iranian Display at Smithsonian***

Metalwork and ceramics from Ancient Iran will be on exhibit at the Arthus Sackler Gallery, Smithsonian Institution, Washington, D.C. from November 22. 45 metal and clay artifacts created in western Iran in the period 2,300 B.C. to 100 B.C. will be displayed. Works in both media share shapes and decoration inspired by images of animals and imaginary creatures. Contact: Public Affairs Office at (202) 357-4880.

***Scout Jamboree — Alberta 1993***

The First Zoroastrian Scout Group of Toronto is encouraging all scouts and leaders to attend the one-week North American Scout Jamboree in Alberta in July 1993. The group is organizing fund-raising activities to offset some of the costs (\$1000 for each scout, including transportation from Toronto), so that scouts may be able to participate in large numbers. Contact Noshir Dashtoor, (416) 470-1199.

***First World Zoroastrian Youth Congress***

The Helping Hands Youth Communication Network of FEZANA will host the First World

Zoroastrian Youth Congress, September 4 - 6, 1993, in Los Angeles. Papers are invited from youth, by March 15, on the theme "Unity, Preservation, Prosperity of Zoroastrianism in the 21st Century". Early registration (by April 1, 1993) is \$60. Contact: Meher Amalsad, 15842 Villanova Circle, Westminster, CA 92683, tel: (714) 895-3097.

***Parliament of World's Religions***

The Parliament of World's Religions (*FEZANA Journal*, May 1992) will be held August 27 — September 5, 1993, in Chicago. Persons interested in attending the event or presenting a paper contact: Rohinton Rivetna, 626 West 56th Street, Hinsdale, Illinois 60521, tel: (708) 325-5383.

***Next Congress***

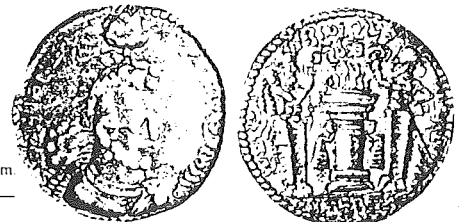
Of 3 bids received, the Zoroastrian Association of Pennsylvania and New Jersey (ZAPANJ) has been selected to host the Ninth North American Zoroastrian Congress. It will be held near Philadelphia, during the July 4th weekend, 1994. With comments and suggestions, or for further information, contact: Ms. Freny Ranji, President, ZAPANJ, 726 White Horse Pike, Collingswood, NJ 08107, tel: (609) 854-2251

***1992 Z-SKI In Quebec***

Z-Ski 1992 will be at Mont Orford Ski Resort, in Quebec, 30 minutes from the Canada-US border, from December 27 to Jan 1, 1993. The cost of \$290 (CD) will include slopeside condo, ski lift tickets and grocery money. Ski instruction will be available. All are invited to come and enjoy the fun and friendships, even if you don't ski. Contact: Zubin Chinoy (514) 696-2133 or Ferzeen Jungalwala (508) 443-6858. tel: (514) 696-2133.

***Tour of Ancestral Land of Iran***

FEZANA is planning a two-week study tour of historical sites of Iran, including Tehran, Mt. Demavand, Isfahan, Shiraz, Persepolis, Yazd and Kerman. The tour will end with a one day conference organized by the Tehran Anjuman. The estimated cost is \$2200(US) including travel, meals and accommodations. The date is open. If interested please contact Parvin Mobed (708) 719-1003, with your choice of dates.





## THE EIGHTH NORTH AMERICAN ZOROASTRIAN CONGRESS "LOOKING AHEAD TO THE 21ST CENTURY"

About 450 delegates attended the Eighth North American Zoroastrian Congress, "Looking Ahead to the 21st Century", in Vancouver, B.C., from September 4 - 6, 1992. The following is a short account of the papers and discussions. Readers' comments are invited.

*Congress Site: Vancouver Trade & Convention Centre*



### OPENING CEREMONY

The Congress opened with the lighting of a "Diva" and a prayer by Ervad Jehangir Panthaky. In the inaugural address, Congress Chair, Ms. Bella Tata made a plea to the Zoroastrian community to "be a tower of strength and inspiration". Contemplating on the future of the community, she said: "... one thing is certain, there will be change. Will we have the wisdom to bend with the breeze, adapt and survive, or be rigid and die? This Congress may have the answers, or it may not. Whatever the outcome, my plea to each Zoroastrian is to work hard, respect each other, give to those who are less fortunate, and adapt gracefully to change, since we have in our hands the power, with our belief, to bequeath to our children a more stable, prosperous and peaceful world."

FEZANA President Rohinton Rivetna welcomed the delegates, and thanked the Zoroastrian Society of British Columbia for the "magnificent organization of the Congress". Speaking of the various ethnic groups, (from India, Iran, Pakistan and around the world) and the wide spectrum of

views and beliefs they held, Rivetna's message was: "We value and respect them all. It is this diversity that makes our community so much richer." He stressed the "awesome responsibility" on the shoulders of the small but growing community, as "the keepers of the flame". He felt Zoroastrians today were at "a deeply promising age in our history", and called for the community to have a vision and collectively prepare a "Mission Statement", so that "We may become masters of our destiny, and not victims of our fate."

### 1. ZARATHUSHTRA'S MESSAGE — ITS RELEVANCE TO THE PRESENT; ITS SIGNIFICANCE FOR THE FUTURE

*Chair: Ervad Kobad Zarolia, Toronto, Ontario.*

*The Global Message, by Dr. Farhang Mehr, Boston, Massachusetts*

Dr. Mehr suggested that the essence of Zarathushtra's global message is *Asha* — truth and justice. By emulating the Good Mind (*Spenta Mainyu*), and treading the path of *Asha*, human beings can, as co-workers of Ahura Mazda, advance the world and attain happiness. As trustees of nature, human beings should protect the world and creation. Constructiveness, truthfulness, justice and equality of human beings constitute the main components of the *Law of Asha*.

In the Gathas, holiness implies abundance through constructive work; faith signifies acceptance through reasoning; justice connotes reaping what one has sown. The life models portrayed in the Gathas show the roads to both happiness and misery. In the absence of arbitrariness and compulsion, one is free to choose his own lifestyle in a democratic manner. Zarathushtra's global message is one of constructiveness, truth, reason, and justice.

*Two Models, Two Paths, One Community, by Dr. Farrokh Mistree, Atlanta, Georgia*

According to Dr. Mistree, today there is no unified Zoroastrian world view within the community. Like



Christianity at the time of Martin Luther, when divisions in the interpretations of the Bible and Catholic rituals resulted in the development of Protestantism, we are faced today with a choice between the Gathas and other pre- and post-Gathic texts and rituals.

The Gathas are profoundly philosophical and timeless, and undoubtedly form the bedrock of our religion. But the difficulties in translation of the Gathas have resulted in many different interpretations.

Dr. Mistree proposed a two-model structure for the development of world-wide Zoroastrianism, and stressed that it would be difficult to find a mutual common point between the two:

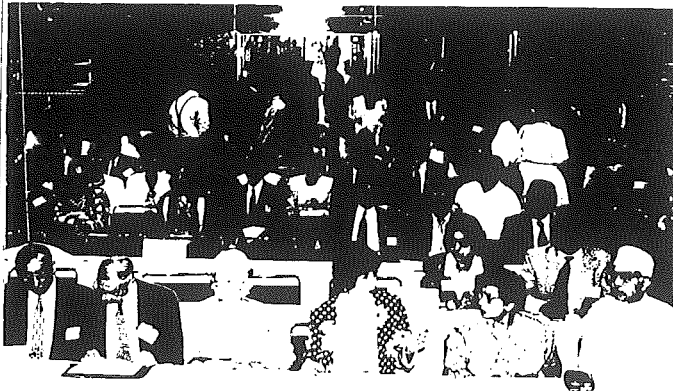
Model 1: The Gathas together with other religious texts and rituals form the core of the religion. The role of ritual is to enhance understanding through spiritual development. (The traditionalists).

Model 2: The Gathas alone represent the core of the religion. The role of ritual is to enhance understanding of the religion. (The reformists).

Dr. Mistree feels that the differences between these two models are irreconcilable, and a move toward two parallel systems would ensure the survival of Zoroastrianism. If the reform culture collapses, then at least the traditional structure which has survived the vicissitudes of time will be there. If on the other hand, the traditional structure breaks down, then the new reformist model will be there.

Dr. Mistree suggested: "The dynamic needs of the New World should be tempered so that it becomes a unifying and stabilizing force and not a destructive force. This can be done by combining the merits and avoiding the defects that the agenda of both systems display."

#### *Section of the audience*



## **2. ADOPTING A UNIFIED CALENDAR**

*Chair: Dr. Mehrborzin Soroushian, Howell, NJ*

*Speaker: Dr. Jehan F. Bagli, Princeton, NJ*

The discussion of a unified Zoroastrian calendar is an issue that has a history of about a century. The main reasons for lack of unanimity are (a) poor understanding of the religiosity identified by the devotional calendar and (b) deficiency of sincere efforts by community leaders to inspire the grassroots to realize the importance of a unified calendar. Three calendars in a small community have some obvious disadvantages:

1). It imposes a serious drain on the limited priestly resources to perform the same rituals more than once during the year. These repeat performances confuse and repel many, particularly the youth.

2). Most Iranian Zoroastrians follow the Fasli calendar, while the majority of other Zarthoshtis follow the Shenshai and Kadimi reckoning. This poses a significant barrier to the unification of the community.

3). Recording events of historic importance with the day, month and year of our own religious calendar can add a special cultural and spiritual flavor to these moments of achievement.

4). The errors and oversights that have inadvertently led to the existence of the three calendars have thrown some of our crucial traditional rituals, the gahambars, into disarray with natural order, and caused them to lose their importance. The current status quo is a disservice to the religion of Zarathushtra, and a violation of the tradition that must be rectified.

In 1906, the great savant, Khurshedji Cama foresaw the problem that we are facing today, and began attempts to unify the calendar into a "Fasli" calendar in sync with the seasons. One additional day, "Avardad Salgah", or day of completeness, is added every four years to maintain the congruence of the first day of the Fasli calendar with the vernal equinox. The rational Fasli computation inspired the Iranian intellectual, Arbab Kaikhoshrovi Shahrokh, who mounted a major effort to convince Zoroastrians to revert to the tradition of the seasonal calendar. Finally in 1939, the majority of Iranian Zoroastrians adopted the Fasli calendar, calling it the "Bastani" or ancient calendar. But the majority of the community in India has still been dissuaded from accepting it, largely on an emotional rather than factual basis.

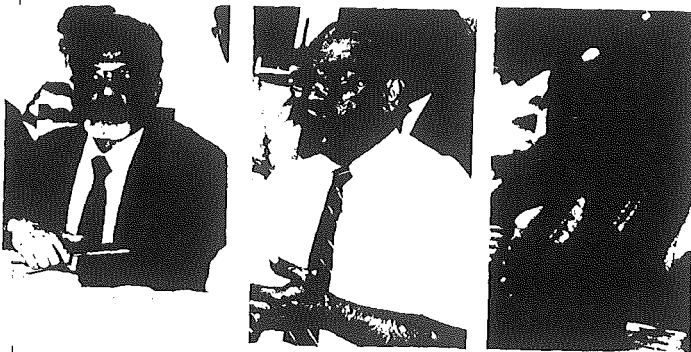
From the present year 1361 Y.Z. through 1364 Y.Z., the roz for all three calendars overlap, which

makes it relatively convenient to adjust to the Fasli reckoning. For some, this adjustment will require significant self-sacrifice, particularly in light of ritual performances for the dearly departed. The other side of the coin is to think of the future generation. Think of your children and the legacy that you can leave them.

At the conclusion of the session, a show of hands indicated almost total consensus from the 400 attendees, in favor of an adjustment towards a unified calendar based on the Fasli method of reckoning. Although this poll is not binding, and does not clarify how the unification process should be carried out, it does show that the community understands the ramifications of the three calendars, and the benefits of unifying them into one seasonal calendar, at least in North America.

For a fuller understanding of the calendar issue, the reader is referred to *FEZANA Journal*, May 1992, and to the March and June issues of *Gavashni*.

- FEZANA has too many projects on-going. A better focus on issues is needed.
- We need a mechanism to record the oral history from our elders, or the historic memory will be lost.
- Concentrate on themes that bind us.
- Future congresses should allow more free time for networking.
- Will converts from Tajikistan be accepted?
- There is discrimination in some prayers against women because of their fertility cycle. Why cannot a woman become a Mobed?
- We should not discriminate against women who marry outside.
- My fondest hope is to have a Mobed training center in North America.
- So long as there are part-time Mobeds, Zoroastrians will not pay for full-time Mobeds.



Behram Deboo      Jamshed Mistry      Ervad Zarolia

### 3. FUTURE DIRECTIONS FOR THE ZOROASTRIAN COMMUNITY IN NORTH AMERICA — A PUBLIC SPEAK-OUT SESSION

Chair: Homi B. Minocher Homji, Toronto, Canada

Panelists: Rohinton Rivetna, Farshid Salamati, Dolly Dastoor, Framroze Patel

A draft of a "Mission Statement" for the community was presented. [see *FEZANA Journal*, this issue]. Members of the audience expressed their thoughts on steps to be taken to ensure perpetuation of the faith in North America. Some comments from this and other sessions are shown:

- Certain events have turned us around. We are not dying any longer.
- Write our prayers in poetic English.
- More non-Farsi-speaking delegates should have attended the Farsi session.

### 4. FARSI SESSION

Chair: Mr. Iradj Pourkarimi

*Worldwide Dispersion of Iranian Zoroastrians*, by Dr. Meheraban Shahrvin, Vancouver, B.C.

Through the *Payk-e-Mehr*, contact has been made with most Iranian Zoroastrians in North America and there is a realization of how dispersed the small community is in this vast land. Without a gathering place or organization, and distanced from social glues that bond us, those Zoroastrians living in remote areas or in isolation in big cities are facing the risk of assimilation. Dr. Shahrvin suggested that this issue be dealt with at Congresses like this. A central body such as FEZANA has a definite role in improving communications.

*Zarathushtra and the New World*, by Farangis K. Shahrokh, Los Angeles, California

Iran has experienced diverse eras of glory and suppression and has yet survived. Cyrus the Great founded the first world empire and Darius expanded and gave it dynamic administration. Parthians overthrew Macedonian aggressors and continued with the Achaemenian tolerance of all religions. Later, the Sassanians turned Iran into a theocratic state. In spite of progress in science, art, commerce and industry, continuous wars and strict theocratic rules weakened the state, and increasing taxes over-burdened the populace. Iran fell to the Arab onslaught. The Arabs turned Iran into a Muslim state both through force and

concession. Those who remained faithful to the Zoroastrian religion were oppressed.

A small group of Zoroastrians fled to India and found a haven there to persevere and prosper. Today, together in a strange land, they have modern challenges to face. Only dedication to the cause, knowledge of the true message of Asho Zarathushtra, recognition of the universality of the Zoroastrian religion, education, tolerance of each other's views, cooperation and goodwill help to perpetuate the Good Religion.



*Garba Dance at the Banquet*

### **5. FOCUS ON EDUCATION**

*Chair: Soonoo Engineer, Vancouver, B.C.*

*Educating Our Community, by Dr. Mehraban Khodavandi, Kohler, Wisconsin.*

The past decade has been the most significant period during which social and cultural changes have taken place, and interest in religion has been rekindled. But our highly educated community is not educated about our religion. The greatest priority should be given to educating the parents. They should help their children develop a critical mind, explore new ideas, and use the collected wisdom of the past.

We have adjusted to new situations in the past, but the changes we face now are immense. Most Associations have not been successful in meeting the educational needs of the local community. Support from home is crucial. The family must participate in community affairs and also observe the religion on a personal level. We need to attract qualified teachers who can help the student sort out the conflicting beliefs that have pervaded our traditions. We should provide incentives to universities that are introducing studies in Zoroastrianism.

*The Role of Mobeds in the 21st Century, by Mobed Fariborz Shahzadi, San Diego, California.*

Picture this scenario from the 21st century:

A Zoroastrian family of four enters the "Drive-Thru-Atash-Kadeh" in their electric car. Kouroush, the younger son, rolls down the window and inserts a credit card into the VCR-Juke Box and selects the "prayer of the day." The lights dim, there is surround-sound Avesta music, and as the room darkens, a fire is lit in the Afargan in front of the car. The hologram of a Mobed in white appears behind the fire and begins to pray. He follows his prayers with a sermon and explanations of the prayers. This is followed by a short silence, and advice to the family.

The role of Mobeds in traditional countries like India and Iran may not change that dramatically. However, in the western world it is changing, and will continue to change dramatically in the next century. In North America, the primary occupation of the Mobed is not priesthood. The challenge is to provide an adequate salary and benefits to the Mobed, so that he/she can become a "professional" Mobed. Every working family will have to set aside a certain percentage of their income for this purpose, for sustaining local places of worship, and ideally, also for a Zoroastrian school or college. The community must decide if they want to accept Mobedyars (para-mobeds) with sufficient training to perform religious ceremonies and to assist the Mobed when necessary. Finally, the community, including the Mobeds, will need to work together to unify the rituals for Navjote, Sudreh-Pushi, weddings, death and last rites, and others, and develop an informed position on conversion and acceptance.

Mobed Shahzadi predicted that the future Mobed will keep the religion alive by networking through computers; distributing religious information, prayer cassettes, and videos; and conducting religious seminars and workshops. The Mobed will be chosen on ability and interest, not gender or heredity. He or she will be required to bring awareness of the Zoroastrian religion to others through interfaith cooperation, lectures, and conducting classes at local schools and universities.

*The Role, Participation, and Survival, of Zoroastrians, in a Multicultural Society, by Eddie Eduljee, Vancouver, B.C.*

Today in North America, Zoroastrians live as a small and dispersed minority in surroundings that are very different from our traditional homes in Iran and India. Some of the old strategies may no longer be relevant. Some may actually contribute to our decline as an organized society. We need

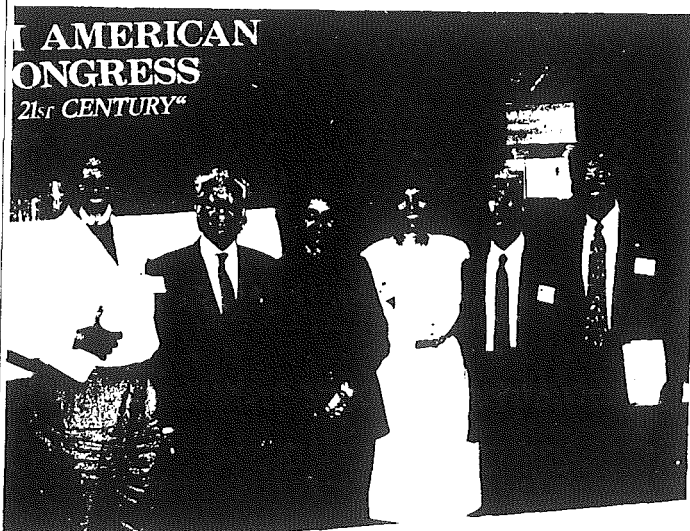
to assume a dual responsibility: as a responsible citizen of our adopted country, and as a member of the Zoroastrian community.

In the Old World, religious groups live as close-knit groups, frequently in well-defined areas. Very little attempt is made at inter-religious dialogue or education. Different religious groups co-exist by 'tolerating' one another. But this tolerance is fragile. Groups who have lived together for generations can come into violent conflict at the slightest provocation.

In the New World, as a natural manifestation of the concepts of free thought and opinion, we have an opportunity to turn diversity into a positive force through mutual understanding and respect, not just tolerance. Participation in interfaith dialogues and community projects has other benefits at a personal level. Mr. Eduljee has found participation in the Vancouver Food Bank, a television project called "Places of Worship", and the development of a multi-faith calendar, among others, a source of personal growth.

Public education will impact on the survival of our faith. The image the world seems to have of Zoroastrians needs to be corrected. Books and reference materials are full of misconceptions and derogatory statements (for example one dictionary refers to Zoroastrianism as a pagan faith, another says our priests were magicians). Religion cannot be ignored or buried, but should be discussed openly. Dialogue will help individuals discover the common ideals most religions share.

*Congress Chair Bella Tata with Dotiwala, Sharvini, Jamshed, Zartoshty and Shahzadi*



## 6. TOPONYMY OF ZOROASTRIANISM IN BADAKSHAN AND EVIDENCE OF IT IN THE PAMIRS

*Chair: Khorshed Jungalwalla, Framingham, MA*

*Speaker: Dr. Parvonakhon Jamshed, Dushanbe, Tajikistan*



Tajikistan, ancient Sogdiana, was converted to Islam only recently, in 1898. (Behramshah Shroff had passed through this area in 1875, where he received the message of Ilme Khshnum.) Practice of any religion in this country has been difficult for the past 75 years due to communist rule.

The last Zoroastrian Mobed there died 8 years ago. But today, according to Dr. Jamshed, translations of *Behram Yasht* and articles about Zarathushtra are published daily. The *Shahnameh* is taught in schools, and most families can recite it by heart. A world conference on Avesta is scheduled for mid-October 1992, and 1995 has been declared the "Year of Firdausi and Shahnameh".

Dr. Jamshed's talk was on the toponymy, place names, personal names, and remnants of Zoroastrian elements found in wedding ceremonies of the Pamir region in Badakshan, which is 90% mountainous and has a population of 200,000. The inhabitants speak ancient Iranian languages. Personal male names such as Jamshid, Mehrfar, Mehrdod, Ardashir, Afrosiyab, Khurshed, Farshid, Barzu; and female names such as Gulnor, Anahita, Gauhar, Zeba, and Firuza continue the ancient tradition. Place names such as Pomir, Yamg, Vrang Rankul, Chich, Spinz and Farakhgird also appear to have Zoroastrian origins.

There are some ancient Zoroastrian temples and castles in Tajikistan. *Qalai Fair* (7th - 8th century), *Kafir-Qal'a* (6th - 8th century), and *Qaqaha Castle* (1st - 3rd century) are historically important.

In Badakshan, the wedding day for the groom starts with purification. He shaves his beard, cuts his hair and nails, and cleans his body with special water and ceremonies. The atash with special herbs is lit by the parents. Before he leaves for the bride's house, he comes to the fireplace and touches his hands to his lips and forehead and prays for his safe journey. The ceremony continues with song and dance.

Dr. Jamshed said that the major problem is to get hard currency to allow scholars to travel out of Tajikistan. The future hope is to repair and renew the old temples as historical monuments.

### 7. WORLD ZOROASTRIAN ORGANIZATION

*Chair: Adi J. Daver, Falls Church, Virginia*

*Speaker: Shahpur Captain, London, England*

The last 20 years have witnessed an accelerated Zoroastrian migration from India, Pakistan and Iran to the western countries. Nearly 30,000 Zoroastrians or 25% of the world community, now live in the West and Australia. As we are dispersed in small pockets, it would be costly in human and financial terms, to build critically needed infrastructures in each country, much less within the individual associations. It seems to many that the only pragmatic and sound way to do so is through an effective world body of individual Zoroastrians, associations and anjumans. It was in recognition of this need that the WZO was created in 1980. It has individuals, anjumans and associations from all parts of the world as members. It has done meritorious work, most notable being the amelioration of the poor Zoroastrians of Gujarat.

WZO is ready to search for a formula which would enable communities the world over to join it. A possible solution, which has been actively explored with FEZANA last year, is to form a Council of Anjumans and Associations within the constitutional framework of WZO. To use our resources effectively, we must consider pooling them in a world body able to meet the world community's needs.

### 8. CONCERNS, QUERIES AND VIEWPOINTS

*Chair: Dr. Jamshed Mavalwala, Toronto, Ontario*

*Panelists: Dr. Lovji Cama, Pervin Mistry, Dr. Pal-lan Ichaporia*

Dr. Ichaporia quoted passages from the *Vaetha Nask*, [Harrowsitz, Wiesbaden Germany, 1969] a manuscript discovered in the library of the first Dastur Meherji Rana of Navsari, 300 years ago, edited by Dastur Kotwal, and translated by Humbach and Dastur Jamasp Asa. The Nask confirms that conversion was practiced, and individuals who of their own free will, chose to follow the faith, were accepted.

Mrs. Mistry believes that all religions have been established on earth according to the divine plan [Ys 19] and it is the duty of every individual to obey the will of Asha, and practice the religion which is endowed at birth. From the teachings of

the Gathas, it is obvious that when Asho Zarathushtra emphasizes the power of choice and the freedom to choose, the choice is between the evil and good mentalities only, and not between religions. Unless a person leaves evil and chooses good, will it help that person to change the name of the religion he or she is bestowed at birth?

Dr. Cama was of the opinion that we should encourage our youth to marry Zoroastrians, but if they do marry outside, we should welcome the Zoroastrian and his family into the community with grace.

### 9. CHANGE

With skits and audio-visuals, the youth of Vancouver, led by the talented Shervin Shahriari, presented their message on the subject of "Change". As always, the youth session was the most innovative and made an impact in a most entertaining way.

### 10. PLENARY SESSION

*Chair: Behram Deboo, Everett, Washington.*

Mr. Deboo presented a definition of a Zoroastrian from the Gathas [See FEZANA Journal, February 1992]. Reports from the workshops were canceled due to lack of time. They will be covered in FEZANA Journal, February 1993.

### 11. OUR VISION OF ZOROASTRIANS IN THE WEST IN THE 21ST CENTURY

*Chair: Shahriar Shahriari, Vancouver, B.C.*

*Speaker: Sousan Abadian Heifetz, Belmont, MA*

Ours is a time in history where what is at stake is not only the possible demise of some religious groups, but the living earth as well. We cannot ignore the webs of interdependence which bind all the earth's children together. The Zoroastrian community must be willing to branch out and reach out to others. We must refocus our energies on the survival of what is of essence to us — truth, justice, goodness, compassion, in the hopes of thwarting the destruction of this planet as a whole. We must cherish and fertilize our roots: a tree cannot branch out far if its roots are left unnourished.

Ultimately, our greatness does not hinge on our command of an empire or in the numbers we call to our religion. Whether we number in the millions or are just a handful, whether we have many books of ancient wisdom or a few, whether we have made significant contributions in the past or not, is not of consequence. Our calling is not to



be valued, but to be of value.

[See also Ms. Abadian's article in FEZANA Journal, August 1992].

Ranji (holding diva), Dalal, Pavri, Zartoshty and Tata



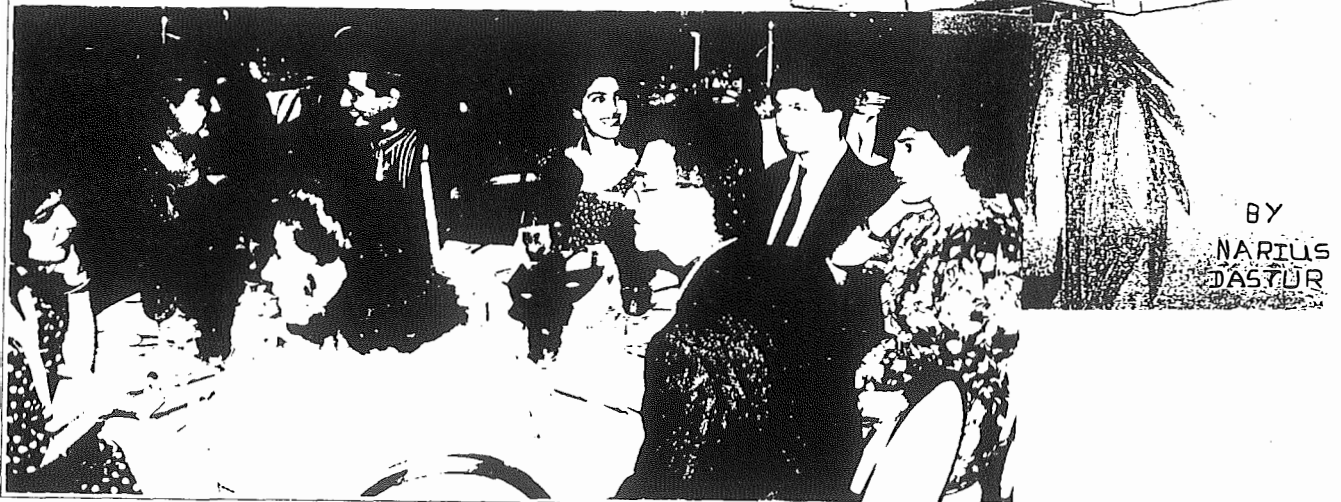
#### CLOSING CEREMONY

The Congress closed with a vote of thanks by Mr. Mehraban Zartoshty, Congress Vice-Chair and Mrs. Dhunmai Dalal, FEZANA Congress Committee. The symbolic diva was lit and passed from Mrs. Roda Pavri (wife of late Mr. Jamshed Pavri, who led the Vancouver community until his passing in 1989), to Mrs. Dalal, who in turn handed it to Mrs. Freny Ranji, President of ZAPANJ, host of the next Congress, in Philadelphia, in July 1992.

#### EVENING FOR "SINGLES"

The Congress program included a new event, an "Evening for Singles". 80 people, with almost an equal number of men and women, spanning all age groups, attended, at the Hyatt Regency, Vancouver.

*Making new friends at the "Evening for Singles"*

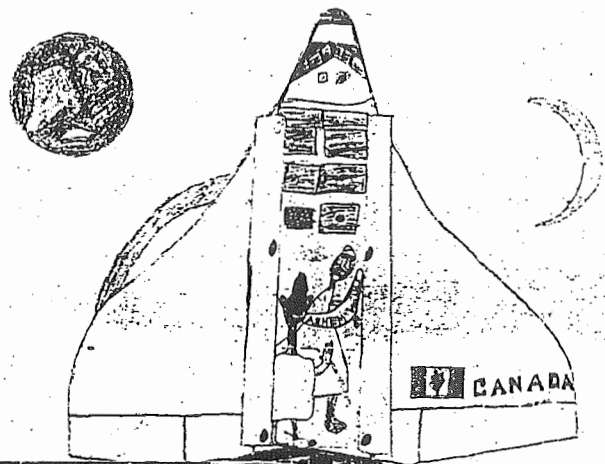


The evening's festivities included games, a talent contest, dinner and dancing, and most of all the opportunity to meet and mingle. For those who would like to pursue further, the friendships made that evening, Bella Tata will be happy to render any assistance, by mutual consent of the parties involved. Contact Bella at (604) 681-5250.

#### CHILDREN'S ART COMPETITION

"Navjote in Space" [see below] by Narius Dastoor of Vancouver, B.C. was the winner of the \$101 first prize among the 6 to 8 year olds at the Childrens Art Competition organized in conjunction with the Congress. 48 pieces of artwork were submitted. Other first place winners were Tushar Modi in the 9 to 11 year group and his brother Danesh Modi in the 12 to 15 year group, both of Poughkeepsie, N.Y.

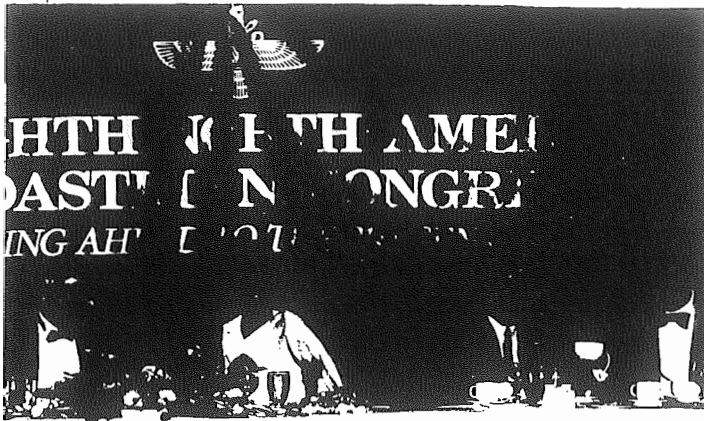
A NAVJOTE  
IN SPACE



BY  
NARIUS  
DASTOOR



## ZOROASTRIAN COMMUNITY AWARDS



*At the Banquet: Chief Guest Dr. David Strangway, President, University of British Columbia, Bella Tata, Parvonakhon Jamshed, and Keynote Speaker, Professor Kaikhosrov Irani.*

The Zoroastrian Community Awards are presented at each Congress to recognize and honor excellence within the north American Zoroastrian community. The 1992 recipients, chosen from over 40 nominations by a panel of 5 judges, are:

Student Award: MURZBAN MORRIS, [see *FEZANA Journal*, February 1992] son of Fred and Zahver Morris of New Jersey, student at the prestigious U.S. Naval Academy in Annapolis, for a long string of academic and extra-curricular honors and distinctions; and SHENAYA DEBOO, [FEZANA Journal, this issue] daughter of Gulistan and Farokh Deboo of Connecticut, student at Princeton University, for outstanding achievements and recognitions.

Young Zoroastrian Award: DR. MEHRAN SEPEHRI, doctorate in Industrial Engineering from Stanford, Director of Progressive Technologies, Los Angeles, and part time Professor at California State University, for excellence in achieving his career goals, and leadership with the Persian Zoroastrian Association of Northern California.

Humanitarian Service Award: RUSTOM IRANI of California, for devoting his life to serving Zoroastrian causes in India, Iran and the USA for many decades.

Award for Excellence: MEHLI MEHTA of California, for a lifetime of contributions to the world of western classical music.

Lifetime Achievement Award: DR. JAMSHED MAVALWALA, Harvard graduate and Professor of

Anthropology at the University of Toronto, for his distinctive career and services to the Zoroastrian, InterFaith and Canadian communities.

Outstanding Zoroastrian Award: HOMI DAVIER, President and part owner of Baltic International Airlines and "Travel N' Tours" Travel Agency, Houston, for his business enterprise and involvement with the Zoroastrian resettlement program.

## NORTH! TO ALASKA

The Congress inspired about 30 Zoroastrians from USA and Canada to take a 7-day cruise on board the Holland America Line cruiseship *M.S. Noordam* through the Inner Passage of Alaska from Vancouver to Glacier Bay.



*After the Congress: enjoying Alaska*

It was possibly the first time since the Iranian migration to India that a group of Zoroastrians celebrated the "Fravardian Parab" with a "hum-bandagi" (in the ship's Hornpipe Lounge!) on the high seas. Prayers were done in the presence of a flame from the "Congress Diva".

## IN COMING ISSUES ...

The themes for future issues of the Journal are:

Feb 1, 1993: "Zoroastrian Religious Education"

May 1, 1993: "1993 Parliament of the World's Religions"

Letters and articles are invited. Submission deadline is two months prior to the issue date.

**READERS' FORUM**

*This column is a forum to present information, views and opinions. Letters (under 600 words) may be submitted to the Editor, Articles and Letters. The Journal reserves the right to edit letters for clarity and space.*

**Carrying the Torch**

I would like to address an issue that has arisen locally in B.C., that is the belief of some community members that a non-Zoroastrian spouse of a mixed marriage should acquire all the rights of the Zoroastrian spouse. In B.C., the community has accepted non-Zoroastrians socially. They are welcome to attend all community events, whether social or religious. How many of them do so? How can these persons, who have no interest in the community's welfare, have the rights of a Zoroastrian, such as the right to burial in the Zoroastrian cemetery grounds? This cannot be done unless they, too, make the commitment to become Zoroastrians by going through the Navjote. It is this ceremony that makes one a Zoroastrian; marriage to a Zoroastrian is not enough.

If a Zoroastrian marries outside the religion, does he or she acquire the rights of the spouse's religion? Would the Zoroastrian partner be permitted to the house of worship, to partake in all

religious ceremonies, to be buried in the other community's cemetery? No, I do not think so, unless the Zoroastrian spouse converts to the partner's religion. Do our small numbers and our view of ourselves as "progressive", mean that we should give in, call ourselves "modern" and avoid any pressures to protect our heritage? All communities, religious, ethnic, cultural or otherwise, guard their identity by promoting their rights and obligations. We should do the same. Therefore, I do not consider that a non-Zoroastrian spouse can have the rights of a Zoroastrian member of the community when he/she does not fulfill the obligations of the Zoroastrian religion.

I have faith in our youth. They will be able to carry on the religious torch in the future. The older generation was, and is, busy in accumulating material wealth, forgetting the spiritual side altogether. If our children are not given education in religious matters, including customs and traditions, what roots will they have? Parents, do you think this religion of the good life should end with your passing? Surely not. Let us wake up — it is better late than never.

*Jehangir M. Panthaky*

*Burnaby, B.C.*

*[ZSBC Newsletter, September 1991]*

## THE EIGHTH NORTH AMERICAN ZOROASTRIAN CONGRESS EXECUTIVE COMMITTEE



*Back row, left to right: Zarine Dastur, Feroze Nanavaty, Kashmira Dastur, Shervin Shahriari, Perviz Madon.*

*Front row, left to right: Soonoo Engineer, Mehraban Zartoshty, Bella Tata, Farrokh Namdaran.*

*Moving Towards a Unified Calendar ...*

Regarding the need for calendar reform, and for Navroze for all Zoroastrians (Fasli or Dini, Shenshai or Kadimi) to be on March 21 every year, I would like to give a short historical review. Detailed astronomical, historical and scriptural evidence has been published elsewhere [*Gavashni, March 1990*]. As recorded in the *Bundahishn* and *Dinkard*, several methods were used by our ancestors to ensure that the day of Navroze coincided with the Vernal Equinox:

1. Add one month of 30 days (Spendarmad) after every 120 years, followed by the Gathas; and deduct one day after every 128 years.
2. Add five days at the end of every 20 years as additional Gatha days, and deduct one day every 120 years.
3. Add one day (Avardad Salgah) after the Gatha days, once every four years, except in those years that are divisible by 400.

The first method of intercalation was used upto the year 1124 A.D. The next intercalation, in 1244 A.D. and all following intercalations every 120 years upto the present day, have been totally missed. This is the only reason that Shenshais are so far ahead (seven months) of the Fasli.

Zoroastrians are supposed to be intelligent and progressive. Is it not strange therefore that we celebrate every festival three times, two of them at diametrically opposite times of the year. Why should we have three Navroz, three sets of Gahambars, three Rapithwan, three birth and death anniversaries of Zarathushtra, when we know that these events happened only once? If our ancestors made a mistake, is it not our duty to correct it? Or are we going to wait for another 800 years for the Shenshai Navroz to fall on the Vernal Equinox?

Some have raised the issue that the "alaats" (religious implements) used in ceremonies, would require re-consecration at very high expenditure. However, in areas where no major Idhora ceremonies are performed and where no permanent Atash Behrams or Atash Adarans are in existence, the question of re-consecration of Alaats does not arise.

It is known that the three calendars will have Hormuzd Roz on March 21, 1992, with three different months. We should take this opportunity, which will not be repeated for another 120 years, and commence our unified calendar from March 21

this year. If such sudden change is not desired, I have a simple solution to effect a smooth transition, as described below:

1. Commencing YZ 1362 (1992-1993 AD) add 30 days or a second Spendarmad from July 19, 1993 in the Kadimi calendar and August 18, 1993 in the Shenshai calendar. This to be followed by the Gatha days, making the year 1362 YZ of 395 days.
2. Repeat Step 1 every year until 1368 YZ (2000 AD).
3. In the years 1365 YZ and 1368, both being leap years, add the additional Avardad Salgah day after the fifth Gatha.
4. Commencing the year 1369 YZ, this method is to be discontinued, as Navroze now will fall on March 21. Thence, normal Fasli (Dini) calendar will be in use, with the Avardad Salgah day added once every four years.

This method is only for a) those orthodox who do not wish to make a sudden change of Navroze to March 21; b) those who fear desecration of the Alaats; c) those who live in countries outside India and Pakistan, or where Adarans or Atash Behrams do not exist.

A number of Zoroastrians have already commenced celebrating Navroze on March 21, 1992 and it is expected that a sizable part of the community will begin to do so from March 1993 onwards, leaving only a minority to follow the old systems. My hope is that the solution I have described, will satisfy all three groups of Zoroastrians. If this change is put into effect starting in 1992, by the year 2001 AD all three calendars will merge on March 21, 2001 AD.

*Lt. Col. Dr. Homi P. B. Neku*  
*Manhasset Hills, New York*

*[A detailed table illustrating Dr. Neku's proposal is available upon request from the Publisher.]*

**GIFT SUBSCRIPTIONS AVAILABLE**

Remember — FEZANA Journal makes an excellent gift for family, friends and students away from home.

### *Thoughts on the Congress*

The Congress was in general well organized, enjoyable and informative. The Gujarati garba during the banquet was a pleasant reminder of our colorful history in India. In these days, when many Parsis seem to detach themselves from the Indian culture, it was admirable to see the Parsi ladies of Vancouver take the trouble to practice and perform the beautiful dances.

There was one ugly incident, where several 'impatient reformists' started booing one of the speakers who was giving an opinion from the Ilme-Khshnumist philosophy on the question of impurity attached to menstruation. The absence of scholar-priests in the speaker's row was very noticeable. Also, with the exception of Pervin Mistry, there were no other speakers to present the traditional point of view. This made the conference unbalanced, heavy with reformist propaganda. More time should be allowed for comments and questions from the audience.

Mr. Ichaporia, who claims to have studied our religion, but has his degree in business, tried to prove that in the *Vaetha Nask*, Ahura Mazda allows Zarathushtra to convert persons from another faith into the Mazdayasni faith, by interpreting the word *Dravato* or *Darvand* as a "person from an alien faith". Most of us understand that *Darvand* stands for "an evil person". If the Gathas are the only authentic scriptures attributed to our prophet, how can reformists, then accept the contents of the *Vaetha Nask*? Ichaporia also alleged that Dasturji Kotwal had deleted a passage from the translation of this *Nask*, but he did not tell us whether he had informed the Dasturji, and if so, what was the response?

In spite of the rhetoric on encouraging young people to take on leadership, we have 40 to 50 year old people chairing the FEZANA Youth committee, and the definition of 'youth' stretches towards 40 years. For social programs targeted for singles, this may be alright, but for youth workshops and discussions, anyone more than about 25 would hardly fit the normal image of youth.

*Maneck N. Bhujwala*

*President, Zarthosti Anjuman of Northern California.*

### *New Translation of Ahuna Vairya*

If one reads *The Divine Songs of Zarathushtra* by Taraporewalla, one is struck with the large variety of differing translations of the *Ahuna Vairya* prayer given by different scholars, back in 1951.

Since then several new and widely differing translations have been given by Boyce, Humbach and Insler. To these fanciful translation, Jean Kellens has added another in his French translation of the Gathas in *Les Textes Vieil-Avestiques*, Wiesbaden, 1988. Kellens sees nothing except rituals in the Gathas, as also in the *Ahuna Vairya* which will be fun to read! I am giving an English version of his French translation: "One is in harmony when dignified by choice in performing rituals for livelihood. This is an exemplary act of divine sentiment. For him is the power of Mazda's attributes on account of being shepherd to destitutes."

Of all the translations of the Gathas (there are 26 different books of translations of the Gathas), such a way out translation as the one given by Keller has never been seen before!

*Dr. Pallan Ichaporia*

*Womelsdorf, Pennsylvania*

### *Transmission of Avestan Texts*

The manuscripts of extant Avestan Texts, like Gathas, Yashts, Niyashes and other texts and fragments, are scattered all over the world. Some are well preserved in libraries, such as the Copenhagen University Library, while quite a few are with Cama Oriental Institute and in private collections of priestly families in India and perhaps Iran. The major stages of transmission of the Avestan Texts are now generally agreed to be six. These are:

1. East Iranian origin of the Avestan Texts.
2. Creation of an erudite pronunciation for the Sacred Texts in Southwestern Iran.
3. Period of Sassanian archetype around the 4th century C.E. This appears to have been transcribed according to Sassanian pronunciation.
4. Influence of post Sassanian pronunciation. This may be called a period of decadence on the manuscript tradition.

5. Appearance of a model of our manuscripts under post Sassanian pronunciation. This occurred between 9th and 10th century C.E.
6. Pronunciation according to the Vulgate and appearance of the existing manuscripts. [K. Hoffman, 1975, *Zur Avestan Textkritik*, Wiesbaden, pp 187]

Recently Insler and Kellens have attempted to textual emendation of the Gathas without any support of the extant manuscripts. Such attempts are of no scientific value and border on the distortion of the sacred texts, besides not being well received by scholars.

*Dr. Pallan Ichaporla*  
*Womelsdorf, PA*

### **Letter to Carl Sagan**

The following letter was sent by Dr. Jehan Bagli to Professor Carl Sagan of Cornell University.

Professor Carl Sagan:

I have read with great interest your intriguing article, ["To Avert a Common Danger", *Parade Magazine*, March 1, 1992] that puts creation at the very focus of science and religion.

I am a research scientist in medicinal chemistry, and am also a priest of the first revealed religion of Mankind — Zarathushtrian or Zoroastrianism, named after the founding prophet Zarathushtra or Zoroaster. The religion originated in the steppes of Asia Minor, around what is today, the Republic of Kazakhstan, some 3600 years ago. Even in that antiquated era the prophet held creation and the elements of nature as the most venerated and sacred act of Ahura Mazda, the God of Zarathushtra. Furthermore, the religion also judges humans as the supreme creation of Ahura Mazda. Humanity is held in a covenant with their God, to preserve, protect and prevent the defiling of the elements of nature in any way. The theme of your article images ideally the teachings of Prophet Zarathushtra.

Zoroastrians of North America are keenly interested in The Appeal — *Preserving and Cherishing the Earth* presented by the scientists to the religious leaders. We would like to consider being a signatory to The Appeal...

*Dr. Jehan Bagli*  
*Princeton, New Jersey*

### **Question of Identity**

... Some are worried about being wiped out by new converts. One example will suffice. Saudi Arabia and her people with a population of about

10 million or so have not lost their identity as Arab Muslims in the face of overwhelming population of non-Arab Muslims. Because of their belief in the spiritual equality of mankind, Bahaism and Islam are the two fastest growing religions in America. Five or six decades ago, Jehovah Witnesses numbered only 4,000. Today, they are over 4,000,000.

In democratic countries such as America and Canada, Parsis have all the rights to preserve their identity if they so desire. How racist some white groups (KKK, Aryan Nations, Neo Nazis, etc) are in the Western world, but Christ is not denied to blacks, browns or yellows.

*Behram Deboo*  
*Everett, Washington*

### **Mobeds and Behdins**

We have respect and high regard for our mobeds, and justifiably so. But we always should keep in mind that both mobeds and behdins (laity) are first and foremost Zoroastrians and therefore, the same. The only basic difference is that, like any other profession, mobeds study and master their field (the Zoroastrian religion) and learn how to perform certain rituals, which earns them the title of mobed. This practice goes back to the Sassanian Dynasty. During this period, being born into a mobed family was a requirement to become a mobed, but not always enforced. Even today, according to the Council of Iranian Mobeds of North America, any Zoroastrian interested in becoming a mobed can qualify by studying and successfully passing their requirements. Heredity is not essential. It is important to note that in the *Gatha* there is no mention of the word "mobed" or the hereditary aspect of it. The only word mentioned is "ratu", or religious and spiritual teacher.

With regard to the appointment of a High Priest, this again goes back to the Sassanian Dynasty, where he was called "Mobed-e-Mobedan". The benefits of this position are dubious. History tells us that in the Sassanian period, class discrimination was common. People were divided into different classes, some superior to the other. This was divisive and ultimately led to the defeat of that dynasty at the hands of the Arabs, and the depletion of the Zoroastrian faith.

Let us learn the lessons of history. Let us not create new titles and classes, resulting in division



and separation. Our small community in North America already has three separate mobed groups: Council of Iranian Mobeds, North American Mobeds Council and the independent mobeds who do not belong to either. Is it not time with Ahura Mazda's guidance, for FEZANA to take a lead to bring together these three well-meaning groups of mobeds instead of creating yet another new title, "High Priest"?

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

### **Homes for Seniors**

Can Parsi Panchayet and other trusts make available their large surplus funds to build homes for seniors in cities like Surat, Pune, Delhi and Bombay, similar to the ones we have in Canada and USA, with all the facilities of medical staff, recreation and catering. Such homes will solve the problem of health care for our seniors, while at the same time provide employment for semi-retired nurses, social workers and others, who can stay in the home, free of cost. This will also encourage seniors in America and elsewhere, to invest in such projects, where they too can come and share these accommodations during their vacations in India.

*Phiroze Dastoor  
Toronto, Ontario*

### **All Religions from One God**

The Zoroastrian community will only survive if future athornans educate themselves. There are very few books of real knowledge written by scholars in simple language for the layman. Among them, I would like to recommend: "*Homage Unto Ahura Mazda*", by Shams-UI-Ulema Dastur Dr. Maneckji Dhalla, High Priest, Pakistan. I enclose the following article from that book:

#### **ALL RELIGIONS FROM ONE GOD**

All religions come from one and the only God, who makes himself known by many a name. From the same source, like the tributaries of a river, they flow. One alone is truth and all religions teach this truth, for religion itself is truth.

All open their hearts to the same God. All unbosom their hearts to the same God. All seek refuge in the same God. All concentrate their thoughts on the same God. All seek fellowship with the same God. All yearn to be united unto the same God. All commend their souls into the hands of the same God.

Man has no right to demand that his neighbor shall address God after his pattern and shall pray in his own way and worship according to his liking and sacrifice unto God in the manner he does.

No thinking man's own idea of God and religion, at all times and in all conditions of life, is ever the same. For everybody's views on religion, then, it is not possible ever to be alike.

Monotonous would our world become, if all thought equally and in the same way without ever differing in religious beliefs and practices from one another. Nature shines in her luxuriant glory because of the wide variety of her form and color and beauty. So do there bloom and blossom in the garden of the spirit pervading mankind, foliage and flowers of all shades and grades of devotion and religious emotions.

Teach me, my God, to see that I have no right to impose my own way of thinking upon others. Teach me to acknowledge and honor the right of all to pray and worship and sacrifice in their own way. Let me not be a purist and regard those as irreligious who regard not formalism. Keep me free from sectarian spirit, and give me strength to root out from my heart bigotry and fanatic zeal. Teach me to discern true religion from religiosity. Fill my mind and heart, with spirit of toleration."

*Noshirwan Cowasjee  
London, England*

### **PERSONAL PROFILE**

#### **Shanaya Deboo — Presidential Scholar**



The telegram from the White House read:



"My heartfelt congratulations to you on your selection as a 1992 Presidential Scholar. My commission on Presidential Scholars has determined that you have made outstanding achievements and is recognizing you as representing the finest in American Education."  
George Bush

One week in June, Shanaya Deboo, 17, daughter of Farrokh and Gulestan Deboo of New Canaan, Connecticut, joined 140 students at a ceremony on the White House lawn, to receive the Presidential medallion, the nation's highest honor for high school students. Based on their accomplishments in many areas — academic and artistic success, leadership, and involvement in school and the community, about 2,500 students are selected as semi-finalists from the 2.5 million high school seniors across the nation. Of these 500 become finalists and then two from each State are chosen for the Presidential honor.

Deboo, who has also been awarded a \$2,000 National Merit Scholarship, the Yale Club Award for Excellence in English, New Canaan Historical Society Award for Excellence in US History, and the New Canaan Bar Association prize for an outstanding student in American Law, maintains an A average. An excellent athlete, Deboo plays soccer, Varsity level lacrosse and basketball and is on the swim team. She is the H. S. chapter President of the National Honor Society, on the Editorial Board of the School Literary Magazine, School Art Gallery Publicity Editor, and active in the Junior Achievement Business Club and Youth in Government. An accomplished pianist, Deboo has won two Schubert Club gold cups. Besides, Shanaya has been a popular figure at Zoroastrian activities — Youth Congresses, seminars, Z-Ski and Z-Beach holidays.

"I love biology, and I love political science, and history. I'm thinking about going into environmental law ... but I like economics a lot, too" says Deboo, who entered Princeton University this fall. On being a minority, she says "... I think it's important to try not to focus on what you don't have, and don't make a big deal that you're slightly disadvantaged, but to compete with people on the same level. That's sort of how you bring your community up ..."

### *Pretty Ready Made Dresses*

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

#### ***Fall Chothia Charitable Trust***

The Trust provides financial scholarships for students to attend institutions of higher learning. Scholarships are open to all Zoroastrian students in North America — and are in the form of outright gifts and low or no-interest loans. Applicants should be full-time students enrolled in a four-year or preferably, graduate level. Applications are accepted only on forms supplied by the Trust. Donations to the Trust (payable to ZAMWI Fali Chothia Fund) will be most gratefully accepted. Contact: Soli Choksi, 4639 Bettswood Drive, Olney, Maryland 20832, tel: (301) 774-0841.

#### ***ZAGNY Scholarships***

Students interested in scholarships and loans offered by the Zoroastrian Association of Greater New York (for undergraduate study only), should submit their applications on forms available from Noshir Langrana (609) 275-9154.

#### ***FEZANA Student Aid Fund***

FEZANA receives a large number of appeals for financial aid from students pursuing higher education in the USA or Canada. The goal is to raise enough funds to establish an education (student aid) fund that will yield an annual income of \$30,000 for:

- Loans/scholarships to students pursuing studies in the arts, sciences and technologies;
- Assistance to entrepreneurs in need.

All donations (payable to FEZANA, marked "Student Aid") will be most gratefully accepted. Endowments of \$5,000 or more may be made to perpetuate the memory of loved ones. Contact: Firoze Golwalla, FEZANA Helping Hands Zoroastrian Youth Communication Network, 600 Woodcrest Lane #225, Arlington, TX 76010, tel: (817) 543-2487.

#### ***Appeals for Welfare Projects***

Since publication of the last Journal, FEZANA has received the following appeals:

1. Stri Zarhosti Mandal Ratan Tata Institute A fervent appeal has been received from Silloo Kavarana, on behalf of Nergish N. Palkhivala, President of the SZM, for donations to their charity program, which provides medical aid, convalescent facilities, educational help, school

meals, and a holiday home for needy Parsi women and children. The SZM, established in 1903, is the parent body of the RTI of Bombay that employs 360 Parsi women and is renowned for quality food and exquisite embroidery.

### 2. Rehabilitating the Zoroastrians of Gujarat

Donations are still sought by WZO for the Gujarat relief fund [see *Fezana Journal*, November 1991]. Donors may sponsor a family for \$250 or \$25 per month. Associations may consider "adopting a village" for \$2500 or \$250 per month.

### 3. Sad plight of two Zoroastrians.

— 92 year old Ervad Jamshedji Sinor, having worked for 65 years at Doongerwadi (Tower of Silence), Bombay, now lives in abject poverty with his wife and daughter, in Navsari.

— Dinbai Mirza, 82, resides in the village of Khata Amba in Valsad, Gujarat, with her daughter. Both live from hand to mouth in dire poverty.

### 4. Mancherji Joshi Memorial Education Fund.

The fund gives financial aid to needy Zoroastrian families in India (mostly in Bombay and Gujarat) for children's education. Last year 180 students, from kindergarten to post graduate were given aid ranging from Rs. 200 to Rs. 2,000 per student. Mr. Jal Khan, an office-bearer with the fund writes: "We are appealing to charitable minded Zoroastrians for contributions to enable us to continue to extend help to needy and deserving students ... Due to escalating education costs, the demand from lower and even middle income families has been steadily increasing."

Donations for these and other worthy welfare projects will be gratefully accepted, and distributed as appropriate by the Welfare Committee. Please send checks payable to "FEZANA" marked "Welfare", to: Dinshaw Joshi, 4515 Willard Ave, #1609-S, Chevy Chase, MD 20815, tel: (301) 654-6250.

### Used Clothing Drives

An appeal has been received from Ms. Silloo Kavarana of Bombay for used clothing to be distributed to needy Zoroastrians in India. Men's, women's and children's clothes (dresses, sarees, blouses, shirts, pants, jeans, sweaters, light coats, etc) in good condition will be most gratefully accepted. Clearing of the packages through customs in Bombay and distribution will be undertaken by Ms. Kavarana. Please send the packages, with a detailed list of items pasted on the outside, and another list inside, to: Mr. Zal

Contractor, 15 Walton Road, Colaba Causeway, Bombay 400 039, India.

Another clothing drive is being undertaken by Mr. Tahamton Aresh, Traditional Mazdayasne Zoroastrian Anjuman [see below].

We appeal to all, for clothes, toys and monetary donations for deserving Zoroastrians in India.

All clothes should be in good condition, washed and folded. Receipts will be provided if desired, for tax purposes.



Your generosity will be deeply appreciated by TMZA and those who receive the donations.

All contributions will be handled and distributed by TMZA personally

Please send all donations to:

TRADITIONAL MAZDAYASNE ZOROASTRIAN ANJUMAN  
11 Crestwood Drive, Newport Beach,  
California 92660, Phone: (714) 759-0519

### Acknowledgements

FEZANA most gratefully acknowledges the following donations since the last publication. Donations will be deeply appreciated for the FEZANA fund categories: Welfare, Religious Education, Student Aid, Properties, Helping Hands Youth, General, or for a specific appeal.

### For Welfare

Mehelli & Zenobia Behrana, TX (\$25); Bomi & Naju Bharucha, TX (\$25); Jal & Soonu Birdy, CA (\$51); J. S. Cama, TX (\$25); Farokh & Maneck Contractor, LA (\$134); Cyrus & Bakhtavar Italia, CA (\$15); Behram & Farida Irani, TX (\$101); Dinshaw & Goolcher Joshi, MD (\$50+\$134); Cyrus & Yasmin Kotwal, AZ (\$268); Cowsie & Jerroo Malva, CA (\$20); Tehmton & Aloo Mis-try, MO (\$50); Shapur & Yasmin Pavri, TX (\$501); Vira

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#### For Helping Hands Youth

Anonymous, BC (\$60); Anonymous, BC (\$30); Merzi Amaria, CA (\$15); Keki & Perin Amaria, CA (\$15); Shirin Antia, AZ (\$15); Rattan Appoo, CA (\$21); Tehamtan & Dogdo Arjani, CA (\$25); G. H. Austin, ONT (\$20); A. J. Balaporia, PA (\$10); H. K. Banaji, LA (\$15); Mr. Banki, CA (\$20); Viraf & Parizad Bankwalla, MD (\$15); Eddie & Sherry Berana, TX (\$20); Mehelli & Zenobia Behrana, TX (\$20); Kamran Behroozi & Saghar Javanshir, TX (\$30); Roshan & Carmen Bhappu, AZ (\$15); Adil & Veera Bharucha, TX (\$20); Noshir & Avan Bhathena, TX (\$20); Minoo & Niloufer Bhujwalla, LA (\$15); Jal N. Birdy, CA (\$21); Aspy & Anita Canteenwalla, FL (\$15); Farhad & Shernaz Cama, PA (\$20); Dr. N. Camay, CA (\$15); Sohrab & Mahrukh Charna, CA (\$20); Maneck & Pervin Chichgar, CA (\$15); Shirin Chinoy, TX (\$15); B. E. Choksey, AZ (\$15); Dr. Farhad & Huty Contractor, PA (\$20); Dr. Farhad & Huty Contractor, PA (\$10); Dr. Farokh & Maneck Contractor, LA (\$10); Phiroze & Dhunmai Dalal, CA (\$15); Najoo Daroowalla, NY (20); Behram Deboo, WA (\$25); Kersi & Kernaaz Engineer, LA (\$15); Parimarz Firoozgar & Sahel Javanshir, CA (\$30); Keki & Rose Gandhi, CA (\$15); Adi & Freny Gandhi, CA (\$15); Bomi & Dilshad Hormazdi, TX (\$20); Mehraboon S. Irani, TX (\$10); Irani & Company, IN (\$25); Yasmin Jangi, CA (\$25); Dinshaw & Goolcher Joshi, MD (\$15); Feroza Jussawalla, MD (\$15); Dr. Eruch & Lily Karanjawala, CA (\$101); Diana Khajautia, LA (\$15); Hoshang & Katy Khambatta, CA (\$15); Villie Koenig, MO (\$15); Shahram Mali, TX (\$10); Dali Malaowala, CA (\$15); Mehrji & Homa Malganji, CA (\$15); Mehrtaj & Iraj Mauandadi, CA (\$20); Hosie Mancherjee, ONT (\$20); Paul & Shireen McKenzie, OH (\$15); Minoo & Persis Mehta, MO (\$45); Hoshi Merchant, NJ (\$10); Rohinton & Shernaz Merchant, WA (\$20); Dr. Farokh

Mistree & Dr. Janet Allen, GA (\$20); Adil & Khorshed Mistry, TX (\$10); Feroze & Maharukh Motafram, FL (\$30); Roshan Motivala, CA (\$15); Minoo & Zarin Press, IL (\$20); Rohinton & Roshan Rivetna, IL (\$31); Phiroze & Kathleen Rivetna, AZ (\$90); Jehangir & Khurshid Rudina, MN (\$20); Jehangir & Khurshid Rudina, MN (\$15); J. E. Rudina, MN (\$31); Farida Sachinwala, CA (\$15); Ronny & Kashmira Sadri, KY (\$15); Rustom & Fiona Setna, TX (\$20); Maneck & Arnavaz Shahabadi, CA (\$15); P. Soroushian, CA (\$15); Darius Shroff, TX (\$10); Behram Shroff, OH (\$15); Behram Shroff, OH (\$15); Ro & Rashne Shroff, AZ (\$15); Yazdi & Shahnaz Sidhwa, MI (\$15); Rohinton & Armin Tarapore, LA (\$25); Rohinton & Armin Tarapore, LA (\$15); Kavas & Freny Thunthy, LA (\$15); Homi & Vera Thunthy, LA (\$15); Adi & Arnavaz Vakharia, LA (\$15); Farhad & Shehernaz Verahrami, MD (\$30); Pesi & Shehnaz Umrigar, LA (\$15); Aspi & Aban Wadia, OH (\$15); Aspi & Aban Wadia, OH (\$45); Mehraban & Faridoon Zartoshty, BC (\$150); Mehraban & Homayoun Zartoshty, CA (\$15); Mehrdad & Mandana Zomorodi, CA (\$50); Zoroastrian Association of Alberta, Alberta (\$60); California Zoroastrian Center, CA (\$300); Zoroastrian Society of British Columbia, BC (\$200); Zoroastrian Association of Northern California, CA (\$225); Zoroastrian Association of Metropolitan Chicago, IL (\$250); Zoroastrian Association of Houston, TX (\$300); Zoroastrian Association of Kansas, KS (\$150); Zoroastrian Association of Greater New York, NY (\$150); Zoroastrian Association of Pennsylvania & NJ, PA (\$150); Zoroastrian Association of North Texas, TX (\$150);

#### For Student Aid:

Anonymous, TX (\$201); Jal N. Birdy, CA (\$21); Jim J. Jagus, PA (\$500);

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### **BOOKS AND SUCH**

#### ***The Self-Realization Society of Ontario***

This Society is offering a booklet *The Message of the Master* to all interested Zoroastrians. The Society appeals to spiritually inclined seekers who are keen to determine answers to "What are we? Whence do we come? and Whither are we going?" Other aims and objectives are:

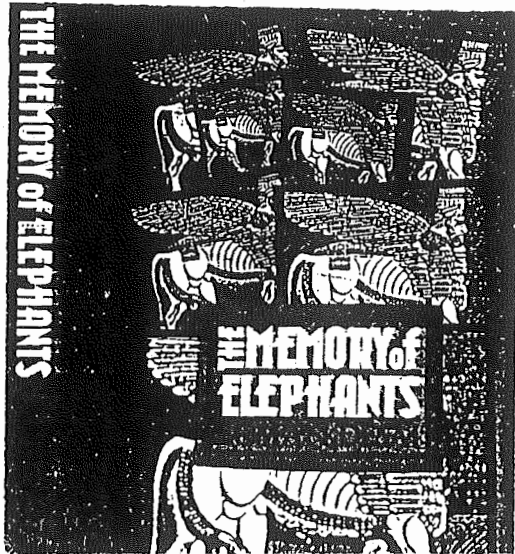
- Impart knowledge of Man's real identity and relationship with the Supreme Reality.
- Indicate various "paths" a man can tread to become free from sorrow and suffering.

- Teach meditation so seekers can attain Perfection and Self-Realization.
- Spread sacred knowledge of Man's identity.
- Acquaint seekers with higher values of Life.

The Society conducts adult education classes at the Mehraban Guiv Darbe Mehr, Toronto, every Sunday. The curriculum is based on a set of seven text-books. Other books on the subject of meditation and transcendental meditation are also available. Contact Dinshaw Punthakee at the Society's Meditation Center, 16 Ravine Drive, Dundas, Ontario, Canada L9H 6K7, tel: (416) 627-4492.

### THE MEMORY OF ELEPHANTS

by Boman Desai, published by Andre Deutsch, 328 pp, \$21.95.



A Parsi family saga, Boman Desai's first novel, *The Memory of Elephants* explores the community's ethos through three generations of the Seervai family. Desai, himself a Parsi, currently residing in Chicago, sketches elaborately the eccentricities and customs of the Parsi community, conjuring endearing portraits which nag you with their familiarity. There is an element of community narcissism, of looking into a mirror and smiling back.

The prologue is devoted to ancient Iranian history; the fall of the last Zoroastrian Empire and the landing of the Parsis on the shores of India. The thrust of the main story is Homi Seervai's journey into the past. The young Parsi genius

from India has invented a memory machine while studying at an American University, that plugs his mind into the past — his family's past where he meets his dead relatives. The main characters define the boundaries of the larger story he tells — the story of the Parsis.

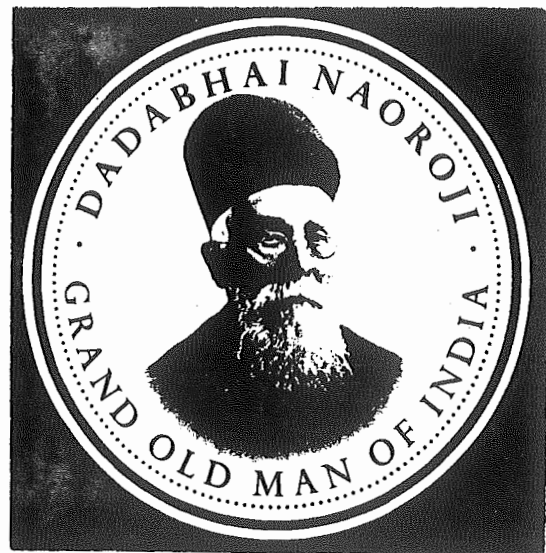
Desai strives, throughout to portray the slow erosion of the influence of the community and its traditions and the advance of science and urbanization. Parsis settled in America will sympathize with the problems that the characters face trying to assimilate the American way of life. Desai's style is fluid and he weaves together a tapestry of Parsi history, religion and social change quite well. His keen mind, his elephantine memory (which accounts for the title) and his sharp humor makes for enjoyable reading.

[Excerpted from a book review by Glenn Rogers, in *The Afternoon Dispatch*, July 19, 1991.]

### Navzote Master Prayer Cassettes for Children

"Navzote Master", prayer cassettes, [See *FEZANA Journal* Feb & May 1992], developed especially for small children on state-of-the-art recording system, are available (\$15 donation) from your local Association or call Meher Amalsad (714) 895-3097. Associations that have not yet responded to Meher, are kindly reminded to do so.

### Dadabhai Naoroji Medallions



Dadabhai Naoroji centenary medallions, pressed in base metal and 22 caret gold plated are available, bearing the design shown above. They are

historical souvenirs and worth keeping in Zoroastrian families. \$35 each. Order from Zoroastrian Trust Funds of Europe, Zoroastrian House, 88 Compayne Gardens, London NW6 3RU.

#### **Multifaith Pamphlets**

A set of 12 pamphlets, giving information on twelve different religions, including Zoroastrianism has been prepared by the Zoroastrian Association of Alberta for their multifaith development Education Project. It provides excellent quick and easy reference material. The set is available for \$10 from Firdosh Mehta, 10444 18th Avenue, Edmonton, Alberta, Canada T6J 4Z8, tel: (403) 438-4371.

#### **Birthdays Around the World**

A book is being compiled about how Zoroastrians celebrate birthdays in their families around the world. The aim is to unite all Zoroastrians and to let the younger generation share in our rich traditions. Contact: Mrs. Z. Dastoor, P.O. Box 1254, Goroka, Eastern Highlands Province (EHP), Papua, New Guinea.

#### **FOOD — FAVORITE TRADITIONAL RECIPES**

*Readers are invited to submit their favorite traditional recipes for this column.*

#### **Bharuchi Kid-Nu-Gos (Tender Lamb Stew)**

Traditionally served at wedding and navjote feasts, Kid-Nu-Gos is made with the tenderest cut of baby lamb or veal, smothered in a rich coconut gravy. This is a specialty of the town of Bharuch in Gujarat, India.

4 lbs. baby lamb or veal cut in large pieces  
2/3 cup milk from 1/2 fresh coconut, or  
2 cans (13 oz. each) coconut milk  
4 onions, finely sliced  
4 cloves garlic, minced  
1" piece ginger, minced  
2 sticks cinnamon  
4 dry red chillies  
2 cardamoms, shelled  
12 potatoes, peeled and cut in half lengthwise  
2 1/2 cups milk  
Salt to taste  
6 T. pure ghee (shortening or clarified butter)  
In a pan heat the ghee and fry the onions light brown. Remove the excess oil. Add garlic and ginger paste and cook for 5 minutes. Add meat, cinnamon, chillies and cardamom and cook till meat is browned. Add two cups warm water, potatoes and salt. Cover and cook on a slow fire till meat is half done and water has almost evaporated. Remove potatoes and keep aside. To the meat, add coconut milk and

fresh milk. Cook covered, till the meat is very tender. In a frying pan pour oil 1/2" high. Fry potatoes till golden and crisp. Replace the potatoes into the meat and heat together before serving. Serves 12.

*[Adapted from recipe submitted by Nargis R. Dubash in "Manna of the Angels" — see below]*

#### **Manna of the Angels — Traditional Parsi Recipes**



## MANNA OF THE ANGELS

*Traditional Parsi Recipes*

A second edition of the hardcover cookbook *Manna of the Angels — Traditional Parsi Recipes* by the Karachi Zarthosti Banu Mandal, [see Book Review, FEZANA Journal May 1992] is now available at \$20 US from Dhunmai Dalal, tel: (310) 476-7837.

#### **Parsi Pickles and Masalas**

Two Californian ladies have started small businesses making masalas ("dhana-jeeru", "sambhar" and others), "churro" (a snack made with crispy rice flakes) and a variety of Parsi style pickles, including "lagan-nu-achar" (dried fruit pickle), tomato chutney, and other delicacies. To order call: Khorshed Writer at (510) 934-4231 or Nilufer Vania at (510) 275-9165.

#### **Batasa Sale**

Jer Tata of Toronto is taking orders for home made "batasa" (biscuits) at \$6.50 per pound. The proceeds will go towards the Darbe Mehr hall extension fund. Call (416) 783-6318.

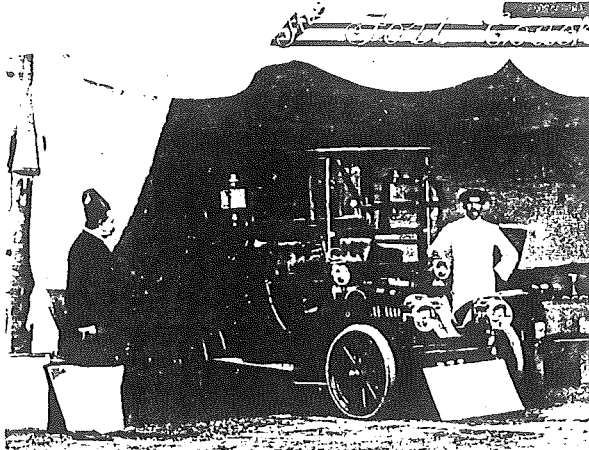
#### **Homemade Chicken Croquettes**

In the Los Angeles area, Chicken Croquettes may be ordered for your next party at 10 for \$3.25 or 100 for \$29.00. Call Shenaz Patel at (213) 725-1945.



### LOOKING BACK

Readers are invited to submit stories and incidents about their ancestors and family history, to Roshan Rivetna, Publisher, FEZANA Journal.



#### Coachbuilders to Royalty

"The body is so well-designed and built that it can be mistaken by motorists for one built somewhere in the Champs Elysees of Paris. There are novelties, such as the odometer, which is an ingenious tell-tale contrivance for measuring distances, even to a fraction of a mile travelled by a carriage, but these have to be personally seen to be believed".

The article from the February 20, 1899 issue of *The Times of India* about the Mr. Pestonjee Press's "Fort Coach Factory", goes on to say:

"It may be interesting to mention that the firm was the first to bring to India such contrivances as the now familiar Victoria and the new pattern of Brougham. It was on Mr. Press's initiative that rubber tyres, ball-bearing axles, and the manufacturer's own patent trace and shaft bolt, an easy, self-acting arrangement for arresting escaping carriage accidents, were introduced to the citizens of Bombay.

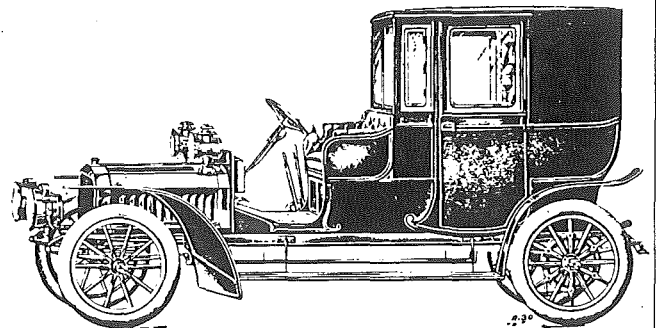
The "Fort Coach Factory", started in 1878 by Mr. Press, at the age of 25, soon rose to eminence, becoming the leading builder of coaches and carriages in India. His enterprise and penchant for careful execution of details, gained him special appointments as coach builder for the Governor of Bombay and the princely states of India. Pestonjee exhibited his coaches in Local and International Shows and won an impressive array of honors, medals, cups and awards. According to the November 1, 1900 issue of *The London Coach Builders Art Journal*:

"The Perth Phaeton exhibited in Paris in 1900 is one of the most popular carriages of its class, and its construction and finish is a credit to the efficiency of native Indian labour and to the energy and laudable spirit of enterprise displayed by its exhibitor, Mr. Press."

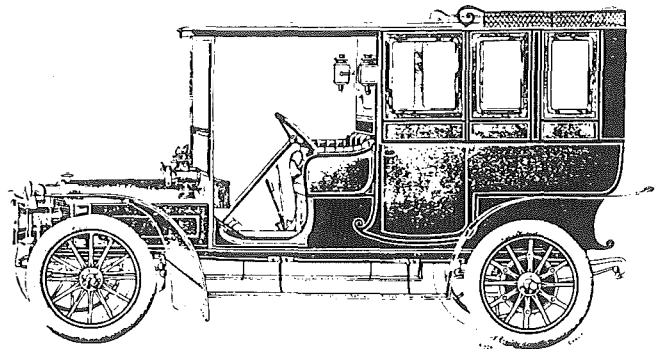
And Pestonjee kept up with the times. With the advent of motor cars, his was the only firm that started building elegant and luxurious, custom designed motor car bodies for the Indian connoisseur. *The Indian Motor News* of February 1907 says:

"When latterly has sprung up the cult of the motor car, Mr. Press, foremost in the field, has installed the newest machinery for making and repairing any style of motor body work ... under the supervision of his son who for the past two years studied motor manufacture with the Daimler Company in England."

Single handed, Pestonjee B. Press built an enterprise that commanded the respect of all. Today, his great grandsons Minoo and Cyrus Press of Chicago, and Rusi Press of New York, try to live up to that standard.

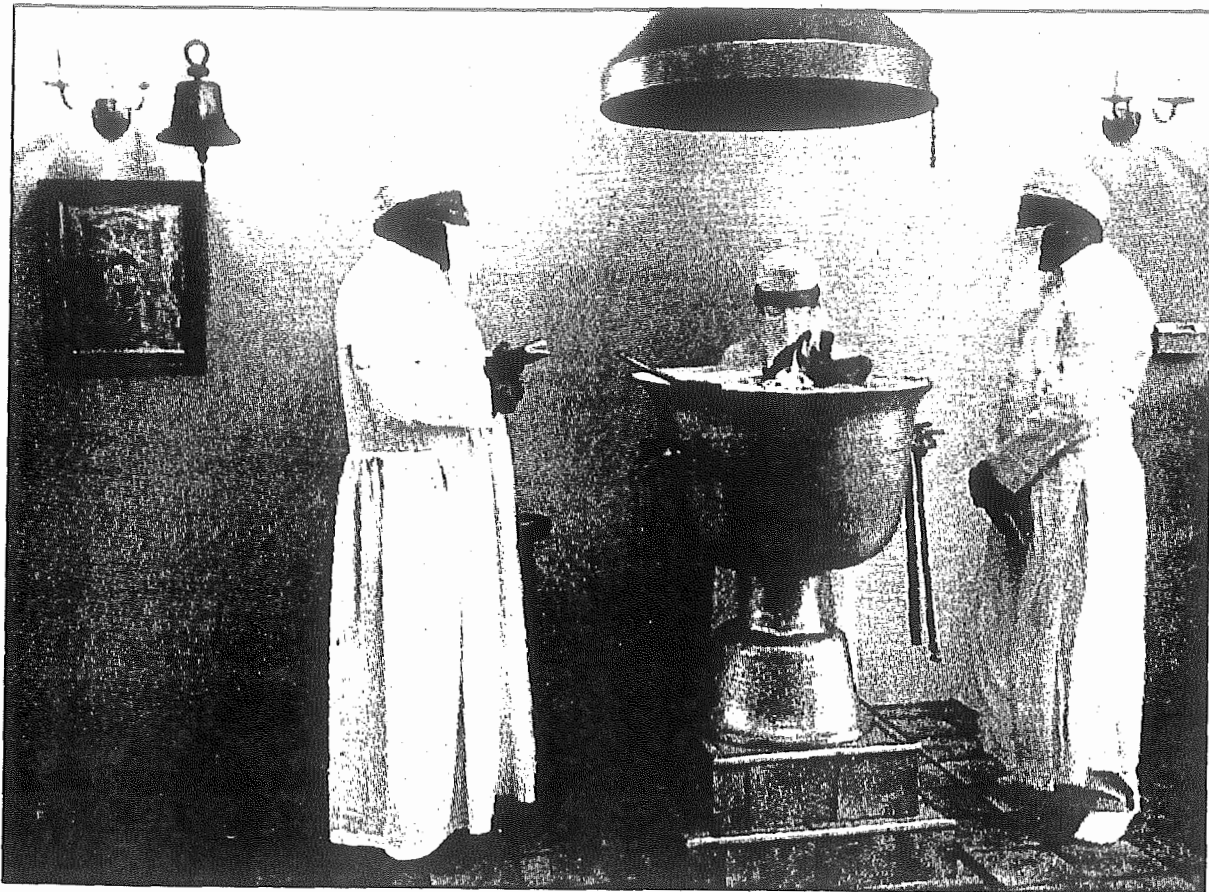


THE FORT COACH FACTORY, BOMBAY.  
SQUARE FRONTED BROUGHAM.



THE FORT COACH FACTORY, BOMBAY.  
LIMOUSINE.





Tribune photo by Nancy Stone

Taking part in the services and ceremonial burning at the Zoroastrian Center, 8615 Meadowbrook Ln., Hinsdale, are Kersey Antia (from left), his son Jimmy Antia and Pesi Vazifdar.

By Desiree Chen  
and Ronald E. Yates

Asian Americans feel opposing tides swirling around them. One current carries them across old enmities toward pan-Asian solidarity, another urges retreat to the safety of their individual cultures, and a third demands a just place in the larger American society, where many Asian Americans still do not feel welcome.

Even though many have been in the United States for generations, few of the 15 major cultures under the umbrella of

### Americans, too

Despite their diversity, Asian-American communities in the Chicago area are just beginning to explore ways to pursue common goals. Second in a series.

Asian American Heritage Month in Illinois seem to feel as comfortable here as the Filipino Americans, the largest group, who estimate their numbers at 100,000 in the Chicago area. (The 1990 census found only about 60,000.)

## From Page 1

# Asians

Continued from page 1

Asian Americans so far have not been very aggressive in presenting their concerns to the larger American community. Some of that may come from their desire to fit into the new society in which they live.

For example, Christianity is the majority religion among Asian Americans, even though it is a minority religion in many of the countries from which they came.

Among the majority Asian American Christian population, "The largest number are Korean Presbyterians," said Reynaldo Lopez, an Asian immigrant organizer with Synapses, an international interfaith group based in Chicago.

That carries over from South Korea, where Presbyterians are the largest denomination in a Christian population that is second and gaining on Buddhism as the country's most popular faith.

But non-Christian religions are also growing now as negative stereotypes against them fade, with Islam, Buddhism and Hinduism leading the way.

Today there are an estimated 70,000 Hindus in the Chicago area, and 200,000 Muslims of Indian or Pakistani heritage alone.

A number of smaller faiths have survived, too, including Zoroastrianism, which professes faith in God; follows teachings of the Iranian prophet Zoroaster, or Zarathustra; and maintains a constant fire in temples as a sign of divine power and purity. Membership here increased from 50 in the 1960s to 500 today, and worshipers come to its Hinsdale center from as far away as New Mexico.

Rohinton Rivetna, director of the Zoroastrian Association of Metropolitan Chicago, said: "We don't feel any societal pressures against us. We feel free to practice our faith, and we value that quality in this country."

Sentiments not unlike those that brought some other immigrants to America in 1620.

Michael Hirsley and Elaine T. Matsushita contributed to this story.

# YOUTHFULLY SPEAKING

devoted to the expression of Zoroastrian Youth in North America

*"To feel much for others and little for ourselves; to restrain our selfishness and exercise our benevolent affections, constitute the perfection of human nature."*

-Adam Smith

## The City of Joy Strikes a Chord!

Most of you in college are probably used to a few boring classes like Management, where the professor begins his lecture, all is quiet and you try your hardest to stay awake.

Unfortunately, my attempt to stay awake failed one afternoon this semester, and I slipped into a light state of semi-consciousness with the professor's voice echoing in the background. I was very relaxed. I guess that's what happens after I consume a good lunch and then attend an afternoon class. I suddenly awoke to something that always grabs my attention - quotes.

The quote above this column was one of the quotes my professor had on the overhead, and I couldn't help but copy it down. It immediately reminded me of the novel I read this summer, *The City of Joy*.

I interned this summer at a public relations agency in Chicago and would read *The City of Joy* whenever I had the free time to do so. Before I began reading this inspiring book, I glanced at the back of the front cover, and read a message my aunt had written to me before she gave me the book. It simply stated that fate is often taken for granted, since any one of us could have easily been born on a sidewalk in Calcutta literally struggling for our next meal.

After reading the novel, I felt touched at the way the Pal family and Steven Kovalski, the priest, endured such hardship and sadness. But I was moved most by the warmth and spirit of their human nature. That's why Adam Smith's quote from above struck a chord in my mind and woke me up from my little nap.

If you haven't read *The City of Joy* yet, I urge you to do so. It will wake you up and make you realize how lucky you really are.

Peace,  
Jim Engineer  
Editor

## Readers Respond to Intermarriage Essay

Dear Editor:

I applaud Neomi Rao for her article, "Don't Sell Out," (*Youthfully Speaking*, August, 1992). She offers a defiantly realistic view about the controversial "intermarriage" issue.

She states that, "an uneducated and unexposed choice is really no choice at all". She also tells us that we should never be afraid to take risks, and, "to be true to yourself!"

The youth of today should be armed with these types of optimistic and open-minded views as so eloquently stated by Neomi.

The more we discuss our views like Neomi did, the more prepared we will be to make the world a better place for all.

Sohrab Engineer

Naperville, IL

*see Readers Respond . . .*

## Editorial Policy

*Youthfully Speaking* is the youth section of the FEZANA Journal. It is designed to facilitate the written discussion of the issues and topics young Zoroastrians face. All news-related material will be written and submitted in a non-biased, objective manner and are designed only to inform. Essays submitted will be the opinions of the author(s) alone, and in no way reflect the opinions of *Youthfully Speaking*, the FEZANA Journal, or any FEZANA Journal contributors. Material used by this section will be selected by the editor, based on timeliness, relevancy and space.

### What Type of Music Do You Listen to Most?

In an effort to learn more about one another, please mail this portion with your age, sex and answer to:

Jim Engineer  
1959 Bristol Court  
Naperville, IL 60565 USA

# YOUTHFULLY SPEAKING

devoted to the expression of Zoroastrian Youth in North America

## Readers Respond cont'd . . .

**Editor's Note:** The following is a letter to Ms. Neomi Rao of Detroit, Michigan, from Mr. Bahram Varjavand of Houston, Texas, in response to Ms. Rao's essay, "Don't Sell Out." The essay was published in the August issue of *Youthfully Speaking*.

Dear Neomi,

Bravo. You hit the nail on the head. Actions taken from a position of weakness and fear have a tendency to sabotage and backfire. Desperation is not one of the best mental states to be in when making one's life decisions. And yet this is what many Zoroastrians do when they decide who they're going to marry. You are angry. And you are absolutely right.

The reason fear-based decisions instinctively turn you off is that they generally are the hallmark of the loser. Fear-based decisions don't make for success because they don't lead inexorably toward one shining desire-based goal which will make you happy and content. Rather, they are disjointed movements away from the things that we fear, and there are so many different things we fear that the decisions become uncoordinated; they are a series of panic-based actions without any direction. There is no consistent theme to them and they create, overall, a disjointed and inconsistent life without an overriding purpose.

You asked what they could possibly fear. Death. Wanting to keep your culture and your religion, and being motivated to not let it die out in a new land is important because it is one of the only ways to try, to a small extent, to escape death. The reason we all assign a portion of our individual identity to our society and culture is so that we can feel that after we're gone, some part of us will continue. The problem is not fear of death but actions which try to escape this fear. If your society dies, part of you also dies. This is an inescapable fact and it should drive us all to strengthen our society. The problem is when people start behaving as if they cannot possibly succeed.

Some Zoroastrians marry other Zoroastrians because of love, and also because it enables them to

construct a partnership in which their lives can become a harmonic, coherent, functional, efficient machine for the achievement of shared goals and dreams. But there are others who marry other Zoroastrians because they don't think they can do it alone. They don't think they can be good enough spokespersons for their religion to get their partner to agree to accept it, convert, and help raise a Zoroastrian family. They marry out of a sense of weakness and fear. They breathe a sigh of relief and say, "Good, we delayed for a while the question of whether our religion will survive. At least our family will stay Zoroastrian." But they are lying to themselves. Their children will know ten percent of what they know and they know ten percent of what their parents did.

A little more of our religion will die when they form a family which proves not to be worthy of receiving the knowledge in the minds of its own elders. They will actually have a harder time convincing their children to be Zoroastrian because they won't be as honestly involved in testing the truth of their religion and thereby developing a true and deep personal conviction. They will not participate in what is truly today a rebirth and renaissance of our religion. They will be weak and will not help you to make our religion strong. You will have to carry them into the future. You have the right to be angry.

Bahram Varjavand  
Houston, Texas

## How To Correspond With *Youthfully Speaking* . . .

community  
news

national  
news

letters

artwork

essays

quotes

Mail Material to:  
Jim A. Engineer  
Editor, *Youthfully Speaking*  
1959 Bristol Court  
Naperville, IL 60565 USA

**JOBS**

*Submissions and inquiries for this column may be made to: Dr. Rustom Kevala (see back cover).*

**Jobs Available**

ZANC and PZO are looking for a priest and caretaker for the Dare-Meher and Atash Kadeh. Should be fluent in English, willing to learn Farsi, and be able to conduct children and adult Sunday School classes. Contact Yezdi Guzdar at (510) 676-7109. [J92-4]

FEZANA Journal invites person with access to text processing equipment to help with typing and layout. [J92-5]

**MATRIMONIALS**

*The FEZANA Welfare Committee maintains a file of matrimonials and will coordinate the initial contacts between interested parties. For further information, contact Roshan Rivetna (see back cover).*

**Male, 33, 6' 1", B.A.**, working in a bank in London, where he was born and brought up. Slight limp. Good sense of humor. [M92-11]

**Parsi man, 32, 5' 10"**, B. Com, currently doing B.S. (Computer Science). In USA since 1986, programmer-analyst with multi-national company. Interested in music, movies, literature, traveling and international politics. Would like to meet slim, good-looking professional lady. Should be ambitious with a cheerful disposition and westernized tastes. [M92-12]

**Lady physician, 33, 5' 5"**, settled in USA for 8 years, quiet nature. Would like to meet mature, professional gentleman view matrimony. [M92-13]

**Female, 23, goodlooking, 5' 8"**, B. Com., recently arrived in USA, working in Travel Agency. Outgoing personality. Good cook and homemaker, likes movies, reading and traveling. [M92-15]

**Single man, 34, 5' 3"**, programmer/analyst, with MBA from U.S. University. Originally from Bombay. Loves reading, working out and movies. [M92-16]

**Westernized girl, 26 5' 8"**, M. Sc. in Education. Goals include a Ph. D., teaching abroad, journalism, and modeling. Likes to dance, travel, shop, take photographs, and have fun. [M92-18]

**Congenial male student, 26**, would like to communicate with young Parsi woman with similar disposition with a view to develop an acquaintance via shared thoughts and views that leads to an eventual friendship. Diverse interests including music, reading, travel and sports. Contact Rohinton at (318) 254-0208. [M92-20]

**Goodlooking lady, 31**, very fair, B.A. (English) and M.B.A. (in Marketing) from U.S. University. Recently returned to managerial position in India. Interests: reading, swimming, music and driving. Wishes to meet professional gentleman. Would like to settle in USA/Canada. [M92-21]

**Gentleman, 31, Ph.D. in Industrial Engineering, 5' 10"**, professor at U.S. University. Reserved nature, likes theater, plays, jogging. Prefers educated woman with Masters level in the Sciences. Call Shahrukh at (612) 331-1795. [M92-22]

**Male, 36, working in a private business** in the US, 5' 7", interested in corresponding with suitable Zoroastrian female. [M92-23]

**Male, 37, with M.S. in Chemical Engineering, 5' 8"**, invites correspondence, college graduates preferred. Call (703) 318-7224. [M92-24]

**Goodlooking female, 27**, in India, seeks an educated male. Must be non-smoker, fun-loving, kind and humble. Call relative in Michigan (313) 663-5773. [M92-25]

**Educated lady, 40, 5' 7"**, excellent character, lovely personality and great company; good cook and home-maker, settled in U.S.A. [M92-26]

**MILESTONES**

*FEZANA Information Receiving and Dissemination Committee maintains records of births, navjotes (sudreh-pushis), weddings, deaths, and other major events such as graduations, navar and martab ceremonies, and other honors, since the days of the earliest known Zoroastrian settlers on this continent. Please send information (see Journal, May 1991 for details) to Dr. Rustom Kevala (see back cover). Organizations and individuals 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:*



**Births**

Eric Hormuz, a boy, to Pervin and Jehangir Canteenwala of California, on March 29.

Cyrus, a boy, to Mahzabeen and Jimmy Eduljee of Chicago, on September 22.

Kashmira, a girl, to Rohinton and Beverly Engineer of Chicago, in August.

Farhan, a boy, to Dilshad and Hoshan Hormasji of California, on June 9.

Adam Michael, a boy to Daraius and Sandy Jagus of Pittsburgh, on May 28. Shahnaz Paridokht, a girl, to Esfandhiar and Medea Kalanter, of Toronto, on July 5.

Zal Kotval Shroff, a boy, to Anahita Kotval and Zubeen Shroff, on June 22, at the American Hospital, Paris, France.

Parisa, a girl, to Bahram and Mitra Khosraviani of Toronto, on July 27.

Cyrus, a boy, to Piroozi and Behzad Pavri of New York.

Darcie, a girl, to Shireen and Randy Preksta of Toronto, on July 16.

Yasna, a girl, to Veera and Neville Rabadi, in the City of St. Albert, on June 1.

Mitali, a girl, to Dinaz and Prakash Tambe of Crystal Lake, IL.

Nadia Elisabeth, a girl, to Daryoosh and Karen Tiran-dazi of Minnesota, on March 18.

**Navjote (Sudreh-Pushli) Ceremonies**

Zarine, daughter of Arni and Dadi Billimoria of Toronto, on July 4.

Dini and Shara, daughters of Shernaz Colabewala, at the Darbe Mehr in Toronto, on August 8.

Hormuzdiar, son of Feroza and Read Dasenbrock of Baltimore, MD, and grandson of Mehroo Jussawalla of Hawaii, at the Darbe Mehr in Chicago, on July 25.

Justin, son of Villi and Rohinton Divecha, in Scarborough, Canada, on August 8.

Yazad, son of Yezdi and (Dr.) Shirley Godiwala, in Milwaukee, WI, on June 21.

Spenta, daughter of Gool and Minoo Kotwal of Toronto, on June 27. at the Darbe Mehr. Burzeen, son of Dr. and Mrs. Erach N. Karanjawala, performed by Ervad Minoo Katrak in Santa Maria, on July 19.

Shireen, daughter of Noshir and Dinaz Langrana, in Robbinsville, New Jersey, on June 27.

Viraf, son of Pervin and Aspi Mandviwala (formerly of Edmonton), in Toronto, on July 19. Performed by Ervad Pervaz Patel.

Arun, son of Cyrus and Satu Mehta of Marshfield, Massachusetts, on February 4. Performed by Ervad Ratansha Vakil.

Mira, daughter of Cyrus and Satu Mehta of Marshfield, Massachusetts, on March 19, 1984. Performed by Ervads Jehan Bagli and Ratansha Vakil.

Dina and Yasmin, daughters of Shahnaz and Soli Pestonji of the New York area, on July 11.

Kashmira and Jasmine, daughters of Arvinda and Kersi Rustomji, in Toronto, on August 8.

**Weddings**

Cawas Commissariat and Khoosnam Mistry, in San Pedro, on July 26.

Shireen Gandhi and Nick Kozel, in Santa Monica, on June 27.

Nitash Rusi Dadyburjor of Dallas, Texas, to Ratansha Behramgore Vakil of North Plainfield, New Jersey, on May 22, in Bombay.

Marissa Sequeira to Carl Chinoy, both of Atlanta, Georgia, on July 5.

**Deaths**

Mehroo Balsara, in Calgary, on July 5. Alberta Zoroastrians fondly remember Mehroo as one who brought meaning to the Religion of the Good Life, with her kindness and zest for life.

Sister of Noshir Baria of New York area.

Mother of Shiraz Dinshaw Bhagwagar of California, in Saudi Arabia.

Mother of Pervin Maneck Chichgar of California.

Hormuzdyar Damkevala, 76, father of Yasmin Cummins and brother of Naju Daruwala, both of California, of heart failure, in Toronto, Canada, on September 23.

Bejan Daruwala, 55, brother of Noshir Daruwala of Chicago area, in Bombay on June 13.

Pervez Irani, brother of Phiroze Irani, in Fremont, CA.

Mother of Coomi Jassawalla of New York area.

Mother of Iraj Mavandadi of California, in Iran.

Perin Munshi, wife of Eruch Munshi, a founder President of Zoroastrian Association of Greater New York, and twin sister of Pilloo Bharucha, died of a heart ailment, in New York, on June 24.

Rustom Phirozsha Ogra, father of Yasmin Kothari and Marazban Ogra of Chicago, in Karachi, on August 3.

Father of Katie Pervaz Patel of New York area.

**IN MEMORIAM****Khushnum Khambatta**

Photo: Hamazor, August 1992



After a relapse following a long series of surgeries for osteo-sarcoma, Khushnum Khambatta, 13, passed away in Bombay on July 6, 1992. Little Khushnum had won the hearts of Zoroastrians around the world, during her battle last year with the disease, at the Sloan Kettering Institute, NY, and follow up chemo therapy at the Hindujah Hospital, Bombay. A few months ago, the hopes of her family and friends were raised with the progress she was making. The prosthesis appeared to be holding, she started walking with crutches, and even attended school and fared well in her examinations. But, suddenly in June, Khushnum took a turn for the worse, and even her tenacious spirit and courageous outlook could not save her this time. With deepest sorrow, we send our heartfelt condolences to Khushnum's parents, Khorshed and Rohinton and brother Cyrus.

#### **Darius Bharucha**

In an unexpected turn of events, Darius Bharucha, 37, passed away in the hospital in Poona on August 13, 1992, while a world wide search was still underway for a possible bone marrow donor. In 1990, Darius was diagnosed with Chronic Myloid Leukemia. Through kind courtesy of Happy Minwalla and Mitsie Birdie, of Trade Wind Associates of Houston and New York, five Gulf Airline tickets had been procured and a fund raising drive was underway by FEZANA for Darius and his family to go to England for tests and treatment. But Darius's condition deteriorated very rapidly, and he passed away before he could avail of this chance for a new life. FEZANA extends heartfelt condolences to the bereaved family. May his soul rest in peace.

#### **EVENTS AND HONORS**

TANAZ PARMAR received her undergraduate degree in Operations Research Engineering from Cornell University as an Honor Scholar. She is also the recipient of Presidential Academic Fitness Award, the Rotary Club Award, and a most prestigious award from the Cornell School of Engineering.

DR. DINSHAW PATEL, formerly Professor of biochemistry and biophysics and Director of Columbia University's Nuclear Magnetic Resonance Center, has joined the Sloan Kettering Memorial Cancer Institute as an incumbent of the Abby Rockefeller Mauze Chair of Experimental

Therapeutics. He developed his interest in gene structure and interactions earlier at the AT&T Bell Laboratories, where he was employed for 17 years. [*Hamazor, August 1992*]

ROHINTON MISTRY has won the Best Book Prize in the Canada and Caribbean division of the Commonwealth Writers Prize, for his novel *Such a Long Journey*.

MINOO KHURSHED, Past President of the Zoroastrian Society of Ontario, has been appointed a Provincial Court Judge. He is possibly the first Zoroastrian honored to this position in Canada.

ZUBIN KHAMBATTA, son of Sarosh and Farida of Chicago, won the National Excellence in Professional Lifeguarding award, placing in the top 3% of more than 20,000 lifeguards nationwide.

High School senior SHEHNAZ BHUJWALA, daughter of Maneck and Maharukh of San Jose, spent three weeks in Russia, as a representative in the "San Jose — Ekaterinburg Sister City Program".

CYRUS BAMJI of California, won a "Best Paper Award" for a paper he co-authored in the field of Electronic Computer Aided Design, at the 1992 Design Automation Conference. at the Design Automation Conference,

VIRAF MOHTA of New Jersey won the World Championship for Full Contact Stick Fighting (Arnis-Escrima), Weltor Weight Division which was held in January in Manila. He is also the North American Champ for this sport.

NATALIE HORMUZ VANIA has been appointed to a faculty position in the Philosophy Department of Stanford University, Palo Alto, California. Dr. Vania is a graduate of the University of Maryland.

HORMUZD KATKI, son of Aspendiar and Freney Katki of Germantown, Maryland, was a team member representing Maryland in the Fifth Annual Panasonic Academic Challenge, held at Walt Disney World in July. The six-member Maryland team walked away with the top prize at the competition involving over 400 high school students from 39 states and three U.S. territories.