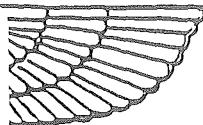


FEZANA JOURNAL



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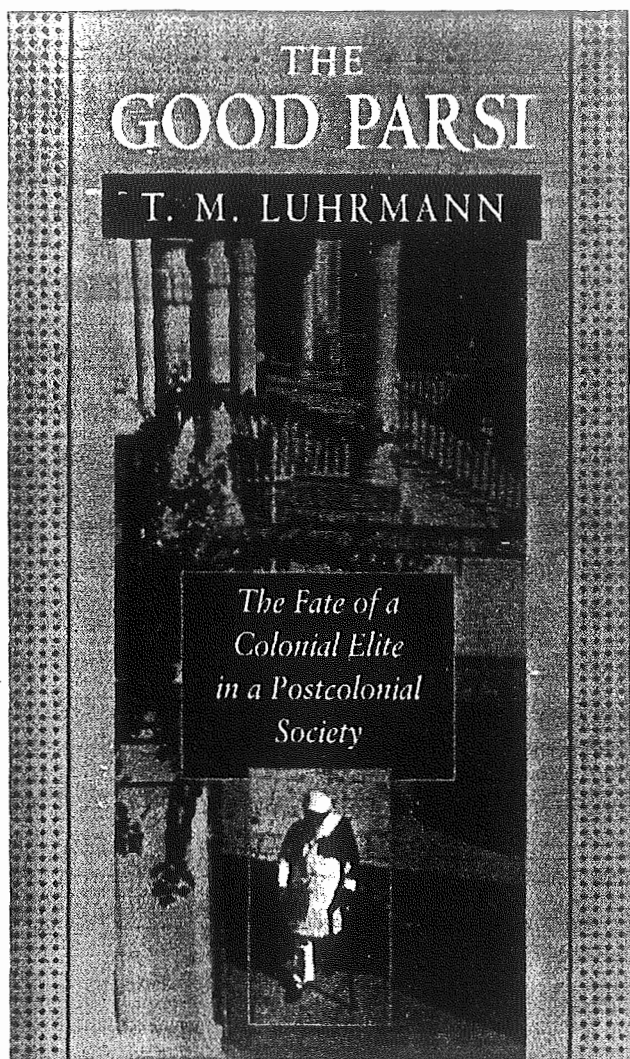
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OUR PARSI HERITAGE HONORING THE ACHIEVEMENTS OF THE ZARTHUSTIS OF INDIA

Hold ready, O Mazdayasnans, your hands and your minds,
In order to perform Good Deeds,
According to The Law and at the Right Time,
And to avoid bad deeds, not according to The Law, and at the wrong time!
Here do good and industrious deeds!
Here give help to the needy!

[Vispered, translation from Informal Religious Meetings]

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THE GOOD PARSI

*The Fate of a Colonial Elite
in a Postcolonial Society*

T. M. LUHRMANN



During the Raj, one group stands out as having prospered because of British rule: the Parsis. The Zoroastrian people adopted the manners, dress, and aspirations of their British colonizers, and were rewarded with high-level financial, mercantile, and bureaucratic posts. Indian independence, however, ushered in a community crisis. Tanya Luhrmann's analysis brings startling insights to a wide range of communal and individual identity problems and what could be called "identity politics" of this century.

"This at times moving ethnography of one of the world's most fascinating and creative communities does what earlier social histories of the Parsis have not been able to do. It captures the community's robust spirit, adaptability to modern times, and the problems this easy adaptability has posed, including the fears of extinction and self-destruction that haunt the community."

—Ashis Nandy, author of *The Intimate Enemy*

"For those who thought that the 'postcolonial condition' was mere high-flown theorizing, here's the predicament rendered in flesh and blood... *The Good Parsi*...[is] **elegantly written and rich with detail.**"

—Daniel Zalewski,
LINGUA FRANCA



"This moving and compelling book gives emotional density and psychological weight to the term 'postcolonial subject' in a way that has not yet been seen in anthropological texts."

—Aihwa Ong, University of California, Berkeley

"Luhrmann has produced a superb analysis of Parsi history, anthropology, and psychology."

—LIBRARY JOURNAL

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Photo of the author: John Sheretz

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Our Parsi Connection

Parsi Zarthustis landed on the west coast of India in the 10th century AC. They named the place where they settled Sanjan, after their home town in Khorassan. They lived in obscurity for centuries as a part of the fabric of Gujarat, adopting Indian costume, language and customs. Then in the 17th century, they began to rise in prominence through their interactions with European traders.

In 19th century Bombay, they developed a special relationship with the British, which appears to have helped them to achieve wealth and status; and they became known for their virtues of industry and charity. Their influence with the British even enabled them to help their co-religionists in Iran who were living in poverty under oppressive conditions.

But along with this success came an erosion of their Indian identity. T. M. Luhrmann, an anthropologist, asserts [*see Books and Such, this issue*] that during this period, the Parsis came to regard the ideal Parsi as "a very successful man whose truthfulness backed his commercial authority, whose pure Iranian blood guaranteed his superiority to native Indians, ... and whose general characteristics made him as much of an English gentleman as it was possible to be." By the early 20th century, the Parsis reached their zenith in prosperity, power and population — over 100,000 lived in Bombay alone.

Today, in independent India and Pakistan, they still enjoy relative wealth and prosperity, and hold many important positions in professions and businesses. But for some reason, many Parsis have taken to self-criticism and there is constant talk that the community has lost its élan and is declining. There is a general pining for "those good old days of the British Raj". In fact, many who came to America in the 1960s and 1970s came here to find their identities in the Western

culture in which they felt more at home than the increasingly Indian culture in which they felt uncomfortable and constrained.

Indeed, the latest count puts the number of Parsis in Bombay at only about 54,000, with another 25,000 elsewhere in India and less than 3,000 in all of Pakistan. There are many reasons for that: late marriages, declining birth rates, emigration, and a continuous stream of out-marriages and voluntary and involuntary "excommunications". If this trend continues, the numbers will decline even further and soon, the population will be so small as not to be figured as a community at all. Naturally, most Parsi families have relatives in the U.S.A. or Canada and they look towards them to carry on the religion, and revive its lost vigor and glory!

This is my legacy and the legacy of the thousands of Parsi Zarthustis who

came here from India and Pakistan, and their children and grandchildren. We have a tremendous advantage here: an opportunity to start afresh, a historic opportunity to finally look at ourselves more objectively from afar; and we have the great fortune to once again be with our Iranian co-religionists.

Together, we are 'North American Zarthustis' of predominantly Asian ancestry. And we are not unique. There are North Americans of various ancestries who follow every conceivable religion, but live and work together in an atmosphere of freedom and mutual respect. **SUDDENLY, WE DO NOT HAVE TO BE DIFFERENT FROM OR LIKE ANYONE TO SUCCEED.** Our identity and homeland is no longer an issue. And we are free to practice our religion, prosper, and multiply. Let us do it!

Rustom Kevala
Chair, FEZANA Publications

FEZANA JOURNAL TENTH ANNIVERSARY COVER PAGE COMPETITION

With this issue, FEZANA Journal completes nine years of publication, and it is time to give the Journal a face-lift. The Editorial Board invites you to submit your ideas for a new cover page. The competition is open to all North American subscribers of FEZANA Journal — one entry per subscribing unit. The entry fee is one year's subscription (new subscriptions or extensions). One winning entry and one alternate will be selected. Winners will be selected on the basis of visual appeal, correct interpretation of the purposes of FEZANA, and originality, and must represent the hopes, aspirations and vitality of North American Zarthustis. Closing date is March 21, 1997.

FIRST PRIZE. Round trip air fare for one from anywhere in North America to any FEZANA-sponsored meeting in North America during 1997 or 1998, plus \$100 in cash. **ALTERNATE PRIZE:** \$100 in cash.

Each entry should include a design, including wording, for the front and back covers, for single-color printing on standard white or colored, glazed or unglazed paper. Use of photographs, drawings and Zarthusti symbols is encouraged. "FEZANA JOURNAL" should appear on the front cover. The table of contents need not be included on the cover. The name of the artist must not appear on the cover in any form (to ensure objective judging of entries), although the name will be acknowledged later. The decision of the judges will be final. FEZANA Journal reserves the right to award only one prize or no prize, if entries do not meet the selection criteria; and to modify (with the artist's permission), use portions of, or not to use, winning entries. Names of all entrants and winners will be announced at the 1997 FEZANA AGM. All entries will become the property of FEZANA, and may be published in FEZANA Journal.

**Send all entries, with the 1 year subscription entry fee, by
March 21, 1997, to FEZANA Journal, c/o Adel Engineer
1959 Bristol Court, Naperville, Illinois 60565**

Planning for Next World Congress

OPEN LETTER FROM FEZANA PRESIDENT DOLLY DASTOOR

TO ALL ZARTHUSTIS IN NORTH AMERICA:

The Zarthusti community has been organizing world conferences since 1962 starting with the first congress in Tehran Iran. The second, third, fourth and fifth were held in Bombay, and the sixth congress was again in Tehran in 1996.

In order to make these congresses truly international, the FEZANA member associations were approached for a mandate to request sponsoring of the 7th congress in North America in Year 2000. The mandate was given, the Federation of Indian Parsi Anjumans was approached and FEZANA's request was approved. The member associations were then asked to present their bid at the 1995 AGM, to host the world congress on behalf of FEZANA. Four associations — ZSO (Toronto), ZAGNY (New York), ZAC (Chicago), and ZAH (Houston) made their presentations and Houston (ZAH) won.

At the present time the highly motivated Zarthusti community of Houston, under the leadership of their president Roshan Sethna, and FEZANA are developing a process to structure the organization of the congress. The steering committee which needs to start the work is comprised of: Program, Public Relations, Special Projects, Youth, Operations, Fund-Raising, International Relations, Secretariat and Treasury. Each committee will be the joint responsibility of FEZANA and ZAH.

At this point in the planning I would like to request you to identify yourself or somebody you know, viz. your friend or a member of your group, or association, who has special talents — in music (singing, instrumental and composition), dance choreography, entertainment, fund-raising, public relations, advertising and publicity, as well as special interest in public speaking, in organizing workshops, focus groups, etc. We need to develop a bank of resource names of people both internationally and from North America, from whom we can request assistance to work on committees and on special projects.

This would be a 4 year commitment but a commitment which would be most fulfilling and enriching in the service of the community.

To develop a good program, including cultural events and special side attractions or projects and to make this congress truly international in scope and content, we need input from the world Zarthusti community as well as from North American Zarthustis. All the associations have been requested to send in their input and many have responded with valuable suggestions from which we can generate principles for the congress. Some are shown here:

"The congress should provide food for the mind and the spirit ... One that makes you feel proud to be a Zarthusti ... Celebrating the Zarthusti experience."

"Moving together into the 21st century."

[continued on page 6]

... and future North American Meetings

ARE YOU HIDING YOUR TALENT UNDER A BUSHEL? A CALL FOR PRESENTERS AND SPEAKERS IN NORTH AMERICA

For the past few decades, since the community has established itself in North America, there have been presentations, seminars, workshops and ... congresses. We have just concluded a successful Tenth North American Zoroastrian Congress in San Francisco during July, and as we await the next congress in 1998 (to be hosted by the Zoroastrian Association of Greater New York); there is need for community members to come forward and make themselves known. We need new blood, new speakers, new ideas — whilst, at the same time, enjoy what we have learned from those who have so willingly shared their knowledge and talent over the years. Our scholars and speakers — thank you; we will always need you and appreciate the wealth you have passed on.

FOR INDIVIDUALS: This is a talent hunt — to get those of you who have hesitation in coming forward, to take that one step and introduce yourselves now. I am requesting the community to let me know if there is any knowledge which you would like to share with us — as a speaker or a presenter. The subject need not necessarily be Zoroastrianism or subjects which directly relate to the teachings of Asho Zarthustra. It can be something which we, as Zarthustis, consider important to our lives, such as medicine, health, sports, science, technology, the arts. If you have confidence in your ability to communicate your ideas in an interesting, informative and well-prepared way at an association gathering, seminar, congress — whatever — please send me the following information by **February 28, 1997:**

Name/address/phone

Qualifications

Current employment/occupation

Age group (under 35 or over 35)

Previous speaking engagements in past three years. Indicate subject and venue.

Any other information you consider important.

FOR ASSOCIATIONS AND SMALL GROUPS: Do you have any scholars in your midst whom you would like to propose? Please ask them to send their particulars.

We will pass on information received to all FEZANA member associations in due course, so that they have access to this talent at their functions. However, the decision to choose the speaker will rest entirely with the organizer of that event; and that organizer does not need to justify any decision made on whether or not to use someone's talent.

Bella Tata

FEZANA Congress Chair

#702-1725 Pendrell Street

Vancouver, B.C. V6G 2X7, Canada

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Fax: (604) 666-8330

Email: tata.bella@ic.gc.ca

OPEN LETTER ... [Continued from page 4]

"Action: we should not leave with a feeling of unfinished business, establishing and strengthening the sense of belonging in our youth ... emphasis should be on next generation ...", "different approach, politicizing our presence", "Professional networking."

"Focus on problems of the day ... develop acceptable International standards/policy."

"Formats should range from papers and talks to music, skits and demonstrations, to learn by participating. Panels with a melange of young and older adults, from different continents, ... discussants to provide constructive critiques."

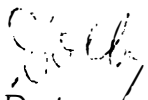
"For special projects, would it be dreaming in color to have an all Zarthusti symphony/music ensemble/quartet/choir/jazz band/dance group perform music composed by Zarthustis?"

Suggestions, comments and ideas you may wish to share should be sent to: Dolly Dastoor, President, FEZANA, 3765 Malo, Brossard, Quebec, Canada J4Y 1B4, email dastoor@vax2.concordia.ca.

For a congress of this magnitude to be a success, I hope for and need your involvement at whatever level you feel comfortable: as a committee member, as a donor, or as a participant in the congress. For the next four years, I would request every North American Zarthusti to be a goodwill ambassador for the congress, speaking about it to all your friends across the world, inviting them to visit you in North America in Year 2000.

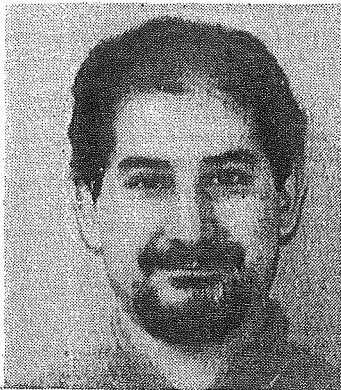
This is OUR congress and OUR opportunity to showcase the North American Vision in community-building to the world.

Yours in Zarthusti service


Dolly Dastoor /
President, FEZANA

AN APOLOGY AND A PROCESS IMPROVEMENT

Dear Subscribers,



As Marketing Manager of FEZANA Journal, I would like to take this opportunity to apologize to you; and since it is difficult to write or call each one personally, I'm making this public apology.

What am I apologizing for? This apology is for the delay in processing your checks and payments for FEZANA Journal subscriptions, advertisements or other materials. This Journal is really a team effort. One team works on maintaining the database and printing the labels, while another team works on editing, production and mailing the Journal to you. Sometimes, it is difficult for these teams to stay synched up. And hence the delay.

It is very important to note that all address changes, additions, deletions, and advertisements should come directly to me at 1219 Elderberry Drive, Sunnyvale, CA 94087, Tel: (415) 336-1158, email: mehrdad.khosraviani@sun.com (which is the same address as on the back cover of your Journal). Please do not send your mail to Dr. Hooman Sotoodeh, since he is not responsible for the database any more.

Once again, please accept my sincere apologies. We hope that our new process will make a difference. Your comments and suggestions for improving our quality of service will be most welcome.

Mehrdad Khosraviani
Marketing Manager, FEZANA Journal

■ FROM THE PRESIDENT ■

As another year ends and a new century nears, our thoughts increasingly turn to the symbolism of the 'millennium', as though time rather than history determines the future. Entering the last three years of the 20th century we inevitably look back at the recent past and wonder what the future holds for us. To what present has the past brought us, and what are the prospects for the future? These are questions that preoccupy all of us committed to creating a Zarthusti presence on this continent.



We have come a long way since the first Zarthusti set foot on North American soil. We feel quite comfortable and pleased with ourselves and at the foresight of some of our elders who encouraged us to form institutions. At present things are stable. We are looking forward to the future with confidence, we are planning to welcome and host the world Zarthusti community in Year 2000. But if we wish to carry on with our institutions and if our aim is to establish our presence then we need to solidify our financial situation. If we could add the financial resources of the 21 Zarthusti associations then we would be a million-dollar operation. But FEZANA by itself has very limited financial strength. *We need to change that.*

Like many North Americans conscious of their social and community obligations even in these times of fiscal difficulties, who donate some of their income to charities and causes which are dear to their hearts, I want to request you for a share of that income for FEZANA. Many Zarthustis donate generously to both specific and general appeals, but we

all need to develop the habit of planned giving to FEZANA to stabilize our financial position and to attain long-term objectives.

The most common planned giving is in terms of an annual donation to FEZANA. Most of us fall in that category and will remain at that level for the rest of our lives. This is a very precious and loyal group of supporters and we salute you. But some of us who are in a better financial position can consider setting up named endowment funds with a pledge of as little as \$500 a year for a total amount of \$2,500

over a five-year period, renewable, with the possibility of increasing the capital in the endowment fund. Endowment funds give stability and security to FEZANA, by providing ready interest while keeping the capital safe in investments. It helps FEZANA to plan long-term projects like building an agiary, developing a theology training program for mobeds, endowing a chair in Zarthusti studies in a major university, consistent funding for the Journal, funding a position of a resident scholar in Zarthusti studies, funding a national center, preserving rare books, helping students with bursaries and student loans, encouraging artists and young entrepreneurs, setting up medical funds, etc.

At present FEZANA has several endowment funds: welfare, religious education, student aid, properties, general, etc., but other funds named after a family can also be set up. And as a donor YOU have the choice to designate the money for a specific project dear to your heart.

Endowment and planned giving can also include insurance policy gifts

and legacies. We all do estate planning and some of us are now at the retirement planning stage. We should all make our will and consider FEZANA as a specific, general or conditional beneficiary of our estate. In order to ensure that your wishes are respected, the terms of the legacy can be discussed with FEZANA before writing the Will. A legacy is a revocable donation which can be changed at any time as your position changes.

Planned giving is not a short term effort. It is a long term commitment whose habit we have to develop if we believe in ourselves and in our community, if we believe in growth and stability for our future and for the future of our children and grandchildren. Goodwill and hard work can achieve a lot but it will only remain that, without financial strength to back us up.

I wish 1997 brings you success, happiness and health, both physical and financial. *Ushta té.*

Dolly Dastoor
President, FEZANA

A MATTER OF PRIVACY

Occasionally, FEZANA Journal gives out names and addresses of people on our mailing list, upon request. A few times, we have passed on our entire mailing list (or printed a set of address labels) for associations or individuals planning a Congress or conference, of course, using our best judgement to ensure that the information would not be misused.

If you would prefer that your name and address not be ever given out, either on an individual basis, or as part of the whole mailing list, please let FEZANA Journal Marketing Manager, Mr. Mehrdad Khosraviani know [see address on back cover], and we will certainly honor your wishes.

Blueprint for Our Future

*Next steps in the
Strategic Action Plan
for Zarthustis
in North America*



LEADING A ZARTHUSTI LIFE

REPORTER: JIMMY MISTRY (TMZA)

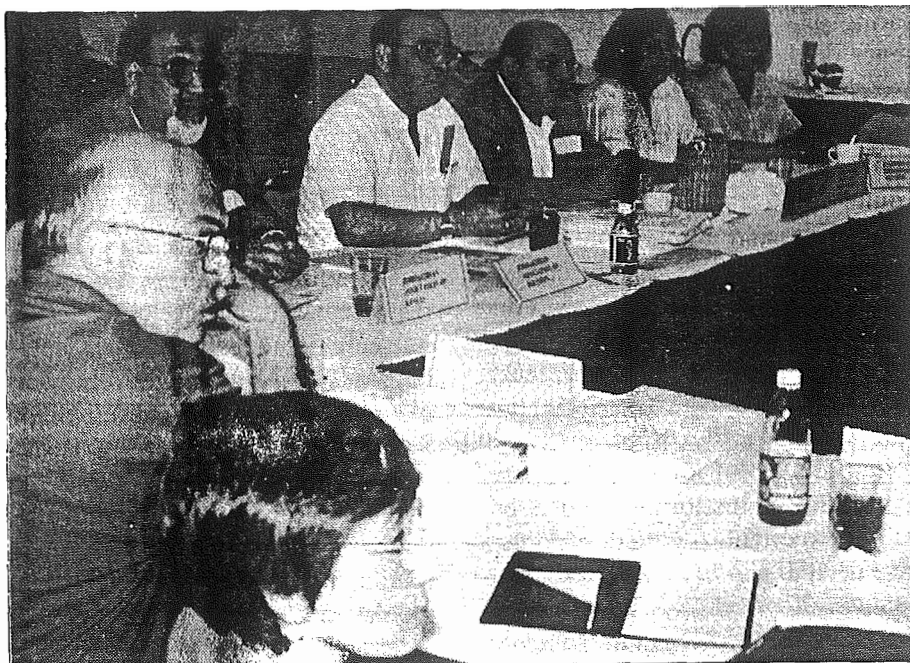
This area defines our overriding aspirations. We want to be identified as a distinct religious community, able to articulate our beliefs, history, ancestry and cultural heritage with pride. We want to be sure that our children and their children know what it is to be a Zarthusti, and to have the knowledge and tools to ensure the perpetuation of our religion and values in North America. Four objectives were identified:

(a) **Values and Ethics.** Efforts are needed to define Zarthusti values and ethics and show their relationship to our scriptures; to teach parents how to pass on these values effectively to their children; and to develop community service projects that emphasize these values. An action plan, including recommended community service projects, will be ready for discussion at AGM 1997, with approval of *Values and Ethics Guidelines* expected by AGM 1998. Preparation of needed manuals and publicity materials is expected to be completed by AGM 1999. [*Khorshed Jungalwala (ZAGBA), Jimmy Mistry (TMZA), Freny Ranji (ZAPANJ)*].

The Fall 1996 issue of FEZANA Journal reported on the Strategic Planning session at the 1996 FEZANA AGM in San Francisco. The 'shared space' visions that emerged from these sessions were classified into four major focus areas: (1) Learning to live a Zarthusti life; (2) Thousand points of light; (3) Internal infrastructures; and (4) External infrastructures.

Each area was assigned to a focus group for discussion of objectives, milestones, action items, and specific commitments. The focus groups have now submitted their reports to FEZANA President Dolly Dastoor, who is putting together an overall Draft Strategic Action Plan. Dastoor plans to present the Action Plan, along with its owners, at the 1997 AGM. After approval by member associations, the plan will become a blueprint for our future in North America.

Below is a summary of the reports that have been submitted and under review. Names of individuals who were involved in the focus groups and their affiliations are given in parenthesis. They have in general shown their willingness to participate in these activities. Additional volunteers and ideas are welcome. Comments should be directed to Dolly Dastoor in Montreal, tel: (516) 656-2036.



At the Strategic Planning Session, San Francisco, July 1996: from left, Anahita Sidhwa, Noshir Langrana, Kaemarz Dotiwala, Jimmy Mistry, Kayomarsh Mehta, Dilshad Antia and Shida Anoshiravani.

(b) **Religious Practices.** Popular literature needs to be developed to explain the meanings of and needs for our religious practices, prayers, rituals, festivals, and customs. A working group for 'Religious Practices' is proposed to be formed by AGM 1997. Thereafter, the working group will report annually on its activities and progress. [*Mazda Antia (ZAC), Khorshed Jungalwala (ZAGBA)*].

(c) **Religious and Communal Pride.** Books and studies of history, various aspects of religion, archaeological research, and legendary history need to be sponsored and published. Scholarships and loans may be provided to deserving Zarthustis for religious studies. All achievements of Zarthustis in all walks of life should be conspicuously publicized in North America through awards, honors and

press releases. The FEZANA Awards and Public Relations Committees will be consulted to prepare an action plan for these activities. A draft action plan will be presented at AGM 1997. Finalization and implementation of the plan will be carried out in subsequent years and reported at each AGM. [Ketayun Kapadia (ZAPANJ), Pervin Davar (ZAMWI), Dinaz Weber (ZAC)].

(d) Scriptural and Doctrinal Knowledge. Gatha study courses and guides should be developed for young and adult lay persons as well as teachers and priests. Translations of all religious literature should be made widely available. Seminars and conferences on scriptural and doctrinal issues, with participation by priests and scholars should be organized at regular intervals. A plan for a Gatha study course and collecting and disseminating translations of religious literature will be presented at AGM 1997. Seminars and conferences on scriptures and doctrinal studies should be organized in alternate years. [Jimmy Mistry (TMZA), Nergish Mehta (ZAC), Mazda Antia (ZAC)].

THOUSAND POINTS OF LIGHT

REPORTER: ANAHITA SIDHWA (ZANT)

This focus area addresses methods for mobilizing our latent community resources — motivating our talented youth and adults to help our community prosper and grow. Four objectives were identified:

(a) Creation of a Well-connected Community. The idea is to make all Zarthustis feel connected. Hundreds of Zarthustis who are still not affiliated with any Zarthusti organization or association need to be shown the benefits of joining or 'belonging'. The FEZANA Journal should be promoted as an effective communication medium. An important goal is to increase memberships in all associations as well as FEZANA Journal subscriptions by 5% to 10% every year, until at least 90% of all Zarthus-

tis in North America become actively involved in community activities. A plan to reach this target by AGM 1999 will be presented at AGM 1997. [Anahita Sidhwa (ZANT), Roshan Rivetna (ZAC), Mehran Sepehri (ZANC)].

(b) Increase Harmony and Unity. Cross-cultural interactions and dialog between diverse groups (Parsi-Irani, youth-adult, conservative-liberal, etc.) need to be facilitated. One of the suggestions is to initiate volunteer projects within and outside the community to enable people to work together and thereby learn to respect individual beliefs and differences. A plan for promoting harmony and unity through volunteer projects will be presented at AGM 1997. [Mehran Sepehri (ZANC), Shida Anoshiravani (CZC), Bella Tata (ZSBC)].

(c). Integrate Youth into All Community Affairs. More emphasis needs to be given to youth-initiated programs, sports, games, tournaments and outdoor events. In particular, young adults in the age group 20 to 30 (the so-called lost generation) should be encouraged to be active in association and FEZANA activities, including serving on committees and boards. The goal should be to have at least 30% of board members in local associations from the 20-30 age group, by AGM 2002. Another suggestion has been to initiate a 'Zarthusti Peace Corps' and send interested youth to India, Pakistan, Iran, and other countries to perform community work. [Behram Kapadia (ZAPA), Bella Tata (ZSBC), Ardeshir Anoshiravani (CZC), Mehran Sepehri (ZANC)].

(d) Promote Economic Prosperity. Zarthustis should help Zarthustis to find employment. Small businesses should be helped to grow through Zarthusti patronage, financial assistance and networking. Large-scale industrialization projects should be supported and promoted by the community. Steps for achieving economic prosperity need to be developed by

AGM 1997. Implementation is likely to require several years. By AGM 2002, there should be very few unemployed among Zarthustis. By AGM 2007, one large-scale industrialization and entrepreneurship project should be in place. [Bella Tata (ZSBC)].

INTERNAL INFRASTRUCTURES

Infrastructures are needed within the community to support our organizations, make us financially self-supporting, and strengthen our religious base. Three separate focus groups were convened to address the internal infrastructures for these areas.

(a) Internal organizations. Reporter: Adi Davar (ZAMWI). Internal organizations are needed to build and sustain a cohesive Zarthusti community in North America. Mechanisms for resolving internal conflicts also need to be established. Study Groups should be created to study and recommend on issues related to community cohesiveness. A 'Moderating Council' may be established to arbitrate conflicts, recommend solutions, and advise a course of action to FEZANA on recommendations submitted by the Study Groups.

The formation of the Study Groups and Moderating Council should be started by AGM 1997. FEZANA President would be responsible for defining the problems and issues that need resolution and/or arbitration. Recommendations of the Study Groups and activities of the Moderating Council would be ongoing, with changing membership depending on the problems and issues encountered. [Adi Davar (ZAMWI), Shida Anoshiravani (CZC), Ness Lakdawala (ZAQ), Dinshaw Joshi (ZAMWI)].

(b) Economic Activities. Reporter: Gev Nentin (ZAGNY). The strength of the community depends on the economic well-being of its members. However, to build up the internal infrastructures for the community, the prosperity of individual commu-

nity members should result in the prosperity of the community organizations. Young talent and entrepreneurship should be recognized, encouraged, and rewarded early with awards, grants, loans, etc. A network of employment opportunities should be developed. Plans and arrangements for retirement living communities need to be developed and implemented. An ad hoc committee will develop a draft Community Economic Plan for review at AGM 1997. The final Economic Plan should be approved and put into motion by AGM 1998. Full implementation of the Economic Plan should commence with AGM 1999. [*Dolly Dastoor (ZAO), Sarosh Collector (ZAH), Noshir Langrana (ZAGNY), Gev Nentin (ZAGNY), Soonamai Desai (Santa Rosa, CA)*].

(c) Ecumenical Activities. *Reporter Kayomars Mehta (ZAC).* Services provided by the Kankash-e-Mobedan and the North American Mobeds Council need to be strengthened and supplemented through financial, organizational and community support activities. Religious education curricula and course materials need to be developed for various age groups. Religious education for existing and potential priests should be encouraged through financial support. Innovative training materials need to be developed for liturgical ceremonies. Establishment of a seminary in North America should be examined and implemented if feasible.

Preparations of religious educational curricula and course materials are already in progress and expected to be finalized by AGM 1997. Resources, issues and the seminary should be discussed at AGM 1999. Revisions of these activities should be ongoing. If a seminary is found to be feasible, its implementation should be undertaken with the plan to lay the foundation stone during Houston 2000. [*Kayomars Mehta (ZAC), Kaemarz Dotiwala (ZAH), Adi Unwalla (ZAPANJ), Dilshad Antia (ZAC), Natalie Vania (ZAC)*].

EXTERNAL INFRASTRUCTURES

REPORTER: RUSTOM KEVALA (ZAMWI)

Infrastructures are needed to strengthen our linkages with Zarthusti and other religious organizations, scholarly community, and the secular world. One major goal of this activity is to develop a strong and effective worldwide Zarthusti federation. Four objectives have been identified.

(a) Interfaith Activities. Individuals and associations should be encouraged to take part in local interfaith activities and if possible play a leadership role in organizing interfaith events. Contacts should be established with divinity schools and religious studies departments at selected universities. FEZANA should develop strong linkages with North American as well as world interfaith groups and scholarly organizations.

Interfaith activities and contacts with divinity schools should be regularly publicized in FEZANA Journal. A summary of these activities and contacts with divinity schools for possible training of future religious leaders should be reported at AGM 1997. At least one Zarthusti should be entered in a divinity school program by AGM 1998. Zarthustis should be represented at the 1999 World Parliament of Religions in South Africa. A Zarthusti Chair should be established at a North American university before Houston 2000. [*Rohinton Rivetna (ZAC), Jamshed Mavalwala (ZSO)*].

(b) Citizenship and Leadership. It is important for all Zarthustis to be full citizens of the country in which they live and raise families. Individuals should be encouraged to take part in local community organizations, city governments, planning and zoning boards, as well as political organizations (however, associations should refrain from political activities). Zarthustis should seek leadership roles with full awareness of their religious identity. At the association and FEZANA levels, projects may be

developed for benefitting the environment, solving world problems, and alleviating major conflicts. A list of contacts and guidelines for empowerment of Zarthustis will be provided at AGM 1997. One major project should be completed and reported at Houston 2000. [*Jamshed Mavalwala (ZSO)*].

(c) North American Center for Zarthusti Studies. A North American Center should be established for conducting religious, philological, historical, and archeological research. The Center will be a central resource providing information on Zarthusti religion to the outside world. The director of the Center will be a renowned scholar who will be available full-time to inform North Americans about our religion. Plans for the Center will be presented at AGM 1997 and finalized at AGM 1998. Operation of the Center should begin by Houston 2000. [*Rustom Kevala (ZAMWI)*].

(d) World Zarthusti Council. FEZANA should develop strong ties with all Zarthusti organizations worldwide. Planning is already under way for a World Council of Zoroastrian Federations. The Council will represent Zarthusti interests on a world wide platform and ensure the presence of the Zarthusti voice in inter-national and inter-religious forums. A draft constitution for an effective World Council will be presented at AGM 1997 and updated annually thereafter. The World Council of Zarthusti Federations should be incorporated during Houston 2000. [*Rohinton Rivetna (ZAC)*]. ■

ERRATA

FEZANA Journal regrets the inadvertent omission of the report of the Historical Research and Preservation Committee from the summary of the 1996 FEZANA AGM [*Fall 1996 issue*]. Khorshed Jungalwala, on behalf of the Chairperson, Dr. Pallan Ichaporia, presented the report outlining the activities of that Committee.

Take a Part in Scholarship

Professor Nigosian [see *Books and Such*, page 65], historian of religion, faculty member in the Study of Religion at the University of Toronto for over 20 years, and a long-time friend of Zarthustis, writes:

"As to our discussion regarding library arrangements for archival material, I have now officially approached several top administrative persons in the University of Toronto to explore the possibilities of establishing a program in Zoroastrian studies that would in turn include library facilities...Fortunately, a number of us here at the University are supportive of the idea." The University has now accepted the proposal.

Books or collections on Zoroastrianism may be donated to Victoria University Library, University of Toronto, for the use of researchers from Canada and around the world. Items may include:

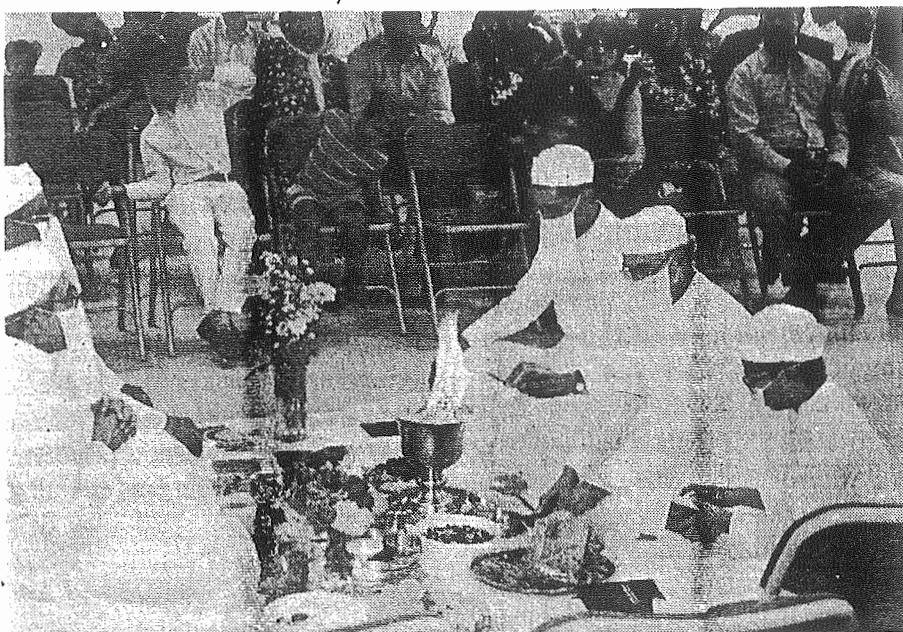
- Manuscripts or books in Persian, Gujarati, or any European language.
- Decorated copies featuring illuminations.
- Books of artistic and esthetic value

Items may be sent to Chief Librarian, Victoria University, 73 Queen's Park Crescent, Toronto, Ontario, Canada M5S 1K7. Receipts for Income Tax purposes can be arranged.

University of Toronto Matching Chair Program

Professor Nigosian [see above] has also forwarded information about the University of Toronto protocol for endowed chairs.

The University will permanently match a gift of \$1 million with a \$1 million contribution from its endowment funds. The proceeds from this \$2 million endowment (expected to be approximately \$100,000 per year) will only go to the benefit of the faculty, college or department designat-



The Zoroastrian Association of Pennsylvania and New Jersey (ZAPANJ) celebrated its annual Gahambar on Sunday, September 15, 1996, in Voorhees, New Jersey. The Jashan was performed by (left to right) Ervads Adi Unwalla, Noshir Karanjia, Khusrav Nariman, Jehan Bagli, and 12-year-old Minocher Darayus Dadachanji. Khursheed Bapasola's new enterprise "The Zoroastrian Shop" made its debut with a display of Zoroastrian supplies [see Zarthusti Enterprise, this issue].

ed by the donor. Prof. Nigosian writes: "If Zoroastrians in USA and Canada want to establish a chair in Zoroastrian Studies, then this is the best opportunity to do so at the University of Toronto, since they will match dollar to dollar."

A Moment in the Ongoing Life of Zarthustis in their new Western Home

Sunday July 21, was the last day of the ZAMWI Youth Summer Camp. For three days about 30 young Zarthustis, with adult teachers including Mobed Fariborz Shahzadi, had been camping out in the rustic 'Mobed's Residence' on the Association grounds. There had been a lot of socializing and fun, as also serious education in the beliefs and practices of the faith.

Now, before heading home, there was a ceremony outside the small white Dar-e-Mehr chapel at the site. In brilliant sunshine, surrounded by grass, trees, and flowers, all the young people and their elders gathered round a site at the doorway to the chapel. This was where they would plant a commemorative tree.

Some of the stronger folks dug a hole in the earth and prepared it. Kersi Shroff, President of ZAMWI brought the tree, a Myrtle bush, covered with bright pink flowers. When the hole was deep enough, the tree was placed in it to cover the roots.

The priest then asked everyone to form a circle around the planting site and hold hands. The tree, he said, was not only a representative of Ahura Mazda's creation of plants, but would be a living symbol and remembrance of the fellowship and learning of the past weekend. As

A Glittering Jubilee in Toronto

Zarthustis of Ontario
celebrate their first
twenty-five years

From the glossy program book with the Persepolis motifs, to 'the torans' of flowers on the doors and the festoons of purple and silver balloons over the long head table, the Zoroastrian Society of Ontario's Silver Jubilee Gala Banquet on September 20, at the Thornhill Community Centre, was a classy affair. The over 600 guests dined on a 10-course dinner, starting with a "Mixed Seafood Crepe" and ending with "Marinated Berries in a Cup of Dark Chocolate on a Bed of Fresh Fruit Coulis."

Ladies in exquisitely embroidered 'garas' and long gowns, and men in tuxedos and evening suits, mingled with the dignitaries: the Consul Generals of India and Pakistan, an Embassy Official from Iran, distinguished members of the Canadian Government, representatives of Her Majesty Queen Elizabeth II. FEZANA President Dolly Dastoor and representatives from several North American Zoroastrian Associations graced the occasion.

Two very distinguished members of the community who had made a mark on the national scene were honored — acclaimed prize-winning novelist Rohinton Mistry and Adi Dastoor, one of the world's foremost

nuclear reactor physicists. And tributes were paid to the former presidents of ZSO, most of whom were present for this significant milestone.

The formal celebrations were prefaced by a recitation of four verses from the Gathas, with an English translation. The *Iranian Zoroastrian Cultural Choir* performed four songs, under the musical leadership of Edward Hovsepian, erstwhile concert master of the Symphony Orchestra of Tehran, and currently founder and conductor of the 120-voice choir of the Armenian community of Ontario.

Sounds of Ancient Iran was a musical demonstration of the *Tar*, a string instrument, and the *Tombak*, a type of drum. A professional sound and slide show *Journey of the Sacred Fire* depicted the history of Zoroastrianism from its origins on the Iranian plateaus thousands of years ago. The role of Zoroastrianism in world history was highlighted, with the sharing of interesting and little-known facts about Zoroastrian achievements.

Under the able chairmanship of Dhun Noria, the ZSO Banquet Committee had orchestrated the evening with flair, with an eye on every detail. Television crews were busy



circulating and interviewing members of the community for a show that was aired on November 11.

According to President Moti Balsara, "This Banquet ushers in the first of our festivities, designed to inform ourselves, our friends and neighbors of our glorious and ancient faith, our heritage and our culture. The exhibition at the Royal Ontario Museum, scholarly lectures and other interesting events will provide an enlightening insight into Zoroastrianism."

This was truly a magnificent moment for the Zarthushti community of Ontario. A long way from that day in 1966, when 18 Zarthushtis got together to celebrate Navroze with coffee and cookies. They started a group called the Zoroastrian Fraternity "to assist new Parsis to settle in the Canadian stream of life with the least difficulty..." That was the genesis of the Zoroastrian Society of Ontario. Today, in the words of Michael Harris, Premier of Ontario: "...[Zarthushtis] who settle here over the years can take great pride in their many contributions to the economic, artistic and social vigor of our province." ■

By Roshan Rivetna and Dhun Noria
Below, left to right, head table with Dhun Noria at left; some Banquet Committee members; Iranian choir.



Persis beams up Bombay

Edward McBride

in Colaba

YOU know a city has arrived when actresses and models start to move there from L.A. So Bombay can pat itself on the back at having lured erstwhile Miss India and hairless sci-fi wonder Persis Khambatta back to base after a long and eventful foreign career. One star's trekking is at an end.

But Persis has not come back-to-Bombay because her star is on the wane. Personal history played a part — "It's my home, where I feel most comfortable, where I have relationships that go back to my childhood" — but most of all, upbeat career motives beamed her up: "Business is booming here." In fact, Persis claims she had always planned to return. "It's not all of a sudden. It's not just today that I decided

'My God, I've got friends here!' I've always felt that. I feel I can contribute a lot here."

However, Persis is keeping her contribution cards close to her chest. "What is important is not what I want to do, but what the market needs and what other people want me to do," she says. Although this vague circuitousness makes it sound more like she's going into politics, she actually plans to concentrate on her charity work, alongside whatever acting and modeling presents itself.

Persis performed labours of love like living in Des Moines, Iowa, for charitable causes during her American career. "I can't express the treasure that was to me. It taught me so much about humility, about humanity." Now she plans to bring that humanistic spirit to Bombay, by volunteering for Aids and cancer charities. "I can do my thing and earn money for charity at the same time.

There's so many ideas I want to follow once I've settle down here," she explains.

One of those ideas is to settle in relative modesty. Although Persis confides that she can live comfortably without working, she spurns the excesses of the good life. "We don't need 10 cars. We don't need 10 bedrooms. We have so much money and wealth in India. If you want to throw a party for one crore one night, you can give half that away and



Persis Khambatta: happy to get back to base

save someone's life." She enthusiastically recounts plans to sponsor chemotherapy patients or adopt abandoned children.

Such dedication to charity springs from an extraordinary world view which cynics would label a spinoff from years of pseudo-scientific Star Trek mumbo-jumbo. But that seems to be conviction radiating from Persis's face as she announces, "We are all one light. We are all children of God. God is the Comforter. God is the Provider."

Persis says, "I used to ask God for what I wanted and God gave me what I wanted, and it wasn't very good for me. So I asked God to do what he wanted to me." God, it seems, wanted her to come to Bombay. And Bombay should thank God that a starry-eyed glamour glocal with a passion for charity has the city in her phaser's sights.

Bombay Times, October 1995

The Christmas Connection

CHRISTMAS AND YALDA

December 21st is the first day of Winter, the longest night and the shortest day of the year, and an Iranian holiday celebration — *Shab-e-Yalda*.

Those of us who are familiar with the Western tradition of parties at Christmas time may be interested to know that the origins of Christmas may be from ancient Iran.

Traditionally, in Iran, people celebrate this long night by gathering together and sharing festivities. The reading of poetry and sharing plenty of fruits is the custom.

Yalda is an ancient Seryani (an old language of the Middle East) word meaning 'birthday'. Persian writings suggest that this may have originally referred to the Birthday of the Sun. In fact, this does make sense, since starting on this date, the days start getting longer and the Sun is re-born.

The similarities between Shab-e-Yalda and Christmas are quite interesting. According to the Bible, Christ was actually born in the Spring, and the celebration of his birthday on December 25th, may in fact be born out of Mithraic influence.

Enjoy your Christmas holidays, knowing that actually it may have its origins in our ancient tradition. Several associations in North America are now reviving the Persian tradition with a 'Yalda Party' around the Winter solstice.

HAPPY YALDA!
Mehran Sepehri



ORIGINS OF CHRISTMAS

Christmas on December 25th and Epiphany, which falls 12 days later on January 6th, are transformed Roman (pagan) celebrations of the winter solstice.

Christmas and Epiphany. December 25th was the date of a pagan Roman festival, chosen in 274 AD by the Roman emperor Aurelian as the birthday of the unconquered sun (*natalis solis invicti*), which at the winter solstice begins to show an increase of light. At some point before 336 AD the church of Rome established the commemoration of the birthday of Christ, the 'sun of righteousness', on this same date.

In the Eastern Church, Christmas commemorates the birth of Christ, together with the visit of the shepherds, and the adoration of the Magi, about the time of whose arrival no indication is given in the Bible [*Mathew ii, 1ff*]. In the Western

Church, the birth and the shepherds only are remembered, for the adoration of the Magi is attached to Epiphany, on January 6th.

The traditional customs connected with Christmas have been derived from several sources as a result of the coincidence of the feast of the Nativity of Christ and the Roman (pagan) agricultural and solar observances at midwinter.

In the Roman world the Saturnalia, from December 17 to 24 was a time of merry-making and exchange of presents, in honor of the Roman God Saturn. But though Christmas festivities were indirectly influenced by these customs, the fact that Christmas was celebrated on the birthday of the unconquered sun gave the season a solar background, connected with the kalends of January (January 1, the Roman New Year) when houses were decorated with greenery and

lights, and presents were given to the children and the poor.

Fires and lights, symbols of warmth and lasting life have always been associated with the winter festival.

Epiphany, or the 'Feast of the Three Holy Kings', on January 6, commemorates the manifestation of Christ to the Gentiles, the Magi.

The Magi, who came to adore the infant Christ as the newly born king of the Jews, offering him gifts of gold, frankincense and myrrh, belonged to an old and powerful caste of ancient Persia, having a sacred character and a dominating religious influence on the kings of that land, which they themselves had ruled at one time in the 6th century BC.

Originally, the Magi had been disciples of Zoroaster, and they were still powerful at the time of the birth of Christ. Their name is the Latinized form of *Magoi* [*Herodotus i, 101*]. They were a priestly caste during the Seleucid, Parthian and Sassanian periods; later parts of the Avesta, such as the ritualistic sections of the Vendidad, probably derive from them.

The connection of the Magi with astrology and their oriental origin is all that is known of the Magi ("wise men" in most English Bibles, "astrologers" in the new English Bible). In early Christian art the Magi usually wear Persian clothes (e.g. the Catacombs of Priscilla in Rome, 2nd century). In the Syriac tradition those names are Persian and they are connected with Persian religious history. ■

[From *Encyclopaedia Britannica*].

FRIENDSHIP

'Time sifts our friendships and our friends
'For Time alone can be the test
And with the passing of the years
We lose the false and keep the best.
And when beyond the distant hills
The sinking sun of life descends
We find God's greatest gift has been
The love of true and faithful friends.

- Fed Newsletter

AL-MAJUS: THE ZARTHUSTIS OF THE QU'RAN

By Burzine K. Waghmar
Cambridge, Massachusetts

Given my area specialization and interest, i.e. Near Eastern and South Asian Studies — a substantial component of which includes a thematic treatment of Zoroastrianism and Islam — I am pleased to share some thoughts about Qu'ranic references to Zoroastrians and their belief system. Please note that I have attended to Dawood's popular Penguin translation which has become a *vade mecum* for students and scholars alike.

Surah (Chapter) 22 entitled *Al-Hajj* (The Pilgrimage), passingly mentions the Zarthustis. This is, however, the only time where the Qu'ran, as a divine document for Arab Muslims, clearly states the Persian Zarthustis by name:

As for the true believers, the Jews, the Sabeans, the Christians, the Magians, and the pagans, God will judge them on the Day of Resurrection. [22:17]

The word 'Magians' is rendered in Arabic as *Madjus/Majus* coll., and *Madjusi/Majusi* sing.. It is *Magush* (Avestan), *Magushu* (Akkadian), *Mgosha* (Syriac), and *Magus* (Greek) [*EI, fascicle 95-96, Leiden, 1985*]. Etymologically, it may be traced back to Avestan *Magush* which refers to the priestly class (*hirbads/dasturs/mobeds*) or the "wise ones" and is tellingly observed in the Biblical text that records them as bearers of gifts for the infant Jesus in Bethlehem (Ar. Bayt al-Haram or 'place of sanctity').

Over time, this gained currency throughout the Arab-Islamic world and the appellation has been retained in Arabic to date. Further, the pagan Meccans and subsequently Islamized Arabs were fully aware of the significance of fire for the denizens of the Sassanid state and its satrapies, i.e.,

the Arab Zoroastrians of Bahrayn (Bahrain), al-'Irak (Iraq), 'Uman (Oman), and al-Hassa (Sa'udi Arabia)

While this cannot be asserted in an exhaustive fashion, it may be stated that records do describe activities and movements of Majus merchants and priests — both Arab and Persian — in the peninsula and also in and around Mecca and Medina, i.e., the caravan route that flanked the Hijaz littoral. Also, there was a well-developed and flourishing community of Majus in al-Hassa (present-day eastern province of Sa'udi Arabia and Bahrayn (the island sheikdom of Bahrain) [*ibid 1985*].

Nevertheless, Zoroastrianism was not the existent faith of the Arabs in appreciable numbers. To the contrary, these were but pockets of Majus along the Persian Gulf littoral from al-'Iraq (Iraq) to 'Uman (Oman).

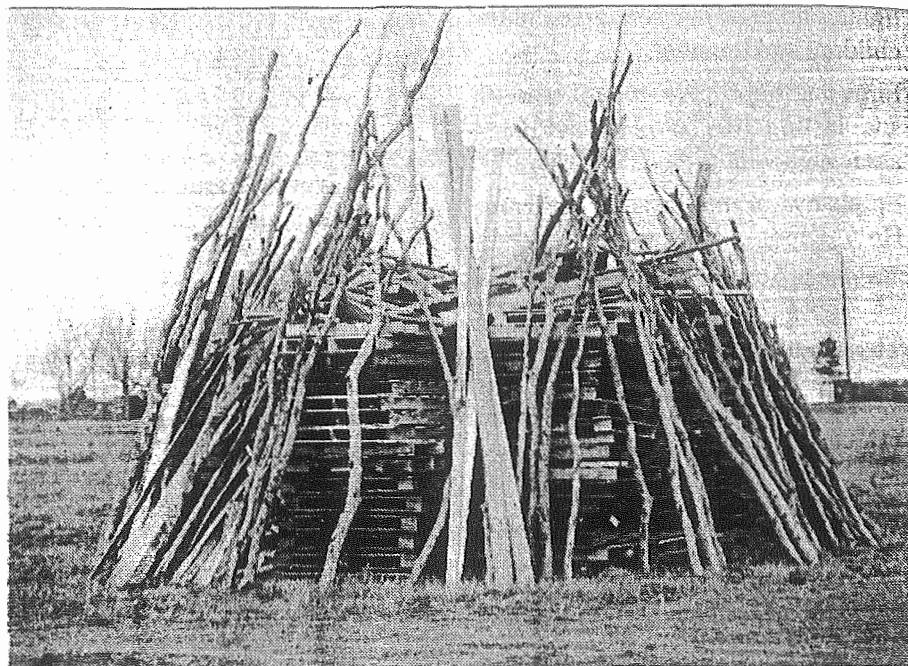
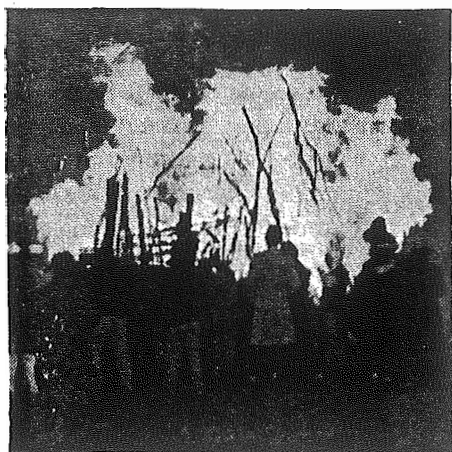
Arabia Felix of antiquity was a melting pot of several faiths: Judaism; Sabeanism; Christianity of several variants including the important assorted groups which came under the umbrella of the Monophysite Church; Zoroastrianism; and pagan Arabism that dominated the early part of Muhammad's life and times.

The most important Arab tribe, for our discussion, was the Lakhmid phylarcate of al-Hira, Mesopotamia; and while it was largely Nestorian, a few Zarthusti Arabs could be counted among them.

Nestled between the Sassanid winter capital of Ctesiphon (Ar. al-Mada'in) and the edge of the Arabian desert, the Lakhmids were a critical link between the desert and sown, Arab and Persian, and civilized and less civilized of the ancient world. ■

FEZANA Journal wishes readers
Happy Yalda and Merry Christmas

With the passage of centuries, the festival of Sadeh has been largely forgotten. Now inspired by the Iranians, and with the cooperation of the Parsis, Zoroastrian associations in the USA and Canada are reviving this ancient celebration of the discovery of fire.



Jashan-e-Sadeh

The Hundredth Day Festival

Houston's First Jashan-e-Sadeh

By Bahram Varjavand
Houston, Texas

On Saturday, February 3, 1996, Houston had not only its coldest night since 1989, but its first celebration of the ancient rite of Sadeh — the ancient midwinter festival in which huge bonfires are built to call forth NovRuz.

There is controversy about when to hold the feast of Sadeh. The Yazadi priesthood, reputedly of Sassanian descent, claim a date of 100 days to NovRuz (~Dec. 12), while the Kermani, supposedly of Parthian descent, prefer 50 days to NovRuz (~Jan. 30). All agree that it should be held "in the heart of winter." As it turned out, it is hard to imagine a better night than the one we picked (and thankfully stuck to, thanks to the steadfast resolve of Purviz Rustomji). Snow actually fell in Houston on the day of the feast!

The Parsi community of Houston has

done an amazing job of raising funds for the building of a Dar-e-Mehr. The Iranian Zarthustis of Houston wished to contribute, and we chose to try to raise additional monies by celebrating a Jashan-e-Sadeh. Led by Mrs. Fereshteh Khatibi, we formed an organizing committee well stocked with supportive Parsis. To pay for the feast, a tax-free account was formed under the Zoroastrian Association of Houston. More than \$1,000 was donated to this fund by the Zarthustis, and this figure was matched by Mr. Firoze Bhandara, who also provided the land on which the festival was held.

The centerpiece of the festival was a bonfire built out of more than 300 pallets supplemented with lumber.

The event was a great success. The Iranians were generous and eager to share this part of their culture with the Parsis, and the Parsis drove out on what was a horribly cold day to join us in a celebration most had never even heard of before.

A big tent was set up, with food stalls

serving barbecue chicken and chelo kabob. The ceremony started with a recitation of the Atash Niayesh by seven mobeds in front of an *afargainyu*. The bonfire was set ablaze with a flaming torch, and the flames rose 60 feet high. The ancient list of heroes who should be remembered during the Jashan-e-Sadeh was read aloud. All stood and watched the fire rise high in the sky and felt its warmth. The music was going, everyone started dancing and enjoying the occasion, and significant amount of funds were raised for the Dar-e-Mehr. As the last embers of the bonfire died down the fire engine left, with its wailing siren bidding us farewell.

With the passage of the centuries, Sadeh has been largely forgotten by almost all Iranians and by most Parsis. Thanks to the cooperation between the Zarthustis of Iran and Parsis, it has now been reborn on the plains of East Texas. *The Zoroastrian renaissance continues!*

Sadeh, the Fire Festival

By Ali A. Jafarey

Anaheim, California

The greatest discovery made by man and woman on this good earth is the art of making and maintaining fire. He, like any other animal, had seen fire striking from clouds, devouring bushes and trees, and devastating large tracts of green land. He had also seen fire being spewed by a volcano and the molten lava snaking and snarling its way down the slopes. He also knew it gave heat and scared ferocious animals. It provided him with light, warmth, and a way to keep ferocious animals away. Though still not proven, but most probably, he knew how to keep it burning. He must have also learned to control fire which, in the long run, helped him to smelt metal ores.

But man did not know how to kindle it. The day he discovered this, he rose above the animal kingdom. He had discovered the source of light, heat and energy — the very basis of civilization. Fire helped man to reduce nomadism and develop social and political institutions connected with a fixed abode. No wonder fire soon became the object of veneration and represented all that is divine.

Legends of how man learned to make fire are as numerous as there are ancient nations. "A god brought or stole it down from the sky" is an allusion to lightning. "It was thrown up by the earth" reminds us of a volcanic eruption. "It was brought down by a tree by a wise man" indicates it was obtained from a burning tree. "It comes from two rubbing branches", or "a child of ten mothers" points to the much later discovery of creating friction by rotating a stick between the palms, or the "ten fingers".

But the most striking is the Iranian legend, preserved in Ferdowsi's *Shah Namah*. Fire was accidentally discovered when a flint-axe, thrown by Hushang to kill a snake, missed and struck a rock and threw a spark.

Thence was born the idea to kindle fire by striking two pieces of flint together — a theory confirmed by archeologists as the most probable means of its discovery, in the early stone age.

According to the Iranian legend, King Hushang celebrated the discovery by throwing a feast, a feast that has been kept alive through the ages. It is held every year on 10 Bahman (January 30), almost mid-winter. It is called Sadeh, (or 'century') because according to one popular tradition, it falls on the hundredth day from October, the beginning of winter in Iranian times. Another explanation of the name is that it is the contracted form of the Avestan 'saredha', or Persian 'sard' meaning 'cold, winter'.

On that afternoon, people gather outside their town, and make a hill of dry shrubs and branches. Priests lead the prayers, exalting fire as the divine light, warmth and energy, asking God for an ever-progressing life to eternal happiness. As the sun sets in the blazing west, the hill is set ablaze. It is a sight to watch the huge leaping flames.

Those at home light little bonfires on top of their flat mud-plastered (fire-safe) roofs — a tribute to the civilized blessings given by the discovery of kindling and maintaining fire, the source of light, warmth and energy. ■

Traditions of Sadeh

By Jehan Bagli

Princeton, New Jersey

The High Feast of Sadeh symbolizes (a) the veneration of the Sun whose light is declining with the shorter days of winter; and (b) keeping the warmth in the subterranean regions signified by the lack of observance of Rapihwan.

By definition the festival is called the "Hundredth Day". Historically two ways have emerged to compute the hundredth day [M. Boyce,

reprinted from *Farhang-i-Iran Zamin, Yadegar Name-ye Purlavud*, Vol. 21, 1354/1976].

(1) *The Yazadi tradition*. The priesthood of Pars whose mobedan-mobed are descendants of the Sassanian priesthood compute the hundredth day from the day of NoRuz, and the feast is observed on Roz Astad, Mah Adur (Dec 11).

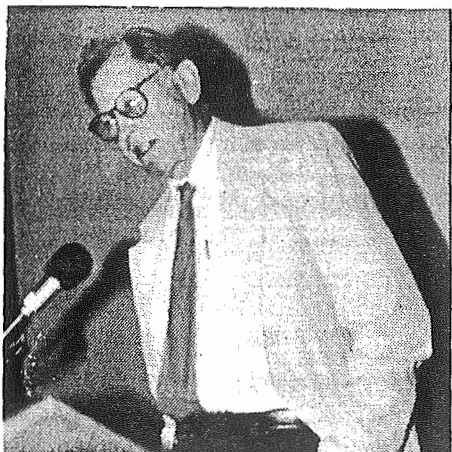
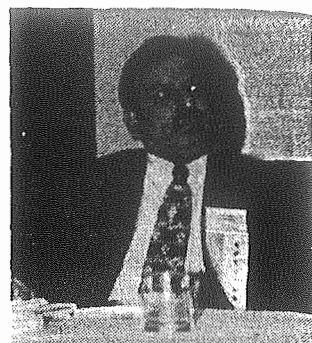
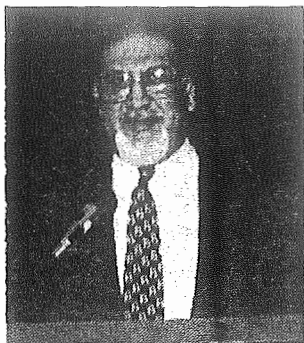
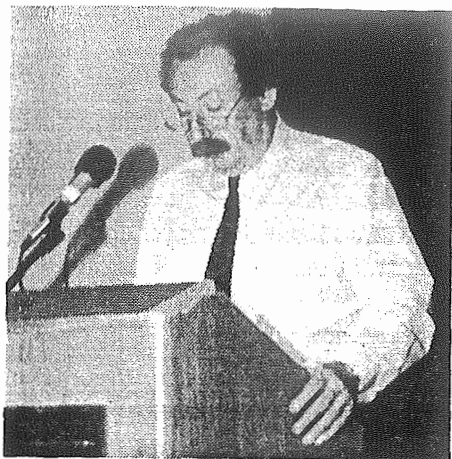
(2) *The Kermani tradition*. The priesthood of Khorassan descent, who to some degree reflect the Parthian/Arsacid tradition of individual independence versus Sassanian centralization, compute the hundredth day after the Gahambar Ayathrem [Taqizadeh: *Old Iranian Calendars*, 1938, p. 43] which is celebrated from Roz Astad to Aneran of Mah Meher (i.e. October 12-16). The hundredth day after this is Roz Aban of Mah Behman (January 24). I have no factual answer for the discrepancy between January 24 and 30, as is pointed out by some. The origin of this error may lie in the computation of Gatha days twice, accounting for the difference of five days.

The symbolism of Sadeh lies in its performance in winter. Pahlavi *Vendidad* [Ch. 1.3] speaks of the heart of winter in the month of Bahman. Taqizadeh has explained that the facts about Sadeh prove that "Sadeh, contrary to Biruni's statement was not instituted by Ardeshir (Sassanian) but was rather a feast of much older origin."

The historical confusion of calendar reform has played havoc with the proper location of the day of NoRuz (the day of the vernal equinox) in the annual cycle. The old, religious (Vahizakik) or present-day Fasli computation validates the Kermani traditional way of computing the Jashan-e-Sadeh. With some exceptions the Kermani date is generally accepted. ■

☆☆☆☆☆☆☆☆☆☆

*Your dream is the path between
the person you are and the person
you hope to become.*



From top, counter-clockwise: Ichaporia (chair), Maneckshaw and Dotiwalla (co-chairs), Kellens, Frye, Panel 1 - Irani, Malandra, Windfuhr, Humbach, Ichaporia, Kotwal. Panel 2 - Rivetna, Williams, Boyd, Kellens, Schwartz, Skjærvø, Peer. Panel 3 - Dastoor, Anoshiravani, Dotiwala, Shahzadi, Bagli, Bhote, McIntyre, Jungalwala, Zarolia.

The 2nd North American International Gatha Conference, held in Houston, from August 31 to September 2, 1996, was sponsored by the Center for Gathic Studies, chaired by Dr. Pallan R. Ichaporia of Womelsdorf, Pennsylvania. Kaemarz Dotiwalla and Sarosh Maneckshaw of Houston were the Co-chairs. The Conference was co-sponsored by FEZANA, the Zoroastrian Association of Boston, and the Zoroastrian Association of Houston. The Rothko Chapel of the University of St. Thomas, Houston, was a Cooperating Organization. Besides the papers presented by eminent religious scholars and lay persons, there was ample opportunity for formal and informal discussions. It provided three full days of total immersion in the Gathas of Asho Zarthus for over 150 attendees.

The Conference started off after a benediction by Dastur Dr. Firoze Kotwal, High Priest of the Wadiaji Atash Bahram of Bombay. The first paper was presented by Prof. William Malandra, University of

Minnesota, who spoke on the problems of finding the date of the Gathas based on linguistics. The next several papers, presented by Prof. Gernot Windfuhr, University of Michigan, Prof. Helmut Humbach, University of Munich, and Dr. Pallan Ichaporia, Avesta and Pahlavi scholar from Pennsylvania, discussed various specific references to the six Amesha Spentas, Yima and Asho Zarthus in the Gathas and their interpretations.

In the afternoon, Dastur Dr. Firoze Kotwal spoke on *Select Ritual Aspects of the Gathas*, and its continuity in the later tradition. He emphasized that the teachings of the Gathas should not be construed as mere philosophical palliatives, but they should be experienced through ritual practices of living traditions. Religion survives because of its devotional and ritual life, and not exclusively upon its intellectual content. Prof. James Russell of Columbia University, Kaikhosrov D. Irani, Prof. Emeritus of the City University of New York, and Keki Bhote of Chicago presented papers



Galaxy of Gathic Scholars

An account of the Second North American International Gatha Conference in Houston

By Rustom Kevala

on select aspects of the Gathic vision and its historical legacy. **Prof. Russell's** paper, read in his absence by Prof. Martin Schwartz of the University of California, raised the question whether Asho Zarthust was a prophet or a shaman. This paper created a stir and much discussion among the scholars as well as the audience. In the evening, a Jashan was performed at the Rothko Chapel, followed by a dinner at the University of St. Thomas, hosted by the Houston community.

The next day was one of the most interesting and exhilarating days of the Conference for me. All the speakers were Zarthusti lay people, religious scholars or priests. The morning session started off with *'The Talisman'* by **Dina McIntyre** of Pittsburgh who gave her interpretation of the power of the Ahunavar. McIntyre is a self-taught student of the Gathas, and was the editor of a 12-lesson course *Introduction to the Gathas of Zarathushtra* in 1989. I would credit this course as the fore-

runner of the reawakening of interest in the Gathas in North America.

Next, **Ervad Dr. Jehan Bagli** of Princeton, New Jersey, a noted Zarthusti scholar and past publisher of Gavashni, and the past editor of FEZANA Journal, presented an impressive analysis of the Gathic doctrine of the Twin Mainyus showing how the ethical duality of the Gathas got transformed into the physical duality of creation. **Khorshed Jungalwala**, President of the Zoroastrian Association of Greater Boston Area, and organizer of the Gatha Discussion Group at Harvard, presented the problems of comprehension of the message of the Gathas, and how it is being addressed by the Gatha discussion classes.

Ervad Kobad Zarolia of Toronto addressed the question of how we can encourage Zarthusti philanthropy through the message of the Gathas. Zarolia explored reasons why the affluent North American Zarthustis are not willing to provide sufficient monetary support for religious pur-

poses, while other minority communities are able to raise millions of dollars to build and sustain their religious infrastructures. **Kaemarz Dotiwala** of Houston expounded on his concept of Asha. He provided personal anecdotes to show how his concept has changed over the years.

The afternoon session was started off by **Dolly Dastoor**, Prof. of Psychiatry at McGill University and President of FEZANA and the Zoroastrian Association of Quebec. Dastoor posed the question: *Do the Gathas Unite Us or Divide Us?* The Gathas form the bedrock of our religion, but they do not give any directives. We have to make our decisions using Vohu Manah. It would be a pity if questions of the value, importance and interpretation of the Gathas are used as excuses to divide instead of unite us. The evolution of religious thought requires research into the socio-political conditions of the different eras in which the doctrinal changes gradually seeped in.



"I WAS IMPRESSED ..."

Prof. Farhang Mehr

"INSPIRATIONAL"

Rohinton Riveina

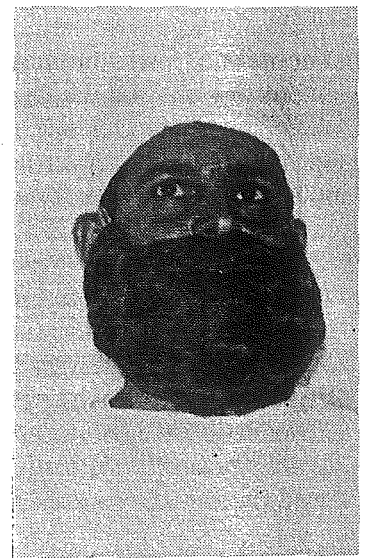
"...a dramatic audio-visual treat The conviction and motivation of these two young men energized the spellbound audience!"

FEZANA JOURNAL

"...enthralled the audience, young and old alike."

INDIA JOURNAL

PARADISE



PARADISE was first performed as the opening presentation at the Tenth North American Zoroastrian Congress in July 96. The next performance was at The Second Gathas Conference in Houston in September , followed by a performance in Northern California in October 96. Further performances are being planned at the time of the Journal going into print.

Ask your local association for when PARADISE comes to your area.

Written and performed by Shahriar Shahriari and Shervin Shahriari.

Contact: shervin_shahriari@bctel.net.

Dr. Ardeshtir Anoshiravani, a practicing psychiatrist in Los Angeles, examined the personality of Asho Zarthust and how he was able to convey his philosophical vision through the Gathas. **Rohinton Rivetna**, Founder-president of FEZANA and currently Chair of the FEZANA External Affairs Committee discussed opportunities available to us in the past and future to present the Gathic vision to the world, and summarized efforts currently under way.

The final talk of the day was given by **Mobed Fariborz Shahzadi** of San Diego, a prolific writer on religious subjects who conducts camps for Zarthusti youth under the auspices of the Council of Iranian Mobeds. Shahzadi compared Asho Zarthust's message in the Gathas to a political campaign designed to win over the hearts of his constituents. It was a convincing and intriguing presentation, making us wonder in awe and admiration of the genius of our Prophet.

The day was not over yet. In the evening, everyone, dressed in their finest, was treated to a live presentation of Paradise by Shahriar and Shervin Shariari [see page 22], followed by a sumptuous banquet at the hotel. The indefatigable **Dr. Farhang Mehr**, Professor of International Relations at Boston University and past-president of Shiraz University, gave the keynote address. His message emphasized the debt we owe to the European scholars who first decoded the Avestan language; and then to the pioneering Indian and Iranian scholars who took on the challenge. Today's scholars and lay

persons, with their insights into our religion, history and cultures, continue to help us to increase our understanding of the scriptures.

The third and final day of the conference included papers on the structure and poetic style of the Yasna, Avestan literature, rituals and philosophical

video on Zoroastrian rituals. One of the highlights of the day was when **Albert Bailey**, a member of the Harvard Gatha Discussion Group sang hymns he has composed in English on the message of the Gathas.

The three days passed too quickly, with everyone in high spirits. During the final panel discussion, many questions came up on what the community should do to increase the understanding and knowledge of the Gathas. The Gathas are the bedrock of our religion, and many of the rituals and customs that help us to practice our religion reinforce the message of the Gathas.

One area in which everyone agreed was that our religion is a prophetic religion with well-developed principles and doctrines given to us by Asho Zarthust. The powerful message of the Gathas was expounded by later interpreters and practitioners, who may have introduced some distortions and alien ideas, which we are now able to understand in the his-

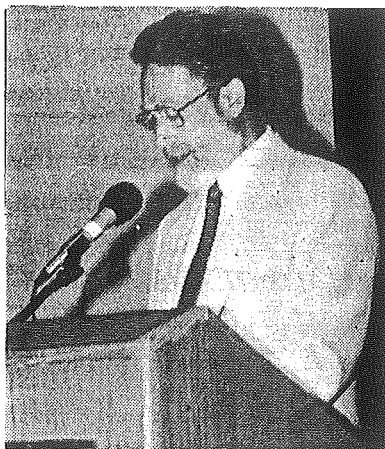
torical context. The sum total of all this is our Zarthusti religion today.

It is not appropriate to treat a great religion as an 'ism' as in 'Zoroastrianism'. It was unanimously recommended that we must start calling ourselves Zarthustis, our prophet Asho Zarthust, and our religion, the Zarthusti din.

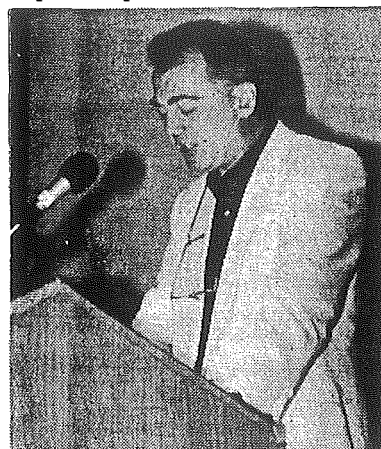
I certainly feel privileged to have attended the conference. ■

☆☆☆☆☆☆☆☆☆☆

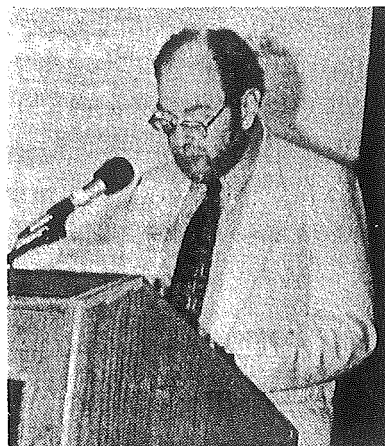
Speak softly and sweetly. Then your words won't be as hard to swallow when you have to eat them.



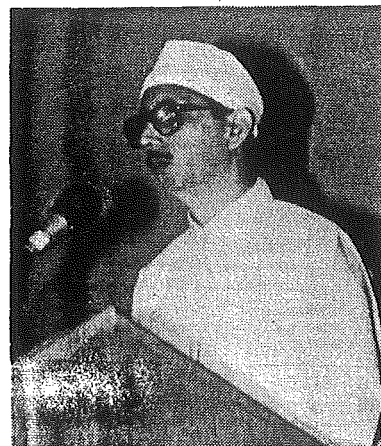
James Boyd



Octor Skjærvø



Martin Schwartz



Ervad Rooyinton Peer

issues by **Prof. Martin Schwartz** of the University of California, **Prof. Octor Skjærvø** of Harvard University, **Prof. Richard Frye** of Harvard University, **Prof. Jean Kellens**, Chair of Indo-Iranian Languages and Religions at the College of France, and **Ervad Rooyinton Peer**, Joint Principal of the ~~Cama~~ Athornan Institute.

Profs. James Boyd and **Ron Williams** of the University of Colorado presented a joint paper on the role and importance of ritual in the development of a religion, and showed a short excerpt from their

Upcoming Festivals

<i>Zartosht Diso (F)</i>	
Daye-Khorshed	- Dec 26
<i>Maidhyarem Gahambar (F)</i>	
Daye-Meher	- Dec 31
<i>Shab-e-Yalda (F)</i>	
Winter solstice	- Dec 21
<i>Jashan-e-Sadeh (F)</i>	
Bahman-Meher	- Jan 30
<i>Paitishahem Gahambar (S)</i>	
Shehrevar-Ashtad	- Feb 13
<i>Ayathrem Gahambar (S)</i>	
Meher-Ashtad	- Mar 15
<i>Farvardegan (F)</i>	
Gatha days	- Mar 15-20
<i>NoRuz (F) & Jamshedi Navroze (S)</i>	
Fravardin-Hormazd	- Mar 21

(F) = Fasli, (S) = Shenshai

Project 2000 and the Millennial Moment

To commemorate the "Millennial Moment" (the 2 year period from 1999-2001) the Council for a Parliament of the World's Religions (CPWR) has launched its Project 2000 program. At the threshold of a new century and a new millennium, the world's religious communities are invited to make strategic "Millennial Threshold Gifts" that will make a long-term difference to the human community. Such undertakings might include: conflict resolution; education; service to women, children and the poor; hunger relief; ecological preservation; promotion of ethics and social justice; challenge social injustices perpetrated in the name of religion; and commitment to spiritual renewal.

Suggestions for a gift from the Zarthusti community are invited. With ideas and comments, please contact Rohinton Rivetna at (630) 325-5383.

Houston Venue for World Congress in Year 2000

The next (Seventh) World Zoroastrian Congress in Year 2000, will be hosted in Houston, jointly by FEZANA and the Zoroastrian Association of Houston (ZAH). Zarthus-

tis the world over are invited to participate in the planning for this momentous event. [See Open Letter from FEZANA President Dolly Dastoor on page 4].

2nd World Zoroastrian Youth Congress

"Faith in the Future", London, UK, 1997

July 4-7, 1997: Full Day Seminars

July 8-11, 1997: Evening sessions, sight-seeing, socializing

All youth from 14-40 invited.

Early bird registration fee of £150 until Jan 31, 1997.

The fee which is heavily (50%) subsidized includes: a packed program of lectures, discussions, workshops, panel sessions, all Congress facilities, Welcome Reception on Friday, 3 nights at luxury 5 star hotel, Gala Ball on Saturday, Variety Entertainment on Sunday, 4 nights with host families, meals, and Closing Party on Friday, July 11.

An optional program of evening sessions and sight-seeing for July 8-11, is being organized at nominal cost.

Mr. Kerman Jasavala, 24 Griffiths Road, London SW19 1SP, UK

● Fax:: 44 181 241-7150 ● Tel:: 44 181 542 7195 ●

Email: 10366.4704@compuserve.com

For further details please see Youthfully Speaking, in this issue.

IN COMING ISSUES OF FEZANA JOURNAL ...

Spring (March) 1997: Early History and Identity of Zarthustis in North America

Readers are encouraged to submit articles, notes, photos, stories, newspaper cuttings, or any information, however sketchy, of any relatives or friends who were among early arrivals in North America. If you have any stories or leads, please call Roshan Rivetna, Publisher, or send it to FEZANA Journal [see address on back cover].

Submission deadline is January 15.

Winter (June) 1997: Profiles of Zarthusti Professionals in North America

Dolly Dastoor will be the Guest Editor of this Special Issue on Zarthusti Professionals in North America. Cyrus Toorkey will also support the production of this issue. Professionals in any field — doctors, engineers, architects, journalists, scientists, teachers, lawyers who would like to be featured in this compilation are invited to send in their writeups with a photo to Dolly Dastoor, 3765 Malo, Brossard, PQ J4Y 1B4, Canada, Tel: (514) 656-2036.

Submission deadline is April 1.

1998 North American Congress in New York

The Zoroastrian Association of Greater New York (ZAGNY) will be host for the Eleventh North American Zoroastrian Congress to be held in New York area in 1998. Further details will be forthcoming.

Zarthusti Business Expo

Respondents to a survey sent out earlier this year chose Las Vegas as the preferred site, and August 1997 as the preferred date for a 'Zarthusti Business Expo'

Mark your calendars for a 2-day event in August 1997, to be held, most probably, in Las Vegas. Business-persons and entrepreneurs from North America, India, UK, Iran, the Far East, and other countries are invited to participate, and network with other Zarthusti business-persons from around the world.

Look for details in the Spring 1997 issue of FEZANA Journal. Contact: Farshid Salamati at (510) 727-0480, email: sabehan@aol.com or Rohinton Rivetna at (630) 325-5383, Email: rivetna@lucent.com.

World Council of Zoroastrian Federations Initiative

The Federation of Zoroastrian Anjumans of India has made significant progress in working towards convergence in principle for the initiative for the formation of a World Council of Zoroastrian Federations. Further discussions are planned for the Federation meeting on December 14 and 15, 1996, in Bombay. ■

BE THE BEST YOU CAN BE

If you can't be a pine on the top of the hill
'Be a scrub in the valley — but be
The best little scrub by the side of the hill
'Be a bush if you can't be a tree.
If you can't be a highway just be a trail.
If you can't be the sun, be a star,
It isn't by size, that you win or fail.
'Be the best of whatever you are.

- Fed Newsletter

AROUND THE WORLD

UK Conference on Religious Literature

The WZO and the World Zarathushtrian Trust Fund sponsored a two-day Seminar on *Religious and Secular Literature of the Zoroastrians*, November 16-17, 1996, at Zoroastrian House in London.

Among eminent speakers at the seminar were: Professors Carlo Cereti, Ilya Gershevitch, Helmut Humbach, K. D. Irani, Antonio Panaino, Ferey Vahman, Francois de Blois, Gherardo Gnoli, Stanley Insler, Farhang Mehr, and Nicholas Sims-Williams.

The seminar offered an excellent opportunity to become acquainted with Zarthusti scriptures spanning some two thousand years.

Melbourne Zarthustis Ignite the Spark

Let me show you the face of the Zoroastrian Association of Victoria (ZAV) from a different angle. Let me recollect a few very pleasant memories.

For our Gahambar we wanted some posters made about our religion. I asked a member to do this job. She consented, but soon after she left for India. I was hoping against hope that she would return early to finish the job. One day before the Gahambar I gave up, until all of a sudden I got a phone call from somebody. He said he had just come from Bombay and had a parcel for me — the posters! Thousands of miles from Melbourne, but still ZAV in action. *This was ZAV.*

Our catering virtuoso could not attend any functions because we held them on Saturday evenings and he had to work. But we could always rely on him. He was the first to come in the morning, do a whole lot of work till noon, then go to work, and come back at midnight, help every-

body with the rest of the work, and was almost the last person to leave the hall. *This was ZAV!*

Quite often we have all seen two of our very experienced committee ladies, limping at midnight from the day's heavy labor, but still with a smile on their faces. *This was ZAV!*

In our last function The Night of the Fravashi, the climax was to reveal the Fravashi of Light on the stage, when a minor calamity occurred. The Fravashi which was made of two pieces of foam broke. Our Iranian member immediately rushed out from the wings, and held the Fravashi in one piece behind the light box. Nobody even noticed him when the curtains opened. The Fravashi appeared perfect. *This was ZAV!*

And it began to dawn on me that the most important ingredient of ZAV were its people, you and you and you and indeed all of us. And the bond that held all of us in its loving arms was the bond of our religion, the bond of Zarthustra. This is a bond that has withstood the ravages of time for the last four to six thousand years. This is the bond that all of us have to strengthen. This is the bond our future committees have to extend. All our petty problems seem to fade away into nothingness in front of the majesty of this Bond.

We have a golden opportunity right now. Let us joyfully unite. Let us achieve a miracle. Let us show Zarthustis around the world what a small community can achieve through the bond of Zarthustra. Let us make this our destiny.

We have already ignited the spark, now let there be a mighty flame.

[From speech by Perviz Dubash, President of the Zoroastrian Association of Victoria, at the last ZAV Annual General Meeting.]

Sydney Zarthustis Select Fasli Calendar

The Australian Zoroastrian Association of New South Wales (AZA) based in Sydney, recently had a referendum on "whether they would accept the Fasli calendar as the official calendar for all their prayers." 76 voted in favor of accepting the Fasli calendar for AZA religious functions, and 17 voted against. "According to the votes, our community has decided to use the Fasli calendar as our official calendar," says AZA President, Noshir Sachinwalla, in the AZA newsletter, *Manashni*,

Zarthustrian Association of New Zealand is formed

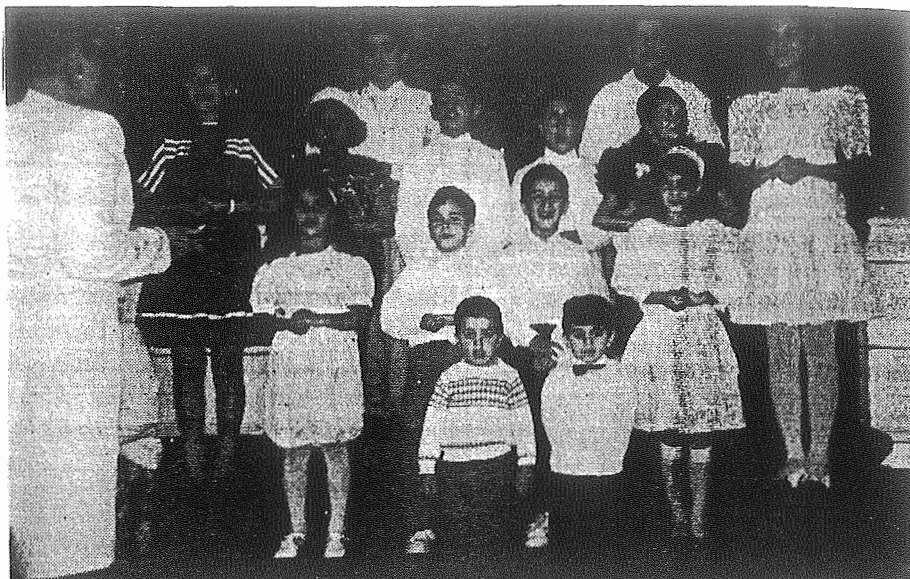
The good news from our end is that in spite of many hurdles, we have at last got the **Zarathushtrian Association of New Zealand** off the ground. Since 1992, the Zarthusti community of New Zealand has been working on developing a Constitution acceptable to all. We are now set to forge ahead with the full cooperation of the vast majority of the Auckland community. We have very close ties with our neighbors in Australia, and look to their as well as FEZANA's guidance to steer us in the right direction.

We are committed to keeping in close touch with Associations outside of New Zealand. Looking forward to a continued bond of harmony with FEZANA.

Yazdi Mistry
45 Garnet Road, Westmere
Auckland, New Zealand

Traditional Mazdayasni Zarthusti Association formed in New Zealand

The founding principle of TMZANZ is traditionalism, based on religious learning. Surely our ancestors knew the whys and hows of laying out and endorsing the rules of our religion. Educating ourselves about them would be a simple way to reduce the



Zarthusti children at Interfaith Service organized by the World Council on Religion and Peace, in Auckland, New Zealand.

heart-wrenching difference of opinions tearing our community apart.

TMZANZ is a result of an environment born at the regular prayer class my wife and I have been running since mid 1995. We recognize that New Zealand Zarthustis need to have a common meeting ground of their own — a Darbe Mehr. We would like to learn from North American associations on how they started their efforts, which have resulted in 8 admirable Darbe Mehrs.

To date, all four Gahambars have been observed by the Zarthustis of New Zealand. Every family brings its share of *Masala na Dar Chaval*, which are mixed into a single pot — symbolizing that we all trust each other by partaking of the same food — not yours or mine, but ours, creating a unique family type bond.

We are really keen to learn about the programs undertaken by associations in North America.

Jamsheed Sidhwa
50B Millhouse Drive, Howick,
Auckland 1705.

Navroze Celebrations in Geneva

Through the courtesy of the Human Resources Department of the UNO in Genève, a small get-together of some 114 persons of diverse nation-

alities and creed with a very inviting interest in Zoroastrianism met on August 22 in the WHO Assembly Hall just across the road in Genève. In the absence of an *Afargan*, a silver bowl was placed on the podium, in front of a large portrait of Zarthustra, with simmering incense.

A Professor of the Department of International Religion at the University of Genève delivered a short talk on the basic precepts of Zoroastrianism which seemed to have been enthusiastically received by the assemblage. The whole affair was most decorously conducted, with almost pin-drop silence during the talk. The food which was specially prepared to grace the occasion appeared to have been immensely enjoyed by all those present.

Apart from myself, there were not any Zoroastrians at this celebration. There are a few Zoroastrians in Zürich, but the travel time (two to three hours depending on the traffic) proved a barrier. The one exception was the welcome presence of Dr. Heinrich Wanser (I.L.O. official) whose wife is a practicing Zoroastrian and graced the occasion.

The British Consul General and his ever so cultured and gracious wife who were present, had spent some considerable time in Tehran, and

were distinctly delighted at the opportunity to partake of this celebration of Navroze (Parsi New Year).

Persons from Sarajevo and Latvia who had assisted with sober decorations to enliven the occasion were quite 'over the moon' to be present, and very appreciative of the buffet-style food provided.

It is fortunate that several of the ingredients and spices used are readily available in fairly nearby Lyon. What was most encouraging was the indelible interest shown in Zoroastrianism. This would certainly go a long way to warm the cockles of a true Zoroastrian heart! The light and delectable perfume of the incense pervaded the assembly hall and several folks present were observed jotting down its name, presumably, to obtain some for their own homes.

The most inviting aspect of the evening was the singing of an inter-religious hymnal by a special choir in which several of those present joined in quite happily. The evening ended with the customary words of appreciation and valediction.

Furhok K. Tangree
La Roche-sur-Foron, France

Zoroastrians in St. Petersburg, Russia

The Zoroastrian Community has existed in St. Petersburg for years. It received legal status in 1994. Now this community is the only one in St. Petersburg hearing Zoroaster's confession. The inheriting mobed Pavel P. Globa is its founder and dean. The community carries out regular religious activity, study and extends Mazda's religion. We are ready to contact with all Zoroastrians in the world.

Borovaya Str. 42, Office 14, a/ya 236
St. Petersburg 192007, Russia
Email: slava@avesta.spb.su
Tel: (812) 262-58-28

... And in Tashkent

We express our best feelings to you and your Federation, and wish successes to FEZANA.

Here, there are about ten students who try to read the original Avesta and about 150 study the Russian translation of the Avesta in Uzbekistan, and about 150 intellectuals are interested in it.

According to Yasna 12, we call ourselves Mazdayasna and Zarathushtri. And non-educated people in the villages and at towns have practiced the

inherited Zarthust rituals unconsciously. Here, there are many old Zarathushtrian temples, especially in Tashkent, examined by archeologists.

Of course, we are very interested to read your information, and would very much like to continue correspondence exchange with you. We would like to invite you and your friends to us. Ushta!

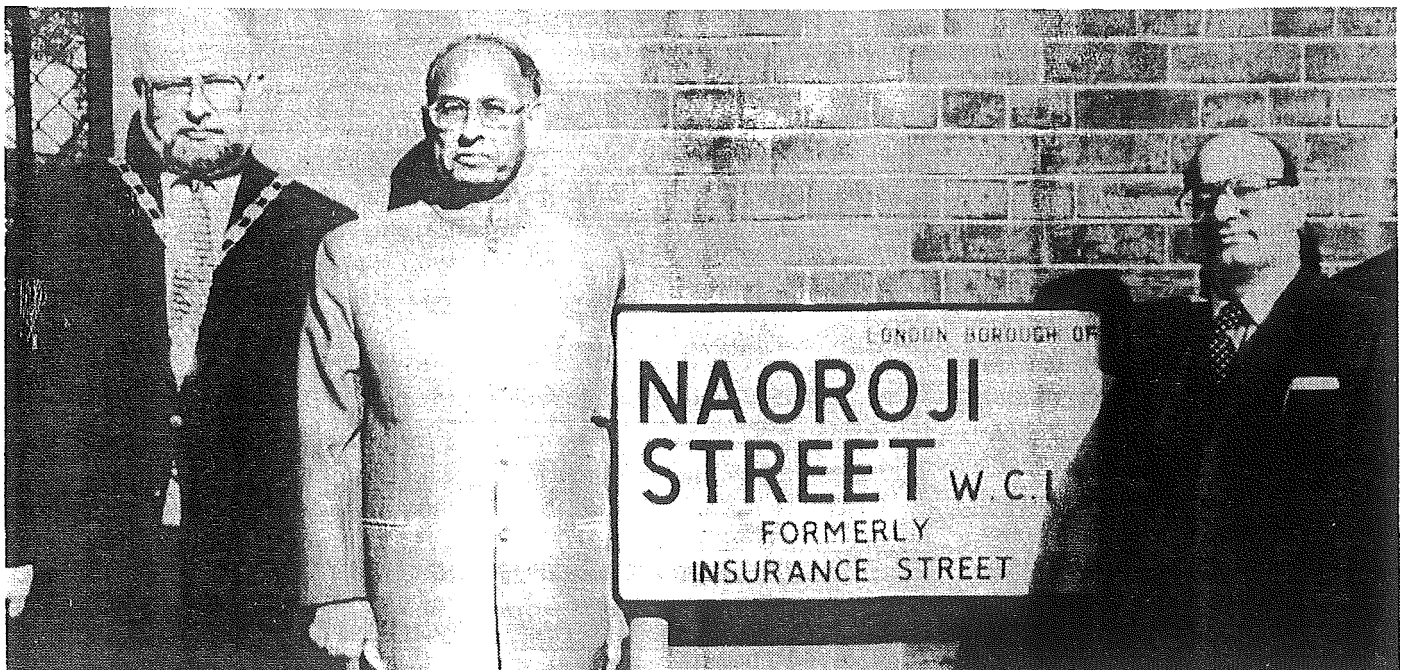
Rustam from Uzbekistan
Email: armaiti@saturn.silk.org

... And in Japan

... By the way I take part in a meeting on Zoroastrianism by Japanese students. Participants are young and old, men and women. We study Zoroastrianism history, culture and any other related religion.

After the meeting we have a party at another place. We discuss many topics on Zoroastrianism and other religions, history, culture, politics and philosophy. At that time I talked about FEZANA's very interesting report on Zoroastrian Leadership, Past, Present and Future. They were glad to hear my lecture.

Hideki Sujita
Kawasaki-shi, Japan
Email: ninja@super.win.or.jp

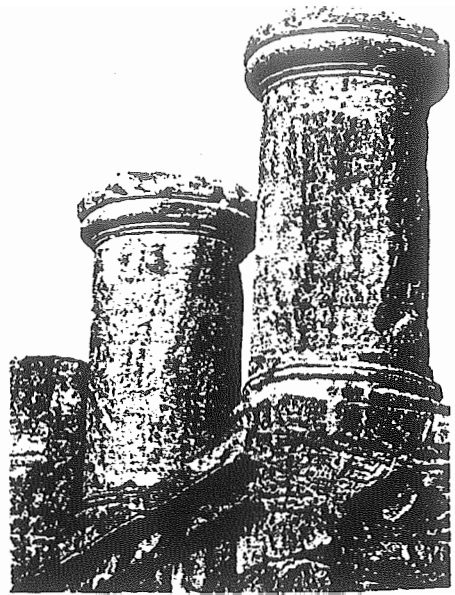


Inauguration of Naoroji Street in London, named after Dadabhai Naoroji, the first Asian elected to the British Parliament, in 1892. Left to right, John Burke, Mayor of Islington, the constituency from where Naoroji was elected, Dr. Singhvi, High Commissioner of India, and Faridoon Madon, MBE, who spearheaded the street naming effort. Also present on the occasion was Gopal Gandhi, grandson of Mahatma Gandhi.

Tracing the migrations of Zarthustis from Iran to the shores of India, where they came to be known as the Parsis ('from Pars').

EXODUS OF THE PARISIS

*By Dr. Meher Master-Moos
President, Zoroastrian College
Sanjan, India*



*Temple of
Anahita at
Kangavar*



Visiting Iran is like seeing history come alive. During June 1996 the Zoroastrian College delegation attending the Sixth World Zoroastrian Congress in Tehran had the privilege of visiting many of the ancient historical places from where the forefathers of the present-day Parsis of India left Iran to seek shelter in lands that were more hospitable.

Our delegation was fortunate to have an excellent tour guide, Sohrab Pourmandigarian of Tehran, and his brothers, as well as a coach driver named Daryoush Yazashne, a mobed who also doubled as a guide for coach loads of Parsi pilgrims of India across their ancestral homelands. Our delegation consisted of Zarthustis from India, Pakistan, Canada and U.S.A. traveling on a variety of passports, driving home the realization that the Zarthusti migrations did not stop when our ancestors left Iran for India at the cost of their lives for the sake of their religion, but up to the present times the pioneering spirit of the Parsis has taken them from India, across the globe.

Kangavar, Anahita Temple. History came alive at Kangavar. The ruins of this once Imperial Fire Temple cum Anahita Water Divinity Temple, laid waste by the conquering Arab hordes after the downfall of the Sasanian Dynasty brought home the realization that the family of Zarthusti priests in India bearing the family surname 'Kanga' originated from these Median Zarthusti priests who had lorded it over the people in bygone times of the Medes and the Persian Achaemenians.

Hamadan, or Ectabana as the Achaemenian capital city was called, straddled across the Great Silk Road which stretched from Rome to Central Asia through Iran.

The most renowned administrator amongst the Achaemenian monarchs, Darius the Great, built this, the longest road, across the 28 satrapies of his Empire to collect taxes from the merchants. Their laden caravans took three months to traverse the road that his swift postal courier horses crossed in two weeks.

The wealth of the empire poured into this great Anahita Fire Temple.

During the Seleucid period, the policy of that Greek barbarian Alexander, misnamed The Great, in order to produce a hybrid culture by cross breeding Greek soldiers with Iranian women, affected the religious practices of the people. During this 500-year period of Seleucid and Parthian rule, Zarthusti Fire Temples which never before had statues of deities, developed mixed religious practices with statues of their favorite divinity Ava Aredvi Sur Anahita in Greek style adorning the altars. This was the Western capital of Iran in those times.

From Sari to Navsari over land. The Eastern capital was located in the province of Mazendaran, in the over-3000 year old city of Sari. The tribe of Iranians dwelling in the Elburz mountain range south of the Caspian Sea coast, is different from the tribes residing in the neighboring province of Khorassan.

With Arab invasion of Iran, as the Muslim Arabs made their way north-

wards, plundering and ravaging the countryside and forcing the indigenous population of Zarthustis to convert to Islam at the point of the sword, or be levied the dreaded 'Jezia tax', the Zarthustis of Sari left Iran and by long journey overland eventually reached India. They named the place in which they settled in India 'Nav-Sari' or 'New Sari'. Thus even the place names of many of the Parsi settlements on the West coast of India give clues to the different places in Iran from where the Parsis' ancestors came.

Migration by the sea route. The province of Khorassan extends from what is present-day Central Asiatic Republics of ex-USSR to the Eastern boundary of modern Iran. This province enjoyed its heyday during the Achaemenian and Sassanian periods of history. The Sassanian King Shapur I built his Northern capital at Neyshapour. With the downfall of the Sassanian Dynasty, in a village in the countryside near Neyshapour, there existed the Fortress of Sanjan, inhabited by a group of Mazdayasnie Zarathushtrian Magu-

pets. This group of Parsi priests, led by the Holy Maghavan, Mobedan Mobed Naryosang Dhaval, left Iran and made their way to India by the sea route from the Port of Hormuzd and skirting along the coastline, landed in Diu, on the Western shore of India.

There they lived in caves for 19 years before proceeding further down the West coast of India till they reached the hospitable kingdom of the Hindu Raja Jadiv Rana, whose praises are sung in the *Kisseh Sanjan*. After receiving permission from the king

to settle in his kingdom, these Iranian Zarthusti mobeds and their families named their home in the new country 'Sanjan', after their original home in Khorassan. Here, after bringing with much difficulty over the land route from Khorassan across present-day Tajikistan, Afghanistan, and Pakistan/Punjab, the sacred 'Alat' for consecration of an Atash Behram, they consecrated the Holy Iranshah Atash Behram at Sanjan in India.

These different groups of Iranian mobeds brought with them from Iran their own ways of performance of ceremonies and rituals. They perpet-



Bahrot Caves near Sanjan. The Parsis fled to the mountains of Bahrot with their Holy Fire and stayed there for 12 years, following the attack of Sanjan by Sultan Mahmud in 1490 AC. Courtesy Roxana Irani, Parsiana

uated these differences from father to son over generations, even after coming to India.

For many centuries Iranshah was the only Atash Behram in India, although most of the West coast settlements could boast of an *Aderan* Fire Temple and a *Dokhma*. Even the bigger Zarthusti settlements such as Navsari and Surat only had Atash Behram Holy Fires consecrated within the last three centuries.

Later migrations. The migrations from Iran did not stop after these early migrations which took place in

the 7th - 10th centuries AC. In fact the migrations continue even up to the present times.

Many times it is possible to trace the original home of Zarthustis in India from their surnames, as many times people retain as a surname the name of the village or town in Iran from where their ancestors came. For example, Zarthustis in India having the surname 'Kermani' give the clue that their forefathers came from the province or town of Kerman, in southeast Iran (not to be confused with Kermanshah in northwestern Iran). Persons having the surname 'Yazdi' or 'Tafti' give away their origins from the city of Yazd or the village of Taft.

As our coach rolled over several thousand kilometers of the soil of Iran, our historical memory track rolled back over several thousands of years of Iranian history, to revive the missing link between present-day Parsis, comfortably esconced in the safety of their flats in the Parsi Baugs of Bombay, with their Iranian ancestors who had to flee from the original homeland at

the peril of their lives in order to save and preserve their ancient glorious faith, their religion, dearer to them than life itself.

We saluted the changing times, of the advent of Shah Behram Varzavand Saheb, which enabled us to visit Iran in comparative safety and comfort compared to the risks undertaken by our ancestors in their flights from Iran during the last millennium and a half.



The city of Bombay originally consisted of seven islands — Colaba, Mazagaon, Old Woman's Island, Wadala, Mahim, Parel and Matunga-Sion. This group of islands, which has since been joined together by a series of reclamations, formed part of the kingdom of Ashoka, the famous Emperor of India. After his death, the islands passed into the hands of various Hindu rulers until 1343. In that year, the Mohammedans of Gujarat took possession and the kings of that province of India ruled for the next two centuries. The only vestige of their dominion that remains today is the mosque at Mahim.



The islands that now form Bombay were given to Charles II as dowry on his marriage to Portuguese Princess Catherine of Braganza, in 1662, and leased to the East India Company as a shipping port, for £10 per year. The name comes from the Portuguese "Bom Baia" or Good Bay.

AN EARLY HISTORY OF BOMBAY

By Ardeshir Damania, Ph. D.
Bombay, India

Under the Portuguese. In 1534 the Portuguese, who already had possessed many important trading centers on the western coast, such as Panjim, Daman and Diu, took Bombay by force of arms. This led to the establishment of numerous churches in areas where the majority of people were Roman Catholics. One church with a Portuguese-style facade still remains — St. Andrew's at Bandra. The Portuguese also consolidated their possessions by building forts at Sion, Mahim, Bandra, and Bassien, which, although in ruins, can still be seen. They named their new possession '*Bom Baia*', or Good Bay. The British later corrupted this to 'Bombay'. The native fisherfolk inhabitants of the islands, the *kolis* used to call them '*Mumba*' after Mumbadevi, the Hindu deity to whom a temple is dedicated at Babulnath Road, near Chowpatty's sandy beaches.

Mazagaon especially has a faded charm of its own for it was originally a Portuguese settlement. The mangoes from trees in Mazagaon, fruiting twice a year, were so famous that they were transported to Delhi to be served on the table of Mogul Emperor Shah Jehan. Most of the historic mansions of Mazagaon are gone, save for the house of Sir David Sassoon, named '*Sans Souci*', which still exists as the main building of the Masina Hospital. Nearby, the Victo-

ria Gardens zoo was laid out in 1861. It now houses a museum where some of the relics from Bombay's past can be observed.

East India Company. 128 years later, the islands were given to the English King Charles II in dowry on his marriage to Portuguese Princess Catherine of Braganza in 1662. In 1668, the islands were acquired by the English East India Company on lease from the crown for an annual sum of £10 in gold. The Company, which was operating from Surat, was in search of another deeper water port for their larger vessels, and shifted their headquarters to Bombay, eclipsing Surat as their principal trading center.

The first Parsi to arrive in Bombay was Dorabji Nanabhoy Patel in 1640. In 1689-90, when a severe plague had struck down most of the Europeans, the Siddi chief of Janjira made several attempts to re-possess the islands by force, but the son of the former, a trader named Rustomji Dorabji Patel (1667-1763) successfully ward off the attacks on behalf of the British with the help of the native kolis. The remnants of Koli settlements can still be seen at Backbay reclamation, Mahim, Bandra, Khar, Bassien and Madh Island.

Early 1800s. British Governors, Sir George Oxendon and Gerald Aungier made Bombay more populous by attracting Gujarati traders, Parsi ship-builders and Muslim and Hindu manufacturers from the mainland. He fortified defenses by building Bombay Castle (or 'The Fort') and provided stability by constituting courts of law.

Between 1822 and 1838, cattle from the congested Fort area used to graze freely at Camp Maidan (now called Azad Maidan), opposite Victoria Terminus. In 1838, the British rulers introduced a 'grazing fee' which several cattle-owners could ill afford. Jamsetjee Jeejeebhoy spent Rs. 20,000 from his own purse to purchase some grasslands near the seafront at Thakurdwar and saw to it that the starving cattle grazed without a fee. In time, when the B.B.&C.I. railway was constructed there, it came to be known as 'Charni' (grazing) Road.

The Towers of Silence on Malabar Hill were built by Seth Modi Hirji Vachha in 1672. The first fire-temple was also built in the same year by Seth Vachha opposite his residence at Modikhana within the British Fort. Both of these structures can still be seen today.

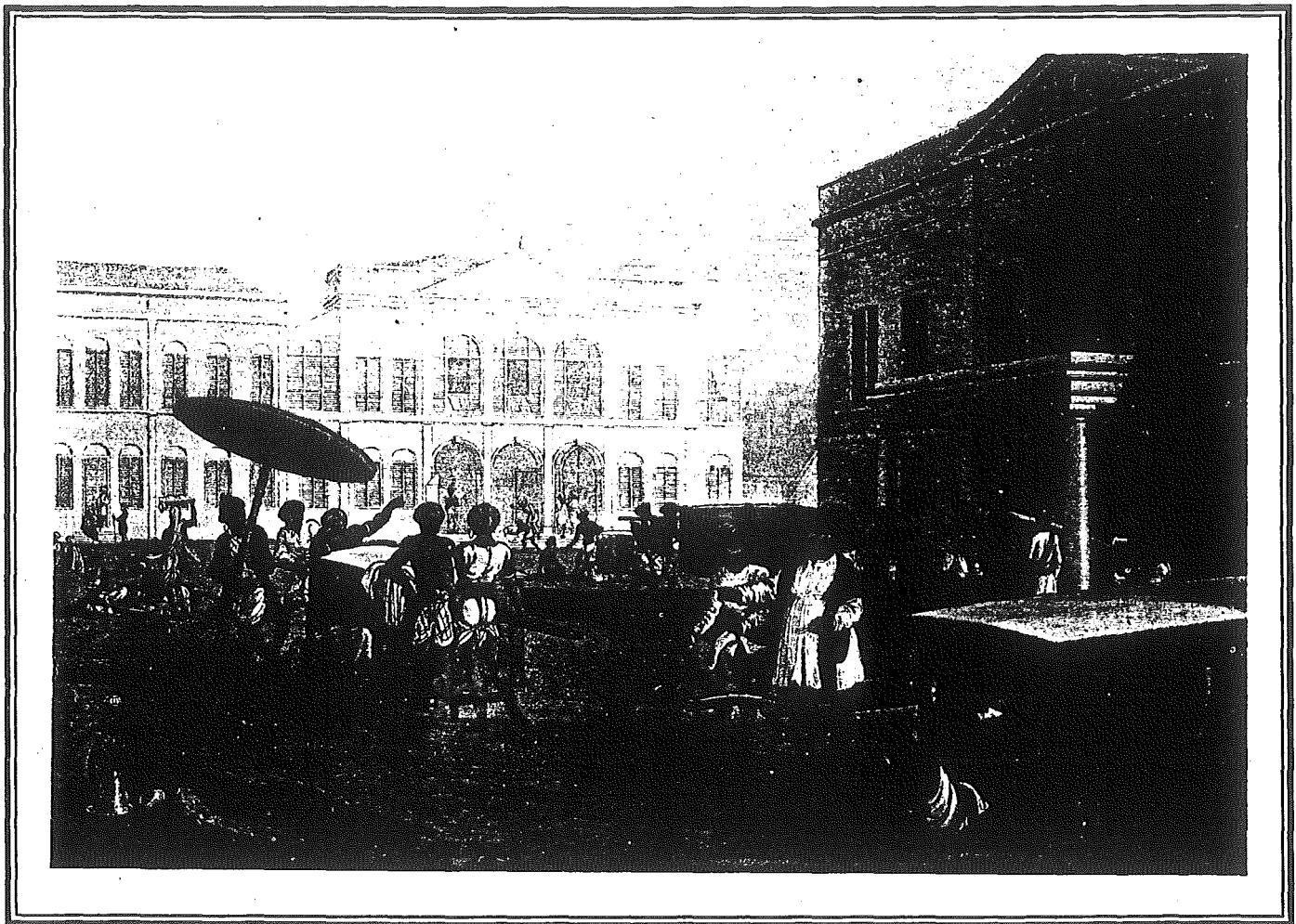
Bridging the islands. The inroads of the sea at Worli, Mahim and Mahalaxmi turned the ground between the islands into swamps making Bombay an extremely unhealthy place due to prevalence of malaria. Many commuters going to the Fort by boat between the islands lost their lives, especially in storms during the monsoon season (July to September). During the next 40 years much was done to improve the situation. Reclamation work to stop the breeches at Mahalaxmi and Worli were undertaken. The Hornby Velard was completed in 1784 during the Governorship of William Hornby (1771-1784). In 1803 Bombay was

connected with Salsette by a causeway at Sion. The island of Colaba was joined to Bombay in 1838 by what is now called Colaba Causeway.

The causeway connecting Mahim and Bandra was completed in 1845 at a cost of Rs. 1,57,000 donated entirely by Lady Avabai Jamsetjee Jeejeebhoy, wife of the first baronet, with a stipulation that no toll would be charged. Sir Robert Grant governed Bombay from 1835 to 1838 and was responsible for the construction of a number of roads between Bombay and the hinterland including the Thana causeway, as well as the Grant Medical College attached to the J. J. Group of hospitals.

Railways. On April 16, 1853, a 21-mile railway line, the first in India, between Bombay's Victoria Terminus and Thana was opened. The Great Indian Peninsular (GIP) and the Bombay, Baroda and Central India (BB&CI) Railway were started in 1860 and a regular service of steamers on the west coast was commenced.

The Port Trust Railway from Ballard Pier to Wadala was opened much later in 1915. In the same year the first overhead transmission lines of the Tata Power Company were erected, and in 1927 the first electric locomotives manufactured in England were put into service.



SCENE OF BOMBAY GREEN IN 1811

The sketch depicts an opulent merchant of the Parsee community. Also seen is a 'palankeen', a popular mode of transport amongst affluent people, by which distances up to thirty-five miles have been known to be traversed in a day with a set of four bearers helped by two relieves. (Bombay Green, intended to be a 'parade ground', was located within the walls of the Bombay Fort, which is now the central, 'downtown' area of Bombay, still called 'The Fort').

Courtesy Sorab Vatcha

American Civil War. During the mid nineteenth century, Bombay enjoyed great economic wealth. Raw cotton from Gujarat was shipped to Lancashire in England through Bombay port, and after being spun and woven into cloth, returned to be sold in the Indian market.

The outbreak of the American Civil War in 1860 increased the demand for cotton in Western Europe since exports of that commodity could not take place from America. Many personal fortunes were made from the resulting speculative trade from Bombay, India being the only country in the British Empire that could satisfy the demand. However, in 1866 the Civil War ended abruptly and the Bombay cotton market crashed.

Riots and plague. In 1851 and again in 1874, riots broke out in the city between the Parsis and the Muslims, who alleged that an objectionable reference had been made about their religion/prophet in a publication by a Parsi. On October 1851, a 'jihad' (holy war) was declared on the Parsis, and their quarters in the city were mercilessly attacked and looted. In February 1874 the Muslims attacked the Parsis again, this time targeting their fire-temples.

The closing years of the 19th century were tragic for Bombay as the Bubonic plague caused great loss of human life. The plague took a toll of 3,000 lives every week during 1899 and 1900.

The Stock Exchange, established in 1875, is one of the oldest in Asia, pre-dating even the Tokyo Stock Exchange which was founded in 1878. The exchange was established with 318 members and a fee of Rs. 1. This fee has gradually increased over the years and today it is a whopping Rs. 5,500,000. In the early days business was conducted in the shade of a banyan tree in front of the town hall. This tree can still be seen in Horniman Circle Park. The operations of the Bombay Stock Exchange, now housed in the 28-sto-

ried Phiroze Jeejeebhoy Towers, were fully computerized last year, and thus the famous 'out-cry' system of share trading was replaced by screen based trading. Today Bombay is the financial and business capital of India.

Buildings and docks. The opening of the Suez Canal in 1869 brought the West closer to Bombay, and as the city became more prosperous, many schemes were launched for reclaiming additional land and building more roads and wharves. Bombay began to attract fortune hunters by the hundreds and the population swelled from 13,726 in 1780 to 644,405 in 1872. By 1906 the population was to become 977,822.

Bombay University was established in 1857 with endowments made by Premchand Roychand, during the Governorship of Lord Elphinstone (1853-1860) and the first B.A. granted in 1862. The clock tower was named in honor of Roychand's mother, Rajabai.

████████████████████

"Among the many who have contributed to Bombay's rise to eminence from the 18th century, none are deserving of greater praise than members of the Parsi community"

Encyclopedia Britannica

Following the First War of Independence (the Mutiny) in 1857, in which the Rani of Jhansi and her infant son strapped on her back were killed, the East India Company was accused of mismanagement and the islands reverted to the British Crown. In 1864, a fountain named after the Greek Goddess Flora, was placed at the center of the city on what used to be known as Hornby Road.

The later 1800s were to see a feverish construction of buildings, many of which, such as the Victoria Terminus, the GPO, Municipal Corporation, Prince of Wales Museum, Elphinstone College, Cowasji

Jehangir Hall, Crawford Market still stand today as landmarks. The Gateway of India was built to commemorate the visit of King George V and Queen Mary for the Darbar (Court) at Delhi in 1911.

Bombay's superintendent of police in 1885, Charles Forjett, after whom Forjett Street near Gowalia Tank is named, was a favorite of the Indian people. He cracked down on the mafia involved in the liquor business in the Falkland Road area, which included the famous 'Play House', which the locals corrupted into 'Pill-house'. This area acquired notoriety in later years as the infamous 'cages' area housing Bombay's red-light district. Forjett was also responsible for turning part of the Old Bombay Green [see photo] where cotton was traded, into Elphinstone Circle. It is now named after B. G. Horniman, a Gandhian and editor of the Bombay Chronicle.

The docks at Bombay are a monument to the industry, enterprise and integrity of the Wadia family. Between 1735 and 1863, the Wadias built 170 war vessels, 34 man-o-wars for the British Navy, and 87 merchant vessels at Bombay docks.

The Fort (downtown) area in Bombay is so called since it falls within the former walled city, of which only a small fragment of the ramparts survives, on the eastern wall of St. George's Hospital. In 1813 there were 10,801 persons living in the fort, 5,464, or nearly 50% of them Parsis. In 1864 the ramparts were dismantled, on the orders of Governor Frere (after whom Frere Road is named) to free land for building development. With the growth of the city, people moved from the Fort to suburbs like Byculla, Parel, Malabar Hill, and Mazagaon.

European sports clubs for cricket and other games came into existence. The Bombay Gymkhana was formed in 1875 exclusively for Europeans. Following this example, various Parsi, Muslim, and Hindu Gymkhanas were started nearby (on

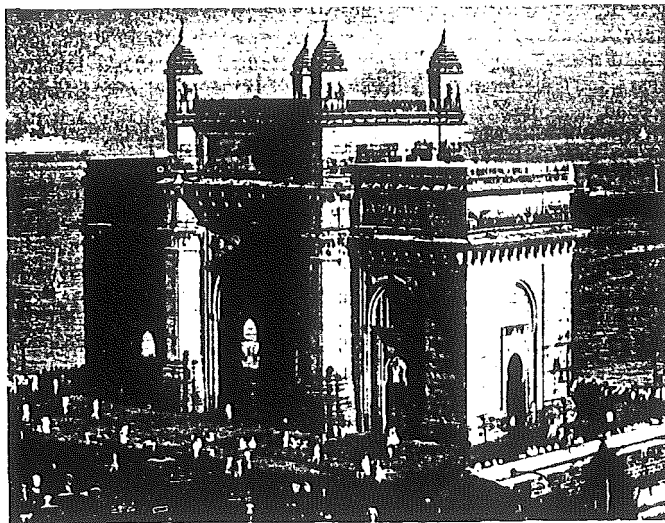
Marine Drive between the Taraporewala Aquarium and the Princess Street flyover) with fierce sports competitions among them. This was opposed by secular-minded persons, such as the late A. F. S. Taleyarkhan, and the competition on communal basis came to an end gradually after independence from British rule in 1947.

Explosion of 1944. As a result of a fire in the hold, on a hot summer's day on April 14, 1944, the ship *Fort Stikine* (7420 tons) blew up while moored in Bombay docks. It was about to unload a cargo of dried fish and cotton bales (from Karachi), timber, gun powder, ammunition and gold bars from London, valued at £2 million (the latter to stabilize the Indian Rupee, which was sagging due to World War II and fear of invasion from Japan).

The two explosions that followed were so intense that windows shattered as far away as Dadar, 8 miles away. Several hundred dock workers were killed instantly and the docks and surrounding areas were devastated. Many brave men of the Bombay Fire Brigade who answered the call to duty following the first blast, lost their lives in the second explosion. A monument is erected in their honor.

The population of the city was panic-stricken as rumors spread rapidly that this was a Japanese attack on the lines of the surprise attack on Pearl Harbor in 1941. Rumors from Surat mentioned sightings of periscopes of supposedly Japanese submarines. As it turned out, the Japanese were nowhere near Bombay, for they were engaged in fighting a losing battle with the British in Burma. Nevertheless, the Bombay Central (BB&CI) and Victoria Terminus (GIP) railway stations were packed with terrorized people fleeing the city in whichever train they could board, with all the belongings they could carry.

With the explosion, one of the red-hot gold bars crashed through the roof of the third floor apartment of a Parsi named D. C. Motivala more than a mile from the docks. He promptly returned it to authorities. Almost all the other gold bars were subsequently recovered from different parts of the city; the last ones to



The Gateway of India, in Bombay, erected in 1911 on the occasion of the visit of King George V and Queen Mary to India. On August 15, 1947, the last British troops left India from this Gateway, 282 years after they had first entered India.

be found were hauled up from the bottom of the sea in the docks. One or two gold bars were found during routine dredging operations as late as the 1970s, and returned by the port authorities to the British government.

Quit India movement. The historic session of the All India Congress Committee began on August 7, 1942. Its venue was the Gowalia Tank Maidan (now called August Kranti or 'revolution' Maidan) where the Congress was born in 1885. It was at this session that the 'Quit India' call was given by Mahatma Gandhi. Leaders were arrested, but the momentum of the Quit India movement could not be curbed and led to the final withdrawal of the British.

On August 15, 1947, the last British troops on Indian soil left for England through the archway of the Gateway of India. They bade farewell from where they had entered 282 years before. The people of Bombay, for-

getting the bitter memories of the fight for independence, wished them bon voyage.

Post-independence. After independence the Congress party led by Jawaharlal Nehru at the Center was swept to power in the majority of the Indian States, which were, incidentally, constituted on the basis of the

language spoken by its people. Bombay State included the city as its seat of government. In 1960, after a bitter communal strife, Bombay State was split into Maharashtra and Gujarat States, once again on linguistic boundaries, the former retaining Bombay as its capital city. The Congress party continued to administer Maharashtra until 1994 when it was replaced by the Shiv Sena-Bharatiya Janata Party (BJP) coalition.

With the success of the back-bay reclamation scheme in the 1960s and 70s, Nariman Point, named after Khurshed Framji Nariman, President

of the Bombay Provincial Congress and Mayor of Bombay (1935-1936), became the hub of business activity, resembling Manhattan in New York. Churchgate Street was also renamed Vir (brave) Nariman Road after independence. Business offices shifted from the Ballard Estate and Old Fort area to Nariman Point which ultimately became valued as one of the most expensive real estate in the world, as high demand pushed prices to astronomical limits. Nariman Point represents the 'New Bombay' of the post-independence era. ■

[Ardeshir Damania and his wife Parvin, returned to Bombay in 1994, after living abroad for 20 years, most recently with the "Genetic Resources Conservation program" at the University of California at Davis, because he says: "we feel strongly that our community and our family needs us there, now more than ever."]

Life sketches of Parsi industrialists and philanthropists of the last two centuries'

Glimpses of the Great

By Roshan Rivetna

A miniscule minority of less than .01% of the population, the Parsis of India have influenced the development of that country well out of proportion to their numbers. Under British rule in the 19th and 20th centuries, the Parsis blazed the trail in commerce, industry and finance. The Jeejeebhoy, Wadias, Tatas and Petits built the first great industrial empires in ship building, trading, aviation, steel, chemicals, textiles and later, under Homi Bhabha, nuclear energy. Of the five Indians who received baronetcy, three were Parsis — Sir Jamsetjee Jeejeebhoy, Sir Dinshah Petit and Sir Cowasjee Jehangir.

They amassed fortunes, lived in great style, and returned their wealth, many-fold, to the community, endowing charitable institutions, hospitals, schools, dharamshalas, Atash Behrams, and trusts to promote education, the fine arts, business and enterprise, extending their philanthropy liberally to others as well as their own community.

How did these stalwarts, most starting from very humble beginnings, achieve such successes? J. R. B. Jeejeebhoy, in the Foreword to "Parsi Lustre on Indian Soil" [1] offers an explanation. "They lived humbly, soberly and happily, they forgot pride of self, they had their hand on the plough and realized the dignity of labor, they were honest and frugal, hard-working and persevering, they identified themselves with all the beneficial reforms and far-reaching influences of Western culture, they kept their purse-strings loose and lightened the burden of their neighbors, they swerved not, even in the midst of slaughter and fury, from their ancient creed which has survived for thirteen centuries all the vicissitudes of time and fortune ..."

On these pages, we give glimpses into the lives of some of our illustrious ancestors, in the hope that they inspire and ennoble our future generations.

A debt of gratitude. Most of us who now make our home in North America, have benefitted from the largess of these great men and women. We have used their educational scholarships (from the Tata trusts, or from N. M. Wadia Charities, or R. D. Sethna or ...); lived in their housing (at Cusrow, Jer, Wadia, Rustom Ness Baugs, Mancherji Joshi Colony ...); prayed in their fire-temples (Wadiaji ...); studied in their schools (Sir J. J. School of Art, Byramjee Jeejeebhoy, J. B. Petit, Alexandria, Bharda New High, J. B. Vacha, Tutorial...); been in their hospitals (J. J. , B. D. Petit ...); and got married in their Baugs (Jeejeebhai Dadabhai Agiary, Albless and Cama Baug...). We are eternally indebted to them.

"The history of a people", said Carlyle, "is the biography of their great men (and women)". Who were our great men and women? And how did they get there?

SIR JAMSETJEE JEEJEEBHoy (1783-1859)

First Indian Knight and Baronet; built a trading empire with China; philanthropist extraordinaire.

Orphaned at the age of 16, Jamsetjee, son of a poor Navsari weaver, set out on foot and by bullock cart for Bombay, over 200 miles away. He started life as a bottle-washer, and soon earned a job with a relative on a China-bound merchant vessel.

He embarked on his first mercantile speculation with all the capital he then possessed, amounting to Rs. 120 (\$4). Seizing the opportunities for trade with China, he made voyages to the Far East, taking with him on each occasion, ever larger shipments of goods.

His enterprise, industry, acumen and perseverance led him to ever increasing commercial ventures. He established agencies all over India, China, Egypt and England, and bought a fleet of cargo ships.



Left, Sir Jamsetjee Jeejeebhoy, Bart. [1]



Above, Lady Avabai Jamsetjee Jeejeebhoy (1792-1870). When her husband, Jamsetjee, was invested with the title of Knighthood in 1842, by Queen Victoria, Avabai became a lady, the first Indian to be honored with that distinction. In 1845, Avabai donated a then princely sum of Rs. 1.40 lakhs (\$4,000) to build the Mahim Causeway which bridges 2 of the 7 islands on which Bombay was built. In appreciation, the approach road was named Lady Jamsetjee Road. [2].

All the while that he was amassing his fortune, he was endowing schools, halls, hostels, fire temples and towers of silence. He had wells sunk, and tanks and bridges built. In 1837, after the Great Fire of Surat, he sent a shipload of rice, dal, clothing and cases of one-rupee coins to the victims.

For these benefactions, the Knighthood was conferred on him in 1842, and the Baronetcy 15 years later, the first time such honors were bestowed on a native of India. Successive generations have kept alive the Jeejeebhoy family's reputation for philanthropy and public benevolence. [1], [3], [4] and [7]. ■



Right, Byramjee Jeejeebhoy (1822-1890), with his grandson Rustomjee (1864-1922). Son of Jeejeebhoy Dadabhoy [see next page]; philanthropist and founder of medical schools at Poona and Ahmedabad, and Byramjee Jeejeebhoy School in Bombay [1].

Above, Sir Byramjee Jeejeebhoy (born 1881), son of Rustomjee. Served as Sheriff of Bombay in 1927. He founded the Byramjee Jeejeebhoy Hospital for Children, the first children's hospital in India [1].



Seth Jeejeebhoy Dadabhoy (1786-1849), pioneer of steam navigation, and founder of Jeejeebhoy Dadabhoy Agiary at Colaba.

The *Illustrated London News* of August 4, 1849 said: "To Jeejeebhoy Dadabhoy and to Sir Jamsetjee Jeejeebhoy, the inhabitants of Western India are indebted for the introduction of steam navigation for commercial and passenger traffic ..." When, in 1841, Jeejeebhoy Dadabhoy went to Surat on board the steamer "Sir James Rivett-Carnac", built by him, thousands of people flocked to the pier to witness the sight of the first steamer anchored at that port.

In 1836, at the request of the local Parsi families, Jeejeebhoy Dadabhoy donated Rs. 50,000 to build an Agiary on what was then "Old Woman's Island" on the Southern tip of Bombay. The Jeejeebhoy Dadabhoy Agiary on the shores of the Arabian Sea, is now a popular location for weddings and navjotes. [1].



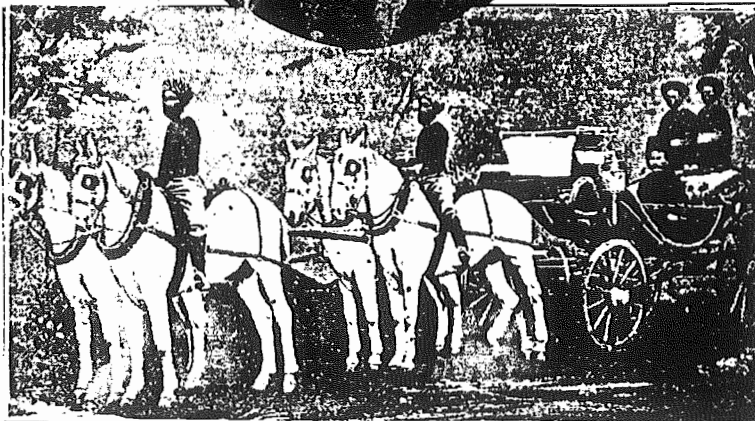
The first Sir Cowasjee Jehangir, (1812-1878) whose family migrated from Navsari to Bombay in the 1700's, started his career as a godown-keeper in a British firm. In 1846, he ventured into his own cotton business, and through sheer hard work and enterprise, attained great wealth and eminence, and played a prominent role in the development of commerce in Bombay.

He endowed the Sir Cowasjee Jehangir College at Poona, and several hospitals, public fountains, and dharamshalas. For his benevolence he was knighted in 1872.

His son and successor, the second Sir Cowasjee Jehangir (1853-1934) continued his father's successful cotton business, and multiplied the inherited family fortunes. Among his benefactions are the building of the Cowasjee Jehangir Hall in 1911, which until 1980, hosted the cream of Bombay's cultural events, and the Jehangir Art Gallery.

He was honored with the knighthood directly from Queen Victoria and received baronetcy in 1908.

COWASJEE JEHangIR (1812-1878) Philanthropist, Knight and Third Parsi Baronet

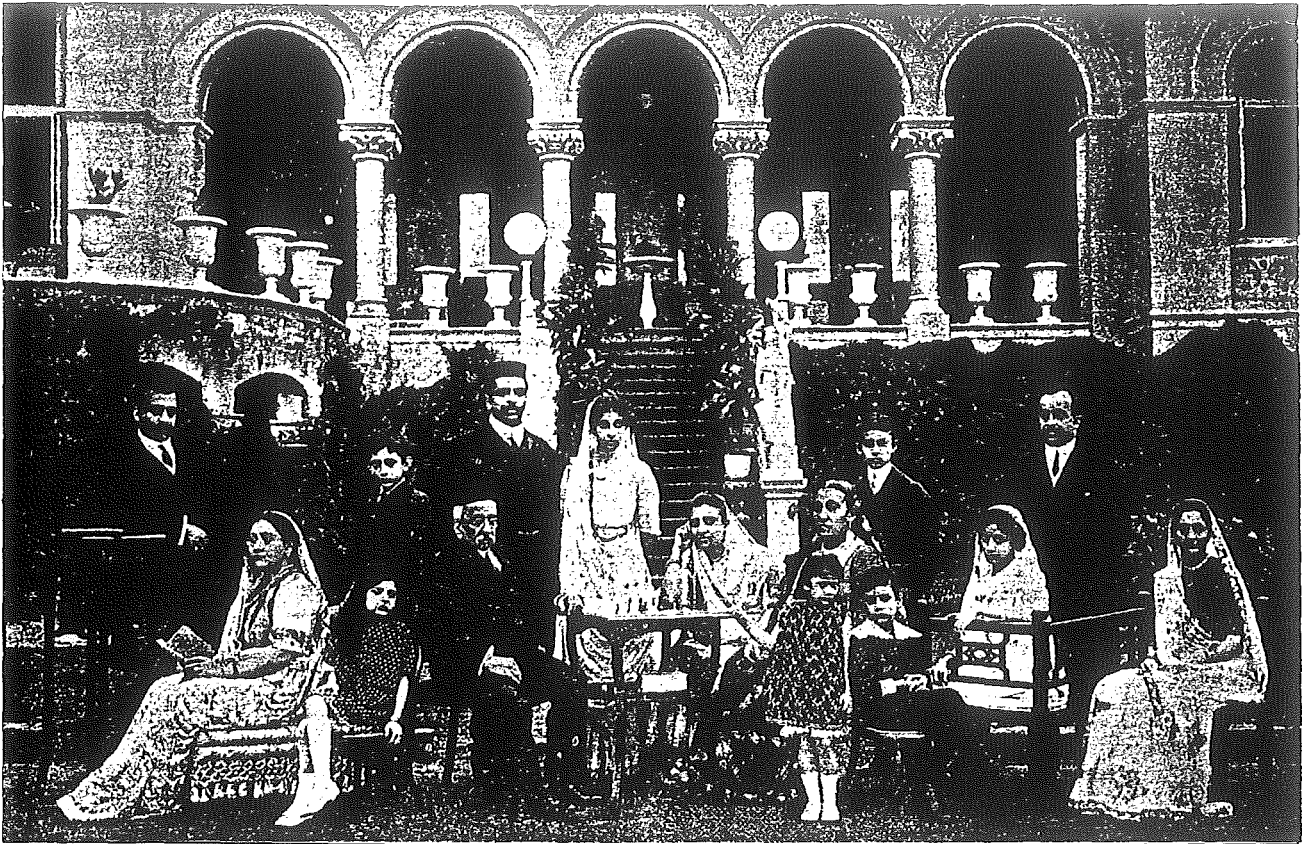


The London Fashion magazine, *Madame*, of June 6th 1903, in a piece entitled "Their Majesties' Court at Buckingham Palace" said: "... Lady Jehangir Cowasjee Jehangir, in a beautiful sari of white Indian transparent silk, embroidered most artistically in gold, the sari forming a sort of drapery around the head, resembling very much the old Grecian style of dress. The whole of the dark velvet bodice was studded with diamonds and emeralds ... while around her neck were some Indian emeralds of exceptional size. The dress, with the jewels making a perfect picture of Eastern splendor." [6]. In another society magazine, *Journal of the Society of Arts*, of 1901, Lord Harris, a Governor of Bombay, says: "Parsi ladies are the most brilliantly dressed ladies in the world." [1], [4], [6].

Above left, the second Sir Cowasjee Jehangir.

Left, the first Sir Cowasjee Jehangir, in his horse carriage [1].

Facing page, Lady Jehangir Cowasji Jehangir [1].



Family in front of the Petit family mansion, Chateau Petit, at Malabar Hill, Bombay. "The houses of Parsis in Bombay, at the present day (1917), are the finest in the city ... the Parsis are of a sociable turn. They not only acquire wealth, but enjoy the comforts and luxuries accompanying it, as is evident in the entertainments they made for their English friends, where Asiatic splendor and hospitality were agreeably blended with European taste and comfort." [6].



**SIR DINSHAW PETT
(1823-1901)**

Founder of Indian textile industry; Knight and third Parsi Baronet; philanthropist.

The Petit family came to Bombay from Surat in 1784. **Maneckji Petit** (1803-1859) like his father **Nusserwanji** before him, began his career as a stevedore for the East India Company, and later as a clerk at Rs. 100 per month in a European import-export firm. Within five years, Maneckji set up his own brokerage firm, and began to trade with European markets. The family name was derived from the appellation 'Le Petit' given to Nusserwanji by his French ship owners on account of his short stature.

The fortunes of the Petits began to soar with the increasing China trade in opium and tea, especially after the defeat of China at the hands of the British in the Opium Wars in 1842. The family purchased a 2000 ton merchant ship, the *Charles Grant*, for trade between India and China.

Maneckji's sons, **Dinshaw** (1823-1901) and **Nusserwanji** (1827-1891) both started as clerks in the same trading firm where their father had once worked, and

later joined the family's brokerage firm, increasing that firm's rate of growth many fold.

In 1858, the Petits promoted the Oriental Mill for spinning and weaving cotton cloth, and later the Maneckji Petit Spinning and Weaving Mill, at Tardeo, Bombay. The success of these entrepreneurial ventures, laid the foundation of the textile industry in India. From two mills in 1864, the number rose to 82 by 1898, earning for Dinshaw Petit accolades as a 'captain of industry' and 'one who revolutionized Bombay and converted it into an Eastern Manchester.'

Their fortune was further augmented during the American Civil War (1861-64) when their trading activities reached phenomenal heights, only to be followed, in 1865, by a calamitous financial crisis, in which the Petit family lost lakhs of rupees.

Dinshaw Petit received the baronetcy, being the second to get it, after Sir Jamsetjee Jeejeebhoy.

The philanthropy of the Petit family is legendary. Some examples are the Victoria Jubilee Technical Institute, the School of Industrial Arts at Ahmadnagar, the J. B. Petit Girls' High School, Parsi Girls Orphanage at Bandra, Petit Sanatorium, Avabai Petit Girls' School, the Petit Library, and the B. D. Petit Parsi General Hospital. [2], [4].



Bai Hamabai Petit, born 1883, granddaughter of Sir Dinshaw, a keen sportswoman, she enjoyed horseback-riding and owned prize-winning race-horses. One of the first Parsi lady motorists, she toured the world and visited its remotest parts.

The extent of her charities, both communal and cosmopolitan was phenomenal. She sold her inheritance of jewelry to found the Parsi Girls' Orphanage in Bandra. Of her was said: "Although whatever the world has to offer, and whatever men and women desire, is within the reach of this benevolent lady, she has chosen a surer way of tasting happiness, by the diffusion of her wealth amongst the needy." [1].

THE HOUSE OF TATAS JAMSETJEE N. TATA (1839-1904)

Founder of the Tata Empire, hallmark of Indian industry

The Tata Group today consists of over 80 companies from Steel and Power generation, to commercial vehicles, airlines, railways, chemicals, consumer goods, computers, consultancy services, hotels and tourism, tea, and telecommunications. While they were bold adventurers and entrepreneurs, the Tatas were also splendid givers extending their philanthropy to all areas of human endeavor, education, scientific research, and the fine arts.

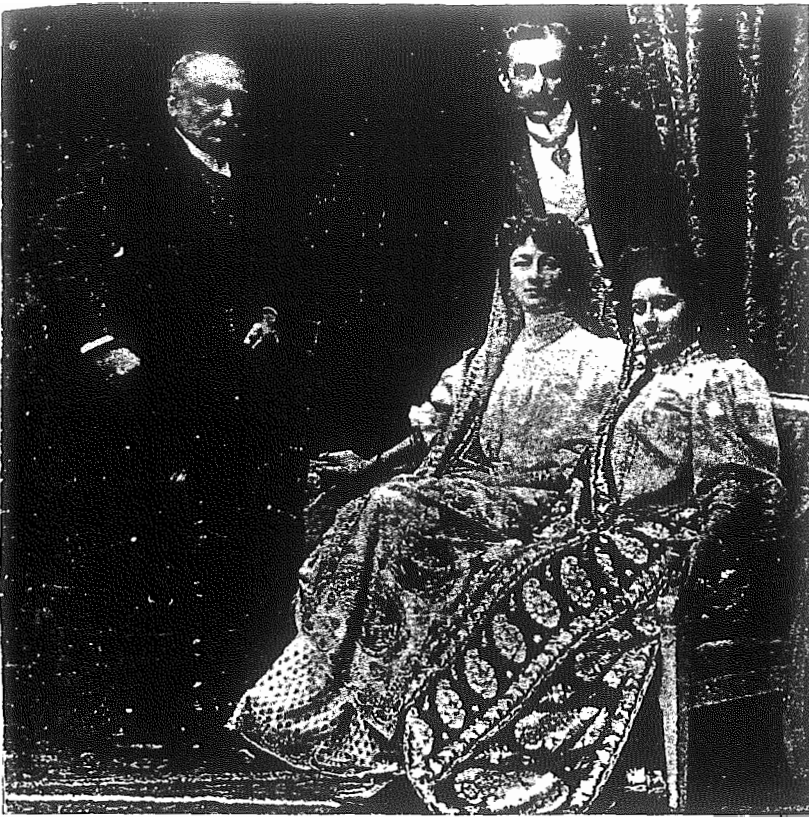
Jamsetjee Nusserwanjee Tata, patriarch of the House of Tatas, was born in 1839 to a family of Parsi priests in Navsari. At 14 he came to Bombay, and after graduation from Elphinstone College, went to England. He landed in London, at the age of 20, and found himself penniless due to the sharemania crash following the American Civil War. He secured a job at £20 per month, and soon taught himself all about the cotton industry. He returned to India in 1868, and, with a capital of Rs. 21,000 (\$600) started a private



trading firm. With sizeable profits from a contract to furnish supplies to the British army in Abyssinia, Jamsetjee launched his career in textiles with the establishment of the Empress Mills in Nagpur. The excellence of his plants which boasted the latest in technology, was matched by the care for his workers. He installed the first fire sprinklers, instituted a Pension fund, and in 1895, began to pay accident compensation. Decades ahead of his time and miles ahead of his competitors, he believed and practiced the business philosophy —not only profits but people mattered.

He sought no honors (he had declined a baronetcy) and he claimed no privilege. Only the advancement of India and her peoples was with him an abiding passion.

In Jamsetjee, India had found a man of ideas with the ability to translate them into reality. While the bullock cart was still the main mode of transport, Jamsetjee was sowing the seeds of industrial revolution in India. His clear mind spelt out the three basic ingredients towards the industrial revolution in India: steel was the mother of heavy industry; hydro-electric power was the cheapest form of energy; and the need for technical education and research. He concentrated on these three imperatives of industry.



Left: Responsible for translating Jamsetjee Tata's visions into reality: son Dorab Tata with wife Meherbai (right) and nephew Ratan D. Tata (JRD's father) with his wife Sooni. [11].

Above, JRD landing in Bombay in 1962, after a solo flight from Karachi, in a re-enactment of his flight 30 years earlier, which introduced civil aviation to India. [7].

Sons Sir Dorab Tata and nephew Ratan D. Tata (R.D.), realized Jamsetjee's vision with the building of Tata Iron and Steel Company (TISCO) and the 'steel city' of Jamshedpur, appropriately named after their illustrious founder; hydro-electric power projects, and the Indian Institute of Science at Bangalore.

What followed was the story of India's leap from the Middle Ages to the threshold of modern science and technology, with the building of Tata Oil Mills (TOMCO), Tata Engineering and Locomotive Company (TELCO), and Tata Airlines (later Air India) in 1932. The Tata Institute of Social Sciences, Tata Chemicals in Mithapur, the Tata Memorial Hospital, National Center for the Performing Arts, and the Tata Institute of Fundamental Science, is each a premier institution of its kind. Tata Trusts provide educational scholarships. Tata hotels around the world are a hallmark in the industry.

"Neither size nor diversity, however, accounts for Tata's unique reputation," says writer John Frazer [10] "... it is rather the respect and esteem of the business community, of politicians, labor and the public ... for the men of Tata live by their word. They have principles." [1], [2], [4], [8], [11]. ■

Jehangir Ratan D. Tata (JRD) was introduced to airplanes at the age of five, in 1909, in Normandy, France, where his father, R. D. Tata, and French mother, Sooni, had a summer beach house. The family's neighbor, that summer was the legendary French aviator Louis Bleriot who achieved world renown by being the first to fly a plane across the Channel. The sight of Bleriot's aircraft landing on the beach thrilled JRD, and he was determined one day to emulate his hero.

Twenty years later, he received the first pilot's license ever issued in India. It was labeled "License No. 1".

On his father's death in 1926, when JRD was 22, he became a permanent director of Tata Sons. The company started him with a salary of Rs. 750 per month.

A few years later, JRD persuaded the elder Tata directors to invest Rs. 2 lakhs in an air service between Karachi and Bombay. That decision which led to the formation of the Tata Aviation Service, later to become Air India, did not initially include the possibility of passenger traffic. "Who will pay Rs. 100 per seat to fly from Bombay to Karachi," was the concern.

In 1932, JRD left for England to purchase two Puss Moth aircraft. He

hoped to fly one of them to India himself, accompanied by his wife. They flew up to Naples when JRD developed a high fever and abandoned the idea. Instead, they towed the plane to a steamer leaving for Bombay, and brought it as their personal baggage.

The first flight of Indian civil aviation took off from Karachi on October 15, 1932, with JRD at the controls flying solo to Bombay with 55 pounds of mail. During the first year of its service, Tata Aviation chalked up a profit of Rs. 10,000.

In 1938 JRD was appointed to become the head of the house of Tatas, the country's largest industrial empire. He guided its destiny for over half a century, until his retirement in 1992. He passed away in December 1993, at the age of 89.

JRD Tata was not merely a maverick who dared to step where others hesitated. He was a man recognized and respected universally for his extraordinary compassion, vision, ability to take risks and philanthropy. The impressive development of the Tata empire owes much to his leadership style. As he put it: "... We get the best people, those who share our values and ideals, and we set them free." [7], [8], [10], [11]. ■

THE WADIA FAMILY LOWJEE WADIA (1702-1774)

Master ship-builders, industrialists, philanthropists



Lowjee Wadia. The story of the Wadias begins in 1735, when young Lowjee, a carpenter from Surat arrived for work at the ship-yards of Bombay — an obscure youth, who without money or influence was destined to transform the history of Bombay.

With a work force of ten Parsi carpenters he set out to construct the first Dry Dock in India, which soon became the pride of Bombay, attracting shipping from all over the east. Lowjee died in 1774, after 50 years of service, earning a reputation as master craftsman and title of 'Wadia' (shipbuilder).

For five generations, the Wadia family dominated the dockyards and helped turn what was a quiet backwater into the busiest sea port in Asia. When their connection with the Dockyards ended in 1913, the Lowjee Wadia family had left a legacy of ships, from sloops to

schooners, merchant ships, and man-o-wars, cutters and clippers, frigates, water-boats and steamships, over 400 in all. And the family enterprises moved from shipping to textiles and banking. The Bombay Dyeing and Manufacturing Company, started in 1879 by Naoroji Wadia, was at one time considered "the best mill east of the Suez."

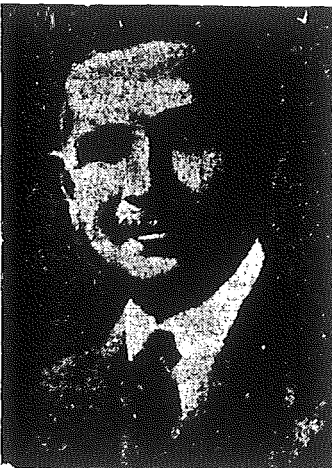
In the 1920's the Wadia empire was run by Naoroji's sons Sir Ness and Sir Cusrow (both of whom were awarded the knighthood of the British Empire). Sir Ness established a wireless service, forerunner of the telephone, linking India and Britain by radio for the first time. Neville Wadia was chairman after his father Sir Ness's death in 1952. His only son Nusli is now at the helm, carrying on the family tradition of industry and philanthropy. [1],[2],[7],[12]. ■



Above, Ardeshir Kharsedjee Wadia (1808-1887), a son of the Master Ship-builders was the first to introduce steam engines in the ships he built. He brought gas light to the city of Bombay. His own home, lit by gas for the first time, on February 20, 1834 attracted many crowds. [1].

Left, Seth Bomanjee Wadia. celebrated ship owner and merchant; sheriff of Bombay in 1859. "No man was held in greater veneration and respect by the community ..." - Bombay Gazette, July 7, 1862.

Below, Sir Cusrow, (born 1869) Sir Ness (born 1873) and Rustom (1876-1910) sons of Naoroji Wadia, with their mother Bai Jerbai (1852-1926), founded the Cusrow, Rustom, Jer, Wadia, and Ness Baugs of Bombay, popular housing colonies for Parsis, to this day. [1].



The story of the Godrej brothers is an inspiring example of how imagination can be harnessed to create industrial history.

The founder, **Ardeshir Godrej (1867-1936)** trained as a lawyer, but disturbed by the demands

made on his standards of ethics, gave up that profession at an early age, and looked instead towards industrial pursuits.

His first venture, with hardly any capital, was a small shop for the repair of surgical instruments, and later their manufacture. Just marginally successful, Ardeshir then turned to the manufacture of cupboard and drawer locks, and later on, safes. These products soon gained a reputation for their fire-proof and burglar-proof qualities. After the 1944 cargo ship explosion in Bombay harbor that left the city a mass of burning rubble, only Godrej safes were found with their contents uncharred, still intact.

A true entrepreneur, Ardeshir Godrej was never content to rest on his successes. Over the years he worked on numerous products, among them: biscuits, edible essences, papaya toffee, canned foods, printing inks, cosmetics, cooking oils and boot polish.

ARDESHIR GODREJ (1867-1936) **Harnessing imagination to create industrial history**



cultivation. To each of his products, Ardeshir brought something special — an identity as a refinement, a dependability, a pioneering difference.

In 1918, Ardeshir started experimenting with soaps. A shrewd businessman, he capitalized on the religious sensibilities of his Hindu customers by making soaps of pure vegetable oils. The company grew large and fast. When Ardeshir died in 1936, he left his large Godrej soap holdings and lands to charity.

If Ardeshir was the pioneer, his brother **Pirojsha Godrej** was the consolidator. Profits, when they were not given to charity, were ploughed back into new businesses — from security equipment to machine tools, forklift trucks and steel castings to steel furniture, typewriters and refrigerators.

The Godrej brothers' visions materialized at Pirojshanagar, the Godrej industrial garden-town near Bombay, a true symbol of enlightened enterprise. Here was realized their dreams of progress for their people, of flowers and gardens, of safety, health and family programs, long before laws were made to protect the environment and the workers. [1], [2]. ■

He bought large plantations near Nasik and developed soybean

ACKNOWLEDGEMENTS

The author wishes to gratefully acknowledge the following works, from which text materials and photographs have been used freely in the preparation of this compilation.

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<http://www.fezana.org>

HOMI BHABHA

Architect of India's Atomic Program

By Roshan Rivetna

Dr. Homi J. Bhabha, "scientist, engineer, artist, builder and organizer extraordinaire", at his desk at the Tata Institute of Fundamental Research at Colaba, Bombay. Behind him is a painting "Dove sono i belli momenti", painted by Dr. Bhabha.



A legend passes on. I received news of the plane crash on January 23, 1966, the night before my wedding reception, which was to be held on the grounds of the Tata Institute of Fundamental Research. (As an employee at the TIFR, and a not-so-distant relative of the Bhabha family, I had approached Dr. Bhabha personally for permission to have the reception on the beautiful, ocean-front lawns). I was at the Institute, going over the arrangements for outdoor lights, catering, flowers, stage and decor, when the phone call came. *Dr. Homi Bhabha was on an Air India plane that had crashed in the Swiss Alps, and all on board were feared dead.* The reception, of course was canceled. Instead, thousands of mourning friends, relatives, scientists of repute, and government officials attended his 'Uthamna Ceremony' the next day, on those same grounds.

It was not just the loss of a man they mourned, but the loss of an institution. For, in the words of J.R.D. Tata at the inauguration of the magnificent new TIFR buildings in 1962: "Dr. Homi Bhabha, scientist, engineer, artist, builder and organizer extraordinaire is perhaps too young now to be referred to as the father of Indian atomics, but there is no doubt whatsoever that that is how he will be known in the future, for every single program of research and development in the field of nuclear science and atomic energy undertaken up to now in India, has in some way been his personal baby."

Beginning with the TIFR, an internationally respected center for research in the pure sciences founded in 1945, Dr. Bhabha went on to create and direct the Atomic Energy Establishment at Trombay (now called the Bhabha Atomic Research Center) and the national atomic program as Secretary to the Department of Atomic Energy, and Chairman of the Atomic Energy Commission. According to the AEC, "it was in recognition of his international stature as a scientist, diplomat and

man of peace" that he was invited to preside over the first UN international conference on the peaceful uses of atomic energy, in Geneva in 1955.

To Bhabha goes the major credit for the almost incredible progress India made in the span of a couple of decades. Coupled with his excellent rapport with then Prime Minister Jawaharlal Nehru, and later Indira Gandhi, he certainly brought the Atomic age to India. On his desk was a framed sketch by the cartoonist Laxman, that showed a bullock cart with wheels made of spinning atoms: *"India must learn to run before it can walk."*

It was this philosophy that prompted fellow-scientist M.G.K. Menon, to say of him: "Bhabha was a legendary figure in his own lifetime, working towards the end with an urgency which had to be seen to be believed, working against time when he felt he had so much to accomplish."

"Human progress has always depended on the achievement of a few individuals of outstanding ability and creativeness. Homi Bhabha was one of them."

Sir John Cockcroft.

Bhabha once said: "For the thousands of scientists who can do good work in a good environment, there is perhaps only one, who like a Rutherford can create his own environment, wherever he may be." And that is precisely what Bhabha did. With his creative genius, he 'built an environment' wherever he went. An environment that attracted the best scientific minds. He believed that "Ideas are some of the most important things in life and men are prepared to suffer and die for them."

Early years. Born on October 30, 1909, Bhabha went to study engineering at Cambridge at the age of 17. Inspired by the brilliant scientists working with Lord Rutherford at the Cavendish Laboratory, he pleaded with his father, Jehangir Bhabha, to

let him switch from engineering to physics and mathematics: "I seriously say to you that business or a job as an engineer is not for me," he wrote, "It is totally foreign to my nature and radically opposed to my temperament and opinions." The family had hoped he would join his uncle, Dorab Tata's Tata Iron and Steel Company. In the end, the elder Bhabha agreed to finance Homi's studies in Physics and Mathematics at Cambridge, on condition that he secured a first class in engineering. He did, of course, and went on to secure a first class tripos in physics and mathematics.

International Recognition. In the heady atmosphere of the physics of the 1930s, a most fruitful period in the history of theoretical physics, nuclear physics and cosmic ray physics, Bhabha associated with the great names of this century: Blackett, Chadwick, Dirac, Heitler, Kapitza, Rutherford in England, and Niels Bohr, Fermi, Kramers and Pauli in Europe.

Like all great mathematicians and physicists, Bhabha achieved international recognition at an early age, for his original work relating to elementary particles in nature between the electron and the proton, which he named the 'mesotron' or 'meson'; and for his theory of cosmic ray showers — the Bhabha-Heitler cascade theory. He was elected a Fellow of the Royal Society at the early age of 31, when at that time only one scientist had been elected F.R.S. at the still younger age of 29 — his own teacher, Paul Dirac, who later went on to win a Nobel Prize.

In 1939, owing to the outbreak of the Second World War he could not return to Cambridge, and accepted instead, a position at the Indian Institute of Science in Bangalore, as Professor in charge of a new cosmic ray research unit set up specially for him.

Genesis of the TIFR. An extrovert and a dynamic personality, with a great deal of drive and energy, Bhabha believed he could, with the right kind of financial support, develop

new areas of science and technology in India, and harness these developments to achieve economic prosperity and social change. In letters to the Dorab Tata Trust, requesting funding for these visions, he wrote of his dreams to "build up in time an intellectual atmosphere approaching what we knew in Cambridge and Paris. It is the duty of people like us to stay in our own country and build up outstanding schools of research ... and work towards applying nuclear energy for power production, in say a couple of decades from now ..."

This, prophetically, was written 18 months before the first atom bomb fell on Hiroshima in August 1945, by one sitting in Bangalore, with only the knowledge that nuclear fission had been discovered!

The TIFR began in a very modest way, in the bungalow where he was born, *Kenilworth*, at 53 Pedder Road, owned by his (and this author's) maternal aunt Cooverbai Panday. This author remembers as a child visiting the ailing Cooverbai on a Sunday morning, and being in great awe of the mysterious machines in the other half of the old bungalow.

Bhabha believed that "the work and people had to be built up first, and the buildings would follow later." In 1949, the Institute moved to rented space at the Royal Bombay Yacht Club at Apollo Pier, where it continued its activities, until, through the personal interest of Prime Minister Nehru, 15 acres of prime reclaimed land on the Southern end of Bombay were made available. Holabird and Root, a noted Chicago architectural firm was commissioned to design the buildings. The Institute moved to its magnificent new location in 1962, and has maintained its reputation as a world class center for research in nuclear science and mathematics.

■■■■■

"I cannot increase the content of life by increasing its duration, hence I will increase it by increasing its intensity. Art, music, poetry and everything else that I do, have this one purpose."

Atomic Energy Program. The discovery of Atomic Energy opened up new horizons in all disciplines of science. Hence, in 1954, the Atomic

Energy Establishment Trombay was set up, on the outskirts of Bombay, with Dr. Bhabha as its first Director. The first research reactor went into operation later that year.

In 1967, in a ceremony on the grounds of the Trombay Establishment, that facility was renamed Bhabha Atomic Research Center, in recognition of his monumental contributions to India's progress in the application of nuclear power.

The Bhabha family. Homi Bhabha was never married. Being so committed to his mission in life, he possibly never had the time. He grew up, and lived to the end, with his loving mother, Meherbai Bhabha (his father had passed away earlier) in a magnificent apartment on the upper floor of the palatial three-story family mansion behind the Hanging Gardens in Bombay.

Even in her later years, Meherbai, always decked out in a white silk sari and lacy Victorian blouse, pearls and

Below, TIFR lobby and art gallery. The building, inaugurated in 1962, was designed by Chicago architects Holabird and Root.



diamonds, and high-heeled shoes, would entertain guests in her gorgeous drawing room, filled with works of art from their travels in Europe. Daily, she would dine, even if alone, sitting at one end of the long table (as a child I thought it would seat a hundred), covered with a crisp white damask tablecloth, fine china, and an array of silverware. Several 'boys' and waiters hovered around. There were times when I, as a teenager spent a night or a weekend with Meherbai. Even for breakfast, at 8 o'clock in the morning, on the long damask-covered table, she was already dressed in her white silk sari, and lacy Victorian blouse, pearls and all.

When the British Royal family visited Bombay in the 1950s, Prince Charles, the Duke of Edinburgh was a dinner guest at the Bhabha home, and was served *Khichree* and *Sas-nimachhi*, made by Meherbai's long-time cook, Reginald.

The complete man—artist, scientist and musician. Bhabha's broad range of achievements can be understood in the light of what amounted to his philosophy of life, as expressed in a letter to a friend in 1934: "I know quite clearly what I want out of life ... I love consciousness of life and I want as much of it as I can get. But the span of one's life is limited. What comes after death no one knows. Nor do I care. Since, therefore, I cannot increase the content of life by increasing its duration, I will increase it by increasing its intensity. Art, music, poetry and everything else that I do, have this one purpose — increasing the intensity of my life."

Bhabha had the good fortune of being brought up from a very early age in an atmosphere of learning. The family library abounded with books of history, art, literature and poetry. He learnt to paint, and loved the old masters; and was most influenced perhaps by El Greco. He also took violin lessons, and was an accomplished violinist.

Bhabha developed his deep love of music from his Aunt Cooma, who had a fine collection of classical works on 78 rpm records. In his memoirs, brother Jamshed Bhabha writes: "We would assemble in aunt Cooma's room and listen, in total silence with dimmed lights, to the major works of Beethoven, each of us taking turns at winding the gramophone or changing the records." After listening to Beethoven's Ninth Symphony at a concert in London, he wrote back to his brother: "I am so overwhelmed by it I can neither talk nor think of anything else ... I was drawn out of myself and raised to sublime heights ... it is the sublimest and happiest time I have ever had in my life."

According to Frank Moraes of the Times of India: "He could talk and talk with authority, not only on science and his own subject physics, but also on painting and music, on literature and architecture, on trees and plants, and on flowers which he loved most of all." An avid garden-

er, he experimented with exotic plants, cross-bred bougainvillea and roses on his terrace garden.

His life was snuffed away in a flash, leaving what seems an irreparable gap for his family, country and the world of science. But his ideas retain their deep imprint. One has only to visit the institutions he set up to realize how his philosophy and vision live on. ■

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THE FUTURE RESTS ON THE SIMPLE

*We are not born to ever rise,
To evolve, to survive eons ahead
The mere passage of time does not ensure our being;
Mere growth does not portend a glorious end.
We who have opted for things faster, richer, vaster,
Could with greed scuttle ourselves.
Having bridged the stars, harnessed the atom,
Pried the mystery of life, commanded instant information,
We could yet lapse into a savagery so dark,
That could far exceed all the cruelties of the past.
Only a far scanning vision, and a conscious choice
To stir ourselves to selfless growth,
Only the shedding of power and greed,
A purer love and service to universal need
Can ensure our passage through this hazardous strait of time.
The world will not be saved by the powerful and the big —
The future rests on the simple, the humble, the wise and the kind.*

Soonoo Engineer
Vancouver, BC

Three Parsis played a prominent role in the early phase of the Indian National Movement for independence (1885-1947)—Dadabhai Naoroji, Sir Pherozeshah Mehta and Sir Dinshaw Wacha. Often forgotten, Madame Bhikaiji Cama also carved a niche for herself.

Parsis and the Indian National Movement

By Minoo Adenwalla

Lawrence University, Appleton, Wisconsin

**DADABHAI NAOROJI
(1825-1917)**

**'Grand Old Man of India'
First Asian in British Parliament**

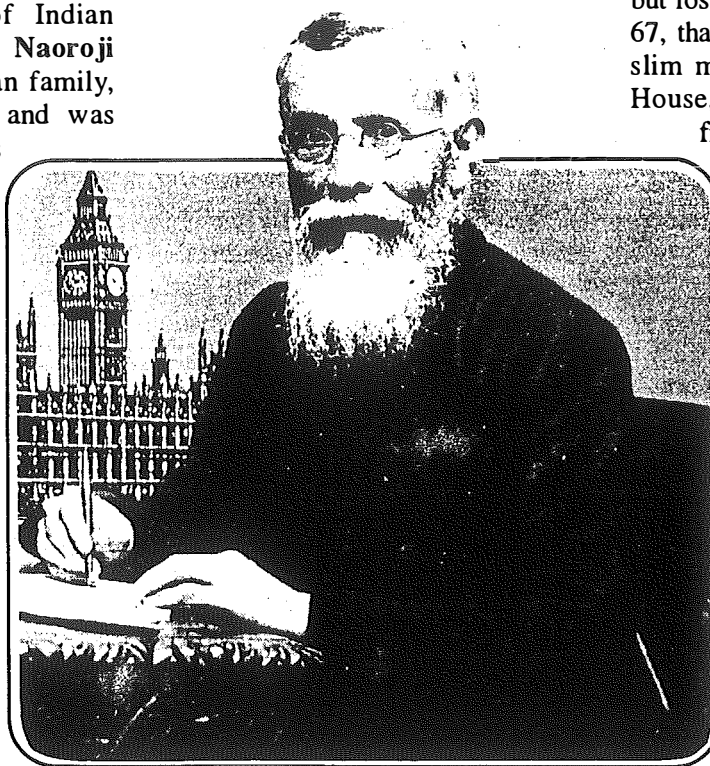
Known as the 'Grand Old Man of India' or the 'Father of Indian Nationalism', Dadabhoy Naoroji was the son of an Athornan family, the Dordis of Navsari, and was raised by his mother, his father having died when Dadabhoy was four. After a brilliant academic career at Elphinstone College, he was appointed Professor of Philosophy and Mathematics at the age of 25.

At 30, Dadabhoy sailed to England to join the business firm of Cama & Co., and four years later established his own, Dadabhoy Naoroji and Company.

He spent most of his later life in England, championing India's cause for almost 50 years. He was a founder of the London Indian Society in 1865, and later the East India Association, which worked strenuously in England on India's behalf.

The early Indian leadership of the National Congress, founded in Bombay in 1885, were all greatly influenced by him; it was Dadabhai who urged them to direct their activity at founding 'a Parliament of Parliaments' in India.

In 1888, a young law student came to England with a letter of introduction addressed to the Grand Old Man of India, Dadabhai Naoroji. The student wrote: "... you will, therefore



Courtesy Parsiana

oblige me greatly if you will kindly direct and guide me and make necessary suggestions which shall be received as from a father to his child." The young student was Mohandas Karamchand Gandhi. He was later to say, of Dadabhai: "Indian students in London had free access to the Grand Old Man at all hours of the day. Indeed he was in the place of father to every one of

them, no matter to which province or religion they belonged ... he was my constant advisor and inspiration."

Dadabhai stood for election to the British House of Commons in 1886, but lost. It was in 1892 at the age of 67, that Dadabhai was elected, by a slim majority of five votes, to the House, on the Liberal Party ticket

from the Central Finsbury constituency. A historic occasion, this was the first time that an Asian had been elected to the British Parliament.

From Parliament and the public platform he attacked British economic policy in India. He was the author of what became known as the 'drain theory', the systematic bleeding of the wealth and resources of India, by the British. His writings were compiled into a 700-page volume, *Poverty and Un-British Rule in India*, published in 1901, and his name became a household

word among educated Indians both in England and India.

On three occasions, in 1886 (the year following the founding of the Congress Party), in 1893, and in the crucial year 1906, Dadabhai was invited to preside over the Congress. The last occasion was crucial because the Congress was heading for a split between what were known as the Moderates and the Extremists. A great deal of immediate controver-



Left to right,
pioneers in the
freedom struggle:
Sir Dinshaw Wacha
(1844-1936),
Sir Pherozechah
Mehta (1845-1915)
and Bhikaiji Cama
(born 1861).



sy had to do with Lord Curzon's (the British Governor-General) partition of Bengal in 1905, which I will not go into here. For a brief moment, Dadabhai's towering reputation among all factions saved the day. But only for a moment. The ideological divisions were too great and the next year at Surat the Congress did split. This was the famous session of the hurling of the 'Maharashtrian slipper' which grazed Sir Pherozechah Mehta's head.

When Dadabhai presided in 1906, he was 81 years old. Even at that age he responded to the call of duty. There are many great names in the annals of the pre-Gandhian Congress. But none is greater than Dadabhai's, who came to be known as 'the Founding father of Indian Nationalism.'

Dadabhoi, patriot, nationalist, son of India, passed away in 1917 at the age of 92. His epoch-making efforts were on the verge of heralding the beginnings of self-government for India. [1], [2], [3]. ■

SIR PHEROZESHAH MEHTA (1845-1915) Patriot, 'Lion of Bombay'

If Dadabhoi Naoroji was the Father of Indian Nationalism working on behalf of the cause mostly in England, Sir Pherozechah Mehta was one of its great field generals directing its tactics and strategy in India.

Born in Bombay in 1845; after graduating with honors from the Elphinstone College, he entered London's Lincoln Inn in 1864 and was called to the bar three years later. While in England he came under the spell of Dadabhai Naoroji who helped mould his liberal outlook and faith in parliamentary institutions. Though we will concentrate here on Pherozechah's political career, brief mention should be made of his varied contributions in other areas—education, banking, the press, and the Bombay Municipal Corporation.

In education, he saw the key to modernization and fought for educational reform. He was closely associated with Bombay University, received

an honorary Doctor of Law, and was appointed Vice-Chancellor in 1915. He laid great emphasis on the value of English, seeing it as the fount of parliamentary and constitutional ideas. A believer in husbanding India's wealth to develop economic self-sufficiency, he played a key role in the establishment of the Central Bank of India and the Oriental Insurance Company. In 1913, to build educated public opinion for the causes he championed, he founded the daily *Bombay Chronicle*.

Above all, Pherozechah is known as the father of the Bombay Municipal Corporation. He founded, fostered and served it for almost 50 years, and was elected its President (equivalent to today's Office of the Mayor, making him the first Indian mayor of Bombay) for four terms. In later years he said: "... as I began my career I had to make a choice between entering public service — I mean official government service, and entering the service of the public ... I chose the latter." He fought for

social reform, and was responsible for the Municipal Act of 1888, which has been called the 'Magna Carta of Civic Rights in India.'

It was in national politics, however, that Pherozechah made his greatest contribution. Mehta had helped found the Indian National Congress and was elected its president in 1890. It wasn't until 1899 that he emerged as its dominant leader, speaking his mind and attacking the British.

Pherozechah had a fiery, combative personality that earned him the appellation 'Lion of Bombay'. He decimated his opponents in debate, using wit and sarcasm. He made a fortune through his law practice, owned large homes in Bombay and Matheran, wore expensive clothes with velvet collars, and traveled in his own private railway carriage.

When King George V and Queen Mary visited Bombay in 1911, Pherozechah insisted that it was *his* right, as the first citizen of Bombay, and an Indian, and not that of the Governor, a Britisher, to welcome the royal visitors. He further threatened

that the city would be without any lights when the royal guests arrived, if this right was denied. He *did* give the official welcome address.

When the Congress faced a major challenge in 1899 from the 'extremists', the traditional 'moderate' or liberal leadership turned to Pherozechah. With his towering, forceful, uncompromising, dominant personality he was well suited to the challenge.

This battle led to the Congress split in 1907, leaving the Moderates in control. Pherozechah (and Gopal Krishna Gokhale) dominated the Congress until their deaths in 1915. World War I, and the return of Gandhi from South Africa inaugurated a new phase of the National Movement. In 1920 Gandhi and his followers won control of the Congress.

In recognition of Pherozechah's yeoman service to his city, his country and to humanity, the British government conferred the C.I.E. on him in 1894, and a knighthood in 1904.

His best tribute came from Lokmanya Tilak, who, as an Extremist, had oft opposed him: "India has had many leaders but there are few who approach Sir Pherozechah in points of strength, of character, distinguished and selfless public service and fearlessness of criticism." [5], [8].

SIR DINSHAW WACHA (1844-1936)

Financier and Freedom Fighter

Born in a middle-class family, Dinshaw Wacha graduated from Elphinstone College in 1858, at the young age of 14, to pursue a distinguished career. He started his career in the cotton mill industry, and soon became the country's leading authority in matters relating to commerce and finance.

He was a director of the Central Bank for thirty years, and of the Scindia Steam Navigation Company for the same period. He was a Governor of the Imperial Bank in 1920, a member of the Bombay Legislative Council from 1915-1916; and a Member of the Imperial Legislative Council from 1916-1920. He also served as a trustee for the Victoria Jubilee Technical Institute and the Elphinstone College.

Dinshaw Wacha's interest in politics was sustained by the zeal of his life-long friend, Pherozechah Mehta, and served as Secretary of the Indian National Congress for 18 years from 1894-1912, and served as its President at the 1901 session.

After the deaths of Pherozechah Mehta and Dadabhai Naoroji, Wacha continued to play an



active part in Indian politics by being a member of the Liberal Party until his death in 1936.

Of Dinshaw Wacha, G. K. Gokhale said: "... a nobler, a purer, a simpler and an honest individual does not exist ..." [6].

By Roshan Rivetna

BHIKAIJI CAMA (1861-1936)

First woman crusader for India's Freedom

Born in 1861, in the lap of luxury, and married into one of Bombay's wealthiest and best-known Parsi families (she was daughter-in-law of Avestan scholar K. R. Cama, of the K. R. Cama Institute), **Bhikaiji Cama** spurned it all to fight for the freedom of her country.

In 1902, beleaguered by illness and a broken marriage, already 41 years old, she left for England. Inspired by the work of Dadabhoy Naoroji and other notable Indians from the freedom movement, she took up the cause of freedom for India. She made fiery speeches, often orating from soapboxes at Hyde Park, berating the British for their economic and social pillage of India. She helped launch a radical newspaper *Bande Mataram* ('Hail Motherland') published in Geneva, and a few years later, *Talvar* ('sword') printed in Holland, openly advocating physical force against British rule in India.

Bhikaiji toured America, France, Germany, Scotland, and Egypt, addressing enthusiastic audiences on the need for Indian independence. She pleaded justice for India at the Hague Tribunal; after an impassioned speech to 1,000 Germans at

that historic conference in Stuttgart on August 18, 1907, she unfurled a flag which was, 40 years later, to become India's national flag.

The British charged her with sedition, and during World War I, interned her in France from 1915 to 1918. In 1936, seriously ill, and wishing to die in her own country, the British government granted her request to return to India. She died, a few months later, unhonored and unsung, in a room at the Parsi General Hospital.

It was not until over 50 years later that the Indian Government recognized the contributions of the feisty freedom fighter. On August 2, 1989, Madame Cama's portrait was unveiled with due honors in the presence of Prime Minister Rajiv Gandhi. The full length portrait, showing Mme. Cama unfurling the Indian Tricolor at Stuttgart, now stands in the Central Hall of Parliament House in New Delhi. [4].

By Roshan Rivetna

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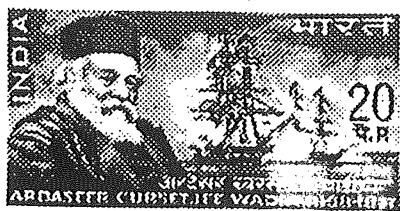
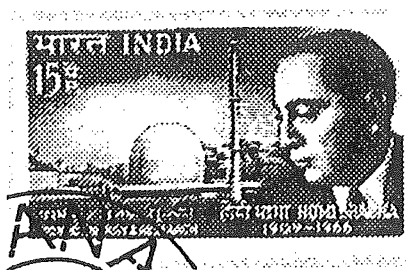
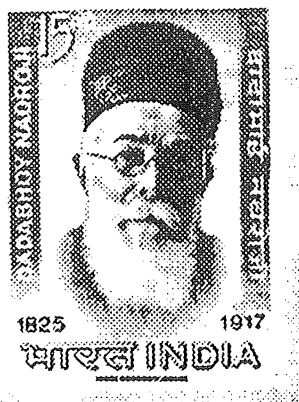
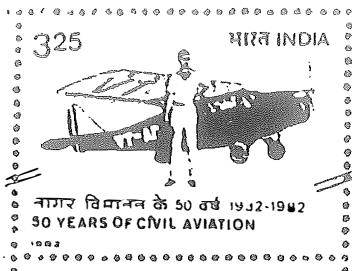
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Statues of Parsis in Bombay, left to right, Sir Pherozechah Mehta, Sir Jamsetjee Jeejeebhoy, Sir Dinshaw Petit, Dr. Dadabhai Naoroji, and Sir Cowasjee Jehangir.

Photos, courtesy: "In Search of My God", Zoroastrian Foundation, Bombay, 1978.





PARSIS MEMORIALIZED ON INDIAN STAMPS

Center, Sir Pherozeshah Mehta, Patriot, 'Lion of Bombay', and first Indian Mayor of Bombay. From left bottom, clockwise: Ardaser Cursetjee Wadia (brought gas light to Bombay); Dr. D. N. Wadia; Dadabhoj Naoroji ('Grand Old Man of India', first Asian in British Parliament); Madame Bhikaiji Cama (first woman crusader for India's freedom); J. R. D. Tata (father of civil aviation); Jamsetjee Nusserwanji Tata (founder of the Tata empire, hallmark of Indian industry); J. N. Tata with city of Jamshedpur named after him; Sir Jamsetjee Jeejeebhoy (first Indian Knight and Baronet, built a trading empire with China); Dadabhoj Naoroji, Homi Bhabha (architect of India's atomic energy program); J.R.D. Tata. [Courtesy: Parsiana Magazine and Mr. Prakash Mody.]

OTHER PARSI FIGURES ON THE INDIAN POLITICAL SCENE

FEROZE GANDHI (1912-1960), husband of Prime Minister Indira Gandhi, had a distinguished career in his own right, as an ardent worker for India's freedom struggle.

Feroze was born in Bombay, the youngest of five children of Jehangir Faredoon Ghandy and Ratimai (nee Commissariat). The family then lived at Naoroji Natakwalla Bhawan in Khetwadi. Shortly after World War I started in 1921, Jehangir, a marine engineer with Peninsular and Oriental Shipping, died, leaving Ratimai to raise the five children.

Ratimai's sister, Dr. Shirin Commissariat, (who, incidently was an FRCS from London, and the first Parsi in the Women's Medical Service), invited the family, with Feroze barely 3 years old, to move to Allahabad.

It was there that he came in contact with the Nehru family and Gandhiji, and became an ardent Congress worker. Not very enthused about his studies, Feroze would often cut classes to attend Congress meetings. Gandhiji once consoled the distraught Rattimai: "... if I could get seven boys like Feroze to work for me, I will get *swaraj* (freedom) in seven days."

In 1930, Feroze courted arrest and was imprisoned for a year. And again, in 1932, he was sent to Faizabad Jail for his nationalistic activities.

Feroze finished his education at the London School of Economics, where he studied political science, economics and journalism.

All the while, his attachment for Indira was growing. He had proposed to her when she was seventeen in Allahabad, but she had refused wanting instead to dedicate her "entire time to the freedom struggle." Years later, in 1937 in Paris, Indira accepted his ring, and they were quietly engaged. It was not until 1942, that the wedding took place, in Allahabad, before a large gathering of family and friends.

Feroze changed his name from Gandhy to Gandhi, and worked as a free lance journalist (having refused an offer made by the prestigious Times of India).

Feroze and Indira were jailed again, for a year, following the 'Quit India' resolution of 1942.

Following India's independence in 1947, Feroze was elected in the first general elections under the new Constitution, from the Rae Bareilly constituency. He is best remembered for his exposure of two major scandals, which led to the conviction of industrialist Dalmia, and the resignation of the Finance Minister. In 1959, he was a member of the Ginger Group in Parliament, whose aim was to urge forward the slow-moving members in both Houses of Parliament.

Feroze was in ailing health, and had suffered a heart attack in 1958. He died, holding Indira's hand, on September 8, 1960, barely 48 years old. His philosophy can be summed up in his own words: "For me the most important thing is determination. If you have firm faith in a cause, nothing on the surface of the earth can deter you from achieving it ..."

[From "The Parsis" by Piloo Nanavutty, 1980, and notes by Khursheed Khurody].

KHURSHED F. NARIMAN, or **VIR NARIMAN** as he was fondly called, was a leader of the Congress party in the Bombay Legislative Council and the Bombay Municipal Corporation. He was a Mayor of Bombay, perhaps the most popular mayor Bombay ever had. He was active in civil disobedience during the Quit India movement in the turbulent years prior to India's independence in 1947. His



Vir Nariman

outspokenness probably cost him the leadership of the Congress Legislative Party to B. G. Kher, who became the Chief Minister of an undivided Bombay State. The workers, trade unions, and minorities, supported Vir Nariman, and a petition was sent to Pundit Jawaharlal Nehru; but it was not to be. Nariman said he was "hurt", but would not allow his personal feelings to affect the interest of the Congress Party. He was one of few Congressmen to criticize Mahatma Gandhi's policies. The well-known reclaimed area of Bombay's beautiful Marine Drive is named "Nariman Point" in his honor.

RUSTOMJI GHORKHODU or "**PARSI RUSTOMJI**" [photo left] (1864-1924) as he was

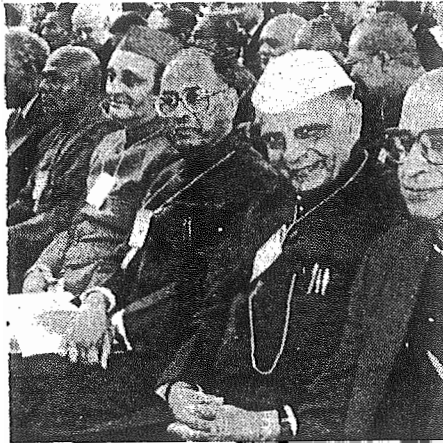


popularly called started life as a coolie in a soda factory in Durban, South Africa. A close associate of Mahatma Gandhi, he joined the 'Satyagraha' (non-violence) movement and was imprisoned several times. He was one of the founders of the Indian National Congress in South Africa and fought for the rights of his countrymen. A man of moderate means, he contributed generously to Indian charities in South Africa.

RUSTOMJEE SIDHWA represented Sindh province in the Constituent Assembly (the commission responsible for assuming power from the British in 1946-47), and was a prominent member of the Indian National Congress. He was a cabinet member of Prime Minister Jawaharlal Nehru's government, and a Railway Minister. He was probably the first Zarthusti to hold Cabinet rank in India. ■

RUSTOM MASANI was the first Indian to be appointed Municipal Commissioner of Bombay. A founder of the K. R. Cama Oriental Institute, and a member of the Reserve Bank of India, at the age of 50 he studied Advanced Economics at the London School of Economics. A prolific writer, he was a regular contributor to *Kaiser-i-Hind*, *Jame Jamshed* and *Gup-Sup*, a Parsi humor magazine. His son, **MINOO MASANI**, also made a mark on the political scene. Minoo was a member of the Constituent Assembly. Masani was one of the founders of the *Swatantra Party* and represented the party in the Indian Parliament as an opposition member. He advocated economic liberalism at a time when socialism was the policy of the Indian government. ■

PADMA SHREE HOMI J. H. TALEYARKHAN was the former Governor of Sikkim, Ambassador of India to Italy, and served as United Nations FAO. He was awarded the civilian honor of Padma Shree by the Indian Government. He was Cabinet Minister in the State of Maharashtra, and a Senior Member of the Minorities Commission with the Government of India. ■



Taleyarkhan (right) with Karan Singh and L. M. Singhvi.

NANI A. PALKHIWALLA was India's ambassador to the US during the mid-seventies. He is, without doubt, the most respected lawyer on tax and constitutional law in India

today. His authoritative critique of the Indian budgets was an event which the Indian business community eagerly awaited. He has written a number of books on Indian tax laws. An orator par excellence, his speeches, even on a dry subject like tax law, would fill a stadium. In 1978, Princeton University conferred the honorary degree of Doctor of Laws on Nani. The citation, in part, said: "...defender of constitutional liberties, champion of human rights, teacher, author and economic developer." ■

KERSHASP CHOKSY was appointed Minister of Constitutional and State Affairs in the Republic of Sri Lanka in 1993. He is responsible for coordinating policies and programs of the national government. He was a chairman of the law commission and a delegate to the United Nations General Assembly. One of his two sons, Dr. Jamsheed K. Choksy is a professor in the Department of Religion at Indiana University in Bloomington, and a frequent speaker on Zoroastrianism. ■

[By Roshan Rivetna based on materials from Framroze K. Patel].

First three Indians in the British Parliament were Parsis



Dadabhai Naoroji, M.P.
(1825-1917)



Sir Mancherjee Bhownagree,
KCIE, M.P. (1851-1933)



Shapurji Saklatvala, M.P.
(1874-1936)

Photos: Parsi Lustre on Indian Soil, S. K. Darukhanawala, 1937

Karaka states that much of Parsi economic success in India was due to the "enterprising, courageous, industrious and self-sacrificing" nature of the Parsi race" [1]. All too often, Parsi authors tend to write volumes that read like a "who's Who" of the community with little thought or analysis as to reasons for their success. By examining such tangible factors as urbanization, European contacts, religion, assimilation and education, it is clear that Parsis achieved economic success in India because they were able to take advantage of the opportunities geography and history provided for them; and not because they possessed any inherent qualities that other Indian communities lacked.

Early Urbanization. The migration of Parsis to Bombay allowed them first hand access to one of the major political and economic centers of British India during the 18th century. The early shift from Surat to Bombay was due to a series of famines that hit Gujarat from 1780 to 1840. In addition, the British began encouraging Parsi shipbuilders to move from Surat to Bombay as the city continued to grow in commercial importance [2].

By migrating heavily to Bombay at an early period, the Parsis were able to transform their community into an economic force quicker than other Indian groups. Western India was not subject to heavy British exploitation because of the Maharata resistance to British occupation, and traders and businessmen in Bombay were not excluded from financial fields to the large extent as were their counterparts on the East Coast of India [3]. The early urbanization of the minority Parsi community allowed them to form close relationships with the Europeans which also played a key role in their subsequent economic success. Parsi agents and bankers had always been favored by the Europeans as their minority status allowed them more flexibility in dealing with foreigners [4].

Factors Outlining Parsi Economic Success in British India

By Vera Pavri
Mississauga, Ontario

The Parsis served as brokers for the Portuguese, Dutch, English and French, and most trade between Indians and Europeans went through Parsi hands. By serving as an economic mediating community, Parsis were in a position of closer contact with Europeans than most other Indian groups, and were able to use this position to their own advantage by acquiring knowledge of European trade as well as by making important contacts within both the Indian and European populations [5].

"It is clear that the Parsis achieved economic success in India because they were able to take advantage of the opportunities geography and history provided for them."

Position of priests. Unlike many Hindus, the Parsis were also able to engage in economic pursuits more freely because they lacked any rigid caste system that could hinder occupational mobility. As a consequence, they were able to enter professions that were inaccessible to others [1]. In addition, while the position of trader was only ranked third in comparison to the priest and warrior castes of Hindu society, the Parsis came to equate high social prestige with economic success.

The high status of early Parsi entrepreneurs played a key role in promoting economic interest along a community level. Since the 18th century, the religious authorities of

the Parsi community had lost much of their influence in Indian society. Parsi conduct was regulated through the Parsi Panchayet, which was increasingly dominated by laymen. These men took advantage of the declining power of the priests to promote economic interests within the community. As they continued to surpass the priestly sect in terms of education, they could no longer subject themselves to authority figures that were less educated than themselves. Therefore, the fact that the clergy occupied a debilitated position within Parsi society allowed for socio-economic changes to take place with relatively little protest.

Religious factors. It is also necessary to examine aspects of the Zoroastrian religion which allowed the Panchayet to justify its encouragement of economic pursuits within Parsi society. Firstly, Zoroastrianism teaches that the individual who fights the evils of society such as illness, poverty or deception is making a contribution to the ultimate victory of God through a strong work ethic [6]. The religion emphasized the affirmation of life and appeals to the individual to be active in shaping the universe: "the industrious man who assists mankind aspires to a place in heaven." [4].

Some of these ideas are in direct contrast to Hinduism which emphasizes asceticism, or a renunciation of earthly happiness. Many Hindu scriptures in fact have contradictory statements on the ideas of work and human existence [4]. It is also necessary to note that there is little mysticism in Zoroastrian thinking.

The basic tenet of Zoroastrianism states that every individual is respon-

sible for his or her own conduct and stresses the idea that it is the individual who decides whether to engage in good or evil pursuits. As a result, the religion contains a rationalism that makes it unnecessary to compromise or rethink religious principles with western rationale [4]. Thus the secular nature of Zoroastrian doctrine was not just ignored in light of economic success, but instead used to justify the community's adherence to economic endeavors.

Ability to assimilate. Success of the Parsis in business can also be explained by examining the ability of the society to adjust and assimilate themselves under British rule. Greek historians have described Iranians as people "with the greatest adaptability to foreign rules and customs" [4].

While the Parsis occupied a nondescript role in Indian society prior to the arrival of the British, it was with the ascent of British rule in India that Parsis were able to attain a high economic and social position within Indian society and develop a special relationship with the British [7].

This loyalty is evident in the society's attempts at Anglicization: "we want English language, English manners, and English behavior for our wives and daughters, and until these are supplied ... the present gulf between the Englishmen and Indian should remain as wide as ever" [4]. They adopted English education at a rate that was higher than any other religious community in India. In 1855, out of 2300 Indian students enrolled in English schools, 1900 were Parsis [8]. The Parsis obtained the highest literacy rate of all Indian sects and grasped command of the English language on a wide scale. In 1901, 25.8% of Parsis were versed in English, as compared to 20.9% of Christians, 0.4% of Hindus, and 0.2% of Muslims.

Secularization of the Community. As Parsis were able to increase both academic and linguistic qualifications, they were able to enter technical and commercial occupations as

well as political, legal and educational fields that aided in the secularization of the community. As a result, their leading positions in trade, banking and industry gave the Parsis a large representation amongst the higher income groups in India [4].

While there were other Indian groups that achieved comparable economic success, it is clear that the Parsis did so at a rate that was disproportionate to the small size of the community. Being a small minority with a history of assimilation, the Parsis were able to take advantage of the opportunities that were provided for them under British rule. As the society was not encumbered by religious or social taboos that might have impaired their rise in social and occupational mobility, the community was able to adopt western traditions more readily than most groups. The result was that the Parsi society underwent socio-economic changes that would lead to the secularization of the community unequaled by any other Indian groups. ■

[Vera Pavri is a third year student at York University in Toronto, working towards a double degree in History and Education.]

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PRIDE

I Left My Culture But it Never Left Me

I can often hear my mother calling
When I close my eyes and think
Of the times that are now lost
And live only in my memories.
Old friends and things
Sights and sounds
Lost to me
Forever.

A new life I now live
A changed man forever
My culture removed
From my physical grasp
Another supplanted in its place
My culture taken
Never fully retrievable
Yet never lost
To me.

Initially shunned
Due to fear of exclusion
I left my culture
Alone.
Yet it never left me,
Deeply rooted
Forever.

Who am I?
A question often asked
Yet never answered.
American.
An answer answered all too often
An answer incomplete.
*Where you live is
Not who you are.*
As age increases
Fear decreases
My doubt ceases
My pride flourishes
Indian.
An answer answered not too often
An answer correct
Who you are is who you are.
Not a Rajah or a prince
Just one who knows
What he really is.
Indian. And proudly so.

Cawas Mody
New York

EMINENT PARSI LAWYERS, JOURNALISTS AND MEN OF LETTERS

Framroze Kaikhushroo Patel
Woodbridge, New Jersey

The three gifts the British bestowed upon the Indians during the raj (rule) were the language, the administration, and the judiciary system. It was primarily because of familiarity with the language, that Zoroastrians in the Indian sub-continent were able to do so well in the field of law and administration during and after the period of the British raj.

As I was growing up as an inmate (as we were then called) at Surat Parsi Orphanage, I was fascinated by the black-robed lawyers coming in and out of the Surat Panchayet office. My mentor, the late Nusserwanji Cawasji Vakil, President of Surat Panchayet, was a black-robed lawyer. Names like Bhimrao Ambedker, Bhulabhai Desai, Vir Nariman, Motilal Setalvad (one of the brightest legal minds and India's first Attorney General), were my heroes because they were lawyers.

I always wanted to be a lawyer, not a corporate lawyer, but a lawyer specializing in Labor law. I mistakenly believed that representing mill, dock, and farm workers was more noble than representing the 'sethias' (owners of capital). But that was not to be. Alas, I became an accountant.

So, in this article I will attempt to record the contributions of Zoroastrian lawyers, journalists and educators who significantly enriched the lives of others. Needless to say, that it will not be possible to recognize the achievements of all, but will have to limit my account to a few of the most brilliant stars.

LAWYERS

Sir Dinshaw F. Mulla was a member of the Judicial Committee of the Privy Council, Acting Advocate General and Judge of the Bombay High Court and a member of the

Governor General Council. He was the first Indian and Parsi to be a member of the Privy Council. (The Privy Council was originally the council of advisors to the Crown, and later became the judicial committee of the House of Lords. It was the highest Court of Appeals for Commonwealth cases).



Sir Dinsha D. Davar, the first Zoroastrian High Court Judge and Acting Chief Justice of Bombay High Court. He fought and won fairness and equal rights for Indian lawyers practicing in the Bombay High Court. He was the author, along with Justice Beaman, of the decision on whether or not to admit a non-

Parsi into the Zoroastrian fold. This case was known as the "Parsi Panchayet Case." He was acclaimed as the savior of the Zarthusti faith by the orthodox section of the community.

Jamshedji Kanga was one of the most eminent advocates of the Indian bar. He co-authored the book on Indian taxation with Nani Palkhiwalla. He had legendary memory. He could cite references of 30-40 years ago and name the page number of the law report. He was a person of extraordinary kindness. An ordained priest, he wore the mobed's head gear with his legal gown whenever he appeared in court. He was never married and until he was in his seventies, he visited his mother every day till her very end, and shared a glass of brandy with her.

The chamber of Jamshedji Kanga produced several eminent lawyers — Nani Palkhiwalla [see page 52], Soli Sorabjee, H. M. Seervai, R. C. Colah and Fali S. Nariman.

Fali S. Nariman was additional Solicitor General of India during the time when Indira Gandhi's government declared an emergency and suspended civil liberties and human rights. This led Nariman to resign from government service. He now practices law from New Delhi, and is a very respected corporate and constitutional lawyer.

Fali was born in Rangoon. When he was 12, he and his family had to leave Burma when Japanese forces

overtook Rangoon. The family walked all the way to Calcutta on foot. After the war, the family returned to Rangoon. Once again in 1964, they returned to India when a repressive regime took over Burma, once again penniless.



Fali Nariman, receiving the Padma Bhushan from President of India R. Venkatraman.

Fali is bullish about Indian judiciary. He is of the opinion: "We are governed by a set of laws and not by the whims of people in power ... An independent judiciary is essential to see that rights of individuals are not encroached upon." Their son Rohinton, a graduate of Harvard Law School, now practices law as an advocate of the Supreme Court of India.

Vakils of Surat: five generations of lawyers. Burjorji N. Vakil was the third generation of lawyers who practiced law at Surat. He was president of both the Surat Municipality and the Surat Parsi Panchayat for over thirty years. During his tenure, a boys orphanage, maternity and general hospital were established in Surat.

His son, Cowasji B. Vakil, followed in the footsteps of his father and became an eminent Lawyer in Surat. He also became president of the Surat Parsi Panchayet and also, like his father, served the Zoroastrian and Hindu community for over 30 years.

Cowasji's son Nusserwanji C. Vakil became the fifth generation of Vakils to practice law and serve the Zarthushti community of Surat. He also was president of the Surat Parsi Panchayat for over 20 years. He later was appointed a High Court judge in the state of Gujarat. After his retirement from the bench, he became Vice Chancellor of Maharajah Sayajirao University of Baroda.

Nusserwanji was responsible for my higher education. The trust fund which had financed my studies (for sixteen years) up to B. Com., had no provision to fund graduate studies. He somehow managed to obtain funds for my Masters while I was still an inmate at Surat Parsi Orphanage. For that I will always be grateful.

The institutions the Vakils nurtured over seventy-five years are described at the end of this article.

Kotvals: three generations of lawyers. Justice Sohrab P. Kotval had a career which transitioned from a somewhat pro-Raj childhood, to a progressive nationalism in adulthood. He contributed greatly to the rule of law both in his home base of Vidharbha and in Maharashtra. He ended his career as Chief Justice of the High Court at Bombay, and served as India's first State Lok Ayukta (Ombudsman).

Justice Kotval graduated from Nagpur University with his Law degree in 1933. In the early 1940's, faced with several persons being detained without charge, he defended several nationalist leaders, not without incurring the annoyance of the Raj. By the late 1940's he was a leading lawyer in Central India, and in 1955, President Rajendra Prasad appointed him to the bench at the High Court of Madhya Pradesh at Nagpur.

After a shooting of Mahagujarat Janta Parishad followers in Ahmedabad in 1958, the President of India appointed Justice Kotval to inquire into the causes of the shooting and to recommend solutions. The Kotval Commission report came out in early

1959, resulting soon thereafter in the birth of the two states of Maharashtra and Gujarat. In the early sixties, Justice Kotval moved to the position of Chief Justice. He served as Acting Governor of Maharashtra in 1970-71.

His father, Peshotan S. Kotval was an Oxford graduate who was admitted to the Bar (Inner Temple) in 1889. Soon after returning to India, Peshotan started a law practice in the new High Court (in 1893) at Nagpur in what was then Central Provinces. He subsequently rose to be the Judicial Commissioner (equal to Chief Justice in the 'Presidency' States, i.e. Bombay, Calcutta and Madras) of the Central Provinces (C.P.).

The then Governor (Sir Montague Butler) of C.P. had quite a problem when, in 1926, the Viceroy had a dinner at the C.P. Club. It was suddenly noted that the second-ranking official of the Province was not a member of the club, being, as he was, a brown man. The establishment acquired overnight diversity training, and made him a member, but Peshotan declined, and eventually the Viceroy's dinner was held in the Legislative Council grounds. Nagpur University was a focus of interest for both the Justices, father and son. Peshotan and Sohrab both served as Dean of the Faculty of Law, and Sorabji subsequently was Vice Chancellor of the University.

Justice Kotval died in 1987, his wife, now 80, lives in Bombay. His son, Dr. Peshotan Kotval lives in Westchester County, New York. They had 3 daughters: Dr. Jeroo Kotval, a microbiologist, is with the New York State Government in Albany; Siloo Kotval Tarapore, a school teacher, lives in California, and Mehroo Kotval resides in Bombay. Among his descendants, his granddaughter, Anahaita Nariman Kotval (J.D. Harvard 1991) is the only one to embrace law thus far.



The paper is currently managed by a trinity of **Cama Brothers, Noshir** and **Rustom**, and editor **Jehan Daruvala**.

Cushrow R. Irani, Editor-in-Chief has been associated with **The Statesman** (Calcutta's 121-year-old English daily) since 1968. After finishing his law degree at the age of 19, realizing that he could not practice law in Bombay (since one had to be 21), Cushrow went to Calcutta. *The Statesman* is often cross-referred in Parliament proceedings and oft-quoted during hearings at the Supreme Court. Cushrow is Chair of the Newspaper Society, Audit Bureau of Circulation, and the Press Trust of

Blitz and Current. These two Zarthustis, educated in the U.K., who edited weekly newspapers could not have been more different in style, beliefs and views. **Russy Karanjia** was the editor of *Blitz*, a weekly which was socialist/left leaning, championing the cause of the third world, and rarely criticizing the Central Government at Delhi. It was a mass media weekly newspaper very

Parsiana. Probably the only source, and a good one too, for Zarthushtis living overseas to stay in touch with the community, is **Jehangir Patel's** *Parsiana*. Jehangir, a graduate of Columbia School of Journalism, has conscientiously tried to be fair in allowing interested parties to present their points of view. I know quite a few souls who long for the next issue of *Parsiana*. It has handled very controversial issues relative to the Zarthushti community with fairness and without any preconceived bias. *Parsiana* has done a difficult job with exceptional journalist skill.

MEN OF LETTERS GUJARATI LITERATURE

Prominent Zarthusti men of letters of Gujarati literature can be counted on the fingers of one hand. Kavi Ardeshir F. Khabardar and Dr. Ratan R. Marshall are given below.

Kavi (poet) Ardeshir F. Khabardar started writing poems in Gujarati at the age of 14. He published his first work, a collection of poems, at 19. Even before the spirit of nationalism had spread in Gujarat, he published national songs, *Bharat-no-Tankar*, in 1919. These poems preached non-violence and civil disobedience.

A poem with 3,000 verses, *Sandeshi-ka*, was published in 1925, and *Kalika* a year later. He experimented with *gazals* and sonnets. After the untimely death of his daughter, he began writing an epic poem of 6,000 verses, questioning the whys and wherefores of life, the existence of God, and His inexplicable ways. He has also published a 700-page study of the Gathas in Gujarati, and later completed a translation of the Gathas in English.

Dr. Ratan R. Marshall's contribution to Gujarati literature is unique and pioneering among today's Zarthustis. He was the first person to have received a doctorate in Gujarati journalism from Bombay University, and is acknowledged as a pundit in the field of Gujarati journalism and

biographical literature. He is a recognized and prolific writer, historian, biographer, reviewer, critic and dramatist. Dr. Marshall is also an



orator of repute, and his voice has been recorded for a number of audio-visual programs. The Surat Parsi Panchayet owes much to him for his selfless service for over sixty years. Dr. Marshall passed his law degree at the age of 70, along with his son, Rustom.

Institutions Nurtured by the Vakils Parsi Panchayat of Surat

By Framroze Kaikhushroo Patel

Generally, Sweden is given the credit for 'cradle to grave' socialism. The Surat parsi Panchayet (SPP), established in the 1840s is still practicing this cradle to grave service for over 100 years. Among the institutions managed by the SPP are the Surat Parsi Boys Orphanage, Sir J. J. English High School, Parsi General and Maternity Hospitals, Nariman Home and Infirmary, Alpaiwala Industrial Institute, Housing Projects and Dharamshalas.

The trustees, since the inception of SPP were nominated, and rendered service free of charge. SPP has financed higher studies of innumerable Zoroastrian students both in India and abroad, mostly as grants (not loans).

The Surat Parsi Orphanage (SPO) [photo below] was founded in 1912, by Seth Rustomji Kooka, in memory of his only son who died at the age of 21. Till the 1960s, on average, 180 students studied at absolutely nominal or no cost. Currently there are 65 students. One of the methods used by 'Kooka Saheb' to obtain funds for the Orphanage, it is said, was to

donate a sum in the name of a friend, and send the receipt to the friend; the friend would invariably get the message and send in a donation of an even greater amount to the Orphanage.

Cowasji Vakil very proudly used to say: "My pupils may not be the cream of society, but they certainly are the core of society." And he was absolutely right. Kooka Saheb's children continued to contribute generously to SPO, with ever greater emphasis on higher education.

The Gulbai N. Mehta Maternity Hospital and **R. D. Tarachand Hospital** founded in 1910 and 1920 respectively, were the only institutions of their kind in Southern Gujarat. At one time Tarachand Hospital was the only institution between Bombay and Ahmedabad (320 miles) which had X-Ray equipment.

The Nariman Home and Infirmary, founded in 1936 is the only institution of its kind, serving Zoroastrians. Even Bombay does not have facilities comparable to nariman Home. The aged, inform and disabled are

[Continued on next page]



From 1660 onwards, the number of Parsis had begun to increase rapidly in Bombay. By 1672, a dokhma and an agiary had come into existence. The Bombay Parsi Panchayet (BPP) was formed during this time, probably in 1673 [1], to perform quasi-judicial functions. There was no written constitution then, and its activities called 'bundobasts' were carried out by its leaders called Akabars. These bundobasts dealt mostly with family quarrels, marriage disputes and divorce settlements. But enforcement was difficult because the government had not given the Panchayet any punitive powers, and the Parsis always liked to show their independence from any governing body.

Genesis and early trusts. In 1823, one of the Akabars, Hormarji Wadia, created a Trust of the moneys in the community, amounting to Rs. 18,000 (the Wadiaji Atash-Bahram in Bombay was built after his death by his

Surat Parsee Panchayet

[Continued from previous page]

looked after till the end of their lives. Boarding, lodging, clothing, medical attention, and hospitalization, if necessary, are supplied at no cost to the resident. In certain cases, even the four-day ceremony after death is performed by the Home. Unfortunately, according to the SPP report, 90% of those admitted, pass their remaining days at "Home". Currently 55 Zarthustis are provided loving and needed care ■

[Parsiiana Magazine and S. K. Durukhana wala's Parsee Lustre on Indian Soil, Vol I, are gratefully acknowledged for providing source materials for this article.].

The Bombay Parsi Panchayet

A Short Historical Sketch

By Rustom Kevala

son Bomanji in November 1830). In the 1850s, the British government started codifying the personal laws of the Parsis relating to marriage, divorce and inheritance. This then enabled BPP to shed its quasi-judicial character and become more of a social welfare organization for the community. The Panchayet was looking after several community properties by then, including those at Doongarwadi: the dokhmas, sugdis, and nassakhanas. A number of trusts were therefore created to handle the funds and properties, and the Akabars became formally known as Trustees.

In 1857, one of the most notable and colorful trustee of BPP, Jamsetjee Jeejeebhoy, was raised to Baronetcy (Hereditary knighthood) by the British. In his honor, the Parsis raised a sum of Rs. 20,000 for a Translation Fund. The fund is used mostly to translate and publish books on Iranian literature and Zoroastrian religion and for buying important books, valuable manuscripts and codices. As a result, the Panchayet has built up a library of over 4,000 book titles in a library. The fund still exists today, with over Rs. 183,000 in its coffers.

Who is a Parsi? In 1882, eleven persons born of Parsi fathers and non-Parsi mothers applied to the BPP for being admitted to the Parsi fold. When the Trustees took no action, one Dastur performed the navotes of

7 of the applicants after studying their cases and administering tests. There was a lot of indignation and protest from some sections of the community, but the Trustees remained aloof, stating that it was a religious matter, for the Dastoor to decide. From 1903 to 1906, there followed a number of petitions and

cases of Juddins (non-Parsis) entering the Zarthusti fold. Finally in 1906, a number of prominent Parsis filed suit against the Trustees. to, among other things, allow the converted Zoroas-

Justice Davar, 1906

trians to enjoy the same privileges as the born-Parsis.

This landmark case resulted in the famous declaration by Justice Davar: "Anyone professing Zoroaster's religion can be a Zoroastrian, be he an Englishman, Frenchman, or an American, but he cannot be a Parsi.

"The Parsi community consists of Parsis who are descended from the original Persian emigrants, and who are born of both Zoroastrian parents, and who profess Zoroastrian religion, the Iranis of Persia professing Zoroastrian religion, who came to India either temporarily or permanently, and the children of Parsi fathers by alien mothers, who have been duly and properly admitted into the religion."

The ruling essentially barred anyone born of a non-Parsi father from enjoying the benefits of the Parsi Panchayet properties and services.

The Dokhma. In 1864, a part of the land adjacent to the dokhmas at Doongarwadi was trespassed by a neighboring landowner, who had employed a number of guards to retain control over the property. With the consent of the Trustees, several Parsis took action and drove the trespassers out. The Trustees then appeared before the police commissioner and proved their ownership of the property, which ended the trespasses.

But ten years later, in 1873, when Parsis repelled a similar encroachment, about 50 Parsis and Iranis were arrested and charged with "committing mischief, striking persons and destroying property." The defendants were tried in criminal court of Bombay. Even though the jury of 10 Europeans and one Parsi returned a unanimous verdict of not guilty, BPP incurred an expense of Rs. 32,400 from its funds. Subsequently, however, the community pitched in with donations of over Rs. 36,000 and a special fund was created to protect the Doongarwadi properties.

BPP and politics. One of the policies of BPP was not to take part in Indian politics. However, community stalwarts like Pherozez Shah Mehta enjoined the Parsis not to set themselves apart from the 'other natives' of the country. In 1909 and again in 1919, the Trustees sent petitions to the British government for representation of Parsis in the discussions for India's independence; but nothing came of it.

On 15th August 1947, India and Pakistan became independent, and the Parsis held a Jashan at Albless Baug, with some 3,000 attending. Congrat-

ulatory telegrams were sent by the Panchayet Board to Prime Minister Jawaharlal Nehru and Quai-e-Azam Mohammed Ali Jinnah.

Philanthropy. Over the years, the BPP has built up an impressive list of assets and charitable institutions ranging from Madressas for the training of priests, to schools, students' hostels, dharamshalas, hospitals, sanatoriums, and of course housing colonies called Baugs. The Panchayet also awards a number of scholarships and medals for the encouragement of scholars. Most Parsis who come for studies to North America receive scholarships or funding from the BPP.

Today, one of the main responsibilities of the Panchayet seems to have become that of providing affordable housing to the community, especially the younger members, in increasingly expensive Bombay. Recently, a scheme for encouraging young Parsi couples to have more than two children was also started.

The BPP is older than the Republic of the USA. In 1990, the Panchayet controlled assets of Rs. 100 million, which produced a disposable income of Rs. 15 million [2]. It is certainly the oldest surviving and the richest organization of Zarthustis in the world, and as such wields tremendous clout in the world Zarthusti community. Its survival and continuing prosperity is a testimony to the foresight, honesty and integrity of our community. ■

[1] Shapur Desai, *History of the Bombay Parsi Panchayet*, published by BPP, 1977.

[2] T. M. Luhrmann, *The Good Parsi*, Harvard University Press, 1996.

Down Memory Lane

By Perviz F. Dastur

Those were the days, when simplicity was the essence of charm. I remember the towering figure of my dear Framroze Kaka (Bhagwagar) and my papa, dressed always in *dagla* and *topi*, and many others to whom bush-shirts were unheard of things. The ladies too, went out with their sari *sor* covering their heads. As times became more liberated, I saw my mother drop the *sor* and go out bare-headed.

The Empress Mills and my alma mater, the J. N. Tata Parsi Girls High School were institutions of which the Nagpur Parsis were justifiably proud. The latter was founded in 1920 by Tehmina Karani, who was feared, respected and loved by us all, and will never be forgotten. Our dear teachers, Peroja Divecha, Hira Doongaji and others gave us a rich heritage of good moral values. I remember them always for their dedication toward education and for moulding us into good human beings.

Our religious education in school was due to Ervad Hormuzdiar Pavri. Every Friday, we would tremble in our shoes if we forgot our caps. We still look up to him for guidance and advice.

'Pateti' was an event we looked forward to, excitedly. Much before day break, awakened by the tuneless Shenai (and later the Nankhatai) band, we would gleefully jump out of bed. The most thrilling was the Police Band with their bag-pipes and drums marching up and down past our verandah. New clothes, shoes,

A FAMILY PRAYER

In this house may life throb with health and happiness and peace and concord and contentment and humility and devotion and piety and purity and truth and righteousness. Give us a long life and a useful life. Help us to diffuse cheer and joy and hope among all who dwell in this house. Fill our minds with Thy thoughts and Thy ideals. Help us to live up to them and lead us to their realization.

Dastur M. N. Dhalla, in Informal Religious Meetings, Karachi

lots of sweets. And no Pateti was complete without 'Bhagwagar-nosoda-lemon'. I remember the bottles, delivered at home in huge, open carts, drawn by a pair of large bullocks. Going to the Agiary on Pateti was then, more to show off our dresses, than to pray.

At weddings and navjotes, the late Sohrab Dastur and Eruch Kanga would bellow their guts out, shouting at the cooks; and what would ultimately emerge would be a rich repast, fit for a king, which would do the hosts proud. We would sit at the long banquet tables, in our pink and white, embroidered dresses, and enjoy the pullav-dar and kulfi.

Sunday evenings, after a long drive with our parents, the car would finally halt at "Dinshaw's Icecream" where we were welcomed with beaming smiles from owner Dinshawji Rana. Hand-churned, with only three flavors – Vanilla, Pista and Raspberry, served in a small glass cup, costing only 3 annas, this was the grand finale of our Sunday outings.

"Call the Doctor ...", and I would see either Dr. Dara Bharucha, whose friendly presence was never feared or Dr. Naoroji, whose stern, formidable bespectacled personality scared my little heart.

Not having been endowed with great looks myself, my young mind yearned to be like the beauties I distantly admired, in our seniors like Shirin Kamdin, Tehmi Doongaji, and Homai Lalkaka, and hoped to look like them when I grew up.

Much water has flowed under the bridge since I was a girl who thought brown rice was cooked wheat. Now, on the threshold of my life's evening, I can recall so much, fondly. The tall, strong figures I knew are withered or gone. But our community is still rich with the fruits they bore.

As we fondly remember the stalwarts we proudly acknowledge and salute those who are, today, holding aloft the flag of our community. ■

Coming Back to Cusrow Baug

By Jennifer Khajautia
New Orleans, Louisiana

As my plane takes off my eyes fasten shut and a vivid history repeats itself. Suddenly, seven years strip away and at the age of nine I am on a plane with my mom, dad, and sister. As my plane touched down, a twenty-five hour journey was over. There were lines for passports, lines for visas, lines for customs.

Finally, my family headed towards the exit. Immediately, I spotted the relatives I had not seen in four years. All the other people clustered outside the door just did not look right — their history was not mine. Greeting our family, we loaded the car.

Once in Cusrow Baug, the scenery changed. The streets were spotless. The fire temple was clearly visible ...

A unique culture, a unique history. Driving down the streets of Bombay is unlike anything I remember. My parents were almost glowing about being back in their mother country. I looked around and could not understand what all the fuss was about. From the cars to the clothes — everything was peculiar. My parents and relatives were Indian, yet looked nothing like the people outside the car. This was when we passed the gates of Cusrow Baug (our Zoroastrian community housing colony, one of several, in Bombay).

Once inside Cusrow Baug, the scenery changed. The streets were spotless. As we entered, the fire temple was clearly visible. The white building brought purity and a sense of security to my heart. The small blocks and blocks of concrete condo-

like buildings were arranged perfectly like the fire temple and the lawn in the center. It all felt like a colony within a country, the colonists unique from the countrymen.

My focus moved toward the people I saw in the streets. The people of Cusrow Baug were somehow distinct from the people I saw on the streets of India. The features on these faces were entirely unmatched, although the hair, eyes, and skin color were similar. Looks and smiles all given in a different fashion, loving and warm. We have a unique heritage, a unique culture, a unique ancient history. I closed my eyes to ponder our past, and the history that should never be forgotten.

Once my eyes opened again, my view was entirely changed, my questions had been answered. The buildings were now small, quaint mud huts. The clothing had changed from shirts and saris to kaftans, long white robes. In the field, fathers taught their sons how to ride horses, shoot bows, and speak the truth. The people were no longer doctors and lawyers; they were now farmers. Beautiful women sat outside their huts with their daughters molding and weaving. These were the sons and daughters of Persia.

My eyes opened. This time I was on a journey, on a boat with my people. Several wooden boats floated together. The icy waters slapped up against the boats. After years of war, we were now pushed out of our country. Just then, we landed, carefully preserving our holy fire and some sacred scriptures. The Hindu King Jadiv Rana, of Gujarat greeted us. We told him about our trials and tribulations.

He said: "You have landed in Sanjan, land of Hindus. If you wish to stay and be accepted by my people,

you must become as they are. You must dress as they do and learn our language."

The Persians looked happy, for they had faith. They sent for a glass of milk. I was confused; the milk was filled to the top. The king was testing our high priest's intelligence. So, the priest added sugar to the golden goblet of milk. Not a drop was spilt. The king was satisfied, leaving me struggling for a solution.

My eyes opened once more and focussed on the small colony. The people of Cusrow Baug are a much smaller group than the original Persians I was with. We have humbly adapted to the ways of Hindu India. We dress as they do, speak like they do, and almost look like they do.

Was I the only one of my generation that finally understood? The sugar mixed with the milk; white in white, undetectable, not changing in content, just sweetening. People are changing, quickly moving out to other countries, forgetting about India as they forgot their history. Many marry outside the religion and do not pass down our culture. This is slowly depleting our population.

Cusrow Baug is a symbol of my people, small, slowly fading, but never dying out. Although our people live all over the world, we will somehow survive.

I then promised myself to remain the same and pass down what I know. I promised myself to stay filled with pride, knowledge, and the love of my people, and to never let history die.

For history is the key to survival today, tomorrow. ■

☆☆☆☆☆☆☆☆

ON MODERATION

Show moderation in your eating and drinking so that you may live long; for moderation in eating and reinking is good for the body as moderation in speech is good for the soul.

☆☆☆☆☆☆☆☆



Ardeshir Muncherji Khodaiji
1863 - 1916



Jehangir Ardeshir Khodaiji
1883 - 1970



Ardeshir Khodaiji
1912 - 1992

THE KHODAIJI BAND

Three
generations
of musicians
entertain
Bombay

By Phiroz Dastoor
Etobicoke, Ontario

Khodaiji in Gujarati means 'God'. To me, as a youth, Jal Khodaiji was a very special uncle; no relative, but a friend and coworker with my late father, both working in the Accounts department of BEST (Bombay Electric Supply and Transport). After office hours, Jal and his sister Roda would join their father Jehangirjee, planning and practicing their orchestral programs.

Many of us remember Khodaiji's Band, entertaining guests at Parsi weddings, at Allbless and Cama Baugs, at Cricket, Golf and Turf Clubs, and at other special events. They were also distinguished Western Classical musicians known in Europe and the Arab world.

Jal's grandfather, **Ardeshir Muncherji Khodaiji**, patriarch of the line of musicians, was a teacher of Western Music for 20 years at the New High School in Bombay, and played a vari-

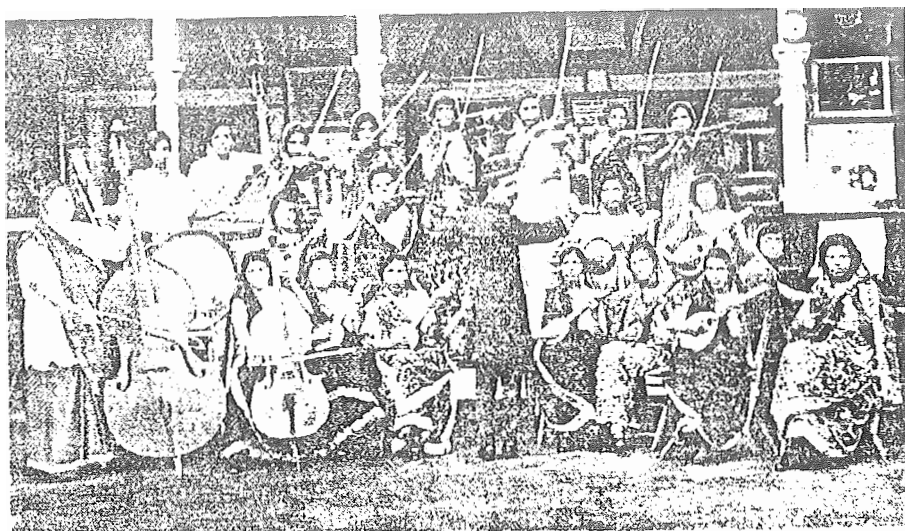
ety of musical instruments himself. Conductor, composer and compiler, his violin text-book *The Boys Own Music Book* was a huge success.

Ardeshir's son, **Jehangir Ardeshir Khodaiji** was an eminent musician, passing with honors, in the first decade of the 1900s, the then highest exams of the Trinity College of Music in London, and along with another Parsi lady, in Piano, the only Indians to do so. He gave up his lucrative job as a salesman, to take up teaching music, conducting a number of ensembles and orchestras, and founded India's first all-female ensemble [see photo right].

One memorable occasion was the performance, under his baton, of the *Zoroastrian March*, at a Jashan Ceremony attended by over 3,000 Parsis, at the historic Bahrot Caves in 1921. This piece, composed for the occasion by another notable Parsi musician, Mehli Cassinath, was dedicated (in Cassinath's handwriting on the original script) to "my true, beloved, noble brother Jehangir ..."

In the 1930s, the wheel of fortune took a turn beyond Jehangir's wildest expectations. Committed to forming an all-Zoroastrian orchestra, he sought out potential players, coached them, provided them with tutors (as some could not read a note), purchased brass and woodwind instruments out of his own pocket, and inspired them to set a target (which they achieved) of a public performance within one year. And thus was born *Khodaiji's Band*. At the height of its popularity, in 1945, an accident made Jehangirji house-bound, but *Khodaiji's Band* played on, bringing joy to all that heard it.

His son **Jal Jehangir Khodaiji**, took violin lessons at six, and at a young age, joined the viola section of the Bombay Symphony Orchestra in the early 1930s. His love, and insatiable thirst for music and traveling took him abroad to Scandinavia, England, Scotland, USA and the Far East, where he met renowned conductors: Herbert von Karajan, Malcolm



Top, Jehangir Khodaiji conducting the all-ladies ensemble of the Young Ladies High School Orchestra, founded by him, in the early 1900s. A first in India, the Parsi ladies, in beautiful garas, played violins, mandolins, cello, double bass and even drums. Above, the Khodaiji Band, with Jal (far left) playing viola, and Jehangirji conducting.

Sargeant, Adrian Boult, Sir John Barbarolli. At Salzburg, Jal studied viola under Paul Doktor at the Mozartium, and took refresher courses with eminent teachers in Copenhagen, Barcelona and Rome.

At Prades, Jal watched Pablo Casala work and rehearse. He was so impressed by the Maestro's musicianship, that during his visit to USA

in 1972, he flew to Puerto Rico to pay his respects to the now frail nonogenarian, Casals.

His sister, **Roda Khodaiji**, herself, a respected musician and piano teacher, now has an apartment at Sleater Road, in Bombay filled with music scores, books, trophies, and photos — memories of three generations of talented musicians. ■

Around the World in 1615 Days

LOOKING BACK

"I envy the young men who have made this book. I too have some of the red blood which seeks adventure; something of the wanderlust which ever drives one forward ... I envy those who, like our young friends have girdled the globe and tasted of adventure to the full. I hope other young men will read this brave record and that it will fire their imagination and make them do great deeds."

*-Jawaharlal Nehru
in foreword to Bapasola's
book of travels.*

The young men — **Jal Bapasola, Rustom Bhumgara and Adi Hakim** were given a rousing send-off with a Brass Band and fire-crackers, as they set off from the Bombay Weightlifting Club on their bicycles, at dawn on October 15, 1923. One year and five months later, they would return to an even greater welcome, as pioneer Indian Globe Cyclists, having broken several records on the way.

Traveling 44,000 miles, at times in 140°F heat — for days without food, at times without water, at times in Alpine blasts, at times in pirate-infested territories, at times in swamp-lands — they cycled through dense jungles infested with wild animals, snakes and hostile, semi-savage tribes, frequently escaping death by inches.

Ripley's — Believe It or Not!

Pedaling around the globe, they chalked up many 'firsts'. They were the first world cyclists to cross the deserts of Persia, Mesopotamia, Syria and Sinai; and the first to cross Korea, the hermit kingdom, hitherto a sealed book for globe-trotters. They were also the first to set a cycling record — 171 miles in 16 hours; and the first to scale the Alps during the most treacherous time of the year, to traverse the Rockies, and to cross a war-zone in China. On their return, they wrote a book about their adventures, with a foreword by Prime Minister Nehru [see above].



3 CYCLISTS
from India

**-ADI B. HAKIM, JAL P. BAPASOLA,
AND RUSTOM J. BHUMGARA-
CIRCLED THE WORLD IN
A PERIOD OF 4 YEARS,
5 MONTHS, 3 DAYS
COVERING
44,000 MILES
(Oct. 15, 1923 - March 13, 1929)**

Bapasola's autograph book is a priceless record of his travels. One page reads: "Sport and adventure increase international friendship and goodwill." It is signed by U.S. President Calvin Coolidge.

Adi Hakim's son Lovji Hakim lives in New York with his wife Ruby, and children Zarine and Tinaz. Jal Bapasola's son, Noshir Bapasola lives in New Jersey with his wife Khursheed, and children Sam and Sherazad. This July the Bapasola's visited Bombay to celebrate Jal's 100th birthday, and relive the memories. ■

By Roshan Rivetna, based on interviews, including EX-Asiad program book, from Khursheed Bapasola.

Jal P. Bapasola, celebrating his 100th birthday on July 23, 1996, in Bombay, with grandchildren Sam and Sherazad Noshir Bapasola of Voorhees, New Jersey.



YOUTHFULLY SPEAKING

Fostering ideas and stimulating innovative thought among Zarthusti youth

Generation X In the Year 2000...How R We Going to Get There?

*By Aaron Ruston
Austin, Texas*

By the time you read this, we will have elected a new, or returning President of these great United States. It is my hope that each and every one of you, who is able to, did in fact cast a vote. Regardless of who it is you voted for, the most important thing is that you accepted the responsibility and right you have been given, to exercise your choice, in making this country whatever it is you want it to be.

For our Canadian readers, the outcome of this election is just as important. You see, if Dole actually wins, he might have a flashback to World War I and invade Canada in a glorious, all be it senile, bid to capture the Kaiser. At least with Clinton there's only the chance he will annex Canada and sell it off in a shady real-estate scheme. (Imagine if you will, bi-partisan laughter.)

In all seriousness though, I am surprised by the lack of thought that sometimes goes into a "vote", probably one of the most precious rights that is preserved under our constitution.

I think the scariest campaign has been MTV's bid to "Rock the Vote", a program aimed at the younger, slack-jawed, video watching, young adults, who tend to care more about day-long music tributes to Madonna's new born baby, then actually understanding what it means to even be able to vote! MTV is targeting the vast market of television raised, sound byte influenced youth, who care more about the problems of the cast members on the *Real World*, than whether or not there is a chance we'll ever see the social security we're paying into.

So I'm sitting here wondering if young Zarthustis are any different than those youth who have the chance to vote and waste it. I know that I am guilty of subscribing to mindless dribble and senseless television. Two of my best friends and I, all of us Zarthustis, giggle like pre-pubescent school boys, every time *Beavis and Butthead* come on the TV. We even have long discussions on which one is smarter and the underlying causes as to why they behave so often, "Heh...heh...heh...umm...that video sucks!".

And while some may see us as immature and uninformed, we see it as the ability to enjoy "pop culture" for what it is and relegate critical thought to the society at large, whenever necessary.

However, as a media studies major, I could argue as to the educatory value of shows that probably wouldn't pass the Federal Communications Commission's guidelines for educational standards. Yet, few realize that trends in the media reflect, if not dictate what is happening in the world today!

As Zarthusti youth, we are heading into the greatest expansion of communication technology the world has ever seen. What the industrial revolution was to our parents and grandparents, the "communication revolution" will be to us.

The question that begs though is, whether or not we are ready to accept our roles as conduits of vast amounts of information? And, can we responsibly use the freedoms we have been given, living in this Western society? Sadly, I think the answer is a resounding maybe! "Maybe", only because my mother has always taught me to "think positively" and in my heart of hearts, I know we can do better.

As first generation Americans and Canadians, we have an important role. We have to prove to the elders of our communities that we will indeed preserve our great religion and foster it into something better. For if a religion cannot evolve into something better, then it is no religion at all, it is obligatory blind faith, devoid of critical thought, just cause, and passion!

Today if any one of you looks on the internet, there are messages berating those of us here in the West, claiming we will be the downfall of the Zarthusti faith. It is quite possible that in fact, we here in the decadent West, could be the downfall of our precious religion, but only if we hold on to old ways of thinking and acting, that do little to foster the growth of our religion and the preservation of harmony among the many people who practice our faith.

Many in our community have fallen into the trap of merely reminiscing on the "greatness" of our ancestors. This is fine if their words and "trips down memory lane" also include present-day actions! What has any one of you done to preserve this beautiful religion? Just like the "right to vote", you have a right to preserve and advance the spirit of Zarathustra's message.

Trust me, I know it's hard for some of you not to be turned off. It is arduous work to sit still and watch those, who claim to be leaders and protectors of the faith, constantly harangue and demean others, those "others" sometimes being you. It is no wonder some

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young adults prefer to turn their back on the Zarthusti faith and embrace another.

The question I would pose to those people is whether or not that is right. You, like me, like other Zarthustis have a right, an obligation, a need to keep this religion alive. Make it what you want! This is your chance to vote! If you don't vote, don't complain!

We are "generation X", whatever that means. Yeah, we may be lost and we may be "slackers". But that's a good thing! It is who we are. We have been identified by our culture here in the West, but it's not the death sentence many elders see it as. Sure, we complain a little more than we need to, but why not, it's our label. Besides, we can always blame it on our parents. They raised us, right?

The worst thing you can do is give into other's expectations! If they expect us to do nothing, do the opposite. When they expect you to complain, shut-up. If they say, "Your generation will be the downfall of our great community.", prove them wrong!

Fareedoon Junglewalla, a character in Bapsi Sidhwa's book, *The Crow Eater's*, at the very beginning of the book, tells his children, "The sweetest thing in the world is your need. Yes, think on it. Your own need-the mainspring of your wants, well-being and contentment."

Now those of you who have read the book realize that Fareedoon had a somewhat skewed outlook on his concept of "need", in fact it probably coincides with the American mentality "looking out for number one".

I would propose however, that the "need" for we, as Zarthusti youth, is a communal need. We, as a community, all share this need. It is a need to heal old wounds, a need to reform old ways, a need to promote our religion, a need to preserve the past, a need to fix the now, and a need to prepare for our future.

Only by taking an active role in your community will you ever be able to change the things you don't like and promote the things you do. The only way is to act! Everyone loves the underdog, and my young friends, we are the underdogs. People may not expect us to do well, to succeed where they have failed, to better what they could not, to save the religion that they say is doomed...but we can! My favorite cartoon is Underdog and just like the trusty "shoe shine boy" would answer his call of..."Where oh where has my underdog gone, oh where oh where can he be?" We too must answer that call.

In the year 2000, where is it that you see yourself? Where do you see your commitments...work, school...family? No matter where you are and wherever your commitments lie, you also have a responsibility to your Zarthusti community!

I am going to be there bettering my community! What are you going to do? Complain? Sit there? Leave? By that time I will have evolved from Gen X to Gen Z. What are you going to do?

Take on the responsibilities now! Ask the community leaders for some tasks now! Start to make the changes you want, now! the leaders of today are preparing and making a community based upon their conceptualization of perfection, show them yours. If they promise you Utopia, tell them you can do better than Utopia! Tell them, "Your Utopia is a great place, but it needs work!" Don't settle for what the kings have said is Heaven. Make Heaven!

Bertolt Brecht once said, "If you think that this is utopian then I would ask you to reflect upon why you think it is utopian."

Why allow someone else the privilege of setting your standards? Make the Zarthusti communities' business your business. Take a vested interest in where it is going to go.

Houston, Texas is the sight of the next World Zoroastrian Congress, in the year 2000. Being that Houston is my hometown, I naturally have a "vested interest" in how it will be organized, packaged, and presented. The steering committee is promising to be composed of Zarthustis representing all aspects of the community, including and especially youth. This is the first chance we have here in the West to prove to the world Zarthusti bodies, that we are saviors of the religion, not the downfall of it.

What is it that makes us here in the West, better off than our brethren in other cultures? Freedom, democracy, capitalism, civil rights, independence...my list could go on and on and on. For these reasons and many others, our parents moved here. They did not come here for us to fail and therefore we should not.

The ways of the West sweep far and wide. There is a surge of cultural, economic, political, and societal empiricism going through the world, and the tide stems from all of us here in the West. It may not be all good, but it is a fact. The new McDonald's in India may not account for the best of our ideas, but what about democracy and tolerance of other religions? Those too will soon follow the "golden arches" where they are needed most.

My point is that growing up here, we are all accustomed to the best things in life, personal freedoms and a chance at bettering ourselves. Others in the world may not like it and may in fact resent us for it, but the laws of nature dictate that they will have to come around to our ways. Human beings can only be ruined foolishly for so long and subjugated for even less.

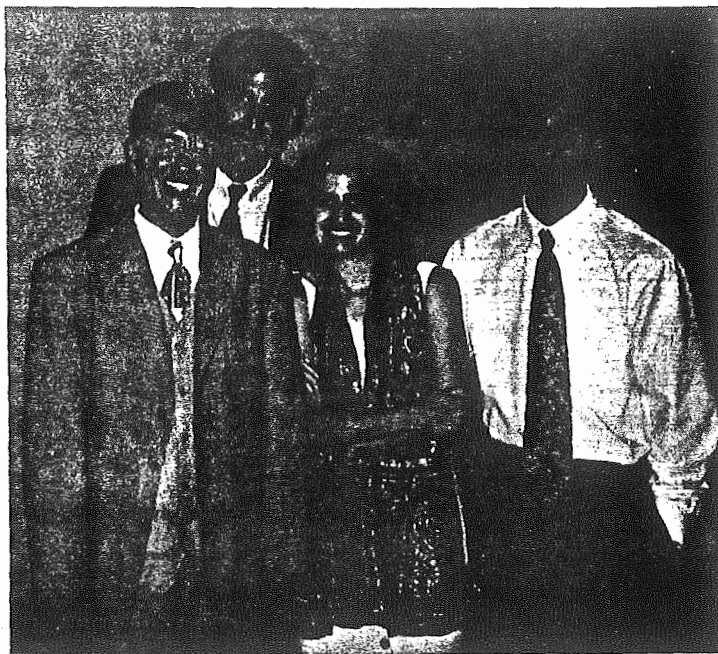
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Preparing for the revolution is their job, leading them is ours.

In the year 2000, we will once again be electing a new president here in the United States, in the year 2000 we will probably be voting from our televisions, in the year 2000 you will be complaining about the noise they're always playing on MTV, in the year 2000 the "artist formerly known as Prince" will once again adopt his name following the renewed success of his song 1999 (you heard it here first), in the year 2000 I will be a generation "thirty-something-er", in the year 2000 my parents will be wondering how their little boy grew up so fast but still acts so young, in the year 2000 my wife will be wondering why my friends and I still watch *Beavis and Butthead*, in the year 2000 you will be making decisions you never thought you would, in the year 2000 the Zarthushti community will be thriving, in the year 2000 the Zarthushti community will be well known for its strength and benevolence throughout the West, in the year 2000 your community will still need your help, and in the year 2000 it will be the fourth year in a row you have offered your help to your community...

Ushta Te from Texas Y'all...



Armaity and Jehangir of Toronto, Canada, make the most of Cawas and Aaron's Texas hospitality at the Gatha conference, held in Houston over the Labor Day weekend...

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*"Please feel free to call or write with any questions you
may have regarding Youthfully Speaking.
Contributions and comments are always welcome."*

*What types of things
would you like to see
in the upcoming issues
of FEZANA's "Youthfully
Speaking"? Send your
comments and
suggestions to...
a.rustom@mail.utexas.edu*

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HOLY EAST? WICKED WEST?

*by: Tanaz Billamoria
Irvine, California*

As I pick up and glance at the history books that normally lie scattered on my crowded desk, sharp images come to mind while I thumb through the pages. Perhaps the image of an independent East, seemingly preyed upon by the hungry tyrants in the West, is the one that stands out the most. Colonialism, an inevitable fate for the Eastern countries burst the bubble of seclusion within which they were all engulfed; resulting in a cultural, moral and religious marriage of both Eastern and Western traditions. The technology explosion of the latter-half of twentieth century solidified the "bridge" between all nations of the world.

The causal observer may note that there are obvious flaws in the moral systems of both parts of the globe. The West is commonly associated with greed, corruption, and crime; attributes of the East as well, in our present day. The term "sin" is often used in the context of a decline in moral values, for the unifying thread of such a decline is believed to be the loss of respect for the most precious thing in the world - human life. It is shocking to hear of the statistics of the number of innocent lives lost to pointless violence. It is equally shocking to hear of the impoverished conditions that children in an overpopulated East are unfairly compelled to live within. Overpopulation; giving birth to children that cannot be properly cared for is a sin the East is guilty of...a sin that also involves a cold numbness toward the whole concept of life and death. Almost all ancient monotheistic religions have their roots in the East, hence for most, it still holds as a symbol of purity, of all that is divine and sacred, and the Zoroastrian/Zarthusti religion is included.

A lot of the division between youth and adults and even amongst youth has a lot to do with this division; this invisible line dividing the East and the West, symbols of schools of thought. Many wish to preserve every tradition and custom intact, while others see no reason why they cannot compromise certain aspects to better suit their fast-paced lifestyle. For all, religion is a growing and learning experience. The most important aspect of this growing experience is to feel a sense of closeness with the community, to

feel comfortable enough to ask questions, and share feelings with other members at all times. As Zarthustis, we have been raised on ideals such as *peace*, love, giving and sharing. I am sure that I am not alone in wondering how people that fight and argue in the name of religion expect to get their point across. Religion, after all, is not merely a disciplinary art. Discussions and debates form healthy mediums of understanding, they help us to better understand our position, and prompt us to research facts, and clarify existing doubts. Youth congresses have been great in that area. In a sense, they help us bridge the gap between the Eastern and Western schools of thought, to form a more unified community.

Congresses are often instrumental in providing that sense of belonging and identification with the faith for many youth. I think a lot of us go in afraid that we may be the only ones with questions, doubts and fears. At the avenue, we get together and share our experiences, learn from our peers, talk about our feelings in an open and congenial environment, support our views, and are enlightened by the different ways our fellow Zarthustis view life. Many times, we find an experience we can relate to, and a story that sounds familiar..and it gives us that much needed feeling of belonging. We feel a little closer with our faith and our community as we find out that we're not alone; there are many caring individuals that share our fears, and concerns for the future. There are many that share our visions of improvement for the future. And then we leave, a little wiser and a little less fearful, with a sense of accomplishment and resolve. Each year, as we continue to meet, we continue to discuss, compromise, and most importantly, stay together. Of course, we also have a lot of fun during the dances and the shows scheduled in between sessions in the evenings.

Whoever thought of and implemented the idea of youth congresses should be proud; I have only had the opportunity to attend the one held in Chicago in 1994, and it was a great experience. Through such constructive interaction, we can learn more about ourselves..it is truly amazing how much you can learn about yourself while talking to others! It also helps to bridge the gap between the different ways of thinking amongst the youth and we can find our positions in the cultural mesh between the East and West, a concept soon to be replaced by a more global community feeling. Until next time, keep learning. Humata. Hukhta. Huvarashta.

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HIGHLIGHTS FROM CAMP PARDIS

(Persian for Paradise)

*By Armaity Hormavazir
Toronto, Canada*

The summer 1996 was a very exciting time for the Zoroastrian Society of Ontario. We held our first Zoroastrian Summer Camp for children. The camp ran for 6 weeks from July 2 to August 9 and was held at the Mehraban Guiv Darbe Mehr. In total, over 40 children attended the camp with varying attendance for each session. The staff included Aimie Mirza, myself, Armeen Bhesania, Zahin Sorabji, with Naomi Amaria, Carl Dotiwalla, Dilnaz Garda, Triti Namiranian, Pearl Panthaky, and Zara Poonjiaji as leaders in training (LITs).

The location was especially ideal with the big hall to use for all our activities, a smaller room for more quiet times, a kitchen, and our beautiful prayer room. The lovely grounds were well utilized everyday with playtime, all lunches and snacks, arts activities, Playdays, and BBQs! Our days went from 9 to 5. We also kept "extended hours" of 8-9 am and 5-6 PM for working parents. With the cooperation of willing parents and volunteers, our car pools not only transported kids to and from camp, but to all our out of grounds trips and swimming pools. We tried to begin every morning with a focus exercise.

The campers were then divided according to activity. They had their days filled with activities and events that included swimming, baking, making plaster masks, making their own tie dye T-shirts, singing the camp song, Parsi cooking, water play, Persian Dancing, Persian Lunch, Seniors & Camp Pardis Joint Activity Day, Tirgaan, and Parents Day (held every second Friday) and much, much more.



Campers and LIT's, in a group photo from Camp Pardis. This was the second session of the day-camp sponsored by the ZSO and run by the youth.

Each session we had a "major trip". This year we visited: Ontario Place, Royal Ontario Museum, Sunnybrook Park - BBQ and hiking, and the Ontario Science Centre. We had a special theme for each of the three sessions. They were: Around the World/ Canadiana, All About Me, and the Olympics. We accordingly did art projects, other activities and Parent's Day skits centered on these themes.

Camp Pardis also had many talented guests who were excellent role models, visit the camp and share their experience with the campers. Our guests included: Yezdi Antia - who explained the meaning of the Yatha Ahu Vairyo and Ashem Vohu prayers and discussed our impact on the earth, Jehangir Behboodi - who spoke on the significance of Tirgaan, Paul Winterton from Earthroots - who spoke about the old growth forests in Northern Ontario and how logging will destroy the last stands of this kind in the world, Judah Gould - who introduced the campers to World Music, Bahram Jam - who visited every week and introduced the campers to the guitar, played all of their favourite tunes and taught some songs of his own, Lisa Karfenbaum - artist and sculptor, did a clay project

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with the campers, Kairas Sethna - a black belt Tae Kwan Do instructor, demonstrated self defense techniques, Farah Shroff an aerobics instructor, introduced the campers to yoga and led an aerobics workout.

When I started the project back in January, it was my wish to bring together the young Zarthoshtis in our community. My wish was to introduce the children to new ideas and bring awareness of global issues into our daily lives. I asked Aimie Mirza to be my partner to direct the camp, and it became reality with very few months of preparation time.

As a result of the camp, my goals to provide an enriching atmosphere for young children, to create jobs for Zarthoshti youth, and to bring together different groups (be it age, interest, or background) within the community, was achieved. In April, with the assistance of the Z.S.O. executive, I applied for a federal government grant that was approved in late May. The grant enabled Aimie and I to hire two extra staff and with our talented LITs, the children were very well taken care of.

The camp was a coming together of the whole community on many different levels: children, youth, parents, seniors, and our guests of varying backgrounds. For me, the most beautiful moments were when the whole group was gathered and almost always, the little ones planted themselves on someone else's lap. Sometimes we would have a person with 2 or even 3 little campers on their laps! The friendships and love that developed between everybody was truly an inspiring feeling.

Overall, the parents and campers gave us excellent feedback and I hope to have the camp run again next year. We are very excited about the success we have achieved in our first year of Camp Pardis. We hope to have started a tradition at the Zoroastrian Society of Ontario, and are very committed to keeping it alive for the years to come.

If you have any ideas for the camp or would like to hear more about CAMP PARDIS, please contact me at (905) 764-6667 or "armaity.homavazir@utoronto.ca" (Aimie is teaching in Cairo for the next eight months!)

DON'T MISS OUT ON THIS EXCITING PROJECT NEXT YEAR...

Youth Activities by the ZSO

*By Pervez Mistry
Toronto, Canada*

The ZSO Youth sub-committee recently held their first of many Youth Nights at the Mehraban Guiv Darbe Mehr, entitled "Club Z at the DM". The event was a success and included activities such as indoor volleyball, carom, billiards, and table tennis, all with music playing in the background. The volleyball game was played according to "Zoroastrian Rules", meaning that teams could hit the ball as many times as required to send the ball over the net, no score was kept, and the maximum number of players on each team was indefinite.

In other recent activities, the 100th Toronto Scout Group was also quite active. A nice picnic was held in early July at Toronto's Centre Island where the entire ZSO community was invited to enjoy. The Scouts went bicycling at Niagara-on-the-Lake, whereas the Venturers had a great time White Water Rafting near Ottawa. There is now a new Zoroastrian Rover (Crew) Section, inaugurated in this Silver Jubilee year of the Z.S.O., with approximately 10 Rovers (boys and girls in the age group of 18-25).

There's a newly formed Zoroastrian Students Association at the University of Toronto.

Many more exciting events are planned in the upcoming months, so stay tuned.



Al!bh...watermelon for those blistering summer days at Camp Pardis!

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THE SECOND WORLD ZOROASTRIAN YOUTH CONGRESS

Faith in the Future

Zoroastrian Identity into the Next Millennium

London, July 4-11, 1997

For the first time, we, the UK Zoroastrians have the privilege to host a World Zoroastrian Youth Congress. In order to ensure that the Congress combines both a work and play theme, it will take place over an eight-day period. The Congress will be split into two parts. The first part, from July 4-7, 1997, will include seminars and workshops. The second part, July 8-11, will consist of evening sessions where smaller discussion groups will take place. This unique Congress format will enable delegates to not only attend an educational and interesting Congress, but also to take in the sights and hospitality of the UK and its Zoroastrians.

EARLY BIRD OFFER — REGISTRATION FORM FOR ALL YOUNG ZOROASTRIANS 18-40

BOOK BEFORE JANUARY 31, A SPECIAL RATE OF £150 PER PERSON, WILL INCLUDE: a packed program of lectures, discussion groups, workshops, panel sessions, all Congress facilities, Welcome Reception Party on Friday evening, 3 nights luxury overnight accommodation at 5-star hotel, 3 days breakfasts, lunches and dinners, Gala World Youth Ball on Saturday evening with live Band/Disco, Sunday evening Variety Entertainment Program, Parsi/Irani meals for the remaining weekday evening sessions at Zoroastrian House and overnight accommodation/hospitality with Host Families (for overseas delegates) for the remaining 4 days of the Congress until Friday 11th, and Closing Party on July 11. The Congress is heavily subsidized -- at 50% of the true cost. An optional program of events from July 8-11 is being organized for your enjoyment and participation at a nominal cost.

NAME AND ADDRESS : _____

TELEPHONE, FAX, EMAIL: _____

If you wish to share the hotel room with a particular person, please write their name here _____

If you require a room to yourself, please tick this box _____. This will cost an extra £70 for 3 nights in the hotel.

If you wish to register for the Congress without Hotel Accommodation, at \$110 per person, please tick here _____

If you wish to give a donation for the Congress, please show the amount here _____, and add it to your check.

If you are a vegetarian and/or require a special diet, please indicate here: _____

If you require Host Family accommodation for the remainder of the Congress (July 7-11), please tick here _____

Please tick here if you would like to:

(a) Present a paper _____ (b) Take part in the Variety Show _____ (c) Help organize _____

I confirm that any additional expenses I may incur at the Hotel on my account will be paid by me in full direct to the Sheraton Skyline Hotel.

Signature: _____

Please return with a deposit check of £75 (plus any donation amount), payable to "Zoroastrian Trust Funds of Europe", marked "Youth Congress", to Kerman Jasavala, 24 Griffiths Road, London SW19 1SP, UK, Tel: 0181-542 7195, Fax 0181-241 7150, Email: 101366.3704@compuserve.com. Deposit is non-refundable after March 1, 1997.

EARLY BIRD OFFER IS AVAILABLE ONLY UNTIL JANUARY 31, 1997

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WORLD YOUTH CONGRESS (Contd)...



Special travel rates are being investigated for overseas delegates. Please contact Tina Kotwal at 0171680 0852.

A detailed budget has been prepared, showing overall Congress expenditure at £45,000 for the venue, catering, speakers and social events. Ticket prices have been set at a level that is affordable for Young Zoroastrians, leaving us to find a sponsorship target of £20,000. If you, or your parents, or any of your friends are interested in sponsoring part of the Congress or are interested in advertising in our forthcoming Congress Brochure, contact Rushna Master at 14 Holly Avenue, Walton-on-Thames, Surrey, UK KT12 3AT, Tel: 10932 248751.

The Op / Ed section of any paper is available for writers and public alike. It gives people the opportunity to express their opinions or make available their comments on previous articles. I have taken the liberty to comment on a past article in this issue, but look forward to other's comments on any of the articles. As always, it should be constructive and factual, not vindictive...

Aaron's Op / Ed...

(a correction from the last issue)

There are many things that we editors at *Youthfully Speaking* should be careful of. As editors, we are accountable not only for editorials and our own opinions, but responsible journalism as well. Of the many responsibilities we have, "correct presentation of the facts" may be the most important. Therefore, I feel it is my responsibility to present a correct recitation of the facts as they pertain to Burzin Unwalla's last article.

I, along with several others, was invited to speak in Washington at the request of the WZO. There were several views presented, as Burzin had stated and on some points there was definitely a consensus of thought. Fortunately, as young adult speakers, we were happy to see that many of our views and thoughts were supported by well established and esteemed community leaders such as Professor Kaikhosrov Irani, Dr. Farhang Mehr, and Professor Farokh Mistree.

Unfortunately, Burzin's concern over non-representation of the "conservative" school of thought is misdirected. In speaking with Adi Davar, I found out, that he and the others at the WZO, did in fact try for a well balanced panel of speakers; this included inviting several speakers from the "traditional-conservative" schools of thought, all of whom declined the invitation. In point of fact, this seminar did allow for an open discussion in which the youth could discuss with their elders our concerns and ideas. The idea of an 'open mind', as Burzin mentioned, was presented by the organizers, but was not "acted" upon by the conservative rank and file which he defends so steadfastly.

The program was definitely representative of good Zarthusti ideas, morals, and concerns among the youth and elders as well. The seminar in Washington was not at all intended to be one-sided and in every respect, it was not. I think my peer, on this issue, may not have had all of the facts at hand and therefore confused the events that unfolded, as a purposeful attempt to quell "traditionalist" ideas.

I hope with this new information, that our readers may better understand the seminar held in Washington and will not see it as a "one sided progressive love fest". The seminar was not devoid of meaningful dialogue and constructive arguing. Adi Davar and the rest of the Washington crew should be commended for their efforts!

The Journal is a research tool for the needs of scholars, students and the general public interested in Zoroastrian studies and other related Iranian fields. It can be used as a reference tool for topics dealing with history, culture, religion, archaeology, geography, literature, linguistics and history.

THE JOURNAL OF THE
RESEARCH AND HISTORICAL
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BOOKS AND SUCH

ZARATHUSHTRA'S FRASHO-KERETI: RENEWAL IN OUR TIME

By Aspi D. Moddie
271 pp, Softcover
Published by Aspi D.
Moddie, Revills, 45,
Cuffe Parade, Bombay
400 005.

This book is a collection of a dedicated Zoroastrian's musings — largely views from a contemporary window looking back in history and into a speculative future. The focus is on global Zarthusti community's main concerns: its identity, spiritual renewal and survival. The book presents a broad picture ranging from Imperial Cyrus (Magian Civilization) to the 1995 North American Zoroastrian Congress, to the community's declining numbers in India so soon after its zenith from 1850 to 1950.

Throughout, Moddie is an involved, enquiring observer of the global Zoroastrian community's status, collecting statistics, delving into history to find answers, reasons and solutions to our problems, traveling to Western countries, presenting papers at conferences and trying to find solutions. For his efforts he is to be commended. He has indeed found many answers and solutions to our problems. What remains is to have the will to implement them.

Moddie believes all Zoroastrians would benefit from reading S. A. Nigosian's *The Zoroastrian Faith* [McGill Queen's University Press, 1993], which answers many questions about the Gathas, our history, roots, culture, and identity.

Zarthustis and Jews. I am sure many of us have been wondering why the Jewish people who lived with Zoroastrians under the rule of

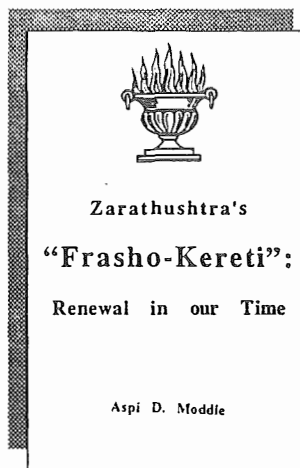
Cyrus and other Persian kings for over a millennium, after centuries of exile, persecution and genocide, are today liberated as never before, while

Zarthustis fear extinction within the next century. Though small in numbers, with different languages and cultures, without a homeland until 1948. Zionism is today a world force. Moddie provides the answers in Chapter 10 (Lessons in Survival). These are summarized below:

- (1) A strong core of sustained religious education.
- (2) In spite of conflicts between the orthodox and the reformers, a basic unity prevails with diverse interpretations.
- (3) Belief in high educational standards, skills and enterprise in all professions, arts and sciences.
- (4) High degree of adaptability in all ages and all cultures, always moving with the center of gravity of human societies.
- (5) Jewish scholars have found the true meaning of sacred texts from the original Hebraic and through centuries have made translations a fine art.

Wherever the diaspora Jews settled, a community grew around synagogue, school, Bible, Talmud, rabbi and academies of learning. In spite of terrible sufferings, Zionism is today a world presence.

Declining population. Other chapters are devoted to the search for answers to the declining population of Parsis on the Indian subcontinent. They explore the social evolution of Parsis over the past three centuries, the realities of Parsi community's governance in India, the gap between desirable aspiration and actual performance in our times. Moddie also provides ideas and suggestions for



the community's survival in India [Chapters 8-11].

The core of Moddie's message deals with the Gathas and Contemporary Zoroastrian Dilemmas: namely that the Gathas are not prescriptive teachings but are educating and self-directing guidelines, within which each Zarthushti is expected to follow using his Good Mind. The Gathas call for interpretation in the context of each age and time. Three contemporary dilemmas of the community are described in Chapter 10, which may well be the most revealing of our present predicament.

The recurring theme in the book is 'Frasho-Kereti', the eternally evolving chemistry of the universe, the healing rejuvenation of the world, making it fresh and pure [Ys. 30.9]. The call for this renewal in spirit comes from the Zoroastrian youth who are today searching for their religious roots in a contemporary world. I quote: "Since 1980, classes in religion and history are being taught in various places. There is need for the movement to be encouraged and spread, but free from the game of elections for office-holding. It should be a non-party autonomous movement of renewal and rethinking abjuring 'orthodox', reformist', clichés, seeking jointly the true essence of Zarthusstra's message through the Gathas, meaningful ritual, and a realistic awareness of history."

Moddie ends the book with the topic of disposal of the dead, the last problem of our daily lives, and finds the crematorium the best answer in modern conditions. I quote: "I am then content to go back into the chemistry of the earth. Nor do I wish to burden my family with endless years of muktad prayers as a routine obligation. Let their hearts speak. I only wish to go like a leaf in the forest, silently in Earth's regeneration: the last response to Frasho-Kereti."

Review by Adel Englund

THE GOOD PARSI

By T. M. Luhrmann

Harvard University Press, 1996

ISBN 0-674-3575-6 (cloth) \$46.95

ISBN 0-674-35676-4 (paper) \$22.95

[See ad page 2]

Tanya Luhrmann was born in 1959. After receiving a B.A. summa cum laude from Harvard University in 1981, she studied at Cambridge University for a Ph.D. in social anthropology in 1986. Currently she is Associate Professor of Anthropology at the University of California, San Diego. She has received numerous awards and fellowships and has published extensively in international journals on sociology, anthropology, and ritual studies. In 1987, she arrived in Bombay to study the paradox of the existence of evil from the viewpoint of Zoroastrian theology. Since there were no courses or classes being offered on theology or on the potential dualism of good and evil in Zoroastrianism, she spent her mornings studying at the K. R. Cama Oriental Institute and her afternoons and evenings socializing and meeting a great number of people individually.

The outcome of this one-on-one socializing was quite unexpected to her. Parsis did not seem to be concerned with the theological underpinnings of evil, but kept complaining that "We are not what we were!" In particular, they seemed to like to point out that their young men had no vigor or gumption. Some community elders and young women even went so far as to declare that most Parsi young men were gay!

Subsequently, she came to the realization that this self-criticism may be related to the wrenching process of orientation to the new political order in India that the Parsis were experiencing. So in 1990, she

returned to Bombay on a Fulbright Senior Research fellowship to specifically study the post-colonial ethnography of Parsis. She also spent some time at the India Office Library in

London, England, to enhance the historical reading she had done in Bombay. After returning to the USA, she interviewed many Parsis who have settled here; and attended two congresses. The result of all this is this fascinating analysis of what she calls "the fate of a colonial elite in a post-colonial society."

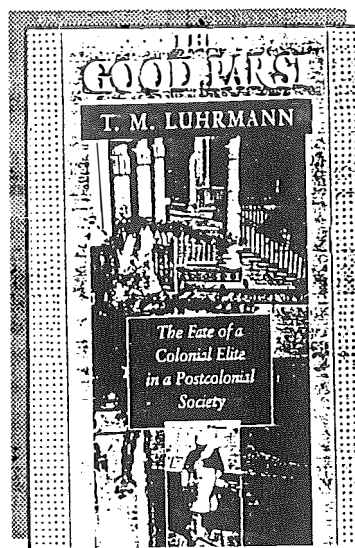
The book argues essentially that Parsis

appropriated the powerful side of the British colonialist constructions of India and that it is the unintended consequence of that self-identification which now causes them such grief. Today, Parsis seem to be yearning for their lost power and position in the Indian political order. They now describe Hindus — the majority population seemingly in power — as aggressive and progressing; while condemning themselves as effeminate, irrational, and backward. She also suggests that America-based Parsis lack the harsh self-criticism of the Bombay community because they are somewhat removed from the reality of post-colonial decline of Parsi power, and they have already begun the complex process of repositioning their community sensibility.

The historical trail of the quotations by British and Parsi writers that she lays down to show the progressive deterioration of feelings is exemplified by the following:

1670 - Gerald Aungier, Governor of Bombay: "[Parsis] are industrious people and ingenious in trade, therein they totally employ themselves ..."

1884 - Karaka, in *History of the Parsis*: "[Parsis] ... have shown themselves to be far in advance of the other races of



the [Bombay] peninsula. With the advent of British power in India, better and brighter days dawned for them.

1906 - Earl of Lytton in Letter to Queen Victoria: "The Parsees are, I think, among the very best of your Majesty's Indian subjects; and I wish your majesty had more of them ... I have not yet seen a thin Parsi, and I doubt if I have seen a poor one. They all seem to be fat, rich, and thriving."

1932-Pithawalla, in *The Young Zoroastrian*: "Today the scale appears to turn the other way. The Parsis themselves are getting poorer day by day ... Nothing but degeneration and demoralization appears to have set in among them."

1949 - Wadia, in *Parsis Ere the Shadows Thicken*: "... Our community, however, seems to have exhausted by this time the chances of bringing to birth leaders who with courage and understanding can break the ever tightening grip of its dead past."

1991 - Pestonji, in *The Daily*: "As part of the post-Independence generation I have often been embarrassed by my [Parsi] compatriots' colonial hangovers and their insensitive jeering of Indian culture and customs."

Ritual purity, and its reconfiguration into racial purity and superiority worked to distance the 19th century Parsis from the Hindu and Muslim majority in India. The considerable European philological interest in Avestan scriptures starting since the early 19th century, and the growing realization that Zoroastrianism was the source of western religion, further enhanced their identification as being one with the 'white' Europeans and Iranians.

This identification with the British colonialists naturally led the Parsis to want to emulate the "muscularity and manliness of the British." From the colonizer's viewpoint, the colonized subjects were the weaker, effeminate element in need of protection. Physical culture and body-building became a favorite pastime of the Parsi male and remained so until post-independence days (in 1947). This identification of manliness with ruling authority got turned around when the Parsis perceived themselves to be the weaker element in post-colonial India, resulting in the

current claims of lack of vigor and masculinity of the young Parsi males.

Although Parsis were the first to call for India's political emancipation, they had to gradually withdraw from center stage when the Gandhian Politics made it clear that small minorities had no place at the center of power. As the reality of an India without British rule approached, their Iranian identity and fantasies of community repatriation to Iran became more entrenched. After independence, Parsis began to claim, perhaps with some justification, that bribery and fraud had become rampant, and they could not compete with the new India because they were people of integrity. Inexorably, self-confidence gave way to insecurity.

██████████

"The Parsis are, I think, among the very best of your Majesty's Indian subjects; and I wish your Majesty had more of them ..."

—————

Contemporary Parsis are inordinately proud of their past and deeply critical of their present. Luhrmann observes that Parsis like to laugh at themselves, but at the same time they are sensitive to the Hindus laughing at them, thinking them eccentric, and belittling them as weak by calling them 'bawaji'. Parsis are aware that they are the most argumentative community on earth. "Everybody talks, no one does anything." However, she feels that the arguments do more to bind the community together and make it stand out from others, than do they tear it apart. Actually, the community in Bombay is doing rather well, and may even be more solidly middle-class than in pre-colonial days.

Today, the major concern of the Parsis centers around the fear of extinction. Arguments for genetic purity and physical decline are being used as weapons on both sides of the

debates about intermarriage, conversion and acceptance. Charity, like racial purity, is also regarded by some as something which may have destroyed the community from within. "Parsis were pampered, and did not like to work with their hands." This leads to the argument that "Parsi boys aren't learning enough and the girls are learning too much."

Some of the important recent controversies in the community are discussed rather accurately — the Roxan Shah case, the Ratan Tata case, Joseph Peterson's conversion, mixed marriages, rights of non-Zoroastrian spouses. From the sociological anthropologist's viewpoint, she also touches upon the trend toward late marriages, fewer children, celibacy and abstinence, and the lack of social incentives to marry. She finds that Parsi women are perceived by Parsi men as very powerful, and Parsi mothers are being blamed for raising 'mama's boys'. The child may be pampered, given the best food and clothing, but no liberty to do anything, no freedom to choose a career, no freedom to make any decision.

Luhrmann sees ambivalence of position and identity in the young Indian Parsis as well as among those who live in the West. She believes Zoroastrianism in North America is an opportunity, and not an ascribed identity. She finds that in North America, top priority is being given to inculcate Zarthusti values in children and make them proud to be Zarthustis. "North American Parsis do not publicly chastise their youth but take pride in them and their future." The roles of FEZANA and its newsletter, FEZANA Journal, are clearly central to make this happen. Her happy conclusion is that the criticism of the young Parsi men in India might have more to do with the reversal of late nineteenth century identification with the British than with any cultural behavior.

[Continued on next page]

ANALYSIS OF THE PARSI PSYCHE

A Response to Luhrmann's "The Good Parsi"

By Dr. Kersey Antia, Orland Park, Illinois

GOOD PARSI ...

[Continued from previous page]

Luhrmann's facts appear to be well-researched and accurately stated without prejudice. However, it seems a little simplistic to conclude that Parsi bravado, sense of humor, and self-doubt are all due to the pain of their post-colonial identity. Her observations of the Parsi character are somewhat superficial. Parsis tend to blame their young women just as much as their young men, as the Roxan Shah case clearly indicates. In the final chapter, Anthropological Repositionings, she correctly points out that understanding the grand spectrum of human nature helps one to be more tolerant, more insightful, ultimately more kind and responsible in the raising of children and the treatment of adults. And this is what the Parsis clearly need to do.

The book is recommended reading for anyone who wants to truly understand the development of the Parsi character and the problems that all Zarthustis are facing today. Only by looking at ourselves honestly and objectively can we achieve our 'manhood' and overcome the tremendous hurdles we face in developing a strong and vigorous Zarthusti identity in North America and throughout the world. Only with courage and faith in our young men and women can we raise courageous and self-assured leaders who will lead our united community and religion into the 21st century and beyond. ■

Review by Rustom Kevala

☆☆☆☆☆☆☆☆☆☆

If it weren't for the last minute, nothing would ever get done. - unknown

☆☆☆☆☆☆☆☆☆☆

Luhrmann, a University of California anthropologist went to Bombay during 1987-1988 to study the Zoroastrian concept of Evil. However, she found the Parsis so severely self-critical that she wanted to explain it in a book. She frankly admits: "The Parsis will not like this book. Many of them, if they read it, will say that it is not true. Criticisms of the community are embarrassing and private, and in the public domain they are often denied. Yet other Parsis told me that I must write this book and not produce another sweetly polite book about the glorious past ... I care for the Parsis as a people ... And I also care deeply for many individual Parsis. That is why I wanted to write something for them that would matter and that might help ... It may be hard for them to see this as *agape*, an act of love, but in its own way, it is."

A careful perusal of the book is revealing of her sincerity and dedication to her project. All the same, it is obvious why Parsis and even many social scientists may disapprove of her oft-repeated thesis: "At the center of this tangled, awkward, self-abnegating knot lie guilt and shame: guilt at the desire to trespass and violate the colonizer's rules; guilt, as well, for the desire to so betray one's colonized compatriots; and shame for the public drama of status failure."

Luhrmann found Parsi adults deriding their youth as effeminate, gay, impotent and not able to compete in the Indian economy like their forefathers. Her theory is not new, it is something Parsis have heard all their lives. Even my Professor of Anthropology at Tata Institute of Social Sciences in the 1950s used to refer to it, and we used to laugh him off. But

something in print is hard to laugh off, even for a Good Parsi.

Shortcomings of Anthropology. It seems, Luhrmann has not hesitated to criticize her field — Anthropology. And perhaps her field does need to be made more scientific and credible before one can write accurately about one's findings. Sound statistical bases for one's conclusions would avoid the need to be "rhetorically persuasive and imaginatively bold"

If anthropological findings are left to one's power of persuasion and one's imagination, especially if one's findings are not empirically true, we may run the risk of placing one's subjects at risk, or ignite mass hatred or prejudice against them, thus destroying all the good will created by this tiny community by daily acts of kindness to the surrounding masses over centuries.

Certainly one hopes that she will not change her reader's conception of her subjects forever. Luhrmann seems to love Parsis too much to see them suffer because of her findings. If the methods are what she describes them to be, however well-meaning and *agape* she may be, her findings are not scientific, but a mirror of her own perceptions and misperceptions. No one person can grasp the whole truth about an ancient community in such a short time.

Guilt and shame. Let us now see if her perceptions of the community's colonial role are correct. Luhrmann admits: "Individual Parsis express a great jumble of varying emotions ..." Why then focus only on one view? Was it statistically significant? Can it be replicated? Or is it again her "guess" that at the center of this "tangled knot lie guilt and shame." Zoroastrians are raised in a culture, both in India and Iran, where guilt

and shame play little part in their life, as they are taught from childhood to *do the right thing*.

Since no statistical data is given, it is hard to decide on the basis of her finding that "the intense, ambivalent attachment to the British encompasses the resentment of the British, the inappropriateness of British identification, and nevertheless, the yearnings for the glamorous merging into British identity." This finding seems rather self-contradictory. And it ignores the fact, as my Hindu friends always jocularly reminded me, that the Parsis as a shrewd minority, "pray to the rising sun", i.e. to the power on the rise. Thus, after independence, many Parsis, like many Indians, have migrated to the USA and Canada, rather than to England.

North American Zoroastrians. She admits Zoroastrians in North America are not plagued by self-criticism and guilt about colonialism, like their counterparts in India. While the recent economic situation in North America may or may not substantiate such an optimistic stand, logically it is hard to conceive how a Parsi ceases to be what he used to be in India, just because he migrates to America?

I hear American Parsis so often telling their children about their great and wealthy forefathers, and how unresourceful they are here, without their Panchayats, hospitals, schools, clubs and libraries. And how badly they need to support full-time priests. The fear of the community dying out here, is no less pronounced than in India. In the prevailing American milieu, our children tend to de-emphasize communal ties and pride which will make communal survival very difficult after the immigrant generation disappears.

If the American Parsis are free of self-criticism, it is largely because they represent educationally, an elite section of the community, and would have fared as well if they had remained in India.

The Trend towards self-criticism existed even more than 100 years ago. Luhrmann herself quotes S. S. Bengali, Pithawala, Desai and others. B. Malabari was very vocal in the last century in his criticism of Parsi youth. In the 1850s, K. R. Cama criticized the youth for taking to "dancing and other idle pursuits". J. N. Tata, therefore preferred to provide employment, instead of alms to poor Parsis. Such self-criticism thus reflects a tiny minority's self-defense and vigilance against complacent or indulgent behavior.

A nation is born stoic, and dies epicurean. Parsis have gone through the cycle many times.

I wonder if any non-ruling minority, consisting of only 100,000 souls, ever achieved the height of success and prosperity as that achieved by the nineteenth century Parsis. And therefore they naturally set themselves up for failure and regret, when they compared that with the subsequent period, though even today, they have it better than most, at least in India. Self criticism therefore has more than one dimension, though colonialism may have naturally contributed to it.

Admiration of the British. Luhrmann is right about the Parsis' admiration of British values and culture. But as John Hinnells has often noted, the British equally admired the Parsi value system. Other Europeans followed suit. They were glad to see in a distant land someone that shared their Judeo-Christian ethics, though then its Zoroastrian basis was not yet discovered. The Parsis were the only ones with whom the British could socialize, drink wine, eat meat, ride horses, trade etc. Same was the case with the French and the Portuguese who called Parsis the 'Jews of India' in an endearing way to

identify someone who was familiar to them and their value system.

The Parsis even far surpassed the English in various business ventures in the nineteenth century, per Hinnells [*K. R. Cama Oriental Institute Journal No. 46*]. And the Times of India reports of what went on in Sir J.J.'s Fort mansion and other Parsi mansions in the 19th century would convince one that the two treated each other as equal.

The average Parsi admired British values but would not fail to raise his voice against any injustice meted out by an Englishman. Thus rose the protests of Dadabhai Naoroji, Pherozeshah Mehta, Dinsha Wacha, Feroze Gandhi and others, against British Raj. They loved the Rule of Law which the East had never seen before, but they could not understand how the British could have one rule for Britain and another for its colonies. Mithubai Petit, B. F. Bharucha, Dr. Gilder, Ardeshir Godrej and many others all joined the Gandhi movement, and Parsi women participated in many marches against the British. If Rustomji Ghorkhodu had not protected Gandhiji in his house in defiance of British orders, the world would never have known of Gandhiji. The example of Vir Nariman fighting and winning a battle against a corrupt Bombay Governor in the 1930s; these should all make us think where our admiration for the British began and where it ended.

Again, the Parsis, unlike other colonial elites, vehemently rose in uproar against the English when they tried to convert them to Christianity, or when Dr. Wilson (founder of Wilson College in Bombay) tried to discredit their religion.

All these facts negate Luhrmann's thesis: "The terrible cost of colonialism is that in yearning to be like the white colonizer, the black colonized man comes to accept the white man's vision of the black man, and so to hate himself." The examples she cites of other colonized people,

therefore, do not fit the Parsi mold, which is so unique. Moreover, the Zoroastrians had colonized innumerable nations long before the world ever came to know of the existence of the British Isles.

Young Parsi men ... Luhrmann heard complaints, such as we have heard all our lives, that "young Parsi men were pathetic, spineless, cowardly and impotent ... the answer seemed to lie in the painful, convoluted consequences of the colonial identification with the colonizer." However, what I stated above challenges her thesis. They could identify with the white colonizer only to the extent that they saw in them their own nascent, inherent character and proclivities, long suppressed after the loss of their Empire, yearning to burst open at any opportunity.

Economic independence. Luhrmann misses a very important fact, as exemplified by J. N. Tata's famous response to Dadabhai Naoroji that he will make India economically independent while Naoroji worked on political independence. Luhrmann contends that "Because they tried to assimilate and did not turn to revolution", their post colonial consequences are worse than those that did." First of all, the Parsis, per capita, contributed substantially to the independence movement, as noted above.

But even before anyone conceived of independence, they started competing with the British in starting industry in India to ultimately free the country of dependence on British goods. Long before the Swadeshi movement was even conceived, an unknown Parsi made a dozen dangerous sojourns to England to learn everything he could about starting his own factory. J. N. Tata wanted to nurture enough scientists and engineers to make the dream of independence practicable.

To expect the Parsis, so miniscule in numbers to turn to revolution en masse would be veritable Harikari. But they outsmarted the British in more ways than one, imitating them

being only one of them. It was their natural instinct of self-preservation and at worst self-love, and not the love of the British that made them fearful of any possibility of anarchy.

Decline and Fall. Will Durant provided the answer long ago: "A nation is born stoic and dies epicurean." Parsis have gone through it many times. The Greeks inform us that King Cyrus established his dynasty after subsisting only on figs and yogurt, but his successors gorged on the best of foods and wines, and ultimately lost out. On their coronation, they took a tiny bit of fig and yogurt to commemorate Cyrus's rise to power.

Stagnation would have hit the Parsis even if the British never left. By linking their decline to colonialism, Luhrmann has missed out on other factors, probably because they may not be explained anthropologically.

The reason for the rise and decline of the Parsis is embedded firmly in their faithfulness to their faith. Everything that their religion taught to bring about Frashokereti, renovation of the world, was suddenly made possible, not by the British Raj as such, but by modernity. And every religious command that he was taught helped him to fully participate in bringing about modernity. They even used their influence with the British to help, educate and modernize their Iranian brethren.

As long as they remained true Zoroastrians, they were not and could not possibly be colonized. Their compass pointed to their prophet and Iran, and not to Britain.

But modernity and prosperity have their ways of corrupting the soul, and when spiritual corruption sets in, the decline is not far behind. Even Mary Boyce, on whom Luhrmann mostly relies for study of Zoroastrianism, has blamed modernity for the community's decline [Boyce, *The Zoroastrians*, London, 1979]. In my numerous conversations with Hinnells or in his numerous works, I have not known him to reach the same conclusions as Luhrmann, nor does E. Kuike's works suggest it.

One hopes that Luhrmann will take into consideration various points outlined here if the book is ever reprinted. Until then, as desired by her, her book will be "rhetorically persuasive and imaginatively bold", but far from Asha — the truth. ■

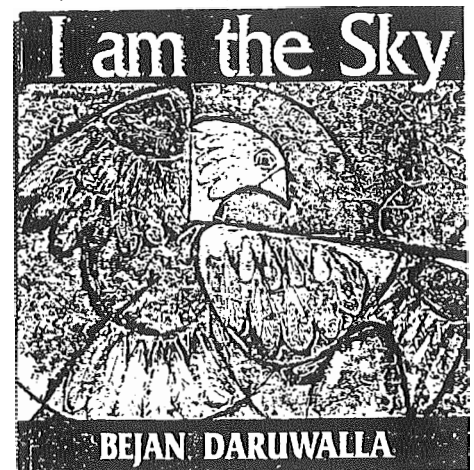
Dr. Kersey Antia is a clinical and management psychologist in private practice. He is also the High Priest of Zarthustis in the Chicago area. Due to constraints of space the above article is an abridged version of the full article, which is available from the publisher upon request.

I AM THE SKY

By Bejan Daruwalla

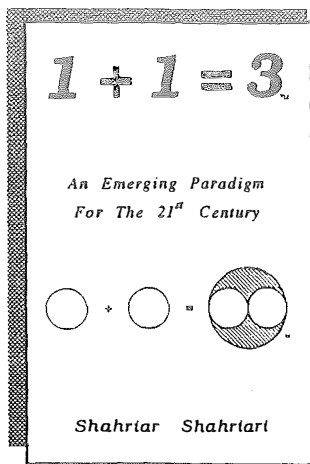
3606 Wilson Boulevard, Apt. 2,
Arlington, VA 22201,
Tel: (703) 243-1010.

Hind Pocket Books, Delhi.
ISBN 81-216-0514-8, 1996.
Paperback, 112 pp, Rs. 145.



A new book of poems by noted astrologer and psychic Bejan Daruwalla, was released at the World Book Fair in Delhi earlier this year. Daruwalla writes "Poets are wounded, sensitive, imaginative souls, who focalize the joys and sorrows of people and give them form, meaning, purpose and a voice. Poets cry and laugh easily, because they have seen it all. Having seen it all they still have love and faith and hope!"

A prolific writer on Astrology and Horoscopes, this is Daruwalla's fourth collection of poems. ■



1+1=3: AN EMERGING PARADIGM FOR THE 21ST CENTURY

By Shahriar Shahriari

Published by Transformations Unlimited, P.O.
Box 15477, Vancouver, BC, Canada V6B 5B2.
ISBN 1-896835-01-05, paperback, 43 pages,
\$6.95 US.

Shahriar Shahriari, a young Zarthusti mechanical engineer turned Human Imagination Consultant, wants us to transform our personal, professional and communal lives from a competitive mode of operation into a creative mode.

His booklet, written in an easy to read style with short, crisp sentences is as simple as it is profound. It convincingly expounds the need to move away from a paradigm of competition which we have been following without success since the last century, to a paradigm of creation which would help make this world a more nurturing place to live in.

The author starts by telling us why and how the competitive paradigm of operation in all our daily relationships, from politics, to finance, to business, to love, to parenting, have failed and we have become victims of our own destruction. He relates the competitive paradigm to a polytheistic mythology in which various gods are at war and in competition with each other. He equates the negative emotions of violence, abuse, hate and exploitation with competition.

He goes on to impress on the reader that we now need to try solving the problems of living by being creative. The need to create is a natural basic need. We will create because we want to be creative and not because we have to. God creates and as man is made in the image of God, Man too, has a need to create.

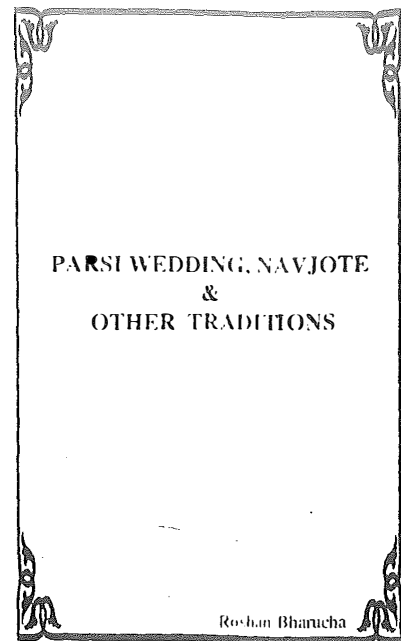
Shahriari postulates that the creative paradigm is based on a monotheistic mythology where there is one source of creation, it is spontaneous, self-fulfilling, joyful, nurturing, encompassing. This paradigm is applicable not only in the creation of intangible relationships of family, friends or lovers, but also in the creation of business, community and society. In this paradigm, to compete in the business world we need to provide value and value can only be offered if we are constantly creating a better service. We can provide an edge on competition if we are creative.

But does creativity for competition defeat the purpose? Not according to Shahriari, who emphasizes that if we create for the sake of creation, then as a by-product we become more competitive. A profound reflection!

We can be creative individually or we can be creative collectively. We can also synergize each other to collectively create solutions. The possibilities are boundless. In synergy there is power: $1 + 1 = 3$.

This is a book whose ethical philosophy of relationships has implications for leaders, laborers and managers of the 21st century.

Review by Dolly Dastoor



PARSI WEDDING, NAVJOTE AND OTHER TRADITIONS

By Roshan Bharucha

179, Wentworth Lane
Rosemont, PA 19010
Tel: (610) 525-8821

40 pp, paperback, \$8 US.

Inspired by her children's interest in traditional Parsi customs and ceremonies, Roshan Bharucha, a resident of Pennsylvania has written this handy guide.

In a simple and practical way, the book is a step-by-step guide on how to prepare for a wedding, navjote, engagement, *madavso*, *achoo-michoo*, *adarni*, and other less-frequently performed ceremonies. It also gives a description of the ceremonial *sés tray*. Further, Bharucha attempts to give meanings and historical origins of the customs. This book is a must for anyone planning a wedding or navjote.

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(Directory and Yellow Pages)

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Order from your Association of Noshir Langrana, 19 Brookfield Way, Robbinsville, NJ 08691, Tel: (609) 275-9154, Email: langrana@maya.rutgers.edu

Question of Right or Left

Mr. Bastani's letter [*FEZANA Journal*, Fall 1996, page 57], to quote Shakespeare, indicates "much ado about nothing." Whether the printed picture of Asho Zarthusra has his right hand pointing upwards or left, has really nothing to do with either Mr. Rohinton Rivetna, or myself, or even Mr. Rohinton Chinoy of Union Press who usually does the printing in India.

The culprit in this matter is the latest computerized technology. In the old days with block printing, artists who made oil paintings of Holy Zarthusra had to paint the portrait with the left hand up, because in printing technology of color block printing, everything was reversed. Nowadays, with modern technology, the computerized printers are using those printed pictures which already have the right hand up; so in the final computerized printout, it appears as left hand up.

So, Mr. Bastani should not get into a flap and imagine things that are not intended by anyone. There is no reform in thinking taking place. The only reform is advancement of printing technology.

Dr. Mehr Master Moos
Bombay, India

Agassi was not a Zoroastrian

Please correct the following two items in the Fall 1996 issue of *FEZANA Journal*.

(1) Agassi was not born a Zoroastrian Iranian. His father is an Iranian but not a Zoroastrian, and his mother is from Europe. His father was part of the Iranian Olympic Boxing Team in 1956.

(2) In the article Can We Afford to Believe in Miracles, [page 52], the three reasons cited are the opinion of the the author, Borzoo Nadjmi, and not that of Rogers, as incorrectly stated in the article.

Borzoo Nadjmi, M.D.
Cumberland, Rhode Island

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.

A Zoroastrian Movement

In my younger days, I never felt part of a minority or an endangered specie. I looked at our religion and others as museums of human civilization and development, very interesting but something of the past. I read widely of all religions and noted the common thread of transition from ideas and faith to dogma. Prophetic faiths commence with rebellion against the established order, and end in the enforcement of rituals and practices minus their moorings.

Unlike science, art and all activities that influence our livelihood, religion does not seem to evolve and, therefore, remains as a backdrop against which we enact the drama of our lives. Yet religion and primitive or prophetic faiths have been the crucible of the finest art in the world. Painting, music, sculpture, icons, edifices, carvings, idols, monuments, temples, all have their roots in the fervor of faiths. Nonetheless, the arts evolve challenging their internal dimensions, sometimes unsuccessfully, but finding place and vigor in our hearts and minds. Man is an evolving animal and as the adventures of the earth exhaust, he will increasingly turn to adventures of the mind.

I wonder whether the answer to the preservation of the Zarthusri faith and ideals lies only in conversion, larger families, more liberal definitions and the like. *Would there be any merit in a 'Zoroastrian Movement' in which one and all can participate if they are attracted to the Zoroastrian way of life?* In such a Movement, some will be attracted to explore the religion, others may wish to become examples of excellence to which people gravitate in their search for knowledge and betterment. The vast majority may be content to lead simple lives, getting on with their business and homes and

showing by example a community rich with happiness and consideration for others.

I remember as a boy looking for a job, being told that employers in Bombay prefer Parsis because they are honest, intelligent and hard-working. I also recall being told that properties in a Parsi neighborhood commanded premiums as did second-hand cars which were solely Parsi-driven! As I look back, I do see strands of behavior and characteristics that could be woven together to form what I call this *Zoroastrian Movement*.

A unique sense of integrity, a love of flowers and trees, a passion for cleanliness, a horrendous sense of dress, a love of food and merriment, a very special sense of humor, intellectual curiosity, coupled with a thirst for knowledge, a love of peace and friendship together with a fear of violence, and a tendency to be gentle even when inappropriate, are but some of these behaviors.

FEZANA Journal reports on many Congresses and AGMs and I read all the proceedings with interest, specially the resolutions. It delights me to know how well Zarthusris are doing in America and the contributions they make to scientific, commercial and artistic disciplines. For it is in the *practice* of our lives that we find our image. Let Zarthusri endeavors be our main instrument of conversion. Do you think that some of the learned people who attend these Congresses would be attracted to the concept of a Zoroastrian Movement?

A few years from now, when I am in heaven (presumption!) I hope to look down and see millions of all colors and nations wearing T-shirts exclaiming "Z".

Nawshir D. Khurody
Bombay, India

Looking for Parsi

Zoroastrian Immigrants

I am a Ph.D. student in Developmental Psychology at the University of Southern California, conducting research on Parsi Zoroastrian immigrants in the U.S., and am looking for subjects. This will be the first study of its kind; there have been only about four scientific research papers published in psychology journals that even mention the Parsis (or Zoroastrians), compared to 50-100 written about other ethnic populations.

I am looking for Parsi teenagers between 13 and 18 years of age and their parents, who are immigrants to the US from India or Pakistan. If you fall in this category, and would like to help, please contact me at 3906 LaCrescenta Avenue, #3, Montrose, CA 91020, Tel: (818) 541-9295.

Bakhtawar Bhada
Montrose, California

Looking for Zoroastrians

I teach a World Religions course at a small college in Southwest Missouri and am interested in connecting each of my students with a person who belongs to the religion we study. I have a particular interest in Zoroastrianism, have visited with Mobeds in Karachi and Bombay, and would like at least four or five students to have an opportunity to discuss religion with weekly exchanges with someone who is an adherent. Could you put me in touch with half a dozen Zoroastrian students in the US who would like to help inform some very uninformed Midwesterners about Zoroastrianism?

Dr. Kent Farnsworth, President
Crowder College
Neosho, Missouri
kfarnswo@mail.crowder.cc.mo.us

The Directory Helped

Congratulations on the new FEZANA Directory. It is the culmination of hours of labor, but it was definitely worth while.

I did not anticipate using it so quickly after I received it! Recently, I was asked by a member of our community if I could recommend a good Zarthusti lawyer. I looked through our new Directory and came up with 8 Zarthusti lawyers!

May I suggest that in future issues, names be grouped by professions also, so that they are available readily, instead of having to go through the entire directory.

Aban Commissariat, President
Zoroastrian Association of California
Los Angeles, California

[See p. 71 for ordering information].

Kudos to FEZANA Journal

You outdid yourself in the last issue [Winter 1996] by accommodating both the North American and Iran World Congresses. Since I guest edit special issues of technical journals, I know the headaches it involves. Moreover I have experts on page layouts, illustrations, font and size of types, assisting me. That is why I cannot understand how you manage it so expertly.

A. N. Daruwalla, Ph.D.
Riverside, California

I must compliment you on your two admirable articles in the Fall issue, first on the World Congress in Iran, and the second "On the Royal Road" about your tour of Iran. A travelogue writer could not have done a better job of describing the tour. It also made me very sorry about missing an excellent opportunity of visiting the Zoroastrian historical sights.

Dinshaw Joshi
Chevy Chase, Maryland

Kudos to you for all your efforts to bring out FEZANA Journal, a fantastic, informative Journal. Reading the vivid and touching articles of the Tehran Congress and the Iranian session On the Royal Road [Fall 1995] is good food for any soul

craving with religious hunger. Keep up the fantastic job.

Sohrab F. Irani
Anaheim, California

What an interesting issue of the FEZANA Journal [Winter 1996]. I enjoyed reading both the articles on Iran — they are excellent ...

Soonoo Engineer
Vancouver, British Columbia

On Congresses

There are a few facts about the Congress that I want to bring to your attention, because certain inconveniences recur at each Congress, and no attempt is made to correct them. Since the sponsors want to provide the most amount of activities into the short time of the Congress, the most crucial factor becomes time. The use of time during the Congress is to be made judiciously, if not, the entire proceedings go haywire. Speakers' allotted time must be strictly adhered to. In all consideration to the next speaker, the moderator must start the next speaker at the scheduled time.

The second issue is the use of audio visual aids which are barely legible, even to the first row in the audience. Either speakers are not experienced in making presentations or they do not consider it worth their while to come prepared.

Thirdly, the moderators should be given a set of rules to observe. Their role is negated if the audience input is to be heeded, which causes everything to fall into disarray.

Lastly, I want to cover entertainment. That is where I see a chance to explore our heritage. One of these days I would like to see the performance of tableaux from Ferdowsi, Khayyam or other artists during the awards banquet.

All these aspects have to be stipulated up front so that smooth and professionally conducted sessions result.

I look forward to attending the next North American Congress in New

York two years from now, just as I have attended the last six.

A. N. Daruvalla, Ph.D.
Riverside, California

What's in a Name?

Zoroastrian and Zoroastrianism derive from Zoroaster which is a Greek corruption of the name Zarathushtra.

Dastur Khurshed S. Dabu in his book *Zarathushtra and His Teachings* mentions that the three syllables of the name meant *Zara*: Golden, *thush*: shining, and *stra*: star. The Greeks dropped the middle syllable and translated it to 'Zoro - aster'.

The Persian religious books were taken by Alexander of Macedonia during his conquest of Persia around 330 BC and later given to the Greeks. The Greek writings influenced the West who, using the Greek nomenclature, began to refer to Zoroaster, Zoroastrian and Zoroastrianism.

However, during the recent Gatha conference in Houston, Texas, which concluded on September 2, 1996, it was agreed upon to use Zarathushtra, Zarathushti (follower of Zarathushtra) and Zarthushti Din (Din means religion) as the standard nomenclature henceforth.

Jamshed Udvardi
Lansing, Missouri

[For some time now, FEZANA Journal has standardized to 'Zarthushti and Zarthusstra' - Ed].

Parsi-Irani Relations

I am a new immigrant to this wonderful Western world wherein outstanding Zarthushtis abide. I am dazzled and dumfounded to see the amount of enthusiasm, spirit and conviction shown by all concerned to maintain their Zoroastrian faith in this sea of humanity of Americans whose knowledge about our religion is a big zero.

Being a born lover of our religion, with a chest full of pride and admira-

tion for this ancient culture, it pains me to observe the rift between the so-called Parsis and Iranis drifting from the waters of the Indian to the Pacific oceans. After all, how long will this senseless, invisible partition created by history go on perpetually dividing these magnificent people? They have to burn their egos and settle their petty differences to unite and uplift their sacred religion.

My mother hailed from Iran, and married my Indian father. Half of my life was spent in India and the other in Iran, but never have I felt the historical barrier removed between these two schisms who dress differently, talk different languages, follow different customs and behave differently, one poor in action and the other rich in organization. I speak both Gujarati and Farsi fluently and thus unfortunately I can sense the disharmony even more. My ears get annoying remarks from both groups and my heart aches that little constructive dialog or interaction is taking place to unite these two groups into one.

Congresses provide a great deal of positive contribution. But no amount of Congresses, Conferences, Lectures or Seminars can help this culturally rich community more than a resolution, followed by action. to join hands in harmony to revive our past glory. As a result of this bitterness between the two groups, we will soon be reduced to objects d'arts in a museum.

No single factor is more necessary for our survival — not conversion, outside marriages, study of scriptures, or education — than the total abolition of this invisible wall created on the sands of Sanjan (India) by the landing of the die-hard heretics of our religion to keep the embers of our sacred fire alive from the province of Fars (Iran).

It is high time our community, blessed with such rich diversity and outstanding achievements in almost every sphere of life that, after an initial name — Roo-in-tan or Rohinton,

Dawlat or Dolly? It is just a twist in pronunciation from traveling through tough times from Shiraz to Sanjan. Tough times do not last, but tough people do! We have yet lasted, and we will last forever. What you do for your religion is more important than just basking in its past glory.

Can we not break this wall forever?

Sohrab F. Irani
Anaheim, California

East or West?

I read FEZANA Journal with interest and appreciation. The articles on Iranian history and Zarthushtian religion, as also the writeups on the Conferences, Iranian tour, and FEZANA AGM were very informative, and help gain an understanding of our religion and heritage.

I would like to seek clarification on one point. The Fravahar on the cover of your Journal as well as your Directory face *east*, as also the Fravahars in Thus Spake the Real Zarathushtra [Fall 1996, page 64] and the Second World Zoroastrian Youth Congress [page 60].

However, the Fravahar faces *west* in the article *Divine Fravahar Royal Splendor* [Spring 1996, page 46] and the Zoroastrian Page from the Interfaith Calendar, 1996 [page 37].

On the portals of the Atash Bahram in Yazd and again, at the entrance to Pir-e-Banou, both on page 38 [Fall 1996], face *west*. This is also the case in the Zoroastrian flag [Spring 1996, page 65].

Surprisingly, the Fravahar logo of the Mazdayasni organization in Oregon [Fall 1996, page 9] sports a full frontal face!

Which of these three is correct? I would like to learn. This comment should in no way belittle my admiration for the truly excellent and rewarding work of FEZANA. ■

Keki Randeria
Dallas, Texas

ZARTHUSTI ENTERPRISE SUPPLIES AND SERVICES

Please support our Zarthusti entrepreneurs and advertisers, and purchase their products and services. Enquiries and submissions about this column may be made to Dr. Rustom Kevala (see back cover).

Opportunities Available

Software Development. Two openings for BS/BE with 6+ years (or MS/ME with 4+ years) software development experience in System Software and diagnostics. Contact: Mehrdad Mojgani at (408) 328-8864.

Hardware/Software. Opportunities exist in Hardware/Software/Systems engineering, as well as in Marketing, and Finance. Contact Farokh Mehrshahi: farokh_Mehrshahi@ascend.co

Data Processing/Programmer. Openings for programmers at an insurance business, with branches in California and Arizona. Contact H. Karwa at 103457.3341@compuserve.com.

Software Engineers. There are several hundred job openings at Lucent Technologies (formerly AT&T) in Chicago area. Call Roshan Rivetna at (630) 979-1347.

Zoroastrian Web Page

There is now a Web page that everyone can participate in, developed by Rita J. Kapadia, of **RK Systems**, of Boston area. It contains links to other Zoroastrian sites, Investment sites, authentic Parsi recipes, and help with job searches. RK Systems is a Software Solution Provider. URL is <http://www.ultranet.com/~kapadia/parsi.html>. Email is kapadia@ultranet.com.



Section of "Relief from Persepolis", Lithograph by Goolita Wadia-Shave, 18x24, 1993. [See ad page 77].

Designs by Goolita

Earlier this year, artist/designer Goolita Wadia-Shave started a business from her home in Victoria, BC. She had four of her images, reflecting her love for Indian art, architecture, and her Parsi heritage, made



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into cards. "My watercolor of the Fravashi from the walls of Persepolis hopefully reflects some of its magnificence," she says, "A magnificence that neither time nor the elements have been able to erase."

With a recent B.A. in Fine Arts from the University of Victoria, Goolita has created water colors and lithographs based on images from Persepolis and Naqsh-e-Rustam, and hopes to reproduce these on cards.

Goolita will also accept commissions for architectural rendering of private homes and architectural landmarks. "One of the most wonderful and unexpected perks of this venture has been establishing links with other Zarthustis," says Goolita, "If any of you have, and wish to share, photographs of Zarthustrian places of historical significance, I welcome your input." Contact Goolita at 738 Cameo Street, Victoria, BC, Canada, V8X 3R8, Email: goolita@coastnet.com.

Phil Avari -

Graphic Designs

Phil Avari does graphics designs for brochures, logos, business cards, flyers, program covers and more. He is



listed incorrectly in the FEZANA Journal Business Issue [Winter 1995]. His correct address is: 7618 Hershey Drive, Buena Park, CA 90620-1516, Tel: (714) 562-9182.

Wife Parvin Avari's RAZZ-MATAZZ offers a full compliment of beauty services including haircuts, facials and manicures. Her number has changed to (714) 523-5143.

Enter the Liberalized Indian Market

Kali Homi Mody, President of Bombay-based Jimdan (for sons Jamshed/ Jim and Dinsha/Dan)

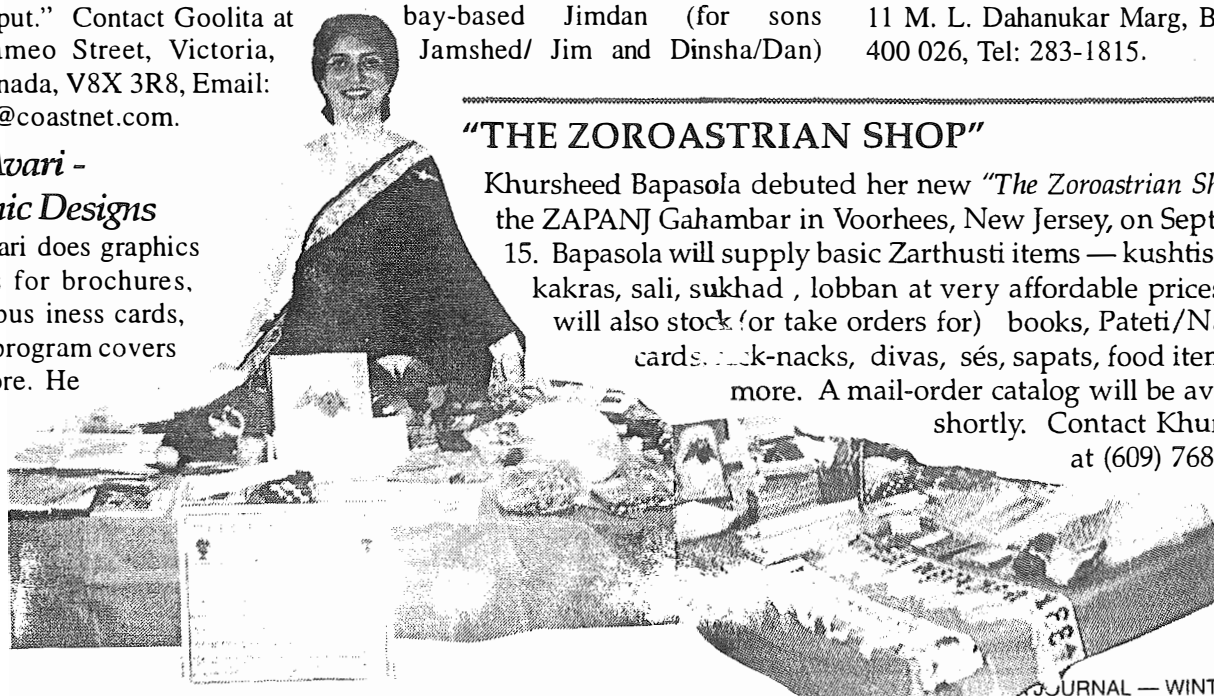
Enterprises, invites contacts from entrepreneurs from North America interested in entering the liberalized Indian market and taking advantage of the immense potential in India.

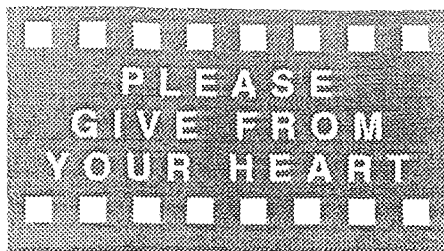
Mody, a 1948 post-graduate from Harvard, was founder/chairman of Diners Club of India for 16 years and has been the moving spirit behind scores of enterprises from hotels, resorts and tourism, to steel and manufacturing, holograms, sea foods, airlines, perfumes, designer clothing for USA, film-production, modeling schools, fashion shows, family planning clinics, publishing, real-estate, exports and more.

He is currently engaged in bringing latest technology into India and arranging joint collaborations with highly reputed Indian corporations. Contact Mody at Jimdan Enterprises, 11 M. L. Dahanukar Marg, Bombay 400 026, Tel: 283-1815.

"THE ZOROASTRIAN SHOP"

Khursheed Bapasola debuted her new "The Zoroastrian Shop" at the ZAPANJ Gahambar in Voorhees, New Jersey, on September 15. Bapasola will supply basic Zarthusti items — kushtis, topis, kakras, sali, sukhad, lobban at very affordable prices. She will also stock (or take orders for) books, Pateti/Navroze cards, rack-nacks, divas, sés, sapats, food items and more. A mail-order catalog will be available shortly. Contact Khursheed at (609) 768-8351.





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,

Asho Farohars Available for Sale

A supply of Asho Farohars (pendants with chains, tie or lapel pins) are available for sale: \$7 for pendants; \$5 for pins. Call Dinoo Pavri of Ontario at (416) 492-8114.

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

Bone Marrow Transplant for Imroze Ardeshir

13-year old Imroze Ardeshir is suffering from Fanconi's Anaemia. Her only chance of survival is by a specialized bone marrow transplant, from her sister, who is a perfect donor match. The specialized operation, has never been done in India.

Individuals and trusts in India, Hong Kong, and elsewhere, have opened up their hearts and their purse-strings and raised funds to enable Imroze to go to UK for the operation. Imroze's parents are appealing to Zarthustis in North America to donate generously.

Checks made out to FEZANA, marked "Imroze Ardeshir", may be sent to the FEZANA Welfare Committee [see address above].

Zoroastrian College Building Fund

Dr. Meher Master Moos has appealed to Zarthustis for donations to raise over \$20,000 to repay bank loans taken over the years to complete the Zoroastrian College building construction at Sanjan. For all donations over \$500, the donors name will be inscribed on the Roll of Honor in the main college building. Checks, made out to FEZANA, marked Zoroastrian College, may be sent to the FEZANA Welfare Committee [see address above],

Boyce Dhana Patel Agiary

The following appeal has been received. "The Boyce Dhana Patel Agiary at Tardeo — the only Fire Temple after the Iranshah Atash Behram without electricity, thereby maintaining the purity of the atmosphere within — is undergoing extensive repairs, at an estimated cost of Rs. 40 lakhs. Faithful Zoroastrians

From the Walls of Persepolis FRAVASHI IMAGE

from an original watercolour by Goolita

Set of 5 for \$10.00 + 3.50 S&H

Set of 10 for \$20.00 + 5.00 S&H

Please allow 4-6 weeks for delivery

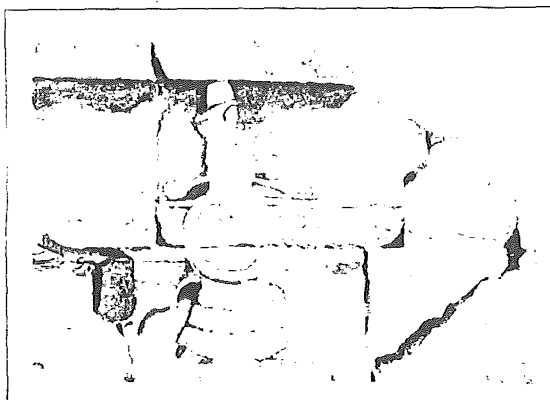
Please make cheque or money order
payable to Goolita Wadia-Shave
(in Canadian funds)

___ sets of 5 Fravashi cards \$ _____
___ sets of 10 Fravashi cards \$ _____
total amount enclosed \$ _____

Name _____

Address _____

\$2.00 from each sale will be donated to
Fezana Welfare Committee



Goolita

738 Cameo Street
Victoria, British Columbia
Canada
V8X 3R8

the world over are earnestly requested to send in their munificent donations."

This appeal is especially dear to the heart of Mrs. Katy Parvez Patel of New York, whose father served this Agiary for a period of over 50 years. Please send your checks, made out to FEZANA, and marked "Boyce Agiary" to the FEZANA Welfare Committee [see address above].

Udwada Dispensary

The 130-year old Seth Maneckji Cawasji Damanwala Dispensary in Udwada is embarking on a fund-raising drive to meet the ever-increasing cost of medicines and salaries. Rashida Shahparast of Udwada writes: "Our dispensary is in dire need of funds. Ailing Zarthusis are treated free, and given daily medicines, injections and drips. Doctor's home visits are only Rs. 5." The dispensary was originally supported by "generous Parsis from China, who used to send donations as a token of thanksgiving for overcoming their difficulties abroad." Checks

made out to FEZANA, marked "Udwada Dispensary" may be sent to the FEZANA Welfare Committee [see address above].

Reviving Mobedi

Under the leadership of Dinshaw Tamboly of the World Zoroastrian Organization (WZO) and Nadir Modi of Athornan Mandal, strong measures have been taken to revive Mobedi (priesthood) as a profession, with some encouraging results.

The WZO began, 4 years ago, to extend financial support of Rs. 500 per month to 30 elderly mobeds. Currently there are 100 beneficiaries receiving Rs. 1000 monthly.


Further, the WZO and Athornan Mandal have jointly prepared a scheme with the goal of evolving the cadre of athornans into a dynamic and motivating force for the community in spiritual and religious matters, backed by a corpus of Rs. forty lakhs (\$114,250). The goals are: (1) Creation of a class of educated practicing mobeds who can provide

religious and spiritual guidance and leadership; (2) Creation of another class of mobeds who would practice mobedi on a full time basis; (3) Creation of a class of young priests (navar/martab) who will go through priestly internship under a senior priest in certain fire temples; (4) Amounts payable to each candidate will be from Rs. 1,000 (\$30) to Rs. 4,000 (\$115) per month; (5) Free boarding and lodging will be provided at the Athornan Madressa at Dadar; (6) College fees will be reimbursed as needed.

Persons wishing to donate towards this project may send checks made out to FEZANA, marked "Reviving Mobedi" to the FEZANA Welfare Committee [see address above].


Saronda Agiary Appeal

The fire at the Saronda Agiary near Sanjan has been burning for 150 years. High cost of maintenance has drained the corpus fund. Annual expenses, for mobed's salaries, kathi, and building are Rs. 99,000 (~\$2,800).



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Trustees have proposed (a) for Rs.5,000 (\$145) donation, Machi and Afringan will be performed for 5 years; and (b) for Rs. 10,000 (\$290) a daily Tandarosti will be offered for five years. For information call Parastu Dubash at (508) 481-6495. Please send checks, made out to FEZANA, marked "Saronda Agiary" to FEZANA Welfare Committee [see address above].

Acknowledgements

FEZANA gratefully acknowledges the following donations since the last publication.

For Welfare:

Minoo Adenwalla, WI (\$200); Cawas Antia, MD (\$50+50+50); Behram Atashband, CA (\$50); Cyrus Austin, AZ (\$301+200); Dinshaw Balsara, IL (\$100); Ester Bamji, MD (\$50); Jal Birdy, CA (\$31); Cyrus Bulsara, TX (\$25); Porus Buharivala, TX (\$11); Farhad Cama, PA (\$21); Sheroo Daruwalla, IL (\$10+10); Minoo Gandhi, CA (\$20+20); Armaity Homavazir, ONT (C\$50); Hilla Irani, CA (\$100); Jehangir Irani, TX (\$200); Dinaz Irani, PA (\$25); Farieda Irani, TX (\$175+101); Dinshaw Joshi, MD (\$175); Jamshed Kapadia, MA (\$21); Noshir Medhora, TX (\$101); Dr. Dhun Noria, ONT (\$100CD); Rohinton Ogra, IL (\$45); G. D. Pocha, CA (\$10); Cyrus Presswalla, ONT (C\$51); Mehroz Rabadhi, IN (\$100); Rusi Tavadia, MI (\$21); Aspy Taraporewalla, GA (\$100); Cyrus Toorkey, NJ (\$50); Zoroastrian Assoc. of California, (\$101).

For FEZANA Journal

Yezdi Antia, ONT (\$15); D. E. Antia, NY (\$10); Farokh Bhada, SC (\$20); Mezdi Birdie, FL (\$21); Parvez Commissariat, CA (\$20); Khushroo Daruwalla, WA (\$11); Sheroo Daruwalla, IL (\$11); Mehrdad Dehmiri, IN (\$15); Dinshaw Joshi, MD (\$55); Minoo Italia, TX (\$10); Cowsie Malva, CA (\$15); Arnaz Maneckshana, NJ (\$15); N. Medhora, TX (\$35); Jamshed Mistry, ONT (\$101); Dara Sagar, NY (\$20); Burjis Shroff, FL (\$10); Fali Sidhva, FL (\$10); Erach Songadwala, IL (\$100); Zenobia Tambuvala, FL (\$15); Darius Vohman, GA (\$300).

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).

Gentleman, 40, Masters in Chemical Engineering, working in Engineering company, in USA since 1980. Enjoys traveling, sports and reading. Call (410) 683-0545. [M96-35].

Goodlooking, Zarthusti boy, 28, tall, well-educated, chemical engineer, currently in Sweden, wishes to contact young, presentable, well-educated, Parsi or Iranian Zarthusti girl, around 25, living in USA/Canada, with a view to matrimony. Call (303) 745-8793. [M96-36].

Professional architect, 31, brown hair, blue eyes, fit, good sense of humor, UK citizen with global upbringing, settled in USA. Likes music, movies, theater, art, travel, camping and outdoors. Seeks very attractive, educated, slim, American-Zarthusti female, 21-28. Call (303) 744-3052. [M96-37].

Even-tempered woman, 46, administrative officer in hospital, in India, willing to settle abroad. Likes golf, music, socializing, cooking, entertaining, and traveling. Looking for man - cultured, loving, caring nature, good education, steady job. Divorcé acceptable. Call friend Khurshed at (609) 768-8351. [F96-39].

Professional lady, journalist, 29, 5'4", slim, fair, B.A., currently in Bombay, willing to settle abroad, looking for suitable Parsi boy. Call (810) 268-4146. [F96-40].

Gentleman, 40, accountant in hospital industry, in USA for 12 years. Looking for good-natured, educated lady. Call cousin at (609) 795-0946. [M96-41].

Attractive, young-looking lady, 45, respiratory therapist, good natured, good health, divorcee, 2 children. Likes to meet good natured gentleman. Call (630) 676-2851. [F96-42].

PERSONALS

My mother, Dr. (Mrs.) Goolbanoo B. Damania, went alone in 1955 from Bombay to Montreal to work as a psychiatrist at Victoria Memorial Hospital. Due to the cold, and homesickness, she returned in less than a year. She was 49. I would be grateful if any Parsis remember meeting her, or have any photographs. She did spend Pateti and Navroz in Montreal in 1955. Contact Ardeshir Damania, 91-A, Prof. Almeida Road, Flat No. 21, Bandra, Bombay 400 050, Tel: 283-2920, Email: adi.damania@axccess.net.in.

I am trying to find my father, Aspy Bahadur Khambatta, a Parsi from around Bombay, currently living in the Fairfax area. My mother is American and met him in India over 30 years ago. I have not seen him since I was five, I am 29 now. Contact Cyrus Khambatta at (212) 942-6028, or Email: cyrus.khambatta@internetmci.com.

MILESTONES

FEZANA maintains records of births, navjotes (sudreh-pushhi), 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

Rachel, a girl, to Yasmin and Malcolm Bilimoria, sister to Sara, second granddaughter for Bachi and Maherji Bilimoria, of Chicago area, on October 15.

Sam, a boy, to Mahazabeen and Jimmy Edulji of Chicago area, brother to Cyrus,

and grandson to Sheroo and Eady Eduljee, in Chicago, on June 11.

Clara, a girl, to Cyra and Jean-Michel Vuillamy, grand-daughter to Aban and Nari Nargolwala of Ontario, in Versailles, France, on October 4.

Navjote (Sudreh Pushi)

Anaita Bharucha, daughter of Veera and Sarosh, sister of Meher and Sherna, of Ontario, on June 29. Rhoda and Anita Jamadar of North Texas area.

Freddie and Ferzana Chavda, children of Khursheed Chavda, at the Darbe Mehr in Chicago, on September 21.

Arish Dastoor, son of Katy and Sarosh of Burnaby, BC, on August 25, 1996.

Farha Gherda, daughter of Navaz and Gherda of Calcutta, at the Arbab Rustom Darbe Mehr in Chicago, on May 25.

Roshni Jamsetjee, daughter of Kashmira and Rumi, sister of Tanaz and Darius, of Chicago area, niece of Bomi and Bachi Damkevala, all of Chicago area; grand-daughter of Freny Talati of Bombay and Noshirwan Jamsetjee of Chicago; at the Arbab Rustom Guiv Darbe Mehr, Chicago, on July 27.

Cherag Kapadia, son of Jamshed and Rita Kapadia, brother of Roshni, of Boston area, performed by Head Dasturji Homi Sidhwa of Khamasa Gate Agiari in Ahmedabad, on August 9.

Mellisa Kravich, daughter of Maharukh and Bob, sister to Collin, all of Chicago, and granddaughter of Roshan and Eruch Guard of San Francisco; at the Guard home in San Francisco, on July 7.

Stevan Mistry, son of Vispi and Marsha Mistry, in Chicago area on October 14.

Shireen and Noshir Panthakee, children of Behroze and Dinyar Panthakee, of Ontario, on July 6.

Freddy Patell, son of Freny and Syavux Patell, brother of Cyrus, grandson of Soonie and Bahadur Patell of Ontario, in Fort Washington, PA.

Darius and Delna Weil, children of Zarine and Richard Weil, at the Arbab Rustom Guiv Darbe Mehr, on August 8.

Weddings

Navroze Balsara, of Toronto, son of Russi and Moti Balsara (President of ZSO), to Andrea, daughter of Norma and Don Torrey, on July 7.

Kurush N. Billimoria of Melbourne, Australia, to Mehrnaz Farsi of Tehran,



Above, Jamshed Rivetna, son of Rohinton and Roshan Rivetna, was married to Tami Davis, daughter of Peggy Akin and Ray Davis of Indiana, at the Arbab Rustom Guiv Darbe Mehr in Hinsdale, on August 31. The couple now resides in Chicago.

Below, Michelle Engineer, daughter of Yezdi and Roshan Engineer of Arkansas, was married to Ron Patel, son of Cowas and Gool Patel of Toronto, on September 1, in Toronto. The couple now resides in Windsor, Ontario.

Iran, on August 22, in Tehran.

Natasha Gandhi, daughter of late Faroke and Ivy Gandhi of New York, to Jeff Berbaum, in Maryland, on August 31.

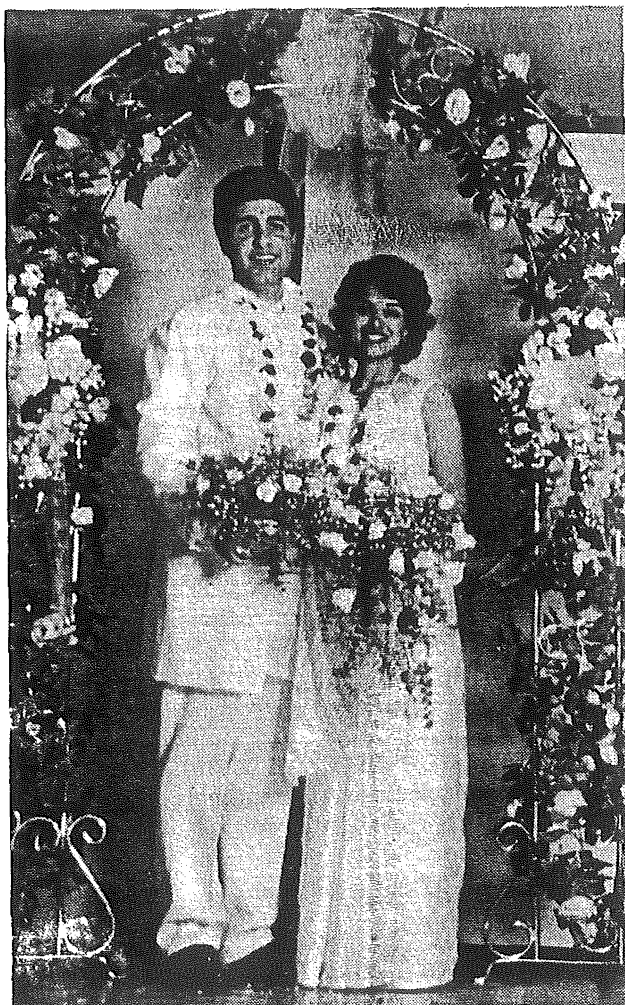
Yasmin Katrak, daughter of Perin and Khushroo of Toronto, to Randy Cramer, on September 14.

Maynaaz Irani, daughter of Dinshaw and Katie Irani of Houston, to Mathew Olsen, in Houston on October 19.

Urmez Virasp Davar of New York area and Rovena Ogra of Karachi, on July 21.

Natasha Rustomji, daughter of Shahrokh and Dinaz, to Kaizad Irani, son of Dogdo and Jehangir Irani, in Toronto, on August 4.

Mitra Lohrasb, daughter of Khodadad and Mahin Lohrasb, to Mehrdad Misaghi-Tafti, son of Jahangeer and Azarmidokht, on August 24, in Vancouver, BC.



Nilufer Daraves Bharda of New York area, and Michael Vidolin, on July 13.



Dr. Sohrab R. Vatcha of Mountain View, California, and his bride, Persis J. Madon, of Bombay, were married in San Jose, on June 14.

Anniversaries

Jimmy Bharucha, President of ZAPANJ and wife Roshan, celebrated their 25th anniversary on November 4, with family and friends, at their home in Philadelphia.

Homai and Shiavux Canteenwalla of Montreal celebrated their 50th wedding anniversary on September 1, with a reception hosted by their children Jambi and Vahista, Zeenia and Bill.

Dinshaw Joshi, of the FEZANA Welfare and Awards Committees, and wife Goolcher, celebrated their Ruby (40th) wedding anniversary, with daughter Shehernaaz Verahrami, family and friends, with a Jashan and dinner, at their home in Maryland, on October 1.



During their 40 years together, Dinshaw and Goolcher have both devoted their lives to the service of the Zarthushti community, both in India and the USA. In Delhi in the 1960s, Dinshaw participated in the establishment of the Delhi Dar-e-Meher, and in the framing of the Delhi Anjuman's first constitution, and was the founder editor of their Journal, *Dipanjali*.

In 1973, on being invited to join the World Bank as a Telecommunications Engineer, the family moved to Washington, DC. Dinshaw was the founder Vice President (and later President) of the Washington Association, and assisted in the framing of its Constitution.

Since the inception of FEZANA, ten years ago, Dinshaw has been the very able Appeals Coordinator for the FEZANA Welfare Committee. And under his leadership, the newly created FEZANA Awards Committee has done a difficult job par-excellence in developing procedures for North American Achievement Awards.

100th Birthday



Fredoon Khurshedji Gazdar, celebrated his 100th birthday in grand style in Toronto, on November 24, with sons Khurshed and Sam Gazdar, grandchildren, Cyrus, Rohinton and Aban, and 250 'close' relatives and friends.

Born in Gandevi, a hundred years ago, he lost both parents before he was ten. He started his first job in Aden, just as World War I started, and then set out for East Africa for better prospects in 1920. He lived in Mombasa and Uganda until 1972, when the political upheaval forced them out. Fredoon and his wife went to India, and his sons came to Canada. Fredoon and Jerbanoo celebrated their Golden Jubilee in 1975, and Diamond Jubilee in 1985, both in Canada.

His recipe for a long life: "Contentment, a very systematic and moderate life style, daily walks, no smoking and moderate drinking."

Recovering

Russi Balsara, husband of ZSO President Moti Balsara, from heart surgery, on August 9.

Ervad Jimmy Makujina of San Francisco, collapsed during the ZANC Gahambar ceremony in October. He was rushed to the hospital where he was revived, and a pacemaker will be inserted. Ervad Makujina has had two earlier by-pass surgeries.

Deaths

Homi Zal Cooper, 66, of Connecticut, husband of Parween, father of Farobag Cooper of Chicago, Roshanee and Piroozi, on July 17.

Phiroze Dotiwala, father of Kaemerz Dotiwala and Vehista Kaikobad, both of Houston, on October 25.

Mehraban Farhangi [see obituary below].

Arnavaz Kerr, daughter of Daulatbanoo Hormusji Vandrewala, and sister of Aban Mistry, Behram Baxter and Naju Panthaki, on August 21, in Australia.

Minocher Khambata, 92, father of Sarosh (Farida) Khambatta, grand father of Benaifer, Sunita and Zubin, of Chicago area, in Secunderabad, on July 4.

Dinshaw Kirolawala, husband of Nergish, brother of Ratan, Arnavaz Golwalla, and Nergish Kayani of Pune, of Toronto area, on September 4.

Kali Nania, 62, of Bombay, husband of Piloo, father of Viraf Nania of Toronto, brother of Soonoo Jal Birdy of California, of cancer.

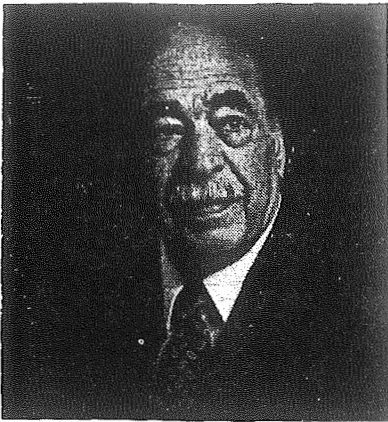
Daryoush Parsi, 55, husband of Mehri (Kaboly-Zadeh), father of Ramin and Lila, son of Dinyar and Soltan Parsi, in North Vancouver, BC, on August 10.

Mani Punegar, 75, wife of late Yezdi Punegar, and mother of Jehangir, sister of Banoo Driver (Vancouver), in Bombay, on July 29.

Edi Sapunji, husband of Nergish, brother of Vera, Silloo, Rumi and Minoo, in Edmonton, Alberta, on October 17.

Shapour Varjavand, husband of Irandokht, father of Ramin and Anahita Thornycroft, grandfather of Bijan and Ojan, in San Francisco, on October 22. 'Porseh' (memorial) services were held at the San Jose Dar-e-Mehr.

Obituary



Mehraban Farhangi
1915 - 1996

Mehraban Farhangi, 81, husband of Goli, father of Nilgoon and Padra, passed away in Vancouver, on October 26. Born in Kerman, Mehraban moved to Tehran in 1938, where he worked as an accountant, and later as Chairman of two major companies. In 1951, Mehraban, with his brothers, founded the Farhangi Company, which later evolved into a pharmaceutical company, still in operation in Iran today. He was also instrumental in developing a major resort township with his brothers in the Caspian Sea Beach area.

A committed and dedicated Zarthusti, with an insatiable love for Asho Zarthust and the ancient Iranian culture, his contributions to the community are valuable and numerous. He was instrumental in building the first girls high school in Kerman, named after Kaikhosrow Shahrokh. He was one of the founders of the *Fravahar* youth organization which he chaired for 17 years, and continued to vigorously support to the end.

Mr. Farhangi moved to Vancouver, Canada in 1980, and continued his philanthropic work. The World Zoroastrian Trust Fund (WZTF) was founded and financed in England by Mehraban. WZTF later played a major role in the revival of the World Zoroastrian Organization, WZO. Farhangi was one of the main contributors, through WZO, of the Gujarat Project, that provided financial support for Zarthusti farmers. He was also very supportive of those who pursued Zarthusti philosophy and engaged in publishing literature; and helped the Zarthustis in Tajikistan to achieve their religious and national goals.

In true Zarthusti tradition, Farhangi insisted that his contributions remain anonymous. The incredibly long list of all his charitable contributions, therefore remains largely unpublicized. ■



DR. BURJOR BANAJI, ophthalmologist, has been invited to Harvard Medical School's Cornea Conference as the keynote speaker on 'Lasik', a procedure that eliminates the need to wear spectacles or contact lenses, pioneered by Banaji. [From *Fed Newsletter*, August 1996].

JEHANGIR BEHBOODI, won bronze medals in the 800 and 1500 meters track races in the All Canada Seniors' Games 1996, in Regina, Saskatchewan, in September. A great victory for Behboodi, for whom this was his first competition in 49 years. [ZSO *Newsletter*, October 1996].

JAMSHED R. GHADIALI of Baldwin, NY, was elected President of the Suffolk Chapter of American Society of Chartered Life Underwriters and Chartered Financial Consultants, recognized as the highest academic achievement in the insurance and financial services industry.

CYRUS IRANI of North Texas was awarded a Certificate of Distinction by Duke University for outstanding performance on the College Board's Scholastics Aptitude Test.

DANNY NANAVALY, 17, son of Kamal and Feroze of BC, was in Japan for three weeks on a Youth Exchange Program. He was selected by the Lions Club to be a goodwill ambassador representing Canada.

PORAS PATEL of Ontario received the Distinguished Service Award from the Ontario Chapter of the Certified General Accountants.

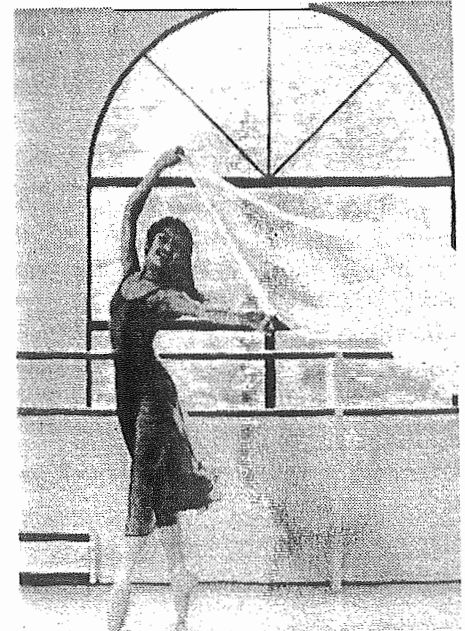
SHIREEN ROSHANRAVAN was chosen to deliver the Valedictory Address to the Coppel (Texas) School District. Shireen, who has a grade point average of 5.6 has a full scholarship to Southwestern University in Georgetown.

ANITA SETHNA, daughter of Madhavi and Dr. Beheruz Sethna of

Georgia, (who himself gained prominence by becoming the first ethnic minority President of West Georgia College in 1994), was selected on the basis of her athletic and scholastic abilities, to carry the 1996 Summer OLYMPICS TORCH on a 5 Km lap through Atlanta, and also to play in the Olympics Band at the opening and closing ceremonies — possibly the first Zarthusti to be so picked. [Parsiiana, May 1996].

SOHRAB P. UNVALA, a distinguished consulting engineer, was awarded Honorary Membership of American Water Works Association (AWWA) in Toronto, on June 24 for "... 30 years of support for AWWA, and outstanding leadership in the world of international water supply." Unvala is the first Indian to receive recognition from the 50,000 strong AWWA. [Fed *Newsletter*, August 1996].

15-year old **NATASHA MADON**, daughter of Perviz and the late Sam Madon, of Vancouver, BC, was accepted by the Winnipeg Ballet and the Rock School of Pennsylvania Ballet for six week's training in ballet. She has selected the latter.



Natasha started dancing at 3 1/2, and has completed her Grade 8 exam in Ballet (Royal Academy of Dancing). Winner of numerous awards, she is also in the Senior Performing Tap and Jazz dancing groups. ■

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Winter 1996



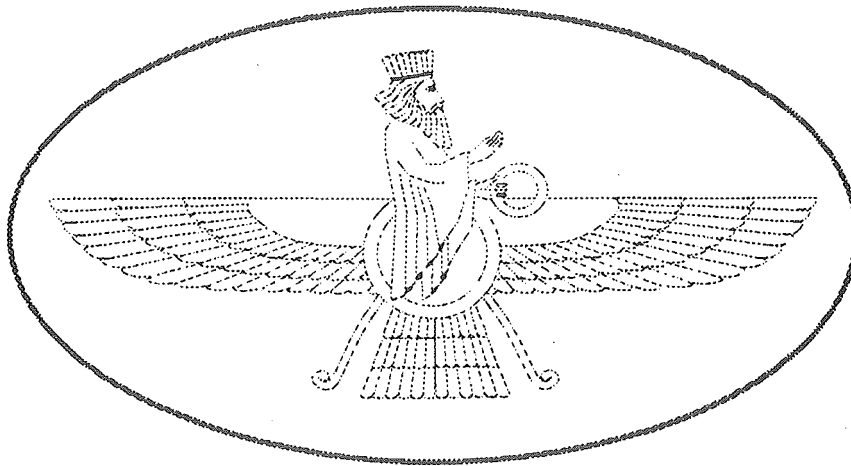
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