

FEZANA JOURNAL

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OUR IRANIAN HISTORY FROM LEGENDARY TIMES TO THE RECENT PAST

*The wheel of fortune's sphere is a marvellous thing
What next proud head to the lowly dust will it bring?
Or if my Magian elder kindle the light,
Whose lantern, pray, will blaze aflame and be bright?
The night is pregnant; what will dawn bring to birth?*
- Hafez, fourteenth century

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■ ■ EDITORIAL ■ ■

FEZANA, WHITHER GOEST THOU?

1995 was a watershed year for Zarthustis in North America. Participation in the 50th anniversary celebrations of the United Nations (UN50), publication of FEZANA Journal's issue on "Zarthusti Enterprise in North America", the Youth Congress in San Francisco, and the FEZANA Annual General Meeting (AGM) in Kansas City, are only a few of the dozens of events that took place in 1995 under the leadership of FEZANA President Dolly Dastoor and the initiatives and willing participation of hundreds of energetic Zarthustis all over North America.

Participation in UN50 celebrations in San Francisco and New York City gave us tremendous exposure and self-confidence in our future; and the Zarthusti Enterprise Issue of the Journal showed our surprising strength in the North American business arena. However, the Youth Congress, ably organized and successfully orchestrated by a group of dedicated youth from the San Francisco area, was marred by the irresponsible actions of a few youth [1]; and the Kansas City meeting was bogged down with interminable discussions on two issues that were not even on the agenda [2].

These last two events may at first sight appear to reflect negatively on our community's ability to foresee latent problems and differences. Actually, upon hindsight, they indicate our willingness to learn from our mistakes and deal with our rich diversity. Moreover, at the FEZANA AGM, a historic decision was taken to host the World Zoroastrian Congress for the first time on North American soil, in the year 2000. Taken together, these events indicate our growing maturity and strength on this continent.

Several ongoing activities, started in 1995, will hopefully see fruition this year. The North American Zoroastrian Directory is nearing completion under the direction of Noshir Langrana of New Jersey. The directory will provide an invaluable resource to our community for 'getting connected'. The census of North American Zoroastrians will provide FEZANA and other community organizers with much-needed demographic information to plan our future. The Religious Education committee, under the able direction of Kayomars Mehta of Chicago, is making good progress in putting together a general Religious Education curriculum from the existing Religious Education activities of various Associations. The Press Kit on Zoroastrianism, being coordinated by Jim Engineer, a public relations professional at Mellon Bank in Philadelphia, will provide our Associations with the needed material to respond positively to the numerous inquiries about our religion that are constantly being received from the North American press, churches and community organizations. Finally, the unification of the calendar, proposed originally back in 1992 by Ervad Jehan Bagli of Princeton, when accomplished, will help us to celebrate our rituals and festivals in unison to bring about a synergistic renaissance of our community. All of these items are of vital importance to our community, but of course, there are many more that will need our attention in the coming years. Tackling these projects requires concerted and cooperative action from countless individuals from all walks of life and all professions. It is inconceivable that this can be accomplished by any one individual or Association working in a vacuum. That is why we need FEZANA.

FEZANA was conceived 10 years ago at a Constitutional Convention, convened in Chicago, by Rohinton

Rivetna. Five years ago, when I was president of the Zoroastrian Association of Metropolitan Washington, I was often asked to explain: "Why do we need FEZANA? What has FEZANA done for me?" And I was often told: "We don't need FEZANA to tell us what to do." Today, people seem to agree that they do need FEZANA, but they are not convinced that it can really function under its cumbersome constitution which puts all the power in the hands of the Member Associations, leaving the executive officers only with the thankless and difficult task of implementing their wishes. So the major issue that we will be facing in the coming years is: *How to empower FEZANA so that it can do all that is needed.* One of the suggestions that has been put forward is to create the position of an Executive Secretary for FEZANA. Has its time come?

The next issue of FEZANA Journal will focus on the organization and activities of FEZANA. It will attempt to answer the question: "Whither goest FEZANA?" Past president Rohinton Rivetna, present president, Dolly Dastoor; and other past and present officers will give perspectives on the role of FEZANA. All committee chairs and Member Associations have been requested to submit histories and summaries of their activities. We hope that the issue will clear many of the questions that surround the organization, purposes and activities of FEZANA.

Rustom Kevala
Chair, Publications Committee

[1] See "Posers, Deadheads and the Sad Reality of Youth Congresses", FEZANA Journal, Fall 1995; and "A Young Zarthusti Responds", FEZANA Journal, Winter 1995.

[2] The two issues were: whether the Awards Committee can select judges without the explicit approval of all the Associations; and whether Dr. Ali Jafarey can speak at a FEZANA-sponsored conference.

FROM

■ THE PRESIDENT ■

Paradigm Shift in a Wired World

The last few years have seen a tremendous change in communications technology. We have moved from an alphabetical culture to a digital culture. This

means we can now communicate almost instantly, globally. We can all hide behind the anonymity of our computer terminals and wage war or peace with whomever we want. There are so many messages coming through in cyberspace that it is difficult to process and digest all the information. We feel the ground slipping under our feet, threatened by the new technology and through it the new ideology impinging from all sides.

These 'outside' forces which we cannot understand, are always considered evil, they are threatening as they rock our comfort zone forcing us to re-look at history and our accepted way of thinking. The ancient invader is now replaced by the invading thinking processes. Instead of picking up the club or the sword to combat we fight with the tips of our fingers at the terminal.

Communication technology has allowed us to take quantum leaps in knowledge of religious history. Great advances made in scholarship and research in archaeology, linguistics, paleontology are making us re-create ancient societies from fragmentary bits of pottery or masonry. This new knowledge is making scholars relook at history as is generally known. The Bible is being looked at in a new light, archaeological efforts are being made to find if

Moses was a real person, the very existence of Jesus is being questioned as a historical person, the corpus of Zoroastrian scriptures except the Gathas is being questioned as the core of the Zoroastrian religion. All these challenges are too frightening to a believer; to question is considered sacrilegious. And this difficulty to understand the evolution of thought and knowledge puts us all on the defensive and brings out the reductive view of life and religion.

So what do we do? We crawl into our cocoon, reminiscing of the good old days, when questions were not asked. We shut out reality, set up barriers to protect our psyche and fabricate myths of a pure and clean society of yesteryears and yonder lands. Instead of developing our own Vohu Manah to be able to dialog, discourse, evaluate new research and scholarship critically at both the cognitive and emotional level, we revert to religious fundamentalism at both ends of the spectrum which is an expression of the reductive view of the world.

We, who are living in the 'west' begin to believe, nay almost yearn for the purity of the 'east' forgetting that this is an utopia of our imagination. There is and was decadence in the east as there is decadence in the west. There is scholarship in the east and scholarship in the west. There is spirituality in the east and spirituality in the west. As Rudyard Kipling said:

But there is neither East nor West,
Not Border nor breed, nor birth
When two strong men stand
face to face
Though they come from the ends
of the earth.

The old division of 'modern' west and 'poor but spiritual' east no longer exists. Technology no longer divides the West from the Rest.

Martin Luther King Jr. said: "Men hate each other because they do not know each other; they do not know each other because they do not com-

municate with each other; they do not communicate with each other because they do not know how."

Now we have the fiber-optic tool for instant communication, we have a chance to develop our own 'epistles', our own 'Rivayets', let us use this tool to the best of our advantage, to gain information from all quarters, let us attempt an honest discussion on how we can satisfy the emotional, intellectual and spiritual needs of our co-religionists. In the spirit of Martin Luther King, let us listen and learn from each other, speaking in lowered voices with civility and 'netiquette'.

As the earth rejuvenates itself with the arrival of Spring, let us rejuvenate ourselves by resolving to know each other better. ■

Dolly P. Dastoor
President, FEZANA

Welcome to New Member on FEZANA Journal Team

FEZANA Journal welcomes **Mehrdad Khosraviani**, a computer professional and manager of the Zoroastrian Network on the Internet, to the FEZANA Journal team. Mehrdad will help us get better control over the subscriber database, and the area of subscription fulfillment and cash accounting, so that we can keep up with your address changes and subscriptions, and get your checks deposited promptly.

We thank all of you who are saving us a lot of extra work by sending in your subscriptions promptly. Please subscribe for two or more years at a time, if possible, to avoid having to remember, and also to avoid possible dues increases. Please also tell your friends to subscribe, and donate generously to support FEZANA activities.

FEZANA Journal Editorial Board



HISTORY OF NOVRUZ

By Mehraban Shahrvin
Vancouver, British Columbia

Novruz, Jamshidi Novruz or the Festival of Jamshid Shah

Spring, the yearly rebirth of nature has been an occasion for celebration for human beings around the world. 6,000 years ago, people living in Iran and Egypt and later Greece and Rome, used to celebrate the first day of spring. Similarly, Babylonians, Assyrians and other Semitic races used to celebrate the beginning of spring, called 'Bitakity' in their history. Even the Arabs living on the coast of the Persian Gulf used to call the first day of spring 'Firooz'. Nevertheless, history records that Novruz is the festival of the Aryan race and they spread it wherever they went.

The first celebration of Novruz is found among the Aryans who descended southward from their homes in the Northern hemisphere above 45-50° latitude. These groups with their accurate calculations were able to calculate the exact time of the equinox and celebrate it. They called it 'Novzard'. It was the first day of their year.

The next group that followed them and reached Aryavej (as mentioned in the Avesta) celebrated the first day of spring with even greater festivity

and called it Novruz-e-Jamshidi, relating it to their King Jamshid. After the time of Zarthusra, Novruz became the festival of Fire. On the final day (March 21st) of the last five designated days of the year, bonfires were lit. The following day was called the new day, and they designated it as the start of their year. Gradually, as the various groups of Aryans settled in Iran, the celebration of Novruz gained prominence.

In the ancient Iranian culture the last five days of the year (i.e. the days before Novruz) are called 'Panja' in the Avesta. On these days, the 'Fravahar' of the dead come to earth and dwell among the living. Therefore these five days have an important religious significance. The next day is called the sixth Gahambar Hameshfamedam. They believed that man was created in these five days and on the first day of spring when nature awakens, man attains perfection. Therefore, Iranians proclaim this day as their new day and the starting point of their year.

In Iranian history, the Madhs and the Hakhmaneshyan observed Novruz. During this period they named the first day of spring *Ormazd Roz* and *Farvardin Mah*, and celebrated it for seven days. Similarly the Parthians who were another

group of Aryans who ruled over Iran, celebrated this day with even greater pomp. Finally, the popularity of Novruz increased during the reign of the Sassanians who celebrated it as their biggest festival of the year. They even spread the celebrations among their non Iranian subjects, from Sind to the Black Sea and from the Caspian and Ghafghaz to south of the Persian Gulf.

With the advent of Islam for some decades, they did not celebrate Novruz in the larger cities, and people maintained the tradition in the privacy of their homes. It is said that the Kalifas Bani Omayeh and Bani Abbas accepted the Novruz of their Iranian subjects and entertained it in their courts. During the reign of Hamoon, son of Haroon Alrashid, who was born of a Zarthushti mother, Novruz was celebrated with great pomp. Even Jauji, son of Chengiz Khan, is said to have celebrated Novruz in his court and is known as 'Novruz-e-Tatari.'

Novruz is an integral part of Iranian history as described in the epic of Firdowsi and the poetry of Hafez, Saadi and Khyam. *Novruz-Nameh* by Khyam is the most valued book in this respect. Khyam along with Nazam Almolck and two Zarthushti

mobeds from Khorasan prepared the Jalali calendar based on Zarthusti beliefs and on astronomy. Reza Shah used this to reintroduce the Fasli calendar into Iranian culture.

Haftseen Today Compared with the Past

Today, Novruz is celebrated around the world by people of Iranian background. It is believed that two hundred million people all over the world celebrate Novruz, making it an important international festival. According to information received at the Pake-e-Mehr office, last year Novruz was celebrated in 120 cities world-wide.

Novruz is a revival of the pledge between man and man, and between man and nature, and is held in reverence by Persian speaking people of the world.

One of the customs during Novruz is the arrangement of the 'Haft Seen'. In ancient days, during the Sassanian period, it was called the 'Haft Sheen.' Today the Haft Seen is an arrangement of seven types of foods that all start with the letter 'Seen' in the Persian language. These are:

Sabzi (green sprouted shoots), representing abundance of greenery.

Seeb (apple), representing that which has goodness, friendship and love.

Serkeh (vinegar), representing cleanliness.

Somagh (sumac), representing abundance in the kitchen.

Sanjed (dried fruit, resembling mountain-ash), representing friendship, love and marriage.

Also included are **Seer** (garlic) and **Sake** (or coins).

[Mehraban Shahrvin is Editor-in-Chief of the Pake-e Mehr, a Farsi and English language magazine promoting Persian and Zoroastrian culture.

Thoughts on Returning to Iran

By Parvin Kaviani

Very soon we return back to Iran. Back to the land of the sacred fires, and the noble men and women, for whom lying was the greatest sin and righteousness was a holy duty.

Where in the summer time, Zarthustis burn fires on the roofs of their village homes, in Yazd, after five days of *Panjeh*. They take the metal dishes off the shelves and clean them with great care to make them sparkling clean, for special foods.

We return back to Iran. Where men and women and all the children, all attend the *Gahambars*. They come from their houses to the house of the Gahambar, and help the host serve the people. The guests arrive one by one, all are there, the whole village, young and old, rich and poor, working together, eating together. This is the true meaning of friendship and brotherhood.

We return back to Iran. To go to Pir-e Sabz in the summer time. Where people come from all over Iran, to sing, to dance and to pray, day and night for five days. And later Pir-e Nereki relaxes the people from their stresses.

We return back to Iran. To celebrate the ancient Novruz festival all together. Before the day, people are buying and selling in the streets. In their homes, they are planting flowers in their back yards. The gold fish is swimming in the water bowl. The green sprouts are on the table, *plow*, *ghormeh sabzi* and ... And on the *haft seen* table, *seer*, *serkeh*, *sanjed* and *somagh*.

We return back to Iran. To celebrate *Sadeh* and *Mehergan*, in the Markar cultural and educational center of Tehran. To celebrate *Farvardegan* in the Zarthusti cemetery. To enjoy

Sezdeh Bedar in *Kooshk-e Varjavand*. To splash water on each other at the *Tirgan* festival, and say "*Tirgan Mubarak*" to each other.

We return back to Iran. To the ruins of Persepolis and Hegmataneh. Where the writings of Koorosh (Cyrus) and Darius still stand, after centuries, and after withstanding the destruction of invaders. So no one can deny that one day good, hard-working people lived in this land, who hated lying and knew the liars as their enemies.

The land of the noblemen and women for whom lying was the greatest sin, and righteousness a holy duty.

But before we return back, let's make this promise with each other.

Every night, before closing our eyes to sleep, let us ask Ahura Mazda to make us a more helpful person, to ourselves and our community, when we wake up tomorrow. And, as our forefathers, with their life and their money, protected their religion, we are able to protect it too. Do not let the materialistic world drift us away from this religious duty, and this fire which is moving within our blood.

Try to know the glorious history, culture and religion of Mazdayasna. Feel proud to be part of this Zarthushtrian fellowship. Take this valuable heritage with all the care that you can, with you, wherever you go, and share it humbly with any other fellow human who is willing to enjoy it. You are the guardians of your noble heritage.

Novruz is Coming Again

By Bahman Noruziaan

Novruz is coming again,
Old in age, but young in spirit,
Joyful as it was
Thousands of years ago.
It always reminds me
Of the 50 *Toomans* [1] banknote
That my uncle gave me,
Of the new clothes
My parents bought for me,
Of the *Haft Seen* table,
And of the sweet *Sharbat* [2]
With the *Golab* [3] on it.

It reminds me of the
Tic-Tic of the clock,
When we sat in front of the TV,
Of the sound of the canon at
The beginning of the New Year,
Of the melody of the
Naghareh and *Daf* [4],
Of *Amu Novruz* [5]
And *Haji Firooz* [6].

The freshness and the joy,
All clean in body and heart,
Hugging and kissing and
Wishing the best for each other,
My father's present to me,
My sister and my mother.
Going to *Shah-Bahram Yazad* [7],
Lighting a candle, reciting *Avesta*,
Eating *Nokhod-e Moshkel Gosha* [8]
Visiting friends.

Stores sell Goldfish and *Sabzi* [9],
Ay *Samanoo* [10], a man is selling
Samanoo in the street.
Haji Firooz playing *Daf*,
Dancing and singing.
"Haji Firoozam baleh,
Sali yek roozam baleh"
["I am Haji Firooz, Oh Yes,
I come once a year, Oh Yes."]

Dressing up in new clothes,
New shoes,
Young girls with red or white
Ribbons in their hair.

The nice weather of spring,
How pleasant! You could feel it,
Something has changed,
Life and Light have got strength,
The world is joyful,
Nature is shouting loudly,
Oh People! Life is always
Beautiful and victorious,
Come together,
Sing a song of joy,
Dance a dance of life.

I still feel my childhood feelings,
Thirteen days of holidays ahead,
Finishing the homework,
Even before Novruz holidays begin,
Then I could watch TV
All the thirteen days.
It was painful to write
And pages of *Mashgh-e Aid* [11],
But knowing that,
After this hard work,
Thirteen days of rest was in front,
It was a good motivation!

My sister and I wanted to visit
All the relatives' houses, of course,
To eat candies, *Sharbat*. Sometimes
Faloodeh [12] and *Ajil* [13],
And receiving more presents.

On the sixth day of Farvardin,
Another day of gathering for us
Zoroastrians, as a remembrance of
Asho Zartosht's birth day.
Let's go to the Dar-e-Mehr
Public Sudreh-Pushis,
Visiting the people.

The last day of holidays,
The thirteenth day of Farvardin,
Sezdeh Bedar [14],
A pleasant picnic, a public picnic.
Going to *Kooshk-e Varjavand* [15].
Not to forget the *Sabzi*, It should be
thrown in a running stream.
But tomorrow, again school!
Well, let's have fun this last day.

Oh, Zarthustis, wherever you are,
All those who celebrate Novruz,
Iranians, Indians, Tajiks, Kurds, Azeris,
Keep this magnificent ancient
Celebration of mankind ever fresh!
Novruz is the celebration of the
Revival of Life.

- [1] *Toomans*: Iranian money. One Tooman is 10 Rials.
- [2] *Sharbat*: A sweet drink of sugar, water and rosewater.
- [3] *Golab*: Rosewater.
- [4] *Naghareh* and *Daf*: Two musical instruments.
- [5] *Amu Novruz*: A man dressed up as a very old man. Like Santa Claus.
- [6] *Haji Firooz*: A man with face painted black, wearing a colorful dress, dancing and singing joyful songs in the streets.
- [7] *Shah-Bahram Yazad*: Agiary, a place of worship and gathering.
- [8] *Nokhod-e Moshkel Gosha*: Salty roasted peanuts. Those whose wishes are fulfilled, bring them to Shah-Bahram Yazad as a sign of gratitude.
- [9] *Sabzi*: Green sprouted wheat, peas or barley.
- [10] *Samanoo*: pudding from grain.
- [11] *Mashgh-e Aid*: Novruz homework. It was a lot!
- [12] *Faloodeh*: Sweet drink of rosewater, milk and sugar.
- [13] *Ajil*: Salty roasted nuts.
- [14] *Sezdeh Bedar*: Going out for a picnic on the thirteenth day.
- [15] *Kooshk-e Varjavand*: A large garden, donated by Dr. Varjavand, where Zarthustis from around Tehran gather and have fun.



تاریخچه نوروز

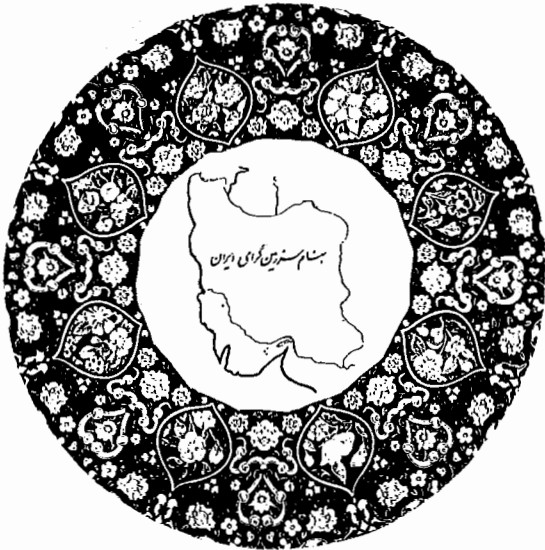
نوروز جمشیدی

یاجشن جمشیدشاه

سفره هفت سین امروز

و سفره

هفت سین زمان باستان



آن در آخرین شب ۵ روز پیش از نوروز (۲۱مارچ) آتش افروزی می کردند و روز پس از آنرا روز نو و مبدای تاریخ سالانه قرار دادند بتدریج که مردم تیره های گوناگون آریایی در فلات ایران پخش شدند ، ایمان به برگزاری جشن نوروز و سال نو شدت گرفت .

درفرنگ ایران باستان ۵ روز آخر سال یعنی ۵ روز پیش از نوروز که در اوستا به " پنجه " مشهور است ، فروهرهای در گذشتگان بزمین خاکی باز گشته و در بین زندگان بسر میبرند ، بهمین دلیل این ۵ روز نیز خود جشن است و در ضمن با اجرا بمراسم دینی همراه میباشد که آنرا گاه انبارچهره ششم سال یا گاه انبار " همس فس میدم " نامند . براین فرهنگ آفرینش انسان در این ۵ روز انجام گرفته و در روز اول بهار که تولد طبیعت است انسان نیز به کمال و رسانی رسیده است . پس ایرانیان این روز را نوروز و آن را تاریخ و سال نو ایرانزمین قرار دادند .

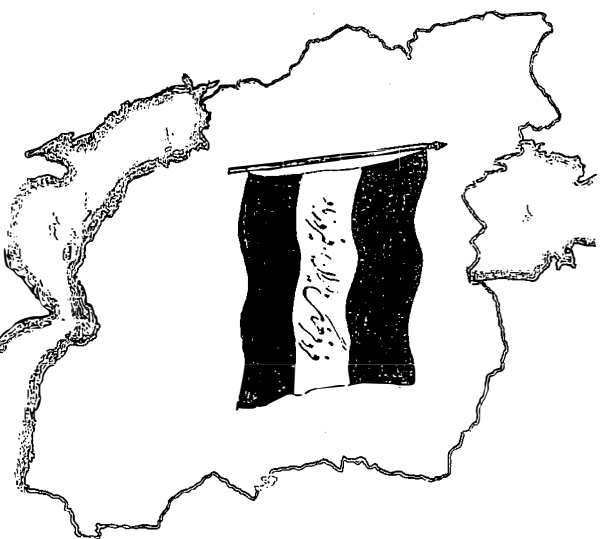
در تاریخ مدون ایران نوروز از دوران ماد وهخامنشیان بیادگار مانده است . مردم در آنزمان روز نخست بهار که بنام اورمزد وفروردین بود جشن میگرفتند و ۷ روز شادی میکردند . همچنین قوم پارت که یکی از تیره های بزرگ و اصیل آریایی ها بودند و بر بخشی از خاور ایران حکومت میکردند ، جشن نوروز را باشکوه تراز دورانهای پیش از خود برگزار میکردند . بالاخره عظمت وشکوه نوروز مربوط بدوران ساسانیان است که در فلات ایران آنروز بزرگترین جشن بود و حتی مردم غیر ایرانی که در زیر سلطه ساسانیان بودند (از سندا

از روزگاران کهن آغاز بهار که زایش سالانه طبیعت است برای بسیاری از مردم روی زمین اهمیت ویژه ای داشت . از ۶ هزار سال پیش مردم سرزمینهای ایران و مصر وبعدها یونان وروم باستان روز نخست بهار را جشن میگرفتند . همچنین بابلیها وآشوریها وفنیقیها و برخی از تیره های نژاد سامی روز اول بهار را مراسمی برپا میداشتند که در تاریخ بنام جشن " بیت آکیتی BITAKITY " ثبت شده است . حتی تیره ای از عربها ی ساکن جنوبی خلیج پارس روز اول بهار را روز فیروز FIROOZ می نامیدند .

ولی آنچه در تاریخ نشان است ، جشن نوروز ویژه آریانیهاست که در مهاجرتها ی متعدد خود بدیگر سرزمینها پخش کرده اند . نخستین نشان راستین از جشن نوروز از مهاجرت سری نخست آریانیهاست که از عرض جغرافیایی ۵۰- ۴۹ نیمکره شمالی به سوی جنوب آمدند ، موجود است . این تیره از آریانیها با محاسبه های درست نجومی در روز اول بهار که آفتاب به نقطه ثلث خود میرسید جشن برپا میکردند و آنرا نوزرد NOVZARD نام نهادند که مبدای تاریخ آنها نیز بود . تیره های بعدی آنها که به سوی سرزمینهای جنوبی تر سرازیر شدند و شماری از آنها به آریین ویج (در اوستا آمده است) رسیدند ، روز نخست بهار را باشکوهتر از پیشینیان خود جشن و شادی میکردند و آنرا نوروز جمشیدی نام نهادند و آنرا به جمشید شاه نسبت دادند .

پس از دوران زرتشتی : نوروز نوعی جشن آتش شد و بریزرگداشت

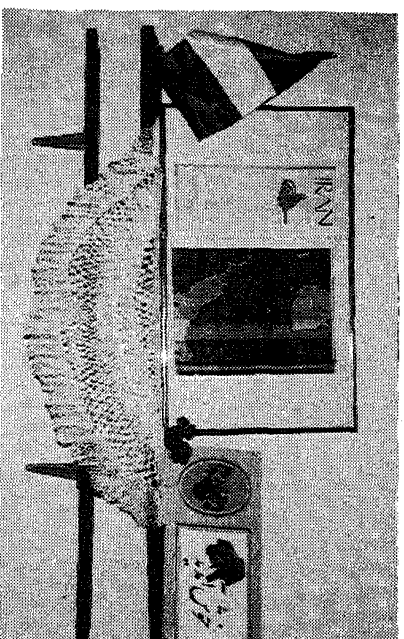
سرك : به نشان بر ايني وليت بړي
سماق : به نشان بر برکت آشپزخانه
سنجد : به نشان بر مهر ومحبت وازدواج



سال نو و زایش آمو زرتشت را شادباش میگوئیم
مردمیریک مهر، مهربان شمرده‌ای

بر سفره هفت سین امروزی هفت نوع خوراکی که در زبان فارسی با حرف " سین " آغاز میشود بافرهنگهای زیر بر سفره میهند و پیاس برکت آنها به امورازدا پیاس میگویند .

سبزه : به نشان برکت بر رویندینها
سیب : به نشان فراوانی آنچه بر نیکها ومهر ها وعشتها است
سیر : به نشان بر تندرستی و آنچه بر پاکیزگی هالاست
سنو : به نشان برکت بر خوراکیها است



دربای سیاه و از خزر و قفقاز تا جنوب خلیج پارس (نوروز را برپا کردند و به جشن ویلیکویی وشادی میپرداختند .

پس از اسلام ده ها سال نوروز در شهرهای بزرگ ایران متوقف شد ویا در خفا برگزار میکردید ولی میگویند خلفای بنی امیه و بنی عباس سال نو ایرانیانرا پذیرفته ودر در بار خود جشن داشتند . در زمان مامون پسر هارون الرشید که از مادر زرتشتی بود ، نوروز باشکوه برگزار میشد ، حتی در تاریخ است که جوجی (سرچنگیزخان منول) نوروز را در دربار خود برگزار مینمود که آن را نوروز تاتاری میگفتند . نوروز با تاریخ ایران آمیخته است و با داستانهای ملی شاهنامه فردوسی و با اشعار حافظ وسعدی و خیام همراه است . کتاب نوروز نامه خیام بزرگترین سند ملی و سنت گرانی ایرانیان است . خیام با خواجه نظام الملک و دو موبد زرتشتی ازخراسان ، تاریخ جللی (زیر بنای تاریخ خورشیدی کنونی ایران) را بر اساس آیین زرتشت و محاسبه هلی ریاضی ونجوری تنظیم نمودندکه ددردوران رضاشاه مورد پذیرش فرهنگستان ایران قرارگرفت

امروز :

نوروز در سلع جهان و در هر جایکه مردمی از نژاد ایران زندگی میکنند ، برگزار میشود. میگویند ۲۰۰ میلیون از مردم جهان نوروز را جشن میگیرند پس نوروز نیز يك فستیوال بزرگ جهانی محسوب میشود. در سال پیش برابراگاهی هلیکه بدفتر پیک مهر رسید ، مراسم نوروز در ۱۲۰ شهر درجهان برپا شد .

در حقیقت نوروز يك تجدید پیمان انسان با انسان و انسان با طبیعت است که پارسی زبانان جهان آنرا کرامی میدارند و هر سال با تشریفاتی زیبا وباشکوه آنرا برگزار می نمایند . یکی از تشریفات نوروز بر پائی سفره هفت سین است که در زمان باستان هفت شین بوده است .

■ ■ ■ ON THE NORTH AMERICAN SCENE ■ ■ ■

North American Directory and Census

The most comprehensive Directory of North American Zarthustis ever produced is nearing completion. It will contain over 3,000 entries, and will be an important reference for Zarthustis world wide. Publication of the Directory and compilation of census data is a 10th anniversary project of FEZANA. All Zarthustis are requested to support this grass-root community project by advertising in it. The Directory will be available at a very nominal cost, so no Zarthusti home will remain without it.

All Zarthustis are invited to advertise their business or profession in the Directory; or insert a commemorative or "In Memoriam" message. This will be an effective vehicle to honor people, events and your community. Cost of advertisements are:

Business card:	\$ 40
Quarter Page	\$ 70
Half Page	\$125
Full Page	\$250
Covers	\$750 - \$1500

Please contact Dr. Yasmin Ghadiali by March 30, at (516) 378-4516.

FEZANA Officer Nominations Sought

The terms of Office for the President, Treasurer and Assistant Secretary of FEZANA expire in 1996. Member Associations have been requested to submit nominations for these positions by April 15. Persons interested in serving as an Officer of FEZANA, should contact their Association.

Harvard Zoroastrian Association

The Harvard Zoroastrian Association, an affiliate of the Zoroastrian Association of Greater Boston Area,

organized a one-day symposium on *A Historical Overview of Zoroastrian Philosophy and Rituals*, at Harvard Hall, in Cambridge, on February 10. Speakers included Prof. Kaikhosrov Irani, Prof. James Russell, Nusswan Dossabhoj, Dr. Pallan Ichaporia, Dr. Farhang Mehr, Prof. Oktor Skjaervo, and Sathnam Khalsa. Contact: Khorshed Jungalwala at (508) 443-6858.

Recognizing Novruz

Zarthusti and Iranian organizations in several cities and States are working with their city and state government officials to have Novruz Day officially recognized. Last year, the Mayor of the City of Houston passed a resolution:

"For thousands of years, March 21st, which corresponds with the first day of Spring or Novruz, has been an intrinsic part of the Persian culture, celebrating not only the beginning of the new year, but also the revival of nature and the triumph of light over darkness, and an occasion for renewal of family ties, friendship, and togetherness with special reverence. ...

The Mayor and the City Council of the City of Houston do hereby salute Houstonians of Iranian heritage for their contributions to the civic, cultural, economic, and spiritual life of our city and, ... do hereby proclaim March 21 as **Novruz-Persian New Year** in Houston, Texas, in honor of Iranian-Americans."

Sd: Bob Lanier
Mayor of the City of Houston

Foreign-Born Residents Increase in US

Foreign-Born residents made up 8.7% of the U.S. population in 1995, the highest proportion of immigrants since World War II, a Census Bureau study says. The proportion has nearly doubled since 1970, and one-fifth of the immigrants arrived in the past five years. One-third of the immigrants live in California.

American Academy of Religion Meeting

The annual meeting of the American Academy of Religion was held November 18-21, 1995, at the Pennsylvania Convention Center in Philadelphia.

Through the efforts of Rohinton Rivetna, Zarthustis were granted a one-hour experimental session at this prestigious annual gathering, attended by several thousand academicians, scholars, and students of religion.

About 40 persons attended the Zoroastrian session, on the theme: "*Zoroastrian Universality*." Panel members were Dr. Pallan Ichaporia, Dr. Jehan Bagli, and Prof. Kaikhosrov Irani.

At the AAR meeting: Rustom Kevala, Rohinton Rivetna, K. D. Irani, James Boyd, Jehan Bagli, Jimmy Bharucha. Not shown: Pallan Ichaporia.





THE TENTH NORTH AMERICAN ZOROASTRIAN CONGRESS - 1996

ANNOUNCEMENT - February 1, 1996

Dear Zarthustis,

Blessings from Ahura Mazda and greetings from San Francisco from all of us who are planning and organizing the **Tenth North American Zoroastrian Congress 1996** with the **Theme - Zoroastrian Leadership-Past, Present & Future**. This Congress is jointly hosted by the Zarthusti Anjuman of Northern California and the Persian Zoroastrian Organization on **July 5 and 6, 1996** during the Fourth of July weekend at the Cathedral Hill Hotel & Convention Center located in the heart of our most beautiful city of San Francisco.

We take great pleasure in inviting you, your family and friends to join us celebrate the Congress, deliberate meaningfully at sessions, foster fellowship and develop new and lifelong friendships and also have a memorable good time and also take optional pre and post Congress tours.

We are not only looking forward to your active participation but also appealing for your support by donations and advertisements in the Souvenir Program for the Congress.

We will have several firsts during the Congress like, Simultaneous Farsi Translation at sessions thru wireless headsets, Hearing and Speech impaired telephones in guest rooms and a choice of Vegetarian Cuisine at all meals.

The Congress Hotel & Convention Center has limited function space availability. Though larger than previous congresses we would urge you to book the Hotel and Congress early to avoid any disappointment.

Fezana Journal has very kindly published this announcement and the Delegate Registration Form which you can use or reproduce copies as required. Official Brochure copies will be available with your local Anjuman soon.

We eagerly await to greet you at the Congress. Bhaley Padharo and Khosh Amadi!

Yours in Zoroastrianism,

Godrej Kerawalla
Secretary

Alberta Interfaith Center

On behalf of the Zoroastrian Association of Alberta, Firdosh Mehta presented a picture frame of the Farohar, a copy of the Khordeh Avesta and a copy of the Gathas, at the Dedication Ceremony of the Interfaith Worship Center in Edmonton, Alberta.

Another Source of Revenue in Houston

Nargish Sethna of Houston is distributing *Kroger Share* cards to members and friends of the Zoroastrian Association of Houston (ZAH). When presented to the grocery checker, Kroger Grocery Stores will donate 1% of the total amount of purchases to the ZAH Building Fund.

O'er Fifty Club

Members of the *O'er Fifty Club* (formerly the *O'er Forty Club*!) in Houston, are able to get away from their children and grand-children, at least sometimes, for an annual membership of only \$5.00. Contact Zenobia Behrana at (713) 721-4889.

Labor Case in New York

The New York State Employment Relations Board has approved the petition of Shahpur Doctor, long-time caretaker of the Arbab Rustam Guiv Darbe Mehr in New Rochelle, New York, to be represented by the Service Employees International Union of AFL-CIO. Mr. Doctor has submitted his demands for wages, hours, and working conditions through the Union, and the Darbe Mehr Trustees are in the process of negotiating a mutually acceptable agreement.

DID YOU KNOW that half a hot chile pepper contains 182 mg Vitamin C, while one cup of orange juice contains only 97 mg? Eat hot peppers for good health!

COMING EVENTS

Issues Facing Contemporary Zoroastrians

The Zoroastrian Association of Metropolitan Washington (ZAMWI) announces a seminar on "Issues Facing Contemporary Zoroastrians in North America", May 25 - 26, in the Washington D.C. area. Financially sponsored by the WZO and FEZANA, the organizers have invited speakers from all over North America.

The Seminar will focus on crucial issues relating to Zoroastrianism from the viewpoint of a new generation of North American Zoroastrians. Importantly, it will also provide constructive interaction with older Zoroastrian leaders.

The program will center on five young adults with differing backgrounds who will discuss an issue which he/she deems critical. The speakers will present pragmatic solutions and propose feasible institutional mechanisms for implementing them. In turn, three adult Zoroastrian leaders will comment extempore on the presentations so as to begin the process of a constructive dialog in resolving those issues.

Attendance is free. ZAMWI members will provide accommodation from May 24-27. Contact: Adi Davar (703) 354-3072, Kersi Shroff (301) 670-1203 or Orang Demehry (703) 255-0538 by April 15.

1996 FEZANA AGM

The 1996 FEZANA Annual General Meeting will be held July 3 -4, at the Cathedral Hill Hotel and Convention Center in San Francisco. FEZANA workshops will be held on the afternoon of the 4th. All FEZANA Officers, representatives of Member Associations and Small Groups, and Committee Chairpersons are invited.

Observers are also welcome. Contact: FEZANA Secretary Ketayun Kapadia at (609) 795-0946.

North American Congress in San Francisco

[Also see announcement letter and registration forms in this Journal]

The Tenth North American Zoroastrian Congress will be held July 5-6, at the Cathedral Hill Hotel and Convention Center in San Francisco. Please support the Congress generously with donations and advertisements in the Souvenir Program. Further information and forms follow in this Journal. Contact: Godrej Kerawalla at (408) 272-1850.

International Gatha Conference in Houston

The "Second North America International Gatha Conference" will be held in Houston, Texas from August 31-September 2, 1996 on the theme "The Gathic Vision in the Next Millennium." It will be sponsored by the Center for Gathic Study and the Zoroastrian Association of Houston, with the Zoroastrian Association of Greater Boston and FEZANA.

The following world-renowned international Gathic scholars will be presenting papers: Prof. Jamsheed Choksy, Prof. Dr. Helmut Humbach, Prof. Richard Frye, Dr. Pallan Ichaporia, Prof. K. D. Irani, Dastoorji Dr. Firoze Kotwal, Prof. William Malandra, Prof. Dr. James Russell, Prof. Dr. Oktor Skjaervo, Prof. William Sims, Prof. Gernot Windfur, among others. New findings and developments in the understanding of the Gathas will be presented. The Conference will also include a roundtable discussion between the scholars and the audience.

For more information, contact Dr. Pallan Ichaporia at (610) 589-5419.

TENTH NORTH AMERICAN ZOROASTRIAN CONGRESS

ADVERTISEMENT INSERTION ORDER AND DONOR FORM

MAIL FORM OR COPY TO: Not later than June 1, 1996 which is the printing cut-off date.
Yezdi Unvala, Publications Committee Chair,
575 Eureka Street, San Francisco, CA 94114, U.S.A. Tel: 415-285-4369/415- 826-0641/email:yezdi@zoom.com

PUBLICATION: PROGRAM SOUVENIR - THE TENTH NORTH AMERICAN
 ZOROASTRIAN CONGRESS - JULY 5 & 6, 1996
 CATHEDRAL HILL HOTEL & CONVENTION CENTER

ADVERTISER & DONOR:

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**Authorizing
 Signature:** _____

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AD SIZE & COST IN US\$:

Full Page	8½ x 11	inches	\$ 350.00
Half Page	8½ x 5½	„	\$ 175.00
Quarter Page	4¼ x 5½	„	\$ 95.00
Basic Business Card	4¼ x 2¾	„	\$ 50.00
Double Center Page	17 x 11	„	\$ 850.00
Double Page	17 x 11	„	\$ 750.00
Outer Back Cover	8½ x 11	„	\$2500.00
Inside Front Cover	8½ x 11	„	\$1500.00
Inside Back Cover	8½ x 11	„	\$1000.00

Display Table 8'x2½' for sale of Zoroastrian Artifacts for 3 days

Must be a Congress delegate to rent table \$ 200.00

Distinguished Patron \$5000.00 and over

Supporting Patron \$1000.00 and over

Contributing Patron \$500.00 and over

Donor \$100.00 and over

Checks for any denomination accepted with gratitude.

Date: _____ **1996** **Check #** _____ **Amount: US\$** _____

Note: Make checks payable to **Zoroastrian Congress '96** and endorse **For ADVERTISEMENT or DONATION**.
 Total payment for the AD must be received **IN FULL** with this order. Thank you.

SPECIAL INSTRUCTIONS: Camera ready ARTWORK supplied will not be returned.

Copies of this form acceptable - We appreciate your support, thank you - May Zarthustra always be with you.

FOR ADMINISTRATIVE USE ONLY

Date Received: _____ Date Deposited: _____

Signature: _____ Advised Chair: _____

NOTES:

TENTH NORTH AMERICAN ZOROASTRIAN CONGRESS

CONGRESS DELEGATE REGISTRATION FORM

REGISTRATION # _____

For Banquet Dinner **CIRCLE ONE**NAME _____
Mr./Mrs./Ms./Miss Last First BEEF-FISH-VEGETARIAN

ADDRESS _____

City

Zip

Country

TELEPHONE () () ()
Home Work Fax

OTHER MEMBERS OF FAMILY ATTENDING:

Indicate Entree for Banquet
Beef or Fish or Vegetarian

Name Relationship Youth 16 - 40 year

*Please indicate for each person choice of ENTREE-Banquet ticket will indicate your choice**If your diet preference for ALL CONGRESS MEALS is **VEGETARIAN** indicate **VEG** after your name.***CONGRESS REGISTRATION FEE**

FULL TIME

US\$

STUDENT

EARLY postmarked before April 30, 1996

135.00

100.00

LATE postmarked May 1, 1996 to June 10, 1996

150.00

115.00

DOOR registration after June 11, 1996

175.00

150.00

Notes: Included in your fees, all Workshops/Congress sessions, 2 Breakfasts, 2 Lunches, 2 afternoon Coffees/Teas,
Young Adults Nite, No-host Cocktail hour and the Saturday Night Gala Banquet & Dance.

-Full time student must be under 30 years must provide proof from accredited Institution with age.

-Delegate must be over 15 years of age to be eligible to attend Congress and the Banquet.

-Dress code for Congress, Casual elegance and for the Gala Banquet, Jacket & Tie suggested.

-Banquet-Only reservations subject to availability will open on June 11, 1996-\$75.00 per person and at Door \$95.00

-Baby-sitting from 4 to 9 years from 8:30AM to 5:00PM on July 5 and 6, 1996 @ \$30.00 per child per day.

-Youth -care 10 to 14 years \$30 each per day, same timings-a Jr. Meal provided to both. All other expenses by parents.

-Baby-sitting during Banquet 4 to 14, @ \$20.00 per child includes a Jr. Meal. Parents to sign waiver.

-Choice of ENTREE for banquet-Beef Bourguignonne/Seafood in Cream Sauce & Pasta/Vegetarian Wellington

-Cancellation / Refund-Full refund till 4/30/96-4/30/96 to 6/10/96, 50% of payment-No Refund after June 11, 1996.

MAIL FORM Ruzbeh Mehta, 642 Hopkins Avenue # 3, Redwood City, CA 94063, USA**OR COPY TO: Tel: (415) 368-5520** after 6PM - M-F only, considering TIME DIFFERENCES please.

I am enclosing Check # _____ For US\$ _____

Make checks payable to **Zoroastrian Congress '96** - Endorse For REGISTRATION on check.

1	Registration Fees	_____	Persons @ \$ _____	Each	\$ _____
2	SimulTranslate Farsi	_____	Headset @ \$ 15.00 (2 days)	Each	\$ _____
3	Banquet Only	_____	Persons @ \$ _____	Each	\$ _____
4	Baby-sitting 4-9	_____	Kids @ \$ 60.00 (2 days)	Each	\$ _____
5	Youth-care 10-14	_____	Youth @ \$ 60.00 (2 days)	Each	\$ _____
6	B/sitting Banquet	_____	4 to 14 @ \$ 20.00	Each	\$ _____

DATE: _____ 1996

TOTAL of 1 to 6 \$ _____**HOW DID YOU HEAR ABOUT THE CONGRESS?** Local Anjuman/Fezana/Brochure/Friend/Internet-Thank you.

Sixth World Zoroastrian Congress in Tehran

800-1,000 Zarthustis are expected to attend the Sixth World Zoroastrian Congress in Tehran, June 19-23 1996. The Executive Committee has moved the Congress up by one day, from the 20th to the 19th, since "Khordad 30th falls on the 19th".

Parviz Ravani, the elected Zarthusti representative in the Iranian Majlis (Parliament) was visiting Canada in January, spoke to community groups in Toronto, Vancouver and Montreal, and met FEZANA President, Dolly Dastoor in Montreal.

Mr. Ravani reassures all Zarthustis of their safety, whether they hold Canadian or American passports. He mentioned that once the registration form for the Congress was accepted by the Congress organizers, and an invitation sent to the person to attend the Congress, the Visa would then be issued by the Iranian Embassy without any problems. Canadian passport holders should apply to the Embassy in Ottawa at (613) 233-4726 and American passport holders should apply to the Pakistan Embassy, Iranian Interest Section, Washington D.C.

He mentioned that Registration Forms (available from your local Association or from FEZANA) with supporting materials should be sent as soon as possible to Tehran; but the Registration Fee of \$300 should be sent only after an invitation has been received. A list of hotels ranging from \$20-\$86 per night, is also available. A 10 day heritage tour is being organized [see next page].

It is suggested that individuals holding American passports who may have concerns about traveling to Iran, should call the US State Department in Washington at (202) 647-5225 and listen to the recorded message which gives an advisory against travel to Iran. They may also

خشنوتره اهورهه مزدا
همازوریم همزور هماشویم



ششمین کنگره

جهانی زر تشتیان

6th WORLD ZOROASTRIAN CONGRESS

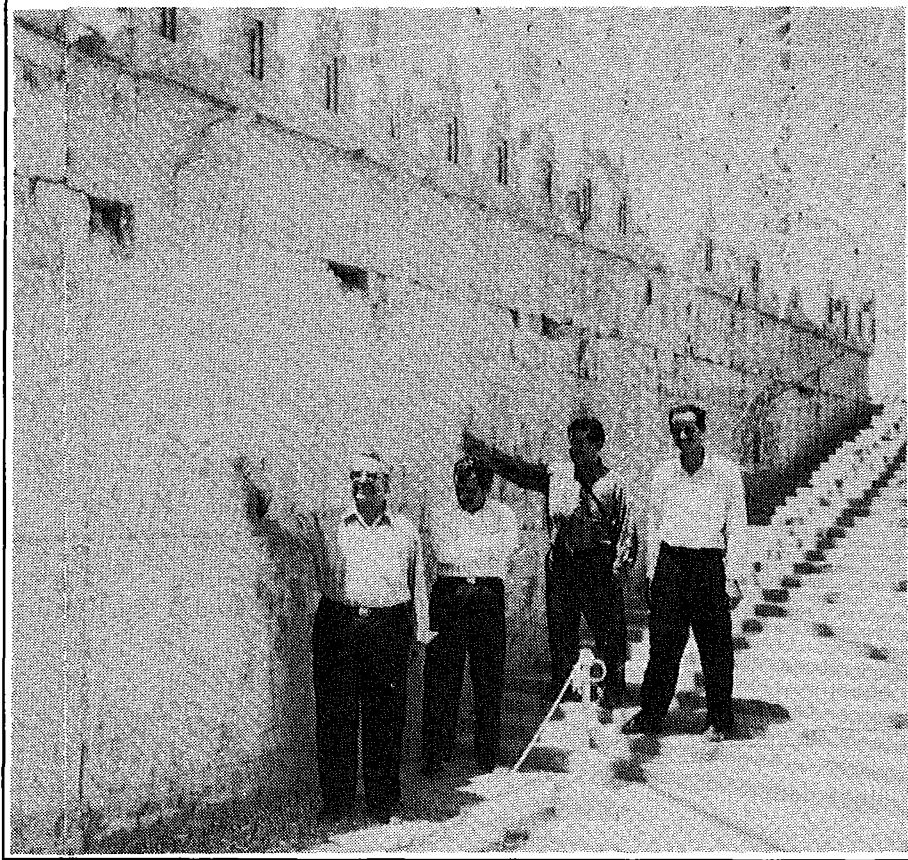
تهران - ایران
TEHRAN - IRAN

۲۰ خرداد تا ۲ تیرماه ۱۳۷۵
20 - 23 June 1996

wish to read a recent article "US Plan to Oust Iran's Leaders Is Open Secret" [New York Times, January 26, 1996]. FEZANA takes no responsibility for safety of travel within Iran. The authorities of the Islamic Republic of Iran, however,

have assured the Congress organizers full assistance to foreign participants to obtain visas and guide them for their departure from Iran.

For further information, contact Dolly Dastoor at (514) 656-2036.



Heritage Tour of Iran

Preceding the Tehran Congress, a 10-day (June 10-19) Heritage Tour of Iran is being organized by Sorab Pourmandgarian of Aftab Co., Tehran, with the knowledge of the Congress Executive. Cost will be US\$650 including travel within Iran by air and bus, meals and hotel (double occupancy). The itinerary will be:

June 10: Leave Tehran by Iran Air to Shiraz.

June 11: Pasargadae, Tomb of Cyrus the Great, Naqsh-e Rustom

June 12: Persepolis, Naqsh-e Rajab

June 13: Firuzabad, Eram Gardens

June 14: Taft, Cham, Zainabad, Saradeh, fire temples and dokhma.

June 15: Norkie, Yazd, Sete Pir.

June 16: Pir-e Sabz, Pir-e Herisht, Sharifabad.

June 17: Maybad, Banu Pas, Nain.

June 18: Isfahan,

June 19: Tehran. Museum, Mt. Demavand, fire-temple.

Those interested in the tour, please contact Dolly Dastoor at (514) 656-2036 or Rohinton Rivetna at (708) 325-5383. ■

IN COMING ISSUES OF FEZANA JOURNAL ...

Summer (June) 1996: Commemoration of Tenth Anniversary of FEZANA. Associations and Small Groups are encouraged to submit profiles and early history, of their Associations and Darbe Mehrs, with photographs.

Fall (September) 1996: A Review of Zoroastrian Scriptures.

Letters and articles on these themes are invited. Submission deadline is April 15 for the Summer issue, and July 1 for the Fall issue.

Left, Dr. Khosrow Dabestani, Parviz Ravani (Member of Iranian Parliament), Alayar Dabestani and Khosrow Ghodsi, on a recent visit to Persepolis, at the monumental staircase of the Apadana, the royal audience hall, showing tribute-bearers bringing their countries' finest products to the Persian king.

■ AROUND THE WORLD ■

Parsee Recipes Handed Down

FREIYA'S Restaurant in Ponsonby Rd, Auckland, claims to be one of the very few places New Zealanders can experience Parsee cuisine.

Owner Homi Colah says that more than 1000 years ago a small group of Zoroastrians migrated from Pars in ancient Persia and landed on the shores of western India. They were known as the Parsees.

"Over the years," he says, "the Parsees have become specially known for their industry and their love of food."

Parsee dishes evolved from an exotic mixture of Caspian and Indian influences. Mr. Colah says the recipes have been passed down from generation to generation and the blend of cultures has created some unique flavours.

The menu features an interesting variety of entrees, including gravy na cutlets, which are spiced, minced lamb patties, served with freshly made tomato sauce and chapatties.

Mains average around \$17 and include lamb or chicken Parsee curry and rice, and a dish called Jinga na curry chawal, which has prawn tails blended with a coconut-based curry and served with Basmati rice. A dish served at Parsee wedding is sali boti, made from lamb, garnished with finely grated potato straws. ...

From Auckland, New Zealand paper



Zarthustis from Auckland, New Zealand, at Interfaith Service of the World Council of Religion and Peace.

Restaurant [See Auckland newspaper article, previous page], possibly the only Parsi restaurant in the Southern hemisphere, owned by Persis and Homi Colah; and of an *Orchid Nursery*, operated by Meher and Farokh Kolah. It is the largest of its kind in New Zealand and 100% export oriented.

The community has doctors, academicians, marine and electrical engineers, merchant navy captains and other professionals. Some are also active Rotarians and Freemasons.

[Information from Yazdi Mistry, Auckland, New Zealand, Tel: 649-3760317; email: TEHMUS@AI.CO.NZ]

Growing Zarthusti Community in New Zealand

During the last six months in 1995, four more families have moved to Auckland, bringing the total to about 150 individuals. The community also saw two births.

Due to the upsurge in New Zealand economy, Zarthustis involved in business are doing well. Special mention should be made of Freiya's

Bapsy Marchioness of Winchester

BAPSY MARCHIONESS of Winchester, who has died in India aged 93, became the third wife of the 16th Marquess of Winchester in 1952, when he was in his 90th year, and spent much of the next decade engaged in public squabbles with her husband's friend Eve Fleming.

An enthusiastic self-publicist, Lady Winchester was prone to circulating documents extolling her own virtues. One described her as "a great and gracious lady ... an unofficial ambassador for India ... recognised for her beauty and grace ... wealth and fabulous jewels".

Lady Winchester ensured that even her marital disputes were widely broadcast. While she was wintering in India in 1953 her husband went to Nassau to visit Eve Fleming, the mother of Ian Fleming. Lady Winchester followed him, and stalked the pair.

According to Ivar Bryce, a neighbour, "There was almost always an overweight Indian lady clad in a dingy sari, pacing the main road ... occasionally pausing to raise and shake her fist towards the main house."

She wrote vitriolic letters to her husband: "May a viper's fangs be forever around your throat," she raged, "and may you stew in the pit of your own juice."

When Bapsy Winchester saw her rival press the Marquess's left thigh in 1954 she sued her for enticement. The litiga-



As Bapsybanoo Pavry in 1928: 'self publicist'

tion continued in various forms over the next four years, and in 1957 the case came before Mr Justice Devlin at the High Court in London.

Lady Winchester proved a tempera-

mental witness, sometimes talking ceaselessly, at other times stubbornly mute. At one point the judge became so exasperated that he threatened her with a night in prison.

Lady Winchester's counsel told the court that his client had been portrayed as "a sort of mixture of Jezebel, Sapphira and Mrs Malaprop". In fact, he said, she was "a wronged woman distraught ... like Dido — with a willow in her hand upon the wild sea banks and wailing her love to come again to Carthage".

The court found against Mrs Fleming, but the verdict was later reversed in the Appeal Court.

Lord Winchester and Mrs Fleming retired to Monte Carlo, with Lady Winchester still in pursuit. He died in 1962, just short of his 100th birthday.

Bapsybanoo Pavry was born at Bahrat, India, in 1902, the daughter of Khurshedji Erachji Pavry, who she claimed was High Priest of the Parsees in Bombay; Lord Winchester maintained that his father-in-law was merely the priest of a fire temple.

Young Bapsy was educated at Columbia University, New York, and in 1928 was presented at court to George V.

When she married in 1952 she circulated a document claiming that she was the first non-European ever to become a marchioness.

Rangoon Fire Temple and Burial Grounds in Jeopardy

The "Myanma Parsee Religious Headquarter", has appealed to Zarthusti Associations worldwide to help them save their Temple and Burial Grounds.

To make way for modern construction and building upgrades, the city has moved all burial grounds, including the Parsee burial ground from the heart of the city. Nyunt Nyunt, President of the Myanma Parsee Religious Head Quarter writes:

"The burial ground was granted to our fore-fathers in 1858 for religious purposes. Due to the rules and regulations of the Managing Trust, we are responsible for the Society and the inheritances of Parsee Fire Temple and properties. Our headquarter was located at this place and the one and only Parsee Fire Temple was also situated on this Temple land. We agreed to move the burial ground but not to give up the Temple land.

"...Parsee families who were living in the Yangon area were: Hormusjee, Cooper, Rustomjee, Writer, Kawasjee, Burjorjee, Bamonjee, Driver and Masani.

"...We need help from Parsee Societies abroad very urgently to save our religious heritage ... We cannot fight alone for our rights. We need a letter of support on official Association letterhead, backing us up in saving our heritage. Also please send circulars of Parsee Society news..."

Contact: Ms. Nyunt Nyunt, President, Myanma Parsee Religious Head Quarter, No. 238 Bo Min Yaung Street, Mingala Taung Nyunt, P.O. Yangon, Myanma.



မြန်မာ့ပရီးစ် ဝါရီစီသဘာဝဌာနချုပ်

မြန်မာ့ပရီးစ် ဝါရီစီသဘာဝဌာနချုပ်

Myanma Parsee Religious Head Quarter

No. 238, BO MIN YAUNG STREET, MINGALA TAUNG NYUNT
P. O. YANGON.



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Zarthusti Presence in Japan

There has been a small Parsi presence in Japan since the late nineteenth century. The original Zarthustis seem to have mostly been merchants and traders based in the trading centers of Kobe and Yokohama, and probably never numbered more than a handful. In the Yokohama "Foreigner's Cemetery" there is one tombstone for a Cowasjee. While never establishing a solid communal presence, there always seems to have been at least a few families present.

In Tokyo at present there are probably around 20-30 Parsis. Some are children of long-time residents who were born in Japan and are intimately familiar with the language and culture. There is a Parsi lady who was born here, is a Japanese citizen, and runs a Horse Riding Center near Tokyo.

Most of the rest are expatriates, each with their own story. One lady is a professor at a local university; a young man from Vancouver who arrived six years ago as a tourist, and is now married to a local lady, is a technical writer for a consumer electronic firm. There is also a sprinkling of managers from Western multinationals who have been posted here. These are just some examples of how Zarthustis have found a niche for themselves in Japan.

The community feeling here is relatively limited. One reason may be

that the Zarthustis here are a varied lot. Amongst us, at least six different passports are represented; some hold basically Western attitudes and others are quite Indian; there are people of all ages and social backgrounds, and there is not much incentive for people to socialize with one another. As the community is primarily expatriates, they are not intent on putting deep roots here and there may be no need for any kind of Association or community center.

The two more-established families have moved on within the past year. They tried to maintain a bit of communal solidarity by hosting dinners at their house on Jamshedi Navroze (which coincidentally is always a holiday in Japan as they have their own celebration of the equinox!) and the Parsi New Year.

In addition, there are possibly some Irani Zarthustis here also. I had heard from an Iranian professor that there was a Zarthusti refugee family living in Tokyo. Unfortunately, by Japanese law they are technically illegal residents and were understandably reluctant to make their presence known.

There is also a smaller but more long-term presence in the Kobe-Osaka area, about whom I have scanty knowledge.

Cyrus Daboo
Kawasaki-shi, Japan

Pope with Zoroastrian Name?

The odd thing about St. Hormisdas (who died in 523) is that, though he was a pope, his name seems to come from *Ahura Mazda*, the dualistic Persian god of light (who also seems to have given his name to light-bulbs).



Hormisdas also had a son, Silverius, who became a pope and a saint too, but there was no scandal in that, because Hormisdas healed schism and drew up a formula of belief that goes by his name, though it is not widely known. One of the problems at the time was that the Roman Emperor was a Monophysite, a kind of heretic with powerful political support and patronage.

It was on the death of this emperor (who was said to have been struck by lightning) that his successor called a council at Constantinople to draw up an orthodox creed.

Hormisdas was cheered in his last days to hear that the Arian persecution in Africa had been ended by the death of the Vandal king, Thrasamund. His feast falls today.

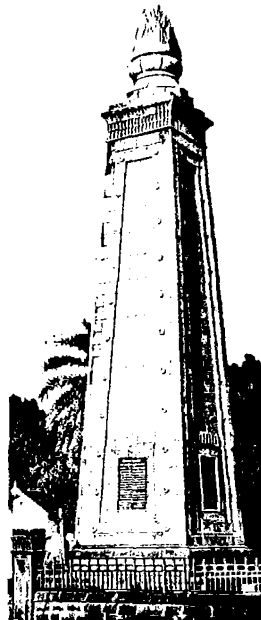
[Reprinted from column by Christopher Howse in London's Daily Telegraph, August, 1995. Submitted by M. Deboo] Encyclopedia Britannica says:

"HORMISDAS (d. 523) pope from 514 to 523, was a native of Campania. He obtained the reunion of the Eastern and Western Churches, which had been separated since the excommunication of Acacius in 484. After two unsuccessful attempts under the emperor Anastasius I, Hormisdas was able to come to an understanding in 518 with his successor Justin. Legates were dispatched to Constantinople; the memorial of the schismatic patriarchs was condemned; and union was resumed with the Holy See.

Platinum Jubilee of Sanjan Day

Every year Rohinton Daviervalva and the Sanjan Memorial Column Committee organize a mammoth function to celebrate Sanjan Day. 1995 was the Platinum Jubilee year and the celebration, brought together a thousand Zarthustis. A special telecast was aired on the Surabhi TC program.

A commemorative column, built in 1921, marks the spot where the Zarthustis from Khorasan had landed over 1200 years ago. Contributions for perpetuation of the annual observance, and maintenance of the Column and Dharamshala will be most gratefully accepted. Contact: Mr. Daviervalva, Khan Bahadur Bungalow, Sanjan 396150, India.



Parsi's Vision for University of Hongkong

After the successful establishment of the Medical College in Hongkong in 1887, leading citizens including Governor Lugard, Dr. Ho Kai, and H. N. Mody hoped to have a university for Hongkong. To have a vision is one thing, but to convert an idea into reality is another.

In the end, it was none other than a local Parsee businessman, Hormusjee Mody, who pledged \$150,000 (which, translated into today's money value, would amount to millions of dollars) for the construction of the Main University Building.

On March 16, 1910, in the presence of 2,000 dignitaries and guests, Hormusjee Mody made a speech in which he presented the building to the people of Hongkong. Governor Lugard laid the foundation stone.

A month later, Hormusjee was knighted in recognition of his generosity to the community.

Unfortunately, he did not live long enough to enjoy his new status, nor to see his university building completed, for he died the following year at the age of 71. This historical building is now protected by law from demolition.

[From ZSWS Newsletter, December 1995, reprinted from an article in a weekly Hongkong magazine "Window", submitted to ZSWS by Dr. Ghazimord].

Summer Camp in Toronto All kids invited

Starting the summer of 1996, the Zoroastrian Society of Ontario proudly announces the opening of the "First Zoroastrian Day Camp" for six weeks, during the summer.

Kids aged 6-13 are invited to have an experience of a lifetime. This extraordinary camp, under the direction and leadership of Zoroastrian Youth, will run from July 2 to August 9. Children may attend any one or more of the three 2-week sessions.

Planned activities include games, sports, special theme days, environmental education, day trips, and community guests.

Come visit Toronto this summer and share the spirit.

Contact Armaity Homavazir at (905) 764-6667 or Aimie Mirza at (905) 823-5690.

THE 81,000-YEAR CYCLE OF ZARVANE DAREGO KHADAT — AN ILM E KSHNOOM VIEW

By Siloo Mehta

Editor, Mazdeyesnie Connection
Cypress, California

Time Cycle of 81,000 Years. According to nature's curriculum, the material world runs its course in cycles of 81,000 solar years. Each cycle constitutes a Zarvané Darégo Khadât [*Siroza Yt. 21, lit. self-created Long Time*]. Towards the end of 81,000 years, the earth which rotates at an angle of 23 1/2 degrees to the right, assumes a vertical position. The temperature at the North Pole rises, the snow melts and the world is submerged under the waters of The Deluge.

Just before the Deluge, a Savior named Saoshyos [*Astavat Ereta. Farvardin Yt. 26-28*] who in rank is next only to Holy Zarthustra and styled as his "son", by his power of Yim arrives. He carries to safety good souls of all genres — Varéna [*Ys. 49.3*] of mankind, as well as a pair of every species of animals, vegetables and minerals, to Haraiti Baréz [*Zamyad Yt. 1*] or Mt. Alborz in Airyana Vaeja [*Hormazd Yt. 21*] situated in Thrishva [*Farvardin Yt. 3*], the imperishable one-third of this earthly globe situated in the region of the North Pole, where the climate will then be habitable and pleasant.

The Deluge signifies the end of one Zarvané Darégo Khadât. Between one Zarvané Darégo Khadât and the next, there is a period of 25,000 to 27,000 years during which the known material world is submerged under the waters of the Deluge. Thus the Thrishva (the emancipated one-third of the world) and the known material world are populated alternately. While the Thrishva is populated for the above period of 27,000

COVER STORY

The authors here trace the history of Iran from pre-historic times of the Peshdadian and Kyanian dynasties, through the Persian Empires of the Achaemenids and the Sassanians, down to recent times.

A TIMELINE OF IRANIAN HISTORY



years, the material world is uninhabited. And while the latter is again inhabited and runs its course of 81,000 years, the Thrishva remains uninhabited, being buried under snow.

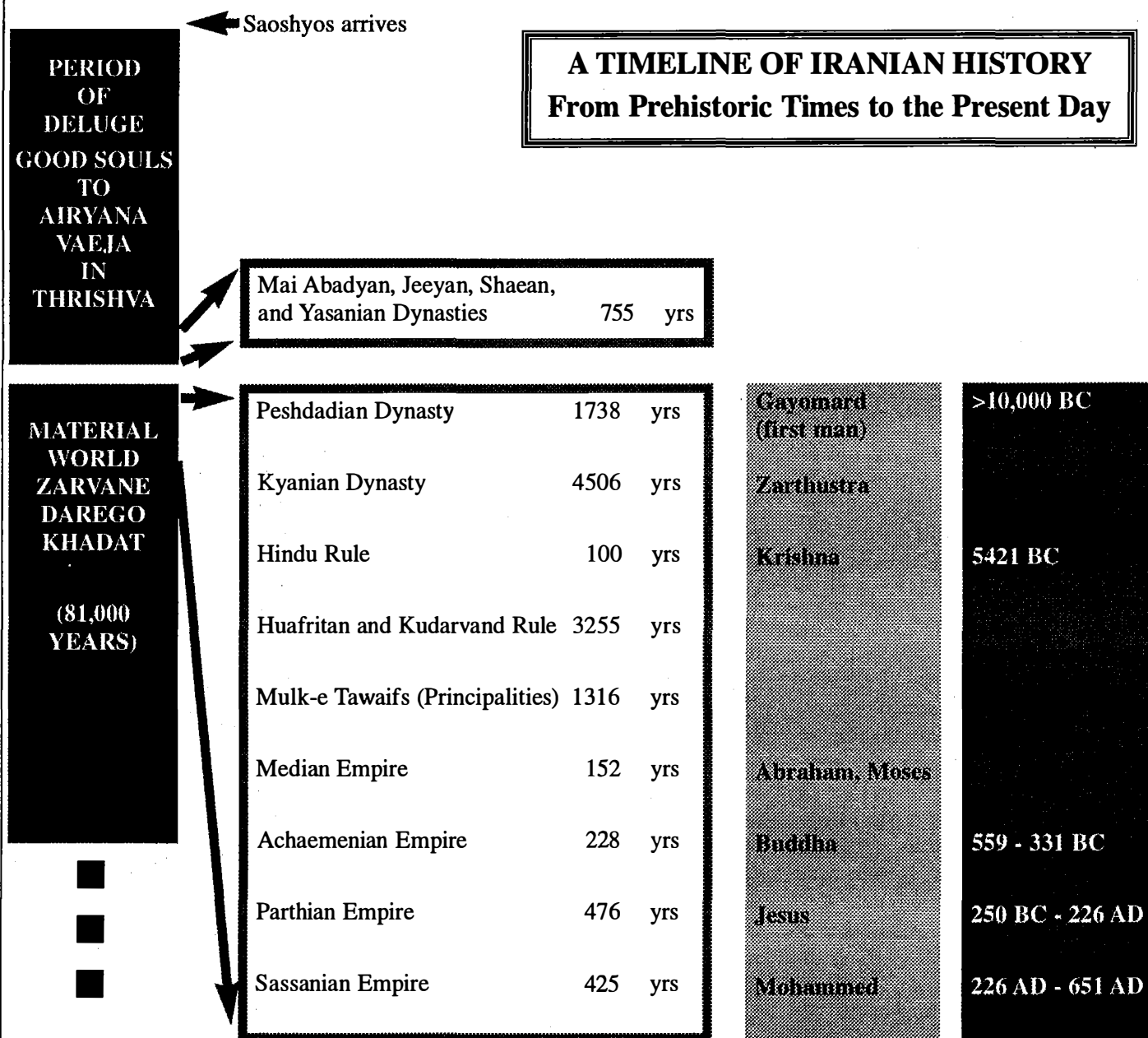
The First Four Dynasties. Towards the end of the period of the Deluge, four dynasties existed in Airyana Vaéja: the Mai Abadyan, Jeeyan, Shaeen and Yasanian. Mohin Fani [*The Dabistan*] mentions these four dynasties, giving an idea of the paradisiacal existence and the prophet-kings that ruled there. The Desatir [*edited by Mulla Firuz Bin Kaus, 1818*] has given a chronology and the names of the spiritual monarchs during this period.

In the reign of the Mai Abadyan dynasty, all the exalted souls belonging to the different groups lived in harmony and absolute peace. Everyone spoke a common language — *Asmani*. These humans knew the language of animals and birds, could light fire by manthric vibrations. But alas! The time drew near when a change came about in the way of life of these pious people. Needless to say, although there was no established religion at that time, they were Mazda worshippers, i.e. Mazdeyasnies. But the once homogenous well-knit fabric of the Mazdeyesnie society started cracking and up came the shoots of the Devyasnies. So we have the Aryans (those having the

straight or righteous thought force) and the non-Aryans (those following the Devyasnie cult, going against the Law of Nature). Thus in the subsequent three dynasties, inspite of the best efforts of the exalted souls who ruled over humanity, the forces of evil grew darker, winters became fatal [*Vendidad 2, 22*].

The First Man Gayomard and the Dynasties of Prehistoric Iran. During the third and fourth dynasties, the anjuman on Airyana Vaéja slowly started their descent southwards to the known material world, in batches. Their first king was Gayomard, who was the first man to propound the primeval fundamental laws of nature on earth and established the Fifth Peshdadian Dynasty.

In Farvardin Yasht, Gayomard has been called the 'navel', the kingpin of the Aryan race. The exodus from the Arctic Zone was reached, ultimately descending to areas, some of which form parts of Iran, Russia and India. At that time Northern Europe and its environs like England, were unfit for habitation. The fulcrum of the world in which the Peshdadians lived was Central Asia, comprising of large countries: Balkh, Marva, Nisaya, Samarkand, Bokhara, and Kiev, forming the then Eastern and Western parts of Iran. There they found that the Devyasnies had already entrenched themselves in different pockets. The Peshdadians



were known as 'dev-bunds' because of the mighty battles fought by the *Padshahs* (kings) and *Pehlvans* (warriors) against the Devyasnies. Most of these ancient 'Paoryo Takesh' monarchs were highly advanced souls. Thus during the reign of Gayomard, the second grade Airyana Vaéja or Iranvej was established. This gradually came to be known as ancient Iran.

The Kyanian Dynasty followed. The word 'Kayaan' means kingly, royal, regal. The kings whose names have

the prefix 'Kai', possessed the Kyanian 'Khoreh'. The Avesta word for Khoreh, 'Khvarenangh' means divine radiance, kingly glory. All the temporal monarchs of Iran were also spiritual leaders, 'maghav athravans' first, who became monarch because of their divine halo, their Divine right to rule.

Holy Prophet Zarthusra lived during the reign of Kai Vishtasp of the Kyanian Dynasty. After Kai Vishtasp, the Kyanian Dynasty lasted for almost another 2,000 years. After the

Dates and other data for the above chart are taken from Siloo Mehta's article.

above period of 2,000 years, a great Savior in the person of Lord Shri Krishna was born (in about 5421 BC). After Shri Krishna's birth, there was Indian rule in Iran for about a hundred years.

Two Lost Dynasties. After Indian rule, there were two other great Zoroastrian empires in Iran: the Huafritan and the Kudarvand. Historians trying to piece together the history of ancient Iran are unaware of

the period after King Vishtaspa for about 2,000 years, and these two dynasties which together ruled for 3255 years. Thus a total period of 5255 years is unaccounted for. Huafrito [*Avan Yt. 30*] is the king who founded the Huafritan Dynasty, which continued for about 1,626 years, followed by the Kudarvand Dynasty for about 1,629 years.

After the fall of the Kudarvand Dynasty, in about 2,026 BC, the almost continuous chain of Zoroastrian Empires came to an end, and the *Mulq-e-Tawifs* (principalities) arose, governed by Zarthusti rulers.

Since the beginning of Zarvané Darégo Khadât, there were only two major religions in the world: Zoroastrianism and Hinduism, the latter embracing the various off-shoots that had sprung up in the West.

The Later Persian Empires, Achaemenians and Sassanians. Thereafter came Abraham followed by Moses and Buddha. Sometime during the advent of Abraham, the Assyrian and Median Dynasties were established in Iran. During the time of Lord Buddha, Cyrus the Great started the Achaemenian Empire in Iran. In 316 BC, Alexander of Macedon conquered Iran and consigned the Zarthusti scriptures to flames. According to Oahspe [*The Kosmon Bible*], "Fire, the most sacred emblem of Iran, was wantonly utilized to consume the word of Ormuzd."

Lord Jesus was born while the ensuing Parthian Dynasty ruled over Iran. When it fell after 175 years, once again Mulq-e Tawifs sprang up.

The last and the great Sassanian Empire was established by Ardeshir Babekan. He rejuvenated the Zarthustrian religion with the help of Dastur Tonsar who collected the ancient scattered portions of the ancient Avesta literature. They were also translated and commented upon in Pahlavi.

Another holy priest of supreme piety, Arda Viraf, remained in a trance for seven days while his soul journeyed to the spiritual world and reentered the body. Thereafter he related to the people what he saw in the spiritual world, in the Pahlavi work Arda Viraf Nameh. Adarbad Marespand, 'Raenidar Saheb' (resuscitator of faith), belonged to this last auspicious period for the exalted land of Iran, and so were Noshirwan-e Adil and Shahpur the Great. Yazdezdard III, the last Sassanian king was destined to witness the fall of his empire to the Arabs in 651 AC. At this time, the last of the great Prophets, Mohammed was born. Thereafter, for nearly 100 years, there were Zoroastrian *sepahpatis* in Tabristan, whom the Arabs just could not conquer. But when that too seemed in danger, the great Ashavan Dastur-e Dasturan Nairyosangh Dhaval with men, women and children left for the shores of India.

The message of Ilm e Kshnoom. Fifty years before the Arab conquest, a group of Abed Sahebs settled in Mount Demavand in Iran, and have to this day, preserved themselves in a state of great spiritual perfection. This place is known as 'Firdos' (paradise), a guarded enclosure where God's will is honored, obeyed and fulfilled. There these saintly souls like one big family. They think of peace and peace prevails. They pray to Mazda and their prayers are heard. The treasures of Iran are talismanically stored in their wonderful museums along with the philosophy and learning of ancient Iran. These blessed people await the coming of the Saoshyant, Shah Behram Varjavand, after which they will emerge and enrich the world with their treasures.

When earlier this century, the faith of the Parsis began to be shaken, they decided that the veil of grossness that had fallen on the original pristine

teachings of the Zarthusti religion (Kshnoom) through the centuries be lifted a little. They took Behramshah Shroff to Firdos and enlightened him with the truths of nature and the esoterics of the Zarthusti religion. Behramshahji came back to India, with Kshnoom and the message of the Abeds: practice your religion as it should be practiced in its pristine form. That is the only thing which will keep you afloat in these testing times. ■

PESHDIADIAN AND KYANIAN DYNASTIES — LEGENDARY HISTORY

By Dr. Lovji Cama
Tenaftly, New Jersey

The legendary history of Iran, or rather of the people who eventually settled in Iran is described in the epic *Shah-nama*, written by Firdowsi a thousand years ago. Two long prehistoric dynasties are mentioned — the Peshdadian, starting in the Stone Age, and the Kyanian, terminating with the coming of Zarthustra.

THE PESHDIADIAN DYNASTY

This dynasty starts with **Kaiomers**, or **Gayomard**, the 'King of Mankind'. In his time, people wore skins of animals and fought with



Kaiomers, from Shah Namah of Firdaosi by Bahman Surti

PESHDIADIAN DYNASTY 10,000 BC LATER STONE AGE

GAYOMARD	10,000 BC
First Man	
HUSHANG	8,000 BC
Discovery of Fire Farming	
TEHMURASP	
Wool, Weaving	

bows and arrows and stone-headed spears. They did not know how to work with metal, nor could they start fire at will. Kaiomers established laws which made his tribe prosperous, hence the name Peshdadian, 'law-giver'. The description of Kaiomers and his people puts them in the later stone age, which in the Middle East is the period around 10,000 BC.

Hushang became king after Kaiomers. The great achievement of Hushang was the discovery that a fire could be started at will by striking two stones together and letting the sparks fall on dry leaves. This was an accidental discovery. While out hunting, he saw a snake, the stone intended for the snake missed and hit a rock and the flying sparks ignited some dry leaves. The Shah-nama also ascribes to his time the extraction of metal from ore. Farming and irrigation was also introduced during this time and the domestication of useful animals. All these discoveries took place in the Middle East between 8,000 - 6,000 BC.

Tehmurasp. In the reign of Tehmurasp who followed Hushang, the spinning and weaving of wool clothes and carpets was invented. The '*Diws*' attacked his people and Tehmurasp fought and defeated them. They were spared when they promised to teach Tehmurasp the art of writing.

Jamshid. Tehmurasp was followed by Jamshid, son of Vivaongha. This is stated both in the *Vidvedat* and the Hindu literature where Jamshid is known as Yamasheda. Jamshid ruled for 900 years. The achievements ascribed to his reign would have taken that much time. In his reign metal armor and weapons, and the spinning and weaving of cotton, silk

PESHDIADIAN DYNASTY (Contd.)

JAMSHID	4,000 BC
Ruled for 900 years Advance in Civilization Gold, silver Metal armor Cotton, silk, weaving Medicine Novruz festival	

and jute were invented. Jamshid discovered the noble metals gold and silver, precious stones and fragrant substances.

The art of healing and remedies for diseases were invented. The art of navigation from a study of the stars and also a calendar with the Spring Equinox as its first day (Jamshidi Novruz) were developed. He is also responsible for the division of Iranian society into four classes: priests, warriors, farmers and tradesmen.

Ahura Mazda gave Jamshid a golden plow (to bring prosperity) and a golden sword (to bring victory in battle against the Diws). After a long and prosperous rule of great achievements, Jamshid became proud and boastful and took credit for all that he had achieved, forgetting the special protection that Ahura Mazda had given him. The golden plow and the sword were taken away and his people turned against him. The period of Jamshid's reign records great advances in civilization. These changes occurred in the Middle East about 4,000 to 3,000 BC.

Zohak. Jamshid was eventually killed by Zohak, a foreign invader, who had made a contract with the devil. The devil introduced to Zohak the delights of non-vegetarian food, starting with eggs, and winding up with feeding Zohak the meat of a calf, a scheme designed to destroy animals. The devil kissed Zohak on the shoulders, out of which sprung a snake that had to be fed daily with the brain of a young human. This was the devil's scheme to destroy humans. Till then the Peshdadians had lived on milk, grains and fruits.

Zohak ruled for a thousand years with injustice, tyranny and suffering to the Peshdadian people. Eventual-

PESHDIADIAN DYNASTY (Contd.)

ZOHAK	Ruled 1,000 years
Evil, Injustice, Tyranny Non-vegetarian diet	
FARIDOON	
Justice, Law & Order	
MANUCHIR	
NOWZER	

ly a blacksmith, Kava rebelled, joined forces with Faridoon, a descendent of Jamshid, and overthrew the tyrant. This victory is celebrated even today as Mehergan. Kava designed the cow-headed mace and a banner from his blacksmith's apron, which became the symbol of Iranian royalty.

Faridoon. Zohak's vast empire, including northern Afghanistan, eastern Iran, parts of Russia, north of the Oxus, came into the possession of Faridoon. He re-established the rule of law and brought back peace and justice to the land. He divided his kingdom between his three sons. To the eldest, Tur, he gave the lands north of the Oxus, which became known as Turan; to his youngest Iraj he gave the valleys of Afghanistan

and eastern Iran; and to Silim, the lands to the west. By far the best lands went to Iraj — these lands became known as Iran.

The older brothers became jealous of Iraj and eventually killed him. This was a great blow to Faridoon, his world turned to sorrow and he lived only for revenge. Iraj had a daughter who gave birth to Manuchir. When Manuchir grew to manhood, Faridoon gave him an army and asked him to avenge the death of his father. This was done and eventually the severed heads of Silim and Tur were sent to Faridoon.

The Age of Heroes. Faridoon died soon after leaving the young Manuchir in the experienced and loyal hands of his generals Nariman and his son Zal. Nariman was the

son. He asked God for forgiveness, found his son, and persuaded him to come home. Zal soon learned the skills of a nobleman, fell in love with Rudabeh, a descendent of Zohak. Zal and Rudabeh were married and had a son, **Rustom**.

The child was born with the build of a one-year-old. Rustom's great adventures started when, at the age of ten, he single-handedly killed a raging elephant in the palace of Manuchir, with one swipe of Nariman's mace; a mace so heavy no ordinary man could lift it.

Manuchir. After a long reign, Manuchir died at the age of 120.

Nowzer. Manuchir's son, Nowzer was a tyrant king and soon the Iranians were in rebellion. The Turanian king Pashang sensing the weakness of the Iranians sent his army under his General Afrasyab to conquer Iran. Nowzer was killed in the war that followed, but his two sons escaped to Zabulistan, the kingdom of Sam, Zal and Rustom. Zal became regent of Iran, his loyalty to the royal family preventing him from usurping the throne. The sons of Nowzer were too

his rule the Iranians united and with Rustom's help, defeated Afrasyab.

Kai Kaus. After Kobad, his son Kaus became king. He got into impossible adventures, and Rustom was called upon to save him. It is during this time that Rustom had his greatest adventures such as the battle with the white Diw and the seven trials, the *Haft Khan*. Iran and Tur were constantly at war, with Rustom and Afrasyab leading the armies and frequently fighting personal duels. In one of these wars, Rustom unknowingly killed his son **Sohrab**, a tragedy brought about because of a string of lies that hid their identities from each other, and pitted them on opposite sides.

Kai Khosrow. After a long rule, Kaus was followed by his son Khosrow, and the wars with Turan continued. This is a period where heroism in battle and adventure is regarded as the highest good. Petty nobles, great kings and sundry warriors are constantly fighting, not for justice or to uphold some good, but often for revenge and glory in a vicious cycle. One can only imagine the plight of the Iranian and Turanian peasants whose produce was stolen by the marauding armies or whose fields were trampled in the path of battle. These stories make great reading and the boldness, heroism and personal sacrifice of these men have to be admired.

AGE OF HEROES
BATTLES WITH TURANIANS

NARIMAN
Faridoon's General
SAM
ZAL - Raised by magical bird
RUSTOM
SOHRAB
Killed in battle by father

progenitor of a line of heroes who played an important role in the ancient history of Iran, protecting the royal family and coming to the rescue of Iran when it was threatened by its enemies, chiefly Turan. Nariman's son, **Sam**, gave birth to **Zal**, who was born with white hair, an albino. Sam abandoned Zal in the mountains thinking the child was cursed. Zal was rescued and nurtured by a magical bird, the Simurg. Zal grew to handsome manhood, without contact with humans. The tales of a handsome, white-haired youth in the wild mountains, reached Zam who realized that it was his own

KYANIAN DYNASTY
2,000 BC

KAI KOBAD
Defeated Turanians
KAI KAUS
Rustom & Sohrab story
KAI KHOSROW
Heroism and adventure

young to rule, so Zal searched for a member of the royal family worthy to become king. He settled eventually on Kobad.

THE KYANIAN DYNASTY

Kai Kobad. The first king of the Kyanian dynasty was Kobad. Under

KYANIAN DYNASTY
(Cont'd)

KAI LOHRASP
Overthrown by son
KAI VISHTASP
Rule of Law
is replaced with
Rule of Might
BIRTH OF ZARTHUSHTRA

Kai Lohrasp. The reign of Lohrasp who followed Khosrow, was a period of relative quiet. Lohrasp's ambitious son Vishtasp demanded to be made heir to the throne. When Lohrasp refused to make that decision, Vishtasp traveled to a neighboring kingdom, married the king's daughter, raised an army and attacked Lohrasp. Lohrasp avoided bloodshed by giving up the throne to Vishtasp.

Kyanian history appears to be a period of about 400 years. Unlike the Peshdadian period which condenses thousands of years into the life time of a few personages, the Kyanian period is almost in real time and appears to be more accurate.

Birth of Zarthustra. Kyanian history is a period of constant war, deceit and trickery, where the rule of law is replaced by the rule of might. These must be the bad times described in the 2nd chapter of the First Gatha, wherein the soul of Mother Earth calls out for a savior. The answer from Ahura Mazda was the birth of the Prophet Zarthustra. ■

THE PERSIAN EMPIRES: ACHAEMENIANS AND SASSANIANS

By Mehelly T. Bam
Coppell, Texas

Kai Vishtasp, the last of the Kyanian kings ruled over a part of the 'Avestan' people on the Asian steppes. They ruled over lands mentioned in the Vendidad: Sogdia, Bactria, Merziana and Arachosia. Zarthustra is believed to have been born and later composed the Gathas around this time. All these lands are north east and east of present-day Iran. First King Vishtasp, his brother Zarir and father King Lohrasp accepted the religion of Zarthustra. Then the nobles, sages and skilled physicians, and eventually the people of those lands accepted the religion.

THE ACHAEMENIAN EMPIRE

The Medes. In biblical and Greek worlds, the Medes were closely associated with the Persians, both being tribes of Indo-Iranians who spoke related languages. At the time of the Assyrian empire, the Medes and the Persians invaded the lands of Western Iran, in separate movements through the mountain passes to the West of the Caspian Sea. They are the first Iranians to enter recorded history, for, from the 9th century BC their names occur in Assyrian records. For several hundred years, the Medes and the Persians sustained contact with ancient urban civilizations of Assyria, Urartu, Elam and Babylon.

In 612 BC, the Medes, in alliance with Babylon, overthrew the Assyrian Empire, following the siege of Ninevah. Four great powers, Media, Chaldaea, Lydia, and Egypt divided among themselves the whole of the Near East. Significantly, the Median Empire represented the first empire founded by the Iranian speaking peoples, and the Median city of Raga came to be regarded as a holy place for Zoroastrians. The Median Empire flourished for 60 years.

The Achaemenians. In 549 BC, **Cyrus the Great** of the Hakamanishya or Achaemenian dynasty, son-in-law of the reigning Median king, rebelled and defeated the Medes, and founded the First Persian Empire. Over the following years, he brought the whole of the Near East, including Media, Lydia, and the mighty Babylon, under his rule. His empire stretched from the Mediterranean to the Indus [See map next page]. Cyrus divided his empire into *Satrapys* (provinces), each ruled by a miniature monarch, with his own court called a *Satrap* (protector of the kingdom).

Cyrus's actions were those of a loyal Mazda worshipper. He governed with justice and Asha, and made no

attempt to convert those he conquered. Cyrus was considered by the Jews as a savior, an agent of Jehovah, delivering them from captivity and allowing them to rebuild their temple in Jerusalem. He was hailed by the Prophet Isaiah as "the anointed one", and a "messiah". Even among the Greeks, Cyrus was held up as a model ruler.

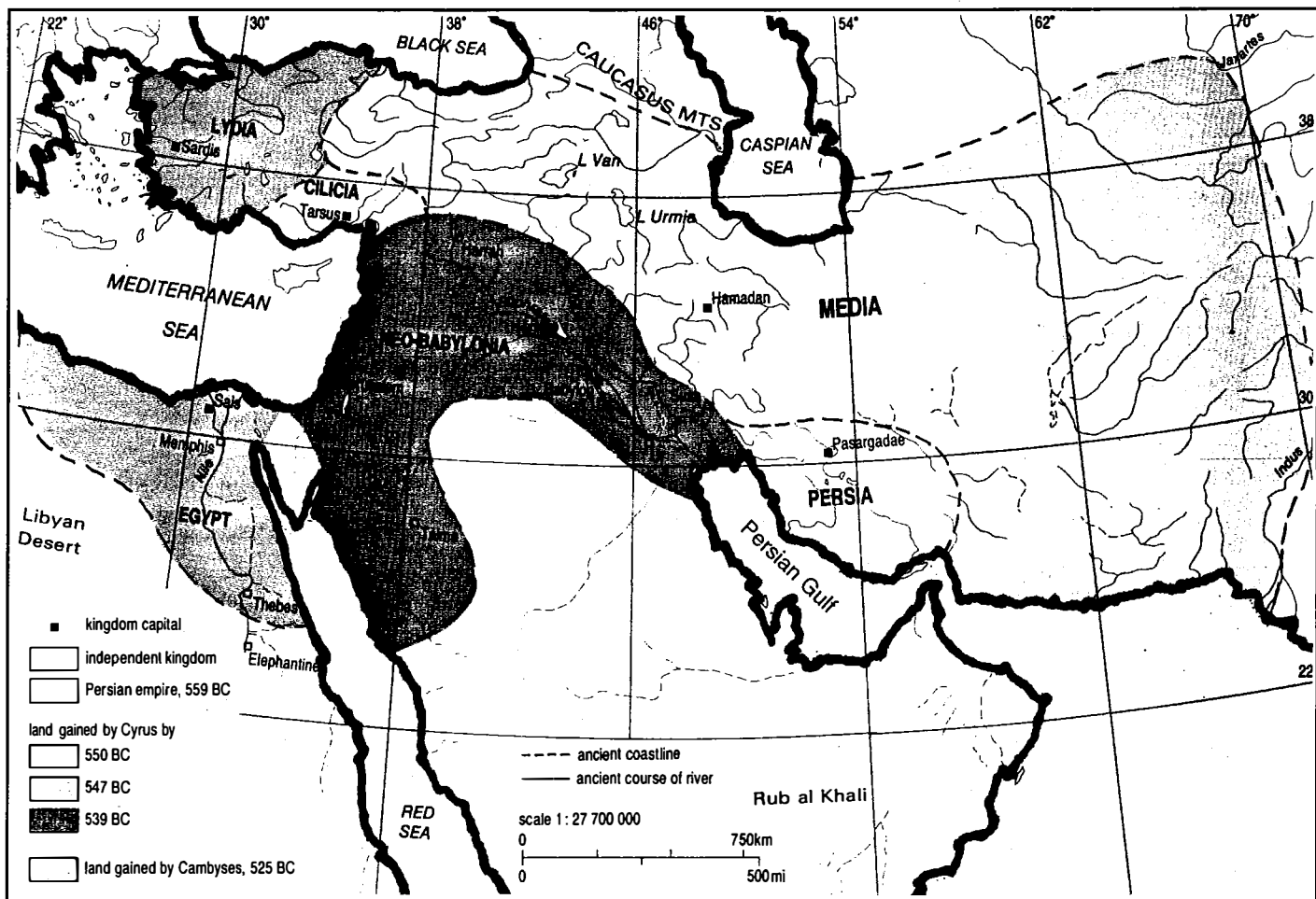
Cambyases, the eldest son of Cyrus, continued his father's expansion of the Persian Empire, adding Egypt, in 525 BC, to its already vast possessions. Cambyases was crowned Pharaoh of Egypt in 526 BC.

His successor, **Darius the Great** was the law giver. Judges were chosen with great care and had to be completely incorruptible. Even women sat in judgement. Darius built a canal in Egypt from the Nile to the Red Sea, the predecessor of the Suez Canal. It was 150 feet wide, and could be traversed in 4 days. Five huge red granite stelae to commemorate the vast project greeted the eyes of the traveler at intervals along the banks. On one side Darius holds within an Egyptian cartouche his cuneiform name under the protection of the Ahura Mazda symbol. In three cuneiform languages he declares:

"I am a Persian. From Parsa I seized Egypt. I commanded this canal to be dug from the river, Nile

ACHAEMENIAN MONARCHS

Cyrus the Great	558 - 529 BC
Cambyases	529 - 522 BC
Smerdis	522 - 521 BC
Darius I	521 - 485 BC
Xerxes	485 - 465 BC
Artaxerxes I	465 - 425 BC
Darius II	425 - 405 BC
Artaxerxes II	405 - 359 BC
Artaxerxes III	359 - 340 BC
Darius III	340 - 331 BC



by name, which flows in Egypt, to the sea which goes from Parsa as was my will." Darius extended Persian conquests into Europe, occupying Greece and campaigning against the Scythians across the Danube.

Darius, who built his palace at Susa, was an outstanding financier, realizing that a successful state must rest on a sound economic foundation. Darius imposed a system of tributes and dues. He standardized weights and measures, developed coinage and monetary reforms, and standardized the values of precious metals. Darius developed a form of the postal system, with regular relay stations, and established the first medical university in Egypt. The position of women in Persia was high. Persian women could move in public freely and unveiled, and could own and manage property.

Darius' successors engaged in a series of battles with the Greeks. Herodotus recounts how Xerxes led an army numbering almost two million men across the Dardanelles on bridges formed by boats. The Persians marched victoriously south, and took Athens. But while he "looked on from under a golden canopy", the Greek navy defeated the Persian fleet at the battle of Salamis, and the Persians had to abandon their victory in Athens.

The empire of Cyrus and Darius I survived for over 150 years until it fell, in 331 BC, to Alexander of Macedon. The armies of Darius III, the last of the Achaemenian kings, suffered defeat in several major battles at Issus and Arbella, and on the plains of Guagemela, across the Tigris from the present day city of Mosul in Iraq. In a drunken rage, Alexander burnt Persepolis, and

When Cyrus became king of the Persians in 559 BC, they were vassals of the Medes and the ancient world was divided between the Medes, Lydians, Babylonians and Egyptians. Within the next 20 years, all these powers had been absorbed into the Persian Empire, and they were ruled by the Persians for the next 200 years. Cyrus's son Cambyses conquered Egypt in 525 BC.

From Cultural Atlas of Mesopotamia and the Ancient Near East, by Michael Roaf,

destroyed a civilization. Alexander is set among the worst sinners in history, and is remembered as the 'accursed' an epithet that he shares with Ahriman alone.

[Mehelly Bam is a Software Engineer in Coppel, Texas. The author acknowledges the assistance and suggestions of his wife Keshmira, Charlotte Kharas and Anahita Sidhwa in preparing this article].



The mystery of Persepolis

by Charles-Emanuel Doxuan

"Just as Persepolis had surpassed other cities in prosperity, so too it surpassed them in misfortune!" With these words the Greek historian Diodorus Siculus commented on the destruction of the Achaemenid holy city in 330 B.C., two centuries after its foundation by Darius the Great. The fall of Persepolis symbolized the end of the immense Persian empire that Cyrus the Great and his successors had carved out from the Nile to the Indus.

The city fell without a fight to Alexander's cavalry, who found there an amazing treasure trove: 40,000 silver talents and such a profusion of riches that, according to the Greek historian Plutarch, at least 10,999 pairs of mules and 5,000 camels were needed to carry them

away. Darius III, the last Achaemenid king, had taken refuge in Ecbatana after suffering a bloody defeat at Alexander's hands at Guagamela, close by the ruins of the ancient Ninevah. At least for the time being his forces presented no serious threat to the conquerors. So why did Alexander raze Persepolis?

Had not Babylon, which had also opened its gates to the young emperor, been spared? And at Susa Alexander had sat on Darius's throne without spilling a drop of blood. ...

FIRE AND SWORD

It is true that Alexander's army had to fight a hard battle at the pass of the Persian Gates, which was defended by 40,000 men under the command

of Ariobarzanes, the satrap of Persia. Later, as the troops marched across the plain, they saw straggling towards them a raggy band of 800 old Greek prisoners, most of them horribly mutilated. They had been left with only their "useful" limbs, i.e. those needed to carry out the tasks assigned to them. Feeling had run high in the Greek ranks.

When most of the army joined Alexander in Persepolis, a council of war was held at which the conqueror came out in favor of looting the city and destroying it. Parmenio, one of his lieutenants, tried to dissuade him. Why should he destroy something that now belonged to him? And why run the risk of rekindling local resistance by a wanton act of cruelty? Alexander rejected his arguments but



Above, the Hall of a Hundred Columns occupies a large part of the north eastern terrace at Persepolis.

Royal residence and spiritual capital of the Persian empire, Persepolis (Takht-e Jamshid in present-day Iran) came to a tragic end when it was destroyed by Alexander. Excavations on the site, which was abandoned for many centuries, have yielded a mass of information about Achaemenid Persia.

Persepolis was placed on UNESCO's World Heritage List in 1979. Reprinted (abridged) from UNESCO COURIER, May 1995.

mountain people, the Mardi, Alexander decided to march against the remnants of the Persian army. Before sending his phalanxes onto the road to the northwest, he offered his entourage a magnificent banquet. It was held on the very spot where the Great Kings of Persia had entertained their guests, on the vast stone terrace where stood the palaces and gardens that had been saved by Parmenio's supplications.

Wine flowed in rivers, and it was not long before everyone was drunk. Suddenly Thais, an Athenian courtesan famed for her beauty and quick wit, began to harangue the crowd, urging them to burn the palace of Xerxes, who had once destroyed her native city, and thus avenge Greece. Her words were greeted with a roar of approval, and Alexander, swept along in the general enthusiasm, grabbed a torch and led the crowd on its way. The revelers made their way to all the palaces of the royal city and, to the sound of flutes and pipes, set fire to anything that would burn.

It is a moot point whether or not Alexander really intended to go so far. Although Plutarch seems to suggest that an outburst of orgiastic madness took place, he does not say so categorically. The historians of antiquity each give their own version. What is certain is that on the following day Alexander ordered the fires to be put out and, when a few days later the body of Darius was discovered where he had been left to die

by traitors, ordered that the Persian leader be buried with due honors.

The flames of a single night did not destroy the whole of royal Persepolis. Only the superstructures of the buildings, mostly made of cedarwood, perished immediately. What fire began, however, time and neglect concluded. The walls of Persepolis, like those of Mesopotamian cities, were of mud brick, and the centuries eventually got the better of them. Persepolis (meaning the "city in ruin" in Greek) sank into oblivion. Its destiny had been both short-lived and improbable.

A MONUMENTAL BLEND

Darius I, the city's founder, in order to highlight the refoundation of the empire, ordered two new capitals to be built, one at Susa, the other at Parsa, the site of an important temple in the heart of Persis, 80 kilometers from present-day Shiraz (Iran).

At Parsa, against the side of Kuh-i Rahmat, the Mount of Mercy, Darius laid the foundations of a vast terrace 18 meters wide, and then began to build on it. First he built a monumental double stairway leading up to it, and then, on another terrace, a grand audience hall whose cedarwood ceiling was supported by 36 columns almost 20 meters high. This state chamber, which could hold thousands of people, was known as the Apadana. It opened out onto three porticoes, one of which looked out over the plain below. The

agreed to spare the royal buildings. Thus the residential part of the city was abandoned to the ferocity of the Greek soldiers.

The Roman historian Quintus Curtius Rufus, author of *The History of Alexander*, tells how the Persian leaders, dressed in their finest robes, threw themselves from the tops of their walls or burned themselves alive in their houses rather than fall into the hands of their enemies. Bands of soldiers ran in every direction, slitting the throats of their prisoners or killing one another when they fought over the plunder. The carnage lasted several days.

Persepolis's misfortunes were not yet over, however. Back in the city after a swift expedition against a

Achaemenid kings intended Persepolis to be an architectural expression of their greatness.

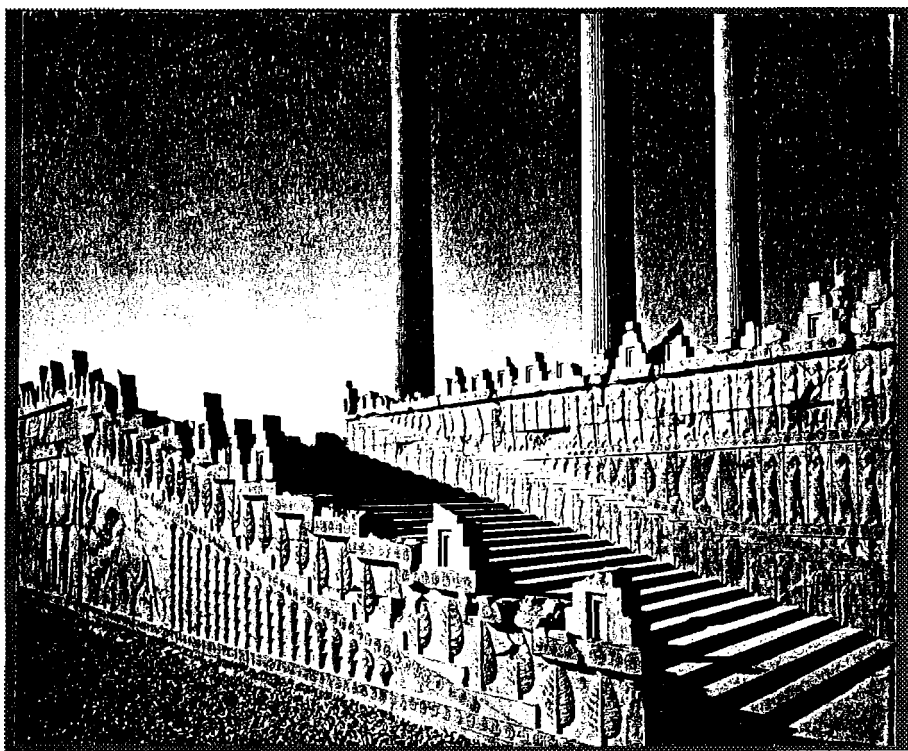
They brought in workmen and foremen from all the provinces of their empire: Achaemenid royal art borrowed styles from the different peoples under Persian domination. A striking example of this blending is to be found in the columns which, with the plant motifs at their base, their tall shafts and their zoomorphic capitals, simultaneously recall Egypt, Ionian Greece and Assyria, while remaining typically Persian. After Darius, Achaemenid art veered towards the colossal. Artaxerxes, on the other hand, did not follow his father's example and opted for greater refinement. This was the time of construction of the Parthenon in Athens, and the flowering of Greek art probably had an influence in the Great King's court.

A SPIRITUAL CAPITAL

Persepolis was a kind of spiritual capital of Persia. Each spring, at the vernal equinox, the King presided over a great celebration to mark the New Year, Noruz. The perpetuation of an ancient Persian feast, Noruz was a religious celebration held under the auspices of Ahura Mazda, the supreme God of the empire, whose winged symbol was everywhere, but it was also a great political communion to which the King of Kings invited his subjects.

Everything in Persepolis seems to have been designed to celebrate Noruz, and the ruling dynasty visited the city each year to re-establish its power symbolically by receiving tribute from the Persian and Mede nobility and submission from the empire's twenty-three nations. The ceremony ended with a magnificent banquet at which guests were offered all kinds of meat, from camel to ostrich, before leaving with the silver dishes from which they had eaten.

Today, twenty-five centuries later, only the barest of bones remain of Persepolis. A strange army of ruins, of empty door frames and the bases



of stone columns, seems to gaze out over the immense plain. These vestiges provoke speculation, as they have done for centuries. Since the 1930s, excavations at Persepolis have yielded a mass of precious data about the civilization of ancient Persia. But the city's mystery remains. It is not hard to imagine Darius emerging from his tomb in Naqsh-e Rostam a few kilometers away to review the Immortal Ten Thousand of his praetorian guard.

The Apadana, the royal audience chamber, was flanked by two monumental staircases. Above, part of the eastern staircase, adorned with magnificent low-relief sculptures. On the lower retaining wall a lion is shown fighting a bull in a setting of cypress trees. Lines of guards adorn the upper wall.

CHARLES-EMMANUEL DOXUAN is a French dramatist and screenwriter with a special interest in ancient history.

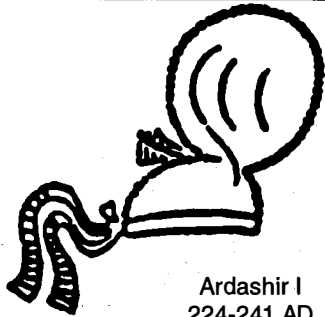
TRIBUTE FIT FOR A KING

On the monumental staircases of the Apadana, the royal audience chamber, splendid bas-reliefs depict a procession of astonishing diversity. Delegations of the tributary nations of the vast Persian empire come forward laden with gifts. The Babylonians are about to offer the King a zebu, fine woolen scarves and beautifully crafted vessels. The Scythians have brought a stallion, jewels and furs. Here are Cappadocians, and there Cilicians, leading two magnificent rams.

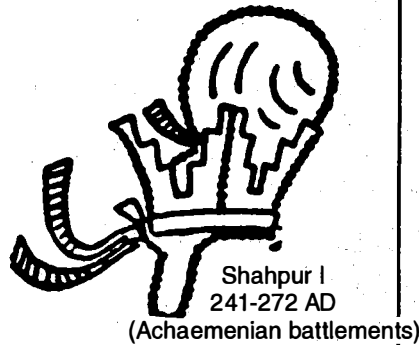
A royal audience is taking place. The Great King is on his throne with his golden scepter in one hand and a lotus in the other. He is receiving tribute from a figure, apparently a Mede, who is bowing slightly and kissing his hand to the monarch. This is Oriental proskynesis, a form of homage that provoked great indignation among the Macedonians when Alexander demanded it from his own men. The crown prince and two dignitaries stand behind the throne.

It is late in the day. The tribute bearers are joining the king's guests in the gardens of Tachara, the smaller palace. Persians wearing long pleated robes with broad sleeves, and Medes with their horsemen's cloaks. And here is the king coming from his audience chamber. His diminutive parasol bearer and fly-catcher follow close behind.

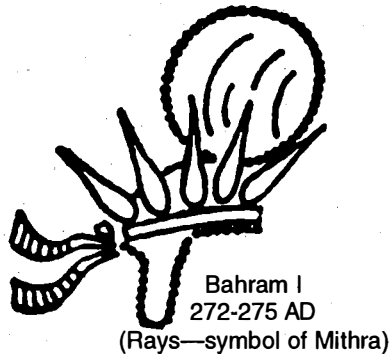
C.E.D.



Ardashir I
224-241 AD



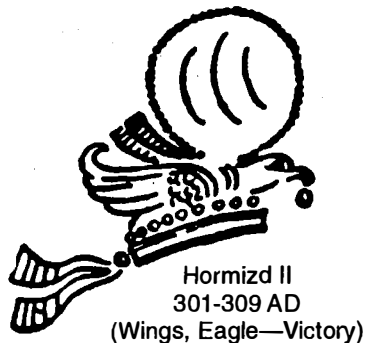
Shahpur I
241-272 AD
(Achaemenian battlements)



Bahram I
272-275 AD
(Rays—symbol of Mithra)



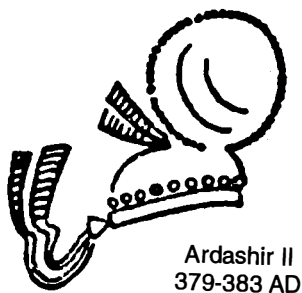
Narseh
293-301 AD
(Leaves—Anahita)



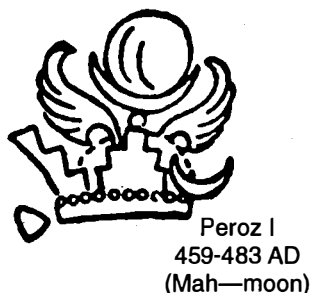
Hormizd II
301-309 AD
(Wings, Eagle—Victory)



Shahpur II
309-379 AD
(Achaemenian battlements)



Ardashir II
379-383 AD



Peroz I
459-483 AD
(Mah—moon)



Khusro Parviz
590-628 AD
(Mah—moon)



Yazdegard III
632-651 AD
(Mah—moon)

HISTORY OF THE SASSANIAN DYNASTY — REVIVAL OF ZOROASTRIAN RELIGION

By Dr. Pallan R. Ichaporia
Womelsdorf, Pennsylvania

Zoroastrianism revived with the foundation of the Sassanian dynasty, in 226 AD, but unfortunately the Avesta does not tell us anything about it. The Avestan Hymns, the Yashts, provide important glimpses into the history of Peshdadians and Kyanians but terminates with the reign of Vishtasp, the patron prince of Zarathushtra. We do not know anything between the Kyanians and the rise of the Medians, but we know from recent excavations that the scene of activities was shifted from Central Asia and Eastern Iranian lands to Western Iran.

The Medians and Achaemenians were entirely forgotten in the Iranian tradition and only a vague memory of the Arsacides remains. Seleucids ruled Iran for 75 years after the conquest of Alexander. They tried to Hellenize Iran by exerting Greek religious, literary and cultural influences but these receded in the first century AD during the time of Vologoses I (51 - 77 AD), under whom the gathering of the scattered Avesta took place. At that time Buddhism rose in the Eastern Iranian lands and Zoroastrianism became an influential heresy.

Left, crowns worn by the Sassanian kings. The royal crown was so heavy, it could not rest on the king's head, but was suspended from the ceiling over the throne. Sketches from Persian Mythology by John Hinnells.

Revival of the Religion of Zarathushtra

We owe the resurrection of Zoroastrianism to its zenith, to Ardashir (226-241 AD), the founder of the Sassanian dynasty and then to Shahpur I (241 - 272 AD), Shahpur II (309 - 379 AD) and Khusro I (531 - 579 AD). But besides these great monarchs, Tosar (Tansar), Kartir, Adarbad Mahraspand, Adarbad Zarhost, Arda Viraf, Mehernaresh and Vehshapur, the great priests, sages and ministers of the Sassanian court equally contributed to the revival of the religion.

Tosar collected Avesta under Ardashir I, Kartir suppressed heresies and several aggressive sects under Shahpur I. Adarbad Mahraspand translated Avesta into Pahlavi and wrote commentaries during Shahpur II. The new Avestan script was invented and 21 Nasks were compiled by Vehshapur under Khusro I. Pazand Afrins and other Pazand prayers were composed and written during this period [exact dates not established].

Although Greek writers have attested that Zoroastrian prayers were written before Sassanian times, we do not know in which scripts they were written, but we do know that during the Sassanian period, Avesta

was written in cursive script without vowels. This is proved by instances in the extant Avesta manuscripts. Up to the 9th century AD,

20 Avesta Nasks (out of 21) with Pahlavi translations of 19 Nasks were extant. Denkart has given the details of these Nasks and mentions: "Nikeze Vehden", meaning 'Exposition of Good Religion.'

Avesta with Pahlavi Translation

The whole Avesta is broadly divided from the Sassanian times into two parts: (a) the Older Part (consisting of the Gathas and other texts in the Gathic language), and (b) the Younger or Later Compositions called the Non-Gathic Avesta. Linguistic considerations suggest that the Sassanian way of recitation did not agree in all details with Zarathushtra's pronunciation [Hoffmann-Narten, *Der Sasanidsche Archetypus*, Wiesbaden, 1989], but it did not affect the substance of the text. The Gathas are poetical texts of visionary character and were composed at the time of Zarathushtra and which modern men have difficulty to understand, but the Sassanians seem to have understood this. Recent advances have also shown that the Sassanians understood in depth the Yasna, Vispered, Videvdad, and Yashts and composed Khordeh Avesta, so popular to this day, for daily use of the laity.

The Sassanian Zoroastrian theology recognized Ohrmazd (Ahura Mazda) as God of all creations (spiritual and material) who also created Ameshaspands (Holy Immortals) and Yazads (Worshipful Beings). But the Sassanians wrongly interpreted Ormazd as having an adversary in Ahriman (Angra Mainyu) because in Avesta, Angra Mainyu, the spirit of evil is an adversary of Spenta Mainyu, the spirit of good. Both having souls, thoughts, pronouncements, intellects, utterances, actions and religious views in utter disagreement with each other [Ys. 45.3, see Humbach and Ichaporia, *The Heritage of Zarathushtra*, Heidelberg, 1994,

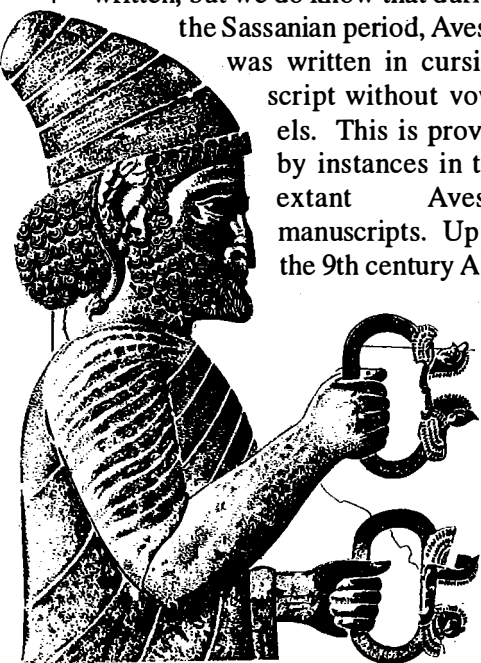
p.71]. The Sassanian deviated from the Avestan teaching of two opposite forces working in nature but the supremacy of Ormazd was never in doubt with the final triumph of Ormazd over Ahriman.

Sassanian Dynasty

Ardashir and Shahpur I. Ardashir came to the throne of Iran after defeating his Parthian overlord and capturing Ctesiphon in 224 AD. He associated with his son **Shahpur I**, who succeeded him, in ruling his kingdom. Shahpur I became a great warrior. He defeated and killed the Roman Emperor Gordian at Massice near Ctesiphon. He again attacked the Roman Empire and destroyed an army of 60,000 near Barbalission on the River Euphrates. He subdued rebellions in Gilan and Khwazmias. In 258 AD he invaded and captured Syria. In his inscriptions Shahpur says that he attacked Edessa and Harran (Carrhae), defeated and captured Valerian, the Roman Emperor and destroyed 70,000 Roman soldiers [H. Mattingly, *The Palmyrene Prine*, 1936, p. 91]. According to Shahpur's inscriptions at Ka'bah of Zarathushtra at Naqsh-e Rustom, a sage, Kartir appeared on the scene during his reign. In this inscription is found the full description of the vastness of his empire. The new religion, Manichaeism made great strides in the Sassanian Empire as Shahpur gave patronage to its founder Mani, but the situation changed after Shahpur's death.

The Successors

Hormazd-Ardeshir succeeded his brother Shahpur I, but ruled only for one year and was succeeded by his other brother **Varhran I (Bahram)**. With the coming of Bahram, the religious policy of the Empire changed. Kartir became more powerful and became 'Mobad of Ormazd'. Mani was executed in 276 AD. With the coming of **Bahram II** to the throne following Bahram I, Kartir's power



increased further, as can be seen from the inscriptions at Naqsh-e Rustom, Sare Meshad, Naqsh-e Rajab and Naqsh-e Bahram. **Narseh**, son of Shahpur I who was surpassed by his younger brothers, came after Bahram II with allegiance offered to him by several vassal rulers of the empire and Kartir. This is recorded in the monument at Paikuli. Nothing is known about the next king **Hormizd II**, except that he had several sons. Following internal conflicts, the powerful clergy and nobility decided that kingship should go to an unborn child of Hormizd II. This child took the name of **Shahpur II**, reigned from 309 to 379 AD, and became one of the great Sassanian monarchs who not only consolidated the power of the empire but also increased the prestige and glory of Zoroastrianism. The adoption of Christianity as the State Religion of the Roman Empire with Constantinople becoming the capital had severe repercussions in the Sassanian realm. Many Zoroastrian Armenians converted to Christianity and made the Sassanids afraid of a possible disloyalty to the Crown. Shahpur I further collected the writings of Zarathushtra and Shahpur II had Adurbad Mahraspand compile it [*Denkard IV, 26-27*]. It was Adurbad Mahraspand who underwent an ordeal of molten metal poured on his chest to vindicate the Zarathushtrian faith [*Denkard, Skand-e Gumanik Vichar, Bundahishn and Bahman Yasht, and Mary Boyce: Zoroastrians, Their Religious Beliefs and Practices, 1979*]. **Ardashir II** came to the throne after Shapur II but he was enigmatic and perhaps a son of Shahpur II and the brother of **Shahpur III**. Both Ardashir II and Shahpur III ruled for a short period. **Bahram IV** (388-399 AD) faced rebellion in Central Asia brought by the Huns and Armenia was partitioned into Christian and Zoroastrian regions.

Christian Armenia was absorbed into the Roman Empire while Zoroastrian Armenia was ruled by his brother Bahram-Shahpur. Bahram IV like Ardashir II, was murdered by the nobility of the court. Succeeding rulers **Yazdegard I** and **Yazdegard II** were harsh tyrants. **Bahram V** was known as Bahram Gor, 'the wild hunter' and 'a heroic king'. In 439 AD Yazdegard II came to the throne and when he died in 457 AD, civil war broke out as his two sons attacked each other. Peroz killed his brother Hormazd and became king. Zoroastrian Armenia revolted but was subdued.

Kavad became the next ruler. During his time Mazdakites rose as a great threat. Mazdak, its founder had Manichean tendencies but his theology was a crude form of communism. Kavad was deposed and his brother **Zamash** became the next ruler.

The most illustrious ruler ever to come to the Sassanian throne was Kavad's son, **Khusro I**. Under him the national epic was gathered, new tax reforms completed, and Avesta was written with the newly invented script (as we have inherited and know it today). He won the greatest victory over the Byzantines in Armenia, and brought the whole of Armenia back into the Sassanian Empire. His court gave patronage to medical research and many sages thrived under him. Literature made great strides and many translations from Greek, Syriac and Sanskrit literature were made into middle Persian. The game of chess was brought from India. Khusro was extremely tolerant of other religions, but at the same time he did a great service to Zoroastrianism by clearing it of all heresies.

The Final Rulers

Hormizd IV, son of Khusro and a Turkish princess inherited the throne, but did not rule for long as he was seized by the court nobility and blinded. In February 590 AD, **Khusro Parviz** "the victorious" was raised to the throne, and shortly afterwards Hormizd was put to death. Khusro extended the frontiers of the empire to the greatest limit but was treacherously killed by Shiroe, a son from his marriage to a Christian princess. **Shiroe** succeeded Kavad, but died within a year due to an epidemic and his infant son **Ardashir III** inherited the throne only to be killed by Shahbaraz. He was the army general who captured the throne, only to be murdered, within two months.

Queen Boran, the daughter of Khusro Parviz ruled briefly and was succeeded by her sister, **Azarmedukht**. **Peroz II**, **Hormizd V** and **Khusro IV**, each ruling for a few months, (either getting murdered or deposed by palace intrigues involving court nobility). Finally the nobles found a grandson of Khusro Parviz alive, **Yazdegard III**, the son of Shahriyar, in Istahr in a fire temple. He was a brave king but alas, he was destined to be the last. After ascending to the great Sassanian throne in 632 AD, he had little time to rule, thanks to the intrigues and counter intrigues in the palace. ■

FURTHER READING:

- [1] Mary Boyce, *Zoroastrians: their Religious Beliefs and Practices*, 1979
- [2] A. T. Olmstead, *History of the Persian Empire*, 1948.
- [3] Cook, *The Persian Empire*.

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THE ARAB INVASION — BATTLE OF QADISIYAH

By the mid 7th century, the Arabs had begun to attack the Persians with religious fervor. The deciding battle was fought in 651 AD, at Qadisiyah on the banks of the Euphrates, during the reign of the last Sassanian Emperor, Yazdegard III.

Prince Rustam, Spahbad of Azarbaijan, led the Persians. He had at his disposal 33 elephants, 18 in the center and the rest on the wings. Rustam had a sort of throne made for himself from which he could direct the operations, and kept in constant communication with the Royal court in the fabled city of Ctesiphon, by an uninterrupted chain of men stationed at suitable intervals, who could communicate news of the battle to King Yazdegard — sort of a 'human telephone'.

The first day of the battle was one of entire success for the Persians. After the usual series of single combats, the line of elephants advanced upon the Arab army and bore down all before them. The Arab archers shot at the elephants, and cut the girths of their 'howdahs'. The battle lasted until sunset.

The second day opened well for the Arabs, since it brought reinforcements from Syria. The Persians were fighting without their former advantage, since the harness of their elephant corps was being repaired. With an improvised camel corps, the Arabs drove back the Persian cavalry, for the horses of the Persians were unaccustomed to contact with and to the smell of the camels. Then Rustam descended from his post of observation and restored the battle with the help of his well-disciplined infantry. The Arabs lost over 2,000 men.

On the third day, the event still remained undecided. The arrival of 700 more men from Syria heartened the Arabs. Meanwhile the elephant harnesses had been repaired and they again advanced to the attack. The

Arabs advanced against these pachyderms wounding them in their trunks and eyes. Thus assailed, the elephants wavered for a time between the two enemies; and then charged through the Persian army and stampeded across the canal. Rustam however, succeeded in maintaining the day. A confused struggle raged throughout the third night, which is made famous in history as the '*Laylah al-Harir*', alluding to the groans of pain heard through its course.

It was only on the morning of the fourth day, a Sunday, that the Persian army gave way. A factor in this was a terrific storm of dust which beat down even the pavilion under which Rustam was directing the operations. Weil [*Geschichte der Chalifen*, Vol I, p. 70] has justly observed that "as in Palestine the south wind forced the Christians to fly before the followers of Islam, so at Qadisiyah such clouds of dust were blown against the Magians by a west wind, so heavy that even the pursuing Mohammedans could not see the faces of their foes."

Rustam was compelled to take refuge under a mule laden with bags of treasure; but one of the heavy bags fell on him and crushed his back. Rendered thus incapacitated, Rustam threw himself into the canal and was slain by a horde of Arabs.

With the death of Rustam, the Persian army retreated. It had lost 10,000 men and many more in earlier battles. No generals were left who could direct the defense of Ctesiphon. Rustam's death was equated to the triumph of the Arabs and the passing away of the Persian power.

Yazdegard fled from place to place until he met his death in Merv in 652 AD. By that time the Arabs had taken over most of Iran. The doom of Persia was sealed.

[From *Spahbad Rustam*, by Sir Jehangir Coyajee, Kt., *Dinshah Irani Memorial Volume*, 1948].

Zarthustis in Post- Sassanian Iran

By Daryoush
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The Arabs who invaded Iran were religious zealots who believed that in a religious war, if one kills or is killed, one's place in heaven is secure. The old culture and creed of Iran was destroyed by fanatics who in fact could not recite even a single sentence from the Koran. Although some of the events described here appear hard to believe, they have all been recorded by many Persian historians of the era.

Iran Under the Arabs

When the Arab commander Saad ibn-e Abi Vaghas faced the huge library of Ctesiphon, he wrote to Caliph Omar asking what should be done with the books. Omar wrote back: "If the books contradict the Koran, they are blasphemous, and on the other hand if they are in agreement with the Koran, they are not needed." Thus the product of generations of Persian scientists and scholars was thrown into the Euphrates.

By the order of another Arab ruler (Gotaibeh ibn-e Moslem) in Khwarezmia, all the historians, writers and mobeds were massacred and their books burned; so after one generation, the people became illiterate. Other libraries in Ray and Khorasan received similar treatment and the famous International University of Gondishapour was eventually destroyed, and its library and books

vanished. Only a few survived, because they were translated into Arabic by Persian scholars.

The Arabs despised the Persians, whom they called *Ajam* or mute. One of the Omayyat Caliphs has been quoted to have said: "Milk the Persians and once their milk dries, suck their blood." By order of Yazid ebn-e Mohlab in Gorgan, so many Persians were decapitated that "the water that energized the millstone was red with the blood of Iranians". Another Arab commander, Kahlid ebn-e Valid ordered all the prisoners of war to be decapitated so that "a creek of blood flows."

Finally, the Arabs were driven out by an ordinary man from Sistan named Yaghoub (Jacob) Leisse Saffari. The two centuries of Arab rule has been compared to a nightmare, "a dark night of silence that was only interrupted by the hoot of owls, moans of widows and orphans and the harsh sound of thunder" [1]. Many Iranians by this time had picked up Arabic names, and scientific books of that era written in Arabic by Iranians are mistakenly assumed to have been written by Arabs.

Revival of Iranian Culture

During the 9th and 10th centuries, many poets and scholars attempted to revive Persian culture and reintroduce the national identity to the despised nation. Zoroastrian poets — Daghighi and Zartosht Bahram Pazhdoh and the Persian poets Firdowsi, Hafez and Khayyam are to be mentioned here. Firdowsi versified the *Khodai-namak* as the immortal *Shah-nama*, which truly revived the Persian language because it was almost totally devoid of Arabic words. And by renewing the legends of Iranian victories under Kaveh, the blacksmith, and Fareidoun over the blood-thirsty Zahaak, the Arab, Firdowsi gave a new sense of pride and identity to the Iranians. He certainly does not exaggerate when he recites:

I labored hard in these years of thirty
I revived Ajam (mute Iranians)
by this Parsi [2].

Hafez renewed the love of the Zoroastrian faith in his poetry by calling himself the follower of the old Magis and reminding his readers:

In a garden
Renew your Zoroastrian faith
And in the monastery of the Magi,
Where they honor us
The fire that never dies
Burns in our hearts [3].

However, Mansour Hallaj and Sohravardi, the founder of the school of illumination whose teachings were based on the teachings of Zarathushtra, met with a dreadful end. When a group of fanatics destroyed the wall of a mosque and blamed it on Zoroastrians, many Zoroastrians of greater Khorasan were massacred by the order of Sultan Sanjar (Saljuqui). The Parsis are known to have originated from Khorasan, and are believed to have emigrated to India during this period.

By the advent of the Safavite dynasty (in the 15th century), between 3 to 5 million Iranians still remained Zoroastrians. The Caspian province of Mazandaran had not only preserved the old religion but was ruled by a Zoroastrian dynasty known as Faduspanian, until Shah Abbas the Great (1587-1628) conquered Mazandaran. Many Zoroastrians were deported to a ghetto town near Isfahan named Gabrabad, where they lived in abject poverty. It was said that the poorest Iranians in comparison to them appeared rich.

By the turn of the 18th century, the Zoroastrian population of Iran had declined to one million. At that time, another horrendous massacre of the Zoroastrian population took place by the order of the last Safavite king, Shah Sultan Hussein (1694-1722). Reports of the Christian priests state that the entire Zoroastrian population of Isfahan and nearby towns including Gabrabad, estimated to be several hundred thousand, was slaughtered

or coercively converted. The towns of Main and Amar converted to Islam. The local language of the people there remains Dari, exactly the same dialect that is spoken exclusively by the Zoroastrians of Iran. It is believed that the Zoroastrians of Khoramshah, a suburb of Yazd, are the descendants of the survivors of that infamous blood-bath.

The Safavites were overthrown by Afghans (Afghanistan was then a province of Iran), under the leadership of Mahmoud. The Afghans, on arrival in Kerman in 1719, first massacred the Zoroastrian population of a nearby town, Gavashir. The Afghans were defeated by a strong military leader named Nader Shah Afshar (1736-1747), who invaded Mughal India and brought the famous Peacock Throne to Iran. After his return to Iran, following a failed assassination attempt, he ordered the blinding of his own son on suspicion. But when he found out that his suspicion was unfounded, he became insane, and ordered the massacre of all the Zoroastrian population of Khorasan and Sistan. The few survivors had to travel on foot through the central desert to Yazd and Kerman. Today, only a few families trace their lineage to Khorasan.

The Qajar Era (1797-1925)

The Afshar dynasty was replaced by the Zands for a short period, who were then challenged by Agha Mohammed Khan Qajar. When the Zand commander Lotf-Ali Khan retreated to the City of Kerman, a Zoroastrian astrologer named Mulla Gushtasp, son of Bahman, predicted that the city would fall to the Qajar army on Friday, the 29th day of the first Rabie, 1209 Hijri. As he had forecasted, on that exact day, the gates were opened by a treasonous Zand commander, and the city fell to the Qajars. The victorious Agha Mohammed ordered 20,000 residents of Kerman to be blinded. But

because of the forecast of Mulla Gushtasp, the Zoroastrians were spared. Mulla Gushtasp was the great grand-father of the late Keikhosrow Shahrokh.

But despite this one favorable incident, the Zoroastrian population continued to decline. The community was regarded as outcast and impure. Various methods were used to convert them to Islam. According to the law, if any child of a family converted, he was entitled to the entire inheritance. According to Edward Browne, the wall of a Zoroastrian house could not be built taller than that of Moslems. If they were riding a donkey, they had to dismount when a Moslem passed by. During rainy days, they were not allowed to appear in public, because the water that had run down their body and clothes could contaminate Moslems. Zoroastrian food was considered impure and many public places refused to serve Zoroastrians. At times, Zoroastrian girls were kidnapped and forcefully converted and married to Moslems. On top of all the misery, they had to pay a heavy religious tax known as *Jizya*. Under these conditions, some had to convert and others declared themselves Moslems and picked up Arabic names, but continued Zoroastrian practices in secret. The latter group today is called *Jadid* (new).

In the 1850s, Count de Gobineau, the French Ambassador wrote: "Only 6,000 of the descendants of the people who one day ruled the world are left. And only a miracle may save them from extinction." The last massacre during Qajar rule took place in Turkabad (Yazd). The descendants of the survivors of that massacre have surnames Turki, Turk and Turkian.

The Indian Connection

Due to the continuing agony and destitution, many Zoroastrians ventured the hazardous journey to India. They risked their lives by crossing the

desert on donkeys or even on foot. In India, they were recognized and given shelter by their Parsi brethren because of their Sudreh and Kushti. In the new environment, they proved their talents in business and science, and prospered.

As the Parsis became aware of the woeful plight of the Zoroastrians of Iran, they dispatched emissaries to Iran. The most notable of these was Maneckji Limji Hataria, who arrived in 1854 and through negotiations, persuaded the Qajar king to abolish the burden of the *Jizya* tax, in 1882. With his encouragement, the Zoroastrians formed associations named after the then King, Masseri Anjumans. I would like to quote the late Dr. Adarbad Irani, the famous Bombay ophthalmologist: "Words fall short of expression, but we should devote our love and warm tears to our Parsi brothers who at the most critical time, came to our rescue."

Now the Zoroastrians began to enjoy the breeze of relative freedom. One businessman, Jamshid Jamshidian, known as Arbab Jamshid, founded a trade center in Tehran. He was well-respected for his honesty and success even by the Qajar King, Mozaffaredin Shah. Another Zoroastrian family, Jahanian, established a business center in Yazd. They even opened a branch office in New York. The notes of the Jamshidian and Jahanian Centers were accepted as bank-notes by the public. The five Jahanian brothers were planning to found the first Iranian National Bank. But the murder of one of the brothers, Parviz, forced them to abandon the plan. Iranian public generally held the British responsible for the assassination, believing that they did not want the Iranians to establish their own banks. Due to the unstable national economy, the two business centers eventually went bankrupt.

The revolution for the establishment of constitutional monarchy took

place in 1909. The Qajar King Mohammed Ali Shah was ousted and his son, Ahmad Mirza installed as King. Zoroastrians were active in this revolution and one of them, Fereidoun Feridounian was martyred. The new Constitution officially recognized Zoroastrians as a minority entitled to a Parliamentary deputy. The first elected deputy was Arbab Jamshid, who voluntarily withdrew after one term. Next, a young energetic politician named Keikhosrow Shahrokh, was elected. Keikhosrow was trusted and respected by Moslems as well as Zoroastrians.

Pahlavi Era

Shahrokh was an active member of the Majlis during the events that led to the accession of Reza Shah to the Persian throne [4]. Reza Shah, who claimed Pahlavi lineage, emphasized Persian nationalism. Pre-Islamic Kyanian, Peshdadian and Sassanian history was taught in the schools. Schools, roads, national railroads, factories and universities were built. The first chair of Avestan studies was established at the University of Tehran under the leadership of the late Professor Pour-e Davoud who re-introduced the Avesta to the Iranians. When Prof. Davoud passed away, a Tehran newspaper wrote: "The service of the professor to the nation is no less than that of Yougoub Lisse who defeated and forced the Arabs out of Iran." After Davoud, one of his students, Dr. Bahram Fravashi chaired the section.

After Shahrokh, Rostam Guiv was elected to the parliament and later to the Iranian Senate. His generosity has enlightened many Zoroastrian communities around the world. The next deputy was Dr. Esfandiar Yeganegi, an economist and founder of a drilling company, respected by the whole nation for his generosity and charitable works.

In 1932, a Parsi delegation from Bombay including Dinshah Irani and

Rustom Masani met with Reza Shah and expressed its appreciation for all the achievements. The Shah invited the Parsis to "come and settle in the country of your ancestors. We will welcome you with open arms." Parsis contributed towards the founding of two high schools, Anoushiravan Dadgar School for girls and Firoos-Bahram school for boys. These schools have graduated many Iranian scholars, professionals, leaders and statesmen, who have always cherished their memories of studying in Zoroastrian schools. Parsis also contributed towards the founding of schools in Yazd.

The late Peshotan Marker founded Marker (or Markar) Foundation that includes boarding schools. These schools were managed and directed by the late Saroush Lohrasb who recently passed away. The number of non-Zoroastrian students in these schools far surpassed the number of Zoroastrians. The illiteracy rate among Zoroastrians is almost zero while the national rate approaches fifty percent. The percentage of Zoroastrians with a university degree is the highest in the nation.

The community has produced physicians, engineers, professors, industrialists, and army generals. They have held important governmental positions up to that of Acting Finance Minister. Two Mobeds educated from Cama Athornan Madressa in Bombay have exercised an effective role as religious leaders and educators of the community. The first modern city in Iran in a Tehran suburb was founded by Zoroastrians.

Zoroastrians became well recognized as the genuine Persians and respected for their scrupulous honesty. In 1953, when Tehran was under curfew, Dr. Sarfeh was stopped by a gendarme as he was not carrying his I.D. and was taken to a military station. The officer in charge asked his name and then allowed him to go free. Dr. Sarfeh asked: "Don't you want to see my I.D.?" He responded,

"That is not needed. Your name indicates that you are a Zoroastrian and we trust and respect you."

The Revolution and Today

At the turn of the recent revolution many scholars of Zoroastrian studies suffered physical, psychological and financial punishment. These men have long forgone material interests and for the love of Zarathushtra, put themselves and their families in distress. Their service to Zoroastrianism is beyond description. Dr. Ali Jafarey, Dr. Bahram Fravashi, Dr. H. Vahidi and H. Razi are to be named as examples.

Today, many Iranians in search of their national identity and original roots are looking into Zoroastrianism. Although currently in Iran many discriminatory laws are practiced, and Zoroastrians and other minorities are not employed by the new government, nevertheless they enjoy public trust and respect, as the people regard them as the original Iranians who morally and historically represent their ancestors. The Zoroastrians, in spite of all the hardships and indignities suffered by their ancestors, will always be patriotic to Iran. It is interesting that the Parsis of India, even after a thousand years of living in India, look towards Iran as their true homeland.

Reviewing the recent history of Zoroastrians one may conclude that it was a miracle that Zoroastrianism as a religion survived the harsh treatment of history. As the late Dr. A. F. Bode said: "So many religions and nations have become part of ancient history. There must be a reason why Zoroastrianism survived."

[1] Zarrinkoob, A. H., *Two Centuries of Silence*, Persian, p. 85.

[2] The sound 'p' is absent in the Arabic language. Hence 'Parsi' has now become 'Farsi'.

[3] Translated by S. H. Masr.

[4] Shahrokh Shahrokh and Rashna Writer, *The Memoirs of Keikhosrow Shahrokh*, E. Mellen Press, 1994.

Reblossoming of Zoroastrian Pride in Iran

Some Personal Observations

By Rostam Marzban

Philadelphia, Pennsylvania

Those among us who left Iran decades ago, and those who have never been to Iran, have a variety of preconceived notions about the current realities of the Motherland. We either nurture the horror stories of the persecutions of Zoroastrians in Yazd, Kerman and elsewhere, as retold by our elders and grandparents, or we extract and extrapolate from those experiences an anecdotal new collective 'reality' which may have no relevance to this day and age. In other words, some of us live in a time capsule of bad memories, and sometimes even inadvertently lead the younger generation in there with us, thereby perpetuating an unhealthy 'victim mentality'.

Naturally, it is the duty of each and everyone of us to remember the bitter and brutal past and to pass on the knowledge and experiences to future generations, but we should avoid dwelling in the past. It is the lessons and morals derived from the past that can help us move forward; and not the burden of bitter emotions.

In many instances, we simply do not have first hand experience about current social conditions in Iran. In other instances, some of us choose to ignore the fact that time is not static and that religious and social changes have been taking place in Iran which we can no longer ignore. This impaired state of mind has prevented some of us from staying abreast of these subtle, yet vital currents of change. The importance of this

notion became vividly clear to me on my recent trip to Iran last March.

After a 14-year absence from Iran, the opportunity finally arose to visit family and friends and to travel to certain points of interest. Initially, I did not intend to play the role of a sociologist or an observer, but I could not avoid the whirlpool of fascinating events I encountered which pulled me into the role of a keen observer. These events hinted of a "rebirth" of Iranian culture and renewed interest in the Zoroastrian heritage of Iran.

In Search of the Iranian Identity

The seeds for such currents have been embedded in the Iranian psyche for centuries by such great post-Sassanian thinkers and visionaries as Daqiqi, Firdowsi and others. Hafez, the 13th century Persian poet whose famous verse,

"Atashi ke namirad
hamisheh dar
del-e m'st"

translates to "The fire that shall never die is the one burning in our hearts" has alluded to Iranian cultural continuity. In our era, it seems that such movements have more momentum due to mass media and communications.

On this trip, I observed the different ways in which Zarthustis and non-Zarthustis are contributing to this renaissance through different means. When it comes to the 'spreading' of the religion, Zarthustis take a less active role which is deemed appropriate at the present time, given the harsh political realities in Iran today. Zarthustis, especially the youth, take great pride in their social and reli-

gious achievements and share this great pride with non-Zarthustis by educating them about Iran's ancient religion. Of course, such common denominators as the Iranian culture and the Persian language, and many shared traditions between Zarthustis and non-Zarthustis, make this task much smoother, and this process has become a catalyst for reevaluating the Iranian identity.

Whether realistically or not, non-Zarthustis have viewed Zarthustis as the living repositories of ancient Ira-

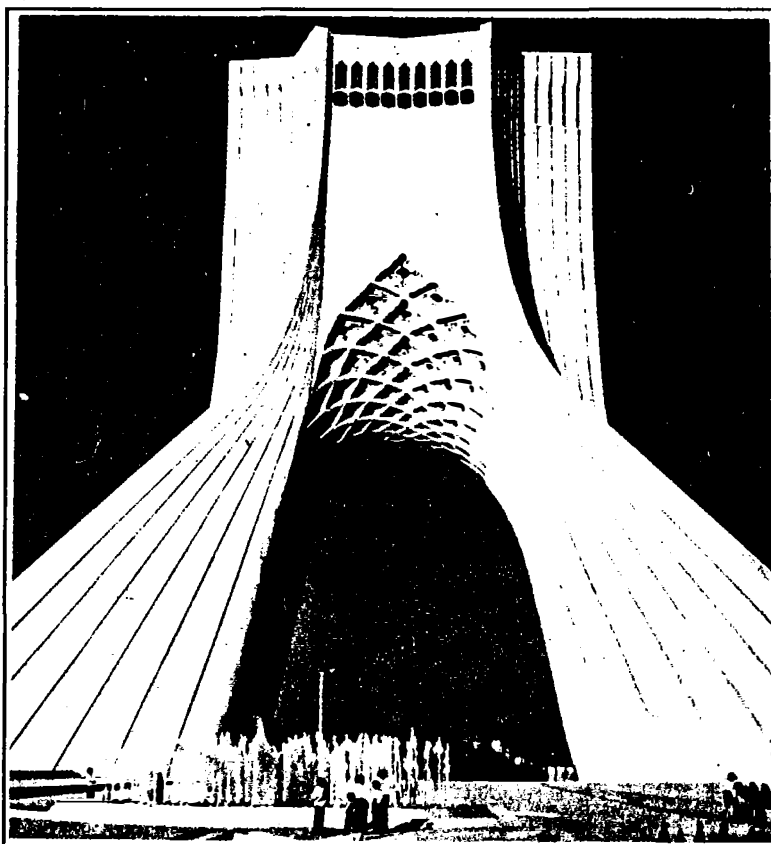
into the Zoroastrian religion, not the precepts of Zoroastrianism."

When I asked some Zoroastrian authorities about the frequency of such inquiries, I was told that ironically there are many more people making requests for Sudreh Pushi (Navjote) now than ever before. As a solution, Zoroastrian lay persons and mobeds refer people to bookstores for an individual quest, until such time in the future when conditions in Iran change.

Thanks to the limited choices for entertainment in Iran during the past 16 years, Iranians of all walks of life seem to be reading for leisure more than ever before. This has meant a greater demand for new books on every imaginable topic. Of course, proportionately, the number of books on Iranian history and religion have increased, and the readership is growing. Two of the major Zoroastrian magazines in Iran, namely *Fravahar* and *Vohuman* have an increasingly large readership among non-Zarthustis.

On a short but fascinating trip to the Kojoor region of Mazandaran, a villager who was my guide on a visit to a medieval

fortress belonging to one of the post-Islamic descendants of the Sassanians, after finding out that I was a Zarthusti, told me that nobody can take the Zoroastrian heritage away from Iran, no matter how hard they try. He then added that all patriotic and culturally conscious Iranians especially today, are in his view 'Zarthustis by extension', since, according to Zoroastrian Law during the Sassanian era, apostasy to an alien faith was forbidden, hence they



Monument in Tehran

nian culture and the living link to the pre-Islamic times for centuries; on many occasions, regardless of a Zoroastrian's religious knowledge, he or she is frequently asked by non-Zarthustis on how to 'revert' to the religion. This places both parties at risk. Usually, they are referred to the nearest Zoroastrian Association or Adarian. The answer given there is: "It is the Islamic law that forbids us to perform the induction of a Muslim

[illegible]

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FEZANA's official youth committee, ZYNA (Zarthusti Youth of North America) invites all youth (age is your call) to fill out the ZYNA Youth Database Survey. The survey is the second of its kind, and is aimed at generating an ongoing professional database of young Zarthustis, their respective professions, fields of study and educational history. Please take five minutes to fill it out and return it to the address provided below. The survey will also serve a networking function, a resource guide and a relationship builder. We look forward to your ongoing participation in building a better and brighter future.

_____ (first name)	_____ (middle initial)	_____ (last name)	_____ (birthdate mo/day/yr)
_____ (address)	_____ (city)		_____ (today's date mo/day/yr)
_____ (state/province)	_____ (postal code)	_____ (country)	
_____ (home phone, including area code)	_____ (fax)	_____ (e-mail address if available)	
_____ (occupation or field of study)	_____ (current title, or current field or concentration)	_____ (current company or organization name please avoid abbreviation)	
_____ (undergraduate degree(s))	_____ (date of graduation)	_____ (undergraduate institution)	
_____ (graduate degree(s) if applicable)	_____ (date of graduation)	_____ (graduate institution)	

Optional: please state your professional goal in 30 words or less:

Mail this survey to either: Mazda Antia, c/o ZYNA, 8318 W. 138th Place Orland Park, IL 60462
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Bear Consciousness IV -

Bear Magic

Although Brian had discussed why bad things happened to good bears with his physics teacher, and although he instinctively agreed with her explanation, he was still uncomfortable. Brian thought that there was another side to this coin. One that could not be explained by random motion of atoms.

Brian recalled that many times he was thinking about his friend Sam, and for no particular reason he would run into him in the forest. As if there was an unexplainable method of communication between them. The peculiar thing was that most of the time that they ran into each other, Sam was also thinking of Brian.

There were other coincidences that could not be explained either. Brian remembered that at one time he was lost in the forest. He was so hungry that he was about to faint. At that moment, he came across a stream that he had never seen before. On the banks of the stream, Brian found lots of berries, as if sent from heaven to feed him. Brian started eating as quickly as he could. Then he went to drink some water. As he knelt down by the stream, magically a large trout appeared very near him. Brian simply put his paw in and caught the trout.

Finally, after Brian had eaten the trout and drunk some water, and was about to get on his way to find the path to his home, just to complete the magic, he noticed a bee hive attached to a low branch. Brian was amazed. He had some honey as desert, and set off with a full belly.

Brian had talked to a number of his friends and had noticed that he was not the only one who was experiencing these unexplainable

coincidences. Brian was thinking that these events were too improbable and too frequent to be random.

Brain was walking in the forest contemplating this question, and planning to see his physics teacher again, when someone called him from behind. Brian turned around and nearly fell down when he saw that it was his physics teacher who was calling him.

Before she got a chance to say anything, Brian exclaimed 'I can't believe it. It has happened again. This is not the random motion of atoms. How do you explain this?'

She replied 'Brian are you OK? I was looking for you because one of my students is looking for a big brother, a mentor. I thought of you and I was told that you were walking in this direction.'

'Well, frankly I am very confused. I don't know if I will make a good mentor!'

'Maybe you want to talk about your confusion?' she replied.

'After a brief pause Brian continued 'Do you remember the other day I asked you about why bad things happened to good bears, and you gave me the atom analogy?'

'I most certainly do.'

'Well, it is not quite that simple. There are a lot of strange coincidences happening that are too improbable to be brushed aside as random. Just now I was thinking about this question and was planning to get in touch with you and then suddenly you appeared. How do you explain this?'

'Well, like I said, I was looking for you to introduce you to my student and I was told that you would be walking in this direction.' she replied.

'No, no. Why at this minute? Why not just before I had the thought or a few

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minutes later? Why at this very moment?' said Brian with excitement. 'And it is not just you. It happens all the time with Sam. And all sorts of other strange coincidences keep on happening.'

She smiled knowingly and said 'Brian, relax. I know what you mean. You have now reached a level of wisdom that you realise it is not quite as simple as random atomic motion.'

'Then what else is there?' asked Brian hurriedly.

'Relax and I'll try to explain my understanding of it,' she said calmly.

They walked in silence for a while. As though they were in a walking meditation. Then she pointed to a log and they both sat down.

She started very slowly 'As I understand it, atoms are not quite that simple. In fact physics has reached a point that it describes atoms as very small particles which consist of lots of empty space and a few points of matter.'

'You mean the electrons and protons and neutrons?' asked Brian.

'Precisely. The most predominant portion of the atom is empty space, but apparently it is not quite empty. We will come back to this a little later,' she continued. 'Furthermore, bear-kind has discovered that the points of matter are not quite matter either. They are localised concentrations of energy which give the appearance of matter.'

'You mean everything around us is simply energy?' asked Brian.

'Yes.'

'Then there is no such thing as a solid object?'

'Well, strictly speaking yes and no,' she replied.

'Now I am really confused,' said Brian.

'OK look at it this way. There is no such thing as a solid object or for that matter liquid or gaseous. They are different forms of

energy which simply appear to be solid or liquid. So while there is no such thing as a solid object, to our senses they appear to be solid. And to make life simple and predictable, we all pretend as if it really is solid.'

'You mean this whole forest is one big conspiracy? A fraud? A fake?' asked Brian in complete amazement.

'Well no. It is not a conspiracy. Convention says a tree is a tree and a bear is a bear. If we do not stick to convention, then there will be complete chaos. To make sure life will progress according to the laws of nature, we need to maintain order. And we do this by adhering to convention.'

'So you are saying convention is good. And pretending what is unreal to be real, and what is reality to be unreal, is good!' protested Brian.

'Brian, you don't need to get excited or unreasonable about this,' she replied. 'I simply say that convention is necessary for progress, as long as we realise that it is only convention, and we do not limit ourselves by it. When we need to go beyond the boundaries of the conventional, we should simply recognize the benefits of convention and move on.'

'OK. I can live with that' said Brian with satisfaction. 'In fact I like that.'

'Good, because it gets even more interesting,' she replied.

'Wow!' said Brian.

'Have you heard the expression used by the mystics which says "It is all an illusion"?''

'Yes' said Brian. 'I suppose this is what they meant. That everything is energy, and it only appears as matter.'

'Exactly' said his teacher.

'I didn't know that mystics were also physicists!' said Brian mockingly.

'Well, in fact science and religion or mysticism are the two different ways through which bear-kind tries to get to the truth.'

'Wow!' said Brian.

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'Do you want to hear more?'

'Yes' he said attentively.

'OK. Do you remember that earlier on I said that the empty space in the atom is not exactly empty?'

'Yes.'

'Let me explain it in this way. Imagine there is a field of potentiality out of which comes energy, and out of that comes matter.'

'OK' said Brian.

'What do you suppose this field should be?'

'Let me see. It can't be energy because energy comes out of this field. So it can't be electromagnetic either' Brian paused 'I bet it is something strange like a psychic field!'

'Close' said the teacher. 'Do you want to try again?'

'No.' said Brian. 'I am out of ideas.'

'You said it' replied his teacher.

'What?'

'Ideas!'

'You mean this field of potentiality is a field of ideas?' asked Brian.

'In a way yes.' she responded 'Let us look at it in this way. Before you have an atom formed in a place, you have to have an idea of where to put the electrons and where to put the nucleus. How much energy each one should have and how much free space should be between them.'

'OK' said Brian hesitantly.

'Well, to have an idea is another way of saying to have information.'

'OK. This sounds more scientific now!' replied Brian.

'But Brian, what is an idea or information? Isn't it simply a thought?'

'What do you mean?' asked Brian.

'I mean in order to create an atom, we first need to have a thought field. A field of potentiality. And then, based on the information contained in that field, you create your atom with its electrons whirling around its nucleus.'

'This is getting really abstract' said Brian. 'But what has this got to do with coincidences?'

'A lot' responded the teacher 'But I want you to reach this conclusion yourself. I only teach physics. You have to make your own deductions about how it applies to life.'

'I knew you were going to make this difficult' said Brian. 'Where do I start?'

'Well, you want to find out about coincidences, and you know about atoms. So why don't you start with the atom?'

'OK. I know that atoms are created out of a field of information or a thought field.' said Brian 'Thought field. Hmm!'

His teacher was silent.

'Thought field.' continued Brian 'Is this thought field of the same nature as our own thoughts?'

'I don't know. Do you suppose there are two different kinds of thoughts?' she replied.

'Well, if there were, then the second must also be created by the thought field, just like energy and matter are.' said Brian with a spark of inspiration.

'Good point.' said his teacher.

'So assuming that there is only one kind of thought, and one type of thought field, then our thoughts must also form a part of the thought field, or at least affect it.' said Brian.

'And do you think the converse is also true?' asked his teacher.

'You mean does the thought field affect our thoughts also? I suppose so!' Brian was puzzled.

Suddenly there was a spark of genius in Brian's eyes and he simply said 'Wow!'

His teacher could see Brian's mind was racing, so she paused a little, and after a while asked 'Wow what?'

'This is incredible. If it is true!' said Brian with un-containable excitement. 'You mean to say that because thought is thought, we can simply affect our environment by thinking about it. And other thoughts in our

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environment also affect our life and existence.'

'This means' continued Brian 'that by simply thinking about contacting Sam, I can affect Sam to think about me, and if we are both thinking about contacting each other, we can affect our environment to be in the same place at the same time. We simply create coincidences!'

'I suppose that is one theory' said his teacher calmly.

Brian continued 'So the reason you appeared here exactly at the time that I was thinking about you was because you were also thinking about contacting me, and our thoughts created this situation.'

'Brian, let's not forget that I was also looking for you. Simply thinking is not enough. If all of us sat at home and thought about meeting everyone else, nobody would meet.'

'OK' said Brian 'how about you were thinking about finding me, and that triggered the thought of finding you in me and at that moment you called me! that sounds good.'

'Brian, it is important to realize that thought field alone is a field of potentiality. To bring potentiality to reality you need to ACT through that thought field.'

'OK, I understand. I will not sit in one place and simply day dream' said Brian.

'Good.' replied the teacher 'Now you have realised that the random motion of atoms is not just random. At least not when it comes to bears. Because we can think. We can choose, affect and determine our own motion. We can also affect other bears to move synergistically with us. This is how you create coincidences.'

'Wow!' said Brian.

'Brian, you have now learned a very important lesson. If you want to achieve anything, you must first think about what is it that you want. Then you must think about the outcome. Imagine as if it is already here. See it, hear it, feel it, smell it and taste it. Then you must believe that by starting to act

to realise your objective, you will create coincidences for yourself that will help you realise your objective more quickly and easily. When you believe and you act, you shall have it. Did you get all of that?'

'Wow!' said Brian.

'I think I will introduce you to my student another day.'

Shahriar Shahriari
Vancouver Canada



Your Children

Are Not Your Children

Your children are not your children.

They are the sons and daughters of

Life's longing for itself.

They come through you but not from you,

And though they are with you

Yet they belong not to you.

You may give them your love

But not your thoughts

For they have their own thoughts.

You may house their bodies but not their souls

For their souls dwell in the house of tomorrow,

Which you cannot visit,

Not even in your dreams.

You may strive to be like them,

But seek not to make them like you.

For life goes not backward

Nor tarries with yesterday.

You are the bows from which your children

As living arrows are sent forth.

The archer sees the mark upon the path

of the infinite,

And he bends you with his might

That his arrows may go swift and far.

Let your bending in the archer's hand

be for gladness;

For even as he loves the arrow that flies,

So he loves also the bow that is stable.

- From *The Prophet* by Khalil Gibran

AVESTA CORNER

Learning The Avesta Alphabet (Lesson 1)

By

Ervad Dr. Ramiyar P. Karanjia

The Avestan script shown here was composed and formatted on a PC by Sarosh Maneckshaw of Houston, using Avestan Fonts developed by Jan Pieter Kunst of Amsterdam, Holland.

The Avesta alphabet, also known as the *Deen-Dabireh*, has 50 letters, comprising 15 vowels and 35 consonants.

While learning the Avesta alphabet, the following points have to be borne in mind:

- The Avesta language and letters of the Avesta alphabet are written from right to left. While learning the letters of the alphabet, it is necessary that the pen be used from the proper direction.
- While writing the letters of the alphabet, the relative position of each letter has to be borne in mind.
- Sometimes there is more than one letter to depict a sound. In such cases, the learning of the placement of the letter in a word is essential.

Avesta Letter	Direction of writing	English Equivalent	Pronunciation
𐬀	𐬀	a	a -- as in across
𐬁	𐬁	ā	ā -- as in father
𐬂	𐬂	i	i -- as in it
𐬃	𐬃	ī	ī -- as in feet
𐬄	𐬄	u	u -- as in put
𐬅	𐬅	ū	ū -- as in boot
𐬆	𐬆	k	k -- as in kite
𐬇	𐬇	r	r -- as in run
𐬈	𐬈	m	m -- as in mug
𐬉	𐬉	n	n -- as in nut

Of the ten letters learnt in this lesson, the first six are vowels and the last four are consonants. The consonants cannot stand by themselves, unless they have a vowel to support on. Thus:

𐬀	ka
𐬁	kā
𐬂	ki
𐬃	kī
𐬄	ku
𐬅	kū

Exercise 1.

Write the following in Avesta script:

ma	na	ni
mā	rā	na
mu	ri	nu
mī	rū	mū

Answers to Exercise 1:

ma	𐬀𐬨
mā	𐬀𐬨𐬀
mu	𐬀𐬨𐬃
mī	𐬀𐬨𐬃𐬀
na	𐬀𐬢
rā	𐬀𐬢𐬀
ri	𐬀𐬢𐬃
rū	𐬀𐬢𐬃𐬀
ni	𐬀𐬢𐬃
na	𐬀𐬢
nu	𐬀𐬢𐬃
mū	𐬀𐬢𐬃𐬀

[Ervad Dr. Ramiyar Karanjia, is an Avestan Scholar, and Principal of the Athornan Madressa in Bombay. Additional lessons will be published in future issues of FEZANA Journal]

(To be read from right to left.)

𐬀𐬨𐬃𐬀	𐬀𐬢𐬃𐬀𐬢𐬃𐬀	𐬀𐬢𐬃𐬀	𐬀𐬢𐬃𐬀
Açti	Vahistem	Vohu	Ashem
𐬀𐬢𐬃𐬀	𐬀𐬢𐬃𐬀	𐬀𐬢𐬃𐬀	𐬀𐬢𐬃𐬀
Hyat	Ahūnāi	Ustā	Açti
𐬀𐬢𐬃𐬀	𐬀𐬢𐬃𐬀𐬢𐬃𐬀	𐬀𐬢𐬃𐬀	𐬀𐬢𐬃𐬀
Ashem.	Vahistāi	Ashāi	

Ashem Vohu in Avestan script using the Indian font. From Kanga [4]

A Note on Avestan Fonts

There are two types of Avestan fonts — the Indian and the Iranian. A few letters are different between the two fonts. Most Western authors use the Iranian font, whereas most Indian authors use the Indian font. While Dr. Karanjia uses the Indian font, this article has been formatted using the Iranian font from Jan Pieter Kunst.

Suggested Reading

The following books are suggested by Sarosh Maneckshaw, for further reading on the Avestan font and grammar:

[1] Karl F. Geldner, "Avesta, the Sacred Books of the Parsis", 3 Vols, 1991 reprint of the 1886 edition, Publisher Parimal Publications, Delhi, Rs. 1500.

Geldner's three-volume compilation of the Avestan texts in Avestan script. is one of the authoritative books on the subject, and would be of interest to those who wish to study the total corpus of the original Avesta.

[2] A. V. W. Jackson, "An Avestan Grammar and the Avestan Alphabet", 1975 reprint of 1892 edition, AMS Press, New York.

A book on the Avestan alphabet and grammar, for the advanced student.

[3] Ervad Sheriarji D. Bharucha, "Lessons in Avesta", published by Bombay Parsee Panchayat, 1907.

A book of lessons on the Avestan script and grammar, for the advanced student.

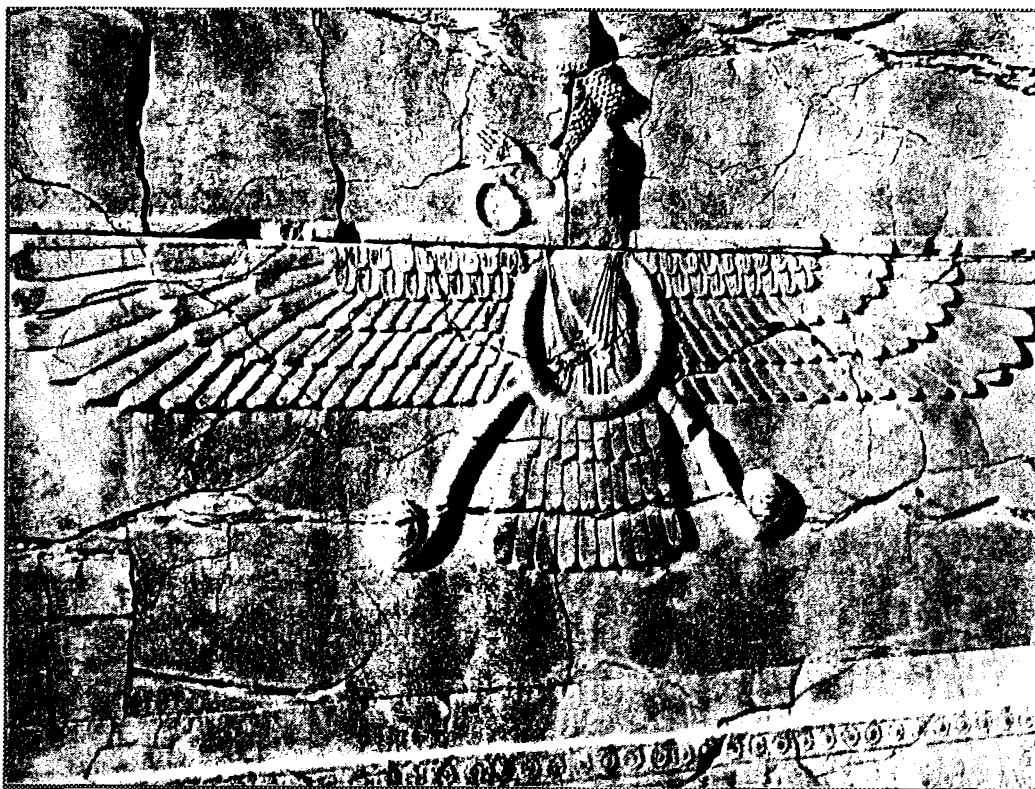
[4] Kavaji Edalji Kanga, "A Practical Grammar of the Avesta Language", Bombay, 1891.

While the above works are highly scholarly and comprehensive, they are not very easy to follow for the beginning student. Sarosh Maneckshaw is planning to publish an easy-to-follow, self-study guide in conjunction with Ervad Karanjia, and possibly other Avestan scholars. ■

Divine Fravahar Royal Splendor

By Mobed Dr. Jehangir Oshidari

Translated into English by Mobed Firooz Azargoshasb



The history of our country has not so far been written impartially, with due regard for the facts. What has been published is writings by historians, who, while we respect their scholarship, have not been entirely impartial. A careful study of events recorded by other than Iranians reveals that such writings are based either for personal motives or lack of knowledge.

One instance is the incorrect interpretation made by foreigners of the figure of *Fravahar*, the Divine Glory, which is a ray from the Refulgent source. This figure which is

mostly observed in ancient engravings, portals of kings, palaces at Takht-e Jamshid, Behistan and mausoleums of Achaemenid monarchs, and which represents the past glory of our ancestors for 2,500 years, is unfortunately considered by foreign archaeologists to represent the figure of Ahura Mazda, the Almighty God.

A lack of knowledge of the religion, culture and literature of the ancient Iranians have led foreign scholars to form this incorrect opinion, and misguide researchers.

According to the Yasna, one of the Zoroastrian holy scriptures, *Ahura*

Mazda is an invisible power, existing everywhere, with no form or shape, hidden from all eyes. How can such a God take shape in the form of a winged man and become a religious and national emblem, as stated by most foreigners? There is no historical record of Iranians ever having the idea of making winged figures their God. As Herodotus says: "Iranians are not idol worshippers."

'Farr' or Glory. In *Zamyat Yasht*, mention is made of the Kyanian glory and derivatives of the word 'Farr' (or splendor). The word is used in various forms, all having similar meanings, e.g. Farah, Farrahi, and Farahmand mean dignity, pomp and splendor. The word can be defined as: "divine light or glory which brightens the heart of certain chosen individuals. It is through this light that prophets reach perfection and acquire spiritual inspiration to guide the world; and kings become righteous, just and victorious in battle.

Divine glory shines only in the hearts of righteous, kind and God-fearing kings and not in the hearts of unjust and tyrannical kings like Afrasyab and Zohak. In

Shah-nama we read that as long as Jamshid, the great Peshdadian king was righteous and just, he enjoyed this power and glory, but as soon as he turned away from God through pride and selfishness, the divine glory of Farr left him and shortly thereafter, he was killed by Zohak. *Zamyat Yasht*, which refers to the Royal glory of Iran, beautifully brings out that hope and optimism are necessary for the progress and success of Man.

Whenever Farr leaves a person it joins *Mehr*, the angel of light. Mehr is the protector of just and righteous

kin in the battlefield, and it is quite logical that Farr returns to Mehr, the guardian angel of truth and light. (One who was bestowed with glory usually enjoyed some sort of spiritual power). In Avesta, we read the Farr left Jamshid in the form of a bird called *Varaghna*.

It should be noted that the said figure is only seen in royal palaces and buildings of the Achaemenids, because they had adopted it as divine glory. There is no trace of this figure during other dynasties that came to power in Iran later.

In his history of ancient Iran, the late Moshirod-Dowleh Pirnia writes: "At Behistun, Naksh-e Rostam and Takht-e Jamshid, the Fravahar or divine glory is flying over the head of Darius, who has lifted his right hand with due respect and humility. As stone carvings at Behistun show, in scenes of the victories of Darius, the idea was to indicate that Darius had received his sovereignty from Ahura Mazda.

Stone carvings at Takht-e Jamshid show the King fighting with extremely fierce beasts. Here again the idea was to show that the king, who represents God on earth, is ever at strife with evil powers which he ultimately vanquishes. According to Achaemenian inscriptions, sovereignty is a divine gift bestowed by Ahura Mazda. Darius and Xerxes have repeated in their inscriptions: "By the Grace of Ahura Mazda I was granted this sovereignty" or "Through His help such and such a work was accomplished."

Our ancestors used to ask God's help through Fravahar, so they may serve God and their fellow brothers and sisters. Even after death, they tried to keep alive this divine glory in the form of Fravahar, or the Winged Bird.

Fravashis. Fravahar (Pahlavi) or *Fravashi* (Avestan), means progress

and going forward towards success, prosperity and perfection. According to Avesta, Fravashis constitute the internal essence of things as opposed to the contingent and the accidental. Fravashis are not mere abstractions but have objective existence and work as spiritual entities in heaven, like angels and archangels. They migrate to this world and are immanent in the bodies that come into being after their divine images.

When a child is born, its Fravashi, that has existed from all eternity, comes down to this earth as the higher double of the child's soul.

"Ahura Mazda is an invisible power, existing everywhere, with no form or shape. How can such a God take shape in the form of a winged man?"

■ ■ ■

Fravashi acts as a guardian spirit, a true friend and an unerring guide of the soul. Hers is the divine voice of an infallible monitor who advises and admonishes the soul, applauds its actions and raises a voice of warning at a threatening spiritual danger. Though living on earth with the soul, in the midst of passion and vice, the Fravashi remains unaffected and untouched, ever pure and sinless.

At the death of the individual, Fravashi, Guardian of the soul, returns to the celestial realm.

Fravahar or Fravashi is one of the five spiritual powers mentioned in the Avesta, which guides the soul towards perfection and warns it against moral vices. It is the divine glory lighting the path of mankind towards progress and perfection. In Yasna 26.4, the five spiritual powers are: vital energy, perception, intellect, soul and Fravashi or Spirit.

Fravashis come down upon earth on the first of Farvardin or the New Year

to visit and help those who invoke their help, and return again to their celestial abode.

Conclusion. We can conclude that the figure of a winged man is not that of Ahura Mazda, but shows Fravashi or the Divine Glory. According to Hormuzd Yasht, a figure has never been an emblem of God for Zoroastrians. Those who think this figure is an emblem of a soul are also mistaken, for according to the Avesta, the soul either goes to heaven or hell, based on the virtue or vice of the individual in this world.

Besides Pour Davoud and Mr. Etesamzadeh, from whose books some of the above explanations have been extracted, we can also quote Herodotus: "It is not usual amongst Iranians to build statues and temples for their God and they do not believe in the man-shaped gods as the Greeks do." The Greek historian Strabon writes: "Any clean place could be the place of worship for the Iranians." It is stated in the Avesta that "Ahura Mazda has neither a statue nor a house nor a temple." English poet Lord Byron writes:

"Ancient Iranians made their temple at the peak of high mountains and worshipped their God in the open air amidst beautiful scenes of nature. Just look at the pillared temples of the Greek gods and compare them with the blue sky, open air and beauties of nature which form the place of worship for the Iranians, and you will find that all these artificial temples are worthless before the greatness of nature and its beauties."

It is hoped that the authorities concerned will take proper measures, so that the mistake in the interpretation of the figure of Fravahar is amended and its attribution to Ahura Mazda, the almighty God, is avoided. ■

[Reprinted from *Mahnameh*, California Zoroastrian Center, September 1995, submitted to FEZANA Journal by K. Mobed.]

CLUES TO THE 'LOST' INTERCALATIONS (Part II)

Date of Prophet Zarathushtra's Birth Anniversary

By Dr. Jehan Bagli, Princeton, New Jersey

The Fall 1995 issue of FEZANA Journal [p. 29], analyzed Prophet Zarathushtra's death anniversary date from Zadsparam's statement in the 8th century CE (Christian Era) treatise, *Selections of Zadsparam* [1]:

"In the 47th year died Zarathosht who was aged 77 years 40 days, in the month of Artavahisht (Ardibehest) on the day Khur (Khorshed). By eight month Vahizakik it has been carried to the month Dadvo (Dae) and the day Khur, which Vahizakik month is the same month Artavahisht."

Let us now examine this statement to find clues to our prophet's date of birth. We note, from the statement by Zadsparam that he passed away 40 days after his 77th birthday. As per the Religious (Vahizakik) Calendar [2], that day was Roz Khorshed of Mah Ardibehesht. Calculating backwards 40 days, we arrive at the date of birth of the prophet as Roz Hormazd of Mah Fravardin. *Thus by religious tradition, the prophet is believed to have been born on the first day of the year — the day of the Vernal Equinox.*

Today we observe his date of birth on Roz Khordad of Mah Fravardin. Where is the answer to this discrepancy? Taquizadeh [3] explains that Nausard or Religious New Year Day was celebrated on the sixth day of the month Fravardin and the day was known as the Greater Nauruz. Why Greater Nauruz? The reason for this was that, "after the first intercalation took place, the Persian (Civil or Osh-murtik) year [4], and consequently the beginning of the year, moved five days back, thus the real New Year's Day became the sixth day of the year." Thus Roz Khordad, Mah

Fravardin of the Civil Year corresponds with Roz Hormuzd, Mah Fravardin of the Religious Year; and Greater Nauruz and the Birthday of the Prophet began to be celebrated on the sixth day of the year, Khordad Sal.



Rev. Higgins in his thesis [5] elaborates this point further. Speaking of Civil Vague Year moving five days ahead of the Religious Year, he says: "The explanation for this anomaly is obvious. The epagomenae (the five Gatha Days) were suppressed in the Civil, but maintained in the Religious Calendar during the first intercalation."

This explains why the prophet's commemorative days shifted from those of the early religious tradition. From CE 640 onwards, the Civil Calendar alone was observed [4] and later became the Shenshai and Kadmi Calendars, and the Religious Calendar stopped being observed.

The Fasli Calendar is therefore an attempt not only to harmonize the observance of the high festive days of Gahambar with the Solar Calendar, *but also with our ancient Religious Calendar.* Whether we call it the Fasli Calendar or the Vahizakik Calendar or the Zarthusti Calendar is immaterial. What we need now is to restore those 'lost intercalations' to get back in sync with our ancient and correct Religious Calendar. ■

REFERENCES

- [1] *Sacred Books of the East*, Vol XLVII, p. 165, 1969.
- [2] The Religious or Vahizakik Calendar was set up by Zarthusti clergy of the day to prevent the drifting of the high festivals of Gahambar which were originally bound up with the seasons. This was done by a consistent system of intercalating 30 days every 120 years.
- [3] Taquizadeh, S. H., *Bulletin of School of Oriental Studies*, Vol 10, p. 632, 1939-1942.
- [4] The Civil or Oshmurtik calendar was the result of the merging of the Magian Calendar from north western Iran with the Young Avestan Calendar, around 441 BCE. Its use appears to be for celebrating civil feasts and for all day-to-day affairs.
- This calendar was also called the Civil Vague Year because it adopted a 365 day system without intercalations, and was allowed to drift away from the Religious or Vahizakik Calendar. The Oshmurtik and Vahizakik Calendars were observed side by side until nearly the end of the Sassanian rule, when the intercalations needed to maintain the Vahizakik Calendar ceased to be observed.
- [5] Higgins, M. J., Ph.D. dissertation, Part I: *Brief History of the Persian Calendar*, submitted to the Catholic University of America, Washington, DC, 1939.

■ ■ ■ LOOKING BACK ■ ■ ■

Keikhosrow Shahrokh and the Zoroastrian Community

[Excerpted from *The Memoirs of Keikhosrow Shahrokh* - see *Books and Such*, this issue]

Keikhosrow's father, Shahrokh, was a teacher, astronomer and businessman. He had gone to Bombay before Keikhosrow was born, and passed away soon after his return to Kerman. The mother, Firoozeh, was only 19 then, and supported Keikhosrow and his older brother Rustom by earning a meager wage as a weaver. She remarried when Keikhosrow was 12 years old. So the two boys went to Tehran to live with their uncle, Mirza Aflatoon, who enrolled them at the American boarding school. The brothers also worked part time at the American hospital. When the uncle died in a cholera epidemic, the brothers decided to go to Bombay.

In Bombay, the brothers came under the patronage of Sir Dinshaw Petit and Mehrwanji Panday, who had married two sisters of the boys' grandfather, Eskandar. They studied English at the Sir Jamshedji Jeejeebhoy School in Bombay. However, the Bombay climate did not suit young Keikhosrow, and he returned to Iran. Although he was only 17, he must have impressed the trustees of Amelioration Society so that he was appointed as the principal of the Zoroastrian School in Kerman. He had lived among the wealthy Parsis in Bombay and experienced the special relationships that the Parsis enjoyed with the Indians and the British in Bombay. He vowed that he would return home with the sole aim of changing the prejudice and repression under which the Zoroastrian

community had labored in Iran for centuries.

Upon his return to Kerman, he was summoned by Prince Farmanfarma, the Governor of Kerman. Keikhosrow writes: "It was then customary for visitors to stand at the rear of the reception hall with their heads bowed, while the Governor sat on an elevated seat at the head of the hall and nodded arrogantly. He would proceed thence to address his visitors in condescending tones. However, on this occasion, to the utter surprise of those present, I walked up to the Governor and shook him by the hand." Following this incident, he was appointed to teach the Governor English. He would ride a horse to the mansion, a dangerous thing to do, for which he was often threatened. He refused to be intimidated and continued with the practice of riding horse-back, and later, this came to be accepted by the Muslims.

As principal, he introduced a school uniform for the boys in place of traditional clothes, and later, as Secretary of the Kerman Anjuman, he introduced changes in the dress code of the Adult Zoroastrians. The youth dared to risk the changes, but the elders were not prepared to follow, and were very critical. Following a short, acrimonious correspondence with the Yazd Anjuman, Keikhosrow wrote to them that "the road to progress and prosperity

ought not to be the cause of fear and anxiety."

Despite his heavy workload, he now began setting up schools. First he helped renovate the village school (Maktab-kaneh), which consisted of a single room with mud-brick walls. Next, he established three girls' schools and three boys' schools in various sections of Kerman. In his 10th year, with the support of the community, he established the Zoroastrian National School outside Nasserieh City Gates, on grounds donated by Arbab Shariar Khodabakhsh (father of the Sorooshians of Kerman), in a part of Arbab Goshtash Dinyar's estate.



In 1906, he moved to Tehran and joined the firm of Arbab Jamshid Jamshidian (the most influential Zoroastrian of his day, who had been appointed by Mozaffar Ed-din Shah as the first Zoroastrian representative in the Majlis during its first session in 1906-1908.) In 1907, Keikhosrow was given a seat on the Anjuman and he started a school in the Anjuman building, which was owned by Arbab

Jamshid. One night, he was playing backgammon with the Arbab. On that day, the Arbab was in good spirits, and Keikhosrow wagered that if he won, the Arbab would have to donate the building to the school. Keikhosrow won, and the following day, Arbab Jamshid transferred the Deeds to the School. Thenceforth, the school became known as 'Jamshid-e Djam'.

Next, he established a girls' school in a 3-room house donated by Shirin, daughter of Khodadad Tafti, wife of Ardeshir Khosrow Zare. Later, he persuaded a benevolent Parsi, Bahram Bhicaji, and his relatives Zarbai and Soonabai of the Dubash family, to donate funds for a new and larger girls' school and an Adarian. The girls' school was named 'Iraj' in memory of their brother, Irajshah. But the Adarian project, which was to be funded by Parsis from Bombay, ran into problems when "some spiteful persons published articles in Bombay newspapers suggesting that the Zoroastrians of Tehran do not have any religion, and therefore do not need an Adarian." Unperturbed, Keikhosrow sought assistance from the Zoroastrians of Tehran, Yazd, Kerman and Kashan, and the building was completed in 1917. After the completion of the Adarian, the Bombay Parsi Panchayat did provide a sum of Rs. 25,000, the interest from which was used for the maintenance of the Adarian.

In 1909, Arbab Jamshid resigned from the Majlis and Keikhosrow was elected to represent the Zoroastrians. He continued to serve until the 12th session. In addition, from 1909 to his death in 1940, he served as the head of the Audit Office of the Majlis in an honorary capacity. He also served as the Managing Director of the Telephone Company of Iran for some 25 years, and was entrusted with many other important tasks by the Majlis as well as the Shah.

Service to his country occupied an enormous amount of his time for over 30 years. However, during that time, he also continued his services to the Zoroastrian community as President of the Tehran Anjuman and was ever ready to use his influence and his considerable persuasive powers to help elevate his fellow-Zoroastrians in the eyes of the Muslim majority. For example, in 1918, on his return from the US, he persuaded the Khosravi School in Yazd to adopt a uniform for the boys. But the Muslims in Yazd made life almost intolerable for the Zoroastrians. Arbab Keikhosrow was summoned by the Muslim religious leaders in Tehran and told that this act would result in bloodshed. He maintained throughout, the belief that "We would pay with our blood to buy our rights." Eventually, the Cabinet backed him and instructed Amir Jang Bakhtiari to lead his cavalry to Yazd and restore order. As soon as this news reached Yazd, Amir Hossein Khan, the Chief of Police in Yazd who had up till then done nothing to control the disturbances, sent Keikhosrow a telegram suggesting that there was no need for Amir Jang to travel to Yazd, that he himself would quell the situation. There the matter ended.

Two of his most ambitious school projects in Tehran were the construction of the Firooz Bahram High School for Boys and Anooshiravan Dadgar School for Girls. Firooz Bahram was built from over Rs. 70,000 donated by Bahram Bhikaji in memory of his son who had died when the ship on which he was traveling to England was torpedoed during World War I. The girls' school was built from funds donated by Lady Ratanbai Tata and the Sir Ratan Tata Trust of Bombay, in memory of the donors' father, Anoshirvan Tata, on land purchased from funds provided by Arbab Rostam Guiv, Mr. Gunnar Anderson (a Swedish diplomat) and the Iranian Government.

Keikhosrow writes: The construction phase was beset with many difficulties. All the burden was on my shoulders, and I had no peace of mind until the building was eventually completed in 1936.

His last project was the construction of Kakhe' Firoozeh, the Zoroastrian Aramgah in Tehran. Keikhosrow had always maintained that "the custom of Dokhma does not correspond with the teachings of our Prophet Zarathushtra, whose philosophy is based on logic and cleanliness." After he passed away in May 1940, he was eulogized at a special Jashan at the newly-completed Aramgah by the new President of the Tehran Anjuman, Arbab Rostam Sarfeh. He noted that: "Everything that the Zoroastrian community of Tehran owns; the Adarian, the primary schools, the high schools, the Kakhe' Firoozeh, the buildings and properties with their equipment and furniture, are all the result of the tireless efforts, guidance and good management of Arbab Keikhosrow Shahrokh."

Keikhosrow and Firoozeh had seven sons and four daughters. Two sons, Hooshang and Bouzarjomeher, died in childhood, and Shahrokh was killed in 1921 at the age of 19 by Ghasghai bandits, caught in crossfire while traveling by coach between Isfahan and Shiraz. The other sons: Aflatoon, Manuchehr, Shah Bahram, Shah Bahman; and daughters: Farangis, Gohar, Homa and Parvin survived them. After Firoozeh died in 1926 while traveling in Berlin, he married Katayoun Ghobad who bore him two sons, Feredoon and Daryoush. Farangis Shahrokh Yeganegi lives in Anaheim, California, and the rest of the family and grandchildren are settled all over the world. ■

- Rustom Kevala



Rustom Shahrokh Kermani's Legacy

Rustom Shahrokh Kermani, the elder brother of Keikhosrow Shahrokh, was born in Kerman on August 17, 1873. At the age of 17, Rustom and Keikhosrow went to Bombay, and whereas Keikhosrow returned to Iran a year later because the climate did not suit him, Rustom completed his education in India and took up a position as Professor of Persian in Bombay University.

In 1896, while still in Bombay, he married Alamai Kaikhosrow Irani and after a few years, the family moved to Shanghai, China. Rustom and Alamai had 10 children, born in Shanghai and Bombay.

In China, Rustom traded with Russia in tea and silk, and was the most well-known tea-taster in Asia. He refused many jobs as he preferred to

have his own business. He was an adventurer and not one to get involved in community affairs. He passed on the teachings of Zarathushtra to his family through example.

Japan attacked Pearl Harbor in 1941 and captured Shanghai. Parvis, Rustom's son, carried on the business of R. S. Kermani & Company, but no business could really be conducted during the four years of Japanese occupation because Iranians were considered semi-enemy nationals and had to wear armbands. Rustom passed away on May 7, 1942 in Shanghai, and was buried there.

His second eldest daughter, Manijeh, married Aflatoon Shahrokh, the eldest son of Arbab Keikhosrow, and lived in Tehran. Manijeh pioneered the women's movement not only for Zarthusti women, but others, in Iran in the early part of this century. She started knitting and sewing classes for women, and introduced gymnastic classes in elementary and high school. As an active member of the Lion's Club, she persuaded the Club members to give special emphasis to children.

Her work was carried on by her sister-in-law Farangis Shahrokh Yeganegi (Arbab Keikhosrow Shahrokh's eldest daughter), and now by her daughter, Katayun Farin. Her son, Shahrokh Shahrokh lives in U.K. He has co-authored the book on his grandfather, *Memoirs of Keikhosrow Shahrokh*. Two other daughters, Pouran Farin and Pari Shahrokh live in Tehran and Toronto.

In China, Rustom traded with Russia in tea and silk, and was the most well-known tea-taster in Asia.



Two daughters of Rustom and Alamai are still alive today — Golestan in Bombay and Shirin in Vancouver. Shirin married Dadi Tata in Bombay and lived in Bangalore and Poona until they emigrated to Vancouver, Canada to be with their two daughters, Bella Tata and Zarine Dastoor. The gentle Dadi Tata passed away recently.

*By Bella Tata
Vancouver, British Columbia*

WHAT YOU CAN HAVE WITH MONEY

With Money you can have Amusement — but not Happiness!

With Money you can have Books — but not a Brain!

With Money you can have a Bed — but not Sleep!

With Money you can have a Bowl — but not Saintliness!

With Money you can have Fineries — but not Beauty!

With Money you can have Food — but not an Appetite!

With Money you can have a House — but not a Home!

With Money you can have Luxuries — but not Culture!

With Money you can have Medicines — but not Health!

With Money you can have a Temple — but not the Lord!

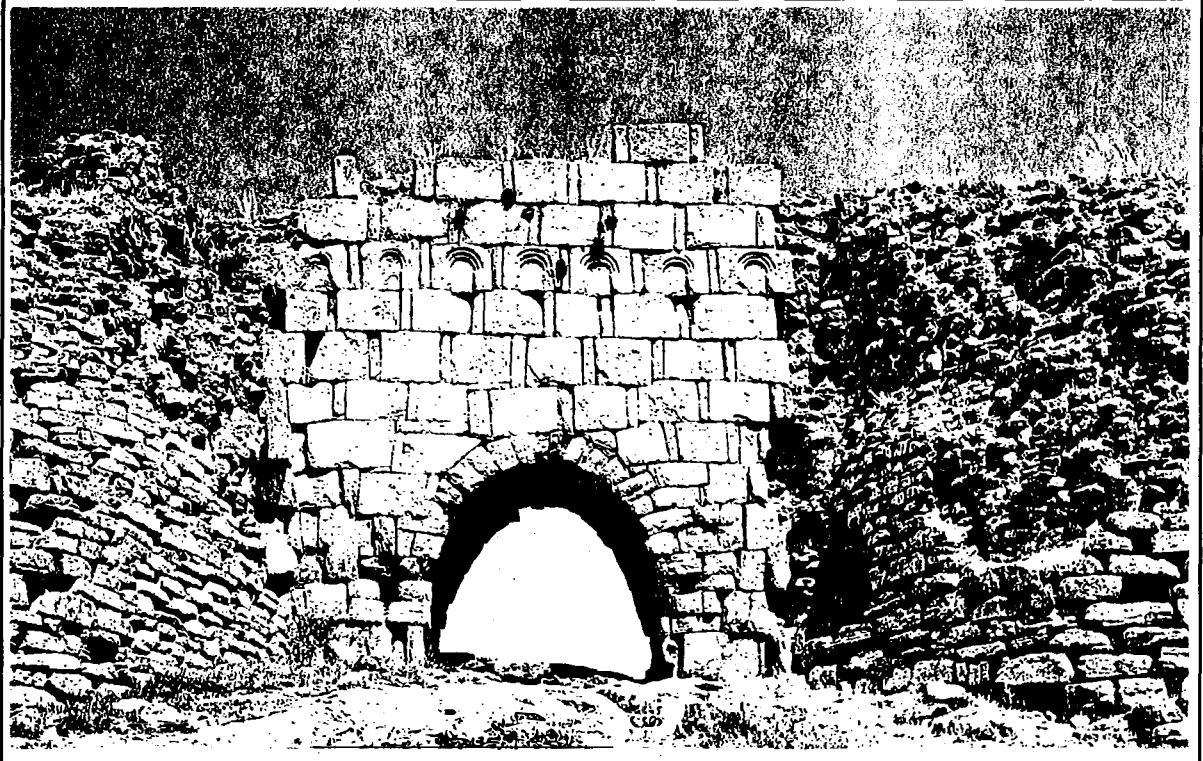
But with Swadhyay, you can have whatsoever you desire!

Left, quotation framed in a prominent place in the home of the late Dastoorji and Mrs. Nowrooz D. Minochehrhomji, in Bombay.

"Swadhyay" is a Sanskrit word that can be translated as self-realization, or self-control or self-knowledge.

Right: Takht-e Sulaiman,, Zarthusti sanctuary of Adar Gushnasp, Azerbaijan, Sassanian Dynasty. Gropp was advisor to the German expedition to Takht-e Sulaiman in the late 1960s.

Far right: Iran Museum catalog.



Unraveling the Mysteries of Ancient Iran

A Gap in Records of World History

The great museums of the world — the Louvre in Paris, the British Museum of London, the Berlin Museums, the Metropolitan Museum of Art in New York, and others — all have collections of Iranian art, but they are distributed in different quarters, the ancient periods mixed with Babylon and Assyria, and the medieval and modern periods annexed to Islamic art. The national museums in Tehran, Kabul, Karachi, Delhi, St. Petersburg and Baghdad contain rich treasures of Iranian culture, but every one is limited to modern political borders. Not one represents a comprehensive and coherent picture of the Iranian culture, which once was an Empire extending into three continents.

No European, American or Iranian museum offers exhibits on the Zoroastrian religion. But Zoroastri-

anism is at the heart of Iranian culture, from where it was passed on to Egypt, Babylon, India and China. Little is known, even among scholars, about modern Iranian tribes like Pashtuns, Kurds, Baluchi, Ossetians or Gilakis; or about historic peoples like the Scythians in Eastern Europe up to the River Danube and the Saka in Chinese Turkestan; or about the development of agriculture and stockbreeding in prehistoric Iran 10,000 years ago; or about the achievements of the Achaemenid and Sassanian Empires.

It was a realization of this gap in the records of world history, that drove Gerd Gropp to pursue the founding of the "Iran Museum".

The Iran Museum is Born

In September 1991, Gropp and Keykhosrow Zareh of Berlin (who passed away in 1993), laid the foundation of the Iran Museum. Earlier, in 1981, during his studies in Fire

Temples in Bombay, Dastur Firoze Kotwal offered to donate all the implements of a fire temple to be exhibited in the Museum. While Mr. Zareh raised the funds to ship the implements to Hamburg, the collection was stalled by customs officials in Bombay! Ten years later, Gropp visited Bombay and personally supervised the shipping of another collection of implements donated by Dastoor Kotwal and Ervad Jehangirji Turel of Surat.

Through another fund raising effort, they were able to purchase large Bas Reliefs from the Ashkanian and Roman periods, and other artifacts. With collections loaned by German museums, they held their first temporary exhibition in the small Museum Rade at Reinbek near Hamburg in March 1993. After the exhibition, their collection went into storage while they started the two-year negotiations for a permanent building.

Zarathustra und die Mithras-Mysterien



EDITION TEMMEN

"I am beginning to grow old now, and do not have much time left to finish this work, so I have to be very busy." But the life's work of 62-year-old German archeologist and scholar of ancient Iranian history, art and languages, Professor Dr. Gerd Gropp, is close to realization. On August 10, 1995, the University of Hamburg handed over to Gropp, the key to a 200 square-meter pavilion on campus, as the permanent site of Gropp's Iran Museum, and accepted the Museum as a scientific institute of that prestigious University. With the support of the University, the German administration and Iranian sponsors, Gropp now forges ahead to realize his dream of establishing an information center about the Zarthusti religion and Iranian culture, in Germany.



Gropp, Scholar of Iranian History, Religion, Art and Languages

Born in 1935, Gropp began studying Iranian art and archeology at the early age of 15. As a pupil of Prof. Wolfgang Lentz at Hamburg University, the young Gropp read Avesta, Pahlavi, Persian, Cuneiform script, and most other Iranian languages known. He also learnt Sanskrit and Pali. With a passion to combine linguistic and archeological studies, he took Near Eastern history and archeology with Egyptologist Wolfgang Helck, and later, Achaemenid and Sassanian art and medieval carpets, with Kurt Erdmann. His dissertation was on the Avesta text of the Farvardin Yasht.

In 1962, he discovered a collection of archaeological finds excavated in Khotan, Central Asia in 1928 and hidden unnoticed since then in the reserves of the Ethnographic Museum of Bremen. He published the findings, including fragments of a

large mural painting, several plaster sculptures and architectural pieces from Buddhist temples of the Iranian tribe of Khotan Saka.

As member of the German Archeological Institute in Tehran from 1966 to 1971, Gropp participated in excavations at Bisotun near Kermanshah (Achaemenid, Sassanian and Ilkhanid remains) and Bastam (an Urartian fortress in Azarbaijan). Because of his knowledge of Pahlavi and Persian epigraphy, he was charged with deciphering several newly discovered Sassanian and medieval inscriptions. As advisor to the German excavation expedition to Takht-e Sulaiman, he came into contact with the Parsi community in Bombay, where he studied the Adar Bahram complexes with Prof. Maneck Kanga, Dastur Dabu, the architect Fariburz Nariman, and later with Dastur Kotwal.

Plans for an excavation in 1970 near the eastern Iranian border at one of the focal points of ancient Iranian

protohistory were interrupted by a call to Columbia University in New York, where he taught Avesta and Pahlavi for six months on the staff of Prof. Yarshatar. While at Columbia, he also prepared the publication of parts of the Bremen Khotan collection stored at the Metropolitan Museum; and published a collection of Sassanian seals with interesting Pahlavi inscriptions as a guest of the American Numismatic Society.

Returning to Hamburg in 1971, Gropp continued his Fire Temple studies in Bombay and Yazd, and epigraphical studies in Southern Iran. A second attempt at excavations near the Afghan border were interrupted by the Khomeini revolution. He continued work on the reserves at German museums. At the Munich Ethnographical Museum, he discovered a second large collection of Khotanese art from an expedition in 1914, and in the Berlin Egyptian Museum, he discovered a collection of Sassanian garments excavated in 1894 at Arsinoe in Upper Egypt.

Iran Museum Covers Zarthusti Religion, Iranian History, Central Asian Tribes, Epigraphic Section and Library

Since the founding of the Iran Museum in 1991, the collection has grown. Friends and publishers have donated precious books and publications; private collectors have contributed valuable pieces to the archeological and Fire Temple departments; the coins and textiles department has improved; museums in Berlin and Munich have agreed to send loans; and gifts are expected from institutes in Rome and Paris. Plans for the new building are proceeding well:

(a) The Fire Temple from Surat will be the center of the Museum. Life in Yazd will be documented, along with the life of the Parsis of Bombay.

(b) The History department will include archaeological finds. The British Museum has offered plaster casts from Persepolis which have been kept there in reserve for a century. Some of these Achaemenid Bas Reliefs are 10m high. The Parthian period is well represented. The Sassanian collection will gain from an extraordinary loan of original garments excavated in Egypt a century ago and hidden till now in a Berlin Museum.

(c) There will be a salon of Iranian writings covering 5,000 years beginning with Elamite cuneiform and extending up to Firdowsi, Saadi and Hedayat.

(d) Negotiations about a collection on the culture of Iranian tribes — the Kurds and inhabitants of the Pamirs and the Hindukush are under way. Some minorities like the Yazidis and

Ahl-e Haqq have indicated their Zoroastrian backgrounds.

(e) Modern development of industry and trade will be represented. Mutual mercantile relations between Iran and Germany were significant in establishing the large Iranian colony in Hamburg.

(f) A section will be reserved for a library, with comfortable armchairs and samovars. There will be facilities for lectures and musical performances.

(g) Videotapes and guides will explain the exhibits to the public.

With the Iran Museum, Gropp hopes to establish a cultural focus and a meeting place for Iranians and Germans, for exchange of thought, dissemination of information about Iranian history and culture, and for contacts with the press and TV.

A truly remarkable enterprise, not only will this Iran Museum bring to light the luster of ancient Iran, but it will also provide a base for students of Iranian and Zoroastrian history and culture. It deserves the whole hearted support and encouragement of Zarthus-tis world wide. According to Gropp: "All this takes a lot of time and money, and the money box of the Museum is rather empty." Persons interested in supporting the Museum with monetary contributions and donation of artifacts, please contact:

Dr. Gerd Gropp,
Director, Iran Museum
Vogt-Kolln-Str. 30
22527 Hamburg,
Germany

By Roshan Rivetna, based on materials from Prof. Dr. Gerd Gropp. Photographs are from "Zarathustra und die Mithras-Mysterien", Katalog, Iran Museum, presented to FEZANA by Shahrokh Shahrokh.



Left, girl from Bombay wearing embroidered "jabloo". Top, woman from Yazd in traditional dress. From catalog of the Iran Museum, Hamburg.

Secret Lives of the Wise Men

By Paul William Roberts

TORONTO

The scene of three ornately dressed potentates handing out the very first Christmas presents has been depicted in countless ways — in classical paintings, greeting cards and town-square tableaux.

We know their names: Melchior, Gaspar and Balthazar. They stand off to one side in a stable, accompanied by animals, shepherds and a few angels hovering around the rafters. "We three kings of Orient are," they sing in John Henry Hopkin's immortal Christmas carol, and each describes the significance of the gift he carries.

There is only one problem. The Bible never mentions three kings — only "some wise men" from the East — and certainly doesn't give them names. The strangers bring three gifts, but they are not presented in a stable since, at least according to the Gospel of St. Matthew, Mary and Joseph live in a house in Bethlehem. There are only two Nativity scenes in the Bible, in Matthew and in Luke, and it is Luke who gives us the babe in the manger "because there was no place for them in the inn." In no other gospel but Matthew's do the wise men appear.

Who are these mysterious visitors? The answer would seem to reach far back into the origins of Christianity, Judaism and Islam, to the Persian prophet Zoroaster, who may have lived in the sixth or seventh century B.C. or as far back as 1,000 B.C. depending on the source. Evidence from the Dead Sea Scrolls, ancient Persian texts and elsewhere suggests that our concepts of evil, heaven and hell, a last judgment and angels all originated in Zoroastrian teachings.

Paul William Roberts is the author of "In Search of the Birth of Jesus: The Real Journey of the Magi."

Matthew's wise men, or Magi — the only word of Persian origin in the original Greek Bible — were evidently priests of Zoroastrianism, which was the official religion of Persia. It is not surprising that they would turn up at the birth of Christ. According to various sources, Magi tended to turn up at portentous events in the ancient world. Pliny records a crowd of them standing amid the smoke and ruins after the great temple of Artemis at Ephesus burned to the ground (circa 356 B.C.) These Magi announced that the great temple's destruction augured the (virgin) birth of Alexander the Great, who of course would go on to conquer the known world, be declared a god and die at the age of 33.

Processions of Magi also appear at celebrations hosted by dubious characters like Nero. It is not always clear whether they come to bless or blame, condone or condemn, and frequently they leave without explaining the purpose of their visit. Just as the prophet Zoroaster came to be viewed in the West as the supreme Magus, master of occult arts, so Magi were both feared and respected — and sometimes despised for charging exorbitant fees for their arcane skills.

Some scholars have interpreted the presence of the Magi at the Nativity as showing pagans bowing to the superiority of Christianity. But in Matthew's Gospel the Magi appear to be noble and respected figures, whose esoteric talents are employed in the service of Truth and God.

True, Matthew restricts the visitor's occult feats to the necessities of his story. They deliver their gifts, display a little astrological skill when questioned by King Herod and then leave. It is almost as if they make Matthew nervous. But they have to be there, as a kind of payment for a debt. After all, in a text now known as the Arabic Gospel of the Infancy of Jesus, Zoroaster had predicted the miraculous birth of a Messiah to human parents.

It took several hundred years for Matthew's "wise men" to become the three kings Melchior, Gaspar and Balthazar. Accounts dating to the second and third centuries — some of them by saints and fathers of the early church — give the number of kings present at the Nativity as high as 14 and as low as two. Their names range from Hormazd to Karsudas and Melkon, and they rule Arabia, Persia, India and in one case simply "the East."

The Magi had a way of turning up at portentous times.

But by the early sixth century, when what had begun as a persecuted Jewish sect has metamorphosed into the official faith of the Roman Empire; the whole world suddenly reached unanimity on the number and identity of Jesus' first visitors. Emperor Justinian I, ruling from Byzantium (now Istanbul) — the Goths had long since sacked Rome — had Nativity mosaics installed in the main basilicas in Ravenna, Italy, and Bethlehem.

Justinian's mosaics reveal just how closely entwined religion and imperial politics had become; depictions of the birth of a divine child were used to establish Roman orthodox dogma over the heretical Arianism of Ravenna's old rulers (which denied the divinity of Christ). These mosaics not only "revealed" for the first time the names and ages of the three kings but also clearly showed them wearing traditional Persian clothes.

By the early eighth century, the identity of Matthew's Magi had become so firmly entrenched that Britain's pre-eminent historian the Venerable Bede was able to state categorically that the visitors were of three different ages and that at least one was white and another was black.

What became of the three Magi? In the Cologne Cathedral in Germany, there is a calendar of

saints that includes this obituary: "Having undergone many trials and fatigues for the gospel, the three wise men met in Sewa in A.D. 54 to celebrate the feast of Christmas. Thereupon, after the celebration of Mass, they died: St. Melchior on January 1, aged 116; St. Balthasar on January 6, aged 112; and St. Gaspar on January 11, aged 109."

Their mortal remains are said to be housed in a jewel-encrusted gold shrine behind the cathedral's main altar. They've been there since 1164, when the shrine was stolen from its Milan basilica by the German monarch Frederick Barbarossa. The bodies that ended up in Milan had apparently been discovered in Sewa, in what is now Turkey, not long before Justinian commissioned his mosaics.

Unfortunately, the authenticity of the Cologne relics is quite dubious. For one thing, the feast of Christmas was not established as a festival by the church until around the year 336. For another, just over a hundred years after Barbarossa removed the shrine from Milan, Marco Polo insists that he was shown the embalmed bodies of the Magi in their tomb at Saveh, a city south of modern Teheran.

Recently, I found enough evidence in Saveh to support the merchant of Venice's claim and discovered that to this day a strange tale is told there of ancient Persian priest-kings who long ago set off for Israel in search of a special child.

The truth of the Gospels is not necessarily the gospel truth — as Jesus seems to hint, in the oldest fragment of any Gospel to have been found. When asked, in John 18:38, by Pontius Pilate, "What is truth? He gave no answer. □

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The New York Times,
December 25, 1995.*

THE STORY OF THE MAGI

By Behram Deboo
Everett, Washington



The Magi — an Integral Part of the Christmas Tradition

There is widespread belief among Zoroastrians as well as non-Zoroastrians that the Magi who came to pay obeisance to Jesus were Zoroastrian priests. The story of the Magi has been deeply implanted in Christian theology. Let us look at the historicity of this story, and its development in Christian religious thought and in art — paintings, frescoes and carvings in cathedrals and other places depicting three Magi, Mary and Jesus, creating the familiar Nativity Scene.

The Story in the Bible

Of the four recognized gospels, we hear the following account of the visit of the Magis only in the Gospel of Mathew [1].

"Now when Jesus was born in Bethlehem of Judea in the days of Herod

the king, behold, wise men from the East came to Jerusalem, saying, 'Where is he who was born king of Jews? For we have seen his star in the East, and have come to worship him.' When Herod the king heard this, assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born ...

"Then Herod summoned the wise men secretly and ascertained from them what time the star appeared; and he sent them to Bethlehem, saying, 'Go and search diligently for the child, and when you find him bring me the word, that I too may come and worship.'

"The star they had seen in the East went before them, till it came to rest over the place where the child was. When they saw the star, they rejoiced with joy; and going into the house they saw the child with Mary his mother, and they fell down and wor-

shipped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. And being warned in a dream not to return to Herod, they departed to their own country by another way."

Some Questions Raised

Many questions have been raised by Christian scholars about the story of the Magi:

- ◆ Did the Magi visit Jesus?
- ◆ Were they Zoroastrians?
- ◆ Did they come from the East?
- ◆ Was there a Star?

Further, it is unlikely that the Magi visited Herod after Jesus was born. Herod the Great was a satellite king of Judea 37-4 B.C. Herod died four years before Jesus was born [2]. This raises the question of the birth date of Jesus — whether Herod was, indeed, king at that time.

Oldest existing depiction of the Magi as three Persian kings, sixth century AD. Mosaic in the basilica at Ravenna, Italy.

From "Secret Lives of the Wise Men" by Paul William Roberts, New York Times, December 25, 1995.

Identity of the Magi

The opinions of a few of the many scholars who have written on the subject of the Magi are given here.

(a) Mathew wrote his gospel in Greek. He uses the word 'magoi'. According to the Jerome Bible Commentary [3] "It is probably used in a loose sense. Originally the term designated the learned priestly caste of Persians; later it came to mean any one skilled in occult knowledge ... It could also mean mountebank or charlatan. Mathew does not use the word in an abusive sense. The mention of the 'star' shows that they are called magoi because of their knowledge of astrology. The story of the Magi, like the genealogy of Jesus, affirms that Jesus is a king Messiah."

(b) Interestingly, two scholars Albright and Mann say [4]: "This account of the visit of the magi to Bethlehem has on the face of it all the elements of historical probability, and yet at the same time, elements which appear to belong more plausibly to parable."

(c) In the Interpreter's Bible [5] we read: "The adoration of the Magi, like the other narratives in this chapter has no parallel in the Christian writing. There is thus no way to ascertain whether it happened at all as a matter of literal fact. The value and importance of the narrative do not depend on its accuracy; the story is rather to be thought of as a work of

art which the evangelist presents to the Christ child as his offering. The New Testament and rabbis usually employ it in an evil sense (magicians), but Mathew probably thinks of Babylonian astrologers."

(d) Edwin Yamauchi [6] says: "Despite the fact that some of the church fathers (for example, Clement of Alexandria) believed the Christmas Magi were Zoroastrians, it is clear from the history of Magi and biblical context that they were astrologers who were probably from Mesopotamia."

Names of the Magi

The Persian names of the Magi, Hormizdah, Yazdegard and Perozdah are found in the sixth century *Syriac Cave of Treasures*. The traditional names of the Magi [in *Excerpta Latina Barberi*] are different. The first was Melchoir, meaning 'my king is light', a king from Persia. No Iranian name 'Melchoir' is known to us. The second was Balthazar or Balthazar, the Babylonian name given to Daniel, a king from Arabia. The third was Gundopharr or Gaspar. He had the kingdom around the River Sindh and Daibul, near the present-day Karachi in Pakistan. [5,6].

We see the Magi, supposedly Zoroastrian priests, are now given the garb of kings with completely different names. Who do we believe?

Meaning of the Gifts

Gold, incense and myrrh were a part of the common stock-in-trade of Magi. "Gold, brought by Gaspar, can represent gifts of substance. Melchoir brought frankincense, which, because it is a fragrance, can represent our inner treasure of thought and influence. Balthazar brought myrrh. It is a gift fit for the king. Because of its use in embalming, myrrh stands for sorrow and suffering [5].

Magi and the Stars

The story of the Magi is a common component associated with the birth

of great souls and some historical events of great importance. At the birth of Abraham, according to a late Jewish legend, a star appeared to herald the event [4]. In 469 B.C. when Socrates was born, Magi came from the East and offered the child gold, frankincense and myrrh [Anacalypsis].

A star is reported to have greeted the birth of Mithradates (c. 131-63) [4]. When Tithradates, King of Armenia went to Naples to pay homage to Nero in 66 AD, three Magi accompanied him and addressed the emperor as God [5]. According to some scholars, the Magi also attended the birth of Mithra, Zarthustra, and Osiris.

With the expansion of the powerful Persian and Parthian Empires, the knowledge and belief system of the Zoroastrian faith also spread among Greeks, Romans, Egypt, Arabia, Mesopotamia and other conquered countries. One Zoroastrian belief that outstandingly predominated and impressed many peoples of different religions was the belief of a savior (Saoshyant) coming to save mankind. A great hope cherished by the Zoroastrians. It made a deep imprint in the psyche of the people. Gnoli believed this was the basis of the Magi story [6].

Did Mathew reshape the old myth to suit his Christology in his Gospel? What is the truth? ■

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BOOKS AND SUCH

JOURNEY OF THE MAGI IN SEARCH OF THE BIRTH OF JESUS



A collection of reviews and perspectives from readers of Paul William Roberts' "Journey of the Magi: In Search of the Birth of Jesus"

Part travel memoir, part history, and part religious scholarship, the book purports to find the real root of Judaism, Christianity, and Islam — in Zoroastrianism. The book ends: "Without Zoroaster there would be no Christ. He was the bridge, and the Romans burnt it ..."

JOURNEY OF THE MAGI: IN SEARCH OF THE BIRTH OF CHRIST

By Paul William Roberts

ISBN 0-7737-2908-9, \$29.95

384 pp., hardcover, 1995

Stoddart Publishers, Toronto, Canada
Riverhead/Putnam, New York, U.S.A.

Paul William Roberts has come out with a fascinating book which delves into a part of the Christmas story that is shrouded in mystery and legend. *Journey* is an intelligent and intriguing investigation into the story of the three wise men; a story everyone thinks they know and yet a story that has evolved more from the famous Christmas Carol than from the Bible. Only in the Gospel of Mathew are the wise men mentioned. He does not call them kings, he does not mention how many there were, and he does not mention their names. So why is it that we believe that there were three kings named Balthazar, Gaspar, and Melchior who came from the 'east' to worship the newly born king of the Jews?

It was these kinds of questions that arose in the mind of investigative reporter Roberts when he read a passage from the nineteenth-century edi-

tion of Marco Polo's *Travels*. In this passage Polo claims to have visited the tombs and seen the preserved corpses of the Magi. Marco Polo reports that he observed this sight in Persia. Thus began Roberts' own journey which took him from Tehran to Bethlehem by camel (until the camel's leg was blown off in a landmine) and by car, following the ancient route of the Magi. The information he uncovers along the way is compelling, controversial, and guaranteed to spark debate.

Among the controversial elements of the book include the claims that there were only two Magi and that they were priests of the ancient Persian religion of Zoroastrianism. Roberts is the first recorded Westerner to have found Polo's "castle of the fire worshipers" and identified the tomb of the Magi. Along the way Roberts studies the Dead Sea Scrolls and discovers information that will shake the foundations of Judaism, Christianity, and Islam to their roots.

Roberts' writing style is accessible and humorous. He takes us on his journey and shares with us not only his fascinating discoveries, but also his hilarious adventures.

Roberts graduated from and taught literature at Oxford University. He has been the recipient of numerous screenwriting, journalism and fiction awards.

[Stoddart Publishers Press Release]

A Profound Exploration of the Evolution of the Three Great Modern Religions

To resolve what he came to see as "one of history's great unsolved puzzles", Roberts travels to Iran to look for the places that Marco Polo describes and then to follow the route of the Magi from Iran to Bethlehem. ... It all adds up to an instructive and entertaining travel book, a high comedy of cultural dissonance and a profound exploration of the evolution of the three great modern religions.

What his theories finally boil down to is that the Dead Sea Scrolls, far from confirming the Church of Rome's version of Christianity, actually reveal a "bitter conflict between rival factions and the warning of coming schism that would rend the religion in two." In an alternative view revealed by the scrolls, Roberts explains, Jesus was born the prophet

PAUL WILLIAM ROBERTS



Nutty as all this may sound to someone reared on the West's version of the nativity story, Roberts found abundant evidence for his theories on his strange journey. He repeatedly encountered living relics of the ancient sects he was investigating who would invite him into their homes and share their sometimes fractured understanding of their cultures.

Yet, with *The Journey of the Magi*, Roberts has made it seem as if no time at all has existed in the last two millennia. He leaves the reader's mind bent in two, numbed by an avalanche of new perspectives on the familiar and at the same time filled with wonder that it might all be true.

[New York Times writer Christopher Lehmann-Haupt, in *San Jose Mercury News*, December 24, 1995].

A Tangled Mess of Fantasy and Bits of Confused Truths

It's a great idea (to re-trace the steps of the Three Magi from Persia to Bethlehem), but it's also Roberts' first big misconception: that the Three Magi were real historical persons. Just because they are mentioned in the Bible or in Marco Polo or in legends, doesn't mean they were real. Therefore Roberts is chasing legends and folklore, with no historical evidence to back them up.

This doesn't stop Roberts. He gets a visa and travels to Iran. They travel to the ancient ruins said to be the tomb of the Magi, where, finding only two alleged burial places, Roberts concludes that there were really only two Magi. They also visit a castle near Saveh, said to be the home of the Magi. These archeolog-

ical sites, as Roberts writes, are abandoned now, though they are of immense historical significance. But this significance is lost on Roberts, as he has not bothered to study coherently any Iranian or Western history. The name of the Achaemenid dynasty is consistently misspelled 'Archaemenid' in the book!

Roberts' travel writing is well-written, though it suffers from a bitter and cynical attitude which seems to be necessary among modern journalists. Another offensive thing is his flippant and punning section-head titles, which demean the wonders he sees. He waxes lyrical, indeed, bombastic, when describing the Iranian landscape and especially the sky: "... huge, black, warring clouds cruising through sapphire air to ram each other or fuse into monstrous shapes..." [p.41]. But the glories of Iran go mostly unnoticed, as he searches for his chimeric legends.

Instead of studying legitimate comparative religion, Roberts has decided to buy sensationalist theories, including the highly questionable ideas of Dead Sea Scroll scholar Barbara Thiering. According to Thiering, and thus Roberts, Jesus and his family were members of an Essene hierarchy, dedicated to returning the sacred monarchy and the priesthood to Israel. He believes that a great fellowship existed between Essenes, Zoroastrians, and other esoteric groups, which is why the Magi came to visit the newborn Jesus. Roberts also believes other worn cliches that state that the Celtic and Egyptian churches somehow preserved a purer, more mystical faith; something which is debatable at best.

Roberts also repeats the tired notion that St. Paul betrayed the original inspiration of Jesus to the institution of imperial and Church-like structures. Supposedly the Magi, as representative of the true esoteric faith, had been sent to preserve the True

of a religion involving the individual's inner knowledge, not faith in an earthly institution. This religion was heavily influenced by Zoroastrianism, the system founded in Persia by Zoroaster teaching the worship of Ormaz in the context of a universal struggle between the forces of light and darkness.

As Roberts says he learned, the wise men from the east were Zoroastrian Magi, or, citing the Oxford English Dictionary definition of Magi, members "of the ancient Persian priestly caste, said by historians to have been originally a Median tribe.

The purpose of their journey, Roberts concludes ... was essentially to avert a situation in which "good works or spiritual improvement" would become irrelevant and in which faith alone would get you to heaven." ...

Roberts recalls someone telling him: "Without Zoroaster there would be no Christ. He was the bridge, and the Romans burnt it ..."

Faith against the political machinations of Herod. But, of course, they failed to do this. His hostility to mainstream Christianity is evident through the book. For instance, about the Gospels, he says: "Most astounding is that the world's largest and most influential religion is based on material that wouldn't even compel a handful of acid-heads to form some minor cult if it were published today." Elsewhere he throws in a bit of anti-Semitism, comparing modern Magi to Jewish lawyers comically titled "Gold and Frankensenz."

Roberts espouses various trendy notions about an original egalitarian Goddess-worship conquered by evil patriarchy. He also goes on about a primordial "vedic" tradition of inner searching and direct Divine inspiration. "The Brahmans, Magi, and Essenes taught only a religion of personal, subjective experience ..." [p.362] — a statement which is not only a piece of biased thinking, but simply untrue. Yet that philosophy was supposedly espoused by Zarathushtra and is the inner force behind all the different religions, which suggests that he has not been doing religious studies so much as reading the Rosicrucian ads in various popular magazines.

What might be most offensive to a Zoroastrian reader is Roberts' ignorance of Zoroastrianism. He concludes that Ohrmazd and Ahriman are two conflicting twin brothers from one Father — a Zoroastrian "heresy" known as Zurvanism. Roberts' account of Zoroastrianism is a jumbled mishmash of real Zoroastrian doctrines, later legends, and generic "Eastern" mysticism.

If Roberts had abandoned his Biblical conspiracy theories, mystical Eastern Secret Doctrines, and "alternative" Christianity, and just written about the fascinating people and places he encountered on his journey, he would have had a fine book.

He meets not only an authentic Iranian Sufi, but one of the last surviving Mandaean priests, a member of a Gnostic sect which has survived since late Roman times. He also has a brush with a group of Yezidis, a sect which may be derived from non-orthodox Zoroastrianism. I read these passages with great frustration, wishing that a real specialist scholar with fluency in Persian had met these people. The Mandaean traditions are dying out, if not already dead; by the time another, more qualified person visits, there will be no one left to tell their story.

Roberts' description of his trip through mine-infested desert to Syria returns the reader to the better parts of the book; his Bedouin guide, the loss of his camel to a land mine, and his journey to the ruins of Palmyra are vividly portrayed. But by the time he gets to Syria and Palestine, Roberts is well-lost in New Age twaddle, mystical pyramid dimensions, theories about Christ surviving the Cross, secret scrolls, Jesus' alleged twin brother Thomas — a tangled mess of fantasy and bits of truth so confused that I lost track of it halfway through the book.

A reader who wants to know more about Dead Sea Scrolls, Essenes, Magi, the legend of the Three Magi, Zoroastrians, and their place in history has many responsible books to turn to. This is not one of them. I regret that the greatness of Iran, and the light of the Star of Wonder was wasted on such an irresponsible account. ■

*By Hannah M. G. Shapero
Washington, D.C.*

[Ms. Shapero studied Greek and Latin Classics, and early Christian history, at Brandeis and Harvard, which is where she first found out about the living Zoroastrian faith. She has been studying Zoroastrianism for the last three years.]

Roberts Talks to Zarthushtis in Toronto

With interesting historical and religious narrative and readings from his book, Paul William Roberts kept the audience at the Darbe Mehr in Toronto, in rapt attention. The lecture touched upon topics such as: the deliberate suppression of Marco Polo's version of the three Zoroastrian Magi at the birth of Christ; the close political and spiritual relationship between the Jewish and Zoroastrian priests and rulers; Darius the Great's attempt to establish himself as a king-priest in the pharaonic tradition of Egypt and his putting down the rebellion by the Magi; the role of Zorobabel, the Persian-appointed Governor of Jerusalem, in rebuilding the Jerusalem temple; the deliberate destruction of certain texts in the library of Alexandria which the Roman Church found potentially dangerous to its theology; how the Dead Sea Scrolls may unveil again the original nature of Christ's teachings and their debt to Zoroaster; and how major Judeo-Christian tenets that were drawn unacknowledged from Zoroastrian philosophy and precepts in the Gathas, establishing that neither religion would exist in any recognizable form today without such borrowings.

After the lecture, Stoddart Publishing hosted a party at the Darbe Mehr to launch Roberts new book *Journey of the Magi*. Guests included literary media personalities, prominent Jewish leaders and TV and press reporters.

In a letter to ZSO, Roberts writes:

"My book shows how the faith of Zoroaster not only gave Judaism its essence, but also provided the foundation for Christianity and, later, Islam. I was astonished, during my research for this book, to discover the extent of the debt owed to Zoroaster by western civilization, and am very

deeply impressed by the beauty and subtlety of his vision. “

Of the ZSO Zarthushtis, he writes:

“I have never before lectured to a group so diverse in age and occupation yet so uniformly quick-witted and well-informed...It was one of the most memorable evenings of my life — particularly because everyone there was such a solid endorsement of the religion I have come to care for and respect so much.

[From ZSO Newsletter, December 1995]

Vancouver Zarthushtis

Meet Roberts

Time and again various considerations have manipulated facts about the nationality and ethnic background of the Magis. Department stores during Christmas have them dressed up as Arabs; others call them Babylonians and still others claim that one of them is an Asian, the other Black and the third Babylonian. Paul William Roberts has put aside most of these considerations and tried to find the truth.

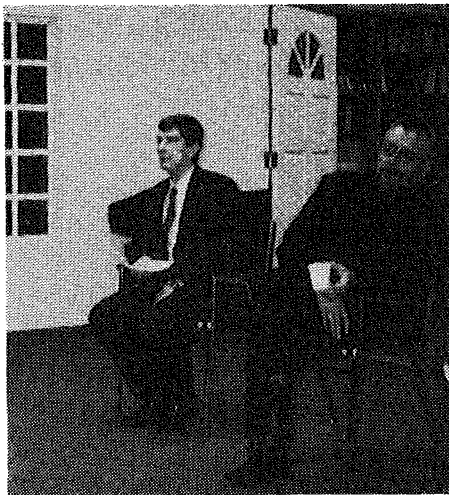
Roberts has traveled from Iran to Bethlehem, tracing the footsteps of the Magi on camel back and by car. He finds ‘the castle of the fire-worshippers’ mentioned by Marco Polo. He also finds the roots of Judaism, Christianity and Islam in the ancient traditions of Zarathushtrianism.

Roberts travels to Yazd and meets Zarthushtis, but does not get much information from them. He stays with the Yazdanis and meets Mr. Hormouz Farkhani in the fire temple, but makes the age-old mistake of calling the Fravahar, Ahura Mazda.

Also, one would prefer him not repeating what his official guide, Reza, had to say about Zarthushtis. On the Iran-Iraq border, Roberts meets the Yazidis and visits their temple. He gives a description of

their temple and the snake which they worship. This is first-hand information for those who think that Yazidis are some sort of Zarthushtis!

Tracing the footsteps of the Magis he also meets the Sufis, the Mandaean and the Nazareans, in Shush and across the border into Iraq. He discusses their faith and verified the belief that Jesus, after his crucifixion,



Roberts, left and Rahnamoon, at presentation by Roberts at the Arbab Rustam Guiv Darbe Mehr in Vancouver, on December 7, 1995.

escaped with the help of the Magis to Damascus, Basra, Palmyra, Susa and other Magian strongholds, to maintain the idea that he was dead, for he was wanted by the Romans.

The book questions the age-old belief that there were three wise men. The Bible does not say how many. We are left with a new number — two wise men.

The book ends with the sentence: “Without Zoroaster there would be no Christ. He was the bridge and the Romans burnt it ...” ■

*By Fariborz Rahnamoon
Vancouver, British Columbia*

*[Mr. Rahnamoon is Adult Education
Director at the Zoroastrian Society
of British Columbia]*



Contact for Ordering Books from Bombay

Marzban Giara will help find and ship books and tapes on Zoroastrianism from Bombay to interested persons overseas. He will also provide specialized research services on topics related to the Zoroastrian religion, history and communities. A committed individual, Giara left his job to devote his energies and talents full time for the Zarthushti cause.

For a listing of books and services available from him, please write to Mr. Giara at Dhunmai Building, 667 Lady Jehangir Road, Dadar, Bombay 400 014, or call Rohinton Rivetna at (708) 325-5383.

Zoroastrian Web Pages on the Internet

The Internet and the World Wide Web are two mediums of communication that are likely to revolutionize the way we disseminate information about our community and religion.

There is a newsgroup on Usenet, a bulletin board service on the Internet, that has the address: *alt.religion.zoroastrianism*

Anyone with a computer and a modem, anywhere in the world, can access this bulletin board and read the messages or post new messages, questions or answers on it. From some of the questions posed by non-Zoroastrians on this newsgroup, it is evident that Zoroastrianism is regarded as a very enlightened and reflective religion and there is a great thirst for knowledge about it all over the world.

There are also several discussion groups that provide a medium for mass communication among interested persons: Mehrdad Khosraviani [Email : *mehrdad.khosraviani@least.eng.sun.com*] of California manages one with over 360 members; and there is a Zarthushti singles

discussion group with about 60 members, managed by Rustom Kevala [Email: Rustom@aol.com].

There is already a prolific amount of material on Zoroastrianism on the World Wide Web, which is the newest and fastest-growing part of Internet. There are three web sites on Zoroastrianism:

(1) The Stanford University Zoroastrian Web Page, managed by Cyrus Hirjibehdin, at:

<http://www.leland.stanford.edu/~cfh/>

(2) The traditional Zoroastrian Page managed by Porus Havewala from Australia [Email: porushh@zip.com.au], at:

<http://www.zip.com.au/~porushh/tenets33.html>

(3) The Avesta Web Page managed by Joseph Peterson from Minnesota [Email: jpeterson@polaristel.net] at:

<http://cfpa.org:80/~jpeterson/avesta.html>

The Avesta Web page includes most of the complete Avesta and Pahlavi texts along with standard English translations.

(4) In addition there are numerous personal web pages giving personal information about young Zarthushtis, installed by them through various college and commercial servers.

It is evident that Zarthushtis have not been bashful about entering the age of mass communications. How we communicate with each other and the image that we present to the world on these media will determine our future standing as a world religion more than ever. Readers are encouraged to review the web pages and send their comments to the FEZANA Journal.

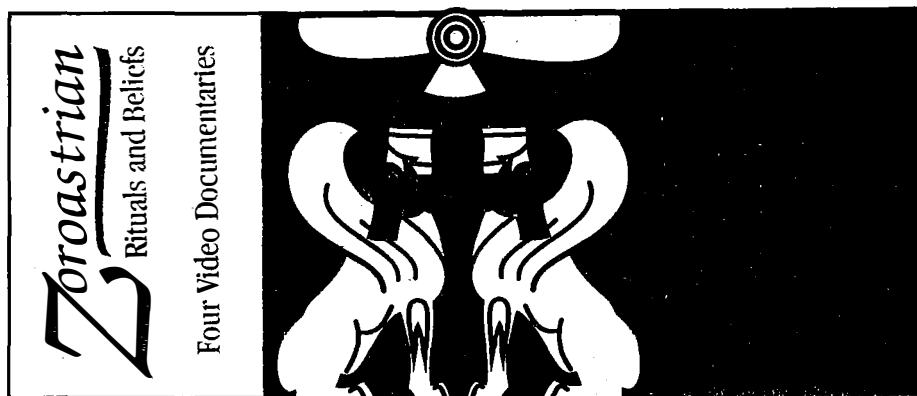
Who knows, someday, we may put the FEZANA Journal itself on the Web!

— Rustom Kevala

☆☆☆☆☆☆

When you're through changing,
— You're through.

— Benjamin Franklin



Four Video Documentaries on Yasna and Afringan

A ZOROASTRIAN RITUAL:

THE AFRINGAN

17 mins., \$24 plus shipping

A ZOROASTRIAN RITUAL:

THE YASNA

31 mins., \$29 plus shipping

TWO RITUALS: ZOROASTRIAN
YASNA AND AFRINGAN

49 mins., \$29 plus shipping

A CLASSROOM CONVERSATION
WITH A ZOROASTRIAN PRIEST

48 mins., \$29 plus shipping

The videos are demonstration ceremonies, arranged by Professor James Boyd of Colorado State University, with the assistance of Dastur Dr. Firoze M. Kotwal, High Priest, Wadiaji Atash Bahram, Bombay.

The Yasna, enacted by Dastur Kotwal and Ervad Noshir Hormuzdiar, was filmed in 1982 at Harvard University's Production Center, when Dastur Kotwal and James Boyd were visiting scholars at Harvard. It now serves as a companion piece to the

book *A Persian Offering, The Yasna: A Zoroastrian High Liturgy*, by Dastur Firoze M. Kotwal and James W. Boyd [Paris: *Cahier de Studia Iranica*, 8, 1991].

The Afringan is the product of several trips to India by James Boyd, beginning in 1988. The ceremony, enacted by Dinyar Vazifdar and Adil Bhesania, was filmed at Wadia Studios in Bombay, under the direction of Khojeste Mistree. Post production work was done in Colorado. The video serves as a companion to the book *Ritual Art and Knowledge: Aesthetic Theory and Zoroastrian Ritual*, by Ron G. Williams and James W. Boyd

Classroom Conversation is an interview by religious studies students, with Dastur Kotwal while he was in residence for a semester at Colorado State University in 1987.

Order from Office of Instructional Services, Colorado State University, Fort Collins, Colorado 80523.

FORTHCOMING ...

ZOROASTRIANS IN BRITAIN

By John R. Hinnells, University of London and SOAS

Oxford University Press, ISBN 0-19-826193-4, £40.00, hardback, 352 pp, 1996

From the contribution of MPs Naoroji and Bhowmagree in the nineteenth century to the transmission of their heritage and concerns in the 1990s, this is the first complete study of the community. Hinnells has drawn on an extensive study of archival sources, a large survey questionnaire, structured interviews and over twenty years of personal contacts. He discusses contemporary issues such as racial prejudice, generational differences, gender issues, and attitudes, and argues that religion is an increasingly important concern.

Mistry's storytelling is why he's an award-winner

ELAINE KALMAN NAVES
SPECIAL TO THE GAZETTE

From his first stabs at writing in literary contests at the University of Toronto in the early 1980s, Rohinton Mistry has been a winner.

This week, he added the \$25,000 Giller Prize to his list of trophies for his second novel, *A Fine Balance*. It follows a Books in Canada First Novel Award, a Governor-General's prize and the Commonwealth Writers Prize for his 1991 book, *Such a Long Journey*, and a nomination for the Booker Prize. But to hail the Bombay-born Ontario author on the basis of these achievements is to miss the point.

Mistry deserves our attention not because he is a hot new writer, a flavor-of-the-month type, but on account of his spellbinding skills as a storyteller. His books, I believe, will be read long beyond his lifetime. A master craftsman in

the tradition of 19th-century literary giants (the epigraph to *A Fine Balance* comes from Balzac's *Le Père Goriot*), he takes human suffering as his subject, linking tragedy with the greatest of survival skills, humor.

In person, Mistry is courteous but reserved. Of medium stature and as slender as a boy, he looks almost fragile, with doe-like eyes behind black-framed glasses. We talked recently in Toronto, at the International Festival of Authors at Harbourfront, where he answered my questions forthcomingly, as long as they targeted his books. Queries of a more personal nature were deflected gently but monosyllabically.

A Fine Balance is set in an unnamed Indian city which stands in for Bombay, primarily during the state of internal Emergency declared by Prime Minister Indira Gandhi in 1975 in a bid to quash opposition to her corrupt election practices. The novel recounts the story of four main characters who unite to form

a sort of family: two tailors born into the so-called Untouchable caste, a widowed seamstress who gives them employment and a young student who boards with her. A host of subsidiary characters — pavement dwellers, beggars, street performers — also struggle to hang on by their fingernails in an evil regime that seeks to annihilate them.

Fresh from finishing *A Fine Balance*, I began by asking Mistry whether he had known from the outset the overwhelmingly tragic way the book would end.

"I half knew it. I knew I wanted to write about 1975 when the Emergency was declared. It lasted about 18 months but it was a horrific time which could have been 18 years for the people who were affected by it. When you're dealing with such a grim situation, you know you can have humor... it's essential of course, it's what gets us through it all, but the basic nature of the book would be about the tragedies that took place during those 18 months — there was no

way around it."

A preoccupation with politics was also a hallmark of *Such a Long Journey*, Mistry's previous novel set in 1971 during the war between India and Pakistan which resulted in the birth of Bangladesh. Mistry, then a teenager in Bombay, had largely ignored the war ("It was like if it happened in Newfoundland, if you don't pay attention to it, it doesn't affect your life at all in Toronto"). Taking it for a backdrop, he recounted the story of Gustad Noble, a beleaguered bank clerk who becomes a pawn in the machinations of a duplicitous and unscrupulous system.

Born in 1952 into a lower middle-class Parsi family (his father worked for an advertising agency, his mother was a homemaker), Mistry at first entertained musical ambitions. He considered becoming a classical guitarist and also played in small coffee houses where he

PLEASE SEE MISTRY, PAGE 63

BOOKS

MISTRY *From bank clerk to best-selling author in three books*

CONTINUED FROM PAGE 11

was known as the "Bob Dylan of Bombay." With a science degree in mathematics from the University of Bombay, he arrived in Canada in 1975 a month after the Emergency had been imposed back home. A clerking job in a bank left him intellectually parched and he began taking night courses in English literature. "I was incarnated as a writer after I was eight years in Canada," he noted with a smile.

His wife Freny, a high-school teacher to whom both his novels are dedicated, urged him to enter a literary competition at the University of Toronto after she grew tired of hearing his refrain that "it would be great to be a writer." He won the contest two years in a row and has been writing full time since 1985.

Ever since the publication of his first collection of short stories (*Tales From Firozsha Baag*, 1987), which was mainly set in a down-at-the-heels housing complex in Bombay but also included some Canadian settings, Canadian critics have wondered aloud about when

Mistry would write a "Canadian" novel. He will, he says, down the road, but the compulsion has been simply too great to write about his native country first.

Memory is a powerful presence inhabiting his fiction. "Always begins after the loss is complete, the remembering," Gustad Noble muses to himself in *Such a Long Journey*. Or, as Mistry said, "The Bombay I write about is the Bombay I remember." He visits India only sporadically even though his whole family still lives there. The research for his books mainly entails mining his memories. What he can't remember, he makes up.

One of his tailors in *A Fine Balance* calls the city "a story factory... a spinning mill." One could say the same of its author whose fertile inventiveness manifests itself both in the rich array of his characters

and in the complexity of his plots.

I asked him what he set out to explore in *A Fine Balance* that he had not already examined in his two previous books.

"In the short stories and the first novel, I had a very narrow focus," Mistry replied. "It's a human focus and in that sense it's very large. But narrow because I had mainly dealt with the Parsi community, mainly dealt with one part of Bombay."

A small religious minority that traces its Zoroastrianism to ancient Persia, the Parsi community in which Mistry grew up did not make excessive demands on its adherents and was eclectic in its practices. "Nothing was compulsory, but it was expected that one would go to the fire temple a few times a year... It was more social than religious."

With the new book, Mistry

"wanted to see if I could embrace more of the complexity of India" than he had done in his earlier works. Taking for his protagonists the powerless and the dispossessed, he wove a tale that at times is almost unbearably sad and shocking, and yet still manages to be immensely readable. It all boils down, as one of his characters upholds, to "a question of balance."

And how does Mistry himself negotiate humanity's balancing act between hope and despair?

He thinks for a moment before answering with a faint smile. "By writing. A trick. We all play tricks with our minds. And hearts, I suppose. A trick with words."

■ Rohinton Mistry appears tomorrow at the Books & Breakfast series at the Ritz-Carlton Hotel. Information: 845-5811 or 987-2509.



Mistry Dylan of Bombay

Lasting Gift ...

For a few dollars, FEZANA Journal makes a valuable gift for family and friends. Community news and articles on Zarthusti history, religion and culture provide interesting reading for all. Send in your subscription today!

Reprinted from *The Gazette*, Montreal, Saturday, November 11, 1995. Mistry was also featured in a full-page article entitled "A long, loving passage to India", in *Maclean's*, October 23, 1995.

**THE MEMOIRS OF
KEIKHOSROW SHAHROKH**
*Edited and Translated by Shahrokh
Shahrokh and Rashna Writer*
Edwin Mellen Press, Ltd., Box 450,
Lewiston, NY 14092
ISBN 0-7734-9135-X

Shahrokh Shahrokh is the grandson of Keikhosrow Shahrokh. Rashna Writer, the co-editor, is a reader at Oxford University. Together they have done a masterful job of translating, organizing and presenting Arbab Keikhosrow Shahrokh's memoirs in an eminently readable format. What is more, the book succeeds in conveying the Arbab's self-imposed mission and his deep commitment not only to his Zarthusti religion, but also to his country, Iran.

The editors convincingly portray Keikhosrow Shahrokh as one of the most important and influential Iranian Zoroastrians of the late 19th/early 20th century. As an influential member of the *Majlis* from 1909 to 1940 and due to his other parliamentary posts, he was an active participant in some of the most dramatic events in Iran's turbulent history. Naturally, in writing his memoirs, Shahrokh assumed that his readers would be conversant with the political, religious and social climate of his period in his native Iran. Thus, he often refers to the most significant events only in passing, or gives the most tantalizing glimpse of his role in major events without elaborating on them. The editors therefore have provided copious notes and explanations for the reader who may not be familiar with Iranian history or the status of Zoroastrians during that period.

In 1874, when Keikhosrow was born in Kerman, most Iranian Zoroastrians were living in obscurity in a few remote enclaves like Yazd and Kerman. The majority population in Iran considered Zoroastrians as infidel 'fire-worshippers' (*atash-parast*) and

unclean (*najes*) just because they were born Zoroastrian.

There were no schools for Zoroastrians in Kerman. They were required to pay the hated poll-tax (*jizya*), which was not abolished until 1882. With this background, Keikhosrow's fearless stance toward the oppressors of his fellow-Zoroastrians and his ability to deal with the Muslim aristocracy at the highest levels including the Shah, and to very quickly gain their trust and admiration, are awesome accomplishments indeed.

At the age of 16, Keikhosrow went to Bombay with his brother Rustom (who was 17), where, with the patronage of his long-lost relatives Sir Dinshaw Petit and Mehrwanji Panday (they had married two sisters of his grandfather Eskander) he gained admission to the Sir Jamshedji Jeejeebhoy School. However, the Bombay climate did not suit him, and he returned to Iran. He was married at 18 and was soon appointed principal of the Zoroastrian School in Kerman by the Amelioration Society. He supplemented his salary of 150 rupees (36 tomans) per annum by teaching English to Prince Abol Hossein Mirza Farmanfarma, the Governor of Kerman, as well as other noblemen and their sons. But he could not sit still, and began setting up Zoroastrian schools in Kerman and in Tehran [see *Looking Back*, this issue].

Apart from fearlessly representing Zoroastrians in the *Majlis* from 1909 to 1940, he was responsible for organizing the coronations of Soltan Ahmad Shah Qajar and that of Reza Shah Pahlavi. He was in charge of building the Ferdowsi Mausoleum and ably carried out several other major assignments on the direct orders of the Shah and the government of his times. Keikhosrow Shahrokh was also instrumental in influencing Reza Shah Pahlavi to introduce the Zoroastrian names of

the month in the national solar calendar. But to do justice to this great man, I urge everyone to read *Memoirs*. It is a high-quality publication, worthy of a prominent place in every library. ■

Reviewed by Rustom Kevala

■ READERS FORUM ■

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

Cranes of Peace

Thank you to all of your community members, particularly the 115 children who participated, and their mothers, for sending the "One Thousand Paper Cranes" to Hiroshima.

We hope to accumulate 200,000 such origami paper cranes with their messages of peace and preserve them permanently in the especially designed tower in Hiroshima City. The number of victims in Hiroshima from the atomic bomb is not known, but we estimate it is about 200,000.

We have placed your cranes before the memorial statue of Miss Sadako Sasaki, the "Victim Child With Atomic Bomb" in Peace Memorial Park. She was a lovely child who died of leukemia caused by the atomic bomb.

Sadako believed that she would be cured if she could complete making "One Thousand Origami Paper Cranes". She made over 950, but failed to reach 1,000 before she died. There is a popular belief in Japan that if you make 1,000 paper cranes, your wishes will be carried out by God.

On August 6, the day of the memorial service, we broadcast the story of your children's paper cranes in a special program on TV. We sincerely

thank you for your dedication and wish to continue our eternal efforts for the common goal of world peace.

Takayoshi Wada, Chief of Staff
Cranes Campaign Office
Hiroshima City, Japan

[The above letter was received by Mrs. Hutoxi Cowasjee of the Karachi Zartoshti Banu Mandal. In response to the "Story of Sadako" in the FEZANA Journal, Fall 1995, Mrs. Cowasjee mobilized over a hundred Karachi-area children, to make the "Cranes for Peace" for the 50-year commemoration of the atomic bombing in Hiroshima.

Ancient Iranian Exhibits at Smithsonian

During a recent business trip to Washington D.C. I visited some of the Smithsonian museums. Especially interesting was a large exhibit of ancient historical objects from the Sassanian period.

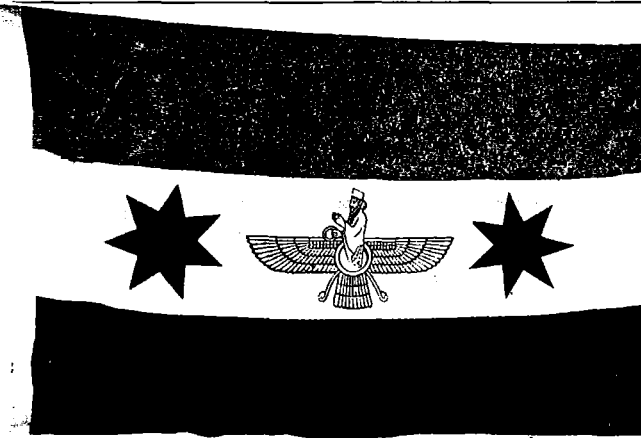
The Iranian exhibit is in the Sackler Gallery Museum which is located near the Smithsonian castle (the oldest Smithsonian building). This exhibit is part of the Old Silk Route empires exhibit. It contains many metallic (gold, silver and other) and ceramic objects such as plates, bowls, jugs, swords within a gold embossed scabbard, figurines and more. Some of the metallic objects had heads and figures of Sassanian era persons.

Zarthustis and interested friends should try to visit the exhibit, to get a flavor of life in the Sassanian era.

Maneck Bhujwala
San Jose, California

Science and Religion

In the age-old struggle to reconcile science and religion [FEZANA Journal, Summer 1995], I believe it is not too much science that turns one away



Zoroastrian Flag of Friendliness and Brotherhood

Enclosed is a design for a Zoroastrian flag. It has a Persian blue stripe representing Iran, a saffron (gold) stripe in the middle representing India, and the maple leaf red of Canada at the top. These three stripes indicate the places where Zoroastrians are most concentrated in the world. Canada may just turn out to be our new home, as many of us are now emigrating there.

The first of the two seven-pointed stars is for the seven earthly creations of Ahura Mazda: sky, water, earth,

from God, but it is too little of it. The old adage that a little knowledge is a dangerous thing holds true here. Wasn't it the Deists who said that a little science will turn one away from God but a good deal of it will turn one towards him?

The greatest mind of this century, the one who probed into the mysteries of nature, the one who laid the foundations for modern theoretical physics — the great Albert Einstein acknowledged the presence of God! And he had a great reason to.

For all his probings and all his intellectual meanderings led him to but one truth — that he was limited in his capabilities to understand the very basis of nature and the cosmos. Call

plants, cattle, man and fire. The second star represents the spiritual and ethical side consisting of good thoughts, good words, good deeds, power, devotion, perfection and immortality. These two stars indicate the enlightened Zoroastrian doctrine to be practiced through free will based on righteousness.

Fly the flag from the hoist side, like other flags, only if the flagpole is at least 25 feet high. Otherwise hang it from the top with sunshine or light in the background. In the Agiary or Hall, let it be placed at the entrance or in a window, against the light.

Jehangir Medora (Paymaster)
Toronto, Ontario

him a force field, call him what you will, there is a GOD!

We have but a limited capacity to prove otherwise.

Neville Gai
Philadelphia, Pennsylvania

Why Wear a Prayer Cap?

The realm of religion is beyond the realm of ration and reason. Although it does not contradict it, it encapsulates and encompasses it, and as such it requires its own language. Rituals are the language of the soul, the right brain. Covering one's head during prayer and wearing a Sudreh-Kushti are rituals. They are significant, although the rational mind of the

Zoroastrian
flag of
Friendliness and
Brotherhood,
designed by
Jehangir Medora
(Paymaster)
of Canada.

modern man might not recognize it. Do we gather spiritual energy during prayer? My belief is a profound "Yes". Anyone who has experienced the joy and lightness during and after an encounter of the religious kind can bear witness to this power. Left brain might want evidence, but Right Brain feels it.

Does covering one's head preserve this energy? My belief is a profound "Maybe." It certainly does if you believe it does, for what is reality but what we make of it. Sudreh-kushti and covering of the head, in a sense are power objects. If you truly believe and connect with a higher power, and if you associate these power objects with this process and use them regularly as part of a ritual and as a doorway to enter and initiate an awakening of the soul ... well, then they have special powers for you because that is what you have made them.

The hat, which is a representation of 'Taj' (Farsi: crown) has a significant meaning in Persian mythology. If a head cover is indeed a simplified symbol of a crown, it makes perfect sense to wear it during prayer. It reminds the soul of its layers of the psyche, the most important being its meaning for the deep levels of our being.

Since wearing a head cover has been such an integral part of our religion for centuries, I cannot but accept the possibility that our deep levels of being still remembers what it means although we might not.

Dariush Keyani
North Hollywood, California

Prevailing Views of 'Z-Netters'

I was flabbergasted to see the survey which was started as mischief by a few people on the Zoroastrian network, and ignored by most 'Z-netters', find such prominence in your

Journal [*FEZANA Journal, Fall 1995, p.4*]. With a community of 15,000 in North America how can you see fit to print the results of 55 people?

It looks as though the FEZANA Editors are out to please some body or some group. This type of irresponsible editing is going to make this Journal lose its credibility.

In our house, a week end party will have more than 60 people. And if I take a survey on any Zoroastrian topic, will you print the result of that survey?

I hope you will use better judgement next time.

A faithful reader
Kobad Zarolia
Ontario, Canada

[There was no intent to mislead readers. If we did, we re-iterate the words that accompanied the original article: "Of course, no conclusions can be drawn from this survey since it represents the views of only a very small number of Zarthustis." Nevertheless, 55 responses out of a population of 350 is statistically significant. In the interest of informing our readers, FEZANA Journal will publish without bias, the results of all serious surveys conducted by Associations and groups in North America - Ed]

Time Would be Better Spent at North American Congresses If ...

At North American Zoroastrian Congresses (NAZC) we meet, socialize, express our views and then part after 2-3 days, without really coming to any decisions. When our boat is sinking, we need concrete actions and resolutions, on topics such as:

Who is a Zoroastrian; what Zoroastrianism is and is not; what are the minimum requirements to be a Zoroastrian; what is the role of a

Zoroastrian spouse; Zoroastrianism compared with other major religions, especially Christianity; and how can we better withstand Christian missionary zeal converting our children; how to ensure a steady supply of knowledgeable priests, religious supplies and literature; how to present the tenets of our faith with one voice at inter-faith meetings; and how to find funds to support full time, learned priests?

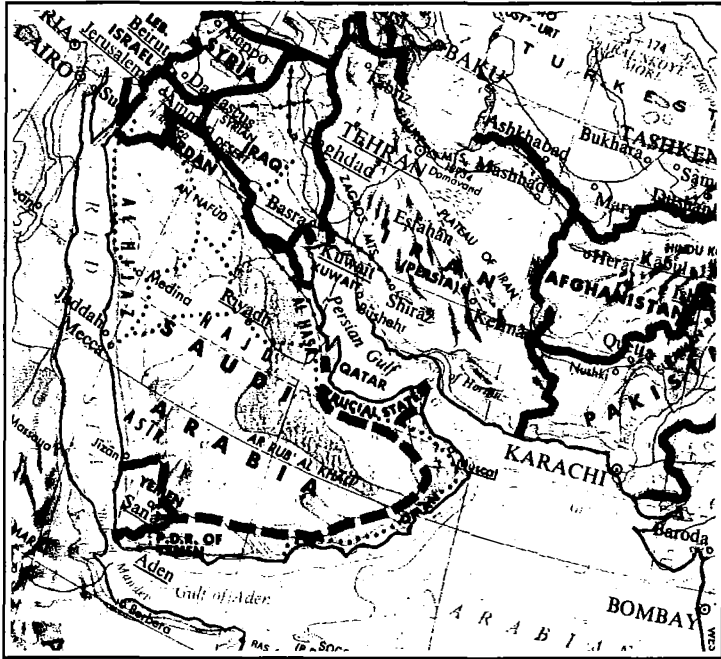
How do we convince our laity to consign the ashes of dear ones in one common place, instead of burying it individually; and how to collect data from every Zoroastrian and their progeny, and survey on what they expect; how to get priests involved in NAZC; and how to impress on them the need to study our religion and history; how to inspire our youth to take over the NAZC during our lifetimes; how to garner wider participation rather than seeing the same crowd again and again?

How can we arrive at standard explanations in English of our rituals such as the Jashan, Mukhtad, Navjote, Wedding and Funeral, and basic prayers; how to inspire our youth to marry among themselves?

The time for debating or discussing topics of academic interest is long over. There is hardly any time left for reaching common ground.

Impressive as the attendance is at NAZC, it is representative of only one group of people — mostly self-inspired. But many more need to be inspired to attend. Maybe we should meet at less expensive places and for longer durations. Select certain topics to be studied, discussed, and voted upon by each local association during the preceding two-year period, and then arrive at some concrete solutions at the NAZC.

At a very tender age, Dasturji Dabu impressed me by his example for not expecting any reward in this world for doing good. The Ashem Vohu



All maps show only the "Persian Gulf" — between the Arabian peninsula and Iran. There is no "Arabian Gulf" shown on any of the maps. Use of this term is incorrect.

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Sardar Haddad

Email:

Sardar.Haddad@x400gw.siecomp.com

AN APOLOGY

The Editors of FEZANA Journal thank the many Zarthustis who called and wrote to us and the sponsor of the Winter 1995 issue of FEZANA Journal, Mr. Dabestani, about the grave error in the advertisement by Trade Wind Associates Inc. for Gulf Air. The name Persian Gulf is incorrectly given as Arabian Gulf in this advertisement. FEZANA Journal does not support calling the Persian Gulf by any other name.

We have brought this to the attention of Trade Wind Associates, who convey their sincere apologies to the Zarthusti and Iranian communities. Apparently, the copy was supplied to them by Gulf Air and the change in name was not noticed.

The editors denounce this misrepresentation of the true name of the Persian Gulf.

Rustom Kevala, Chairperson
Roshan Rivetna, Publisher

prayer concludes that we should "Do good for the sake of doing good, and not for any reward." How then can we justify ourselves giving and receiving awards at NAZC. Rather, we can spend that time and money instituting essay and speech competitions among our youth on our history, religion and survival.

Unless these actions are taken, NAZC will be a good opportunity to get together, but nothing more.

Dr. Kersey H. Antia
Orland Park, Illinois

Persian Gulf is NOT Arabian Gulf

We would like to bring to your attention a grave mistake that was part of an advertisement on page 94 of your recent winter issue of the FEZANA Journal. In that advertisement, Persian Gulf was mistakenly named Arabian Gulf. This is not only an alteration of fact, but also an insult to all Iranians, especially Zoroastrians. Printing this kind of advertisement by FEZANA, the voice of Zoroastrians, is a disgrace and has upset and insulted Iranians and especially Zoroastrians.

We urge you to denounce this act in any way that you see fit and publicly apologize to Zoroastrians and Iranians in your next issue.

G. Mehrabhani
Northern California Zoroastrian Club
Saratoga, California

Name of the Persian Gulf is Not for Sale

Regrettably, Mobil Corporation has been referring to the Persian Gulf as the Arabian Gulf in its advertisements in *Time*, *Newsweek* and other widely read magazines.

Historians who have studied this issue, unanimously agree that the correct name for the region is "Persian Gulf". However, certain opportunists are engaged in a campaign to change the name. This misguided campaign could seriously harm the national interests of Iranians — the name of the Persian Gulf is not for sale to the highest bidder.

It is important to write to Mobil management and urge them to redress this error. Letters may be sent to Mobil President Mr. Lucio Noto, 3225 Gallows Road, Fairfax, VA 22031, or call Mobil Public Rela-

Do the Bosnians have Zarthusti Roots?

The Bosnian people are the descendants of the Bogomiles. The Bogomiles were from a different branch of Iranian peoples (mainly Armenian and Kurdish) who had converted from Zarathushtrianism to a religion called Manicheism or a derivative of Manicheism, which is an offshoot of Zoroastrianism, with some elements of Christianity. The prophet was Mani.

These people were treated as heretics by the central Iranian government and the Byzantian king gave them incentives to settle in the Byzantian Empire. They were highly educated people and very good craftsmen. They were given lands in Thracia and Macedonia where they settled and prospered. Many villages of Macedonia still have names which were originally from Western Iran or derived from the language of these new immigrants.

After a while they prospered and became rich, and were hated by their jealous neighbors. They were pushed northwards, especially by the Greeks and found their way between the Serbs and the Croats.

Daanesh Kordekhehli

Email: Danesh@visi.concordia.ca

The Parsi in the Painting

Scholars in Indian art history are in agreement

with me that the figure I have identified in the Jahangir-nama manu script is in fact a Parsi [FEZANA

Journal, Summer 1995]. I

have reached this conclusion by disproving (to some extent) that he is a Jesuit. However, the experts on Zoroastrian history whom I have consulted beg to differ, based primarily on costume.

I recently examined portraits of personages such as Seth Rustom Maneck (1635-1721), and it is true that the attire he is depicted in differs markedly from the dress worn by the character under scrutiny. I have also examined portraits of Dastur Meherji Rana and his son, Dastoor Kaikobad sitting in the presence of Akbar and

Jehangir [in *Parsi Lustre on Indian Soil, Vol I* by H. D. Darukhanawalla, 1939]. Assuming that those identifications are correct, I would have to admit that on the basis of dress, my figure is not in fact a Parsi.

But neither is he Jesuit. And other than Mughals and Hindus, there were only Parsis and Jesuits at the Mughal courts. So — this figure just has to be a Parsi. Aristotelian logic prohibits us from making any other choice.

I am looking for help on this project. I need further evidence of Parsi costumes in the 16th and 17th centuries.

Khurshed N. Khurody

Cambridge, Massachusetts

Feroze Gandhi's Parents

In a December 1995 issue of India Post, a local Indian newspaper, there was a letter to the editor claiming that Indira Gandhi's husband, Feroze Gandhi was not really a Parsi. The relevant portions of the letter read:

"Again why nobody talks about Feroze Gandhi's father? Was he really a Parsi? The truth is, his mother was born a Parsi, married to Nawab Khan, Motilal's family grocer and had converted to Islam. So, Feroze Khan was never a Parsi. After marriage he changed his last name by an affidavit in England to Gandhi, not Ghandy. When a storm arose after Jagannathpuri Temple denied admission to Indira (she was the Prime Minister then), she skillfully evaded the issue. That is why Nehru-Gandhi clan is conspicuously silent on Rajiv's paternal grand parents."

I would be interested in hearing from your readers who may have further information on this subject. I would like to write to India Post, correcting their story.

Maneck Bhujwala

San Jose, California

Thoughts on Admission to Fire Temples

On the subject of admission of non-Zoroastrians to our places of worship, I am reminded of my visit to the Native American settlement in Taos, in New Mexico, a year ago.

Taos, nestled in the lofty mountains of New Mexico, has a Native American settlement that has remained intact over centuries. People still live in the adobe structures that have been around for a millennium. UNESCO has designated Taos as an international cultural monument. The Native Americans in Taos converted to Christianity, specifically Catholicism, about two centuries ago due to Spanish missionary influence in the region. Although they may officially be Catholics, they also practice their native religion. The settlement contains both a church and a 'kiwa' — the native place of worship. While visitors could enter the church, the kiwa was kept out of bounds for non-Native Americans. An adobe structure, the kiwa was devoid of windows. One had to climb a rope ladder to enter from the top.

As a Zoroastrian, I knew at once why outsiders were precluded from entering the kiwa. For that matter everyone else also respected the wishes of the Taos people. Even UNESCO officials must have recognized this aspect when designating Taos as an international monument. It seems that almost every group excludes outsiders from its most sacred and elaborate places. Non-muslims, I am told, cannot go near the Kaaba in Mecca. Non-Catholics cannot partake in the communion during mass, and certain Hindu temples in India also exclude outsiders.

Some call the Parsi practice of excluding non-Zoroastrians from its places of worship as 'evil'. Such a sweeping characterization is surprising, to say the least.

I believe the exclusionary practices of a tribe, group or community have to be examined within the context of the elaborateness of the ritual and the equally elaborate observances and acts of devotion that are expected from the worshiper. When a group perceives that the non-member would not be able to meet these onerous demands, it excludes non-members from its inner-most sanctums.

In Zoroastrianism, the consecration of an Agiary is an elaborate ritual and the consecration of an Atash Bahram is monumental. Worshipers also need to observe various rituals before they enter the inner sanctum which houses the fire.

It is unfortunate that a few non-Zoroastrians may be prevented from entering a fire temple, but the present policy, if examined in the above context as well as from a comparative religion perspective, is rational, and not 'evil'.

This reminds me of another trip I made to the Vatican a few years ago. As I set foot in St. Peter's Cathedral I was completely astounded by the beauty of the building and the artifacts. Likewise there were hundreds of tourists also in admiration of the place. Very few individuals were actually praying, meditating or contemplating.

While this may be 'grudgingly' acceptable in Christianity, it would be impermissible in a Zoroastrian fire temple for curious tourists to gape at the fire without going through the necessary rituals. It would also be out of place in a Native American kiwa.

Just as the hundreds of visitors respected the wishes of the Native Americans in Taos, they must also respect the wishes of the majority of the Parsi and Irani Zoroastrians of India.

Cyrus Mehta
New York, New York

On Prince Charles and Zoroastrians

The writer of the letter in the FEZANA Journal [Summer 1995, p. 49], claims that the Managing Committee of ZTFE took immediate steps in the form of a letter to the *Evening Standard* to refute John Casey's derogatory article: *Does Charles Really Want to be King of Zoroastrians?* On the face of it, a commendable action indeed!

It is a pity that the response was not reproduced for the edification of FEZANA Journal's readers. This would have certainly served to detract from any likely notion that FEZANA Journal's readers are out of line with the criteria of objectivity, accountability, openness, and honesty endemic of a mature democracy. This would have afforded the readers an opportunity to make their own judgement, instead of an uninviting criticism thrust upon them as a 'fait accompli'. There exists a gap of some 600 years in Zoroastrian history according to Professor Hinnells. This has remained unfilled and unabridged by even those adjudged to be scholars.

Hence, it is mind-boggling how one not slotted in this category can point a sneering stick, without any supporting evidence, at the writer of an article claimed to be derogatory.

Therefore I am led to wonder, perhaps in common with others, what it is about the British that gives rise to an apparently bizarre and unique brand of hostility from some of her former colonial subjects who encouraged casting out the British from

their former lands only to follow them back to Britain and enjoy their anti-British 'fix' nearer to source.

F. K. Tangree
La Roche-sur-Foron, France

Reblossoming ...

[Contd. from page 37]

Zarthusti community for a loop! These Zarthustis were separate from the Yazdi and Kermani communities and were primarily the descendants of Zoroastrians who had been converted to Islam and Baha'ism in the past two or three generations. Interestingly enough, there have been no reports of harassment of such individuals. And today, even though the Islamic Government has the highest respect for the Zarthusti community in Iran, it has not made any official policies in regard to these Other Zarthustis.

I happen to belong to this group myself, and I whole-heartedly, with all my might, have set out to restore and preserve what was denied my great grandfather's family in Hamedan some 120-130 years ago. The future is bright if individuals try to take action rather than lend themselves in the hands of fate. As my guide in Mazandaran so eloquently quoted, from Hafez:

"Be bagh tazeh kon ayin-e
din-e Zarthusti
Koonon ke laleh bar afrookht
Atash-e Namrood"

"Restore the Zarthusti tradition,
Now that the Fire of Namrood *
is ablaze once again."

* Namrood was an important city in Mesopotamia (present-day Iraq).

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Some Thoughts on the Future of the Parsi Community in India

*By Ardeshir B. Damania
Bombay, India*

After living abroad for the last 20 years or so, my wife and I decided to return to Bombay in order to practice what I had preached. But after nearly 6 months of living in Bombay and seeing the way things are operating in the city and the country as a whole, we are beginning to wonder whether my exhortations to Parsis to return to Bombay are well-founded. I used to emphasize the need for Zoroastrians who have traveled overseas for higher studies and work, to return to Bombay to strengthen our community and safeguard our institutions. Now I am not so sure.

Let me put this in perspective. We Zarthustis were basically agriculturists when we migrated in boats from Iran about 900 years ago and sought refuge on the west coast of India. The Parsis began to cultivate land and multiplied nicely in the rural areas of Gujarat and saved our religion and culture from destruction.

It was not until the 17th century when the Portuguese, the French, and lastly the English arrived for trade, that the parsis began their rise to wealth and fame. The Parsis followed the Portuguese and the British from Daman and Surat to the deep water ports in Bombay. With the encouragement they received from the British, and also due to their entrepreneurship, the community prospered and so did Bombay. After the British left India in 1947, the rules of the game began to change; changes which the Parsis were ill-equipped to adapt.

In the 1970s and 1980s, corruption in government and labor union militancy (e.g. the murder attempt on the

Godrej family) in and around Bombay's industrial belt reached an extent that was not acceptable to many Parsi businessmen and they either sold off their holdings or lost further interest in the expansion of their businesses.

Today, the population of Parsis in India is declining at a rapid rate. There are many more deaths than births (not counting the births among those that inter-marry, for their offspring are already lost to the community). The younger generation, disillusioned with the situation and lack of opportunities, are going abroad in large numbers, with no intention to return. The community is threatened to an unprecedented extent now with the coming to power of political parties based on religionistic and fascist policies. In December 1995, the Supreme Court of India ruled that the use of 'Hindutva' in electioneering was not against the constitution, opening the floodgates to the political parties for the use of religious ploys to garner votes.

Recently, it was accidentally discovered that the name of Lady Jamshedji Road in Mahim had been quietly changed to "N. C. Kelkar Road" and "A. S. Gaya Marg". Lady Jamshedji, a Parsi, had given generously from her personal funds for the construction of the Mahim causeway. Only after vigorous protests from Parsis was the Bombay Municipal Corporation forced to retract, saying that it was not its policy to rename roads named after Indians; thus implying that Lady Jamshedji was a foreigner! I will not be surprised if they rename Sir Phirozshah Mehta Road, Veer Nariman Road and Dadabhoy Naoroji Road in the future when there will

not be enough influential Parsis around to protest.

Corruption and goondaism (hooliganism) has risen steadily to an extent that it pervades all aspects of life. Extorting money in the form of 'haftas' and 'bakshish' has become legitimized, because any public servant in position to inconvenience you is demanding it and everyone is giving in. Congestion and pollution and the unchecked spread of grimy, filthy slums which are encouraged by politicians as vote-banks, has made matters worse.

Under such circumstances, there is little wonder that Parsi youth without the encumbrance of immovable properties are migrating to Australia, New Zealand, Canada, U.S., and to a lesser extent, to U.K. One by one, the older Parsis are selling off their estates and businesses to either retire or migrate to the countries where their children have settled. In 25 or 30 years, there will be more Zoroastrians in Toronto, London, or California than in Bombay itself.

Recently I visited a Parsi housing colony in the suburbs of Bombay and saw a young couple with one 8-year-old female child who was dutifully reciting her kushti prayers. When I asked the parents: "Why not a second child?", they replied that in their one-room-kitchen accommodation and current monetary inflation, where was the place or necessity for a second child? A day will come when because of our low numbers, we may be forced to give up our baugs (housing colonies); and even the use of our dokhmas will be questioned by other communities. Lands at Doongerwadi (dokhmas in Bombay) are already threatened with

*Ah, my Beloved, fill the Cup that clears
To-day of past Regrets and future Fears —
To-morrow? — Why, Tomorrow I may be
Myself with Yesterday's Sev'n Thousand Years.*

-The Rubaiyat of Omar Khayyam, translated by Edward Fitzgerald

encroachment by unauthorized hutments. One Parsi, in the Jame Jamshed Weekly newspaper of December 3, has even suggested that the dokhmas be scrapped and after the normal funeral prayers, Parsi bodies be donated to medical colleges for research. The thought is laudable, but may not appeal to a majority of the Parsis.

With communalism on the rise in Bombay and all over India, one cannot discount the possibility that one day our miniscule community will be physically attacked following a cooked up 'incident'. In my estimation, this may happen in the next 15 to 20 years.

The time has come now when our community leaders must think about another migration: that from India to either Australia or Canada. Both countries have vast natural resources and plenty of land which can absorb the community without difficulty. 10 to 15 thousand Parsis between the ages of 25 to 50, together with their families, may be able to establish a colony in say, Canada, Australia, or New Zealand.

But rather than make a mass exodus and make a huge distress sale of personal belongings and immovable properties following a catastrophe, it may be advisable to migrate systematically before the end of this century. The Jews in Syria did exactly that, after that country lifted the ban on their travel outside the country a few years ago.

Whereas some Parsis in whom I have confided my thoughts seem to think that it is not time yet to "push the panic button", others tend to agree with me. But the writing is clearly on the wall. Those who stay in high-walled baugs and charitable societies seem to think that they are safe in their cocooned existence. But I have seen enough of Bombay and the rest of India not to be but alarmed at the road the country is taking.

And I fear greatly for our tiny community. One cannot fully observe the rot in values when one comes for a visit of a few weeks. It is only when one returns for good that the reality of the situation sinks in.

When morality is lost, everything is lost. Let us take courage in both hands and move to a better environment where we can flourish instead of remaining in a constantly stifling atmosphere which may in the very near future annihilate us.

Let us make a second migration, while we can!

Ardeshtir Damania, until recently at the Genetic Resources Conservation Program at the University of California, Davis, returned to Bombay in June 1994, after living abroad for 20 years, "because", he said then, "my wife and I feel strongly that our family and community there needs us now more than ever." [see FEZANA Journal, Fall 1995, p. 24.]

Iranis in India are also 'Parsi Zoroastrians'

Many of our Irani Zoroastrian brethren feel excluded when the term 'Parsi Zoroastrians' is used. This term was defined by the Bombay High Court in the case of Petit v/s Jeejibhoy (Suit No. 689 of 1906). The definition is given here.

'Parsi Zoroastrian' shall include:

(a) A Parsi descended from the original Persian emigrants and born of both Zoroastrian parents, professing the Zoroastrian religion;

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Did you hear the story of Piroja's Pullover?

Piroja, though over 70, is an expert car driver. At times she knits as she drives, controlling the steering wheel with her knees. Once she was happily knitting away, driving down a busy highway, when a policeman spotted her and told her to stop. She stopped.

"Pull over", he said.

"Not pullover, Officer," she replied, "It's a *cardigan* for my grandson."

(b) An Irani from Iran, professing the Zoroastrian religion, coming to India either temporarily or permanently; and

(c) A child of Parsi father by alien mother, duly admitted to the Zoroastrian religion.

It will be observed that Iranians professing the Zoroastrian religion, whether they descend from original Persian emigrants or whether they have settled subsequently in India, and even those who come to India temporarily, are included in the term Parsi Zoroastrians.

Thus it is entirely due to a misconception that Irani Zoroastrians feel themselves excluded.

[From Fed Newsletter, November 1995.]

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Errata

We regret that Cowas Patel's name was erroneously printed as Cowas Desai, in the FEZANA Journal Business Issue [Winter 1995]. Cowas Patel, of K & P Import and Export Inc., imports refrigerants for A/C, ice freezers, refrigerators, industrial cooling plants and automotive A/C compressors from domestic and international suppliers, for commercial contractors and automotive and A/C repair shops. [See ad on page 69].

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Contact Adil Bodhanwalla, Mazda International, 101, Krishna Bhavan, Govandi Station Road, Deonar, Bombay 400 088, Tel: 555-2512.

Ordering Daglis, Pagrees, Sapats and Such from Bombay

Pagrees. Burjor D. Mistry does still make *pagrees*, from his home at 95 M. K. Road, above Kala Niketan, Bombay 400 020. The old-time, family-owned *feta* and *pagree* shop of B. J. Mistry and Co. at Kalbadevi Road, established in 1876, was closed down in the 1980s, but Mr. Mistry can sometimes be persuaded to make one for his 'preferred customers'.

In 1980, when Gulshan Kolah was about to be married, she could not find anyone to make a *pagree* for her husband, so she decided to make one herself. She sought out Mr. Nariman Pagdiwalla, one of the last of the *pagree*-makers, and learned the art of making it. Since then, she has made hundreds. Each is custom-made, to fit snugly on the forehead, and comes in a choice of either red or white dots

on a black silk background; can be tall or short; and comes with either a shiny lacquer finish or the natural silk look. The price is around Rs.2,000. Contact Mrs. Kolah at K-2 Cusrow Baug, S. B. Road, Colaba, Bombay 400 001, Tel: 204-4271.

Parsi Daglis can be ordered from D. Shanji (Dagliwalla), 143/A Bazargate Street, Fort, Bombay 400 001, Tel: 262-5477 for about Rs. 650.

Parsi Topis (caps), **Sapats**, **sudreh**, **kushtis**, and **German Silverware** is available from Kerawalla & Co., 218 Chandra Mahal, Dr. Cowasji Hormasji Street, Dhobi Talao, Bombay 400 002, Tel: 206-1343. Mr. Keki Kerawalla is interested in contacting individuals in the USA or Canada to serve as wholesale contacts for these traditional Parsi items.

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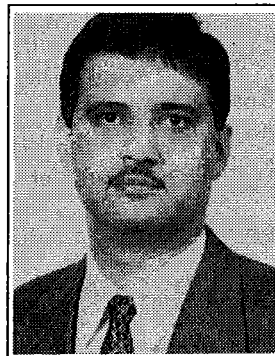
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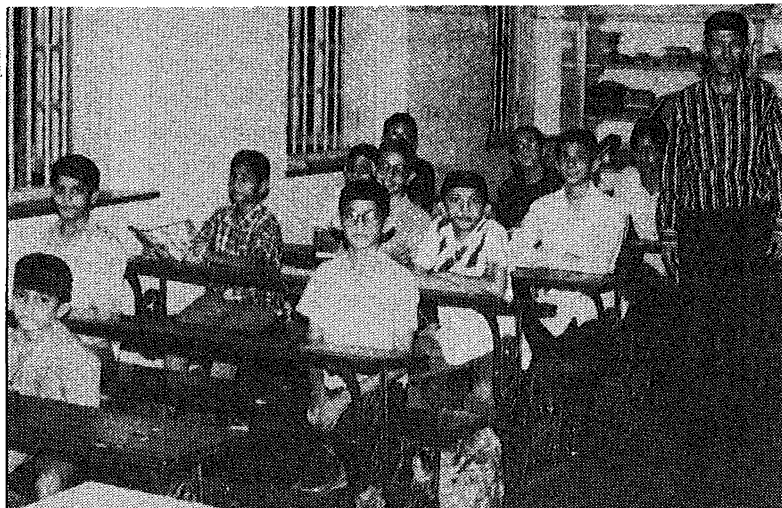
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■ ■ ■ PLEASE GIVE FROM YOUR HEART ■ ■ ■

Donations will be deeply appreciated for the FEZANA fund categories: Welfare, Religious Education, Student Aid, Properties, Youth, FEZANA Journal, General, or for a specific appeal. Donors should refer to the broad criteria for eligibility of donations to FEZANA for tax exemption in U.S.A. and Canada, as indicated in FEZANA Journal [Winter 1994, p.60-61]]. Donation checks, payable to "FEZANA", may be sent to the address in the appeal, or to Dinshaw Joshi, FEZANA Welfare Committee, 4515 Willard Avenue, #1609-S Chevy Chase, MD 20815, Tel: (301) 654-6250.



Left, Ervad Dr. Ramiyar Karanjia, Principal. Top, Ervad Soli Mullan, teacher, with students of the Dadar Athornan Madressa, which celebrates its Platinum Jubilee this year.

Centenary of Anjuman Atash Behram in 1997

An appeal has been received from Dasturji Kaikhusroo Minocher Jamasp-Asa for contributions for large scale repair and renovation of the Anjuman Atash Behram in Bombay, which will be celebrating its centenary in 1997.

Anjuman Atash Behram was founded in 1897 by Dasturji's great grand father, the late Dasturji Dr. Jamaspji Minocherji Jamaspa Asa. The Trustees hope to build up a substantial Reserve Fund to perpetuate future maintenance, provide for *kathi* for the Fire, and promote facilities

for full-time priests in the service of the Atash Behram.

The Atash Behram has served the community well for a century. Checks, payable to "FEZANA" may be sent to the FEZANA Welfare Committee at the above address.

Student Appeals

FEZANA has received appeals from a number of students seeking financial assistance to pursue higher education in the U.S. (and one student at the KEM Hospital in Pune). Checks payable to "FEZANA", may be sent to the FEZANA Welfare Committee at the above address.

Platinum Jubilee of Dadar Athornan Madressa

The Athornan Boarding Madressa was established in 1919 under the auspices of the Athornan Mandal, and moved to its present site in the Dadar parsi Colony in 1924.

The Madressa strives to provide an educated and enlightened clergy to the Zarthusti community through sound religious and scriptural training, general education, boarding and lodging to children of Parsi priests totally free of cost. Over the years, more than 450 children have passed

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through its portals, to become full-fledged priests, and even Dasturs and scholars.

The Madressa operates solely on donations from individuals and trusts. Checks, payable to FEZANA, may be sent to the FEZANA Welfare Committee at the above address.

Zoroastrian Ladies Committee Fund Drive

For the past 45 years, the Zoroastrian Ladies Committee of Bombay has provided necessities of life to thousands of Zarthushti families.

Their charities include: distribution of food grains on Novruz and Pateti to over 1500 families; meals and medicines for the Parsi Ward at J.J. Group of Hospitals, Parsi General Hospital and Masina Hospital; monthly help to poor Parsi families in Bombay, Udvada, Navsari, Bharuch, Valsad and Nandarbar; education of girls at Avabai Petit School; medical assistance to sick and ailing, in India and abroad; and much more.

Mrs. Mani Siganporia writes: "The task is gigantic ... but with your support we are confident of surmounting the unsurmountable and making the improbable, probable." Checks payable to FEZANA, may be sent to the FEZANA Welfare Committee at the above address.

Seeking Help for Neurological Problem

Kairasp Daruwalla, 35, an electrical engineer with Siemens in Karachi was afflicted, 8 years ago, with a neurological problem, resulting in vertigo, vomiting, headache, difficulty in walking, loss of hearing, and recently, partial paralysis. Despite extensive tests, by leading neurophysicians in Karachi, Bombay and UK, including a brain biopsy, MRI and CT scans, and lumbar punctures,

the diagnosis remains uncertain. In April Daruwalla will be coming to see a leading neurosurgeon at John Hopkins in Maryland.

His father appeals to generous-hearted Zarthushtis: "Taking Kairasp, our only son, to the States is our last hope. We are an average family, and have thus far managed to pay for his medical expenses from our savings. But now, we simply do not have the financial means to take him to the US. We will be eternally indebted to you for any financial assistance you can give us." Checks, payable to FEZANA, may be sent to the FEZANA Welfare Committee at the above address.

Acknowledgements

FEZANA gratefully acknowledges the following donations since the last publication.

For Welfare:

Anonymous, UK (£3); Cyrus Austin, AZ (\$201+\$200); Farhad & Shernaz Cama, PA (\$11+\$15+\$11+\$11); Jamshed Dudha, TX (\$100); Dina Hazari, TX (\$51); Behram & Farieda Irani, TX (\$75+\$101+\$75); Jim J. Jagus, PA (\$500); Jamshed & Rita Kapadia, MA (\$20); Pervez & Dhun Mehta, TX (\$150); Whabiz Merchant, IL (\$1,000); Anahita Sidhwa, TX (\$101); Zoroastrian Association of North Texas (\$150+\$150).

For Religious Education:

Frank Crocitto, NY (\$15); Council of Iranian Mobeds (\$10); Zoroastrian Association of Metropolitan Washington (\$62.50).

For FEZANA Journal:

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■ ■ ■ MATRIMONIALS ■ ■ ■

FEZANA maintains a matrimonial file and will coordinate the initial contacts between interested parties. FEZANA does not assume any responsibility for verifying credentials. Contact Roshan Rivetna (see back cover for address).

Home-loving woman, 34, double-graduate, loves to travel. Very family-oriented. From Bombay, willing to settle in USA/Canada. [F96-1].

minded, Systems Consultant, with Masters degree in Manufacturing Technology. Interested in settling down. (908) 525-0992 [M96-11]



FEZANA Journal is delighted to announce the engagement of M94-45 and F95-9 who were introduced through this column! The wedding is planned for next year.



Executive Secretary, 26, from Bombay, pretty, 5'3", with good job, willing to settle abroad. [F96-2].

Professional gentleman, 33, good-looking, athletic body, highly educated, secure job, full of life and energy, great personality. Call (201) 863-8040. [M96-3].

Computer Engineer, 27, 5'10", M.S., came to US as Tata Scholar. Good job. (617) 332-5944. [M96-4].

Gentleman from New Jersey, 5'8", early thirties, home loving, serious

Qualified Accountant, 32, working in Canada. Fun-loving, likes sports, reading, travel, socializing, non-smoker. (604) 525-1665. [M96-7].

Auto-mechanic, 48, widower, high-school graduate, owns townhouse, in USA for 15 years. Call (703) 339-3579. [M96-6].

Woman, 32, highly educated, with MS degree, employed with large corporation in California. Divorced, with one small child. Call (818) 243-4350. [F96-8].

tri, IL (\$10); Persis Mistry, NY (\$10); Tehmul Mistry, MD (\$10); Tehemton Mirza, ONT (\$15); Kersey Mistry, ONT (\$40); A. D. Mistry, UK (£15); Jamshed Mistry, ONT (\$101+\$40); Jehangir Mistry, TX (\$10); Zaraqwar Mistry, MN (\$10); Manou Mobedshahi, CA (\$1,500); Noushin Mobedshahi, CA (\$10); Jamshed Mobed, TX (\$10); J. J. Modi, IL (\$30); Armaity Modi, HI (\$10); Farhad Namdaran, WA (\$50); Vafadar Najmi, MD (\$50); Bruce Nadjmi, RI (\$30); Homi Nanavaty, Germany (\$8); Shapour Namazi, VA (\$10); Percy Nikorawalla, MI (\$25); Rohinton Noble,

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■ ■ ■ MILESTONES ■ ■ ■

FEZANA maintains records of births, navjotes (sudreh-push), weddings, deaths and other major events such as graduations, navar and martab ceremonies. Please send full information with photos to Dr. Rustom Kevala (see back cover for address).

Births

Spenta, a girl, to Edul and Tehnaz Bamji of New York area, sister to Zarine, granddaughter to Homi and Parin Munshi and Mehervan and Dolly Bamji.

Armand, a son, to Saghar and Kamran Behroozi, of North Texas, on November 10, 1995.

Eyra, a girl, to Roxane and Yezdi Dordi, and a sister to Zal and Ava, in Boston, on October 31, 1995. Grandmother Thrithi Dordi lives in the Chicago area.

Kayla, a girl, to Behin (nee Dastur) and Shafique Dhanani, at White Rock, B.C., on November 12, 1995.

Neville, a boy, to Firoza (Chothia) and Mark Fitch, and a brother to Cyrus, of Bethesda, Maryland, on October 21, 1995. Firoza is secretary of the Zoroastrian Association of Metropolitan Washington, D.C., and a Trustee of the Fali Chothia Education Trust.

Ashtin, a boy, to Farhiz and Sheila Guzder, grandson to Aloo and Homiar, and brother to Rayenne, of Montreal area, on October 18, 1995.

Farhad, a boy, to Selena and Vispi Ijjina of Chicago area, on November 25, 1995.

Farhad, a boy, to Persis (Mohta) and Mehernosh Choksy of Washington D.C. area, on October 28, 1995.

Raiomand, a boy, to Shiraz and Spitaman Tata of Chicago area, on November 30.

Anahita, a girl, to Farhad and Shehernaz Joshi Verahrami of N. Potomac, Maryland, on November 20. Shehernaz is past president of the Zoroastrian Association of Metropolitan Washington (DC).

Navar

Minocher, son of Diana and Darius Dadachanji of King of Prussia, Pennsylvania, was ordained a Navar in Bombay, in December 1995.

Yazad, son of Yezdi and Shirley Godiwalla of Brookfield, WI, was ordained a Navar in Bombay, in January.

Navjote (Sudreh Pushi)

Darius Bamboat, son of Kewmars and

Tanaz of Munster Indiana, on December 25, in Bombay.

Persis Commissariat of New York area, in Bombay, in December, 1995.

Kevin Elavia, son of Darayus and Arnavaz of Chicago area, on December 27, in Bombay.

Roxana and Tinaz Godiwalla, daughters of Yezdi and Shirley of Brookfield, Wisconsin, in Bombay, in January.

Taronish, son of Minochehr and Shernaz Pithawalla and grandson of Mehroo and Dara Pithawalla, in Bombay, on November 13, 1995.

Weddings

Ardeshir Darabi, son of Shahpour Darabi of North Vancouver, to Maryam Osanloo, in Vancouver, BC, on August 26.

Mehrbanoo Kadkhoda, daughter of Rostam and the late Parvin Kadkhoda of W. Vancouver, BC, to Ardeshir Mayan, in Vancouver, BC on September 2.

Minoo Gandhi and Kamalrukh Kotwal of Chicago area, on October 28, 1995.

Deaths

Freny Antia, wife of Maneckshaw and mother of Dolly Bhathena of Bombay, and Dr. Cawas (Daisy) Antia of Bel Air, Maryland, in December, in Bombay.

Farokh Bhaisa, husband of Nina, father of Zia and Rukhsan, in Northern California, in October 1995.

Sheroo Bharucha, mother of Bomi (Feroza) Bharucha, of California, in Bombay on August 21, 1995.

Palloo Bhaya, sister of Dhun Bhaya of Toronto, on December 2, in Bombay.

Jehangir Boomla, husband of Freny, father of Pearl (Dr. Soli) Choksi, all of Olney, Maryland, and brother of Goher of Bombay, on September 26, 1995.

Hormuz Billimoria, 55, of malignant brain tumor, husband of Phiroza, father of Ava and Amy, of Lexington, Kentucky, in December 1995.

Roomi Chavda, 52, of a massive heart attack, on December 9, in New Jersey; husband of Aban, father of Eric, brother

MATRIMONIAL

Male, store manager, 42, B.A. with economics, in U.S.A. for 5 years. divorced for three years. Enjoys travelling, hiking, music, movies. Interested in meeting home-loving Zarthushti woman., divorcee welcome. Call (718) 847-1424 evenings. [M96-9].

of Khurshid of Chicago area, and Kamal and Kashmira of New York area, and Dolly, son of Goolamai of Navsari.

Jerbai Daruwalla, grandmother of Din-yar Davar of Montreal area, on November 5, in Pune, India.

Jerbai Khodabux Divecha, mother of Daulat, Goolcher Farokh Bharucha, Ruby Meherwan Dubash, Navaz in Scottsdale, Arizona, and Soli in Karachi, Pakistan, in Toronto on December 17.

Perin Gheyara, mother of Kelly of Montreal, on August 19, in Jamshedpur.

Dhunmai Gowadia, mother of Freni (Hosi) Bardoliwalla of California, in Nargol, India, in July 1995.

Shireen Amanat Guiv, wife of Kaikhosrow Guiv and mother of Guiv, Shahpur and Freny, on December 14, in Toronto.

Gulbanoo Rustom Irani, 73, mother of Goolkhusheed, Aspi, Naazneen and Neenaaz, in Dallas, Texas, after a stroke, on October 23.

Noshir Jijina, brother of Minoo (Aloo) Jijina of Los Angeles area, in Pune, India in late 1995.

Firoz Kanga, father of Ardeshir (Cecilia) Kanga of Silver Spring, Maryland, of violence in Karachi, Pakistan, on September 17.

Manouchehr Akhtar Khavari, son of Bahram and Khorshidchehr, brother of Faroukh and Esfandiar, on January 6, in Toronto area.

Jeroo Lakdawala, wife of Homi, mother of Khushroo and Farida Lakdawala of California, in Bombay on August 14.

Dr. Manouchehr Mauwandad, 69, husband of late Shirinbai, father of Mehrdad and Farhad, brother of Fariborz, Homayoon, Iran and Paridokht (Mehraban) Zartoshty of the Vancouver, BC area, in Tehran, on October 31. Dr. Mauwandad was an eminent surgeon and managed the Arad Hospital in Shiraz. He was in a coma for almost 38 months.

Darius Mobedjina, brother of Banoo Mobedjina of Bethesda, Maryland, son of Nariman and Maneck of Bombay, in Maryland, in October 1995.

Khorshed Pevekar, wife of Indu, mother of Mehroo Satha, on December 6, 1995, in Toronto.

Dhun Pocha, 93, husband of Gerty

(Godafrid), father of Jehangir and Mike, of the San Francisco area, on August 28, 1995. Mr. Pocha, a drafting engineer, could well be one of the first Parsis to settle in the Bay area — since 1952.

Jamsheed Savak Poonegar, 18, a nephew of Putlamai Tengra of Germantown, Maryland, of foul play, in Islamabad, Pakistan, on October 23.

Meher Presswalla, wife of Jimmy, mother of Percy, Kurush and Jehangir, of Toronto, in Bombay on December 1.

Shahrooz Raisi, son of Ardeshir and Katayoon, brother of Shirin and Shahrzad, on December 28.

Hormusji Vandrewala, husband of Daulat, father of Behram Baxter, Aban Eruch Mistry, and Naju Rohinton Panthaki, on November 14.

EVENTS AND HONORS

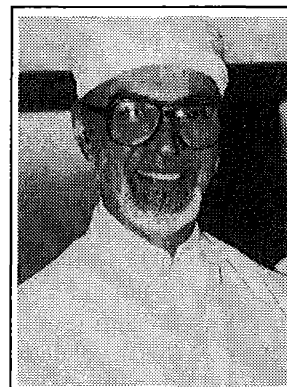
Zoroastrian Association of Greater New York has awarded loan and award scholarships to AVAN PATEL (\$2,000) KAYANDOKHT and JEHANGIR IRANI (\$1,000 each), and USHEEN DAVER (\$1,000).

MARZBAN KEKI AMARIA was appointed Production Manager at Sunkist Corporation in Los Angeles. Marzban, son of Perin and Keki Amaria of Santa Monica, received his M.A. in Agriculture from California Polytechnic University, Pomona, in November.

ERVAD JIMMY ANTIA, son of Dr. Kersey and Dilshad Antia of Chicago area, was selected as a participant in the 1995 Class of Future Leaders of Chicago, from 800 nominations, on the basis of his commitment to the community, and leadership among peers.

RUSSI BALSARA became Lt. Governor of Eastern Canada and Caribbean District of Kiwanis International on October 1, 1995. He will lead 9 clubs with 310 members. This honor is the culmination of 24 years of service to Kiwanis. In 1975, his outstanding achievements earned him special recognition as Distinguished Club President.

DR. JEHAN BAGLI was promoted to "Distinguished Research Fellow" in November, culminating his 35 years of



research at Wyeth-Ayerst Research.

This is the first time in the history of the company that anyone in Chemical Sciences has been

appointed to this prestigious position. Dr. Hanessian, Canada's top scientist in the field said: "Jehan is an outstanding synthetic medicinal chemist and a true scholar. His contributions have been significant and his dedication to the profession exemplary."

With over 100 publications and patents, Bagli has gained an international reputation and is highly respected by his peers. Jehan has a Ph.D. in Medicinal Chemistry from the University of London and has carried out postdoctoral studies at Johns Hopkins.

KEKI CAPTAIN was awarded a plaque by the Zarthushti Anjuman of Northern California in recognition of his outstanding service to the community. It was presented by the outgoing ZANC president, Peshotan Irani, during the election meeting and Gahambar on November 4.

TINAZ CHINOY completed her Ph.D. in Clinical Psychology at McGill University in Montreal, and was placed on the Dean's List.

MINOO GUNDEVIA of Montreal, Quebec, was elected to the Executive of the National Indo-Canadian Council as Executive Vice-President (Quebec).

JEHANBUX KAPADIA, 89, won two Bronze medals at the World Veterans Athletics in Buffalo, NY. Jehanbux hopes to attend the World Veterans Athletics in 1999, when he will be 93.

HOMI K. PATEL was appointed General Manager, GM Powertrain, Manufacturing Operations of General Motor's Corporation.

DR. KHORSHED RUSTOMJI has been appointed the Republic of South Africa's Ambassador to Italy. She is the sister of Frene Ginwala, who is Madam Speaker of the South African Parliament.

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HAPPY NEW YEAR

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*Wishes the Zarthusti Community
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فرا رسیدن عید نوروز باستانی را
بما شادباش گفته، سادزیوی و
دیرزیوی شما را از ایهورامزدا خواهان
دخواستاریم FEZANA فرانا

*Hormuzd Roz, Fravardin Mah, 1365 YZ.
March 21, 1996*