



JOURNAL

Summer 2006, Tabestan 1375 YZ

Mah Tir-Amardad-Sherevar 1375 YZ (Fasli)

Mah Bahman-Asfandarmad 1375 YZ, Fravardin 1376 YZ (Shenshai)

Mah Asfandarmad 1375 YZ, Fravardin-Ardibehesht 1376 YZ (Kadmi)

Ancient Treasures

A bronze sword with "Ohrmazd" engraved in Old Persian can be found at the National Museum of Iran. The sword dates back to circa 1000 B.C.



Also Inside:



FEZANA ELECTIONS AND AGM
Newly-elected FEZANA officials



DUTY CALLS
Zarathushtis in Service



RUN FOR THE DOLLAR
These Zarathushtis "Walk the Talk"



EXCAVATIONS
The Lost Treasures

FEZANA JOURNAL

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OF ZOROASTRIAN ASSOCIATIONS OF
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Achaemenian Dagger circa 1000 BCE -
courtesy of M. Moshtagh Khorasani

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A Word from the Editor:

Since the last issue, many events, some good and some alarming, some professional, some personal, have taken place all around the world, which have profound influence on our psyche and our life style.

In June/July, my visit to Australia for a professional conference gave me a wonderful opportunity to network with Zarathushtis of Melbourne and Perth and Singapore, and I thank them all for their gracious hospitality and their generosity of time and spirit. In Melbourne I had an opportunity to talk to the hard-working executive of the World Youth Congress 2007 and met with Peter Schipperheyn the sculptor of "Thus spake Zarathushtra" and his wife, a charming and engaging couple. In Perth I participated in their interactive session, the details of which are on the website of the Zoroastrian Association of Western Australia. I visited my family in Singapore as well and it was a joy to see my grand children. It was a very gratifying experience to see our community members, both in Australia and in Singapore, active and doing all the right things to preserve the community and the religion.

In the good category, FEZANA has a new President and a new board to take us all to greater heights, we have Lord Karan Bilimoria, of Cobra beer fame, as the first Zarathushti Lord in the Upper House of the British Parliament; we had the successful Zarathushti games in Los Angeles, the successful intercultural conference, also in Los Angeles, and the conference of the Society of Scholars in Zoroastrianism, in Chicago. The World Chamber of Commerce is going from strength to strength opening new chapters and grooming Young Entrepreneurs, we have a new Zoroastrian News Agency, to give us news from all around the Zarathushti world, in one quick easy digest.

In the alarming category, the four trustees including the Chairman, of the Bombay Parsi Panchayat resigned, on June 19th over a housing scam, and flat allotment by another trustee, a historical and dramatic first in the 300 year old history of this apex body. Then, on June 29, bowing to community pressure and earnest request from the remaining two trustees, the four trustees, withdrew their resignations. WAPIZ has moved the High Court to have the "resigned" trustees declared "non-trustees". Are they still trustees or will the Charity Commissioner take over the administration of the

BPP? This saga, though based in Mumbai, affects the psyche of the world Zarathushti community and shatters trust and enthusiasm for public office.



Continuing in the alarming area, there are natural disasters and then there are man made disasters. The train blast in Mumbai, on July 11th, took 72 innocent lives including that of a Zarathushti, the war in the Middle East over land and religion, is escalating with innocent lives being lost everyday, on August 10th there were floods in Surat, which caused massive destruction, the new restrictions on air travel, due to renewed bomb threats at London airport, is making our lives more complicated.

Here in North America, some members of the "Church of Cognizance" of Arizona have been arrested for possession of 172 lbs of Marijuana. They are claiming they need this item, to follow the ancient Zarathushti rites of hoama, as mentioned in the Hoam Yasht. These news items are in the Arizona papers and on their website. This is disturbing news. FEZANA officials are gravely concerned and are working with the district attorney to resolve the situation in the best interests of our religion.

These are troubled times, the world is facing new challenges, which need new and creative solutions. It is easy to finger point and blame the "other" but what is needed is concerted action from the community to pull together and stay together. There are socio-political forces at work resulting from the religious chasm which is growing deeper every day, a pull between the forces which moves us forward and forces which pull us back. We, in North America need to reflect and work together as we build our own infrastructures, deepen our roots and create our own future on this continent.

This is the time for all of us to practice "Frasho kereti" with renewed zeal as there will be no winners in this saga of confrontation and polarization.

Sally Danton

MESSAGE FROM THE PRESIDENT....

Fellow-Zarathushtis in North America:

I am truly humbled and awed by the trust you have placed in me by electing me as the next FEZANA President. Few things help an individual more than to place responsibility upon him, and to let him know that you trust him. I thank you. I will do my utmost to live up to your expectations.

I have worked with local associations, FEZANA and interfaith organizations. I was deeply involved in the FEZANA Journal, funds management, religious education, World Body, etc. Then a few years ago, I made a decision to gradually step back. I wanted to feel how it would be to be "outside" the frenzy of activities. Because of that, I believe that I can now see a much wider picture of where we are and what future we are hoping for.

Our long-term vision is clear - we want our religion to be recognized as a major world religion that has contributed significantly to the development of modern ethics, jurisprudence and morality. My own thoughts on the path we should take to achieve this vision are outlined below:

(1) Build a United Zarathushti Community

Napoleon Bonaparte said: There are only two forces that unite men - fear and interest . Both the forces are present in our community. There is fear about our identity and relevance. And because our Community is growing and prospering in North America, we have tremendous interest in ensuring a bright future. But we are not yet united.

We must come to a meeting of the minds between Zarathushtis from Iran and the Indian sub-continent. Iranians are the standard-bearers and risk-takers in our religious consciousness. Where would we be today without the vision and wise counsel of Arbab Guiv and Rostam Sarfeh? Neither Iranian nor Parsi Zarathushtis have the final answer for ensuring the survival of our religion. I will encourage frequent forums (via teleconferences, Internet or face-to-face) to air the issues and find synergies to develop

a viable agenda for our (and our children's) future. An excellent suggestion I have received is to include Farsi language classes in our religious education curriculum.

(2) Make Zarathushti Presence an Integral Part of the North American Landscape

United, we must bring much stronger awareness of Zarathushtrian contributions to western ethics and moral principles. Effective public relations are needed through frequent press releases of our festivals and major events. Other avenues are scholarly seminars, distribution of well-prepared texts to schools and libraries, and articles in non-Zarathushtrian publications. This is not easy to do and will require prodigious amounts of time and perseverance, but we have the talent and the resources to do it. Where there is a will, there is a way!

I commend the many part-time mobeds and ervads who selflessly volunteer their services to perform our rituals. Many of them also willingly donate their time to teach our prayers and religious principles to our youngsters. It is time for us now to develop and find financial support for a cadre of highly erudite scholars and

mobeds in North America, who would have the time and resources to represent us in scholarly conferences and interfaith doctrinal discussions, and to address the many vexing ecumenical issues that we face. I will appoint a representative to present our views and concerns to the North American Mobeds Council. FEZANA must then find ways to implement the Council's recommendations.

I have often heard people say: The future is in the hands of our youth. I agree. Youth have energy, vision and courage. But that does not mean that we old-timers don't have these qualities. We cannot abdicate our responsibility to do all we can to integrate our youth into the world community as proud Zarathushtis. In addition to the academic, religious study, arts and sports scholarships, I want to help promising youth to attend workshops and



Dr Rustom Kevala
President, FEZANA

motivational seminars to develop their leadership, business and management skills.

(3) Develop a Viable Infrastructure in North America

Even the smallest church, synagogue, or interfaith group in North America has an office, and paid and volunteer staff to serve their constituents. Today, there are almost 25 thousand Zarathushtis in North America. I believe we have gone as far as we can go with an all-volunteer staff to publish the Journal, do all the accounts, correspondence, meetings and seminars, public-relations, website, etc. FEZANA needs equipment, a web server, staff, and an office that is not someone's home address! A symbiotic relationship between FEZANA and the World Zarathushti Chamber of Commerce (WZCC) should be explored for mutual benefit.

Our religion teaches us to think, verbalize and then act. Many of the ideas I have put forward above are already being implemented through the actions of foresighted individuals and various FEZANA

committees. Now let us act in unison to actualize our vision. The results will be far beyond what we can dream of today.

I invite you to come forward and send me your written thoughts on what is most important to you, and what role you would like to play to ensure a successful outcome. Please respond directly to me at RJKevala@aol.com.

Ushita te

Rustom Kevala

RJKevala@aol.com



Past President's Message

Jasame Avanghahe Mazda!

(O Wise Lord, come to our guidance!)

Seven years on the FEZANA Executive...three as Vice President and four as President.

Oh Dear!, how time flies when we are having fun. Well, I must admit it was not all fun and games. After a slim margin and a tough start, the Presidency took on its own character, reflecting the nature of its make-up. Some familiar faces moved on and new ones joined, the camaraderie continues, grows and flourishes.

Firstly, I must thank the TMZA for their votes that put my Presidency on sound footing, not to forget the many others whose support was equally valuable. I hope I have lived up to the expectations of them all and then some. My own hometown Association, the Z A Alberta, have shown their unflinching support for me over the past quarter century; I am grateful to them forever.

As I reflect upon the issues, many of which you may have read about in this JOURNAL column. First, the JOURNAL is not FEZANA and FEZANA is not the JOURNAL. So I hope I will not hear comments like....."I have not received my FEZANA this month".

The JOURNAL is a publication of FEZANA, and other than the reporting of Annual General meeting proceedings/minutes, President's or Executive Officer's Reports/Letters, event reports and news pertaining to FEZANA; all the rest are articles, editorials and submissions by individuals and NOT reflective of FEZANA's official position on any given issue. FEZANA is much more than the publication of one JOURNAL, even though it is an awesome magazine.

We have tried hard not to get FEZANA mired in controversial aspects of our community. We saw them to be divisive and non-productive. In matters RELIGIOUS, we kept to the educative and informative aspects of it, for we believe that our own community needs to know more about our faith. This educational process was extrapolated to

the community at large, via INTERFAITH and MULTICULTURAL avenues, more so as awareness initiatives, and not to proselytize. We did not see that a community based organization such as FEZANA, which is a representative umbrella body, for the over-all welfare and enhancement of the prosperity of our community, should get into the areas of religious edicts, or pontification.

That was best left to the Council of Mobeds or to our respected Athornans.

As a matter of policy, we knew it was very difficult to be "balanced" in all matters, individually or collectively, so the "inclusive" approach was deemed to be more prudent.

We hope that the future officers will continue to strengthen this successful method of operation.

For it is this very method practiced by FEZANA that has made it a shining star in the night skies over North America.

We hope that many more wise women and men will follow this star to enrich our beloved community to higher and greater heights of success.

To those who are skeptical of FEZANA's achievements,

I say, "YOU HAVE MUCH TO SEE YET";

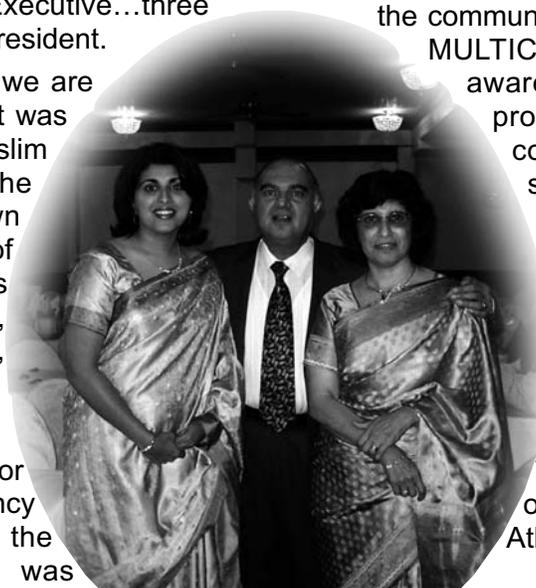
and to those who have the fire to make it happen,

I say, "COME JOIN US AND SEE THE LIGHT OF THIS STAR",

we affectionately refer to as "OUR FEZANA".

Sincerely,

Firdosh Mehta - The Happy Past President.



From the Secretary

At the 19th AGM, held in Atlanta over the memorial day weekend, it was very evident that FEZANA's past 18 years were trail blazers, and as representatives of each association put forth their presentations, it became very clear that we, at FEZANA, had come a long way in accomplishing what we had set out to do. The 10 year Strategic Planning Committee check marked all the items put forth by past president Dolly Dastoor and her team, making it even more evident that FEZANA, accomplished and completed all of the strategic steps! The standard of excellence has been set and over the next 10 years we will achieve an even higher level. At the AGM it was also evident that the youth were stepping up and standing, wanting to be heard and were being heard. The mentor and protégé team was now moving forward and letting the protégés take over and they have. The young adults have made a tremendous impact on the adults as well as the youth as they have captured the essence of our traditions and seek to be understood and heard.



Rita Engineer

This being my third AGM as Secretary, I was in awe that now FEZANA stands even stronger with a new Leader, and a new vision. Do read President, Rustom Kevala's three Point vision on Fezana's website, www.fezana.org. Become a part of this growing phenomenon, of the 21st century diaspora. We, Zarathushtis, are once again poised to make a marked contribution to society and to the land that we now call home, just like we did in India!!

I take this opportunity of wishing the past executive members a fond farewell knowing that our paths will cross. Their contribution is commendable. Thank you Firdosh, Farrokh and Rashid. It was a pleasure working with you all. Now I turn my efforts to support the newly elected Executive, Rustom Kevala, Katayun Kapadia and Anahita Daryushnejad as they come aboard to take over the reigns. I wish them all the very best and know that FEZANA will achieve even greater heights under their leadership.

Ushta te - Rita Engineer

A ZOROASTRIAN NEWS AGENCY (ZNA) IS BORN

....where you get at most one E-mail a day but you learn what other Zarathushtis are doing around the world!

On June 1, 2006, a few individuals from different parts of the world established the **Zoroastrian News Agency (ZNA)** to keep Zarathushtis worldwide connected with unbiased and un-editorialized news of local, national and global interest on events and issues affecting our greater community.

The news includes but is not limited to a wide variety of topics such as births, engagements, weddings, great achievements, Sedreh Pushi/Navjotes, deaths, community events, public service announcements, celebrations, ceremonies/Jashans, media links, etc. ZNA is not for any personal forums, discussions, arguments, etc

The subject line will carry information to enable the reader to choose what they want to read. All news will be archived on a website for future reference. The default message delivery option is "Daily Digest", so at most one email that includes all Z-News for any particular day will be received by subscribers.

To subscribe please send an E-mail to: zna-subscribe@yahoogroups.com

Persian readers send an E-mail to: izna-subscribe@yahoogroups.com

In The Zoroastrian Community, Every Local News Is Global News!

Current Moderators:

Ardeshir Behi (UK) Bijan Khosraviani (US) Fereidoon Demehri (Canada)



Since the last AGM, the Funds and Finance committee has had a remarkable year. Not only is our Zarathushti community donating to the Thousand Points of Light on a regular basis, but FEZANA has been very fortunate in receiving large donations in the last 12 months from three Zarathushti families.

Yasmin and Bill Cummings, who established the Damkevala endowment fund for Welfare a few years ago, have continued to support FEZANA by periodically adding to their family endowment fund. And recently they have been kind enough to donate an additional \$54,220 in appreciated securities.

At the AGM in Pittsburgh last year, I had the opportunity to meet Dr. Behram Kapadia and discuss with him the possibility of establishing an endowment fund in his parents name for the academic scholarship. A few months later and I am sure with the encouragement of Houtoxi Contractor, Drs Behram and Silloo Kapadia kindly donated \$25,000 in appreciated securities to establish an endowment fund in the name of Banoobai and Maneckshaw Kapadia Endowment Scholarship fund for undergraduate students.

And to end this great year, I received a phone call from my friends Firdaus and Jasmin Bhathena, of Boston, with whom I had been discussing the possibility of establishing an endowment fund in their family name, surprised us all by donating \$100,000 in appreciated securities to form the Bhathena Family Endowment Fund for Critical Assistance and Welfare. I am very appreciative to Khorshed Jungalwala for introducing me to the Bhathenas a few years ago.

It has always been my goal to establish a strong financial foundation for FEZANA through the

formation of endowments. As of today, FEZANA has four endowment funds:

1. Damkevala Endowment Fund for Welfare
2. Bhathena Family Endowment Fund for Critical Assistance and Welfare
3. Kapadia Endowment Fund for Academic Scholarship for undergraduate students
4. Kheradi Endowment Fund for Academic Scholarship for graduate students

FEZANA has also received a pledge from Dr. & Mrs. Hoshedar and Anahita Tamboli, of Tampa, to establish an endowment fund in their family name and they have already contributed \$15,000 towards a much larger goal.

On behalf of the Funds and Finance Committee, I would sincerely like to thank Yasmin and Bill Cummings, Firdaus and Jasmin Bhathena, and Drs Behram & Silloo Kapadia for supporting FEZANA for the formation of endowments funds in their family names and giving FEZANA a strong financial foundation. I would also like to thank the many individuals in our community who continue to support the FEZANA funds by giving regularly to the Thousand Points of Light Campaign.

In closing, we thank Ahura Mazda for helping us to increase our Thousand Points of Light total to over 4,500 points which equates to over \$450,000 (450 Thousand Dollars).

Jerry Kheradi, MD, FAGC,

Chairperson, Funds and Finance Committee

Committee:

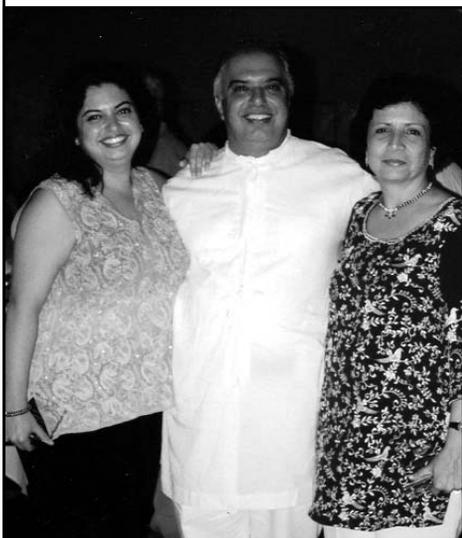
**Rashid Mehin, Rustom Kevala, PhD,
Behram Irani and Celeste Kheradi**



APPEALS FOR AID PLEASE GIVE FROM YOUR HEART

payable to "FEZANA," specifying the fund (General, Welfare, Critical Assistance, Religious Education, Academic Scholarship, Creative/Performing Arts Scholarship and FEZANA Journal). All charitable donations to FEZANA are tax deductible in USA. Donors of \$250 or more will receive a confirmation letter for tax records. For donations under \$250, use your canceled check as a receipt.

Appeals. All appeals for community welfare, medical, social and critical assistance should be sent to the FEZANA Welfare Committee: Chair – **Houtoxi F. Contractor**, 2301 Colony Court, Pittsburgh, PA 15237, tel: (412) 367-2948; Hfmc31@aol.com. For information, visit: www.fezana.org.



FEZANA critically speaking

First we owe you an apology for the missed column in the winter Journal, it was truly an oversight. For all of you who called and wrote to acknowledge that you missed it we sincerely thank you for showing us your support. Due to your confidence our community's Critical Assistance group has certainly come a long way since we started writing this column in 2004.

We have been able to assist victims of natural disasters such as hurricanes and earthquakes. In fact we continue to be in touch with all victims of Hurricane Katrina in order to help them rebuild their lives. We have also helped individuals with emergency house repairs and health related issues. Of course we continue to assist all those affected by domestic crisis. In fact we have two open cases at the present moment where we are working with the young women to obtain housing and childcare assistance. We are pleased to report that our most recent efforts have been to reunite a young family.

Over the course of the last year we have also worked with the Young Rathestar Group and Joshi Memorial Trust in order to respond to a food appeal request that was received for Zarathushtis in Gujarat villages, for whom fighting hunger has become a daily struggle. Last year, while in India, I met a lady who walked me through this program and allowed me to get to know some of these families. It is truly sad to know that there are many in our community who struggle to find one square meal a day. The group makes it way through the villages a couple of times during the year taking bags of wheat, rice and other non-perishable food items. Occasionally, upon request, they will also take clothing mainly Sudrehs and Kushtis. If you would like to help, please contact us. There is the potential of sponsoring a portion of the food taken out there, donating Sudrehs and Kushtis or a myriad of other options. If you are in India during one of these food donation pilgrimages the Young Rathestar Group would welcome you to join.

The most recent request for help we have received is from the S.P.J. Sadhana School for the mentally challenged. It is well known that communities that practice endogamy (marriage within one's own tribe or group as required by custom or law -- wordreference.com) within a certain geography and over a long period of time, develop many medical conditions, good and bad. We are no exception to this rule of nature, and nature unfortunately is not always forgiving. One such condition is the area of mental illness. The S.P.J. Sadhana School is an organization that supports Autistic and Mongoloid Children; over 50% of the children attending are Parsee Zarathushti. We invite you to visit their website at <http://www.yougivemewings.org> to learn more about this sweet little school. It is truly inspiring. To the left of their home page you will find a link called "give me wings." This has the school's wish list. They need everything from volunteers and towels to computers and paint. We will be happy to facilitate any exchange between you and the school.

We thank you all again for your encouragement, guidance and support. Together we believe that slowly we can begin to meet the needs of our community and help all its members to live happy and positive lives.

Ushta-te,

Freyaz Shroff 843-283-4676 or freyaz@aol.com

On behalf of FEZANA Welfare Committee co-chairs

Houtoxi Contractor 412-367-2948 or HFMC31@aol.com

Hosi Mehta 630-833-6923 or hosimehta@aol.com

"Believe in the strength that comes from one hand holding another through times of trouble..."

-Anonymous

Calendar of Festivals May - December

Daye Mah nu Jashan

Mah Daye, Roz Fravardin Fri May 5 (K)
Sun Jun 4 (S)

Maidhyarem Gahambar

Mah Daye, Roz Meher-Behram Tues May 2 - Sat May 6 (K)
Thur Jun 1 - Mon Jun 5 (S)

Pir-e Sabz Festival

Mah Khordad, Roz Ashtad-Aneran Wed, Jun 14 - Jun 18 (F)

Pir-e Banu Festival

Mah Tir, Roz Meher-Behram Tues, Jul 4 - Jul 8 (F)

Maidyoshem Gahambar

Mah Tir, Roz Khorshed-Daepmeher Thurs, Jun 29 - Jul 3 (F)

Jashne Tirgan

Mah Tir, Roz Tir Sat, Jul 1 (F)

Fravardegan/Mukhtad/Hamaspathmedayem Gahambar

Five Gatha Days Sun, Jul 16 - Jul 20 (K)
Tues, Aug 15 - Aug 19 (S)

(Pateti) Navroz

Mah Fravardin, Roz Hormazd Fri, Jul 21 (K)
Sun, Aug 20 (S)

Khordad Sal (Birthday of Zarathushtra)

Mah Fravardin, Roz Khordad Wed, Jul 26 (K)
Fri, Aug 25 (S)

Fravardian Jashan

Mah Fravardin, Roz Fravardin Tues, Aug 8 (K)
Thurs, Sep 7 (S)

Maidyozarem Gahambar

Mah Ardibehesht, Roz Khorshed - Daepmeher
Wed, Aug 30 - Sun, Sep 3 (K)
Fri, Sep 29 - Tues, Oct 3 (S)

Paitishem Gahambar

Mah Sheherevar, Roz Ashtad - Aneran
Tues, Sep 12 - Sat, Sep 16 (F)

Jashne-Mehergan

Mah Meher, Roz Meher Mon, Oct 2 (F)

Ayathrem Gahambar

Mah Meher, Roz Ashtad - Aneran Thurs, Oct 12 - Mon, Oct 16 (F)

Jashne-Avangan (Avan Ardivisur Parab)

Mah Avan, Roz Avan Thurs, Oct 26 (F)

Maidyoshem Gahambar

Mah Tir, Roz Khorshed - Daepmeher
Sun, Oct 29 - Thurs, Nov 2 (K)
Tues, Nov 28 - Sat, Dec 2 (S)

Jashne-Adargan

Mah Adar, Roz Adar Fri, Nov 24 (F)

Death Anniversary of Zarathushtra

Mah Daye, Roz Khorshed Tues, Dec 26 (F)

UN/NGO Events

Zarathushtis are invited to participate on the FEZANA Team in Future UN/NGO activities.

Interested individuals may send CV to Homi Gandhi
homidgandhi@gmail.com

or

Behram Pastakia
bpastakia@aol.com

THE FEZANA WELFARE COMMITTEE NEEDS YOUR ASSISTANCE

The FEZANA Welfare Committee helps the Zarathushti community members, across the globe, in crisis and determines the best course of action.

Requests are also received for medical assistance from people not qualifying for health insurance, women in abusive marriages and wanting to become financially independent to make a fresh start, from families who have lost their sole bread earner etc. The committee works diligently with member associations, community action groups and the families and individuals in need of assistance to verify the need and then determine the best course of action. Their track record has been stellar.

Please support our efforts to assist our community members by sending a donation to: FEZANA WELFARE & mail it to the Treasurer; Katayun Kapadia ; 3 Preamble Drive; Mount Laurel, NJ 08054 For information and suggestion for opportunities to extend support and to work in partnership, contact

Houtoxi Contractor & Hosi Mehta, FEZANA Welfare Committee Co-Chairs

COMING EVENTS

YEAR OF ARYAN CIVILIZATION, TAJIKISTAN, 2006

President Rahmonov of Tajikistan has declared year 2006 as "The Year of Aryan Civilization" to further protect and value the intellectual treasures of our ancestorsand strengthen national identity of the future Tajik generation" (FEZANA Journal, Winter 2003, page 37)

CONFERENCE AT OXFORD AUGUST 2006

The Centenary Conference on Iranian Constitutional Revolution will be held July 30-August 2, 2006 at Oxford University. Contact Heritage Foundation, London, Tel 44-20-7499 9293, info@iranheritage.org

CONFERENCE AT SOAS, AUGUST, 2006

The Sixth Biennial Conference on Iranian Studies, organized by the International Society for Iranian Studies, **Iran Heritage Foundation and London Middle East Institute, Will be held SOAS, London, August 3-5 2006** . Tel 44 20 7499 9293, info@iranheritage.org, www.iranhertige.org/sixthbiennial

CONFERENCE IN KYOTO, AUGUST 2006

Religions for Peace will be hosting the VIII World Assembly in Kyoto, Japan, August 26-29, 2006, "Confronting Violence & Advancing Shared Security," preceded by a Youth Assembly and a Women's Assembly, with over 500 senior religious leaders from across the globe and all faith traditions. Contact Ms. Donika Dimovska assembly@wcrp.org.

MINI- LECTURE SERIES, HOUSTON, SEPTEMBER 2006

"When Iran was Zoroastrian: From the Medes to the Muslims." By Rashne Writer Sponsored by the Zoroastrian Association of Houston, September 2,3,4, 2006,

CONFERENCE ON WORLD'S RELIGIONS, MONTREAL, SEPTEMBER 2006

Global Conference on World's Religions after 911 will be held in Montreal, Palais du Congrès. September 11-15 2006 www.WorldsReligionsAfter911.com

CONFERENCE AT IRANICA INSTITUTE, IRVINE, CA, SEPTEMBER 2006.

The Centennial of the Persian Constitutional Declaration 1906-2006 Sponsored by: Iranica Institute, Chapman University, Orange, California and California State University-Fullerton. September 16th and 17th, 2006

Contact info@iranicainstitute.org

GLOBAL CONFERENCE ON RELIGIONS, ALBERTA, OCTOBER 2006

Global Conference on Building World peace: The Role of Religions and Human Rights" will be held at the University of Alberta , October 20-22 2006.

www.Canada.com/edmontonjournal/news/story

SIXTH ANNUAL INDO-AMERICAN FILM FESTIVAL, NOVEMBER 2006

Independent & Diaspora Films, November 1- 5 2006 Contact Email: aroon@iaac.us or pooja@iaac.us; Website: www.iaac.us

WZCC AGM, JANUARY 2007
The Annual General Meeting of WZCC will be held in Mumbai, January 5-7 2007 hosted by WZCC - India Visit website www.wzcc.org

ROUNDTABLE SESSION , COMING TOGETHER INITIATIVE, JANUARY 2007

A meeting of "Coming Together to Work Together" in Mumbai the week of January 7, 2007. Contact Rohinton Rivetna rivetna@aol.com

FEZANA AGM, APRIL 2007

The 20TH FEZANA AGM will be held April 6-8, 2007 in Dallas/Ft Worth hosted by Zoroastrian Association of North Texas (ZANT). All member Association representatives and committee chairs are encouraged to attend. Contact Rita Engineer, Secretary, ritaengineer@yahoo.com Tel 561-487-4343, Arbez Patel, asp0716@aol.com

NORTH AMERICAN CONGRESS, TORONTO, JULY 2007

The XIV North American Zoroastrian Congress will be held in Toronto, July 1-4 2007, hosted by the Zoroastrian Society of Ontario. Contact sam.vesuna@sympatico.ca

FIFTH ZARATHUSHTI UNITY CUP SOCCER, SEPTEMBER 2007

THE Fifth Soccer Tournament will be held on September 1-3, 2007. Contact zsc@fezana.org

WORLD YOUTH CONGRESS, AUSTRALIA, DECEMBER 2007

The FOURTH World Zoroastrian Youth Congress "Back to the Future" will be held at the University of Ballarat, Victoria, Australia, December 27, 2007 to January 3, 2008 Contact Shiraz Mistry, at Smileysjm@optusnet.com.au

WORLD CONGRESS, DUBAI 2009

9th World Zoroastrian Congress "Unity through the sands of times" to be held in Dubai, Decmber 28-31 2009. Contact meher_bhesania@hotmail.com



**DEADLINE FOR
FALL ISSUE 2006
SUBMISSION**

Oct 15th 2006

**IN COMING
ISSUES OF
FEZANA
JOURNAL**

*Fall 2006: FEZANA'S ROLE
IN NORTH AMERICA*

*Winter 2006: SOCIAL JUSTICE
ISSUES*

Guest Editors:

**Shirin Cama and
Vishtasp Soroushian**



FEZANA AGM



FEZANA AGM 2006, IN ATLANTA, where connections were made and bonds renewed as FEZANA associations gather to celebrate successes and deliberate issues.

FEZANA 2006 - ATLANTA, the City of MARTIN LUTHER KING Jr. where he once said, "everybody can be great, as everybody can serve, where you only need a heart full of grace and a soul generated by love and you can be a servant". The AGM demonstrated that and much more as the North American community reaches greater heights.

The 19th Annual General meeting of FEZANA was held on May 27 and 28 at the Wingate Inn, owned and operated by Mr. Burges and Mrs. Freny Jokhi. The Atlanta Zarathushti Anjuman, the youngest of the FEZANA family (AZA was incorporated in 2004) under the leadership of Nairika Cornett-Kotwal, Cirous Aidun and Farrokh Mistree, is commended for hosting the event and for the hospitality and welcome bestowed on the 40+ delegates representing FEZANA member associations and committees. No stones were left unturned; a welcome pick-up at the airport, basket of fruits in each room, delicious home made lunches, the champagne gala evening, a Jashan & Ghahambar, with an innovative feature of children participating in the explanation of the Ghahambar. They even ordered perfect weather, which all the cold-blooded Northerners relished to no end. Delegates were even thanked for coming to Atlanta with a beautiful gift. They are truly a "beloved community".

On behalf of the fledgling Atlanta Zarathushti Anjuman, Nairika heartily welcomed us all to Atlanta. She and her committee were immensely grateful that FEZANA had given them the opportunity to play host and they hoped that they would prove that even though they were a young organization, they were up to the task of furthering

the good thoughts, good words, and good deeds of the Zarathushti community here in North America.

She was confident of the need to move forward as Zarathushtis of the new millennium with a progressive outlook about our future and the nexus of that future within the global context. "We will only become extinct if we allow ourselves to". With the blessings and guidance of Ahura Mazda she hoped that in the next few days we may come away from the AGM, wiser and stronger about how to lead the community to strength, security and spirituality - A strength, security and spirituality that has to be both optimistic and realistic, traditional yet progressive, and honest about the past, present and future of our people.

She then went on to state the strategic goals AZA has accomplished and continues to achieve to sustain a Zarathushti community in Atlanta.

Reference was made to a great document called: '**I Have a Dream...**' written by AZA member Zareer Siganporia.

On a lighter note there has been a population explosion in Atlanta with the addition of 7 newly born babies in the last 2 years (see page 135). In 2004 the association started with 30 families and it has now grown to 109 members.

Officers' Reports

President Firdosh Mehta welcomed everyone present and thanked the Atlanta organizing committee for hosting the nineteenth FEZANA AGM and contributing their time and resources to successfully organize this event. He applauded the FEZANA Ad-Hoc & Standing committees for their



Out-going treasurer Rashid Mehin and in-coming treasurer Katayun Kapadia

FEZANA EXECUTIVE OFFICERS Elections and results:

President : Homi Gandhi, Hosi Mehta, Rustom Kevala were nominated.

Rustom Kevala was elected to serve for a two-year term

Treasurer: **Katayun Kapadia** was elected unopposed

Asst Secretary: Anahita Daryushnejad and Vahishta Falahati were nominated

Anahita Daryushnejad was elected for a two-year term

Zoroastrian Association of Kentucky, Ohio and Indiana (**ZAKOI**) was voted in as the newest member of the FEZANA family even as we experienced discontinued membership of Zoroastrian Association of Arizona.

work as much of FEZANA's success depends on the achievements of these committees.

He noted that our activities at the UN -NGO continues to grow due to the untiring efforts of Homi Gandhi and Behram Pastakia. They have been instrumental in providing opportunities to many of our young adults to participate in various UN related programs.

Houtoxi Contractor and Hosi Mehta with Freyaz Shroff continue to provide services for Welfare and Critical Assistance, which are now recognized



worldwide. This has been possible through fundraisers, donations and the Damkevala Endowment, which had another substantial sum added.

Approx. \$100,000 was received for Critical and Medical welfare from Jasmin and Firdaus Bhathena. An anonymous donation of US \$100,000 was sent to the B.D. Petit Parsi General Hospital, during this term.

In this biennium, FEZANA has disbursed substantial funds to aid the victims of Katrina/Rita Hurricanes, both individually and to associations helping them, viz the Zoroastrian Association of Houston; sent monetary and material support to the victims of the Pakistan Earthquake through WZO

USA and with the assistance of Ms. Toxy Cowasjee of Karachi. Under the leadership of Meher Amalsad, 526 boxes of donated clothing were sent to Pakistan with the pro-bono shipping support of UPS and the distribution support of OMAR ASGHAR KHAN DEVELOPMENT FOUNDATION. Funds were distributed to needy areas affected by the TSUNAMI in southeast India through Ms Niloufer Randeria.

The FEZANA Academic Education Scholarship Program (chair Dolly Dastoor) has awarded scholarships to students, and the FEZANA Scholar Award with the proceeds from the Mehraban and Morvorid Kheradi Endowment.

A \$25,000 endowment was received this year from Drs Behram and Silloo Kapadia for an undergraduate scholarship. Firdosh thanked Celeste and Jerry Kheradi, and Behram and Silloo Kapadia for their generosity and efforts.

The Religion Education Committee (Chair Kayomars Mehta) has awarded scholarships to many individuals through the The Moobed Faridoon Zardoshty Scholarship Fund and he thanked the Zardoshty sisters for their generosity.

The Performing and Creative Arts Scholarship Fund (co-chairs Anahita Sidhwa and Sherazade Mehta) have awarded 7 scholarships and continue to assist young members of our community in this field.





In this year a new FEZANA Excellence in Sports Scholarship has been instituted.

He thanked Co-Chairs of ZYNA, Afreed Mistry, Freyaz Shroff and Negin Sharyari for organizing a very successful North American Youth Congress in Miami in December 2005.

He commended Roshan Rivetna for her untiring work with the FEZANA Journal and transforming it into a world-class publication, and welcomed Dolly Dastoor as the new Editor-in-chief. In recognition of all her services to FEZANA, the Roshan Rivetna Rotating Trophy was dedicated for the Rohinton Rivetna Outstanding Zarathushti Award.

He thanked the World Body Ad-Hoc Committee for volunteering to review, analyze and offer advice on the IZO/WZOF/WZOI Drafts documents.

He thanked the Board for giving him the privilege to represent FEZANA at the WZC05 in London and the Barcelona Interfaith Conference. He acknowledged and thanked the Executive Officers and the committee chairs for their active participation and hard work throughout the year. He thanked Framroze Patel, for helping Treasurer Rashid Mehin with the financial statements and the IRS Tax submissions and the Audited Financial statement for this year. Finally Rashna, his wife and Sherazade his daughter were thanked for their support in more ways than one, and he hoped that FEZANA will continue to perform the yeoman service it has done so far for Zarathushtis all over North America and the world.

He welcomed and thanked Dinshaw Tamboly, who through the good offices of WZO Trust India, has been extremely supportive of FEZANA and has provided much useful information and insight into the myriad of donations forwarded to needy individuals and organizations in India. FEZANA has transferred almost \$60,000 (approx 25 lakhs of rupees) during the 4 years of this administration. He

presented Dinshaw with a book on Alberta, Canada for helping ZA Alberta in the past, and invited him to say a few words.

Dinshaw, on behalf of the Board of the three WZO Trusts in India, thanked FEZANA and all the constituents for the opportunity to attend the AGM. He outlined some of the welfare activities and projects which have been trail blazers, specially in four diverse areas of the community. **Farmers Rehabilitation**-a sample survey identified 687 families in 209 villages living on a family income of Rs. 15,000 per annum. Rather than provide doles, WZO decided to rehabilitate the Zarathushti families by providing them training in modern agricultural methods etc. Since 1990, 381 families spread over 165 villages, have been rehabilitated at a cost of approx. Rs 38 million.

In the **self-employment scheme**, WZO over the past 11 years has extended support to 498 individuals spread over 54 different locations in India to be gainfully employed. (Rs 69 million)

The first **Senior Citizens Centre** became operational in 1998 in Navsari and in December 2005 a second centre "Dolat and Hormusji Vandrewala Senior Citizens Centre" was built through funding by Rena and Behram Baxter who traced his roots to Navsari before immigrating to America.

The WZO Trusts successfully raised Rs. 10 million to generate income to support 53 young full time mobeds in the performance of higher liturgical and other ceremonies. Each of these young mobeds is trained and made to progressively perform higher liturgical ceremonies, supervised by their seniors. The aggregate amount disbursed every month is approx. Rs. 100,000/-. This is a joint project with the Athornan Mandal to encourage young athornans to embrace mobedi as a full time profession by making it economically viable, and inculcating the essential requisites expected by the community mobeds.

Dinshaw Tamboly emphasized that **WZO Trusts in India** does not have funds of their own. They raise funds for all their projects through a global network of donors. In the past 16 years that WZO has been operative in India, Rs 266 million or \$6.5 million have been raised. In closing he thanked his colleagues on his team Mr Firoj Panthaky, Mr Farrokh Kasad and his dear wife Bachi, for their commitment and dedication towards various projects. The partnership between FEZANA and

The following allocation of Funds for 2006-2007 were approved

Academic Scholarship Fund	\$ 10,000
Religion Education Fund	\$ 7,500
Awards Committee	\$ 6,538
Sports Committee	\$ 7,000
ZYNA - for NA activities	\$ 10,000
ZYNA - for young Zarathushtis in India	\$ 9,000
ZYNA - for young Zarathushtis in Iran	\$ 9,000
Research and Preservation - (\$2000 [05] + \$4000 [06])	\$ 6,000
Khorshed Jungalwala Religious Lecture Series	\$ 5,000
Excellence in Sports Fund	\$ 5,000
Zarathushti Symphony Orchestra	\$ 10,000
Creative & Performing Arts Fund	\$ 7,000
External Affairs (Interfaith)	\$ 500
UN-NGO Committee	\$ 2,000
World Z Youth Congress, Australia	\$ 10,000
(for 40 youth of NA at \$ 250 + matching \$ 250 each from member associations)	
Zarathushti Youth Overseas Activity	\$ 5,000
(on hold for final approval till TOR submitted and ratified)	
STANFORD UNIV. Zoroastrian Studies Program	\$ 5,000

WZO has been particularly fulfilling and while appreciating the public recognition of FEZANA and its constituents, he hoped that this relationship will continue for many years for the common good of the Zarathushti community.

Hamazor, Hama Asho Baad- May we be one in strength and righteousness

Vice-President Bomi Patel thanked the Atlanta Zarathushti Anjuman for showing what a fledgling association can do. He also thanked the outgoing President Firdosh, Treasurer Rashid and Asst Secretary Farrokh, for their years of service and welcomed the in-coming President Rustom, whose brother Bomi was his scout master and taught him the motto "Be Prepared".

So Bomi is quite prepared to work with Rustom!!!

Secretary Rita Engineer thanked Firdosh for all his support and diligent follow-up, Farrokh for keeping her on her toes, and Rashid for his calm and comfortable manner. She looked forward to working with the new board and to the next AGM in Dallas.

Asst Secretary Farrokh Mistree said he has been like the Conscience of the Executive and had enjoyed managing the website with Zubin Medora as webmaster.

Treasurer Rashid Mehin walked the members through a well-prepared detailed power point presentation of the condensed financial statement. He thanked Framroze Patel for his help in preparing the statement and Bhim Sharma for auditing the accounts. At present we have four endowment funds and several restricted funds with a healthy overall balance.

ASSOCIATION REPORTS

An innovative feature of the AGM was power-point presentations by the delegates of the associations on their activities. The visuals made the presentations very interesting. All associations continued to report on social events for celebrations of Noruz, Jashn-e-sadeh, picnics, outings and religious classes. However, in addition to the regular activities the following associations expressed their active pursuit of building or



enlarging their existing facilities for a Community Centre with a prayer hall.

Atlanta, Florida, Pennsylvania and New Jersey (ZAPANJ), North Texas, Southern California, Ontario Zarathushti Cultural Foundation (OZCF), and Zoroastrian Society of Ontario (ZSO).

Nilufer Bhesania of OZCF described their attempt at raising funds for building a centre as "not a sprint,

not a marathon, but a relay". The larger associations all hold Muktdad/Fravadehghan prayers. ZAGNY participated in the Noruz day parade in New York City and 72 Zarathushtis attended the gala reception hosted by Mayor Bloomberg of New York City to celebrate Noruz. The Zoroastrian Association of Pennsylvania (ZAPA) reported that the Avesta is displayed in the University of Pittsburgh's Indian Nationality Room. The Zoroastrian Association of Metropolitan Washington is very involved in interfaith work on Zarathushti festival days, emphasizing the sacredness of creation and increasing the bar and profile of the Zarathushti community, The Zarthoshti Anjuman of Northern California (ZANC) celebrated Parsi Day on August 28, presenting skits and a power-point presentation on the Parsis and their culture. This was in the context of the India Community Centre designating August as the Parsi month. The Zoroastrian Association of Quebec, felicitated their first president and active member of the North American Community Ervad Dr Jehan Bagli.

COMMITTEE REPORTS

Co-ordination and Planning: Chair **Vice-President Bomi Patel** presented the Calendar of events till the 9th World Zarathushti Congress in Dubai, Dec. 2009.

Academic Scholarship Program: Committee chair **Dr Dolly Dastoor** reported that during the year 2005-2006, the committee had received 26 applications. **Shireen Cama** was named the



FEZANA Scholar and received *The Mehraban and Morvord Kheradi Endowment Scholarship* of \$5000. Scholarships of \$1000 each were awarded to Graduate students **Jamsheed Desai** (Queen's University), **Farahad Ardeshirpour** (University of North Carolina), **Zenobia Homavazir** (University of Toronto), **Farzad Damania** (Oklahoma State University), **Porus Antia** (Arizona State University), **Cyrus Havewalla** (University of Maryland).

Undergraduate students : **Natasha Singh** (Cornell University), **Ninoshka Singh** (Cornell University), **Behzad Dabu** (Columbia College, Chicago), **Freya Motafram** (University of Michigan), **Kamran Afshari** (UCLA) [See FJ Spring 2006 for profiles]. The Program attracted another endowed scholarship of \$25,000 from Drs Silloo and Behram Kapadia of Pittsburgh.

Census and Survey Committee: Farrokh Mistree, on behalf of Committee chair **Noshir Jesung**, presented the results of the FEZANA population survey of 2005. The survey was based on 1,091 responses received, the sample size conform to 95% confidence level with a plus or minus 2.81% variance in the results. 50% of the Zarathushti population in North America is married, with an average of 1.5 children under age 18. Children under 18 years consist of 36% of the population

Zoroastrian Sports Committee: Chair **Bijan Khosraviani** reported that the 4th Unity Soccer games were held in Los Angeles in 2005 and had a low turn over despite all attempts and was not a success financially, though the banquet which followed the games was. Most of the energy of the committee has been on organizing the 10th Zarathushti Games in July 2006. To date there are



275 athletes registered from 13 US States and from Iran, Canada, Germany, England and Australia. The sports committee has also provided the youth sports organizations of Iran, as well as North American youth chapters, financial assistance for purchase of equipment, gym rental and for

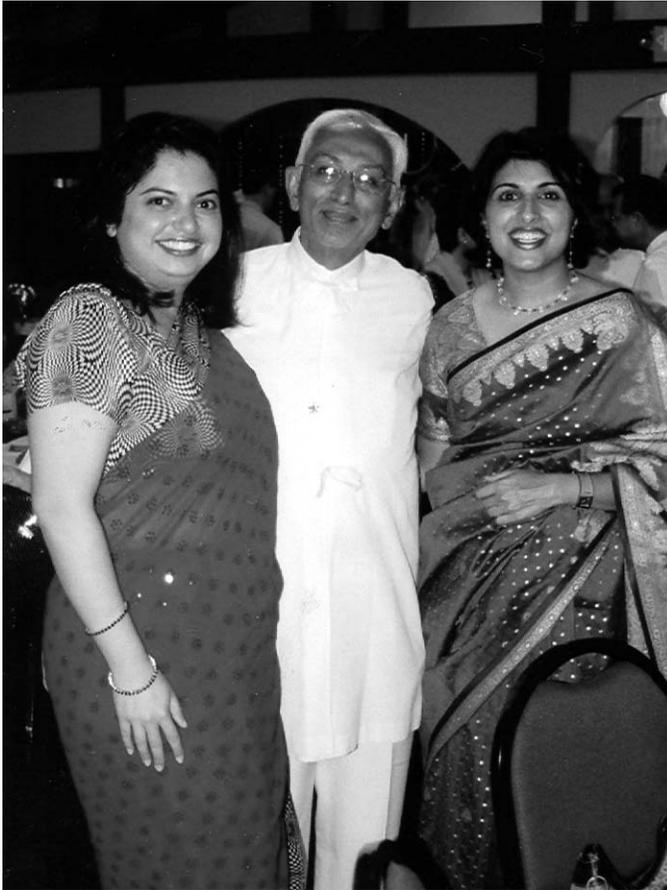
organizing events. There is a shortfall in the budget because of the soccer event, and significant rising costs in securing university campuses to host these events. The Terms of Reference for the **FEZANA Excellence in Sports Scholarship** Fund was approved. It is to provide financial support to young Zarathushtis who are performing exceptionally and at highly recognized levels in all areas of sports activity. This would also enable the recipients to get world-class training with experts in their field. The sports committee budget request was also unanimously approved.

Information Receiving and Dissemination Committee: Chair **Khorshed Jungalwala** The report outlined the contributions of the retiring editor-in-chief, Roshan and her team of able editors, subscription managers, business manager, website manager, webmaster and the mailing volunteers. The new team of enthusiastic individuals with Dolly Dastoor as the Editor-in-Chief, were welcomed. The Journal takes pride in being the vehicle for "Education, Information and Inspiration" and each issue has shown a remarkable improvement in presentation of innovative formats with an increase in the number of pages. The Guest editors, Editor-in-chief and editors work diligently to bring a product that respects the beliefs and sentiments of all persuasions of Zarathushtis. The total revenue from subscriptions, advertisements, etc. for 2005 was \$31,247; the total expenditure was \$26, 525.08, with a total revenue over expenditures of \$ 4,343.00

The website is updated once a month and is designed for functionality rather than for a cosmetic image. The Journal can also be ordered with a credit card through the website. Work is underway to put each issue of the Journal on the website. Once published, the cover and table of contents will be made readily available for people to browse. The pdf file can be downloaded and a search engine will be written.

Firdosh Mehta announced the **Roshan and Rohinton Rivetna Award** and **Rotating Trophy**. It is a ROTATING TROPHY donated by FEZANA in honor of ROSHAN RIVETNA for the **ROHINTON RIVETNA OUTSTANDING ZARATHUSHTI AWARD** as part of the NORTH AMERICAN COMMUNITY AWARDS. This is in recognition of Roshan's long standing service to FEZANA, especially as the Journal, Editor-in-Chief and project coordinator.

Zoroastrian Youth of North America (ZYNA): Co-Chair Freyaz Shroff gave a brief report mentioning that co-chair Afreed Mistry resigned in January 2006.



The Miami Congress was a success with 177 people registered for the whole congress and an additional 50 for the evening events, a substantial profit was made from which they would like to give \$5000 towards the Creative and Performing Arts Scholarship program, and \$18,000 to be spent for education related needs in India and Iran equally. They requested, and the delegates approved, that 40 youths be sponsored for the World Youth Congress in Australia, in 2007; with a subsidy of \$250 from FEZANA and a matching subsidy of \$250 from their local member association. The Terms of Reference for the selection of young adults will be drawn up by Farrokh Mistree.

This AGM officially ends the term of this ZYNA co-chair group (**Freyaz Shroff and Negin Sharyari**). In spite of discussions at the Congress for new ZYNA representatives, there has not been much participation for future leadership.

Firdosh indicated that Nikan Khatibi has shown interest to be the west coast co-chair.

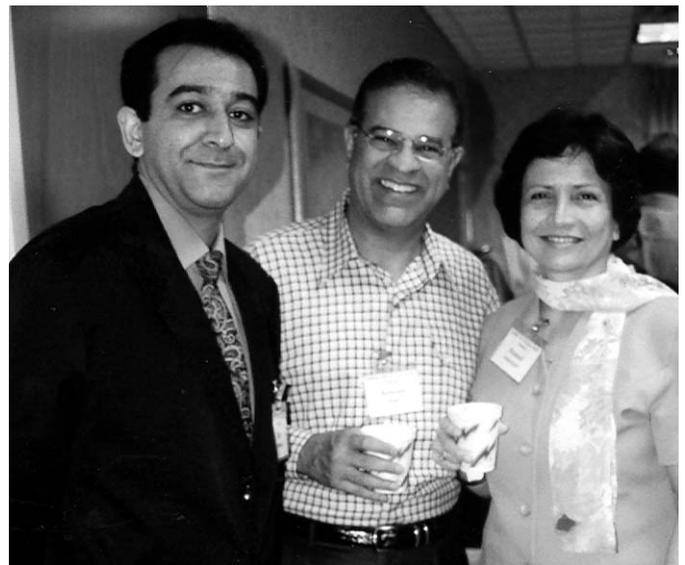
Unity and Welfare Committee (including Critical Assistance and Disaster Relief):

The report was jointly presented by co-chairs **Houtoxi Contractor and Hosi Mehta**. The Toll Free phone line for domestic violence had been discontinued as it was not being used and they thanked Freyaz Shroff for all her help and guidance in domestic violence situations. The Terms of Reference, as prepared by the committee and previously circulated, was passed at the AGM.

Requests for help continue to be received and this year more individuals have been helped. Strategic alliances are being set up with organizations in the areas from where the request for help originate e.g.. Young Ratheshtar Group in Mumbai and the Joshi Memorial Trust for Food appeal. Dinshaw Tamboly was thanked for all his support and efforts to verify welfare appeal cases in India.

The committee, through the Zoroastrian Association of Houston, was able to help the victims of Hurricane Katrina. Houtoxi Contractor was in phone contact with every family affected and made sure they were provided for and safe.

The community in Houston opened their hearts and homes and businesses to share with people who were displaced. To support the Zoroastrian Association of Houston in their work, \$5000 was given by FEZANA.



The Winter-clothing drive for the victims of the South Asia earthquake was organized by a three-way co-ordination between Meher Amalsad and FEZANA member associations, United Parcel Service, and Omar Asghar Foundation in Pakistan. Toxy Cowasjee was our anchor in Pakistan.

The committee has been able to help individuals involved in domestic violence. Financial support was also given to a lady and her family in Navsari who takes care of priceless books of our cultural and religious heritage in the library. The committee continues to attract donors who trust the work of the committee. **Jasmin and Firdaus Bhatena** donated approx. \$100,000 to set up a welfare endowment fund.

Religion Education Committee Report was submitted by chair **Kayomارش P. Mehta**. He stated that due to the munificence of the Zardoshty sisters (daughters of the late Moobed Faridoon Zardoshty), scholarships are awarded annually to Zarathushtis pursuing higher education in Zarathushti deen and/or its languages at a recognized Institute of Higher Learning anywhere in the world. The present recipients are Zartosht Artopatene (University of London SOAS), Susan Karani (University of Michigan), Mandana Moavenat (University of London, SOAS), Bahman Moradian (University of Paris), Burzine K. Waghmar (University of London, SOAS).

Every month important Zarathushti concepts and their significance are posted on different discussion sites: Ahunaver, Creating Awareness, Young Zoroastrians, Mainstream Zoroastrians, Traditional Zoroastrians and Zoroastrians. It is hoped that this would reach a wide spectrum of Zarathushti audience. Write-ups on various religion education topics have been prepared and will be distributed to member associations if requested. A dialogue is being initiated with **Frohar Foundation** of India to explore the possibility of using their currently existing educational video presentations for North American audience and member associations. The committee would also like to revive the interactive course in Avesta started some years ago in conjunction with the North American Mobed Council. Associations are encouraged to hold religious classes for children and adults, and to hold regular talks/seminars in various aspects of the religion throughout the year. Workshops for Religion Educators are conducted at each Congress where the audience can also participate interactively. The religious education curriculum developed in 1998 and distributed to all associations, lists reference books and materials and it is recommended that all member associations try to adopt and follow in their Religion Education program.

The committee would like to organize a two-day conference for Religious Education Teachers and requests input of the community on this and any

other activity they would like the Religion Education committee to initiate. They are also soliciting dedicated individuals to serve on the committee.

Independent of FEZANA, the Mehta family has formed and registered a private organization "Zarathushti Learning Centre of North America".

For further information contact kayomehta@aol.com.

Historical Research and Preservation Committee: Chair Dr Jehan Bagli submitted his report outlining the contributions of the committee to work on various aspects of the religion and help augment the awareness of the heritage, by disseminating the information of our faith to communities at large. **Maneck Bhujwala** continues to help organize religious classes for adults at CZC Westminster CA, and provide services for obsequies and memorial prayers to families when requested. **Jamshid Varza** continues to co-publish Vohuman.org website and is involved in the library expansion for youth in Vohuman School in Yazd, Iran. **Jehan Bagli** published an article "Training for priesthood in Modern World: A Zarathushtrian Perspective" in a special issue of the Journal "Teaching and Learning Strategies for Religious Leadership Formation". The book "Understanding and Practice of Obsequies" is now available. **Dolly Dastoor** presented the Zarathushti religion to the United and Anglican Church groups.

Awards Committee: Chair **Yasmin Pavri** submitted the time line for nominations for the FEZANA Awards to be presented at the 2007 North American Congress, in Toronto.

Small Groups Chair **Dr Kia Kaviani** mentioned that the small groups had expressed a desire to have a vote in FEZANA as "small group". However, they were encouraged to form a registered body.

Funds and Finance Committee: Chair **Dr Jerry Kheradi** presented his report after returning from hospital where he was admitted overnight for chest pains.

Celeste and he thanked everybody present for their prayers and good wishes for his good health. 2005 was a very good year for the growth of FEZANA Funds. There was a steady flow of donation, not only for natural disasters, but also to individual families. FEZANA now has four endowment funds: a) the Damkevala Fund (Santa Rosa, CA) for Welfare; b) Kapadia Fund (Pittsburgh, PA) for Academic Scholarship for undergraduate students; c) the Kheradi Fund (Providence, RI) for Academic Scholarship for graduate students; and

d) Bhatena Fund (Boston, MA) for critical assistance and welfare.



The third campaign, started March 2005, for the Thousand Points of Light, raised \$300,000 and the fourth campaign in 2006 has now been launched. The ultimate goal is \$1,000,000, which will be achieved through the guidance of Ahura Mazda.

Creative and Performing Arts Scholarship:

Co- Chair **Sherazade Mehta** mentioned that they had received only one application in 2006. However, upon further encouragement they have been able to award four scholarships of \$ 1,000 each. This Fund will be receiving \$ 5,000 from the ZYNA committee from the funds raised at the Youth Congress.

External Affairs Committee, Chair **Rohinton Rivetna** made an impassioned plea to Zarathushtis to "unleash and unlock" our teachings of peace, love and respect for all to begin to make a difference in this world, as sadly the concept of "World Peace" which is the object of every interfaith organization is distant and illusory, and we are not making any difference. Zarathushtis are active in Religions for Peace both in Europe (**Jehangir Sarosh**) and in USA (**Rohinton Rivetna and Homi Gandhi**). We continue to provide material for the Zarathushti page of the NCCJ interfaith calendar. FEZANA continues to be a member of North American Interfaith Network (NAIN) and participates actively in UN/NGO conferences through its team of youth members, which has been mobilized by Homi Gandhi and Behram Pastakia. The e-group network, a forum for exchanging ideas and information is in place and interested individuals should contact rivetna@aol.com

Strategic Planning Committee Chair Dr. Dolly Dastoor mentioned that it is remarkable that within the 10-year frame of the plan, most of the action items, except the consecrated place of worship, had been achieved. This too had been discussed in great detail at the Open Forum, the Friday before.

Public Relations Committee: Chair Fereshteh Khatibi is working on the Farsi translation of the FEZANA promotional CD.

OTHER REPORTS

North American Mobeds Council chair Ervad Dr Jehan Bagli mentioned that NAMC members continue to be active in the spiritual life of North American Zarathushtis. The Book on Obsequies has been completed and at their AGM in Montreal, **Ervad Brig. Behram Panthaki** and **Ervad Gustad Panthaki** presented an education seminar on Atash Niyayesh. An education seminar was also held in New York with the laity taking part in the dialogue. The next project will be to prepare a booklet on congregational prayers which will permit laity participation in the Jashan ceremonies. To fulfill one of the aims of the *Coming Together* session in London during the World Congress, Ervad Bagli and Ervad Firdosh Balsara of Toronto traveled to South Africa to perform Jashans and give talks on different aspects of the religion. They carried with them educational materials including books, tapes, DVDs etc. Dr Bagli had made a similar trip in 2005 to Australia, at the invitation of the various Anjumans there.

The NAMC announced sponsorship of deserving candidates from North America to be ordained as priests through Navar ceremony in India. In addition, Dr Bagli announced an award to a young mobed/mobedyaar for services rendered to the community. This award will be judged by NAMC



members, but administered by the FEZANA Awards committee. FEZANA agreed to undertake this.

North American Congress chair, **Phee Vania**, made a very interesting and exciting power point presentation for the next Congress in Toronto, July 2007. The committee structure is in place, and they are looking forward to welcoming Zarathushtis from all over the continent.

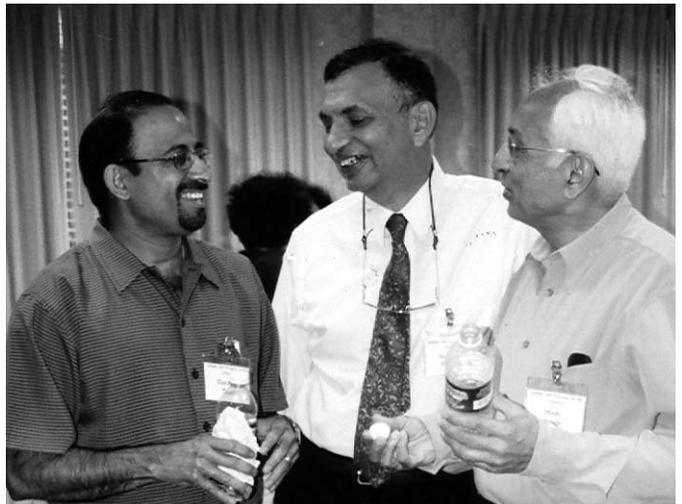
World Body Report was presented by Firdosh Mehta, giving first the historical background on the need for Body of Bodies, and the tripartite vehicle of IZO/WZOI/WZOF. FEZANA members had expressed the need of ONE World Body and had accepted this tripartite model, which was NOT a religious doctrinal and theologically pontificating body. This, as well as protection of infrastructures and property of each region, and Zarathushtis without parental lineage not becoming office bearers, was ensured by many clauses in the drafts.

At the London World Congress two leaders from Iran also joined the G10, making it G12. The FEZANA Working Group addressed the G10, made presentations to the delegates and tried very hard to derive some consensus. FEZANA applauds the work of the group under the leadership of **Khorshed Jungalwala**, for their sincere and enduring efforts at analysis and reporting to the community. The golden opportunity of forming this body was lost with the "status quo" group in India gaining the support of overwhelming members of the Federation of Parsi Zoroastrian Anjumans of India, and erroneously labeled this body "cosmopolitan" world body. Since we now have a plethora of world bodies, viz, WZO, WAPIZ, The Zarathushti Assembly, we can place a moratorium on this type of activity with the individual component. However, if FEZANA members still feel the "Body of Bodies" concept is the way to go, then a separate global organization should be created, where there would be no individuals or federations, and only local Zarathushti registered associations all over the world would join. All would have a single vote and be equal among equals. He thanked Roshan and Rohinton Rivetna for their many years of dedication, enthusiasm and patience to this concept; and to Behram Pastakia for his guidance and insight.

UN-NGO Committee .Co-Chairs **Homi Gandhi** and **Behram Pastakia** reported on the participation of the committee in various activities of the UN, starting with Zoroastrian Youth at the 58th Annual DPI/NGO Conference 'Our Challenge: **Voices for**



Peace, Partnerships and Renewal, September 7-9 2005. The conference was attended by over 700 NGOs from more than 80 countries. A press release was prepared and is on the FEZANA website. During the 58th Annual UN-NGO conference, the group participated in the inter-faith ceremony for the Millennium Development Goals **"Bending Hearts: Voices in Prayer for Peace, Partnership and Renewal"** at the Tillman Chapel, September 7, 2005. Roxanna Mirza has been appointed to the Steering Committee of the North American Inter-religious Youth Network. Tenaz Dubash was one of the panelists discussing



"Equality of Women in Religious Communities", Jenny Presswalla completed her year as a Boren Scholar in India where she researched the impact of the restrictive US visa policies and how it affects international youth exchanges for studies in US universities. Trita Parsi was interviewed by NPR and PBS News Programs about the US-Iran relationships. Kaizad Namdarian was interviewed by BBC about the reforms at the United Nations.

The committee has begun to make its presence felt at the United Nations with their focus on youth and environment.

World Zarathushti Chamber of Commerce (WZCC): Rohinton Rivetna presented his report

stating that this was the 5th year of operations for WZCC and that the membership now stands at 1,100 in 8 regions around the world, with Atlanta becoming the 15th chapter. This was truly a legacy of the Seventh World Zoroastrian Congress in Houston, 2000. He outlined the business tradition, the vision, the mission and now we are beginning to see action. The website, the e.group, the publication, the advisory board the annual recognition awards are all in place, thanks to the superb organization set up by the initial directors. He commended the WZCC members as pioneers building an exciting future.

NEW LECTURE SERIES:

KHORSHED JUNGALWALA-FEZANA RELIGIOUS LECTURE SERIES

In recognition of the long standing dedication, support and contribution of Khorshed Jungalwala to different activities of FEZANA, and especially for her long service to the Standing Committee of Information Receiving and Dissemination, which handled various publications including the JOURNAL, the member associations of FEZANA unanimously approved that the **FEZANA Religious Lecture Series** be named in her honor with an initial funding of \$5000.

Recognized scholars will be invited to present their scholarly paper or work at any FEZANA member association hosted seminar or conference, and it will cover expenses of transportation, boarding, lodging for a maximum of \$2,500. The selected scholar may or may not be a Zarathushti. A sub-committee under the Religion Education Committee will administer this activity.

ZOROASTRIAN STUDIES PROGRAM AT STANFORD UNIVERSITY

There has been an interdisciplinary interest across several Departments of Stanford University in seeing a program in Zoroastrian Studies. The University approached Farrokh Billimoria of Northern California to confirm the community's interest and willingness to sponsor part of the program,

An informal advisory panel of community members and Stanford faculty from the departments of Asian Religions and Cultures and Iranian studies was set up. After considerable discussions between the two groups, an outline has emerged.

The program as envisioned at the present time will have three phases:

1 Lecture Series to build knowledge and interest in Zarathushti Deen and visibility for the Program. Community support of \$5000 a year with Stanford matching that amount

2 A class in Zarathushti studies developed for inclusion in the Stanford curriculum with interdisciplinary interest attracting students of Religion, Comparative religion, Near Eastern Studies and Philosophy. Each class would cost \$15,000 - \$20,000 every time it was offered, and the community would have to generate half the amount.

3 A Chair in Zarathushti Studies could be established depending upon the interest and funding. This would allow for hiring a full-time Faculty member and admitting students with research interests.

Progress to date

In 2005, Stanford University initiated and sponsored the lecture series, one each quarter, by prominent scholars viz, Dr Farhang Mehr, Professor Stanley Insler of Yale University, and Professor Martin Schwartz of UC Berkeley. The local Zarathushti Anjuman publicized the series with excellent response from the community with steady growth in attendance.

Funding is being solicited by the advisory panel for the continuation of the lecture series for the next two years, and for funding a class starting FALL 2007. Pledges are being accepted in increments of \$250.

The community should not miss such an opportunity, which is not only for education within the community but to increase education and awareness of the Zarathushti Deen across North America. The synergy generated from this program would rub off on other institutions of higher learning across the continent.

The member associations of FEZANA approved an initial funding of \$5000

In concluding this AGM was unique, informative and very enjoyable to all who attended.



Dear Firdosh,

The strategic connection or partnership between FEZANA (Welfare Committee) & WZO Trust in the interest and service of the underprivileged of the community have been very satisfying, productive and it has been a great pleasure for me to have had the privilege of being associated with it. The rapport with everyone on your team was superb and I have



no doubts that the same will continue with the new Executive.

The FEZANA AGM was an eye opener compared to the meetings that we have in India, in the context that everyone was focused on issues and not personalities. I have always believed that there is no problem that does not have two solutions. All it requires is an open, clear and mature mind to address the same. FEZANA is indeed on a sound footing; the human resources available with FEZANA are par excellence.

Team Atlanta indeed did a fabulous job. Kudos to Farrokh and his team. The enthusiasm of the hosts (Atlanta) was truly extraordinary.

You can now sit back and relax for a while, happy in the knowledge that you led a dream team for 4 years and opened up many new avenues.

Cheers to you folks at FEZANA,

Dinshaw Tamboly





MEET THE ZARATHUSHTIS WHO WILL GUIDE AND SHAPE FEZANA

- Profile



From left to right : Treasurer Katayun Kapadia, President, Rustom Kevala, Secretary Rita Engineer, Vice-President Bomi Patel. Asst Secretary Anahita Daryushnejad, see below

RUSTOM KEVALA Ph.D, PRESIDENT

Born in Mumbai, Rustom came to USA as a Tata Scholar at age 23 and received his Ph.D in aerospace engineering in 1967. He has lived in Chicago, Boston, New York city and Washington DC, for career advancement in aerospace, environment and energy conservation areas. Founded a successful small business for developing the first fuel cell hybrid vehicles in the world and received recognition for forging partnerships between US government, business and a Japanese industry giant.

Rustom has many years of involvement in working with the Zarathushti community. From 1970-72 he was the President of the

Zoroastrian Association of Chicago (fore runner to the Zoroastrian Association of Metropolitan Chicago). Served as Secretary, Vice-President and President of Zoroastrian Association of Metropolitan Washington. (1991-95) . His association with FEZANA dates from 1991 when he was the Chair of the Information Receiving and Dissemination Committee, He was responsible for developing the intra structure, format quality and content of the JOURNAL. When he served as Treasurer of FEZANA from 1998 to 2002 he tripled the revenues and was instrumental in the formation of the fund-raising committee under Jerry Kheradi, developed guidelines for FEZANA investments and fundraising , developed FEZANA website, on line subscription and donation systems, brought major donors for starting FEZANA endowment funds for scholarships and welfare.

Dr Kevala has presented papers, published articles and chaired or participated in panel sessions on history of religion, interfaith marriage issues, interaction with other religions and the future of North American Zarathushti community.

His many years of involvement in the FEZANA executive, in committees and local associations in several metropolitan areas and his facility in working with Zarathushtis of all persuasions -Parsis, "Iranis", Iranians, conservatives, liberals etc are his principal assets.

Rustom and his wife Yasmin live near Tampa, Florida. They have three children and two grandchildren.

BOMI PATEL, VICE-PRESIDENT, Born in Mumbai, Bomi immigrated to the US, studied Computer Science and obtained diplomas and industry certificates. Since 1999 he has been with the University of California holding various managerial positions including Director of Hardware Technologies, and at present is the Technology Project Manager at UCSC-Extension. Bomi has always been active in volunteer work, was secretary of the Maharashtra State Cycling Association, organizing several state, national and international events. He was the Assistant Commissioner for the Asian Games and the Asian Cycling Championship in

Delhi. He was active in the Boy Scouts movement, was the President Scout and Rover Scout. Bomi was the President of Zarathushti Anjuman of Northern California from 1997-2004, and successfully organized and chaired the North American Congress in 1996 (San Francisco) and 2004 (San Jose). He has served as Vice-president of FEZANA since 2005. Bomi lives in San Jose with his wife Binaifer.

KATAYUN KAPADIA, CA, CIA, CFE, TREASURER

Born in Mumbai, Katayun is the alumni of J.B. Vatcha High School in Dadar and Podar College from where she obtained her BA in Commerce and Economics.

She is a Chartered Accountant, Certified Internal Auditor, and a Certified Fraud Examiner, with over 25 years of demonstrated expertise in health care, higher education, shipping, public accounting and pharmaceutical industries in a variety of work environments. She was the senior corporate auditor with Rhone-Poulenc Rorer, and from 1999-2003 she was a world wide Coordinator for Internal Audit Development and Support with Aventis Pharma, in Paris, Head, Audit Development and Support for Aventis from 2003-2004 and most recently she is head of Global Internal Audit for Elan Pharmaceuticals, traveling across the globe.

Since her arrival in USA in 1979, Katayun has been very active in Zarathushti community work, held several positions on the Board of Trustees of Zoroastrian Association of Pennsylvania and New Jersey (ZAPANJ), was secretary of FEZANA from 1993-1997 and in 1994 was the co-chair of the Ninth North American Zoroastrian Congress. She served as Treasurer and Vice-president of the Association Zoroastrienne de France.

Katayun is married with two children and lives in New Jersey. She enjoys leadership positions so that she can give support, guidance and direction to the various activities and events, and help channel the community and her own individual efforts to meet the social, cultural and religious needs that arise from time to time in the Zarathushti community.

RITA P ENGINEER BA, SECRETARY, Born in Mumbai, graduated from K.C. College, with a BA in Economics and Political Science, Rita immigrated to USA in 1988. She works as Asst to the Vice-President of the Information and technology department of a privately owned company, noted by Fortune 500 as one of the 14th best company to work for. Rita has been active in community work was President of the Zoroastrian Association of Florida, and Secretary of FEZANA since 2003.



ANAHITA DARYUSHNEJAD, BA, ASST SECRETARY

Born in Iran, Anahita graduated from Azad University with a minor in English Literature and Linguistics and then obtained a certificate in Financial Planning from Seneca College of Applied Arts and Technology, Ontario and Canadian Securities Institute.

She has held several positions in financial institutions viz Toronto Dominion Bank, MacDougall, MacDougall and MacTier, Canadian Imperial Bank of Commerce and most recently with ING Direct.

Anahita has won the best Volunteer Award 5 years in a row from the Government of Ontario. She is the executive member of the Iranian Zoroastrian Cultural Kanoun and Asst Secretary to the Executive Committee of the Zoroastrian Society of Ontario (ZSO). She is an active member and volunteer for the building capital campaign committee of ZSO.

Nineteenth AGM of North American Mobeds Council Report by Ervad Dr Jehan Bagli, President NAMC



The nineteenth AGM of the North American Mobed Council was hosted by ZAQ at Arthur Seguin Chalet on April 14/15 2006. There were thirteen mobeds present to participate in the meeting .

The meeting started with a short invocation followed by the formal agenda of adopting the minutes of the last meeting, the financial statement, appointment of

auditors etc. After that for the first time in the history of NAMC a new section of Educational Session was introduced in the meeting.

The educational session involved a discussion on Atash Niyesh. This discussion continued for over 90 minutes. The discussion was divided into two parts (a) the Gathic importance and uniqueness of the Fire and (b) the comparative translation of the ten verses of the Niyesh which are taken from Yasna 62. The discussion on the Gathic aspect was initiated by Ervad Gustad Panthaki followed, with comparison of three translations of the liturgy by Ervad Behram Panthaki. An account of this will be separately published at a later date for the benefit of the laity.

The book **Understanding and Practice of Obsequies** has been published. Having completed this project successfully NAMC has now embarked on the next publication project, the booklet for **Congregational Prayers for Jashan Ceremony**. There was a prolonged discussion on the subject. Two sets of selections independently composed were available and suggestions were forwarded on how to integrate the two compositions into one. A peer review committee was appointed that will review the final format before the book is made ready for printing.

A question was brought up regarding the timing of Srosh prayer after demise. Can they be recited before disposal (Paidast) of the body.? Based on the understanding of some senior members, it was concluded that there is a time slot after sunset in Aiwisruthrem Geh, during which Srosh prayers should be recited. It is however optional if one wishes to recite them during the night time.

The discussion then turned to the appropriate prayers for a situation where body is not available, as in case of missing person or body donated for scientific research. The conclusion was that much of the prayers after a demise are directed towards the guarding and protection of the soul on its onward sojourn to the spiritual domain. For this reason, all the prayers should be performed irrespective of the availability of the body. Physical barriers should not in any way bar the spiritual progress of the process of departure of the soul.

Other topics discussed at length were consecration of a place of worship and that of a Sacred Fire, in North America, use of term Agiyari, NAMC sponsorship of Navar for a needy family, update of Mobedyar program, and NAMC website. The meeting concluded with the election of the incumbent executive committee for another term of two years, and gratitude towards the hosting organization, the **Zoroastrian Association of Quebec**.



Left to right Ervad Brig Behram Panthaki, Ervad Soli Dastur, and Ervad Gustad Panthaki



Zoroastrian Sports Committee

The 10th Zarathushti Games

Loyola Marymount University

Los Angeles, CA, June 30 – July 4, 2006



The Zoroastrian Sport Committee (ZSC), the official sports committee of the Federation of Zoroastrian Associations of North America (FEZANA) is pleased to report that the 10th Zarathushti Games took place June 30 – July 4, 2006 in Los Angeles, California. The ZSC Games attracted participants from all over the world including the United States (from 16 states), Canada, Iran, Germany, Australia, England, and Finland.

Roughly 400 participants engaged in competitions in basketball, volleyball, swimming, track and field, and table tennis with 14 adult basketball teams, 4 youth basketball teams, 12 volleyball teams, and over 150 registrants for individual sports (i.e. swimming, track and field, and table tennis).

The champions:

Youth Basketball:

1st Place: Azad, South Central US.

Adult Basketball:

1st Place: Vesta, Washington, DC

Volleyball:

1st Place: Mehr, San Diego

Track & Field (Youth – 80 meter - Boys):

1st Place (Ages 8-9): Arman Irani, San Diego.

1st Place (Ages 10-12): Arash Goshtasbi, Orange County

1st Place (Ages 13-14): Aurash Behroozi, Dallas, TX

Track & Field (Youth – 80 meter - Girls):

1st Place (Ages 8-9): Keemia Kasravi, Orange County.

1st Place (Ages 10-12): Sarah Kasravi, Orange County.

1st Place (Ages 13-14): Diba Zomorodi, Los Angeles Valley.

Track & Field (Adult – 1600 meter - Men):

1st Place: Viraf Soroshian, San Diego.

Track & Field (Adult – 1600 meter - Women):

1st Place: Afrouz Demehri, Toronto.

Table Tennis:

1st Place: Faraz Demehri, Sydney, Australia



Swimming (Youth – 25 meter - Boys):

1st Place (Ages 8-9): Pedrum Ghaibi, Los Angeles.

1st Place (Ages 10): Arash Goshtasbi, Orange County.
tie with Darius Bhadha, Los Angeles.

1st Place (Ages 11-14): Aman Mazdidasni, Orange County.

Swimming (Youth – 50 meter - Boys):

1st Place (Ages 8-14):Darius Bhadha, Los Angeles.

Swimming (Youth – 25 & 50 meter - Girls):

1st Place (Ages 8-14): Nisa Goshtasbi, Orange County.

Swimming (Adult – 50 meter - Men):

1st Place: Porus Engineer, San Jose.

Swimming (Adult – 100 meter - Men):

1st Place: Omid Mazdidasni, Orange County.

Swimming (Adult – 100 meter Relay - Men):

1st Place: Arsham Dianat, Los Angeles.
Omid Mazdidasni, Orange County.
Sam Namiri, Los Angeles.
Zavash Rashidi, Los Angeles.

The ZSC social activities were all sold out events.
The Beach Party at Dockweiler Beach on Saturday

night attracted close to 400 attendees, over 300 people attended the Disco Night held on the LMU campus on Sunday night; and the Cruise Night at Marina Del Rey attracted over 300 people, this event was sold-out a month prior to the Games.

ZSC is grateful for support from FEZANA and the Zarathushti community at large. We are especially thankful of our generous sponsors for 2006, Dr. Bijan Pourjamasb, Mr. Jamshid (Jimmy) Parvaresh, and the Zartoshti Family. With this overwhelming support we hope to improve and expand our future



events. Visit the ZSC website at: www.zathletics.com for pictures and more detailed information about the Games and upcoming events.

Grants to protect the Environment -- Deadline 30th November 2006

Eight winning groups are selected each year to win \$10,000. One environmental educator/leader each year receives \$5,000. For information about how you, your school or student group could win both money and recognition, call toll-free 1-877-792-4332.

FEZANA

EXCELLENCE IN SPORTS SCHOLARSHIP

FEZANA HAS LAUNCHED THE SPORTS SPONSORSHIP FUND TO SUPPORT ZARATHUSHTIS OF NORTH AMERICA WHO SHOW EXCELLENCE IN SPORTS.

Please lend your valuable support by making your check payable to

FEZANA

(with a footnote- Sports Scholarship Fund)

Mail to: Katayun Kapdia, FEZANA Treasurer 3, Preamble Drive, Mount Laurel, NJ, 08054, USA

Read FEZANA JOURNAL

Send a gift subscription to family and friends

Keyannejad-Kapadia Zoroastrian Scholarship Fund

The Triangle Education Foundation is pleased to announce it is receiving applications for the Keyannejad-Kapadia Zoroastrian Scholarship Fund (endowed by Mr. Homi Kapadia and his sister Mrs. Mahrokh Keyannejad). The scholarships generated by this fund may be used for undergraduate or graduate study in an accredited university in the USA.

To qualify for an award, the applicant **must be a member of Triangle Fraternity**, have at least a 3.0 cumulative grade point average (out of 4.0) and be enrolled in an engineering curriculum. Additionally, priority will be given to candidates who are:

Enrolled at Michigan State University.

Not citizens or Permanent Residents (Green Card) of the USA. However, applications from US citizens will also be entertained.

Of the Zoroastrian religion.

Triangle Fraternity was founded at the University of Illinois in 1907 and is recognized as the social fraternity for students majoring in engineering, architecture or the sciences. Triangle Fraternity is:

Serious About Scholarship - Sets and Demonstrates High Standards - Celebrates Achievement

For information about the scholarships and the application process, please contact:

Triangle Fraternity National Headquarters, 120 S. Center Street, Plainfield, IN 46168

Tel: (317) 837-9641 | fax: (317) 837-9642 | www.Triangle.org/TEF

The Rustam Guiv Foundation

announces a writing contest

"What I have learned from the Gathas"

Deadline: November 1, 2006

- 1 The participants should be between 15 and 30 years.**
- 2 Essays should not exceed two pages. They can be in English or Persian.**
- 3 Deadline is November 1, 2006**
- 4 Brief biography not exceeding half a page should be submitted separately**

The judges are Dr. Ali Jafarey and Dr. Mehraban Khodavandi.

The participant who receives the highest score will be awarded \$1000.

30 essays have been received from Iran which is very encouraging.

Therefore it was decided to add the second and third winning awards as well.

Essays should be mailed :

Rustam Guiv Foundation

Rustam Guiv Foundation

C/o Daryoush Jahanian, M.D

1835 North 78th Place

Kansas City, Kansas 66112 USA

ADVANCE NOTICE

The Points of Light Foundation

Mini Grants available

January 2007 and January 2008

In 2005 The Foundation received nearly 70 grant applications, and after a series of technical assistance conference calls/e-mails and an internal review process, the applicants were awarded grants in increments from \$1,000 to \$10,000, for a total of \$90,000.

For the year 2007 about \$ 90,000 will be available as grants. **This is a competitive process which requires planning, organization in advance and writing a good proposal**

http://www.pointsoflight.org/about/mediacenter/tothepoint/2006/03/volaction_belovedcommunity.cfm

For more information on MLK Day and the Faith and Outreach Initiative, please contact Reverend Mark Farr, senior director, Outreach at (202) 729-8144.

NOTE

The wonderful volunteer work the Zarathushtis did earlier this year, with the earthquake clothes collection drive for survivors in Pakistan, can serve as a backdrop for future applications to the Points of Light Foundation, since those who make the decisions will be looking for evidence that the organization receiving the money can deliver what they promise to do.

Rev Mark Farr, the senior Director of Outreach knows of FEZANA. This is an authentic program and an opportunity available to volunteer groups all across the USA. (Editor)

North American Mobeds Council (NAMC) is willing to sponsor, deserving candidates from North America, to be ordained as priests through Navar ceremony in India. The extent of the support/scholarship will be decided by the Executive Committee based on individual need requirements of each case.

Interested candidates may please contact, Ervad Nozer Kotwal, secretary, (tel: 905 820- 0461, nozerk@yahoo.com) or Ervad Jehan Bagli, President, NAMC (tel: 905 855 1132, jbagli@rogers.com) with appropriate details for consideration.

Maneck Bhujwala carries the banner at the July 4th parade in Huntington Beach.

"ZOROASTRIANS WISH YOU HAPPY INDEPENDENCE DAY"

The parade labeled as the largest July 4 parade west of the Mississippi had about 300 floats and about 50,000 people were estimated to have attended.

Maneck walked alongside the Greater Huntington Beach Interfaith Council float with several high school students from other faith communities.

SCHOLARSHIPS AVAILABLE

A list of miscellaneous scholarships is given below:

- **FEZANA Scholarships** and **Mehraban & Morvoriid Kheradi Endowment Scholarship – FEZANA Scholar, and Bannobai and Maneckshaw Kapadia Edowment Scholarship** for students at institutions of higher learning in USA/Canada. Dr. Dolly Dastoor, dollydastoor@sympatico.ca, tel: 450-656-2036, www.fezana.org.

- **Moobed Faridoon Zardoshty Religion Education Scholarships** for higher studies/research in Zarathushti religion at an institution of higher education anywhere in the world. Kayomarsh P. Mehta, kayomehta@aol.com, tel: 630-654-8828, www.fezana.org.

- **Fali Chothia Charitable Trust** scholarships for students in NA universities. ferozafitch@lexicongraphics.net, tel: 301-564-3726, www.zamwi.org/about/2001FCCT.pdf

- **ZAC (Zoroastrian Association of Metropolitan Chicago) loans/scholarships** for study in USA & Canada. ZACscholarships@yahoo.com, www.zac-chicago.org.

- **ZSBC (Zoroastrian Society of British Columbia)** awards scholarships to its members seeking admission to a university. Homi Italia, (604) 438-2076, www.zsbc.org.

- **Performing & Creative Arts Scholarship** offered by FEZANA/ZYNA. Application form is on www.fezana.org. Anahita Sidhwa, afsidhwa@dccc.edu.

- **Paul and Daisy Soros Fellowships** support graduate education for immigrants and children of immigrants. www.pdsoros.org.

- **Houtan Scholarship Foundation** offers a scholarship of \$2,500 per semester for studies in Iranian language and culture. Visit www.houtan.org.

- **Indo American Community Foundation** offers scholarships of \$3,000 per year to Indian Americans. Visit www.upakar.org.

- **Individual Advanced Research Opportunities (IARO)** scholarships, for research in Eastern Europe and Central Asia (Tajikistan). www.irex.org/programs/iaro. Also visit www.irex.org/programs/roberts for study grants in Iran.

- **Institute of International Education's** Scholar Rescue Fund offers fellowships to scholars from any country and in any discipline, whose life, security or work is threatened in their home regions. Visit www.iie.org/SRF. Email: SRF@iie.org.

- **Harvard's Pluralism Project** offers research grants. staff@pluralism.org; www.pluralism.org/research/student_grant.php. For summer internships, visit www.pluralism.org/resources/calendar/summer_internships.php

- **National Science Foundation** offers grants for documenting endangered languages. Visit www.fedgrants.gov/Applicants/NSF/OIRM/HQ/04-605/Grant.html.

- **Gates Millenium Scholars Program** offers awards for science studies. Visit www.gatesfoundation.org/Education/Scholarships/Announcements/Announce-040607.htm.

- Global Environment Facility of the **World Bank** and **YES**, offers fellowships for entrepreneurs in field of renewable energy. Visit http://www.projects.takingitglobal.org/

- Scholarships for **Commonwealth citizens**. www.csfonline.org/hostcountries/uk/

- **Royal Society scholarships** in science. www.royalsoc.ac.uk/funding/

- **Marshall scholarships** for Americans in UK. www.marshallscholarship.org.

- **Fulbright exchange programs**. Visit www.fulbrightexchanges.org/base/grant.asp.

- **UNESCO** 'Information for All,' an international information society initiative offers funding for information literacy projects. www.portal.unesco.org/ci/en/

- **Indicorps fellowships** for a one-year public service program in India. www.indicorps.org. Email: info@indicorps.org, or contact 2004 Indicorps scholar roshnikasad@yahoo.com.

- **Canadian Subsidy Directory** contains 3100 listings of government grants and loans, including foundations and associations. \$69.95. Call 450-224-9275.

- **Boren Scholarships** and **Graduate Fellowships**. http://nsep.aed.org.

- **Jacob E. Javits Fellowships**. Undergrads or first year of graduate study. Includes social sciences, arts, humanities. www.ed.gov/programs/jacobjavits/index.html.

- **Gates Cambridge Scholarship**. All countries (except UK) eligible. www.gates.scholarships.cam.ac.uk.

- **Harry S. Truman Scholarship** Foundation. Graduate funding for career in government or public service. www.truman.gov.

Keyannejad-Kapadia Zoroastrian Scholarship Fund (endowed by Homi Kapadia and Mahkrokh Keyannejad) for a member of Triangle Fraternity. www.Triangle.org/TEF. [See ad in this section].

- **Rotary Scholarships**, to citizens of all countries where there are Rotary Clubs. Rotary ambassadorial Scholarships are at: www.rotary.org/foundation/educational/amb_scho/rotarian/award/avail.html.

- **Goldwater Scholarships** for sophomores and juniors, for mathematics, natural science, engineering. www.act.org/goldwater.

- A list of **trusts/organizations in India**, which support postgraduate studies abroad is given in Parsiana, December 2001. Contact Parsiana@vsnl.net.

- Scholarships **mainly for students in India**. http://education-support.nic.in/allscholarship.asp?allsch=Yes.

- **Engineering Scholarship by Northrop Grumman of \$10,000 to student in Maryland, Baltimore and Illinois**.

www.es.northropgrumman.com ■

Harvard University joins Princeton University in eliminating tuition fees for honour students that have a family income below \$40,000.

No tuition and no student loans.

Visit Harvard's Financial Aid Website
www.fao.fas.harvard.edu

Tel (617) 495-1581

NEWS FROM THE ASSOCIATIONS

ATLANTA ZOROASTRIAN ASSOCIATION

"I Have a Dream..."

Strategic Goals to Enable a Sustainable Zarathushti Community in Atlanta

AZA was chartered to establish the infrastructure that is necessary to support a thriving and sustainable Zarathushti community in Atlanta, to ensure that Zarathushtis, and their way of life, continue to flourish here, generation after generation, with the same social, cultural and religious support, through each stage of life, that Zarathushtis have enjoyed in Iran or India. We can and must achieve this, by realizing the dreams envisioned below:

I have a dream... that we will always have numerous social events, jashans, gambhars and gatherings, with plenty of food, drink, music and fun, as strong friendships and lively social events form the bedrock of a cohesive community, tying together Zarathushtis from all backgrounds: from Iran, India and America.



I have a dream... that someday we will have private catering services that prepare Parsi and Persian food, to make large celebrations feasible, specialty foods available, and perhaps even daily cooking optional. Our food evokes a strong sense of cultural identity within our community.

from left: sitting: Gulshan Deboo, Meher Patel, Shery Unwalla, Nairika Cornett-Kotwal, Standing: Khushroo, Cyrus Aidun, Farrokh Mistree

I have a dream... that we will all celebrate and learn about both Persian and Parsi rituals, customs and festivals with equal vigor, to honor our ancient traditions, so that every Zarathushti in Atlanta has a strong sense of identity with our community and the great heritage of our forefathers.

I have a dream... that we will all study our great religion and, through self-reflection, develop a deeper understanding and awareness of ourselves. Education, followed by introspection and its implementation in good words and deeds is the righteous Zarathushti path through life. Every Zarathushti in Atlanta should have access to any educational resources that they need from prayer classes, summer camps and Sunday school, to lectures, seminars, and a good library.

I have a dream... that we will all engage in charity and social service, particularly with our children. Service, a hallmark of our community from ancient times, fosters selflessness and a commitment to righteousness for its own sake-the very embodiment of our Ashem Vohu prayer.

I have a dream... that our community will always support its children; from the ceremonies before birth and picking a name, through day care, kids events, education, summer camps, prayer

classes, navjotes in Atlanta, college and career guidance, scholarships, youth events and socials and finally Zarathushti weddings in Atlanta.

I have a dream...that our community will always support its elderly; from the establishment of retirement communities and assisted living facilities that allow elderly Zarathushtis to stay together; to the end of life, when the community helps with established cremation or burial facilities, performing prayers and ceremonies, and in guiding and supporting the surviving family.

I have a dream...that some day everything necessary to practice our rituals and live a full Zarathushti life will be **available in Atlanta** (perhaps through the internet) including: sadreh and kusti, prayer book and cap, sukhar, tacho and loban, divo, afarganyu and ses, dugli, pagdi and feta, full navjote and wedding seses including everything needed for these ceremonies, and a wide variety of Zarathushti instructional material, printed, music and videos.

I have a dream...that some day we will have our own **Agiary** or **Atashkadeh** (fire-temple) in Atlanta with regular prayers, several priests and a thriving community to support it. Initially, we may start with a small community center or Darb-e-Meher; however, we will need a full-fledged Agiary or Atashkadeh as soon as possible, to enable us and the coming generations to be able to live complete Zarathushti lives in Atlanta.

I have a dream...that we will always actively participate in the larger Zarathushti community in America (**FEZANA**) and around the world, tying our local community into the fabric of Zarathushtis around the globe and benefiting from their knowledge and resources.

In conclusion, Zarathushtis can and must establish our community in Atlanta, just as our forefathers did in other parts of the world. Working together, volunteering our time and resources, we can become a thriving, sustainable, well-established, recognized and respected community in America; while perpetuating our faith, our customs and our way of life to the coming generations of Zarathushtis in Atlanta.

Zareer Meherji Siganporia

Coordinator, AZA Working Committee

Adapted from the "I Have a Dream" speech, from AZA's first Pateti dinner, August 20th, 2004. Original speech by Martin Luther King, Jr. August 28, 1963, Lincoln Memorial, Washington, DC



The Zoroastrian Association of Florida

ZAF Board in action at the AGM

January 2006

Left to right Hovi Shroff,

Dustyn Shroff Navroj Irani,

Aban Kavasmaneck,

Khushroo Daruwalla (President),

Jimmy Major (Treasurer), Jahanbux Daruwala (Secretary). Not in picture

Pauli Bhadha (VP), Nancy Daruwala

Jeroo Irani



Established in 1994, the ZAF has grown from approximately 25 addresses over 20 years ago in Southeast Florida, to 77 as of May-2006. ZAF has a Board of Directors consisting of the President, Vice President, Secretary, Treasurer and five members of the board-at-large and an ad-hoc position of Youth Representative. We also have six practicing mobeds in the area.

Our new official logo was established in 2005 depicting the *atash* flame surrounded by the sun and water - symbolic of Florida. Our annual activities include a Navroz and Pateti celebrations in rented community halls, a picnic, and a jashan with ghambaar, either sponsored by ZAF or fully supported by a family. Attendance and participation at all of these events has been very good and increasing. We also strive for and look forward to a typical Parsi natak at Pateti.

The Z-Club, under the direction of Prof. Aban Kavasmaneck, is a very successful process, focused on children's education and exposure to our culture, tradition, history and religion. They meet approximately once a month at one of the 20 participating family's home. The Z-club children also put on programs and skits at Navroz and Pateti functions.

Our publications include: a new comprehensive regional directory, with yellow pages, a newly formatted and expanded newsletter (Zor & More) issued four times a year, and a hand-out style brief but comprehensive pamphlet on Zarathushti Parsees giving a brief but comprehensive account of their history, culture, core beliefs and accomplishments; slated to be published soon in Hamazor magazine.

ZAF contributed to the recent Zoroastrian Youth of North America (ZYNA) conference in Miami by providing help with the location search, volunteers for preparation and desk help, \$2000 cash and a participatory jashan (with translation). We support FEZANA's efforts in disaster relief by appealing to our audience to send contributions through FEZANA's published channels. Recently there has also been a surge in donations to support our own functions and the newsletters. For the first time, ZAF also had a display booth and a children's skit (about Sanjan landing) at the Association of Indians in America (AIA).

We lack a Community Hall of our own, as our total count is still very small. The Z-Club will continue to be a core successful activity. We look forward to expanding membership as more people move to warm Florida. We also want to continue to be an active member of FEZANA and explore more participation in local government and the communities in which we live.

ZATAMBAY felicitates "Aapro" Rustom as the new President of FEZANA!



What a thrill for a small ZATAMBAY group when they found out that their own, "Aapro" Rustom Kevala was elected, in a very close election, the next President of FEZANA.

So, after hearing about it, the group got busy to have an impromptu get together to felicitate Rustom Kevala and his wife, Yasmin.

The ever busy and enthusiastic Anahita Tamboli and Jo Ann Dastur started the ball rolling. They fixed June 11th as the date, Tambolis' beautiful home on the Tampa Bay as the venue- emails were sent out to all by Soli Dastur. The Tambolis and Dasturs got their heads together to select an appropriate memento to be presented to the new chief. Anahita suggested a beautiful glass obelisk

and they decided the following engraving:

ZATAMBAY congratulates "Aapro" FEZANA President Rustom Kevala 2006

It turned out to be a beautiful memento for our new President and about 35 plus young and old ZATAMBAY members and relatives turned out for the occasion. Ervad Soli Dastur started the function with a PowerPoint slide presentation and welcomed our new President and his wife, Yasmin. We had a Hum Bandagi of two Yathas and one Ashem and our two young Tambolis reminded us the meaning of these beautiful prayers by reciting their translations.

The new President then spoke to the group, thanking all for the get together as well as what will be his three main agenda items during his FEZANA Presidency.

Rustom acknowledged the hard work of Anahita and Hoshedar Tamboli for the ZATAMBAY group and presented Anahita, the FEZANA booklet, **The Legacy of Zarathushtra**, and an appreciation trophy from FEZANA to Hoshedar for completing his term of office as the FEZANA Small Groups Chairman.

Jo Ann and Soli presented Rustom with a Starbuck Coffee mug (Rustom is a Starbuck fiend and can die for as well as a packet of Belgium coffee. They presented Yasmin with 11 CDs of beautiful old Indian music which she has been craving for a long time.

After this, Soli led all in praying the Doa Tandoorasti in honor of the new President and his wife. Nine different Behdins read the translation of the prayer and then all prayed Doa Tandoorasti reciting the names of Rustom and Yasmin in the prayer.

Once the formal part ended, the spacious kitchen was opened up for a sumptuous lunch of Parsi dishes and desserts followed by tea and coffee.

ZATAMBAY is proud to have a FEZANA President among us!



From Left Ervad Soli Dastur, Yasmin Kevala, Rustom Kevala, Hoshedar Tamboli

The Zoroastrian Association of Greater Boston Area (ZAGBA)

The Zoroastrian Association of Greater Boston Area (ZAGBA)'s new board includes Jamshed Dubash, Firoza Panthaki, Hufriish Sirohi, Anaheeta Mody, and Edul Nakra. To strengthen ZAGBA, they have identified the four initiatives of community building, community service, community education, and community center along with specific volunteers responsible for leading these initiatives. The Board has pledged to support these programs and make resources available to ensure success.

The annual jashan/gahambar, picnic, holiday party and New Year celebrations, along with strategies to re-engage members and invite involvement from those new to ZAGBA are planned. Communication will be enhanced through emails, a new website, and regular newsletters while external outreach with FEZANA and other organizations will help members connect with global issues and events.

Our energetic youth group will promote "active" community events like bowling and biking while continuing their coordination with national and international youth. Participation in community service projects (i.e. Jimmy Fund Walk, volunteering at Food Bank) will also be broadened.

The children's monthly religious classes are flourishing with dedicated teachers and parents and the adult education will be revitalized with speakers and newsletter articles.

Finally, working towards a ZAGBA Community Center will be the core initiative of this Board. They will be establishing a framework for putting together fundraising programs and necessary financial/legal entities while advancing community support and involvement to move the vision of a ZAGBA center forward.

The Board is enthusiastic to work with the ZAGBA community toward this overall vision and looks forward to continued input and participation.



At back from left Edul Nakra and Jamshed Dubash (President), in front from left Anaheeta Mody, Hufriish Sirohi, Firoza Panthaki

Greetings from ZAKOI !

The members of ZAKOI (Zoroastrian Association of Kentucky, Ohio, and Indiana) greet their fellow Zarathushtis across the world, and send their best wishes to everyone.

ZAKOI has made long strides in 2005-06: from getting registered as a religious non-profit organization with the state of Ohio, to the beginning of our Annual Religion Camps & Monthly Religion Classes, to creating and putting our own website, to having our own ZAKOI T-shirts!

We have got our members' thoughts rolling in the direction of a dream that we can all turn into a possibility someday - building our own Zarathushti Center/Temple for the benefit of our tri-state Zarathushti community.

Our first function in this year on March 25 to celebrate Jamshedi Navroz was a great success. We're looking forward to the jashan & gahambar on June 3rd, a July summer picnic, a Navroze jashan & dinner on August 20, a September Fall picnic, and a Holiday Party on December 3.

Join us whenever you are in our tri-state area, and get to know your fellow Zarathushtis living here. Check our new website www.zakoi.org and if you have a website please add us as a link to yours. Wishing everyone all the best for the rest of 2006 & always!

Bakhtavar Desai



A Walk Down Memory Lane

With Dilnavaz H. Shroff to meet Khorshed and Firoze Jungalwala

The occasion was Navroz celebration, March 25, 2006, hosted by the Zoroastrian Association of Greater Boston Area to award Khorshed and Firoze Jungalwala, a *Lifetime Achievement Award*. The Jashan and the meal would have been like any other event except when the award ceremony started, it brought back memories of my family's association with the community over the past 27 years in Boston. This is where I start my walk down memory lane.

Imagine Fall of 1978. A young couple raising two beautiful children has moved to a new home in Sudbury. Imagine again, in the midst of their busy life, taking time to make a list of Zoroastrian families from a telephone directory, contacting them to meet as a group in their new home strewn with unpacked boxes. That was the first contact Hoshang and I had with Khorshed and Firoze. We would later meet other local families at their residence one afternoon for lunch. That meeting, I believe, was a precursor to the association we called ZAGBA. This effort was instrumental in forming the constitution in 1982. A Jashan to celebrate the new association was held at the Patels' residence in Concord.



These two events stand out as landmarks. The Jungalwalas' zeal and dedication rubbed off on other families in fostering a community spirit. Today, much of what we see accomplished by the succeeding ZAGBA committees is an offshoot of the fine precedents set by this enterprising couple.

ZAGBA became a vibrant presence in North America under the Jungalwalas' leadership for two terms each. It was now on the radar screen because a famous couple from Boston represented it. I remember the first picnic, the first barbeque, the first Agarni, the first family swim, the first Pluralism Conference, the first Avesta Conference, the first ZAGBA Youth Group, and the first Religion Class. The latter I remember very fondly.



Prof Farhang Mehr, Khorshed Jungalwala, Mrs Pari Mehr, Firoze Jungalwala

Religion classes became a monthly occurrence for the entire community; for the children to attend the classes, and for the adults to meet with Khorshed and Firoze in discourses on the Shah Nama, the Gathas and other burning topics of the day. What a way to communicate to the children and the youth a sense of belonging to a glorious community. The parents too have pleasant memories of those meetings. Firoze's words ring in my ears, "you continue the classes as long as there is even one child eager to learn". Today I am happy to note that though the graduates of the first classes are scattered over the country in pursuit of their education and career, to them the memories of ZAGBA

still ring true because of their association with these classes.

Khorshed's steadfast support to ZAGBA was present even while she devoted her energies to FEZANA and other global bodies. Not to forget her tireless efforts to sponsor talks by national and international scholars who have graced the podium at ZAGBA functions. Firoze is regarded as a spiritual and scholarly mentor/leader, imparting the significance of prayers after a Jashan ceremony, explaining to the children in layman's terms the meaning of the Kusti prayers. There is no dearth of stimulating and entertaining conversation in the couple's company.

I had a delightful surprise when on a recent trip back home I encountered folks from Bombay and London who knew about ZAGBA because of the 'Jungalwalas'. My friends in the local community may have their own memories, my memories of our family's association with them are indeed precious. They came to a

head on March 25, 2006 at their felicitation ceremony. For a moment I wished we could turn back the clock. I am happy to share this with the next generation of Zarathushtis. That ZAGBA has come a long way as a leading association in North America is evidence of dedicated and pioneering efforts of Khorshed and Firoze. Their sincerity and volunteerism has permeated in the efforts of members who are active today and who function with a spirit of harmony and cooperation. May that spirit continue with the future generation.

Dilnavaz H. Shroff originally from Mumbai, now resides with her husband, Hoshang, in Belmont Massachusetts and works for the Commonwealth of Massachusetts as Grants Manager for the Department of Public Health. Before joining her husband in the US, Dilnavaz had a successful career in the banking industry in India. Active in ZAGBA since its inception, Dilnavaz initiated, organized and ran the religion classes with the cooperation of parents of the community. Her sons, Adil and Mehernush, have professions outside Massachusetts, but maintain contact with the local community.

Michigan Zarthusti Youth Group Celebrates Navroz



The Michigan Zarathushti Youth Group has children between the ages of 3 to 14 who meet monthly for religious and cultural instruction.

The Junior Group ages 3 to 6 is instructed by Bepsi Sanjana, the Intermediate Group ages 7 to 9 by Ardeshir Irani/ Neville Bugli/ Shireen Ghandhi and the Senior Group ages 10 to 14 by Shernaz Minwalla.

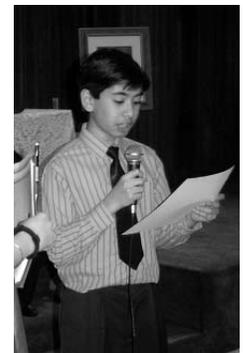
At their monthly religious class meeting on Sunday, March 12, they discussed the upcoming celebration of Navroz. A Haft Seen table was laid out and all the kids took turns in identifying all the items on the table and their significance.

All the children from the Intermediate Group ages 7 to 9 did an individual presentation on Navroz and what it meant to them. Some presented poems they had composed (Zarine Minwalla & Sanaya Irani) while others did poster presentations (Xerxes Chinoy, Tanaz Naterwala, Rashna Soonawala & Cyra Kharas). The presentations were applauded by one and all for their beauty and vitality.

Zoroastrian Association of Greater New York

PEDALS FOR PROGRESS (P4P)

On May 7, 2006, ZAGNY youth members, **Jasmine Dukandar** and **Aysha Ghadiali** took the opportunity to partner with the P4P Organization. They collected 36 bikes to send overseas and donated \$450 for shipping by organizing a bake sale. The bikes will be sent to El Salvador and will be used as the main mode of transportation for many years by the people who are lucky enough to receive them. **Dave** from P4P with **Jasmine Dukandar** and **Aysha Ghadiali**. (photo right below)



GOOL KOTHAWALA ESSAY CONTEST WINNERS

Founded by **Nawaz Merchant** in memory of her music teacher Ms. Gool Kothawala, this contest invited children (15 and under) to write a 150 word essay on 1) *My Community Project* OR 2) *What it means to be a Zoroastrian*. Silloo Parekh, and Khursheed Parekh

judged the anonymous essays and the prize winners were announced at the Navroze function. **Friyah Randelia** (on left) (9 yrs) was the winner in the 6-10 age group and **Neville Dusaj** (11 yr) won in the 11-15 year category (photo above). All contestants were awarded a certificate and each winner received a cash prize of \$50.



Source: *Khursheed Nawder*

Mayor of City of New York Invites Zoroastrians to Celebrate Nowrooz

By Khursheed Navder



Mayor Bloomberg of the City of New York addressing his Zoroastrian Guests

The mayor Of the City of New York, Michael R. Bloomberg held a reception for various ethnic communities celebrating **Nowrooz-A New Year Festival** on Tuesday, March 28th at his Gracie Mansion. Since New Yorkers from several other ethnic communities who celebrate NowRooz--Afghanis, Azerbaijanis, Iranis, Pakistanis and Parsis--were invited, we ZAGNY Parsis, took this chance to show off our finery and diversity and came in our traditional dresses--women in *Garas* and saris with *Kors*; and men in *Daglis*, *Phetas* and *Paghdis*-- and could be easily distinguished from the others.

Upon arrival, guests were cordially greeted with wine and were given a tour of the Gracie Mansion, a beautiful country house that overlooks a bend in the East River, five miles north of the City. Built in 1799, this mansion stands in Carl Schurz Park above Hell Gate, a roaring stretch of water where the Harlem River, East River, and Long Island Sound meet. Though this is the official residence of the mayor of New York City, the current mayor has chosen not to



CELEBRATING OUR CITY

Nowrooz, meaning *new day*, is a New Year holiday celebrated by Afghan, Azerbaijani, Central Asian, Iranian, Pakistani and Parsi New Yorkers of all faiths. The festival has its roots in the Zoroastrian religion and has been celebrated for 2,500 years. The New Year is marked at the moment of the vernal equinox and symbolizes the awakening of the light of spring prevailing over the darkness of winter. In harmony with the rebirth of nature and a time of renewal, New Yorkers celebrating Nowrooz take time to resolve any differences with people around them, casting aside disputes so that all relationships can start anew. In New York, Nowrooz is celebrated on March 20, 2006, at 1:26 p.m. with festivities lasting thirteen days, during which time families and friends visit one another and take time to pay respect to the elders in their communities and give alms to the poor.

Cover Image: Mirror Portrait of a Traditional Festive Persian Painting. Photo by Jared Collins.



reside there and uses it more as a "People's House" where he hosts receptions, and accommodates visiting officials and dignitaries.

As we all mingled and waited for the mayor to arrive, we were treated like celebrities and offered a wide array of appetizers and hors d'oeuvres that matched perfectly with the wine.

In his brief remarks the mayor explained eloquently what Nowrooz is all about. He mentioned that he was thrilled that we all had brought the magic of this festival to New York City since "it unites people across ethnic borders, encourages them to put aside their differences and celebrate the culture and relationship that they all have in common." He also alluded to the beautiful display of the Hafta-shin table that had been put together with the traditional seven items.

All-in-all, the evening was a memorable one - after all, it's not everyday that one gets invited by the mayor of New York City!



Homi Gandhi, with Ms Azdeh Azaadi, Commissioner of Immigrant Affairs, NY City, and Behnaz Toorkey from ZAPANJ.



ZAGNY members at Gracie Mansion

ZOROASTRIAN ASSOCIATION OF HOUSTON

CAR RALLY/SCAVENGER HUNT: (By Car Rally Committee)

Our second annual Car Rally/Scavenger Hunt was held on Sunday, July 9, 2006, with 12 vehicles and 54 participants. The organizing of the rally had started weeks in advance with planning the route, preparing the clues and the rhymes for the clues. The route had been checked out in advance as well.

Even though the day started with a heavy rainfall, causing some nervous moments, it cleared by 1:00 p.m. in time for the checkered flag to "START". The cars were lined up in the new parking lot. The first clue sheet was given by Cyra. The participants had to solve the riddles, get to the next station and bring back whatever was requested. There were two stops – one manned and the other unmanned from where they had to pick up the next clue sheet. Each car was released at 30 seconds intervals. Each car had to stop at eight stations and get items as requested and answer some trivia questions as well. Teams came prepared with cell phones and laptops to *google* for answers !!!

The winning teams (who donated their winings back to ZAH):

First – Ken and Villie Bhappu, Kersi Engineer and Roxana Noble

Second – Yazdi and Shahnaz Sidhwa, Aban and Homi Erani, Shirin and Bahadur Sarkari

Everyone had a wonderful time. Jehangir Mistry says: "The excitement that the competition generated, and the smiling faces all around were proof of how well it was received. Can't wait for next year! ", and Kersi Engineer is now ready for Indi 500!!



Jamshedi Navroz in Central Florida

The Central Florida Zarathushtis celebrated Jamshedi Navroze at Dr. Kia Kaviani's new home right smack on the first green of the Bay Hill Golf and Country Club in Orlando on March 29th!

Ervad Soli Dastur at Kia's request blessed the new home by praying Yatha Ahu Vairiyos, together with a *Loban* ceremony, with Kia, Jo Ann Dastur, Yasmin and Rustom Kevala, going around in each and every room of the home with the fragrant *Loban*

There were about 51 Zarathushtis from Sarasota, St. Petersburg, Jacksonville, Deltona, Cape Canaveral, and Orlando including Ambassador Marker and his wife Arnaz, Jerry and Celeste Kheradi, as shown in the photo below:



It was also the last day for the PGA Bay Hill Tournament and the attendees had a bonus of watching the best golfers from all over the world passing by the home to the first green. The ladies prepared a wonderful spread for our dinner and all had a great time!

ZATAMBAY Jamshedi Navroz Celebration

Shiraz and Jal Irani invited all ZATAMBAY Zarathushtis for celebrating Jamshedi Navroze as well as blessing their new home in North Tampa on March 26th! 31 Zarathushtis with their spouses attended the function.

Ervad Soli P. Dastur performed the Participatory Jashan with the help of 26 Behdins reciting translations of the selected paragraphs from the Jashan prayers interspersed with the actual prayers recited by Ervad Dastur. It was accompanied by an overhead PowerPoint presentation with the actual wordings of prayers recited by the whole group as well as the English translations of the paragraphs. This participatory Jashan was a modification of the one performed by Ervad Dastur at the ZYNA FEZANA Congress in Miami in December.2005



Once again, the ZATAMBAY ladies did an excellent job of preparing favorite Parsi and Irani dishes for a sumptuous dinner.

EVENTS AND HONOURS

ARYA ZARTOSHT IRANPOUR and BEZAN DARAYUSH IRANI
Receive the DUKE OF EDINBURGH "YOUNG CANADIAN
CHALLENGE" AWARD

On June 7th, 2006, Arya Zartosht Iranpour and Bezan Darayush Irani were the recipients of the prestigious Duke of Edinburgh's Young Canadian Challenge Award for outstanding achievements in academics, community service, music and sports. The award was presented at the luxurious Fairmont Waterfront Ballroom in Vancouver, British Columbia, by his Royal Highness, Prince Edward, The Earl of Wessex, in the presence of proud parents of both Arya and Bezan and many delighted guests. What a magnificent award and what an honor for the boys, their families and the community!

The Duke Of Edinburgh Award has three levels: bronze, silver and gold. Arya and Bezan received the gold award in 2006 having previously received the bronze and silver awards.

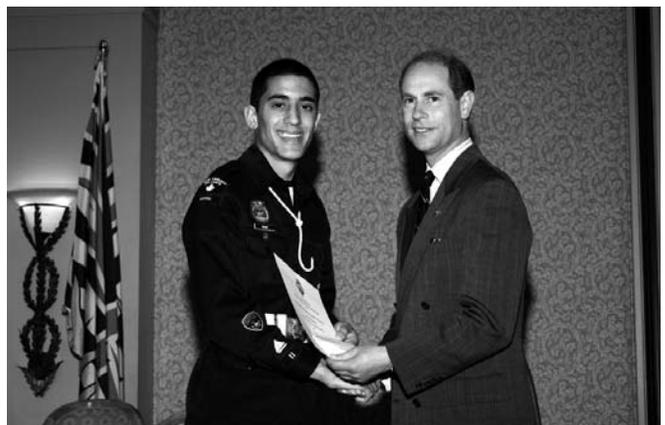


Arya (left) Zartosht son of Manouchehr and Mahnaz Iranpour of Vancouver, BC was born in Tehran, Iran, in July 1986, attended Parvaresh Kindergarten in Tehran, where he learned his first lessons about the Zarathusti Deen. After grade one, he immigrated with his family to Canada, first to Ontario, and later to British Columbia. He attended St. George's School in Vancouver, where he was awarded the Head Masters Leadership Award for his exemplary volunteer work with the school and the Vancouver Lower Mainland community. He completed his first year of university at Herstonceux Castle in the United Kingdom, under Queen's University's International Study program.

Presently in his third year of Political Science and International Relations at McGill University, Montreal, Arya continues to excel in his academic studies, as well as in extra-curricular activities. He is internal Vice President for the International Relations Students' Organization, Executive Board Member in charge of Fundraising for the Choral Society, and Member of the Student Council at McGill University. Interested in the arts, architecture, history, and culture, Arya has traveled widely to many countries and regions, including those in North America, and in many provinces in Iran, sharing his observations with his fellow Zarathustis, including the importance of the Vatican Masterpiece in the late 1400s by Rafael, the famous Italian artist, depicting a picture of Zartosht, Arastoo, Aflatoon and Fisaghoores.

Arya is grateful to his parents for giving him exposure to the beautiful things in life, which has benefited him and the community. In his letter of congratulation *Mobed Mehraban Firouzgary, of Tehran* writes "My dear Arya Zartosht: I had the honor of praying over your initiation (Sudreh Pushi) Ceremony. I will keep praying that you continue to shine in all your future achievements, that the shine on your face will ever increase and that you will get all that your heart wishes.

Bezan (right), the younger son of Nilufer and Darayush Irani, of Richmond, BC was born on June 23, 1987 in Abu Dhabi U.A.E. In 1992 he immigrated to Canada with his family, to Toronto where he and his older brother Kayras were active members of the Zoroastrian Scouting Group and attended the religious classes at Darbe Mehr and participated in the Zarathusti Youth activities.



In 1997 the family moved to Richmond, B.C. In 2005 Bezan graduated from Cambie High School in Richmond. He was always active in Athletics, Volley Ball and Rugby and also participated in community work with younger children at the Youth Training Centre. As his

main interest was being a Sea Cadet, he joined the Royal Canadian Sea Cadet Corps Bicknell and his participation in this program merited the various levels of the Duke of Edinburgh Award.

Other passions of Bezan are Electronics and Computers. He is presently working as an Electrical Apprentice and is registered for the four year program in the British Columbia Institute of Technology. After two years of experience, he will proceed to get a degree in Trade and Technology.

An active, charming young man, Bezan enjoys working with people, is hard working and full of humor. He is aware of his responsibility to his parents, family and community and living by the tenets of the Zarathushti Deen.

Congratulations and Best Wishes to Arya Zartosht Iranpour and Bezan Darayush Irani, two outstanding Zarthushti Youth.

2006 GLOBAL AWARD FOR OUTSTANDING CANCER ORGANIZATION TO TATA MEMORIAL CENTRE OF INDIA

At the Annual meeting in Washington DC on July 7, 2006 The International Union for Cancer Control (UICC) presented the 2006 Global Award for an Outstanding Cancer Organization to The Tata Memorial Centre, Mumbai. Accepting this prestigious award, **Director Dr. Ketayun A. Dinshaw**, said that "the award was in recognition of the outstanding commitment, team-work and dedication of all staff members of the Centre for over six and half decades, to remove the shadow of cancer from many lives" Dr. Dinshaw added that India could well be considered as a role model in cancer control for many other countries.

The Sir Dorabji Tata Trust established The Tata Memorial Hospital in February 1941 and in 1952, the Indian Cancer Research Centre was established as a pioneer research institute for basic research. The Tata Memorial Hospital and Cancer Research Institute merged as the two arms of the Tata Memorial Centre in 1966, a classic example of private philanthropy augmented by Government support. Since 1962 The Centre has functioned as an organization of the Department of Atomic Energy.

Dr Ketayun Dinshaw is the sister of Navaz Modi of Chicago



Shahrokh Mehta of Syracuse, NY has been elected District Governor of Toastmasters International, District 65. He is the first non-US born District Governor to hold this high position in the district's 60 year history. Starting July 1, 2006 he will provide leadership to the 93+ Toastmasters clubs located in over 40 towns and cities in the upstate New York area. As the district's CEO, he will be responsible for overall management of the district: promoting membership growth, maintaining strong clubs, building new clubs, encouraging the completion of educational goals, and ensuring that the Toastmasters International standards of excellence are met. Toastmasters International is the largest communication and leadership organization with over 210,000 members in 10,600 clubs in 78 districts in 90 countries. Established in 1924, it has helped more than 4 million people become better communicators and leaders.

Shahrokh is a Distinguished Toastmaster (DTM), the highest designation awarded to a toastmaster. Borrowing from his Zarathushti heritage, he has selected the overall theme for the district to be "Thoughts and Words into Action." He explains that: "with innovative ideas (thoughts) and powerful communication (words) we can take genuine action to achieve success." For

more info on Toastmasters International, visit www.toastmasters.org

EVENTS AND HONOURS

Erika C. Vohman

The **St Andrews Prize** is an environmental initiative by the University of St Andrews, which attracts scholars of international repute and carries out world-class teaching and research, and ConocoPhillips, one of the world's largest integrated energy companies, with operations in more than 40 countries.

Three teams leading environmental projects in Central America, rural Nepal, and Scotland were shortlisted for this year's prestigious St Andrews Prize for the Environment. An environmental initiative by the University of St Andrews in Scotland, and the international integrated energy company, ConocoPhillips, the aim of the Prize is to find practical solutions to environmental challenges from around the globe. There were 132 entries and the winner this year was the Maya Nut Programme, an innovative programme which has resulted in rural women in Central America harnessing the benefits of the Maya Nut, and thereby improving family and environmental health. The prize (\$50,000 and a medal) was collected on behalf of The Equilibrium Fund team by **Project Director Erika Vohman**, showing how the powdered nut makes a nutritious drink.



The Equilibrium Fund is a nonprofit 501(c)3 corporation founded in 2001 by Erika Vohman. The Equilibrium Fund helps indigenous and marginalized women find ways to produce food, earn income and raise healthy families without destroying their environment. Their mission is to improve rainforest conservation, family health, self-esteem, incomes and food security through production, consumption and sales of Maya Nut (*Brosimum alicastrum*).

Erika is the daughter of Dr. M. Darius and Karen Vohman who are members of the Atlanta Zarathushti Association.

For further information see: <http://www.Theequilibriumfund.org> or
<http://www.thestandrewsprize.com/lists/2006.htm>

If you would like to get involved with the project please contact Erika Vohman at vohman@yahoo.com

Dr. Roshan Boman Bhappu (born in Karachi, Pakistan) was awarded the Honorary Membership in the American Institute of Mining, Metallurgical and Petroleum Engineers (AIME) at their AIME/SMF Annual meeting in St Louis on March 29 2006. This is the highest award the organization can bestow on any member. Dr. Bhappu is the Past President of the Society of Mining Engineers (SME) as well as the Mining Foundation of the Southwest, and has received other honors as well including the Van Diest Gold Medal of the Colorado School of Mines, Distinguished Membership of SME, and the Richards Award of AIME. Dr. Bhappu is the President and Owner of Mountain States R&D International, Inc. (MSRDI) and resides with his wife Perin (Punthakey-Shroff) in Tucson, Arizona.



Submitted by Dr. Homee F.E. Shroff, Esq. Member AILA/ABA
Doing Immigration With Integrity

North American Scene

DUTY CALLS

Aban Rustomji, Houston, TX

Anyone who watches TV has seen the familiar images from the war front: military men and women in desert camouflage riding in Humvees, patrolling dusty streets, and firing their weapons. My thoughts are peppered with questions about the incredible tempo, the heat, the constant work cycle, the frequent mortar attacks, the suicide car bombers, and what it's like to wear body armor and Kevlar wherever they go. Do we have any idea what life is really like for our troops? Here are vignettes of young Zarathushti men who have served or are presently deployed either in Iraq or Afghanistan. Each has a special story; collectively, their humility is remarkable.

Percy Engineer



Houston Zoroastrians rejoiced when Staff Sergeant Percy Engineer, (fourth from left above) son of Roshan and Yezdi, came home in March 2006. His deployment in Afghanistan took him to uncharted territory. At boot camp he received basic skills, but the hardest part he claimed was the lack of individuality. "Everybody is nobody," wrote Percy, and for some people that took longer to get accustomed to than others. Percy was formally trained as a Chaplain's Assistant but ended up working as a Facility Manager for a Family Therapy Center for the army. Within a month of 9/11, he was posted to Germany to help prepare for the insertion of Special Operations in Afghanistan. Soon after, he

was deployed to Afghanistan where he functioned as part of the Civil Affairs Team. He conducted 250 missions in the course of the year. Most of the time Percy felt safe but always "maintained situational awareness" and in the evenings "my friends and I would normally watch bootleg DVD's or spend time on the internet or just read".

Percy entered military school upon graduating from high school in the summer of 1997, and joined the Texas Army National Guard in July 2002. It was always his dream to be in the military, and he was the youngest person assigned to this position. He received much recognition while serving in the National Guard, and was promoted to the rank of Staff Sergeant. Since it was a Civil Affairs team, Percy and his team were usually well received by the Afghans. He traveled to many villages and was even asked to be the best man at a wedding ceremony. At other times, Percy claimed, they weren't well received and were caught by ambushes and sniper fire. He soon learned enough Dari to communicate at the basic level.

Due to the lack of resources, National Guard soldiers often deploy with equipment that is outdated or unsuited for the environment where they are mobilized. In order to be properly prepared, many soldiers are forced to buy their own personal and tactical gear such as weapons accessories and hydration system. Percy received support from the Houston community, and he says that this support was what brought him back home safely.

Eric Chavda, an Airborne Air Force Pilot of the 10th Special Forces Group, seeks to serve his country and humanity. He simply couldn't bear to see the war torn children of Iraq being victimized. They barely had clothes. The "devastation is horrible and sad". He appealed to the Zarathushti community for help and Eric was overwhelmed by the speedy and generous response of our community in North America.

Born in Brooklyn, NY in 1981, Eric moved to New Jersey where he graduated from high school and earned his Bachelors in Aviation Business with a minor in Air Traffic Management in 2003. He was a military history aficionado, but when September 11th happened, he felt he needed to make sacrifices for his country in the same way his parents Aban and Homi Chavda made sacrifices

Eric Chavda



coming to America from India.

When asked about the dangers of deployment, Eric says, "The sense of danger is all situational based on the person. Some things frighten some people

more than others. The only constant danger is from mortar attacks.

While they happen frequently the insurgents firing the mortars don't have any skill using the systems and more often than not end up missing the base entirely and blowing up a random field. Everyone is mindful of IED's (improvised explosive devices). While the news makes it out to be 1000 times worse than it is over here, they are still a threat."

When asked how Iraqis received US soldiers, Eric replied that, "some villages greet you with smiles and drinks and others with rocks and bottles. It all depends on the local insurgence presence in the village and how the local mosque is depicting the American presence".

Profoundly patriotic and committed to protecting his country, he is deeply concerned that the US should stay until the job is done. "If we leave right now, the country will implode in a bloody civil war. I hope we don't leave there until the country of Iraq has a strong enough military and police force to prevent civil war from happening."

A lifelong New Yorker and die hard Yankee fan, "flyboy" **Jehangir Irani** started his deployment to the Middle East in February 2006. Jehangir was born in Bombay and came to the US in 1981 with his parents Teshtar and Noshir. He graduated from Stuyvesant High School in New York and then Embry Riddle Aeronautical University in 1997. He was commissioned as a lieutenant the day before he graduated.

For those of us outside the war arena, Jehangir is known as Captain Jay on his blog on Newsday.com (http://newsday.typepad.com/news_jay/) where he writes of the absurdity and solemnity of war. His blog has a huge following as readers follow his vivid description of days interspersed with a terrific sense of humor. For example, one day he writes, "Days like these that push the envelope are more the

Jehangir Irani



norm than the exception". When he starts getting annoyed by it all, "I remember that this is the reason I get paid an extra \$3.50/ a day to be here. Why else would I do it?"

As for his duties, he says "I haven't met a soul here yet who comes off as unprepared. I don't feel a constant sense of danger. Luckily, no one's trying to mortar us on the ground. Take off and landing are the



most dangerous phases of flight. We're definitely alert, and vigilant, but no impending sense of doom."

His vivid descriptions of departing Tirkit and flying over the Mosque of the Golden Dome and Baghdad are so memorable one can sit back and visualize all the steps he takes. All is not fun and easy as he has a heart rending account of carrying out the flag-

draped coffins of the four American soldiers who were killed while on patrol in Balad. And Jehangir Irani signs off on his blog with an apt message, "Keep on rocking in the free world".

Percy Canteenwalla

Aspi and Anita Canteenwalla welcomed their son Percy back from Falluja in July 2005. Percy (right below) was the Armory Chief Security of Maintenance and Weapons in the 2nd Tank Battalion. Sadly, Percy claims not all the members of the troops were as fortunate as he.

Percy graduated from high school in Lake Mary, Florida. After a year at South Florida University he joined the Marine Corps.

When asked about the heat and dust, he said his deployment was in the winter months and his heavy body armor served a purpose. Percy felt that he received adequate training which comprised of remaining alert and cautiously aware of each situation and having confidence in your leaders. He says, "... the majority of Iraqi citizens are grateful

Percy Canteenwalla



and welcome the US forces. A small minority of the Iraqi's don't and the media highlights them and doesn't give the rest of them a fair shake." Percy plans to go back to college and complete his Mechanical Engineering degree.

Danesh Kateli

"I didn't want my son to join the army", said Evelyn Kateli. Unsettled by her own feelings, she turned to her friends for support, but Danesh convinced her that he was joining "to defend our country with honor". The Katelis were immigrants to the US in 1996 where Danesh graduated from Dr. Philips High school, Orlando, Florida. Five days later Danesh enlisted and joined the United States Army. He wanted to serve the country and strongly believes that one has to be responsible for a free America and there is a price to pay to enjoy freedom.

Trained as a Field Artillery Surveyor in Oklahoma, Danesh graduated with honors. His duty stations

Danesh Kateli



have taken him to Camp Stanley (Korea), New York City and Fort Briggs (North Carolina) where he is currently a Platoon Sergeant who enjoys the interaction with a variety of soldiers and

mentors them in leadership training.

In 2002, Danesh's voluntary deployment took him to Afghanistan for six months where he earned numerous awards including the National Defense Ribbon. Due to his training and team work, Danesh got through some harrowing times. "A soldier has rules and standards and a code. We are on duty 24 x 7, facing all odds".

Danesh's beloved wife Jennifer stands by his side, and his year-old son Taj is his pride and joy. But he also attributes his growth to his parents Evelyn and Phiroze who provided him with motivation, deep spiritual guidance and practical advice on life. "If I needed an ounce of support, I received a ton".

With all his undertakings Danesh finds time to see the monuments in Iraq and says "it warms my heart to see the Zarathushti culture depicted. The Mesopotamia culture is the cradle of several ancient civilizations." He is currently pursuing a

Liberal Arts degree at the University of Maryland, he hopes to earn a PhD in Astronomy and earn the rank of Sergeant Major in the Army.

FREDDY PATELL

Freddy Patell was stationed 80 miles off the coast of Iraq from June to December 2004. As 3rd Class Petty Officer on the Navy flight deck of Launch and Recover ABE, Freddy describes his deployment as similar to what was featured in the movie "Top Gun". He is one of the military men who catapult under the aircraft as they made their final check for equipment recovery. His job, he says, "is considered to be the 3rd most dangerous in the world" because there is always a possibility of being "sucked in" by the aircraft.

Freddy's assignment could also be grueling. He was on duty for 14 -16 hours straight catching only an hour and a half of sleep, surviving on granola bars on the run. But it didn't bother him one bit. He was passionate about his work and very proud that in port he can carry a shot gun, an M16, and wear an armor vest.

Born in Toronto, Canada, Freddy immigrated to the US with his parents Freny & Syavux Patell. Soon after his high school graduation Freddy was recruited and he intends to make the military his career. Freddy's love for weapons and the Armed Forces stems from his parents who both are interested in military careers. (Freny, his mother, had served in India for four years with the Indian military.) When Freddy came home in June to Fort Washington, PA, it was a joyous homecoming as his youngest brother Cyrus' Navjote was being celebrated over the weekend.

The Morris brothers

Fred and Zahver Morris have all three of their sons in the Armed Forces! CDR The eldest son **Kurush F. Morris**, U.S. Navy, Chief Staff Officer, Commander, Destroyer Squadron Twenty Four, Supporting John F. Kennedy, strike force, was deployed to the Arabian Gulf for 6 months in 2004. The middle son **LT CDR Murzban F. Morris**, active tour of duty was serving on board USS John S McCain, Navy guided missiles destroyer, attacking Iraq from the Gulf in the first months of Operation Iraqi Freedom. And the youngest **Captain Bezan F. Morris**, U.S. Marine Corps, was Artillery Officer in March 2003 in support of the first American forces into Baghdad, Iraq. This was Capt. Bezan's second tour of duty, where he served as part of the Expeditionary Strike Group Five, patrolling the oilfields in Iraq.

Even with the incredibly long hours our troops endure and the challenges and danger they face, every service member understands that a completely democratic and sufficient Iraq may not be in place by the time they return home: but they also know they are making a difference in the lives of Afghans and Iraqis. Religions for Peace World Assembly Unites

Kurush



Murzban



Bezan



Aban Rustomji, a high school media specialist, lives in Houston where she is the recipient of several educational awards. An advocate for education and libraries, Aban is currently involved in establishing a library at the Zoroastrian Association of Houston whose mission is "to serve as a leading repository of knowledge that fosters the awareness and study of Zarathushti religion, history and culture". An avid reader and traveler, Aban's summer visits have resulted in successfully conducting teacher training workshops in Pakistan. She recently participated in a 10-day study tour to the Kingdom of Saudi Arabia to foster cultural connections.



Religions Working for Peace and Justice

**Religious Leaders
Religious Communities Must Confront
Violence in All its Forms**

The Eighth World Assembly of Religions for Peace –concluded in Kyoto, Japan on August 29, with 800 delegates from more than 100 countries and all major religious traditions: Buddhist, Christian, Hindu, Jain, Jewish, Muslim, Sikh, Shinto, Zarathushti Deen and Indigenous leaders, endorsing the Kyoto Declaration on Confronting Violence and Advancing Shared Security.

“At a time when religion is being high jacked by extremists, the religious leaders gathered in Kyoto demonstrate for all the world the power of religious communities to illuminate the path to peace when they work together,” said Dr. William F. Vendley, Secretary General of Religions for Peace. “The Kyoto Declaration offers a new vision of shared security that properly places religious communities at the center of efforts to confront violence in all its forms.”

The Declaration issues a multi-religious call to action, urging participants to continue the work of the World Assembly:

“As people of religious conviction, we hold the responsibility to confront violence within our own communities whenever religion is misused as a justification or excuse for violence. Religious communities need to express their opposition whenever religion and its sacred principles are distorted in the service of violence.”



The Zarathushti delegation to the Eighth World Assembly, August 26-29, 2006, in Kyoto, Japan, included Minoee Modi from Boston, MA, representing North America, Jehangir Sarosh, England; Homai Modi, Mumbai, India and Nawaz Modi, Mumbai, India. Minoee’s participation was facilitated by the Federation of Zoroastrian Associations of North America [www.fezana.org]

Religions for Peace, a global network of inter-religious councils and affiliated groups, harnesses the power of cooperation among the world’s religious communities to transform conflict, build peace, and advance sustainable development. Founded in 1970 as an international, non-sectarian organization, Religions for Peace is now the largest coalition of the world’s religious communities.

MAKE LEVEES, NOT WAR

Alternative Spring Break 2006 - Chalmette, LA

Beth Davis * Chichi Ememe * Melissa Gardner * Enika Holley
Matt Johnson * Amy Knell * Corinne Lovett * May Nguy * Rachele Oliver
Ashley Rogers * Ashley Seals * Zaneeta Daver

It didn't quite hit me until I walked into my apartment. I had just spent a week doing the hardest work/physical labor of my life and traveling on a bus 22+ hours back from Louisiana and my body was sore and dirty. All I wanted was a shower and my bed. I thought to myself...I am sooo happy to be home. That

is when it really hit me. I had a home filled with all of my things! How truly lucky I am.

Chalmette is a town about 30 minutes north of New Orleans. It was hit by Hurricane Katrina 7 months ago, but most of the damage occurred because a man made levee broke due to the strength of the hurricane. The water reached the roofs of the one story houses and rose in just 3 minutes. The damage was devastating; residents lost everything. What is worse is that people are still trying to figure out how to survive. They are just living day to day. Did you know that you still have to pay a mortgage on a destroyed home? Residents have to pay mortgages, cover current living expenses, and figure out how they are going to rebuild their homes if they choose to. Life is just starting to come back in Chalmette, but to me it still looked like a ghost town, war zone, or developing country.

A bus load of students and 3 advisers, including me, traveled to Chalmette for a week over the University of Maryland's spring break. My

students names are listed above. These students not only volunteered their time, but PAID \$450 each to do the work we did...gutting homes. We were told that it costs home owners approximately \$10,000 to have a home gutted. We contributed to the completion of 4 homes and the start of a 5th. Residents have to put their homes on a list with FEMA (aka Failure to

Effectively Manage Anything in the Gulf Coast) and their homes are gutted for free by the government on a first come, first serve basis. By my account, so few homes are done and so many fewer would be done if it were not for the volunteers. It is not an easy process. Just think that it took 1000 hours (25 weeks for one person at 40 hours/week) do the work we (40+ people) did. So much more needs to be done and so much more help is needed.

My trip was a life changing experience for me. It ranks right up there with Penn State and Semester at Sea. I find myself wanting to tell endless stories to people who only want to hear the first few minutes because they cannot relate. Take a moment to think about all that you have and what it would mean to lose it all. And then think about how you would feel if you think it could have been prevented. What happened in Louisiana is a perfect example of the systemic -isms (racism, classism, etc.) that exist in our country.



The below link will take you to my team's photo album. It only has a few of our member's photos and I will be adding more to it. If you think what you see is shocking, just think the pictures don't even capture it!

http://pg.photos.yahoo.com/ph/zaneetadaver/my_photos

Thank you soooo much to all of you that made donations - I raised almost \$800. My team is extremely grateful that you were able to help us in our travels and work. Please know that you truly made a difference in the lives of 5 families in Chalmette who are now on the way to rebuilding their lives.

Zaneeta E. Daver - University of Maryland

http://pg.photos.yahoo.com/ph/zaneetadaver/my_photos



Zaneeta is a full-time PhD student in the College Student Personnel program at the University of Maryland. She received her BS in Marketing from Penn State University, sailed around the world with Semester at Sea in 1994, and received her MA in Higher Education from New York University in 1999. She is currently a Graduate Assistant in the Office of Research and Assessment within the University of Maryland's Department of Resident Life and a Graduate Intern with NASPA (Student Affairs Administrators in Higher Education) in Washington DC. She hopes to graduate in the next few years, after completing her dissertation, tentatively titled "Education Abroad Programs and US College Students: Predictors of Intercultural Sensitivity".

"Intercultural Exchange and Global Co-operation". REPORT ON THE 9th ANNUAL CULTURAL CONFERENCE , of the Council of Persian Culture and the California Zoroastrian Centre, Anaheim, California

Maneck Bhujwala

On June 3, 2006, the **Council of Persian Culture and the California Zoroastrian Center** held their ninth cultural conference at the Anaheim Convention Center, in Anaheim, California, where several scholars on Zoroastrianism and other prominent guests were invited to speak. Following are some highlights based on program handouts, my notes and recollection:



* **Dr. Khosro Mehrfar** who chaired the conference, reminded the audience that the conference was focused on cultural aspects and he maintained the right focus. The program started with a recital of a short verse from the Gatha by the senior priest of the California Zoroastrian Center accompanied by children holding candles.

* Professor Farhang Mehr, professor emeritus, Boston University, former deputy Prime Minister of Iran, and author of *The Zoroastrian Tradition: An Introduction to the*

Ancient Wisdom of Zarathushtra gave a brief introduction.

Dr. Niaz Kasravi, Ph.D. in Criminology, Law and Society, from the School of Social Ecology, University of California, Irvine (2001), a Researcher and Program Associate, Amnesty International USA, Domestic Human Rights Program (2003-2005) who held dissertation Fellowship from University of California and National Science Foundation, was the first main speaker. Her topic was **Multiculturalism and Human Rights; Practical Applications**.

Dr. Kasravi's presentation focused on her attempts to put the lessons from her Zarathushti and Iranian heritage (good thoughts, words and deeds, and respect for human rights introduced by Cyrus the Great) into practice. She discussed her work on human rights, women's rights in Iran, her working with human rights advocate Shirin Ebadi in Iran, racial profiling in the U.S. and prisoner's rights. She talked about the practice



Dr Niaz Kasravi receiving the recognition award from Firdosh Mehta, immediate Past President FEZANA

of putting non-violent criminals in prisons together with violent criminals and the resulting high incidence of prison rape occurring in the U.S. She wanted the new generation of Iranians living in different parts of the world to preserve our cultural values by speaking up and taking some action against intolerance, hatred, war and conflict, wherever they encounter it in the world, During the question-answer session she suggested that we all should become aware of what is going on in the nation and the world by reading newspapers, watching news programs on TV, joining interfaith groups, etc. and parents discussing news events with children.

* **Professor P. Oktor Skjaervo**, Aga Khan Professor of Iranian Studies, Harvard University, and Chair of the Department of Near Eastern Languages and Civilization, a researcher in Avestan literature and the Foundations of Zarathushti Deen and application of Oral Literary Theory and Comparative Mythology to ancient Iranian literature and religion, was the second main speaker. His topic was **Zoroastrian Values in a Changing World**.

Prof. Skjaervo outlined the history of Zarathushti religion in the context of the Iranian world empires and Iranians along the Silk Road (representing Iranian influence in the Far East). He pointed out that by the time Iranians enter the time of recorded history their religion was the same as the one we know from the Avesta. He said that the later Zarathushti scriptures are compatible with the Gathas in all important aspects, even though the words used may be in question. He said that the Sassanian era is the most important period in the history of Zarathushti Deen - with interaction between Zarathushti and Jewish scholars (the laws of purity in both communities are mostly the same)

In discussing the Silk Road Iranians, Prof. Skjaervo said that the

Sogdians who spoke Iranian language were mainly traders along the Silk Road; they were also translators and publishers of documents; their religion was Zarathushtrian and they probably brought it to China. In one region (Khotam ?) they later became Buddhists; they originally believed in Ormazd and Spenta Armaiti (who they called Chandramata). He said that a Sogdian version of Ashem Vohu was found; in tombs in China and there were pictures of Afringan ceremony and Chinvat bridge.

Prof. Skjaervo mentioned that Cyrus the Great's cylinder contains the statement "I believe in the god Marduk" which may be based on Cyrus's understanding that the conquered Babylonian people would not know the Iranian language and term for God (Ahura Mazda) and that the same God is referred by different names, and therefore when he mentions Marduk he means Ahura Mazda. He discussed how Zarathushti principles persisted from the time of the Gathas through the Achaemenid and Sassanid empires and in the Zarathushti communities after Arab conquest, and are relevant in the modern world.

Prof. Skjaervo mentioned that in his inscriptions, Darius the Great asks Ahura Mazda to protect the nation from the Lie, foreign armies, and bad weather. In the Sassanian era there is less preaching, but the inscriptions about the Romans using the Lie, etc. express the same principles of the Zarathushti religion. High priest, Mobed Kardir's inscriptions also do the same (he describes vicariously taking a trip to Chinvat bridge and observing Judgement of Souls). Generosity to the poor is practiced in all eras, and slander is considered one of the worst sins as stated by Adarbad Mahraspand.

* **Prof. Milani**, Director of Iranian Studies, Stanford University, co-director and Research Fellow, Hoover Institute, Professor and Chairman of History and Political Science Department (1974-1975) at Notre Dame de Namur University and as a Research Fellow at the Institute of International Studies at U.C. Berkeley (1975-1978), was the third main speaker. His topic was **Zoroastrian Concepts in Western Canon: Some Snapshots**.

Prof. Milani said that the notion that history is not cyclical began with the Zarathushti Deen, as did several other concepts such as that of Angels, Paradise, Heaven and Hell, etc. He referred to author, Harold Bloom's book "Omen of the Millenium" and author Norman Kuhn's book on "Cosmos, Chaos and the World to come



Profs Milani, Insler, Skjaervo, and Mrs Mahin Sasani.

". The Greek philosopher, Plato mentions that the idea of Heaven and Hell comes from the Zarathushti Deen. Also, the divine connection of dreams begins with Avesta, as do concepts of Resurrection, Messiah, and Virgin Birth of the Messiah. Besides that, the idea of using stirrups and use of horses in warfare began with Cyrus the Great.

Prof. Milani said that western scholars have generally exaggerated the accomplishments of western cultures. However, the Old Testament has great praise for Kurosh (Cyrus) and for the Zarathushti Deen. He said that Herodotus had great praise for Zoroastrian princes, kings - their curiosity about the world, etc. He said that when the Greeks used the term "barbarian" with reference to Persians and others, they meant those who did not speak the Greek language. He mentioned that in his youth, St. Augustine (according to his writings) was attracted to the Zarathushti Deen and felt that it explained the concept of evil better than Christianity.

Referring to history after the Arab conquest, Prof. Milani said that authors Mohin and Henry Corbett have written that Zarathushti ideas take on an Islamic guise. He also said that the Iranian poet, Saadi, reserves praise solely for Zoroastrian kings, while criticizing other rulers, and that poet Emerson's compositions are filled with Saadi and Zarathushti concepts. He also mentioned that the classic novel Moby Dick contains criticism of Christianity and holds Zarathushti ideas in high regard. Hegel writes that the start of continuous history began with the Persians, who were the first historical people, and that for Zarathushtra light belongs to the period of consciousness. He also said that German philosopher, Nietzsche had a dream of Zarathushtra at the age of 10, and he had a high regard for prophet Zarathushtra's thinking.

* **Prof. Stanley Insler**, professor of Linguistics and Comparative Philology, Salisbury Professor of Sanskrit and Comparative Philology at Yale University, a well-known Gathic scholar and member of several international societies of scholars, Chairman of the department of Linguistics (1978-1979), was the fourth main speaker. His topic was **The Universality of Zarathushtra's Message**

Prof. Insler started out by saying that the Gathas of Zarathushtra still remain a puzzle and mystery. According to him, one of the puzzling parts is the mention of one or more of the Amesha Spentas in almost every verse of the Gathas - are these entities representing abstract concepts, such as truth, good thinking, etc. utilized by Zarathushtra merely to impart a sense of seriousness to his message? Or, as one would hope, do these six concepts belong to an underlying design or pattern of interlocking elements that form the basis of the prophet's philosophy?

Prof. Insler demonstrated how the interdependency of the Amesha Spentas forms a tightly structured system that has application for the world situation at all times in history. Prof. Insler used an analogy with the Rubic's Cube (puzzle) - the six colors of the Cube and the six Amesha Spentas. He said that the order of the Amesha Spentas (abstract elements) given in the Younger Avesta (3 Amesha Spentas on one side of Ahuramazda and 3 on the other side of Ahuramazda) is correct and matches that given in the Gathas: **Vohu Mano** - Good thinking; **Armaity** - Compliance, Loyalty, Commitment, Devotion, Respect; **Asha** - Truth = Laws of Nature; **Haurvatat** - Health, well-being Laws of Good society (in Gathas, possession of Truth is only in Ahuramazda; we can only speak and act in accord with Truth); **Khshathra** - Authority, Sovereignty, Control **Ameretat** - Continuing Life (on earth and after death).

Prof. Insler used the analogy of the Amesha Spentas like an electrical circuit with components in a closed loop. Each component influences the others in the circuit and the total outcome is bigger than that of each component. The sequence of Amesha Spentas in the Younger Avesta which is the same also in the Gathas, viz. **Vohu Mano** (good thinking) --> leads to **Asha** (understanding of the laws of nature, laws of good society) --> leads to **Khshathra** (proper authority based on correct laws) --> **Armaity** (Compliance,... to good authority) --> leads to **Haurvatat** (Health, well-being) --> leads to **Ameretat** (continuing life). The result is peace and prosperity.

Prof. Insler described the perverted system (opposite of Amesha Spentas) as follows **Aka Mano** (bad thinking) --> leads to **Druj** (deceit) --> leads to **Dushxshathra** (bad government) --> leads to **Taromaiti** (disrespect) --> leads to **Ajyaiti** (death) --> leads to **Narepi** (decline) Prof. Insler mentioned that Zarathushtra inherited some ideas of complementary twins like light and darkness, etc. from the Indo-Aryan culture, and that dichotomizing is a simple way of understanding certain concepts.

During question - answer session, when asked from the audience that some scholars interpreted "Armaity" as Serenity, Prof. Insler disagreed with that interpretation of the word. He explained that if Khshathra was power, authority, then Armaity has to be the complementary of that, which would be loyalty, respect, etc.

One of the main speakers mentioned the wise words of some philosopher that "those who claim to know the Truth are charlatans and we should beware of them, whereas those who claim to be Seekers of Truth are the ones who deserve our respect".

* **Dr. Fariborz Maseeh**, who has a doctorate in engineering from MIT, founder of the company Intellisense, Inc., is a worldwide expert in micro-electro-mechanical systems (MEMS) and a pioneer in Nano Technology at MIT. He is a recipient of several awards (including the Ellis Island Medal of Honor on May 13, 2006). He has established the Massiah Foundation, endowed several chairs in engineering, and helped create the Center for Persian Culture Studies at the University of California, Irvine (UCI). He serves as a trustee of the UCI foundation and sits on the advisory boards at UCI, University of Southern California and Portland State University. He was given a formal recognition and appreciation for his contributions.

* **Cyrus Kar**, who is producing a documentary film on Cyrus the Great and was interviewed by Ted Koppel on the Nightline program on ABC TV network on two successive nights about his temporary imprisonment by the U.S. army while he was filming scenes in Iraq, was introduced by Dr. Maseeh. A short film clip from his documentary was shown to the audience. One of the interesting facts presented in the clip was that leaders of U.S. government read Xenophon's Cyropedia which is an account of the education of Cyrus the Great which emphasizes the principles of human rights. Kar is seeking investors for his film project.



* **Mr. Sal Rastegar**, another movie producer (Mondo Productions), informed us that Alex Jovy, the British producer, who he knows, is making progress on his project to make a movie on the life of Cyrus the Great. He was still short on funding and seeking investors for his project.

* Other speakers included **Karen Lawrence**, Dean of the School of Humanities at UCI, **Dr. Sohi Rastegar**, Chairman of the Council of Societies, National Science Foundation, and **Professor Soroosh Sorooshian**, distinguished professor of Civil and Environmental Engineering at UCI.



Dolly Malwa presenting Khosro Mehrfar, the chair of the Conference, a letter of recognition from LA Mayor Villaraigosa

* **Dolly Malwa**, former president of Zoroastrian Association of California, brought a recognition letter from Los Angeles Mayor Villaraigosa, which she presented to the organizers. Also, Firdosh Mehta immediate past president of the Federation of Zoroastrian Associations of North America gave a brief report on the various activities and projects as a UN-NGO observer, with other committees of the Federation pertaining to the theme of the Conference ... "*Intercultural Exchange and Global Co-operation*". A FEZANA Service award was presented to Dr Niaz Kasravi. In between talks there was Persian folk dance and music performed by young and older community artists.

ALL PHOTOS COURTESY OF ARDESHIR BAGHKHANIAN

An interview with Conference Chair Dr Khosro Mehrfar on Radio Farda, a 24 hour radio network supported by the US Congress was broadcast in Iran.

A full DVD set of the Conference Presentations are being prepared.

For more information contact: cPc_Conference@cZc.org or visit website

Maneck Bhujwala was born in Bombay, India, to Navroji and Meherbai Bhujwalla. He obtained his B.E. degree from India, and M.S.E.E. and M.B.A. from USA. and then worked in the high-tech industry in California. He co-founded Zarthushti Associations in Southern California (1974) and Northern California (1980). He became a Mobedyar through NAMC training and serves the community with performance of ritual ceremonies. He has given lectures at several Zarathushti congresses and conducted religion classes for adults. He lives in California with wife Mahrukh and daughter Shehnaz.



The SAZI Crisis

By Kouros Soroushian (soroushi@yahoo.com)

THE SINGLE ADULT ZARATHUSHTI IMMIGRANT (SAZI) IS IN A CRISIS FOR CHOOSING A LIFE PARTNER. WHAT ARE THE CHANCES OF MARRYING ANOTHER ZARATHUSHTI EVEN IF THEY WANT TO?

In general, immigration - the changing of one's country or region and settling in another - will leave an everlasting impact on a person's life. The effects of immigration on an individual or a community can be wide-ranging, and some of these effects can only be properly observed after a period of 10 to 15 years. Looking at the population of Single Adult Zarathushti Immigrants, (SAZI) a series of alarming sociological observations can be made with respect to choosing a life partner.

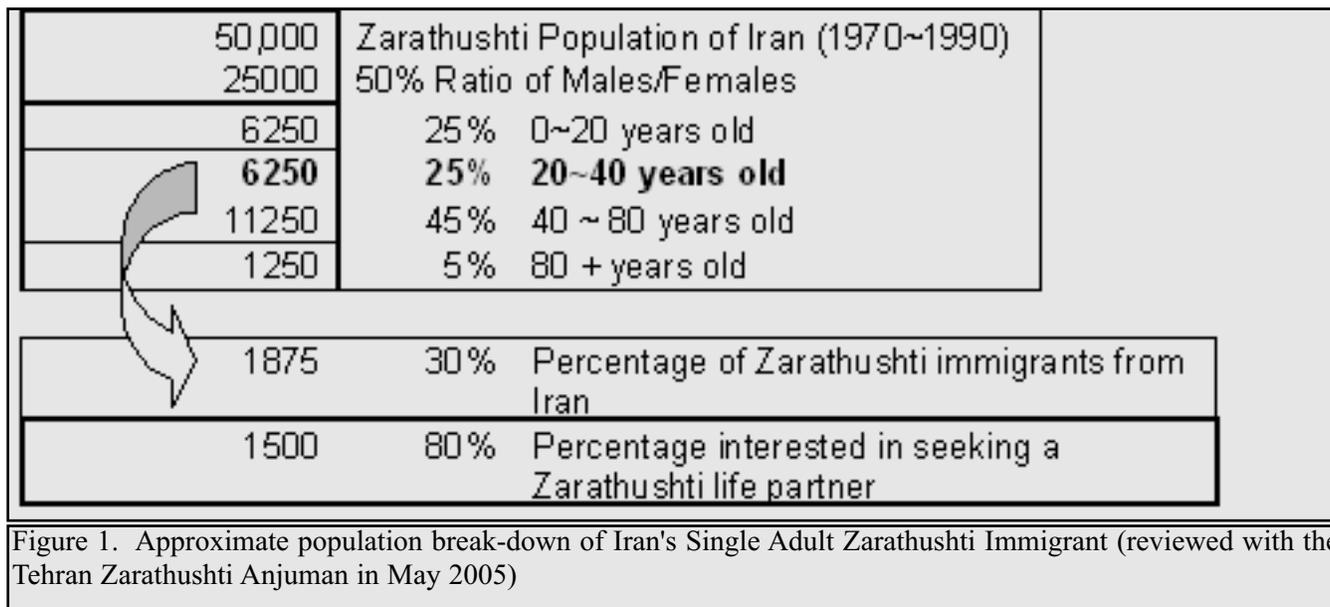
In Iran or India, the bulk of the Zarathushti community (60-70 percent) may be said to be moderately religious, with the non-religious and the strongly religious groups comprising comparatively fewer individuals at either end of the spectrum. It may be further noted that the moderately religious owe their large number to the existence of the social and religious support structures like Zarathushti organizations and gatherings, temples, holy sites, etc. Without these support structures it is possible that there may have been more individuals in the non-religious category, even in these home countries.

What happens when a moderately religious young adult Zarathushti migrates to another part of the world, such as North America? And furthermore, what are their chances of marrying another Zarathushti? Basing my statistics on information from the Tehran Zarathushti Anjuman - and it is quite likely that Indian Zarathushti immigrants face a similar problem - dividing the estimated 50,000 Zarathushti population in male/female and assuming a 30 percent migration out of Iran of those in the 20-40 year age group adds up to approximately 1875 individuals of whom 1500 (80 percent) are assumed to be single and seeking a Zarathushti life partner. In the context of the world population of six billion, they comprise a miniscule 0.000025 percent.

Looking from a different sociological angle, it may be hypothesized that on the average, the core of a person's true ideologies, beliefs, and their overall personality shapes sometime in their young adulthood - around or shortly after the age of 20. Likewise, it would seem plausible that to a large extent, if children migrate when they are less than 10 years old, they are able to completely assimilate and accept the identity and culture of the adopted land. However, those between the ages of 10 and 20 are left with a form of dual cultural identity and a confused sense of not belonging to either their home culture or that of the adopted country. These grow into SAZI - single adult Zarathushti immigrant - who are most comfortable with others in similar circumstances.

From a selected group of 20 Zarathushtis of Iranian heritage living in the United States, aged 20 to 40, 12 male, eight female, as the subject of this study, I found three males and four females married to Zarathushtis with the remaining 13 still single. Seven of the 20 had immigrated with their families when they were under the age of 10 and with one exception all the married ones belonged to this group. With only one exception, all the SAZIs were single even in the 40+ age group, the number who had migrated without their families being marginally higher.

Among the immigrants, because of the lack of religious support structures and/or parental guidance, my study found three categories of Zarathushtis - the non-religious, the moderately religious and the preponderate majority of the conceptually religious. The strongly religious types had all but disappeared. Moreover, for the conceptually religious, the definition of Zarathushti deen seems to be made of vague religious concepts and of mere association with other Zarathushtis like friends or family, with little or no participation in the required religious ceremonies, prayer sessions and educational opportunities. The



majority of the conceptually religious are unable to convey the fundamental philosophies and principles of the religion to a non-Zarathushti individual.

So how can the SAZI move forward? At the most basic level, the survival of any living religion is dependent on a positive birth to death ratio or via an active process of conversion. Hence the SAZI must decide whether he or she is committed to the continuance of the Zarathushti faith. This decision is fundamental to the SAZI's choice of spouse.

If the answer is positive, the immigrant must undertake a conscious mission to educate him or herself in the tenets of the religion so as to effectively convey them to others and especially his or her children without relying on the support of the spouse. Once the immigrant is committed to the survival of the religion, he or she can consider a spouse not only from the wider pool of Zarathushtis world wide, but can also select any non-Zarathushti spouse, if that the partner is open and willing to raise the children in the Zarathushti faith. Such self-supporting religious knowledge will allow the SAZI to remain independent of the possible lack of social or cultural support structures, diversify his/her choice of a life partner and, hopefully, ensure the survival of the Zarathushti Deen into the future.

[Edited and abridged version of a paper presented at the Eighth World Zarathushti Congress, London 2005].



Kourosh Soroushian is a Zarathushti born in Tehran, Iran. He immigrated to the United States at the age of 13, where he completed his high school studies and graduated from the University of Kansas with a B.S.E.E. He is presently living in Northern California, where he has been working as a software engineer for over 10 years. Kourosh is also a self-taught musician and has published his original compositions in a music CD under the artist name Soroush (www.soroush.com). He has to his credit the English translation of a book on Zoroastrianism by Mr. Jamshid Pishdadi, and has also served on the board of the Persian Zoroastrian Organization (PZO) of Northern California.

SOCIETY OF SCHOLARS OF ZOROASTRIANISM CONFERENCE CHICAGO 2006

Report by Roshan Rivetna

The first Conference of the Society of Scholars of Zoroastrianism (SSZ) was hosted by the Zoroastrian Association of Metropolitan Chicago (ZAC) at the Arbab Rustom Guiv Darbe Mehr, July 1 to 3, 2006. A welcome dinner on Friday evening was hosted by Rohinton and Roshan Rivetna.

OPENING

Hosi Mehta, president of ZAC and **Dr. Rustom Kevala**, president of FEZANA (by a message) welcomed the delegates and guests and expressed their support and commitment to SSZ.

Opening remarks were presented by **Dr. Pallan Ichaporia** and **Rohinton Rivetna**. They outlined the vision of SSZ – to encourage and promote scholarship both within and outside our community. The mission of SSZ is to promote interaction between and among academicians, theologians, educationists and practitioners of Zarathushti Deen, through roundtable discussions, conferences and publications.

SESSION 1 Chair, Jamshed Modi (Chicago)

Keki Bhote (Chicago), a pioneer in furthering Zarathushti Deen in North America, spoke on **Retgression in Zoroastrianism After the Passing of the Prophet.**



From left: Jamsheed Choksy, Pallan Ichaporia,
Keki Bhote

Zarathushtra's pristine theology, as captured in his immortal Gathas, has suffered a series of retrogressions until it has, by stages, descended into little more than an ethnic tribalism. The paper traced influences of the Magi, Zurvanism, Mithraism, Manichaeism and Mazdakism, starting with the Achaemenids, but accelerated under the Parthians and Sasanians.

Jamsheed Choksy, Professor of Central Eurasian Studies, Professor of History, Adjunct Professor of Religious Studies at Indiana University, surveyed social, economic, demographic, and religious situations of **Zoroastrians in Iran under the Qajar Dynasty (1779 – 1925).**

Pallan Ichaporia's (scholar and author, Mainz University) presentation, **Gathas and the Younger Avesta** examined the continuity of the teaching and philosophy of the Gathas

as seen in the Younger Avesta and the Pahlavi Texts. The modern notion that the teachings of the Prophet were changed was shown to have no basis. Various examples illustrated that it is apparent that the Gathas, although the very words of the Prophet Zarathushtra, lack some of the fundamentals like "good thoughts, good words and good actions."

William Malandra, (University of Texas-Austin) spoke on **Archaism and History in Avestan: laryngeals in Standard Avestan.** Jean Kellens has offered what he believes to be decisive arguments in favor of the high antiquity of the language of the Gathas vis-à-vis that of the so-called Younger Avesta. This paper examined the Younger Avestan evidence in the context of metrical compositions and showed that, like Zarathushtra and the Vedic poets, poets composing verse in Standard Avesta were also aware of the residual influence of laryngeals.

LUNCH Saturday

Suzie Karani, an entering graduate student at the University of Chicago Divinity School, spoke on **The Roots of Compassion – Zoroaster and the Lament of the Cow.**

During lunch, the participants watched "**Persepolis Recreated**" a DVD in full color, recreated by Farzin Rezaeian, with commentary by Prof. Richard Frye.



SESSION II Chair Dr Mehroo Patel (Chicago)

Sarosh Manekshaw, a former executive of Zoroastrian Association of Houston, and religious education teacher, presented **Choice in Zoroastrianism**. The role of choice in the Gathas and the later Avestan literature was discussed and the implications of choice - between Good and Evil - examined. Other issues discussed include: Does the fact that we have been given a choice mean that we are free to act as we wish? Or, are there limitations on our freedom? What duties and obligations do we, as citizens living in a free society, have to abide by, that constrain our freedom to choose?

Martin Schwartz, professor of Iranian studies, Department of Near Eastern Languages, University of California, Berkeley, spoke on **On the Composition and the Composer of the Gathas**.

Helmnut Humbach, Professor of Indo-European Studies, University of Mainz, submitted a paper on **Author of the Gatha**, read by Prof. Malandra.



SESSION III Chair Tinaz Dhunjisha (Chicago)

Suzie Karani speaking on **Foundations for Rights: The Zoroastrian Law on Women**, reviewed Sasanian family and civil law and religious scriptures in order to extrapolate the rights of women in Zoroastrianism. This analysis serves to introduce a discourse on rights to scholarly work on Zoroastrianism and to include Zoroastrianism amongst other world religions already engaging in human rights discourses.

Kayomarsh Mehta, former president of Zoroastrian Association of Chicago and religious education teacher, spoke on **Future Life - From Death to Eternity**, presenting the Zarathushti concept of Future Life by examining the scriptures and reviewing nature and composition of man with special reference to the doctrine of immortal soul, its judgment and its future spiritual life. He traced the concepts of Urvan, Fravashi, Sarosh, Daena, Death, Judgment, Chinvat Bridge, Heaven, Hell, Hamistagaan, *Frashokereti* and *Ristakhez*.

Ilya Yakobovich, a doctoral candidate in Near Eastern Studies and Linguistics at the University of Chicago, presented the **Achaemenid Religion according to the Administrative Documents from Persepolis**. The ongoing work of the University of Chicago Oriental Institute has revealed the content of numerous documents composed by the scribes of the Achaemenid chancelleries written in the Elamite language. Some of these documents contain information about the disbursement of goods to various deities and their priests, revealing a coexistence of Zoroastrian religious practices, non-Zoroastrian cults of Elamite and Babylonian origin, and the veneration of local deities, which, taken together, constituted the intriguing amalgam that characterized the Persepolis day-to-day religious life.



Jan Tavernier, a visiting student at the Oriental Institute, University of Chicago, presented his research findings on **Achaemenid tablets at the Oriental Institute**.

LUNCH Sunday

Keki Bhote presented **The State of Zoroastrianism in North America**. Considerable progress has been made in Zoroastrian infrastructure in North America in the last 50 years. Highlights include organizations like FEZANA and the Zarathushtrian Assembly. Publications, such as FEZANA JOURNAL, and proceedings of conferences, twenty symposia and a World Congress. Yet, we have not achieved cherished goals like the world body and reaching out to the Judeo-Christian populace as, the Bahais have done. There are some matters beyond our control, but others that we can aggressively pursue were highlighted.

Kersey Antia, high priest of the Zarathushti community in Chicago since 1977, spoke on **The Religion of the Achaemenians? An Illustration of How an Interface with Magi can enhance the validity of scholarly findings**. As scholarly opinion is often divided as to whether the Achaemenians were Zarathushtis or not, an attempt at resolving this problem and/or securing at least a more valid and reliable conclusion could be reached by viewing it from the Zarathushti eye/angle. An attempt is made to delineate how the present-day Parsis and Iranian Zarathushtis are Achaemenian in their religious practices, beliefs and customs and how even those beliefs commonly regarded as essentially Sassanian originated in Achaemenian times.

SUNDAY afternoon



TOUR OF ORIENTAL INSTITUTE, UNIVERSITY OF CHICAGO

30 participants enjoyed a conducted tour of the Persian Gallery and Galleries of other ancient civilizations at the Oriental Institute and viewed a film on excavations undertaken by the Institute. The Institute has some rare tablets and inscriptions from Persepolis, with several invoking "Ahura Mazda" that shed light on the Persian Achaemenian Empire. These are among the collection of invaluable artifacts that have been in the news lately, with lawsuits regarding their return, as restitution for victims of violence in the Middle East.

ROUNDTABLE SESSION- Monday

This was devoted to a discussion of the message/inspiration that the academicians and practitioners, gained from the Conference; and the future directions for the SSZ and planning for the next Conference. Minutes of this discussion are available upon request.

It was an inspiring and elevating weekend, and it is hoped that the SSZ Conference, spawned in Chicago, will become an annual event, held in any US/Canadian city, which will attract greater participation from the community; and that the seeds sewn at this first Conference will flower into a realization of the vision and mission of the SSZ.

For information about SSZ and future Conference plans, contact Pallan Ichaporia (610-589-5419, PRIchaporia@aol.com) or Rohinton Rivetna (630-325-5383, rivetna@aol.com).

In recognition of all his academic work **Dr. Pallan Ichaporia** was recently appointed teaching assistant to Prof Dr Helmut Humbach by Mainz University and as a collaborator in the program/project of the Gathas Concordance, translations in English and German with special responsibility of Pahlavi translation, transcriptions, glossary and comparison with the Sanskrit Gatha translation.

He is actively involved at Frankfurt University for a project on Vendidad.

Dr. Ichaporia has collaborated and co-authored several works with Prof. Humbach.

CONGRATULATIONS DR ICHAPORIA

These Zarathushtis , "Walk" the "Talk"

Dilnavaz Shroff

"An early morning walk is a blessing for the whole day " Henry David Thoreau

"All Truly great thoughts are conceived by walking" Friedrich Nietzsche

The figures are mind boggling! Walkathons and other such events, raise \$1 billion annually and draw more than 10 million participants in America alone! These events not only raise awareness, but help to educate and raise money so desperately needed to combat diseases. More importantly, public attitudes towards these diseases have undergone a dramatic change and people who used to suffer in silence now can talk about it and get help. Some of the more popular causes are "March of Dimes", "Relay for Life" for the American Cancer society, "Race for the Cure" and "Heart Walk" for the American Heart Association.

Be it hot or cold, hail, sleet or snow, rain or fog...the weather does not deter swarms of volunteers, young and old from strapping on their running shoes and hitting the roads, walking for a cause that they believed in. The Big "C", orphans and abandoned kids, multiple sclerosis, March of Dimes, battered women ---whatever the cause. May be, people who truly care for another human being and their betterment will not let anything stop them from "Humata Hukta Huvarashta" --- Good thoughts... lead to thinking of participating, communication lead them to participate and Good action, leads them to finishing the project.

I would like to share with you some comments I have heard from Zarathushtis who have participated in these events and who are determined to do even more.

"I really appreciate the fact that it helps --- This is my 10th year and I would come out and walk even in a snow storm"

"I feel blessed to have fought back my cancer and this is a great way for me to pay back what I have received"

"It just shows how much the community supports the cause. It's great and the weather just made us that much more determined to participate"

"I think this is a great opportunity to make a bunch of people happy. It's a great feeling for me"

Of course this article showcases just a sprinkling of Zarathushtis of North America. There are many, many more passionate individuals who have not been mentioned here but who have been quietly running for the causes close to their hearts. We salute them!

Volunteers like **Sheroo Kanga**, age, 65 living in Bergen county in NJ, has been volunteering since 1995 and who joined the Revlon Run/Walk for Women to help raise funds for research for Cancer. This year she raised \$2,546.00 and was amongst the 40,000 who participated.

After retiring from the corporate world, she felt the urge to help the needy in India and so, took on different projects and worked from home, donating all the proceeds to her different causes.

Her main motivation to join this walk was the loss of two very dear friends and a colleague who died of breast cancer. But to her, it does not matter really what cause it is as long as she is helping someone, somewhere. Sheroo has been very lucky in raising funds, just by sending out one mass e.mail to friends like Marta who is herself a cancer survivor and great supporter and of course her ZAGNY members.

Over the past four years ZAGNY members, friends and family as a team have raised well over \$25,000.00 for the Revlon Walk for Women. This year's captain is **Usheen Davar** who urged even more volunteers and monetary support from the community. This year they have successfully raised \$7,073.00 and are all set to achieve greater heights next year.

Congratulations are due to **Merzi Dastoor**, who finished second in the Halifax marathon this year and 50th at the Boston marathon in 2005. He is 28 years old and lives in Newfoundland teaching grades 7 to 9 at St. John.

Finishing second out of 6,000 participants is no mean feat and can only be achieved with the discipline and dedication that Merzi has displayed over the last seven years of competitive events. He is constantly in training and runs 70 to 120 km every week. His family is his staunchest support. His parents and brother have been his cheer leaders, always encouraging him financially and emotionally. His advice to those who wish to start running is to set up short-term attainable goals and not get discouraged if they are not met.



Elizabeth Dastoor waiting her turn in 2005

Merzi's wife, **Elizabeth**, 26, a graduate in psychology ran her very first run for the Canadian Breast Cancer Foundation in 2005. Her grandmother was diagnosed with breast cancer and this was her way of lending a helping hand. By the grace of God, her grandmother is doing very well. According to her, when you choose a cause to run for, the rewards are two fold. Not only do you raise money for a good cause and feel you have accomplished something but at the same time you keep fit and improve your Health.



Merzi Dastoor, at the Halifax Marathon left, at Boston Marathon , right

JOINING FIGHT AGAINST WOMEN'S CANCERS REVLON RUN/WALK 2006

ZAGNY team # 1109, along with nearly 40,000 united in Times Square in the fight against women's cancers, on Saturday, May 6, 2006. Once again, under the able leadership of Captain **Usheen Davar**, the ZAGNY team was able to raise \$7,977 this year. While 13 ZAGNY members chose to walk, many many more donated money in support of loved ones by making generous pledges. **Homi Gandhi** and **Sheroo Kanga** were once again truly inspirational and raised almost 80% of the team's total--collecting \$3,650 and \$2,626, respectively.

Over the five years that ZAGNY has participated in this event, it has been able to raise about \$25,000 for this worthy cause

Homi Gandhi is extremely enthusiastic and puts it very vividly when he talks about how one is devastated when one hears that a loved one has cancer and how your face lights up when you hear about a new cure or a new drug on the market, that could save the life of your loved one. How we are over whelmed at the mere mention of the dreaded



ZAGNY team approaching the Finish Line. From Left to Right: Mahrukh Cama, Sheroo Kanga, Homi Gandhi, Khursheed Navder, Aban Chavda, Rohinton Cama, Usheen Davar, Julia Irani, Ushta Davar

word C and how we pray and hope for a cure and so, participating in these events by volunteering to walk, or pledge an amount, gives a glimmer of hope to those that really deserve it.

ZSO Walkathoners of Toronto

In the summer of 2003, 2004, and 2005 ZSO (Zoroastrian Society of Ontario) staged a weekend Walkathon to support the Building Capital Campaign. This year the Fourth Annual ZSO Walkathon will be held on July 15/16, and the route will take the participants 75 kms (about 50 miles) through the countryside of the Greater Toronto Area and end up with a



The ZSO Team : Dara Panthakee (Route Marshall), Farshid Bastani, Mona Antia, Mandana Bastani Zandian(lady), Nousheen and Roshni Bastani, Russi Surti, Adil Antia, and Arees Khambatta (Route Marshall).

sumptuous Bar-B-Q at the Darbe Mehr. But the most cherished moments always are at the end of the walk at the Darbe Mehr where a big crowd of the community members would be cheering them on at the gate with balloons, banners, cameras flashing and a huge barbecue dinner

The inspiration behind the Walkathon is octogenarian **Jehangir Behboodi**, who walks the talk! Each year, about 35-40 Zoroastrians between the ages of five (yes, 5) and 81 participate while collecting pledges from family, friends, business associates - from across Canada, the USA and even as far away as Europe, India and Pakistan. The Magnificent Seven (or 8) walk the entire route - teenagers Nousheen Bastani and Xeryus Divecha, Roshni & Farshid Bastani, Mona & Adil Antia, Mandana Zandian, Jehangir Behboodi and **Russi Surti** (Event Leader). The rest join on Sunday for



shorter distances, and some "stalwarts" even take 2 stops for coffee and doughnuts at Tim Hortons while covering all of 11 kms!! The **Magnificent Seven** are treated to an overnight stop in Newmarket (36 kms north of the Darbe Mehr) by gracious hosts -

Yasmin & Dhun Bhaya, Mehroo and Rohin Chothia and Phee Vania.

Why do the Walkers walk, the Route Marshalls accompany them and friends host them overnight, the Lady Chefs and other volunteers help out ! All for the same cause i.e., to support the Building Capital Campaign of the ZSO. They raise about \$9,000 at each Walkathon. Some like

Mandana Zandian and Afreed Mistry even walk for other charitable causes - breast cancer, heart & stroke, etc.

The conditioning is not always great - some walk a couple of months before the event, while Russi says "walking 75 kms over one weekend, is good enough for the entire year!" Some say "are you crazy, walking 75 kms", while Mandana says "if you dont feel the pain and sacrifice, you dont feel the cause!" To cover 75 kms, we typically need to do a steady walk at a brisk pace over 11 hours on Saturday (including breaks), and over 9 hours on Sunday.

All in all, it is great fun. Please do go and see for yourself - A PLEDGE is all they ask !

Another volunteer who has been running since 1980 is **Cyrus Tampal, of Toronto**, who hopes his two sons will follow in his footsteps and run for any cause that is close to their hearts.

Cyrus, a programmer and analyst, always wanted to do something for someone in need, and advises to jump in and do good without any hesitation... He has a saying that he believes in.....

I shall pass through this way, but once. Therefore any good thing, that I can do for any human being, let me not defer it, nor neglect it, for I shall not pass through this place again.-- Étienne de Grillet.

Yasmin Shroff, will be participating in *The Weekend To End Breast Cancer* on September 06, 2006. It is a 60 K walk over one week end supports the Princess Margaret Hospital, Toronto. She is

hopeful of raising \$3,000.00 this year in her venture with your support.

Afreed Mistry of Toronto participates in the San Francisco Nike Women's Marathon with the money raised for the Leukemia and Lymphoma Society. **Farzana Panthaky (Toronto), Hutosh Sadri (SF) and Hormazd Romer (SF)** all participated in the half marathon in October 2005.



The **Zoroastrian Association of California (ZAC)** held their own walkathon this year and raised over \$20,000 to build a community center in Southern California. **Tehemtan and Dogdoe Arjani**, philanthropes, very magnanimously donated \$10.00 per every participant who walked and were there to cheer everyone who took part. Hundreds of volunteers young and old marched to their own beat to add one more step and one more dollar towards making the community center into a reality.



Shireen Cama and friends at the Boston AIDS WALK 2006

Another enthusiastic runner is **Shireen Cama**, a **FEZANA scholar** and a medical student participated with 10,000 others in the AIDS walk in Boston. AIDS Action Committee of Massachusetts, Inc. helps provide needed services to people living with HIV/AIDS. AIDS Action provides services such as housing/legal assistance, social support, rent and utilities assistance, just to name a few. AIDS Action Committee is also involved in essential advocacy and policy efforts on current issues such as passing the statewide needle exchange legislation or increasing funds for HIV/AIDS

services. These programs and services are in need of funds, and Shireen hopes to be able to generate some through generosity of her friends. Way to go, Shireen.

One of our youngest but most enthusiastic volunteers is **Varun Bharda**, 12 years old and already participating in a number of marathons. In his words, he runs for "fun, family and friends".

It may sound like "fun" but Varun has been practicing for 4 hours every single day for the last 6 months to be able to handle himself confidently at all these events. He says he is blessed with a lot of family support, without which he could not have accomplished anything.



Varun Bharda, at the LA Marathin

When he finished the LA Marathon, he was euphoric and had a great sense of achievement especially when participants and spectators remarked about not only how young he was to take part, but to complete it! His advice to other pre-teenagers is.... " Don't push too hard - but stick with it and never quit! It can get really boring at times, but it is definitely worth it when you cross the finish line."

Yet again, another worthy volunteer is **Jamshed Ghadiali**, 60 yrs who, has been participating in the Avon Walk for Breast Cancer for the last couple of years. His journey with these kinds of events started when he saw a poster for Cerebral Palsy in 1976 and decided to take part in it and walked 20 miles to raise funds. He did the walk every year for the next 17 years! Four years ago he started to walk the Avon walk for Cancer which is 60 miles in 3 days.

He trains by walking 5 miles a day and goes to the gym as often as possible. His staunch supporters are his **wife Yasmin and daughter Aysha**. He offers good advice to those wanting to start these walks. "Make sure you are in good health and can handle the pressure. You will only be able to cover the distance once you take your first step. The adrenaline will do the rest. Do not cry. Do not whine. Just Walk!"



Darius Khosravian (photo left) a 19 year old media journalism major at University of Texas in Austin, has joined a group of 49 university of Texas students whose lives have been touched by cancer. Their goal is to raise \$200,000 for the American Cancer Society, volunteer in hospital cancer units, and provide information while riding 4,500 miles from Austin, Texas to Anchorage Alaska.



Darius has already raised over \$1,000 and is now taking the Rocky Mountain route to meet up with his colleagues north of Vancouver. According to Darius, a Zoroastrian must keep in mind that active donations are much more "worthy" than passive ones. Good luck Darius!

Jamshed Wania, 44, an electrical engineer has done a couple of walks for Multiple Sclerosis. He chose this cause for a friend's sister who had MS. He did not have any real training but went about the walk with enthusiasm and zeal. He was lucky to get his company to sponsor and donate a large amount for this cause.

Mandana Bastani is a 33 year old Zarathushti working as a Dental Assistant in Richmond Hills, Ontario, who walked for the Darbe-Mehr and for the cancer society. He now trains by walking a 10 mile walk everyday! The irony of it is that he had only 2 days notice before he started his first walkathon and today he can proudly say that he has walked 75 K in 2 days. His advice to our community is to encourage more youth to join in these events as they would be motivated and enthused. Keep on walking Mandana!

Jamsheed Todiwala, (right in photo, above) co-chair of the Young Zoroastrian (YZ) group of ZTFE has reached the final for the Face of Asia competition. However Jamsheed is not just a pretty face! He and his two friends Robin and Ben Parker have set themselves a challenge called



"Cycling for Lives". They plan to cycle from Lands End to John O'Groats in 4 days in England The route they will be taking is around 850 miles. Should they achieve their target, it will mean cycling over 200 miles a day. They are taking this challenge in aid of the Charity: Learning for Life. The main objective of the charity is to help deprived children get a good education to give them a chance in life. Jamsheed is inviting sponsors. You can donate online using a credit card via this web page: <http://www.justgiving.com/cyclingforlives>.

These, my friends, are the Quiet Heros in our Zarathushti Deen and I for one, am truly humbled and grateful, that we have these stars in our midst who are our inspiration for generations to come and will help to keep our eternal flame burning with each step. Amen!

Dilnavaz Shroff

Born in Bombay, Dilnavaz graduated from J B Petit High School for Girls and K C College. Married to Vistasp Shroff, in the printing industry, and they have a son, Arash, in the 7th grade.



From 1986 to 2001 she was actively involved with the print and electronic media, on the board of numerous companies and management organizations. Dilnavaz also taught at two post graduate management colleges. In 2001 she came to Virginia, USA with her family, and then moved to California where she works as a Business Development Manager for a construction company. Being interested in journalism Dilnavaz has been involved in writing books, and since 2006 has been writing for a number of magazines and newspapers. as well as working on another book.

9th World Zoroastrian Congress

"Unity Through the Sands of Time"

December 28-31, 2009

Dubai, UAE

"It gives me great pride in confirming that the 9th World Zoroastrian Congress will be held in Dubai from December 28-31, 2009. Formal permission to host the Congress has been received by us from His Excellency Shaikh Hasher Maktoum, Director General, Department of Information, Government of Dubai.

"The Committee seeks your valuable inputs to make the Congress a purposeful and meaningful event. Please submit names of persons from your area to serve on the extended Congress team. We are also seeking individual and corporate sponsors to keep the fee structure low. Dubai being the centre of commerce and trade, sponsoring companies will receive tremendous benefits.

"We, the Zarathushtis of Dubai welcome you all, our Mobeds, heads of various anjumans, community visionaries and Zarathushtis around the world to Congress 2009"

With blessings of Ahura Mazda,

Meher Bhesania, Chair, Congress 2009 - besania@emirates.net.ae



Back to the Future!



The 4th World
Zoroastrian Youth
Congress

27th Dec 2007 – 3rd Jan 2008.

University of Ballarat, Vic. Australia

Shiraz J. Mistry, Chairman.

Preserve, Practice, Perpetuate.

BHUI DAREMEHER CENTENARY CELEBRATED

by Maneck Navroji Bhujwala

May 9, 2005, was the centenary of the Khanbahadur Pestonji Sorabji Bhujwala Daremeher, in Bhuj, Kutch, India. The Bhuj Daremeher was consecrated on Daepdin Roz and Adar Mah, in the year 1275 YZ, a 100 years ago according to our Shahenshahi Parsi calendar. According to the English calendar, the daremeher was consecrated on June 3, 1905, and as Marzban Giara informs me, the building was formally opened with a silver key, on May 19, 1905, by Maharaja Maher Rao Shri Khengarji Shavai Bahadur.

The daremeher was built by my great-grandfather, Khanbahadur, Pestonji Sorabji Bhujwala, who was the private secretary to His Highness Maharaja Khengarji Rao of Kutch. He also built a Dharamsala and a school, named after my grandfather Kooverji, During the reign of Queen Victoria, he attended a commonwealth conference in London England, together with the Maharaja. .

As mentioned in the Federation Newsletter of May 1986, an article "Parsis in Kutch" by the late pioneer homeopathic doctor of Mumbai, Dr. Sarosh R. Wadia, states that Khanbahadur Pestonji Bhujwala's father, Sorabji Dadabhai who came to Kutch, Bhuj from Surat "by country-craft in search of new fields and green pastures", was the earliest known Parsi settler in the mid-nineteenth century. After settling down in Bhuj, the family changed their last name to "Bhujwala".

Although there is no mobed or behdin caretaker due to difficulty in attracting responsible caretakers to live there, one of my cousins, Roda, who still lives in Bhuj and works at the local hospital, keeps the flag flying by having some servants keep the place clean and herself offering sandalwood and lighting an oil lamp inside. The daremeher is now functioning as a prayer hall, similar to daremehers in United States and England. About 10 to 15 Parsis

visit the daremeher each month, in the course of their travel to nearby cities on work related trips.

To commemorate the centenary a small celebration was planned. In the morning of May 9th, 2005 at 8:30 a.m., the Dasturji who was brought from Mumbai, and who happened to be the son of the Dasturji who was a resident priest at the Bhuj Daremeher many years ago, performed the Satum and Farokshi prayers in the Agiary hall. This was followed by recital of some prayers and lighting of an oil lamp at the Aramgah (Parsi cemetery).



In the evening a Jashan was performed in the Agiary Hall, to which all the Parsis from around Bhuj, i.e Gandhidham, Anjar, Adipur and Madhapur were invited, and over 20 attended the Jashan. All seemed very happy to have been part of the auspicious function.

After the Jashan, a function was organized in the Agiary compound where some special guests and a few friends were invited, with the present Maharaosaheb of Kutch, Shri Pragmalji, and his wife as chief guests. After a welcome of guests and friends, the Chief guests were felicitated, as also was Roda Boatwala, who is the sole person responsible for maintaining the Agiary, and keeping it in the immaculate and meticulous condition it is still in. After a vote of



thanks, Maharaosaheb was invited to speak, and he spoke about his fondness and respect for the Bhujwala family with whom the royal family had very close associations over the past many years. During the centenary year, the great-grandchildren will sponsor the Navjote ceremony of a deserving Parsi child.

The evening ended with an informal get-together with everyone exchanging pleasantries over sumptuous and delicious snacks. **Donations to maintain the Daremeher, may be made out to the "Shri Kutch Parsi Anjuman Trust Fund", and mailed in India to Ms. Roda Boatwala, Camp Bhuj, Kutch, India, or in the United States to Mr. Maneck Bhujwala, 8644 Portola Court, # 13 G, Huntington Beach, California, USA 92646**

Maneck Bhujwala See bio on page 53

SINGAPORE: Shifting of Parsi Cemetery Graveyard

In 2005 the Parsi Association of Singapore was informed by the Singapore Government, that the Parsi Cemetery will be shifted from the present location to an equal size plot and the government will also build a cemetery by mid 2007. All graves over 15 years will be exhumed, remains transferred to a canister and sealed.

There are 25 graves at the present time and some of the families still in Singapore have been contacted, however some have moved to USA, Australia, UK and India. If you know of any such family who had their loved one buried in Singapore please contact Russi Ghadiali at russighadiali@yahoo.com

The association has contacted the Vada Dasturji from Mumbai for recommended prayers during the time the graves will be exhumed, and they will fly the dasturs for 4 days of prayers.

Adorian In Tehran

Manouchehr Iranpour, Architect, from Canada writes that this news is being broadcasted worldwide with the permission of the Tehran Zoroastrian Anjoman.

After many years of hard work, the Tehran Zoroastrian Anjoman has finally received clear title to a very valuable property, located in the best residential section of Tehran, with an approximate value of some USD 35 million dollars!. This 16000 square meters property is donated by the beloved Firoozgar family for the purpose of building an Adorian complex. (Ador or Athor means Fire and an Adorian is a Fire Temple Complex).

Iran is the homeland of the Zarathushti Deen and Tehran is the capital of Iran and where most Iranian Zarathushtis reside. An Internet site named adorian@yahoogroups.com has been created to discuss what we want to build on the site. Please join and be informed about the progress of the Adorian Project. Share this news with other Zarathushtis, get involved and send your thoughts and ideas about how to proceed and what to build.

Eydoon Bad,

Coming Together of Zarathushtis of South Africa

Report submitted by DR Ervad Jehan Bagli, President NAMC

An action item of the Coming Together session of the 8th World Zoroastrian Congress, to provide assistance to the African Diaspora to re-establish performance of religious ceremonies

The incentive of the trip by Ervads Firdosh Bulsara and Jehan Bagli to South Africa was due to a letter from Dr. Solly Shapurjee of Johannesburg (Jo'burg), read during the '**Coming Together**' session of 8th World Zoroastrian Congress, chaired by Mr. Rohinton Rivetna. The letter requested for guidance in matters of understanding and performances of outer liturgical ceremonies and linking the South African Zarathushtis with the world Zarathushti community.

NAMC accepted this challenge, and located Ervad Firdosh Bulsara of Toronto, a veteran in African travel affairs. Firdosh has visited South Africa every year for the last fourteen years, to attend INDABA - a Zulu word meaning 'gathering of people'- the International

Travel Conference held in Durban annually. Er. Bulsara kindly consented to accept the challenge, and to spend few extra days with the Zarathushtis of Durban and Jo'burg. Ervad Jehan Bagli, President of NAMC seized the opportunity to travel under the watchful guidance of Firdosh and also accompanied him to S. Africa.

The basic objective of the mission was (a) to provide the community in South Africa with sufficient material to work their way to perform some of the outer liturgical ceremonies for themselves, and (b) to give them assurance of their connectedness by opening communication channels, with the North American diaspora in general and NAMC in particular.



Jo'burg community from left Behram Camay, Firdosh Bulsara, Framroze Shapurjee, Phiroz Curshedji, Solly Shapurjee, Neville Curshedji, Phiroshaw Camay

To this end, they took with them, FEZANA publications of *Legacy of Zarathushtra*. and *The Zarathushti Religion: A Basic text*. They also donated, the books of *Understanding and Practice, -of Jashan ceremony and -of Obsequies*, together with a cassette of the Geh Sarna prayers. They also gave them CD part 1 and 2 of Jashan prayers, and a CD part 1 and 2 of Daily obligatory (Farazyat) evening prayers. We are thankful to Ervad Soli Dastur of Florida, for recording these prayers at such short notice. In addition they also took with them copies of CD of Navjote prayers, and one of miscellaneous selected prayers recorded by late Ervad Makujina of San Jose, CA, as well as, a copy of the DVD of the activities of World Zarathushti Cultural Foundation. We are sure this material will be put to good use by the small community of 40-45 Zarathushtis each in Durban and in Johannesburg. It

was indeed an eye-opener to observe, how a small but dedicated Zarathushti community, was able to perpetuate their Faith traditions, at times in adverse conditions, in a far of corner of the world.

While in South Africa, Ervads Bulsara and Bagli performed Jashan ceremonies in Durban at the residence of Mr. Naval Randeria, and in Jo'burg at the residence of Dr. Solly Shapurjee with members of their families and other Zarathushtis attending on both occasions.

Dr Khorshed Rustomjee (nee: Ginwalla) of Durban, was kind enough to arrange for an interview of Ervad Dr. Jehan Bagli with the business editor, Mr. Greg Arde, of the local Durban paper 'The Mercury'. We eagerly await this write up, and hope that it will bring the much needed awareness of the presence of the followers of Zarathushti faith to the South African community at large. She had also arranged for a lecture by Ervad Dr. Jehan Bagli under the auspices of World Conference of Religion for Peace - South Africa chapter, at Temple David in Durban. The title of his talk was, "Time, Homeland, Universality, and Ecology in Zarathushtrian Faith". Ervad Bulsara then spoke about the importance of the responsibility of parents in passing on the heritage of religious traditions to their children. He cited examples of his two sons, now practicing mobeds in their own right, at young age, and also congratulated the South African community for their efforts in keeping the Zarathushti faith alive and vibrant.



Jashan performed at the residence of Naval Randeria in Durban, by Ervads Bagli and Bulsara

Glorious Past that was Persia

*If I had
A Time Machine
I surely would
Go back in time
To see what it
Was like to
Live & breathe
The Religion which was
And is for all human kind!*

*What an honor
To retrace the steps
Where once on
Dusty unpaved roads
Asho Zarathushtra did tread
In the alleys & byways
Each day Pristine Religion
He tried to spread!*

*Folks back then
Lead a life so simple
Their hum drum life*

*Hardly made a ripple
Tho' their wants too
Were very simple
Their needs were few
One thing they never forgot
To give Ahura Mazda His Dues*

*The lights have been dimmed
Glorious Past has faded
Great Kings Cyrus & Darius
Have too come & gone
Zoroastrianism has not been
Forgotten and will never be
As the faithful will
And have carried on*

*May the Zarathushti Deen one day become a World
Religion!*

Farida Bamji, Canada.

PARSI WALL OF FAME

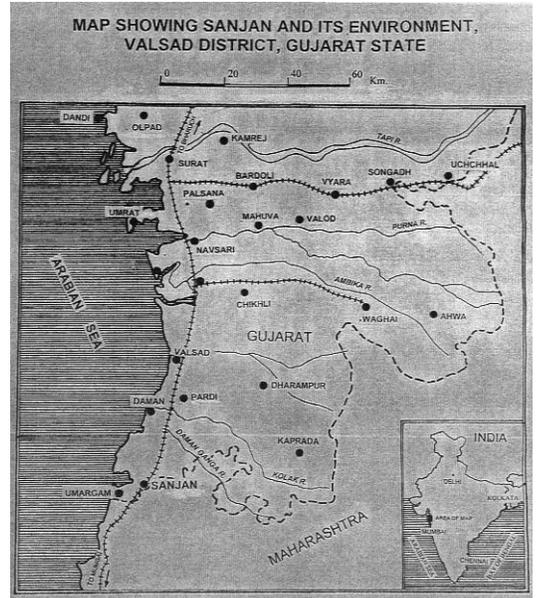
ON APRIL 14, A UNIQUE EVENT TOOK PLACE AT THE TAJ PRESIDENT, MUMBAI AS 100 TOP ACHIEVERS OF THE PARSI COMMUNITY FROM ALL WALKS OF LIFE WERE FELICITATED AND INDUCTED INTO A CONTEMPORARY 'WALL OF FAME'. THE OCCASION WAS THE FORMAL LAUNCH OF THE PARSI RESOURCE GROUP (PRG), A NOT-FOR-PROFIT SOCIAL SERVICE ORGANIZATION SET UP BY JIMMY MISTRY . **HOW MANY OF THE TOP ACHIEVERS CAN YOU RECOGNIZE AND NAME ?**



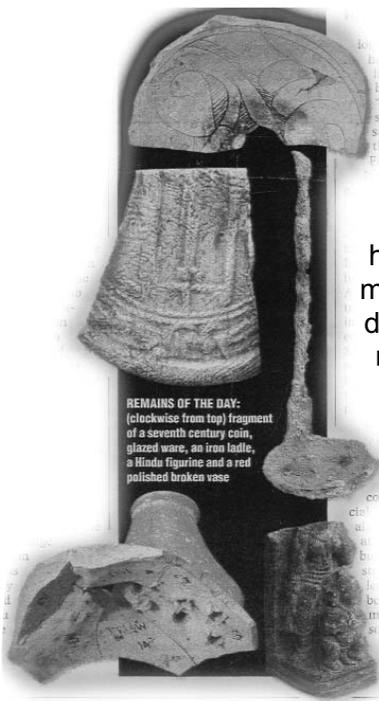
THE EXPANDING ROLE OF ARCHAEOLOGY

by Dr. Homi Dhalla

Curiosity about the human past has always fascinated and intrigued man. It has provided him with an identity, a culture and a sense of belonging to his fellow man. History then forms the bedrock for the present. No community or nation, much less an individual can live in amnesia. As has happened only too often, we have witnessed the truth of the words "those who do not learn from history are doomed to repeat it". More dangerous perhaps than knowing too much of history, is not knowing enough of it. More wars have been fought in the name of what people believe to be historical fact than for any perceived wrong. A case in point is the Ayodhya-Babri Masjid issue which has claimed so many innocent lives and which has changed attitudes so much that it will be a long time, if ever, things return to normal. Yet history can only find its validity in solid fact, else it remains fiction and speculation. Often it is difficult to tell where legend ends and fact begins. It is archaeology that provides this veracity to history, elevating it from a story to a reality and bringing to light the past, which lies buried in the dusty annals of time. The legend of Troy was but a wonderful story about heroes and adventures, gods and mortals, until one man, Henreich Schliemann set out to prove otherwise. With a passion that refused to give in to disappointment, he kept looking for Troy and found instead the Mycean civilization, the treasures of the Greek world and, he claimed, Agamemnon himself. Howard Carter, with the same passion, discovered the tomb of Egypt's richest pharaoh - Tutankhaman. The world still marvels at the treasures of that distant past.



All discoveries are, unfortunately not so rich or opulent. Yet in terms of knowledge and what they tell us about ourselves, the little broken potsherds, the coins and beads, crumbling brick structures or rudimentary stone-tools all have a story to tell. They are little pieces in a jigsaw that come together to complete the larger picture. The archaeologist, then, is the detective at the site of some past event. He collects his clues scientifically and meticulously and then makes the little pieces he finds speak volumes. The discipline is today so super-specialized and the methods used so technologically advanced that they leave little room for speculation. Not only advanced methods of exploration and excavation but also advanced post-excavation testing methods ensure the scientific verifiability of the facts. It is this veracity that distinguishes between historical fact and legend or tradition. Archaeology then is not a single subject but encompasses within itself all the sciences as they apply to the study of the human past - archaeozoology, palaeobotany, palynology (the study of pollen), anthropology, palaeontology,



REMAINS OF THE DAY: (clockwise from top) fragment of a seventh century coin, glazed ware, an iron ladle, a Hindu figurine and a red polished broken vase



Fragment of a Sassanian Silver Coin



Silver Coin of the Sultan of Sindh



Sanjan: first coin was a 11 century Saravah



Dr. S. P. Gupta Ph.D. Indian Archeological Society

etc. Various chemical tests help in analysis of the materials and their dating. Specialists such as epigraphers who study and decipher ancient scripts and numismatists who study ancient coins can reveal the secrets of the past through their efforts.

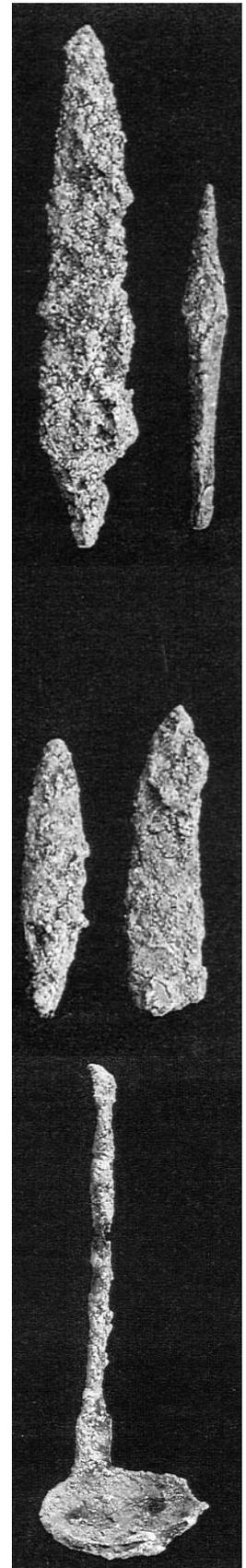
The world today needs to take a good long look at the historical premises upon which it stands. It needs to verify, amend and relearn its

history instead of blindly accepting as fact what it has learnt at grandmother's knee. It needs to take a fresh look at history through the scientific lens of archaeology. If we never make an attempt to find out where we are coming from, we will never know where we are heading to either.

No matter how time changes the ethos of a country, the sense of a collective past never really fades. Archaeology addresses this quest for what lies close to the heart of a people. A case in point is the uproar that was recently caused by the announcement that the construction of a dam would result in the inundation of Persepolis in Iran. The opposition to this move by both the Zarathushti Iranians who see Persepolis as a testimony to their glorious past as well as by the Muslim Iranians who believe this as much their pre-Islamic heritage, which needs to be preserved, has effectively demonstrated the power of a shared memory which transcends religious differences.

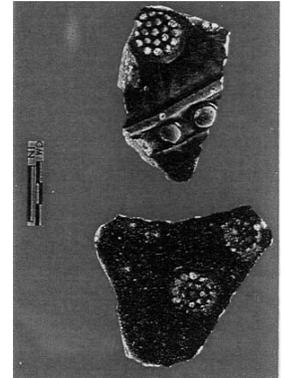
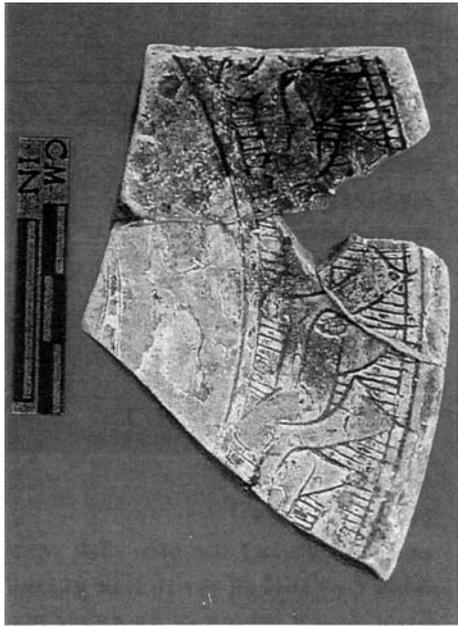
Our own excavations at Sanjan (India) have been an attempt to trace our steps back to that first step on Indian soil made by a small group of Persians so many centuries ago. Three years of systematic, scientific research and excavation by a group of professional archaeologists and scientists has brought to light the history of a community which, to date, had to believe in legends and stories of their arrival in a foreign land. Today, our history has a tangible, verifiable evidence that can stand up to scrutiny and defy speculation. We can see the structures our ancestors

inhabited, the items they traded in, the pottery they ate off or stored their grains in, the everyday objects they used and we can recreate to a large extent the culture and the ethos of that distant past, putting aside our own preconceived ideas of who they were or how they lived. In fact, the excavations have brought to light the earliest known

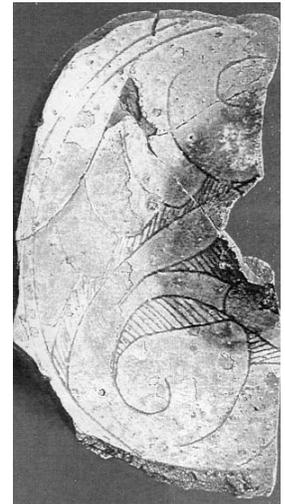


dokhma in India. The bones from this ancient structure and all related finds can tell us what no amount of speculation by scholars could - the pathological and morphological profiles of the population, the ages and demographic distribution of the people, dietary patterns, etc. It has been an emotional as well as an intellectual

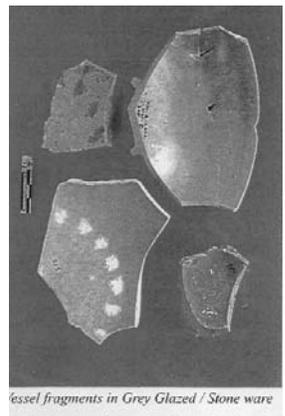
journey back in time. The results of this long and laborious quest by the World Zarathushti Cultural Foundation are far-reaching. Not only does this project change all previous perspectives of Zarathushti history forever, it also opens doors to more research and has pioneered a path breaking study in Medieval and Maritime Archaeology in India. Three Post-Graduate dissertations on the human remains at Sanjan have been submitted and one doctoral thesis on the ceramics (Persian, Chinese and Indian) from the site is being submitted by the brilliant archaeologist Ms. Rukshana Nanji, as this is written. Much work yet remains to be done and much of the evidence has to be preserved for future generations. We cannot afford to let our history slip once again into the dusty annals of time.



Decorated shreds of Turquoise Glazed ware (or Sassanian Islamic Glazed ware)



Fragment of a Vessel in Pink Glazed ware



Vessel fragments in Grey Glazed / Stone ware

HOMI B. DHALLA holds a M.A. degree from Harvard University in Near Eastern Languages and Literatures and a doctorate from Mumbai University from the Department of Avesta-Pahlavi. He taught for two years at the Asia Institute, Shiraz University, Iran as Assistant Professor.



As founding President of the World Zarathushti Cultural Foundation (1998) in Mumbai, he has launched a number of cultural projects for the Parsi community including the excavations at Sanjan and the preservation of the Bahrot caves.

Due to the scarcity of the vultures at the Towers of Silence, he introduced the Solar Concentrator, which has once again strengthened the system of Dokhmenishini.

He has been conducting research in Zarathushti Studies and Parsi History for many years and represented the Parsi community at various international conferences focusing on the Zoroastrian view of peace, ecology, human rights, inter religious dialogue, etc. Being very active in the interfaith movement both at the local as well as the international level, he is a member of the International Council of the International Association for Religious Freedom, Oxford. He has played a vital role in the formation of *Foundation for Unity of Religions and Enlightened Citizenship* which was launched by the President of India in 2004.

A SHORT NOTE ON HOW ARCHAEOLOGISTS WORK

-**RUKSHANA NANJI**

Most people are fascinated by Archaeology and associate the discipline with high adventure, shovels, mysteries and treasures, in that order. Indiana Jones is the archetypical archaeologist for a lot of people. Alas, Archaeology is not always as dramatic or romantic a subject. It certainly involves travel and a certain amount of adventure, but most archaeologists would squirm at the Hollywood version of their profession. This short note hopes to dispel some of these fanciful notions and to address the Frequently Asked Questions (FAQs) about how we work.



Fragment of a Sassanid Silver Coin



Silver Coin of The Sasanid of Sasanid



Sanjan, first time was a 2nd century Sasanid



Fragment of a Sassanid Silver Coin



Silver Coin of The Sasanid of Sasanid



Sanjan, first time was a 2nd century Sasanid

HOW DO YOU KNOW WHERE TO DIG? One question I am always asked is - how do you know where to dig? All sites are a result of the activities that have taken place on them during their occupation and subsequently. Hence each site is quite unique. An archaeologist looking for a particular type of site looks out for the clues unique to that site. For e.g. the literary, legendary and historical background of Sanjan was known to the archaeologists working there. That a berthing place for ships / boats would have been of prime importance in the search for the settlement was a given. Secondly, some Zarathushti remnant could possibly still exist - exploration and enquiry revealed the presence of the Dokhma, locally known as the Bhastu. A site such as Sanjan would have had a long period of occupation. At various points of time, the site could have grown, declined or had to face unusual natural or man-made calamities. Structures would have been built, repaired, reconstructed, decayed, destroyed or crumbled along with all that they contained. Centuries of abandonment and activities by later settlers cause a tremendous build up of debris through the natural process of erosion and deposition. This process results in the formation of a mound which provides the first clue to an archaeologist about the location of a site. Since the deposit is not natural soil but a buildup of debris the colour of the soil is different from natural soil. The soil at such a site is usually a light grey tone. Most trained archaeologists can tell from the gradient of the mound and the colour of the soil that a site has been found.

Exploration and surface survey for tell-tale signs such as pottery scatters, exposed brick work etc provide basic information about the site, and excavations are planned accordingly. The site is usually mapped and gridded into squares, each of which is numbered and recorded. At sites such as Sanjan this is not always possible due to present day activity and occupation at the site. We had to make do with whatever area was available for excavation - a small vacant plot in the machhi village, a field on the embankment, etc. However this proved advantageous in itself since we were able to identify different activity areas and varieties of structures and features.

HOW DO YOU DIG? The second question that inevitably follows is - how do you dig? Excavation is tedious slow work and the collection of all material has to be done meticulously and carefully, recording the find spot and studying it in the context of all other associated material. The most prolific material found at a site such as Sanjan is the pottery. Pottery is as important a clue for archaeologists as fingerprints for a detective. Hence the pottery yard is where this important material is cleaned sorted and recorded. All antiquities like beads, glass, coins, metal artifacts, shells, etc are registered and carefully recorded. Bones, both human and animal provide important information as do the meticulously collected grains, seeds and botanical

remains. Structures and features have to be carefully exposed. When virgin soil is reached and all traces of archaeological material cease in a trench, the digging stops and the trench is back-filled.

HOW DO YOU KNOW HOW OLD IS THE FIND? The third question posed usually is - how do you know how old it is? The first clue is from the trench itself. The different layers of soil and deposit that have formed over a period of time provide the story of the site. The composition, thickness and content of each layer tells its own story. The pottery and other finds provide more information since they are culture and chronology specific. Other finds at the site such as carbonized remains can help in scientific laboratoric study by using Radio Carbon dating or other scientific processes. AMS (Accelerated Mass Spectroscopy) dating of the human bones can give us accurate dates for the relevant samples. For e.g the human remains from Sanjan Dokhma tell us that the last Zarathushti internments took place between 1410 and 1460, indicating that some Zarathushti population did stay on in / around Sanjan even after the abandonment and fall of the town.

More work is done post-excavation than most people realize. After all, every little bead, potsherd, grain or bone has to reveal its secret. The jigsaw of history has to be completed for a full picture.

For Biography on author see article on *New Perspectives on the Zoroastrian Migration to India, Dhalla and Nanji*



Fragment of a Sassanian Silver Coin



Silver Coin of The Sasanid Era



Sanjan, first jar was a 11 century Saravah



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"SANJAN BONES" STORY

by *Homi Gandhi*

It was over a year ago, when during my last visit to Mumbai in January 2005, I was enjoying the delicious CCI Dhansaak with my friend, Dr. Homi Dhalla, and exchanging notes as to what Homi was doing for our community that this topic of Sanjan Bones came to light. Dr. Homi Dhalla mentioned that a large number of "bones" were excavated recently from Sanjan archaeological excavations and they may be from a nearby location of an old Dokhma. He further explained that the Archaeological Survey of India thought that this was a very important finding but, because of lack of funds for further study, they were safely preserved at the Deccan College in Pune. I was getting more interested in the story as this might fill in a gap of our Zarathushti history in India.

Homi further explained to me what was required in dating these bones, where it could be done, and how important it was to get it done without further delay. We parted at the conclusion of that delicious lunch when Dr. Homi Dhalla promised me to send all details as soon as possible and, in turn, I promised him to secure necessary funds for further studies of these newly excavated bones.

Just before 2005 FEZANA AGM in Pittsburgh, I received an email message from Dr. Dhalla, explaining that the total number of bones are segmented into 10 bundles and they can be dated at the Radiocarbon Accelerator Unit in Oxford, England, at a cost of \$600 per bundle of bones. FEZANA Board agreed to donate \$1,200 towards the cost of this dating. With a further donation of \$ 2,000 from WZO and \$ 1,600 from two philanthropist individuals in London at the time of VIIIth World Zoroastrian Congress (WZC), it was decided to send 8 bundles to Oxford for dating. As this required proper packing of these bones and permission from the Government of India, both Homi Dhalla and Rukshana Nanji, the archeologist-in-charge of the Sanjan excavations, expedited their efforts after returning to India from the WZC in London. The bones were sent to Oxford Accelerator Unit in September/October 2005 and the Oxford report was sent in the following month. This report has been extensively discussed by a number of specialists at the Deccan College, Pune, and a detailed report and the findings are described in separate articles in this Magazine.

Suffice is to say that this is really an example of the community *to put their money where the mouth is*. It is for us to determine what we want to do and what we want to achieve. The Sanjan archaeological excavation has also unearthed a large collection of ceramics. This is all pottery that came from Persia and China and which may conclusively prove some day that the Zarathushti settlers were big time traders in the commerce of the Indian Ocean. It's the first time this material has been found in India so there's much international excitement. Now we have to find funds for researching this vast collection!

Homi Gandhi is co-chair of UN-NGO FEZANA Committee, and President of Zoroastrian Association of Greater New York (ZAGNY).



NEW PERSPECTIVES ON THE ZOROASTRIAN MIGRATION TO INDIA

A SHORT NOTE

Dr.Homi Dhalla and Rukshana Nanji

Dr.Homi Dhalla is the Founder President of the World Zarathushti Cultural Foundation under whose aegis the Sanjan Excavations have taken place. Rukshana Nanji is an archaeologist who has worked at Sanjan for all three seasons and is now completing a doctoral thesis on "The Study of Early Medieval Ceramics in India with special reference to Sanjan". This article draws on the historical research done by both authors and the archaeological research done on the ceramics by Ms.Nanji for her Ph.D. It has not been possible to include all the data gathered in this study and a more exhaustive work will be published in the near future.

The date of the Zarathushti landing in India has long been an issue of debate among scholars and historians. Each scholar has put forth his estimate of this event with the conviction of his scholarship and reasoning. However, the debate rages on. This is because most scholars depend heavily upon a singular source for the calculation of this date. The Kisse-i-Sanjan or the story of Sanjan as recounted by a Parsi priest in 1600 ACE narrates the tale of how the Persian Zarathushtis fled Iran and arrived in India during the early medieval period. There can be no doubt about the invaluable information provided by this narrative. It must however be kept in mind that the poem is based on oral traditions and legends which can change over centuries in the retelling. Bahman Kaikobad, the author, was a Sanjana priest in Navsari when he penned

this account centuries after the events. While many of the facts have historical validity, most of the dates mentioned are estimated round figures. The names of individuals mentioned - Jadi Rana, Sultan Mahmud, etc are difficult to conclusively identify since they do not appear in historical records by these names. Despite this, the Kisse-i-Sanjan remains an invaluable source of information.

Scholars and historians such as Jivanjee Modi, S.K.Hodiwala, S.H.Hodiwala, Delphine Menant, Mary Boyce, H.E.Eduljee and others have made some efforts to take other sources into account as well. So the stray references to the Chinchani copper plates or other sources do crop up now and again in their calculations. But the discussions always return full circle to the Kisse. The dates put forward to date range from 785 ACE (Jivanjee Modi), 936ACE (S.H.Hodiwala),715ACE (S.K.Hodiwala) to circa.780ACE (Eduljee) while other scholars hold 936 ACE as the date of the migration. (Eduljee, 1996)



The Kisse-i-Sanjan, of course remains the most exhaustive account of the migration. To put it briefly, the Kisse tells us that a group of Zarathushtis fled to Kohistan after the fall of Yazdegard III and resided there for a century before moving to Hormuz for another fifteen years. They sailed for India from Hormuz and landed at Diu, where they lived for nineteen years before setting out again. They encountered a storm and prayed for safe landfall, promising to build an Atash Behram in gratitude. They found safe harbour at Sanjan where the king Jadi Rana gave them asylum on agreement to certain conditions. They established a city and named it Sanjan, supposedly in memory of a town with the same name in Iran. The first problem one encounters in the narrative is the establishment of a date for the fall of Yazdegard - 641AC E when he was defeated by the

invading Arabs or 651AC E when he died. Our second problem is the identity of Jadi Rana since no such king appears in Indian historical records. The Kisse goes on to mention the construction of the temple and the consecration of the Holy Iranshah, and the dispersal of the Parsis to other towns and places. Seven hundred years after their arrival, Sanjan was attacked by Sultan Mahmud and the population had to once again flee. Despite a brave fight, the Parsis were defeated, Sanjan sacked and the Parsis with the Iranshah sought refuge in the Bahrot caves. After spending twelve years in Bahrot and then fourteen years at Bansda, the Iranshah was moved to Navsari. The problem now gets compounded - the identity of Sultan Mahmud poses yet another problem. Attempting to fix dates is always a tricky thing especially if one has no specific starting point.



Turning to epigraphic records, we find that Sanjan is mentioned in several copper plate grants and inscriptions. One of the earliest references to Sanjan occurs in the inscription of Buddhavarasa, the Western Chalukya king (671ACE) (Konow, 1982). The inscription of Amoghavarasa I (871ACE) describes 'Samyana pattana' - the port of Sanjan and mentions the vast area it covers (Bhandarkar). The Chinchani copper plates consist of three different grants made at different times and provide some valuable information. The first grant belongs to the time of Indra III (926ACE) and mentions Sanjan as 'Saniyana Mandala'. Interestingly, this territorial division was granted to Mohammed Sugapati a.k.a Madhumati, a Tajik general for his success in bringing all the ports in the area under the control of his master, Krishna II. He governed this area from 878 - 915ACE. The grant mentions his benevolence to the other communities residing in Sanjan and amongst them we find mention of the 'Hamjamana' - avestaic 'anjuman', indicating the Zarathushti community.

The second grant, dated to 1034 ACE also mentions the 'Hamjamana' and the elders of this community. The third grant is datable to 1053 ACE and describes Sanjan as having a very vast territory (Sircar, 1962). Two factors are of immense importance in reviewing these inscriptions - the first is the fact that Sanjan is mentioned as an already established settlement as early as 671ACE, if not earlier. If we are to accept that the Zarathushti migrants established Sanjan as the Kisse states, then we have to either suppose that the migration took place prior to 671ACE or that the Kisse is wrong. The second fact that is important to note is the mention of the Muslim governor of Sanjan from 878 to 915AC.E Other muslim travelers and sailors accounts speak of the Jama Masjid, temples, fire temple etc at Sindan (Sanjan) during this time. It does not seem likely that a group of migrants fleeing muslim persecution would choose to travel thousands of miles to settle in an area governed by a muslim. This implies that the migrants were already settled at Sanjan prior to his appointment. They would have had no reason to flee if there was no persecution. So we return to the question - when did the migration take place?

After taking a brief look at the inscripational evidence, we now turn to look at the most important evidence for the establishment of a chronology at the site - the archaeological evidence from the excavations themselves (Gupta, et al., 2005). The material remains at Sanjan have provided rich data. The chronology can be established on the basis of two types of studies:

- i. Chronology on the basis of ceramics
- ii. Dates provided by Radio Carbon and AMS studies (Accelerated Mass Spectroscopic)

The chronology as established by the Early Medieval ceramics at the site during the third excavation season indicates an occupation that spans from the middle-late eighth century to the early fourteenth century. Turquoise Glazed Ware and unglazed wares from the Persian Gulf, datable to the middle eighth century at least, were found in the earliest levels associated with indigenous pottery. There appears to be a gradual quantitative increase in the wares as well as in the range of pottery from the late eighth and early ninth century onwards. Sanjan thrived during this period. The Chinese wares at the site indicate contacts with

China and South East Asia as well. The ceramics which are datable up to the thirteenth century are found in large quantities implying that Sanjan was a big player in the maritime trade of the period. A very small quantity of pottery belonging to the fourteenth century in the uppermost layer indicates a decline or abandonment of the site. The glass artifacts also indicate the same dates (Mitra and Dalal, 2005). Preliminary numismatic analysis done also shows that the coins fall within the same time period (Gokahale, 2003). One may also note as an aside that the Rivayats which can be dated to 1478 at the earliest do not mention Sanjan, implying that Sanjan had already lost significance by this date.

DOKHMA EXCAVATIONS The bones from the Dokhma excavations at Sanjan were sent for AMS dating to Oxford and the dates they provide are 1410 to 1460ACE. It must be kept in mind that these are dates for the last interred bones and not for the structure or settlement which naturally have a much earlier date. To elucidate the point with an example, if the bones from the Bombay Dokhma were to be dated today they would give us a date for the present. However that does not mean the Dokhma itself is dated to the present - the structure goes back two centuries. Similarly the Sanjan Dokhma was last used in the period 1410-1460, perhaps by the few Zoroastrians still occupying the farmsteads and homesteads and who had not left Sanjan. On the basis of the ceramics found in the mud mortar and in the bhandar, it is possible to date the construction of the Dokhma to a period between the tenth and eleventh centuries (Nanji and Dandekar, 2005). Samples of charcoal from the main excavations were sent to the Birbal Sahni Institute, Lucknow for Radio Carbon dating. They provide dates for at least two levels - approximately 830ACE and 1210ACE. Since there were levels preceeding and following the layers from which these samples were taken, the ceramics and other artifacts complete the picture by filling in the missing details.

DATE OF SANJAN MIGRATION : The picture that emerges from the historical and archaeological evidence is that of an early settlement with some contact with the Persian Gulf and Persia possibly as early as the Sassanian period. Sassanian kings had close contacts with India and Gujarat in particular. Persian contact with India, which in fact, goes back to the Vedic period and is seen in the Achaemenian period (Kamerkar and Dhunjisha, 2002) as well as is mentioned in the Shah Name. Sanjan could well have had an outpost of Zarathushti traders from a very early date, just as such outposts and settlements are reported in China and elsewhere. The migrants would then have come to an area already familiar to them through their co-religionists. The finds at the site leave no doubt that the settlers were traders and that the port flourished during this period. There may have followed other groups and migrations. But the excavations have conclusively established the date of the Sanjan migration as described in the Kisse-i-Sanjan to the mid-eighth - early ninth century.

(The authors would like to thank the Dorab Tata Trust and the Archaeological Survey of India. We would also like to put on record their gratitude to Dr. S. P. Gupta, Director of the Sanjan Excavations and the entire team of Archaeologists and Scientists involved with the project. We remember with gratitude (the Late) Dr. Mani Kamerkar who worked to make this project a reality. Our thanks to the wonderful people of Sanjan and the workers at the site without whose support this project would not have been possible. Thanks also to Dr. Nivedita Mehta, Curator at the Alpaiwala Museum for housing the excavated material. We thank all the generous individuals who came forward to make their contributions and help us out at various times.)

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Biography

Rukshana is a double graduate in English Literature and Archeology and a gold medalist in both. She is now submitting her doctoral thesis on the Ceramics from Sanjan. In addition to being an archeologist she has been a consultant with the Times of India in their Education program

As an archeologist she directed her own excavations at Navdatoli (Madhya Pradesh) and has presented at National and International Conferences and Seminars. Rukshana presented at the World Zarathushti Congress in London, 2005 and at the South East Asian Archeology Conference, at the British Museum

When not working as an archeologist she helps run the family business (a superstore and a hotel) in Belgaum (Karnataka)



Devastating Floods at Surat, South Gujarat, India causing acute despair and distress, water borne diseases, havoc to property, destruction of warehouses containing food grains and other essential commodities, severe shortage of drinking water and milk. Massive rehabilitation work will need to be done.

Many Zarathuhstis live in Surat

Donations can be forwarded to FEZANA Disaster Relief Fund for Surat Floods

Kisseh-I Sanjan Author

A Sanjana Dastur from Current Mirza Family in Udveda

After doing the Ushahin Geh Kusti prayers, I climbed those majestic marble steps to enter the resplendent outer hall of Udveda Iranshah Atash Behram, lighted up with Deevas (floating oil lamps) creating an ethereal atmosphere! On I stepped into Iranshah outer Kebla and took my customary place in the left corner holding those polished brass rails of the window gazing at the Holy Iranshah. The mobed started the Ushahin Boi prayers placing the sandalwood maachi on Iranshah fire and lo and behold in no time Iranshah was ablaze with leaping flames as if rejoicing in the Boi ceremony. The mobed rang out the melodious bell nine times and there was pin drop silence with all attendants bowing their heads! At that moment, my heart was filled with deep joy, emotion, humility, and Thanksgiving, and my soul was as if charged up through my hands holding those brass rails! What a Divine moment that always is every time I have witnessed that Boi ceremony in Holy Iranshah.

This is the time my thoughts drift towards that famous story of Kisseh-I Sanjan narrated in Persian couplets by a Sanjana priest from Navsari, Behman Kaikobad, in 1600 ACE. Please note that Iranshah was in Navsari from about 1419-1740 ACE (a total of 321 years except for 3 years when it was moved to Surat for safety reasons.) Kisseh-I Sanjan narrates the stories and legends passed on to Behman Kaikobad from a contemporary Dastur: "I have heard it from a wise Dastur who was ever renowned for goodness. May the Dastur whose name is Hoshang and whose wisdom had always great excellence live long."

As a background, the Sanjana Mobeds, who have been the custodian of Holy Iranshah since its inception in Sanjan by Dastur Nairyosang Dhaval, are divided into nine families. Traditionally, there have been two Vada (Chief) Dasturs from two of these nine families (Dastur and Mirza families) who have been the leaders of these nine families. As a side issue, current Mirza family's surname was also Dastur until 1791 when the new Dastur Temul Kaus Mirza was appointed. His father, Ervad Kaus Rustom Dastur went to Delhi in 1741 and received the title of "Mirza Khushroo Beg" from the Mughal Emperor Mehmudshah for rendering valuable services to the Empire and there after the family changed the surname to Mirza.

Coming back to Kisseh-I Sanjan, the author Behman Kaikobad was no ordinary priest as he may have let his readers believe from Kisseh-I Sanjan:

"I am the humble person hight Bahman who has his home and household goods in Navsari. Know further that my father is Kaikobad whose heart is delighted [only] when calling the Iranshah to mind. His sire was the Dastur Hormazdyar. May his place be in the resplendent Abode of the Blest. Know, O friend, that his surname was Sanjana, for by all kinds of wisdom was he fitted (Sanjideh, lit. weighed,) for affairs. This surname of Sanjana was given him on account of the wisdom which he showed [to exist] in our religious practices. They gave him the title of 'Dastur of the Faith' also, and the road of piety was everywhere kept open through him, (i.e. he solved all religious difficulties). He had been settled in Navsari, you may reckon, (i.e. approximately), for two hundred years".

However, he actually was appointed as one of the two Dasturs of the Sanjana families from Mirza (at that time Dastur) family. In fact, the current Udveda Dastur, Dastur Peshotan Dastur Hormazdyar Mirza is the 14th Dastur (and 14th descendent) after Dastur Behman Dastur Kaikobad from the Mirza family.

His original Kisseh-I Sanjan writing in Persian couplets may sound very flowery to the uninitiated; however, in those days, that was the norm.

He mentions the name of the wise Dastur from whom he heard this story as follows:

"I heard this tale from a wise Dastur who was famous for his piety; May the Dastur, whose name is Hoshang, and whose wisdom is excellent, live long. He knew the Avesta and the Zend; he had driven out Ahriman from his heart. In his city his word on religion was final and he instructed all in the secrets of the religion. This is the story this Dastur told me and I am repeating it. May he be revered through all posterity."

This learned Dastur was the second Sanjana Dastur, Dastur Hoshang Dastur Asha from the other Sanjana Dastur family. In fact, the current Udveda Dastur, Dastur Khurshed Dastur Kaikobad is also the 14th Dastur (and 12th descendent) after Dastur Hoshang Dastur Asha from the Dastur family.

In that respect, I am also from this Dastur family and I am the 11th descendent from this Dastur Hoshang Dastur Asha.

Please note that the system of adoption ("Paalak") has been followed from old times and so the succession of Dasturs is not the same as the actual descendents.

He completed this historical account on:

"I wrote this history in the year nine hundred and sixty-nine of the Yazdegird era and completed it on roz Khordad mah Fravardin. I now beseech God's mercy and indulgence and the blessings of the reader. I have told this story according to what I heard from the Elders, and polished it and showed it to my teacher who added to it many a rose from his garden - may God grant him long life; may all the years of his life be like spring-time! In telling this story I have followed the path of Truth. Praise be to Zarathushtra!"

As mentioned by Dastur Behman Dastur Kaikobad, he completed the Kisseh-I Sanjan story on roz Khordad, mah Fravardin, 969 YZ (1600 ACE).

Due to his efforts and his teacher's help, our forefathers' story of migration from Iran to India is well preserved! We salute Dastur Behman Dastur Kaikobad and Dastur Hoshang Dastur Asha!

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Ervad Soli P. Dastur -

Born as the last of 11 children in a small village, Tarapur, India, to a priestly family from Udvada, Soli was admitted in the M. F. Cama Athornan Institute boarding school, where he completed his priestly studies, his high school and S.S.C. examination. During these nine years in the boarding school, Soli completed all the requirements for becoming Navar and Martab and was initiated as a priest in the Holy Iranshah Atash Behram in Udwada. He had to also pass the final examination of Saamel required by all initiated priests from Udvada to be able to perform all inner and outer liturgies.

Soli is fully retired and lives with his wife of 39 years, Jo Ann, in University Park, Florida. He has been performing religious ceremonies all over Florida and the USA when requested. He is an avid tennis player and dabbles with the computer in his free time



A Brief Note on the WZCF Excavations at Sanjan (2002-2004)

S..P. Gupta Ph.D, Indian Archeological Society

Kurush F. Dalal Ph.D, Co-Director, WZCF Sanjan Excavations

Homi Dhalla Ph.D, President, World Zarathusti Cultural Foundation (WZCF)

Introduction

The ancient site of Sanjan (N 20° 11'59. 6 E 72° 48'00. 2) lies on the southern bank of the Varoli creek in Umargam Taluka of Valsad Distict (Gujarat). The ancient mound is situated about two kilometres to the north of the modern town of Sanjan. According to the oral traditions of the Parsis (8th c A.CE Zarathushti refugees from Iran), this is the site of their first landfall on mainland India. It was excavated by the World Zarathusti Cultural Organisation (WZCF), Mumbai for three seasons between 2002 and 2004 (Gupta *et. al*, 2002, 2004)

The Parsis

The Parsis are one of the many communities that make up the multicultural fabric of India. They are a small community and, at last count, number less than 65,000 individuals. They are Zoroastrian refugees from Iran, who fled Muslim persecution in their homeland and first landed on the coast of western India around 750 ACE. (Kamerkar and Dhunjisha 2002). According to Parsi oral traditions (Edulji 1991: 1-2) they made their landing near the present town of Sanjan and asked the local ruler, one Jadi (or Jadav) Rana, for asylum. It was first refused and then granted upon promises of amalgamation in all aspects but religion. The Parsis thus adopted native dress, language and crafts.

According to their oral traditions and their only quasi-historical document, the Kisse-I-Sanjan (Edulji 1991), the Parsis flourished in and around Sanjan and it was here that they built their first fire-temple enshrining their most sacred relic, the Iranshah. The Iranshah was the fire consecrated by the Parsis on Indian soil in thanksgiving for their safe landing. Around 600 years after their landing, Sanjan was attacked by the forces of Sultan Mahmud (Edulji 1991: 2). According to Kamerkar and Dhunjisha this happened in 1399 ACE. and the sultan was Nasiruddin Md. Tughlaq (Kamerkar and Dhunjisha 2002). The local ruler called upon the Parsis for help. Tradition has it that 1500 Parsi youth rallied forth in defence of the city. After two days of bitter fighting the forces of the Raja of Sanjan were routed and, in vengeance, the city was razed. The remaining Parsis, fearing a repetition of

the persecution they had once faced in their homeland, ran into the sanctuary of the adjacent forests and hills of Bahrot along with their sacred fire the Iranshah. Here, they hid in a series of abandoned rock-cut caves along the ridge of a peak known in the survey maps as St. John's Peak, an English translation of the Portuguese San Juan Peak, itself a corruption of 'Sanjan' Peak. After 12 years they returned to the plains; after a long journey the Iranshah was finally enshrined at its present location in Udwada, in 1742.

The Aims

The Parsis have no formal written history prior to the advent of the British. The only quasi-historical document is a Persian poem- the Kisse-I-Sanjan, written in 1600 ACE. The Kisse tells the story of a group of refugees who fled Iran about 100 to 150 years after the fall of the Sassanian Empire. They first landed on the island of Diu and after 19 years sought refuge at Sanjan on the western coast of Gujarat.



View of the second structural phase from the excavation site

Though oral traditions speak of their arrival on the Indian mainland at a place called Sanjan about 1300 years ago, there has never been any substantiation of this historical incident. Thus the only way in which their early history may be written and their oral traditions verified is with the help of archaeological evidence. Since their history as 'Parsis' starts with the landing at Sanjan, the commencement of any effort towards finding this

archaeological evidence must logically begin at Sanjan.

Besides this, an equally (if not more) important reason, is that there is no archaeological data available to us from this geographical region. More importantly, there is no data whatsoever belonging to this period (8th to 13th centuries ACE) from the entire western coast of India.

Thus, the five main aims of the excavations are:

- To establish the existence and location of the ancient settlement of Sanjan.
- To establish the date of the founding of the settlement.
- To establish the nature of occupation.
- To establish the date of desertion.
- To ascertain the role of Sanjan in the East - West trade in the Indian Ocean.

The Excavations

Excavations were conducted on the southern bank of the Varoli at the site locally known as the Bandar (SjN-B), at the Koli Khadi (SjN-K) and at a peripheral mound known as the Dokhma Mound (SjN-D).

At SjN-B besides well built brick structures and terracotta ringwells, a very large number of artefacts and ceramics were recovered. A large number of the ceramics were of distinct West Asian/Persian Gulf origins and belonged to the 8th to 9th centuries ACE. Other Persian Gulf objects included glass vessel fragments securely dateable to the 9th/10th centuries ACE. (Carboni 2001) and a fragment of a Sassanian coin. The site has also revealed a small but significant number of Chinese ceramics.

In the southern area of the excavations at SjN-K in the uppermost layers were encountered six human skeletons. These burials may represent the terminal occupational phase at Sanjan, but they may also be of a more recent origin as the local tribal populations are said to have practiced inhumation prior to the adoption of cremation as their preferred mode of disposal of the dead.

What is interesting here is that Parsis bury their dead where there are no Towers of Silence and these bodies are placed in an extended (n-s) position with the face turned to one side and the arms are folded across the chest. This is almost

identical to the Sanjan burials and is possibly the earliest evidence of Parsi burials on Indian soil.

Interesting artefactual data included a copper coin of Sultan Md. Allauddin Khilji, a large number of black/white banded agate beads and a zoomorphic (elephant shaped) terracotta vessel from SjN-K.

Allauddin Khilji is supposed to have passed this way in 1298 ACE. during his raid on the Yadava capital of Devagiri in the Deccan. Thus the coin helps us push back the probable terminal date of the settlement to the end of the 13th century ACE.

The Dokhma is a mortuary structure made up of a large circular wall enclosing a raised platform at the centre of which is a deep dry well. The dead-body is exposed to the natural elements (devoid of garments or ornaments) on this platform and after a time any osseous remains are swept into the central well. It is in this manner that the Parsis

adhere to Zarathushti strictures against pollution of the elements by the dead. Wherever there are large Parsi communities such Dokhmas are erected (In the case of small communities where it is not possible to incur such expenses, a small cemetery known as an Aramgah is created). Thus since only a large community presence justifies a Dokhma the presence of such a structure would be the clinching evidence of the existence of a large Parsi community at Sanjan. It was with this motive that excavations were carried out at SjN-D a small high conical mound locally known as the bhasu (dokhma).



The Memorial Column at Sanjan

Excavations revealed a small brick/brick rubble built circular structure with a five metre wide platform within. The platform surrounded a five metre wide brick lined dry well (bhandar). Careful excavation of the inside the Bhandar under the supervision of Dr. Veena Mushriff-Tripathy (Palaeoanthropologist) revealed the remains of at least 140 individuals in about 40% of the Bhandar, leading us to suppose that the Bhandar holds/held the remains of at least 350 to 400 individuals. The remains were those of a wide spectrum of age groups and included those of newborns, children, sub-adults, adults and old individuals.

Excavations within the Dokhma yielded a large number of glass bangles, bangle fragments, rings of silver, copper and mixed metal, and, beads of glass.



View of the excavation of the Ringwells

Parsi women commonly wore and continue to wear glass bangles as a symbol of their married status. Rings of silver, copper or mixed metal were used as toe ornaments and signified a similar (married) status. These traditions were borrowed from contact with autochthonous Indian groups, as the same were not extant in Iran. A tradition grew whereby Parsi women insisted on being interred upon death into the Dokhma wearing their bangles. This practice was discontinued only about 200 years ago (Dr. Firoz Kotwal, Pers. Comm.). Silver toe rings were being worn in Navsari and adjacent villages up to two generations ago.

Structural and Sculptural Remains

A large number of stone temple members and broken sculptures in Silahara styles are scattered sporadically on the surface of the mound pointing towards the existence of one or more Hindu temples at Sanjan. These remains are currently under study.

Conclusion

The structural remains, ringwells, foreign and local ceramics, artefacts, and the extensive sculptural and structural remains of stone temples clearly point to a very active and flourishing urban milieu at Sanjan during the 8th to the 13th centuries A.D. The foreign ceramics and artefacts clearly point towards Sanjan being an active player in Indian Ocean Trade during the above-mentioned period. The evidence of a large Zoroastrian mortuary structure clearly confirms the presence of a large Zoroastrian (Parsi) population at Sanjan at this time.

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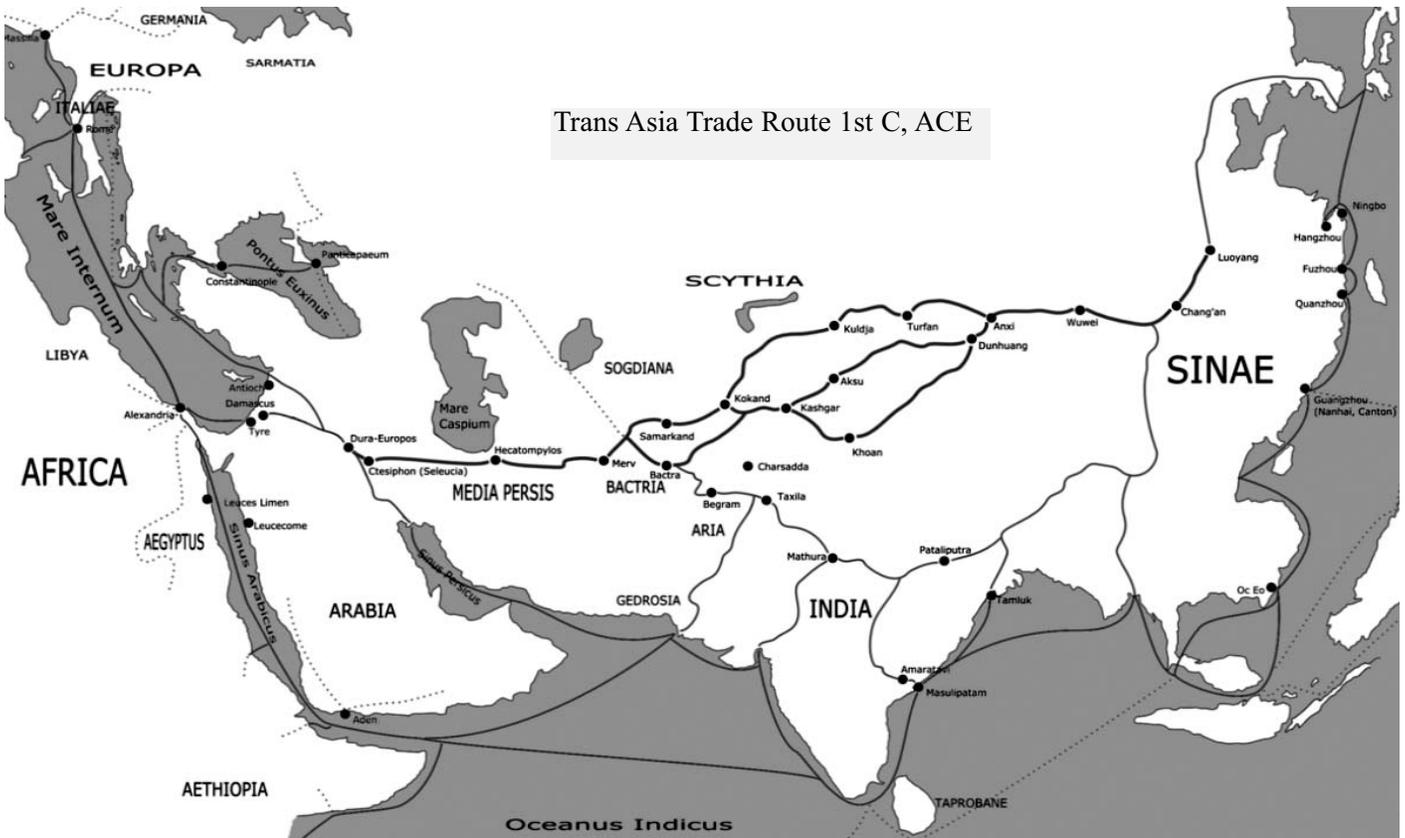
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Homi Dhalla Ph.D See bio in Expanding Role of Archeology...Editorial

Impressions of Zarathushti Religion on the Old Silk Road

The trade routes linking imperial Rome with remote China, known collectively as the Silk Roads, were once the greatest on earth. Many great men have undertaken travels along this intricate trade network and the Silk Roads have left an unparalleled imprint on the world's civilizations. Their history is a collection of golden tales in majestic cities and magical landscapes. Riches of silk, gold and ivory traveled along it, as well as revolutionary new ideas and technologies. It became intertwined in the histories of the countries that lie along its path.

Nick Rowan a 23 year old graduate in Biochemistry of Balliol College Oxford started his journey on the Silk Road on March 12, 2006 and will end in Xi'an China, September 2006 a journey of 8000 miles covering 12 countries. The Zarathushti influence has been phenomenally interesting to explore especially in Yazd (Iran) but all along the way he saw influences of Zoroastrianism even in Muslim architecture!!



Day 49, Silk Road heritage around Yazd

I am standing in the empty atrium of one of Central Asia's largest mosques built as late as 1994 by the French company Bouygues. It is another profligate project of the president of Turkmenistan, Turkmenbashi, done in order to prove his country's commitment to Islamic donors. In many ways it does a convincing job until my guide, Oleg, points down to a prayer carpet. At a first glance it seems pretty ordinary, but on closer inspection something startling appears. Oleg points out two small circles of camel hair placed at the most important points. It's a Zarathushti relic. Zarathustra translates to "yellow camel shepherd", and the camel has become a sacred animal for Zarathushtis, yet here

it is on an Islamic prayer rug. As I look around, the other carpets sport similar Zarathushti symbols.

I have been traveling the Silk Road for several months now. This was one of the greatest trade routes that ever existed and gave rise to unprecedented trade opportunities since the 2nd century BCE. As I travel through 12 different countries that once lined the Silk Road, I am stunned to discover just how influential Zarathushti Deen has been. The effects of travel and trade along the Silk Road have undoubtedly helped spread the religions concepts and symbolism. Remnants of these can be found all the way from China to Italy in the architecture, art and beliefs. Enormous evidence attests to the vast dissemination of Zarathushti Deen along the Silk Road. In many ways this is unsurprising, since

traders would have been reluctant to travel to places where they could not practice their religion. Therefore they built shrines and temples of their own wherever they went to allow for worship when far from home.

One place holds special importance in Zoroastrianism, and I am very lucky to visit Yazd, in Iran. The earliest written, Greek records suggest this as the birthplace and home of the religion, founded around the 6th century BCE (though this is still under debate). Its isolation in the middle of the Dasht-e-Kavir Desert in central Iran has allowed the Zarathushti community to survive years of persecution, and members currently number around 5,000. The Zarathushtis I meet at the local temple explain the essence of the religion to me in broken English and show me the flame that provides their worship focus. The one in Yazd has apparently been alight since 470ACE. All around Yazd are ceremonial towers of silence where the dead were laid for the vultures to pick clean. They are no longer in use but such towers and temples are easily seen in places as far removed as Termiz in Uzbekistan and Zhenjiang in China.

In Tashkent, I meet Central Asian archaeologist, Dr Vladimir Karasev, who has a particular interest in the Zarathushti religion. He shows me finds from archaeological digs in the Ferghana Valley region, a prominent branch of the Silk Road. The sheer number of artifacts reflects an amazing spread of Zoroastrianism via the trade route during the Sassanid period in the 2nd century ACE. But he presents a far deeper heritage of Zoroastrianism. Not only have the Islamic, Christian and Jewish faiths incorporated Zoroastrian symbols into their practices (for example the lighting of candles in Christianity) and architecture, but the current national Uzbek dress is riddled with Zoroastrian symbolism. I even notice the symbol of Faravhar, the bird representing the Zarathushti guardian spirit, stitched onto a colourful kuloh hat similar in design to those worn by modern Zarathushtis.

The true birthplace and origins of Zoroastrianism are still largely debated and many countries including Uzbekistan, Tajikistan, Turkmenistan and Iran stake their claim. Each provides compelling evidence for these.

Whatever the answer is, it is clear that the religion took advantage of the mobility offered by the Silk Roads and has had a profound and remarkable influence on the development of future civilizations and religions that remains evident to this day.

Nick Rowan is the founder of the Silk Road Society in the UK which aims to promote awareness of the Silk Road's cultures and heritage. He has spent that last 4 months (2006) on his own Silk Road journey from Venice, Italy to Xi'an, China. The society's website can be visited at www.travelthesilkroad.org.

FOOTNOTE

Persian Royal Road

By the time of Herodotus (c. 475 BCE) the Persian Royal Road ran some 2,857 km from the city of Susa on the lower Tigris to the port of Smyrna (modern Izmir in Turkey) on the Aegean Sea. It was maintained and protected by the Achaemenid empire (c.700-330 BCE) and had postal stations and relays at regular intervals. By having fresh horses and riders ready at each relay, royal couriers could carry messages the entire distance in 9 days, though normal travellers took about three months. This Royal Road linked into many other routes. Some of these, such as the routes to India and Central Asia, were also protected by the Achaemenids, encouraging regular contact between India, Mesopotamia and the Mediterranean. There are accounts in Esther of dispatches being sent from Susa to provinces as far out as India and Cush during the reign of Xerxes (485-465 BCE).



Fire Temple Discovered in Sabzevar

Sabzevar city second fire temple has been discovered.

- Archaeologists have discovered a second fire temple dating from the Sassanid era in Sabzevar city and has been registered as a national Iranian heritage after Azar Barzin (Burzin)

The square dome fire temple located along King Road, one of the key ancient roads of Iran, is smaller than the famous Azar Barzin fire temple according to archaeologists with Iranian Cultural Heritage and Tourism Organization (ICHTO) Khorasan Razavi province,

The temple located on a mountain is completely made of stone and it includes several cellars, tombs, and military posts. There is a sacred spring nearby which people believe cures illnesses and grants wishes. It is believed the spring brought people to the area and led to the construction of residential structures, fortresses, and prisons.

Source: Tehran, 11 August 2005 (CHN)



Badam-ni-Machi

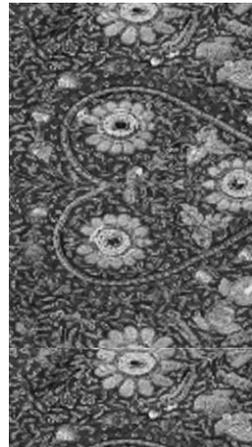


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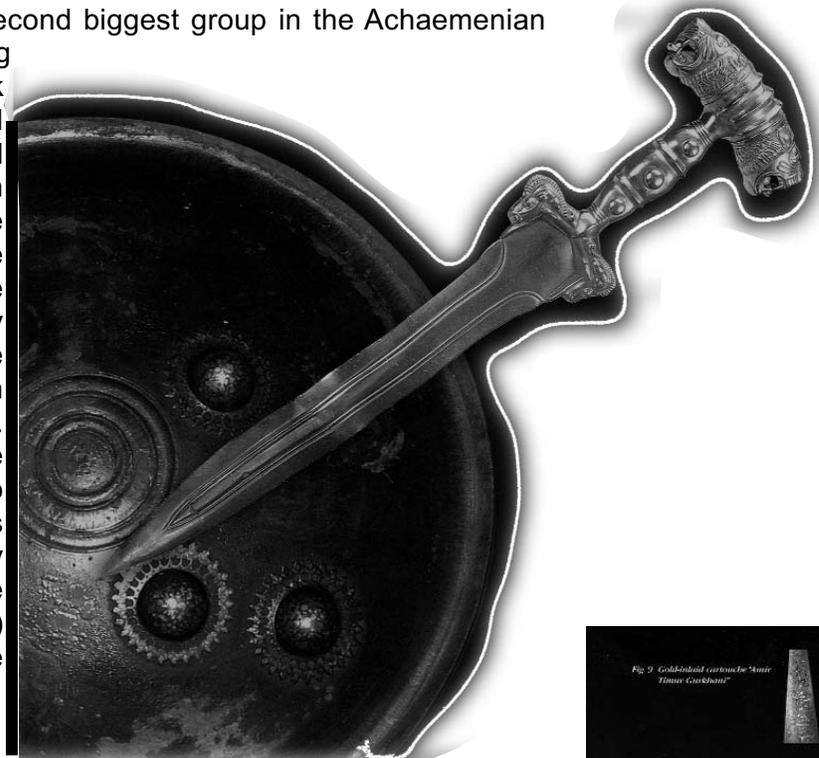


Arms and Armor of Achaemenians and Sassanians

The glorious Achaemenian and Sassanian Empires, which ruled over vast lands, were protected for centuries by courageous warriors. These warriors defended the national integrity of Iran by using a sophisticated military strategy and also well-crafted offensive and defensive weapons. In the following, a short introduction is given on the nature of some important weapons used during these periods.

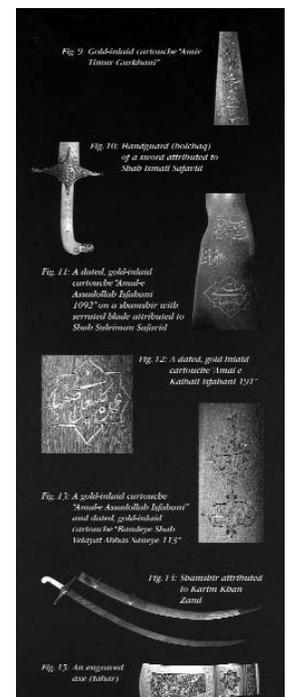
Manouchehr Moshtagh Khorasani

The Achaemenian army was made up of troops provided from different regions but with the Iranian warriors forming the main group. They came from different regions of the Empire stretching from the Persia, Central Asia, to the Danube. After the Persians, the Medians made up the second biggest group in the Achaemenian army, with many generals being Medians. The descriptions of Greek writers, such as Herodotus, Arrian, and Xenophon provide some useful information about the Achaemenian army, but one should note that these descriptions are biased as Greeks were at war with the Achaemenians, hence the Greek accounts are highly exaggerated as to the number of the Achaemenians to glorify their own victories (Marsdon, 1964:37). Unfortunately many publications have only taken the Greek accounts into consideration, therefore, the numbers provided by these reports are highly doubtful and pure speculations. On the other hand, Wiesehöfer (1993:25-148) provides a balanced view on the Achaemenians wars.



During battle, the Achaemenians positioned their foot archers and stone slingers in the front, flanked by the cavalry, with light-armored and heavy-armored infantry supporting the archers and slingers. In the beginning of the battle, archers and slingers threw their arrows and stones to confuse the enemy lines then the heavy infantry armed with spears and swords, supported by the cavalry units, attacked the flanks. These tactics worked very well against the Asiatic enemies of the Achaemenians, but they proved to be ineffective against the tight formations of heavily armored Greek hoplites and Macedonian phalanx units, who kept their tight formations, using long spears to defend against the attackers. Being well protected by their body armor against arrows and missiles, the Greeks were not confused or seriously injured and could prevail the ensuing arduous hand-to-hand combat.

AKENAKES, a short sword 40 to 50 centimeters long was one of the major weapons used by the Achaemenians (Zoka, 1971/1350:69). Pur Davood (1969/1347:43) states that the ancient Iranian word for akenakes is not known. Pur Davood (1969/1347:43) quotes Herodotus, who reported on Xerxes' invasion of Greece in 480 B.C. and states that, on a bridge in Helsintus, King Xerxes threw leaves into the sea, poured a draught from his golden cup, praised the sun, and



threw an akenakes into the water as a gift. The scabbard of this sword was made entirely of wood, and the blade from iron (excavated in Egypt) and can be seen in the Ashmolean Museum, Oxford.

THE MEDIAN AND THE PERSIAN AKENAKES: Based on the stone reliefs of Persepolis (Takhte Jamshid), Zoka (1969/1347:1350:211) differentiates between two different forms of this type of weapon: a) the Median akenakes and b) the Persian akenakes. The Median akenakes was hung from the belt by a thong passing through its projecting 'ear' and worn on the right side. Over the end of the scabbard and the chape, a belt was passed to keep the scabbard from dangling once the bearer was mounted on horseback or during marches as infantry (Zoka, 1971/1350:70). Koch (2000:258) shows a stone relief depicting a guard from Tripylon in Persepolis wearing a Median akenakes.

In contrast to the Median akenakes, the Persian akenakes was tucked under the belt in front of the belly. The I-shaped handle of the Persian akenakes was very different to the Median akenakes. The lower parts of the projecting ear and the whole scabbard head were shaped in three semicircular forms to prevent the sword from slipping through the belt. The Persian akenakes does not have a chape but tapers with the blade, ending in a sharp point.

There were also akenakes made of pure gold, with beautiful ornamentation. Burton (1987:212) quoting Xenophon reported that the royal gift from Iran was a

Figure 1 left: A golden akenakes from the National Museum of Iran in Tehran

golden akenakes, a Nisaen horse with a golden bridle, and other battle gear. A magnificent, golden akenakes (museum inventory number 1322) from the Achaemenian period is kept in the National Museum of Iran in Tehran (see Muzeye Meli Iran, 2001/1380:109). Huot (1965:192:223) states that this lion-headed, golden akenakes was discovered in Hamadan (Ekbatana) and dating back to 500 B.C. This piece resembles an akenakes stored in the Metropolitan Museum of Art in New York (Sekunda, 1992:56).

SPEARMEN AND SPEARS

Units of spearmen were among the most important in the Achaemenian army, with a spearman ranking highest in the Achaemenian army (Pur Davood, 1969/1347:41). According to Pur Davood (1969/1347:39), and confirmed by Matufi (1999/1378:218) the spear is mentioned in the Vendidad, Fargard 17, verse 43 and is called *arshtayascha* (*arshti*). Referring to the inscriptions on the stone relief in Naqsh-e Rostam, Pur Davood explains that the spear bearer of King Darius is named "Gaubaruva" (*arshti-bara* ..spear bearer). Different shapes of spearheads were used during the Achaemenian period. Based on the Achaemenian stone reliefs, Zoka (1971/1350:64) distinguishes between two general types of spearheads a) wide, leaf-shaped spearheads and b) narrow and long, willow-leaf spearheads. As for the length of spears Zoka distinguishes a) the long spears/lances used by cavalry units and infantry units in conjunction with cane

¹Yahya Zoka was a renowned Iranian scholar and a leading Iranian archeologist who graduated in literature and archeology. He did extensive research in the field of Iranian art, archeology and military history of Iran. He was the director of Decorative Art Museum, the Director of National Library, the consultant of art and culture ministry, and cooperated with Negarestan and Reza Abbasi Museum.

Professor Pur Davood was one of the most eminent specialists in Iranian studies and the first person to translate the Avesta into modern Persian (Pur Davood, 1969/1347:10).

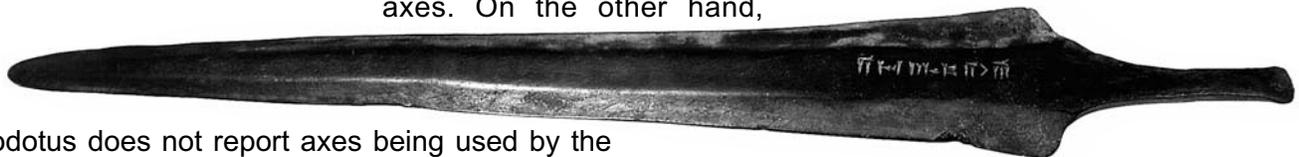
shields and b) short spears (zubin or javelins) used by infantry soldiers for close combat.

Herodotus reported that the shafts of Iranian spears were six to seven feet long and made of cornel wood. Zoka adds that the spear shafts ended in apple-shaped spear butts hence certain spearmen were nicknamed "applebearers." Sekunda (1992:6-7) explains that the apple bearers were the noblemen among the 10,000 Immortal Guards. One thousand soldiers of the Immortal Guards, carried spears ending in golden spear butts and guarded the chariot of the king, and were called arstibara in Old Persian (Sekunda, 1992:6-7); 1,000 other soldiers carried spears with silver spear butts (Zoka, 1971/1350:64). One bronze apple-shaped spear butt was recovered from the 5th century cemetery at Deve Hüyük in Northern Syria (for a picture, see Sekunda, 1992:6-7).

VADR: MACE or AXE : Pur Davood (1969/1347:45) states that the gorz is one of the oldest weapons used by angels and izadan (deities) in the Avesta. He further states that many mythical Iranian heroes like Sam, Gharshab and Rostam wielded maces as their favorite weapon. Different types of maces are mentioned in the Avesta. One of them is called a vadr, mentioned in Yasna 32, verse 10 in Ahunavaiti Gatha (chapters 28-34), in Hom Yasht, Yasna 9 (verses 30-32). According to Pur Davood (1969/1347:46), Avesta scholars have different opinions regarding this term: some say that vadr is a type of mace, and some that it is a type of axe. However, Pur Davood is of the opinion that vadr probably denotes a type of mace as the weapon of the Indian god Indra is a mace named Vadhar in Sanskrit Vedic texts and due to the common roots of the Indian and Persian languages vadr should refer to mace.

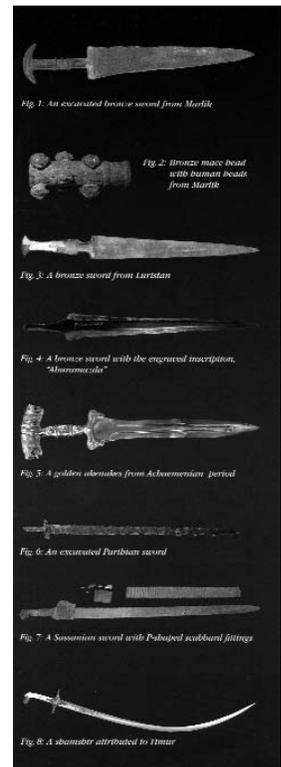
There are two other types of maces mentioned in the Avesta: vazra, used for smashing, (see Ohrmozd Yasht, verse 18; Khwarshed Yasht, verse 5; Mihr Yasht, verse 96, verse 132; Fravardin Yasht, verse 72) and gadha, for throwing (see Mihr Yasht, verse 101, verse 131) (see Pur Davood, 1969/1347:47). Bull-headed maces were used during the Achaemenian period as well and were often mentioned in the Iranian epics. Harper (1985:247) provides Fereydun as an example, describing how he designs his ox-headed mace for use against the evil Zohak. Rostam, Giv, Esfandiar, and Gushtasp also use this form of the mace. In the Sassanian era, Bahram V holds his ox-headed mace when he takes his crown from a pair of snarling lions. This weapon was later used as a prestigious, symbolic weapon, an attribute of the kings in Iran.

Zoka (1971/1350:66) based on reports by Xenophon and Estrabon stresses the point that the stone reliefs of Persepolis show Achaemenian foot soldiers with axes. On the other hand,



Herodotus does not report axes being used by the Achaemenians and only mentions that the Sakas used a type of axe called a sagaris. The depicted axe head was a bird, probably a duck head, with an open beak where the axe blade protrudes from its beak. The other side of the axe head terminates in a semi-circular shape with two sharp spikes, probably for breaking armor. The end of the wooden handle is engraved with a V-shape for allowing a better grip (Zoka, 1971/1350:68).

BOWS serving as a symbol of kingship and sovereignty played a very important role for the Achaemenian army (Zuttermann, 2003:142). The bow was carried in a bow case (gorytoi) together with the arrows. It was characteristically Iranian and carried by different Iranian groups, such as Medians as well as Persians clothed in typical Persian garb and wearing riding costume. The Achaemenian kings used the



bow to display their martial abilities and courage during combat and as a status symbol. In his edict (Bande 9) at Naqsh-I Rostam, Darius I stated, "I am skilled with my both hands and feet. I am a good rider, I am a good archer on foot and on horseback, I am a good spearman on foot and on horseback" (see Sharp, 1964/1343:85).

THE SASSANIAN ARMY

Ardeshir I was responsible for creating a number of reforms in the Sassanian army. He created a standing army under his personal command. While retaining the Parthian cavalry system, he separated the army officers, from satrapy from local princes and nobility, and introduced a number of new weapons such as new types of armor and siege engines into the army.

Mail armour consisted of interlinked, metal rings and was in full production by the time of Ardeshir I (see Farrokh, 2005:17). Farrokh adds that although mail armour was more difficult to produce, it had a number of advantages namely greater strength, durability, and flexibility, and it also allowed heat to escape, which was an important factor in hot climates. He stresses that it was more effective when worn in combination with other types of armour. Quoting Bivar and Shahbazi, Farrokh states that one of the reasons for the Parthian defeat at Firuzabad was their heavy reliance on lamellar in contrast to the Sassanian elite cavalry, who were additionally wearing mail armour. The reforms under Ardeshir I proved to be very successful as the Sassanian Empire could defend itself against Central Asiatic nomads and Byzantine Roman armies for over four centuries. During the reign of Ardeshir I, a military manual was written and attributed to him. This now lost manuscript is mentioned in the Arabic work *Al Fihrist*, written by a Persian named: Ibn al Nadim, in the second half of the 10th century A.D. In the chapter on works of military art there is a mention of a work entitled "The art of war and the methods of conquering fortresses and towns, to prepare ambushes, to place guards, to push spies, to send detachments, and to place garrisons." This work was based on a treatise written in the 3rd century A.D. for Ardeshir, the son of Papak. The Arabic title of this book is *Al Furusiya Al Shamiti* (Zakey, 1956:163-4).

The backbone of the Sassanian army was the heavy cavalry unit, the so-called Savaran, also called cataphracts. Farrokh (2005:13) states that from the early Sassanian period, the lance was the main weapon of attack of the Savaran. Zoka (1971/1350:117) states that the Sassanian cataphracts armed with lances mounted their horses and were as stable sitting in their saddles as if they had been chained there. They made up the first ranks, like walls, of Sassanian battle formations; behind them were positioned the bowmen, then came the war elephants (a new weapon introduced by the Sassanians). They attacked in very concentrated ranks and were supported by the bowmen who constantly shot arrows at the enemy lines. Wiesehöfer states that the commander was situated in the center, protected by elite soldiers, giving orders to his troops. These heavy cavalrymen were supported by light horse archers who skirmished and harassed the enemy. According to Nicolle (1996:20), the light horse archers outnumbered the heavy cavalry by ten to one as was the case in Parthian times. Nicolle is of the opinion that heavy cavalry could rarely break infantry with a direct charge; thus, the Sassanian heavy cavalry had to move and maneuver in close-packed squadrons with the best protected troops at the front while the light infantry worked around the enemy infantry flanks. Another interesting point is that Sassanian cavalry did not use stirrups until the last few years of their empire.

SWORDS The Sassanian rock reliefs in Firuzabad I and II, Naqsh-I Rajab III, and Naq-sh-I Rajab III, and Naqsh-I Rostam I (see Masia, 2000) show the sword as the royal symbol and emblem. Similar to the Parthian swords, the Sassanian swords were double-edged and long. According to Ghirshman (1963:295), Persian



sources on arms of the Sassanian period are poor and offer scant information. This dearth of academic information is filled to some extent by the work of Tirarsian, who offers chapters written by contemporary Armenian historians of the Sassanian period in the first half of the 5th century A.D.

These historians distinguish between three types of Sassanian arms carried simultaneously by the nobles:

- a) tour (short sword) attached to a belt on the right side,
- b) sousser (long sword) attached to the belt on the left side,

Figure 2 (RIGHT): An excavated early Sassanian sword with quillons.

- c) nran (dagger) attached to the thigh.

In early New Persian, the sword was called sneh, or shamshêr and in early Manichean Middle Persian it was called shafsher (see MacKinze, 1971).

Based on the archeological examples of Sassanian swords in the Iranian museums, one can classify the Sassanian swords into:

- a) swords with a crossguard,
- b) swords with scabbards with P-shaped attachments (with and without feather pattern),
- c) swords with a feather pattern and without P-shaped scabbard attachments, and
- e) two-handed Sassanian swords.

The swords with scabbards and with P-shaped attachment are remarkable as the front side of all of these swords are decorated with a feather pattern, and the same pattern can be seen as well on other Sassanian decorative art. Harper (1978:84) quotes Ghirshman, who interprets the feather pattern as a symbol of the Varagna bird, one of the shapes of Verethragna, the Zarathushti deity of victory (for



Figure 3: A Sassanian sword with P-shaped scabbard attachments and feather pattern

Verethragna, see Khorde Avesta, 14 Warharan Yasht). Sassanian warriors used the feather pattern on the scabbard and handle of their swords and armour to protect themselves against their enemies.

LANCE : The two-handed lance used by the heavy cataphract cavalry units dates to the Achaemenian period, and a molded terracotta flask excavated from a tomb at Koi-Kyrglan-Kala on the banks of the Oxus river has a representation of a cavalryman (Sekunda, 1992:29).

The ancient word arshti (spear), which was used by the Achaemenians, was transformed to arsht during the Sassanian period and the word nêzak also referred to spears in this period. Pur Davood (1969/1347:39) says the root of the word for spear, neyze, is used in modern Persian. Farrokh (2005:13) states that the Sassanian lance was used with two hands, usually at waist level.

AXES or tabarzin were also used by the Sassanians . Al-Sarraff (2002:162) states that the Sassanian tabarzin had a massive, broad blade and a rather long haft, and the Sassanian horsemen had to choose between the use of a tabarzin and the gorz, as carrying both would have been cumbersome and unnecessary. Al-Sarraff adds that in the Sassanian legend of Bahram Gur, he chose the tabarzin as his only

weapon when he decided to confront and kill, single-handedly and on foot, the two starving lions that guarded the royal crown.

BOWS continues to play an important role in the Sassanian period, based on the traditional archery of the Achaemenians and Parthians. The Sassanian bows had a set-back grip; relatively short, curved, working parts (limbs), angled knees, and long, stiff ears with the upper limb of the bow being longer than the lower.

CONCLUSION

Different types of weapons were used during the Achaemenian and Sassanian periods in Iran. Many of these weapons were not only carried and used on the battlefields, but they were also symbols of the kingdom. A thorough research of the development of arms and armor based on depictions of warriors on rock reliefs, art objects together with archeological examples gives a clear picture of how these weapons evolved over time. Due to military confrontations with other civilizations, new weapons were introduced and the existing weapons were further improved to reach a maximum level of efficiency in combat.

NOTE The royal akenakes of King Darius is carried by his weapon bearer on the northern stairs of the audience relief of Apadana. The delegations of different nations on the stone reliefs of Apadana are also being led with a Persian who is carrying a Persian or a Median akenakes.

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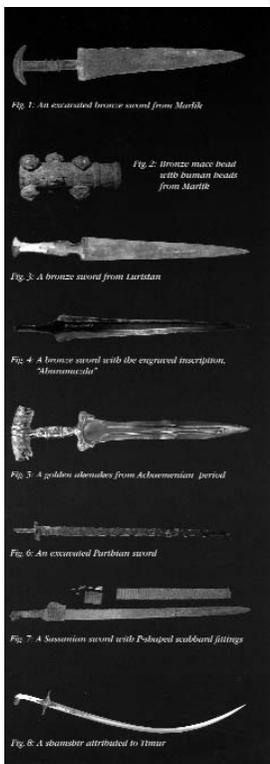
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Photographs: courtesy of "Manouchehr Moshtagh Khorasani



Manouchehr Moshtagh Khorasani



Lives in Frankfurt and is Assistant Vice-president and Executive Coach at a major international German Bank headquartered in Frankfurt. He received his undergraduate education in Germany and in Spain and his postgraduate studies from University of Wisconsin, Milwaukee and Germany. His PhD in English from Justus Liebig Universität Giessen, Germany deals with forensic linguistics and is entitled "Computer Authorship Identification in Written Texts : A Study in Forensic Linguistics ". In addition Manouchehr is an instructor in Laido and Kenjutsu (traditional Japanese swordsmanship), holds a Black Belt second dan degree in full contact Karate and has years of active experience in International Martial arts competition in different countries.

His book "Arms and Armor from Iran : the Bronze Age to the End of the Qajar period" 700 pages with 2500 colored images, and 900 black and white images and sketches is based on a thorough research on the inventory of ten museums in Iran and based on over 800 references. It will be published by Legat Publishers in August 2006.



SASSANID DWELLINGS

Discovered in "Red Village" of Abyaneh

Dr Ardeshir B. Damania

In the Isfahan province of Iran, there is a small village **Abyaneh**, famously known as the "Red Village " because of its red soil and houses built of red clay. The architectural style of this historical village is like a staircase, with houses constructed at different levels. The village is included in the list of the National Historical Heritage Sites of the country.

It is famous for good, hardworking and knowledgeable people as well as its red mud-wall dwellings dating back to the Sassanid period. In addition, it boasts of a very pleasant climate, being located on the northwestern slopes of the Karakas Mountains, a rocky range that runs north-south from the town of Kashan to Ardestan - a distance of 110 Km. The nearest town Natanz is 28 Kms to the village. The architectural facet as well as the rituals and the clothing of the habitants of the Abyaneh village is a sight worth seeing at least once.

The Jame-e-mosque of this village, with its historical wooden altar dating from 776 ACE and its wooden pulpit dating 466 ACE, has an inscription in the 'kufi' script. It was most probably built over a Zarathushti fire-temple whose remains have been excavated by an Iranian team of archaeologists in 2005.



After only two days of excavations, such a discovery was very satisfying. Continuing the excavations under a scheduled and systematic program will result in more great discoveries in this region," said Zahra Saroukhani, an archaeologist with the Cultural Heritage and Tourism Organization of the Kashan province.



"Some original Sassanid dwellings of Abyaneh village were unearthed during the initial excavations in this historical site. The discovered area is about 600 by 300 square meters and its architectural style indicates the close relations between the structures," added Saroukhani. The people of the village traditionally make good dried fruits and they observe some Zarathushti customs. They are extremely hospitable and everybody in the village constantly smiles at visitors.

"Regional and archaeological excavations in Abyaneh historical village will result in the discovery of several relics from the Zoroastrian era. From an architectural and natural heritage point of view, this village enjoys a special importance and more archaeological excavations which are planned for 2006, would add to this importance," explained Saroukhani enthusiastically.

In the early 2000s, a proposal was submitted to the Abyaneh Research Center (ARC) for constructing a hotel in the village. While digging the plot to lay the foundation, some Sassanid artifacts were found. With the discovery of this historical site, the ARC rejected the proposal for building a hotel in the village. The director of the Cultural Heritage and Tourism Organization of Iran voiced his disagreement with the construction of a hotel in Abyaneh village and asked the authorities of the ARC to consider creating facilities in the big abandoned houses of the village for lodging and boarding of expected tourists. Following this discovery of the historical evidence in the region of a great Sassanid culture, more comprehensive studies and excavations are needed for modern

Iran to recognize and embrace its glorious Zarathushti past.

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Photo Credits: David Roe, New Zealand for all photos of Abyaneh village (permission to use received)



Ardeshir B. Damania born in India, received a Bachelors Degree in Botany and Zoology and a Masters Degree in Plant Ecology from the University of Bombay, and a Masters and Ph.D. in Plant Genetic Resources from the University of Birmingham, England.

Dr. Damania worked for Food and Agriculture Organization of the United Nations (FAO), Rome, and then for 10 years he was the Cereal Curator, based in Aleppo, Syria for the International Center for Agricultural Research in the Dry Areas (ICARDA).

He is currently Associate Research Geneticist with the Genetic Resources Conservation Program at the University of California. He has edited over 15 books and authored over 120 papers on wheat improvement and conservation of genetic resources .

In addition to his research Dr Damania takes a keen interest in Indo-Persian history and matters pertaining to the Parsi community and the Zoroastrian religion.

Exhibition of Achaemenid Tablets and Seals in Iran's National Museum

Dr Ardeshir B Damania

In June 2005, Iran's National Museum hosted a unique exhibition of tablets and seals from the Achaemenid period. This unique collection of clay inscriptions and seals were on display in Iran's National Museum for the first time ever, providing evidence of the great administrative powers of the Achaemenid rulers.

These inscriptions were discovered in 1933 in Persepolis by the Oriental Institute of the Chicago University. The discovered collection included some 30,000 clay inscriptions in Elamite cuneiform dating to 509-494 BCE. Four years after the discovery, in 1937, the inscriptions were loaned to the University for further studies.



the vast Achaemenid kingdom which comprised of more than 30 different nations. "Ruling such a great kingdom, 2500 years ago needed great discipline and administrative organizations," explains Razmjou, adding that the Achaemenids succeeded to do so for nearly two centuries.

The tablets include a range of documents, including receipts for food and goods which were used at the time instead of coins for exchange of different goods and products; receipts for money given to religious men for providing offerings to God or for holding religious ceremonies; mothers' salaries; workers' salaries; receipts for money given for special trips or for keeping animals, and accounting documents.

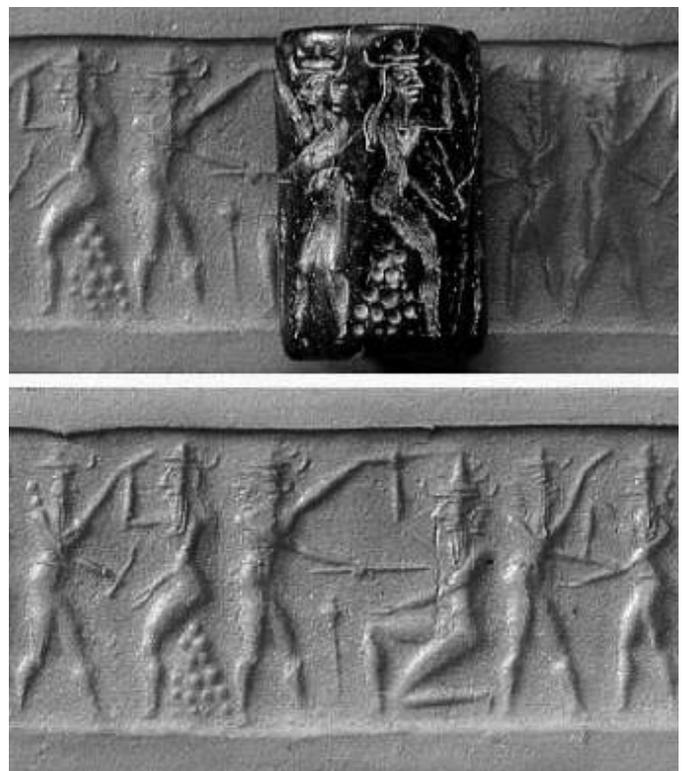
THE ACHAEMENIANS PRACTICED PAY EQUITY: The tablets show that working women of



The Oriental Institute of Chicago University has so far published some results regarding the texts. In 2004 Professor Gil Stein, the director of the Oriental Institute, sent back to Iran, some 300 pieces of the inscriptions sealed in acid and moisture proof boxes.

The invaluable documents which narrate parts of Iran's ancient history were kept in storage in Iran's National Museum, but they are now showcased for the first time ever in the Museum, categorized by subject.

According to Shahrokh Razmjou, director of the Achaemenid Research Center of Iran's National Museum, the tablets contain useful information of



the Achaemenid era received wages and salaries three times those of the men holding similar job positions. Those working for the government also received child benefits and other extra benefits. Studies furthermore show that people in general

enjoyed high salaries and wages. Most of the tablets, specially the accounting ones, include writings or markings which show that a copy of the document has been made to be kept in the government archive.

According to the inscriptions, the couriers who traveled the roads of the Achaemenid kingdom to transfer messages were paid by the government. This system is considered the most ancient postal system of the world, founded by Darius the Great.

According to Razmjou, one of the important features of the current exhibition is a seal impression dating to 500 BCE or the 22nd year of Darius II kingdom. The seal itself, dating to the seventh century BCE belonged to Darius I, the



grandfather of Darius the Great . Seals were used to authorize the documents and inscriptions.

The Darius seal is similar to the stamp type seals used today. The cylindrical seal more commonly used at the time was also showcased in the exhibition.

Research reports and books on Achaemenid seals published by the Oriental Institute of the University of Chicago were displayed .

(SOURCE:TEHRAN 16, June 2005, CHN)<http://heritage.chn.ir/en/news/?id=5324>

PHOTO CREDITS

National Museum, Tehran, Iran for photos of seals and tablets (They are in public domain).

For author's bio refer to article on Sassanid Dwellings.

RECLAIMING OUR HERITAGE AND LEGACY

Dinaz Kutar Rogers

"I dream of a day when the breath of the great prophet Zarathushtra shall sweep again through His temples, fanning the ashes on the altars of these ancient fires, and every altar shall flash into flame, and again from heaven the answering flames shall fall making the Iranian religion once more what it ought to be, a beacon-light for the souls of men, one of the greatest religion of the world."

--Anne Beasant, Four Great Religions.

As I read the Oregonian article "News Focus: Iran: Politics and Power" on Tuesday, February 21, 2006, I scanned the "About Iran" sidebar for any mention of Zoroastrianism. Population: 68 million (July 2005 estimation); Ethnic groups: Persian, 51 percent; Azeri, 24 percent; Gilaki and Mazandarani, 8 percent; Kurd, 7 percent; Arab, 3 percent; other, 7 percent. Religions: Shiite Muslim, 89 percent; Sunni Muslim, 9 percent; other, 2 percent.

In the land of its birth, where Zarathushti Deen was once the national faith for Iran's ancient ruling

dynasties and proclaimed by modern-day scholars of Religion and Religious Studies to be the most influential, the Zarathushti religion was not even mentioned. It was marginalized and dumped-in the 2 percent category of other! Sadly, such an omission of the Zarathushti Din is more of a rule than an exception. Most react to the mere mention of Zoroastrianism with the predictable but sad reaction. "Zoro what? Never heard of that faith before."

Many have strived to increase awareness of the Zarathushti Deen , which gave the world the concepts of: monotheism; heaven and hell; final

victory of good over evil; and an ethical code of conduct. Zarathushti Deen also gave judgment for individual behavior; the coming of the messiah (Saoshyant); final judgment; and life everlasting. It also contributed the words 'paradise', 'Satan', 'angels' and 'amen' to modern-day language.

For centuries, vandalism of ancient monuments has been encouraged to erase Iran's Zarathushti past. Even the present-day government is planning to erect dams that would threaten to flood millennia-old majestic structures. Enduring overt discrimination for hundreds of years has reduced the number of Zarathushtis in Iran to this pathetic figure of less than two percent.

Some Shiites--especially the educated and enlightened Iranian--still give Persian names to their children and wear *Asho Farohar* rings and necklaces! "It's our heritage," they say with pride. Although history dealt us continual blows, Zarathushti din was only able to flourish in exile in India.

As children, we asked many questions about our faith like: why should we say our prayers in a language we don't understand? (See FEZANA, Fall 1991, "Prescription for Prayers" p. 61.)

The answers to all our whys are in: our history, stretching all the way into antiquity; our liturgies; the accounts of our Persian Empires, and the history of ancient Persians as seen through the viewpoints of others--like the ancient Greeks (Herodotus) and the ancient Hebrews (The Hebrew Bible). There is an untold wealth of knowledge about the Zarathushti Din written by Zarathushti and non-Zarathushti authors alike. Last but not least our priceless legends are expressed so eloquently in Firdausi's Shah Nameh which enlighten and fill one's heart with joyful pride.

A recent news item (The Oregonian, Saturday, February 25, 2006) stated that authorities in the former Soviet Union Republic of Tajikistan will begin demolishing the country's only synagogue in its capital, Dushanbe, to make way for a new Presidential palace. Tajikistan's Jewish population is about 480 and mostly elderly. Do we see a parallel in this? Will this happen to our fire temples, colonies and other vast properties and holdings--especially in India--because of our fast-dwindling numbers?

Aren't we all collectively and communally, heirs and heir-apparent, the kingmakers, reconciliatory peacemakers? Mustn't we all make every effort to carry the weight of this enlightening and rewarding task...asking questions but not abandoning our faith even if the answers are not immediately forthcoming? Yet there are a few who act more like war makers and seem to work more toward disunity, in our rapidly dwindling numbers and in this fast-changing world. Such contentions and negativity are of no help and seem to hasten the chasm of misunderstanding and misinterpretations in our community.

Exalting the virtues of the simple tenets of the Zarathushti Deen (Good Thoughts, Good Words and Good Deeds) is not enough for some. I say, ask questions!

After asking *why*... look up answers to your questions and queries--the answers will surprise and enlighten you.



Dinaz Kutar Rogers is a teacher and published writer. She thinks of herself as a modern-day Johnny Appleseed; sowing not apple seeds, but hope, knowledge, inspiration, pride and joy about the magnificence of Ariana Vaego and its ancient faith-Zarathushti Deen.

Interfaith.....

INTERFAITH THANKSGIVING SERVICE

Tucson, Arizona

Tucson, Arizona held its 10th Annual Interfaith Thanksgiving Service where Homee F. Shroff was invited for the fourth consecutive year to represent the Zoroastrian Faith. The event is sponsored by the Inter-Religious Council of Southern Arizona and the Tucson Multi-Faith Alliance. The event took place at the Grace St. Paul's Episcopal Church on Wednesday, November 23, 2005 at 7:00 p.m. and was open to the public. Donations went to the food pantries of the Tucson Interfaith HIV/AIDS Network and the House of Neighborly Services. Other faiths included Christian, Sikh, Jewish, Hindu and Baha'i. Homee Shroff talked about the Zarathushti Deen giving a brief history of the religion, its belief and principles. He also talked about what it meant to be humble, sincere and hardworking and to appreciate one's parents above all else.

Submitted by Dr Homee Shroff

Homee F. Shroff received his Bachelors (in Science) and Masters Degree in Architecture and Planning from the University of Texas (Arlington) and the University of Kansas. He received his Ph.D. in Regional Science from Boston University and took Post-Doctorate classes at George Mason University in Linear Programming where he was Adjunct Faculty. Homee then went on to pursue law at St. Vincent de Paul University in Chicago, clerked for the Cook County State's Attorney's Office, Hate Crimes Prosecutions, and for the City of Chicago, Municipal Prosecutions. In Arizona he started his own law firm and he has been a recipient of several awards and recognitions, and has authored, co-authored and edited several articles and journals. He is a member of the American Bar Association and the American Immigration Lawyers Association.



Zarathushti Deen and Islam share podium at the UN Interfaith Service

Zarathushti Deen and Islam were 2 faiths chosen to initiate the "Sharing of the Light Ceremony"; at the Interfaith prayer service at St. Bartholomew's Church on May 30th prior to the 2006 UN High Level Meeting on AIDS. Imam Shamsi Ali represented Islam. Prior to the "Sharing of Light Ceremony", leaders of different faiths offered a short prayer. The Zoroastrian Prayer was recited by Ervad Pervez Patel, Shirin Khosravi, and Homi Gandhi. There was a message read out from Secretary General Mr. Kofi Annan, followed by a "Call to Action" speech by HE Mr. Jan Eliasson, President of the UN General Assembly.

Homi's speech was "On the eve of the United Nations High Level Meeting on AIDS, we recognize that a single moment of reflection, remembrance and recommitment will not necessarily change the world or end AIDS, but we are here to add our voices, prayers and intercessions to the millions who yearn for an end to the AIDS pandemic."



Ervad Pervez Patel, Homi Gandhi, President of ZAGNY, Shirin Khosravi, President of IZA

This was responded by the audience: **"We carry the light, we move forward in peace and witness to love."**

Baimai Surti Foundation. (Registered in Canada in 1988)

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This 'Charitable Foundation' has been involved since 1987/88 in providing help and assistance to the needy in our community in India, by providing for: - Small Business startup capital - -Youth education

-- Medical supplies, hospital charges for old & infirm in our community -

- Disaster relief funding to the community after floods, earthquakes and hurricane damage.

The directors of 'Baimai Surti Foundation' work without any overhead expenses, therefore 100% of all donations received are distributed and monitored by the Directors of the Fund.

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A 'Tax Receipt' is issued for Canadian donations received by Baimai Surti Foundation.

To receive B.S.F.'s yearly circular with details as to how the funds are distributed

Ph.# 416-621-0111 - or - email <surti@primus.ca>

2005 Report of Baimai Surti Foundation.

Disbursement of funds since 1999, will be of interest to the Diaspora Zarathushti families and their Non-Zarathushti friends.

- **Baimai Surti Foundation's Self Employment projects disbursement** Rs. 1174000.- ('99 to Aug '05)
- **Baimai Surti Foundation's Continuing Education disbursement.** Rs. 930500. - ('99 to Aug '05)
- **Baimai Surti Foundation's Medical & Poverty Relief disbursement.** Rs.765934. - ('99 to Aug '05)
- **Baimai Surti Foundation's aid to Gujarat Earthquake Relief.** Rs. 293600. - (in 2001)
- **Baimai Surti Foundation's aid to Grenada Hurricane Relief.** Cd.\$ 5,500. - (in 2004)
- **Baimai Surti Foundation's aid to Bam Earthquake Relief. (by OZCF)** Cd.\$ 11,000.- (in 2004)
- **Baimai Surti Foundation's aid to S. Asian Tsunami Relief.** Rs.175000 - (in 2004)
- **Baimai Surti Foundation's aid to Mumbai Flood Relief.** Rs. 50000 - (in 2005)

Gandevia's hut rebuild with the help of Baimai Surti Foundation



Baimai Surti Foundation supplied funds for five Rickshaws



Sugarcane press supplied by Baimai Surti Foundation



Selling Sugarcane juice



Gandevia's swept away hut



Personal Profiles

Farhad Nargol-O'Neill

A blend of cultures reflects the deeper search and understanding of influences in the art form of Farhad Nargol -O' Neill who designs and manufactures metal candelabra and sculpted screens. The screens are two-dimensional sheets of copper, brass or stainless steel from which Farhad cuts designs which have been compared to both the early medieval Book of Kells and Arabic lattice work.

Farhad Nargol, raised in Canada, is the fourth son of Sam and Christobel Nargolwalla. From an early age, his rich parental heritage steeped in Parsi Zarathuhsti and Irish Roman Catholic cultures informed and guided him. Later he borrowed deeply from his parent's traditions, and used them as a medium through which to view, explore, and enhance his artistic work. His upbringing was culturally very rich. Music, in particular Irish, Jazz, and Flamenco were often heard and played live in the house. The family contains many skilled musicians. The visual arts existed in the house from an early age via his mother who is an excellent painter. The search for knowledge, both general and specific was always encouraged. Thus, it was probably not much of an accident that the art of this man would reflect a deeper search and understanding of cultural imagery, and the use of symbols to be found by much other contemporary painting and sculpture.



Shireen and Farhad , the famous lovers in three dimensional bronze sculpture, 2004

mentioned images and symbols, provides a path to a deeper understanding of the theme. A work of art can be understood in many ways: emotionally, rationally, and spiritually, and it is the intention of the artist that his works speak to the viewer in one or all of these.

The two sculptures featured here are entitled "Shireen and Farhad", after the famous Persian lovers. The large three dimensional bronze sculpture, created in 2004, functions as both an abstract figurative representation of the physicality of the two lovers, and the emotional feeling of love that remained, at least physically, unfulfilled. The Avestan script carved into the figures names the lovers, and the use of cuneiform script found on the Behustan (Achemenian Period), memorial places the sculpture in a cultural context by spelling out the words for "Two", "Country (Persia), and "King". The feeling of eroticism is enhanced by slight

The use and placement of cultural imagery, script, and symbols is of primary importance in the work of this artist. Farhad always strives to achieve an image which, through the manipulation of above

references to the Male and the Female, but overall the sculpture retains that feeling of aloofness that exists in many icons and figures discovered from the ancient world. Perhaps it is a point of interest

particular to readers of this issue of the Journal, that this sculpture looks in many ways like a find from an ancient archaeological site.

The second sculpture, the gilded bronze medallion like carving, also called "Shireen and Farhad", appeals to this sense of antiquity. If it had been found to be a relic from the Ancient World, perhaps it would only bewilder the informed archaeologist to discover the use of ancient "ogham" script from Ireland alongside Avestan script. This gilded relief carving is mostly a biographical reference. The artist finds no difficulty in mixing the scripts and symbols of different cultures provided that this enhances what the art piece is trying to get across. Indeed, it has been the experience of the artist that the informed and correct mixing of differing cultural references enhances the effectiveness and meaning of those references.



The sculpture is about six inch diameter bronze carved relief, gilded in 24 carat

Despite being a practicing Roman Catholic, Zarathustrian and ancient Persian traditions has

been influencing the artistic practice of Farhad for over a dozen years. He is encouraged in his exploration of these traditions by the growing confidence of the Zarathustrian community world wide, and the interest shown in the traditions of community by cultural workers, historians, and religious scholars over recent years. Farhad is very interested in making links with like-minded artists and interested people practicing in other fields as well.

His own reality of living as a practicing artist has involved the mixing with, and sifting through of the influences of many peoples and places. Raised in Canada, educated in music at York University, Toronto, he went to teach piano in the early 90's and at the same time was practicing as a sculptor. Very interested in his Irish heritage, he took up Irish citizenship in the late 80's and in the mid 90's he moved to Belfast, Ireland, where he stayed for over ten years! During this time he worked and matured as a visual artist, and from Ireland his work went out to many countries, including Germany, Jordan, Dubai, Spain, America, India, and Britain. Most of his public sculptures exist within Ireland and around the greater Belfast area, but his murals also exist in Cyprus and Tunisia. Upon his return to Canada, in 2004, he became active in the local art scene, but has continued to travel abroad and to exhibit his private work, and to complete commissions of public sculptures and murals. His work can be viewed at leisure on his website: www.farhadsculpture.com

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★



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RISING STARS OF THE DIASPORA

FARITA OF Australia

Farita, an artist who blends R&B/Pop with an exotic Indian/ethnic edge, creating a style all her own. Keeping true to who she is, her unique sound mixes the best of Indian rhythms and beats with an urban sound you have not heard before!

"I love the fusion of different styles and cultures in music, think of the way Ricky Martin blended Latin music with Pop to create something truly special. I want to create and bring the same dynamics to my work, something truly unique - something that says 'Farita!'"

HER CHILDHOOD: Farita was not one of those girls who typically thought "I want to be a star". Growing up in a traditional Zarathushti family meant studies came first. She sang in the school choir and studied the clarinet on a scholarship for two years, but never really thought to pursue her love for music as a serious career path.

As is the tale for many artists, the high school years were difficult for Farita. Not regarded as 'pretty or popular', singing, writing and the desire to perform became an escape from reality.

"High school was difficult, I was a good student academically but you know how judgmental kids are in high school. Covered from head to toe and terribly shy, you can imagine what kind of package I made, but as they say, the hurt makes you more determined to prove yourself and I guess that gave me focus and a goal to aim for."

Honing her craft, Farita continued to sing and write during university where she took up vocal coaching with Lucy D'limpio of Harmony School of Voice and Music. Believing Farita really did possess the talent, Lucy supported Farita's passion for singing and encouraged her to pursue a path in music. But it was not as easy as that...

THE UPHILL BATTLE: Not long after, Farita was signed to a now defunct and rather questionable record label. She asked herself if it was all worth it. She had already chosen a less 'traditional' career path about which her parents were extremely concerned, and the overall lack of support and direction was taking its toll. Despite the disappointments, she convinced both her parents and herself that she should and could do this - make it as a singer/songwriter, make a difference. Things had to change for the better.

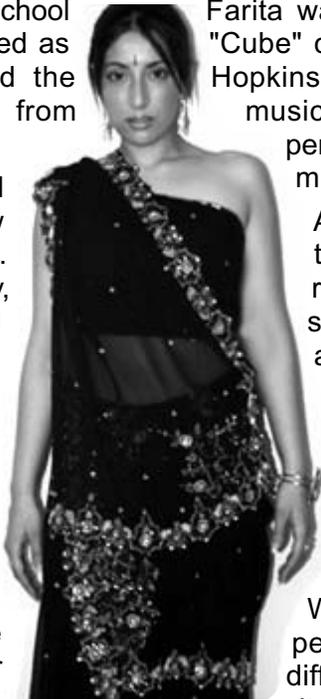
Continuing to perform in various bands, competitions, functions and clubs in her hometown of Perth, she soon realized that apart from cover songs and the same band sound there was little scope to pursue international, commercial R&B/Pop music there.

A NEW VISION: Things began to change when Farita was introduced to UK writers/producers "Cube" comprising of Brian Highet and Dean J Hopkins, an art school graduate designer and musician respectively, who had been performing and writing in London since the mid 80's and were now living in Perth.

As a vocalist, Farita recorded several tracks with Cube. "Boyfriend", which reached and remained number 1 for several weeks on the mp3.com.au charts, and also performed their track "Be What U Wanna Be", which was chosen out of nearly 150 acts for a national song competition in Melbourne 2003. The tracks also received airplay on local Pop/R&B radio stations.

Wanting more than to just perform other people's tracks, Farita craved something different and thus came the inspiration to write and blend her own ethnic style into the music. She approached Dean Hopkins, now working solo and presented the idea of an exclusive Indian/R&B project. The concept began to evolve with their first collaborative effort "Don't Tell Me That You're Sorry" peaking at No.2 on the mp3.com.au charts and remaining in the R&B top 20 for over a year.

"As an artist, it's important to recognize that you have to ALWAYS be learning and improving. Dean has been a fundamental part of this process and I'm grateful that our paths crossed."



THE MUSIC: Recently remixed for international release is the track "KARMA" - a spicy mix of R&B/Pop, with an ethnic world sound. The track was a finalist in the urban category of the respected WAM Song of the Year as well as reaching No.1, (March 2006), in The Next Big Hit - an international internet broadcast reaching thousands around the world.

"GIVING IT UP", shares the trials, tribulations & frustrations of relationships. "JUMP" is a slick club track and takes a complete turn - a fun, uncomplicated song with a great beat. "IT'S A LITTLE LIKE", with an exotic flute/string hook and sultry vocals is about... well, sometimes you just don't know how to explain something! "GET UP NOW", a lyrically powerful track, focuses on never losing sight of your goals, no matter how high the odds seem stacked against you.

Farita has been specially asked to write a theme song for the 4th Zarathusti Youth Congress 2007 in Melbourne. She is looking forward to performing at this event.

2006 has also seen Farita hit the Broadjam Top 10 Charts including the Broadjam Pop Top 10, The Broadjam Production (Other) Top 10, The Female Vocal Top 10 & The California Top 10.

"I am so excited to share my music with the public, touring and getting an EP out as well. We've been in the studio reworking some of the tracks to get them just right. India has a passion all its own and I hope I bring that into my music. My sincere wish is that people enjoy the music and that it brings something special, unique and, let's not forget, fun, into their lives".

Tracks will be available online from the international site www.broadjam.com for purchase this August-September 2006.

VISIT THE OFFICIAL WEBSITE www.farita.com and www.myspace.com/artistfarita

MANY FACES OF JAMSHED UDVADIA—WELL DONE

The Pushcart War, a musical comedy, had its World Premiere at the Holt High School theatre on July 27, 2006. It had fast action and faster toe-tapping music written by Edric Haleen of Holt (a suburb of Lansing, Michigan), who rose from 'errand boy' (in the musical 'She Loves Me') to Director in a mere seven years, Haleen also wrote the script by adapting the original story of the same name by Jean F. Merrill. The cast boasted many veterans of the stage including a Zarathushti, Jamshed R. Udvadia (also known as J.R.) playing the roles of Papa Peretz, Jewish pretzel vendor, Dr. Wolfe Alexander, German psychologist and Mr. Posey, Pea tycoon.

Here's the story line:

In the mid-1980s New York traffic is out of control with impatient truckers who drive huge rigs, bullying everyone else on the streets, and smashing the pushcarts of the street peddlers to pieces. Armed only with pea shooters, the peddlers (and later, schoolchildren across the city) attack truck tires, battle a corrupt Mayor, unite a city, and "fight" to bring peace back to the streets of New York

The Holt High School theater, opened only three years ago has a seating capacity of 840 and the German Opera House was its architectural inspiration.

The backstage crew consisting mainly of high school students from Holt and Waverly Schools, worked well together to move two prison cells, two offices, three large trucks, one of them with a flat tire (ingeniously crafted), on and off the stage, with alacrity.

Eight performances were planned during June and July 2006 and were well attended.



Jamshed (second from right) debating the wisdom of war against the truckers.

Artist: SHAYAN ITALIA - Album: DELIVERANCE

Date: 23 JULY 2006

www.shayanitalia.com - www.myspace.com/shayanitalia

INTRODUCTION

Shayan Italia is the Zarathushti artist/songwriter of the forthcoming album DELIVERANCE, available online in over 25 countries as of 23 July 2006 including North & South America, Canada, Mexico, Brazil, Australia, Japan, France, United Kingdom, Singapore, New Zealand, Austria, Luxembourg, Spain Belgium, Netherlands, Denmark, Norway, Finland, Portugal, Germany, Sweden, Switzerland, Greece, Ireland, Italy and more.

The pricing for the album would be standard as featured on iTunes, Napster, eMusic, HMV Digital, Virgin Digital and all other digital providers.

INTERVIEW WITH DOLLY DASTOOR

Were you interested in music from a very early age?

I, like many Zoroastrian families in India, had an old piano at home which members of my family used to tinkle on. We were all encouraged to play an instrument. I tried taking music lessons at a young age but failed miserably in this domain. I just couldn't get my head around it. To be honest, it was way too complicated for me.

You have called yourself a "Music inventor" can you elaborate on that?

I know this sounds strange but when I write songs I 'invent' a situation for that song. It's never like "oh this happened in my life and so I should write a song about that". I'm pretty good at understanding the 'emotional' side of one's feelings and inculcating those into a song leading to many empathizing with the same. Also when I went into the studio to record the album, believe it or not, I didn't take a single reference; none of my favourite records. I wanted to come out with something fresh and a true representation of my Individuality.

Do give us a little insight into your early background?

I was born and brought up in Hyderabad City, India which to me is one of the greatest cities in India by far (not to mention the cleanest). I studied at the Doon School, Dehradun and did a Bachelor's Degree in International Trade Practices and Procedures thereafter.

My Dad at the time had Multiple Sclerosis and so I decided to do my undergraduate studies at home so as to spend more time with him.

In 1998 my Mum died of Cancer and a year later my Dad passed away as well. I guess things happen for a reason. It was a very difficult time for me but with the constant support of my family and my friends (who I consider my family) I got through it and turned all the negatives to positives.

It was not until after Mum's death that I wrote my first song out of the blue - a song called "I Believe" completely unexpected and out of the ordinary. "I Believe" to this date stands as one of the strongest songs I've written and forms part of the second album titled "Ghost Town" (already written, not recorded).

Can you tell us about your debut album "Deliverance". Does that word have any significance?

For some unknown reason I happen to be an insanely prolific songwriter. I've written over a hundred (decent) songs in the last few years of which 11 of the most diverse (not necessarily my strongest) have been compiled onto my debut record called DELIVERANCE.

As strange as it sounds, I never wanted to be a singer; always a songwriter. It was only after I recruited professionals to sing my songs did I realise there was something missing. Sure they had great voices, but there was no "soul" in the music - something was lacking - and that was overall 'deliverance'.

"Deliverance" *is a record I'm immensely proud of on every possible level. I had the most fun recording this album than I've had in years. Many don't understand the music industry and don't know how hard it is to break an artist on an INTERNATIONAL level. If you've heard a hit song on the radio, chances are it has taken the artist years and years of tireless belief in their music and perseverance to get there.*

For me and my investors, "Deliverance" is seen as a very long term project. It has taken a lot of time and effort to craft the various elements of this album and bring them all together on truly International

Level of Excellence. Only now as of 2006 is the album slowly going to be serviced to the public the world over.

The album will grow - just give it time...

Can you tell us a little about your unique way of raising funds on EBay?



When I came to London in 1999 and registered for a sound engineering course at the Alchemea College of Audio Engineering, I quickly realized to record a good demo, it cost a lot of money - that which I didn't have. The more I learnt along the way about the music business, lead me to believe that those who invested in it, invested in the copyright of the works and so having actively traded on EBay a lot, I decided as an individual to sell 0.25% of my life's earnings in music for £3,000 invested. Who would have thought, but I ended up raising £9,000 in just 7 days.

Investment is still open on the same terms...

Who is your favourite artist and your favourite album?

I don't have one particular favourite artist or album. I have a very diverse selection in music. I do

*however often hear more "mainstream" music than classical or authentic jazz but my tastes are open to anything and everything. I guess the 'proof is in the pudding' and **DELIVERANCE** in all aspects does stand as a very diverse album.*

What inspires you for your songs?

I don't write based on my personal experiences. I write on the understanding of others and their emotions. This makes the lyrics of my songs stand out and thankfully many people take notice of the same, more so it makes people empathize with the song as a whole a lot more. My songs have to possess 5 characteristics: Belief. Creation. Deliverance. Individuality, Soul.

I write a song very fast. Songs come to me and I don't go chasing for them. Some of my best songs have been written within a timeline of 5 minutes.

Is there a message you would like to leave the readers and music lovers

If you believe in what you do, then stop at nothing till you achieve it. Never give up no matter how bad things get. Stop asking people how good you are. Start asking people what is wrong with you and your idea/product and you will learn how to improve that much more. Don't be pulled down by boundaries. The

sky's the limit. Surround yourself by people that motivate and encourage you constantly to go beyond your physical and mental capacity. Aspire to achieve excellence and always practice what you preach. If you are afraid of something, confront it and overcome it. Move on. Embrace change and don't be afraid to be the first to do something...Always remember, when you start out, the world is against you as they never believed in you. When you succeed, the world is still going to be against you as you proved them wrong.

"It's not what you say, but what you do that defines your Individuality..."

- - Shayan Italia

YOUTHFULLY SPEAKING

www.YouthfullySpeaking.com

What Are You Doing With Your Life?

What are you doing with your life? Are you hearing from friends, family, and everyone around you that you're supposed to...

- o Be financially independent
- o Be in a committed relationship
- o Attend the best school
- o Enjoy a busy social life
- o Have a great body
- o AND do it all right?

You are not alone. Youth in their early twenties face greater pressure to succeed than any generation ever before. And those who don't 'have it all' can be left feeling guilty, full of doubt, and resentful.

Can someone really tell me: Where are we going as a human race? As a Zarathushti community? What do you think? Take a moment out of your busy day and try to reflect on that very small question that we always try to avoid. What am I doing with my life as an individual?

Many of my very close friends are in strong relationships, have nice livings and are making their dreams a reality at a university or college that anyone would give anything to attend- what more would any individual want to have?

You might think nothing but, unfortunately, my friends, like many individuals out there, are never quite satisfied. I wouldn't say that my friends are spoiled, or that they expect to get all of the things they want in life - because they have worked so extremely hard to get to where they're at. It's just that a lot of them can't figure out yet what they are supposed to be doing with life. It's as if there is some master plan they haven't seen yet.

But what about the master plan...isn't our destiny set in place? I beg to question those individuals who feel the same way as some of my friends do - that there is a master plan for all of us to follow. I have never believed that God has set in stone a path for each

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-NIKAN H. KHATIBI, MBA

person in this world that must be followed in order to reach our destinies. On the contrary, I believe it is up to each one of us, Zarathushtis and non-Zarathushtis alike to create our own righteous path where one day we will reach our destinies and only then will God praise the righteous thoughts, words, and deeds that we have chosen to do as we set forth our own paths towards destiny.

Stopping to Smell the Roses

There are plenty of people who know exactly what I am talking about and are actually standing somewhere else on this earth LIVING instead of what most of us do, just EXISTING. As a Zarathushti community, we should all feel that we can make this world a better place for someone else, even if it is only for a moment. If this life is all about just getting by, or thinking of only yourself, that seems so vain.

Recently I came across a survey asked to over half a million people in over seven thousand cities world wide asking them to list what they would like to be doing in their life. The top 10 responses are shown below:

1. Find an honest way to never work again
2. Fall in Love
3. Learn Spanish
4. Be more confident
5. Take more pictures
6. Bungee jump
7. Get more sleep
8. Grow spiritually
9. Travel and maybe even live in Greece
10. And simply..... To enjoy life to its fullest.

What are you doing with your life? [continued]...

At the end of the day

Decide what you -- rather than society, family, or friends -- really want out of life. Say "no" to self-doubt -- and diminish its power over you. Challenge the cultural expectations that pressure you to conform. Acknowledge and take pride in your unique abilities and accomplishments. Create a support community that shares your values and accentuates your strengths. Only at the end of each day can you truly say, I'm doing a lot with my life!

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Graduating from the University of California, Irvine with a Bachelor in Science (B.S) in 2004 and then spending a year earning his Masters in Business Administration (MBA), Nikan is currently in medical school pursuing a career as a physician. In the future, he envisions himself practicing medicine for some years before taking on a position as a member of the United States Congress.

Pictures From Around the States



Farewell

We often look to our cultural and social history to identify our past and gain a better understanding of who we are. However, it is of equal importance to pay close attention to our personal family histories for the benefit of our health and future.

I have spent the past few weeks pondering about what to write about for my last article in this particular FEZANA Journal column. I searched the archives of my mind for a unique and intriguing topic, however, my thoughts kept returning to what has been at the forefront of my mind: marriage.

The past few months of my life have primarily revolved around planning my wedding. Through this process of planning the union of not only two people, but two families, I have learned about both the challenges and beauty of trying to maintain familial and Zarathushti cultural values while at the same time working within the environs of which we live.

The first challenge in planning our wedding was to find a wedding hall that could fit all 400 of our closest friends and family! This challenge of finding an appropriate venue was coupled with the belief in our families of certain days being more auspicious than others. So while the event planner of the wedding hall referenced his calendar of available weekends to have the wedding, my mother flipped through the pages of the Parse calendar to find "a good day". Equally astonishing to the folks at the wedding/reception hall was another important requirement, the direction that the stage would face for the ceremony. This was an introduction to the many decisions we would encounter where tradition would have to be incorporated into our planning.

Although we tried to maintain many of the cultural and traditional values our families have held regarding weddings, there are a few circumstances where we could not modify or compromise our current environment to fit these traditions. One such example is the tradition to start the wedding after sun down. Due to limited number of hours a wedding hall allocates, it wasn't feasible to start our summer wedding past sun down. This is quite a contrast to the Karachi weddings that my family is used to, which typically start at 8pm and end at 3am! Finding a balance between tradition and practicality has been a challenging yet interesting part of planning our wedding. I am consistently pleased with people's excitement to learn more about the Zarathushti culture and accommodation of our needs as we try to combine the best of both worlds. Having a family that understands the limitations of traditionalisms has alleviated many of these challenges.

Our quest for finding balance also involved deciding which city to have the wedding, and more importantly, where we would live after the wedding. My soon to be husband, Zubin, and I met nearly 7 years ago at one of the youth congresses

and throughout this time, we have both lived in separate cities in North America. This experience of long distance dating for many Zarathushti youth is not uncommon. Our parents' generation grew up with a large concentration of Zarathushtis and faced the challenges of leaving their home country to explore the opportunities of another. Our generation, on the other hand, grew up in a more dispersed Zarathushti population and is faced with the challenges of meeting other Zarathushtis. Events such as religious classes and congresses create opportunities for Zarathushtis to meet and become friends, however, many times this means continuing a friendship over long distances. In contrast to traditional dating, it has almost become the norm for many Zarathushti couples today to facilitate their relationship through the use of the internet, long distance cell phone plans (of course, only after the unlimited minutes begin!), and airline tickets.

Although many of us have mastered the art of long distance relationships, at some point the distance must come to an end and both parties need to be in the same place. However, this presents a whole new set of challenges that may have been unforeseen when the eyes of the couple met for the very first time. For Zubin and myself, there were many ongoing discussions about where we would want to live after the wedding, where we would want to live in the future, and whether it would ever be possible to live close to both of our families. Many other Zarathushti youth in long distance relationships voice similar concerns about this decision of where to ultimately live. Sometimes the decisions even span across continents. Although the decision of where to live may be difficult, it is not necessarily one that should be viewed negatively. In contrast, it is an opportunity to discover and experience regions of the world that initially may never have been considered.

Culture and tradition play an integral part of a wedding. They link you to your past while you live in the present and are a part of what defines your future. Although incorporating tradition in planning a wedding can be challenging, I know that some of my most cherished memories will be those of how tradition has intertwined with current customs.

Ushtavaity Davar

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Ushta was born in Karachi, Pakistan and moved to NJ with her family when she was 2. A member of ZAGNY, Ushta attended religious classes for a number of years, and then proceeded to teach the young children for 3 years.

She is currently working at Columbia Presbyterian Hospital as a genetic counselor in pediatric and prenatal clinical genetics. Ushta hopes to use her educational background and experience to understand more about the health needs and concerns of the Zarathushti community.

One in a million

To feel connected in a world where acceptance and being normal is everything, how does one find their own identity, when they feel like one in a million? The search for one's individuality can take years to discover, and for some young adults this can be the most important journey throughout their teenage years. This journey can become especially difficult if there is no connection to people of your own age, ethnicity, or central beliefs. How does one find a connection, when there is nobody to be connected to? It is this struggle that I have had to deal with in finding who I am, as a Zarathushti. Feelings of isolation in a community that I have never known and a society that I have not been apart of, has always been an issue for me and my faith.

The only glimpse of the Zarathushti people for me, has been reading the FEZANA Journal and the Parsiana. I have lived in Las Vegas for the past ten years and human interaction with another Zarathushti teenager seems like a foreign idea. With so many tourists occupying my hometown, it seems like you have to win the jackpot to meet someone who knows what a Zarathushti is. Being a teenager, can feel like being apart of a minority which people are judgmental towards, and in the same sense being a Zarathushti teenager is not all that different from the same idea.

It is difficult to go throughout high school without having one other person to understand why my religious and moral reasons prevent me from smoking and drinking. It can be even harder to stay religious when there aren't any temples or community gatherings of one's own faith. I believe that a lack of community can have two effects on people, one being an intense curiosity and longing to feel connected or two, a complete disregard for a humanity that one was never attached to.

It can become easy to not care about something that has not had any relevance in one's life, but in my case I have been lucky enough to be connected to a variety of people through the FEZANA Journal. A blessing in disguise, indeed.

We as people need support throughout the good and bad times, whether that be from friends or family. I think all people desire, is love from the people we believe matter the most. Thus, I believe the most

"Feelings of isolation in a community that I have never known and a society that I have not been apart of, has always been an issue for me and my faith."

– Farah Minwalla

important love of all, comes from the love towards God. Ever since I was 13 years old, I found peace in praying and trusting God and I believe that is how I found who I am, despite the lack of community around me. Maybe it is the lack of faith and religion in a person's life that makes them yearn for it even more. And still I see people drowning in their own despair because they have nothing to believe in and no faith to lean towards.

There are no miracles for those that have no faith in them. There is also no true identity for those who do not believe in a higher power that could teach them more than they ever knew about life. Faith consists in believing when it is beyond the power of reason to believe and then one will truly figure out who they are.

Farah Minwalla

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Farah Minwalla, has lived in Las Vegas for the past 10 years and is a junior at Palo Verde High School, Las Vegas. Since she started school Farah has been a free lance reporter working full-time for five different magazines that circulate around Nevada. An award winning journalist in column writing for her articles, she is a passionate public speaker, the editor-in-chief of her high school newspaper and an intern and reporter for a magazine based at the University of Nevada Las Vegas (UNLV).

A varsity member of her school's competitive speech and debate team, vice-president of National Honor Society, Farah enjoys traveling, meeting new people, yoga, writing, being with friends and volunteering. Her motto: What goes around comes around, which is how karma and fate play in her life.



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تازه بگیرید روشن بین و درون نگر باشید و بیشتر آگاهی یابید. توجه داشته باشید سه فرشته دانایی و نیکویی و زیبایی فرزندان خرد و سه فروغ یزدانند. هر چقدر آگاهی یابیم کمتر دستخوش ترسهای کاذب دنیا خواهیم بود. شادی یک برکت است بدون شادی انسانها دستخوش تالمات روحی و جسمی و روانی میشوند. اکثر ما اجازه شادی به خود نمی دهیم. شادی را در اغوش نمی گیریم و خود را از یک زندگی پر معنی محروم می داریم. شادی را باید در اغوش کشید زیرا شادی انسانها را رهایی و زندگی می بخشد. شادی را باید تشخیص داد و دانست که موفقیت و شادی تمام انسانها شادی و موفقیت ماست اگر ما بجای انتقاد منفی به خود اجازه تحسین دهیم و به جای محکوم کردن شنونده خوب و دادگر باشیم. ما باید پاور داشته باشیم موفقیت فردی دیگران موفقیت ما را محدود نمی کند. تا زمانی که ما به دیگران اجازه درخشش ندهیم خود نیز قادر به درخشش نخواهیم بود دنیا به منابع و خلاقیت های بسیار نیاز دارد.

Women in Today's Society

Women have always been known to hide their emotions, especially from their families. Crying in a quiet spot where no one can see or hear is of the norm for any women growing up in today's society. But why do women cry in the first place?

History has told us that hiding your thoughts, concerns, and reasons is appropriate as a woman. Unfortunately, inequality can be the only outcome of such a nature. This has been the case for women...but not anymore. As society grows, women must speak up in order to be heard and reach out for issues that concern their equality and rights. By silently standing to the side, women fail to empower themselves in society. Even today, women continue to feel a sense of fear when it comes to their rights. Many women still believe that 'yesterday's mentality' is still today's and accept shortcomings and inferior role in life.

This must stop today. Women must continue to grow strong by voicing their concerns and use education as a tool for them to rise. Only then can women stand-up as one and truly become equal.

راههای بسیار برای درخشندگی و پیشرفت وجود دارد. ما میتوانیم هیولا را پشت سر بگذاریم اما برای پیمودن این مسیر باید شهامت داشت. در آن زمان زنان موجودیت میابند و عصاها و تکیه ها را رها نموده و زن مجددا مادری عظیم برای دنیایی نوین و مملو از صلح و صفا میگردد. زن طبیعتا قدرتمند است و بسیاری از امکانات را تولد می بخشد. امروزه ما این امکان را داریم که تولدی دیگر به دنیایی تازه و تغییر شکل یافته دهیم ولی این امر بدون کوشش مشترک تمامی فرد فرد زنان و مردان میسر نمیباشد. زمانی که زن در شکوه بر می خیزد انرژی او مانند آهن ربا است شعور و شهامت او واگیر دارد. همه ما زنانی بسیار شایسته دیده و یا در پاره آنها شنیده ایم که وجودشان مملو از شادی و صداقت بوده است و با قلبی اکنده از عشق درخشیده اند. با شکوه بودن در طبیعت زنان است اگر ما زنان کسب دانش نماییم اگر مطالعه نماییم دوست بداریم و از عمق درونمان با عشق اندیشه نماییم انوقت به هیچ چیز اضافی نیازی نداریم تا ارزش خود را اشکار نماییم. برای بازیابی شکوه مندی خود ما وظیفه داریم کسب علم و دانش نماییم و خود را پاپیای زمان پیش ببریم. ما زنان خسته ایم خسته از اینکه و انمود نماییم مجرم هستیم در حالی که میدانیم معصوم هستیم و خسته از اینکه ضعیف هستیم در حالی که میدانیم قدرتمند هستیم. وقتی زن در شکوه برخیزد هیچ فردی و هیچ سازمانی نمی تواند او را مانع شود. باید تصور این را که مردان برتر از زنان هستند از خاطره ها و ذهن ها دور نمود. در تاریخ ایران باستان گفته شده که زنان و مردان مکمل یکدیگر بوده اند و با امکانات برابر زندگی کرده اند. بدون اینکه هیچکدام بر دیگری برتری داشته باشند. در تمامی موارد مردان و زنان شریک و سهیم و مهمترین عنصر ترکیب اجتماعی بوده اند. نیروی خلاق زنانه نه تنها خوار و حقیر نبوده اند بلکه بسیار محترم شمرده می شده است. وجود زنان مملو از خلاقیت و معنویت بوده ولی ناگهان الهه حجاب بر رخ کشید. ما زنان باید یاد بگیریم و بدانیم تا زمانی که ما به خود توجه نکنیم دیگران به ما توجه نخواهند داشت. ما باید به ندای درونمان گوش فرا دهیم گذشته و آنچه بر ما آمده را به دست فراموشی بسپاریم ما باید اجتماع را بسازیم. برای پیشرفت هیچ کوششی موثرتر از سهیم کردن دیگران در افکار و احساسات وجود ندارد. نیروی



زن در دنیای امروز

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صبر نمایید زمان هدف خود را اشکار خواهد ساخت . ما زنان نباید تا آگاه بمانیم ما باید اندیشه نماییم رشد نماییم شادی نماییم و رویاهای خود را تحقیق بخشیم . ما زنان باید کوشش نماییم تا آنچه جوهر ذات ما و حقیقت است بدست آوریم . وظیفه واقعی ما را هزاران سال پیش از ما گرفتند . ما به روی نقشه نگاه کردیم اما شهر ما آنجا نبود ما به شهرست دوره های آموزشی نگاه کردیم ولی دورهایی که ما میخواستیم بیاموزیم آنجا نبود درست مانند آن بود که کسی صندلی ما را کشید ولی نتوانست اشتیاق ما را از نشستن بگیرد . ما زنان باید با یکدیگر تلاشی تازه را برای شکوفایی خود شروع نماییم . ما نیازمندیم که راه را به سوی کاشانه روشن و واضح ببینیم ما زنان هنوز از چهره زمین محو نشده ایم . در درون هر زنی الهه ای وجود دارد انهایی که الهه درون خود را یافته اند بسیار قدرتمند و دارای شخصیتی کامل هستند و از دروازه ها گذشته اند . امروز ما زنان در دنیایی پر از وهم و خیال گم شده ایم ما برده نیازهای خود و برده قدرت دنیا شده ایم و نگرهبان زنان ما یک هوای سه سه سر است یک سر او به طرف گذشته و سر دیگر او به سوی تاملی و سر دیگر ما به سوی فرهنگ گسیخته شده امروز است . گذشته ما داستانی است که ما فقط در سینه داریم نگاه کنید تجربه و تحلیل نمایید بفهمید و گذشت نمایید . در حقیقت گذشته در گذشته است . تاملی و نا اطمینانی ما در بی حضوری ما اشکار است . زنان باید با اندیشه های عمیق و ارزنده از نو شروع نمایند و تصویر واقعی خود را در کار و حرفه و تمامی زمینه ها به ثبوت رسانند تا زمانی که ما آگاهانه تصمیم نگیریم هوای ما را در زندان نگه خواهد داشت . درون ما زنان راه نجات نهاده شده است جنبش و حرکت و اندیشیدن راه نجات از زندان می باشد . این حق و امتیاز هر زن است که این نیروها را بیابد تمرین نماید و از توانایی و دانش خود برای کمک به دنیا استفاده نماید . زمانی که زنان طبیعت عشق افرین خود را مالک شوند در آن زمان افکار آنان سرسختانه و بی پاک و زیبا رشد می نماید و

اگر زنان گریه میکنند در هر شهر در هر مملکت هر لحظه زنان اشک میریزند برای جامعه خود برای والدین خود برای خودمان . ما زنان بیشتر در سکوت گریه میکنیم زیرا باور داریم درست نیست که از دیده اشک ما جاری شود ما شب هنگام اشک میریزیم زیرا باور داریم زمانی است که باید اشک ریخت تا دیگران نظاره گر ما نباشند ما در تالاه اشک میریزیم ما برای دنیا گریه می کنیم و تصور می نماییم که فقط ما گریه میکنیم . ما زنان احساس میکنیم که دیگران تا له های ما را نمی شنوند و اشکهای ما را نمی بینند . ما باید کوشش نماییم زنان را پشتیبان و درک نماییم همانگونه که او در این لحظه موجود است در حالی که هنوز در حجاب نفس و غیار اندیشه زندانی است او ملایر ماست او دختر ماست او دوست ماست و او اینکه به ما نیاز دارد و ما نیز به او نیاز داریم . زن بودن در دنیای امروز بسیار مشکل است و همچنین مرد بودن مشکل است . زنیت (زن بودن) نامطمئن و ازمایشی است و به معنی واقعی تعریف و توصیف نشده است . برای بعضی از زنان این مسئله ایی نبوده است آنها با تمام پیچیدگی های جامعه و طرح ریزی ها و سوتفاهم ها به بالای ابرها پرواز کردند و اکثر آنها بار مقاومت ها و سختی ها را کشیدند اما در حال رسیدن به اوج پالهایشان شکسته شد . زنیت یک توده عظیم از دردهای ناگفته است و هنگامیکه ما سعی می نماییم آنها را مطرح سازیم احتمالاً به ما گفته خواهد شد باز دوباره شروع به شکوه و شکایت کردند . تا زمانی که وضع چنین بماند نه تنها نیمی از پشیریت بلکه تمامی پشیریت را هش به مقصد اصلی بسته شده است . ما زنان کلید منزل درون خود را گم کرده و در بیرون کاشانه سرگردان مانده ایم . اضطراب و تشوهای دوربودن از خانه و کاشانه بسیار درد آور و گذشته است . ما نباید کنار بایستیم باید کلید راه را پیدا نماییم زیرا تا زمانی که این کار را انجام ندیم خشکیدن ما ادامه خواهد داشت . صورتهای ما سینه های ما داستانهای ما پژمرده و خاموش خواهند شد . اگر ما فرا گرفتیم چگونه حق خود را خواستار شویم در آن زمان آنها صدای ما را حتی در کره ماه خواهند شنید زنان باید تولدی جدید داشته باشند زنان بطور دسته جمعی میتوانند رستگاری خود را تولدی دیگر بخشند .

A MOMENT IN THE HISTORY OF THE PARSIS OF MOMBASA

Dear Reader

I was born in Mombasa, Kenya over half a century ago and have very fond memories of my extended Parsee community family. Not a navjote, wedding, funeral, or jashan went by without all the community being invited and most made the effort to attend all such occasions unless sickness or family emergencies restricted them.

We had a gathering place which we called Parsee "shamba" (shamba in swahili means garden, farm, plantation). For weddings, navjotes, jashans and funerals it was here we met, celebrated, rejoiced, and comforted one another. Across from the 'shamba' were two Parsee Buildings with six apartments each. Several years later a guest house for visiting parsees from up country or India was also built. Many a parsee family was brought up in these flats and even today they are occupied mostly by the few remaining community members.

I have included with this letter, a treasured picture which I recovered many years ago from my mother. It is taken on the open 'otlo' of the Parsee shamba in 1952 on the occasion of my sister Gordafriid's navjote. The navjote completed, several of the family, the two dasturjis and friends who could be rounded up are all gathered for a group picture.

This is by no means the whole community. In the rear left of the picture you can see people temporarily pulled in from other activities. They would be the kitchen crew busy filling up the pots to carry out to the tables and gathering the serving crew around. Some of the ladies in the very back row have sportingly climbed on to some make-shift bleachers.

Behind them is the jashan hall where prayer ceremonies and rainy-day functions were held. At the right of this hall was a covered 'otlo'. In keeping with the tradition of the time, during jashans the women sat inside the hall and the men on the covered otlo.

The ceremonial cook-off in the days prior to a wedding or navjote was as important a rite as the actual ceremony. This mixing, stirring and pouring for the communal dinner was done by a crew of young

men chosen as much for their strength to pick up huge 'tapelas' of dar and rice as well as their cooking skills. The chef and sous-chef which come most to mind (although there were others) were, Mrs. Jerbanoo Deboo and Mr. Pirojsha Sethna. Several other individuals sometimes found their way into the large thatched kitchen at the end of the shamba on the pretext of tasting or adding that special ingredient or other to their secret recipe. They were strictly chased out by the more senior guardians of the Parsee culinary college who kept a beady eye out for just such shenanigans. "lakri maaras".

In the days prior to individually printed 'chithis', the navjote/wedding/jashan invitation was written up in a circular and sent out with Saleh (the single full-time employee of the Anjuman) who rode around town on his bicycle, rang your door bell, waited while you read the invite, signed to confirm receipt and attendance (vegetarian bhonu or not) and then departed for the next house on his list. Along with the invite was also a summons for all able-bodied members to attend on the Friday evening or Saturday morning for a few hours of kitchen prep work. "Kanda-papeta cholwa avjo" I was certain was a surreptitious answer to our parents' fervent desire to keep their teens and post teens busy on an otherwise free evening. A generation of youths and adults would saunter in with

their own knives for a few hours of peeling and dicing potatoes and onions. Their help was rewarded by gallons of tea and other unknown 'goodies' often furtively kept out of sight of us young ones.

Back to the picture; knowing how difficult it is to collect a diverse group of people and assemble them so that nobody is hidden from view or left out, I can

imagine the effort that must have gone in preparing for this picture. As you can see some of the children in the front are restless and some others probably impatient to get on with their interrupted conversations. Yet they paused to record this moment in history.

Images of youth, hope, and a shared comfort of their origins. That is how it was.

**Submitted by Zenobia Turnbull (nee Talavia)
Burnaby, British Columbia, Canada.**



TAZI WORDS IN ZARATHUSHTI PRAYERS

Dear Dr Kersey H. Antia,

In the past ZARTHOSHTIS of India have asked their religious questions from the Mobeds of Iran. The Iranian Mobeds, at that time, were living in a situation, where they had no choice but to be under influence of using tazi (arabic) words in Iranian education system. Thus via Iranian Mobeds, there have come many tazi (arabic) words into the ZARTHOSHTI prayers only because the Iranian Mobeds did not want to try to search for proper Farsi words to send to fellow ZARTHOSHTIS in India.

The word farazyat is a tazi (arabic) word that only the muslim leaders use in the same way you used it. Thus farazyat is a word not of our language and religion. You, dear Dr. Kersey H. Antia, and other Mobeds of our times should not allow yourselves to use such arabic words in the same place where AVESTAN terms are discussed.

You are writing in the ZARTHOSHTI Journal about the pollution that you GUESS

that a dead ZARTHOSHTI body may bring to the nature, but you forget the prayer pollutions that has been brought to KHORDE AVESTA by Iranian Mobeds, and you use them again and again every day. This is thousands of times dangerous than the harm a dead body MAY bring to nature. There is the same problem and incompatibility in using tazi products such as Frankincense or Loban in ZARTHOSHTI fire temples.

I want to ask you Dr. Kersey H. Antia, if you are not familiar with these Arabic words, please contact someone who knows those words. Thank you.

Yours truly, *Dr. Hourmazz Rad*

Lijsterbesstraat 3, 2563 KP The Hague the Netherlands

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Laugh and be Merry

By Jamshed Udvadia



English signs in foreign countries are often the source of unintentional hilarity.

Cocktail lounge , Norway:

"LADIES ARE REQUESTED NOT TO HAVE CHILDREN IN THE BAR."

Zoo, Budapest :

"PLEASE DO NOT FEED THE ANIMALS. IF YOU HAVE ANY SUITABLE FOOD, GIVE IT TO THE GUARD ON DUTY."

Doctors' office, Rome:

"SPECIALIST IN WOMEN AND OTHER DISEASES."

Dry cleaners, Bangkok :

"DROP YOUR TROUSERS HERE FOR THE BEST RESULTS."

Restaurant, Nairobi:

"CUSTOMERS WHO FIND OUR WAITRESSES RUDE OUGHT TO SEE THE MANAGER."

In a Cemetery:

"PERSONS ARE PROHIBITED FROM PICKING FLOWERS FROM ANY, BUT THEIR OWN GRAVES."

Bar, Tokyo:

"SPECIAL COCKTAILS FOR THE LADIES WITH NUTS."

Hotel, Japan :

"YOU ARE INVITED TO TAKE ADVANTAGE OF THE CHAMBERMAID."

Lobby of a Moscow hotel across from a Russian Orthodox monastery:

"YOU ARE WELCOME TO VISIT THE CEMETERY WHERE FAMOUS RUSSIAN AND

SOVIET COMPOSERS, ARTISTS, AND WRITERS ARE BURIED DAILY EXCEPT THURSDAY."

Hotel, Zurich:

"BECAUSE OF THE IMPROPRIETY OF ENTERTAINING GUESTS OF THE OPPOSITE SEX IN THE BEDROOM, IT IS SUGGESTED THAT THE LOBBY BE USED FOR THIS PURPOSE."

Furrier, Sweden:

"FUR COATS MADE FOR LADIES FROM THEIR OWN SKIN."

Laundry, Rome:

"LADIES, LEAVE YOUR CLOTHES HERE AND SPEND THE AFTERNOON HAVING A GOOD TIME."

[Forwarded by Rustom Poonegar, Mumbai, India]



A fleeing al Qaeda guerilla, desperate for water, was plodding through the desert when he saw something far off in the distance. Hoping to find water, he walked toward the object, only to find a little old Jewish man at a small stand selling neckties. The Arab asked, "Do you have water?" The Jewish man replied, "I have no water. Would you like to buy a tie? They are only \$5." The Arab shouted, "Idiot Jew! Israel should not exist! I do not need an overpriced tie. I need water! I should kill you, but I must find water first."

"OK," said the old Jew, "it does not matter that you do not want to buy a tie and that you hate me. I will show you that I am bigger than that. If you continue over that hill to the east for about two miles, you will find a lovely restaurant. It has all the water you need. Shalom." Muttering, the Arab staggered away over the hill. Several hours later he staggered back, near collapse. "Your brother won't let me in without a tie."

[forwarded by Anaheeta Minwalla, Virginia]

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SUNDAY STORIES from the Shahnameh

The Seven Trials of Rustom - Shazneen Rabadi Gandhi

Over the years Rustom became Iran's greatest warriors. In those days, Kay Kavus was the King of Iran. The country was prosperous and at peace. One day as the King sat in the meadow enjoying a wonderful summer day, he heard a musician passing by singing this song:

*My country is Mazanderan - may she
Abide forever in prosperity;
Her gardens bloom with roses all year long;
Wild Hyacinths, a myriad tulips throng
Her mountain slopes; her climate's sweet and clear,
Not hot, not cold, but springtime all the year;
Her perfumed air revives the soul - it seems
Rose-water rushes in her mountain streams;
In every month wild tulips can be seen
Dotting the hillsides' and the meadows' green;
To live elsewhere is exile - who would live
Deprived of all Mazanderan can give?*



When Kay Kavus heard this song, he decided that he must conquer Mazanderan. The noblemen were very concerned when they heard this because they all knew that Mazanderan was ruled by demons and no one had ever succeeded in conquering it. They tried to reason with the King, but Kay Kavus was arrogant and did not change his mind. So the armies of Iran

set out to conquer Mazanderan.

Kay Kavus' army entered the city of Mazanderan and set up a royal pavilion there. But the King of Mazanderan summoned his greatest demon, Sanjeh, to protect him. Sanjeh was a lord among all the demons and was as massive as a mountain. He cast a magic spell on the city and for seven days, the city became so dark that Kay Kavus and his men could not see anything. Then suddenly, when the daylight came Kay Kavus' army was blinded by the light and in their confusion, they were easily captured.

Somehow, Kay Kavus managed to get a secret message to Zal that he had been captured and needed help.

Zal summoned Rustom and asked him to go to Mazanderan to rescue Kay Kavus. Mazanderan was very far away and there was no time to lose. Zal said to Rustom, "There are two roads from here to Mazanderan. One is longer and that is the way Kavus took. The other is shorter and harder, filled with lions and demons and sorcery. Choose the shorter, more dangerous road, and see its wonders as you travel."

The First Trial

After several days of riding on the dangerous route, Rustom stopped to rest. While he was sleeping a lion came upon him. But Rakhsh attacked the lion and defeated him before any harm came to Rustom. When Rustom awoke, he was surprised to see that Rakhsh had defeated the lion.

The Second Trial

A few days later, Rustom ran out of water. Both he and Rakhsh were nearly dying of thirst. Rustom prayed to God for help. Just as he was about to collapse, he saw a sheep.

Rustom was hopeful: if there was a sheep around, there had to be some water nearby! Sure enough, the sheep led him to a stream and there Rustom and Rakhsh quenched their thirst and camped for the night.

The Third Trial

Rustom told Rakhsh to wake him up if anyone attacked them while he was sleeping. But Rustom did not know that the plain where he chose to sleep was a dragon's lair. When the dragon returned to his lair, he saw the man and his horse and immediately turned to attack Rakhsh. The horse neighed and struck the earth with his mighty hoof. Rustom woke up with a start and looked

around, but the dragon used magic to disappear. So Rustom did not see him. Puzzled, he went back to sleep. Again, the dragon emerged from the dark and Rakhsh woke Rustom up, but again the dragon hid himself when the warrior arose. Rustom became annoyed with Rakhsh and said to him, "If you wake me up one more time for no reason, I will cut your head off and walk to Mazanderan!" The next time the dragon appeared Rakhsh did not know what to do. He was afraid of the dragon, but also afraid of annoying Rustom. He started to run away from the pasture, but his love for Rustom was too great. So he overcame his fear and went near Rustom to wake him up again. This time when Rustom woke, the dragon's magic did not work and Rustom saw him. With Rakhsh's help, Rustom quickly slayed the evil dragon.

The Fourth Trial

Rustom and Rakhsh rode on for many more days. At one point, they came near a beautiful pasture where a banquet fit for a King had been laid out. Rustom rejoiced to see this and began to enjoy the food and wine, not realizing that a sorceress had laid out the banquet as a trap for unsuspecting



travelers. Rustom was so happy to have found the banquet that he started to sing. When the sorceress heard the song and saw who was singing it, she changed her shape to that of a beautiful, young woman and appeared before Rustom. He was overjoyed to see her and greeted her respectfully and praised God for having met someone so beautiful on his tiring journey. But the moment Rustom took God's name, the sorceress' shaped changed to her true form and he saw that she was simply an ugly, evil witch. When she tried to run away, Rustom imprisoned her in a tangle of trees so that she could not escape or trouble other travelers.

The Fifth Trial

Rustom and Rakhsh rode on. They came to a field every few days and there they would rest for some hours before continuing their journey. One day as they were resting, the farmer came by and saw that Rakhsh was grazing in his field. He yelled at Rustom, "Hey you, why do you let your horse graze in my fields, taking advantage of all my labors?" A great quarrel started between Rustom and the farmer. Finally the farmer called Ulad, the local champion, to fight with Rustom and get him off the field.

Ulad was strong and powerful. He and Rustom battled for hours. Finally, Rustom had Ulad at the edge of his sword. "Your life is in my hands", said Rustom, "I will spare it if you tell me how to get to the place where Kay Kavus lies in chains. If you lead me to him, I will give you the crown of Mazanderan, but if you lie to me, I will kill you." Ulad finally understood the noble purpose of Rustom's journey and agreed to help him.

The Sixth Trial

But Ulad warned Rustom that before he got within Mazanderan, he would have to overcome the demon Arzhang who's tent was just outside the city. Rustom was fearless. He followed Ulad. When they came upon Arzhang's tent, Rustom effortlessly defeated Arzhang and all the other demons with him. Then Ulad led him to Kay Kavus' prison.

The Seventh Trial

Kay Kavus and the Iranian army were overjoyed to see Rustom, but they warned him that once Sanjeh, their demon captor, heard of his victory over Arzhang, he would seek revenge. Also, Kay Kavus told Rustom that he was nearly blind, but a physician had told him that the antidote for his blindness lay in Sanjeh's lair. This was Rustom's last trial. He and Ulad went to Sanjeh's lair, destroyed him and brought back the antidote, which restored Kay Kavus' eyesight

Kay Kavus and the Iranian army set forth to defeat the King of Mazanderan with new zeal. They succeeded. Kay Kavus made Ulad the King of Mazanderan and the people of Iran and Mazanderan became friends.

NOTES

The poem quote is from "The Lion and The Throne: Stories from the Shahnameh Volume 1" by Ehsan Yarshater, translated from the Persian by Dick Davis (Mage Publishers, Washington DC 1998) on page 165.

The first picture is meant to be that of Kay Kavus listening to the musician although it is an excerpt from a larger painting called "The Death of Zakhak" Painted by Sultan Mohammad c. 1520-30 / folio 37v from the collection of Prince Sadruddin Aga Khan. It appears on page 165 of the Lion & the Throne book.

The second picture is that of Rustom sleeping in the forest. It is an excerpt from the painting called "Rustom's First Trial" Painted by Painter A c. 1520-30 / folio 118r from the Art and History Trust courtesy of the Arthur M. Sackler Museum, Smithsonian Institution, Washington DC. It appears on page 175 of the Lion and the Throne book.



Shazneen Rabadi Gandhi lives in Marina Del Rey, CA.
She writes as a hobby.

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Dr. Cyrus F Austin, AZ	G,W 19	W 1 20		Tommy and Nairika Cornett, GA	1	J5 6	1
Porus Austin and Khar, CA	W 9		9	Shiavax Cowasji, ND	W 1		1
Gulnar Balsara, PA	C 1		1	Yasmin and Bill cummings, CA	K 542		542
Zubin & Silvia Balsara, AR	G 1		1	Porus and Zerin Dadabhoy, IL	W 1		1
Edul & Tehnaz Bamji, NJ	W 1		1	Alayar & Giti Dabestani, WA	W (p) 60		60
Beaudette family, RI	(I) 5		5	Tammy & Behram Dalal, NC	G 3		3
Dolly & Pesi Bavadam	C,W 2		2	Keki Dalal	C 1		1
Behram Baxter, CA	G 1		1	Phiroze H. Dalal, CA	C 5		5
Thritee, Soozan & Trista Baxter, NY	(e) 1		1	Sam Dalal, MN	G 1		1
Beach Cigar Group, FL	C,G,W 318		318	Dr Ardeshir & Parvin Damania, CA			2
Best Western Crystal Palace Inn, CA	W 5		5	R. F. Damania, CA	G 1		1
Yasmin Bhajiwalla, IL	W 1		1	Boman & Bachi Damkevala, IL	W 1		1
Gopal Bhalala, IL	W 1		1	Diana Damkevala, CA			1
Zazu & Tinaaz Bhandara, CA	G 2		2	Maneck Daroowalla, NY	G 2		2
Cyrus Bharucha, IL	W 1		1	Jehanbux & Nancy Daroowala, FL	D 1		1
Aspy J. Bharucha, OH	G 1		1	Niloufer & Phiroze Darukhanavala	W 2		2
Firdaus & Jasmin Bhathena, MA			1	Adil Daruwala, CA	G 2		2
Katy & Noshir Bhathena, IL	W 2		2	Khushroo Daruwalla	G 1		1
Rustom & Sheroo Bhathena, OH			1	Ron & Farida Daruwala, IN	W 1		1
Rustom Bhopti, NJ	C 1		1	Noshir & Katy Daruwalla, IL	W 2		2
Bachi Bilimoria, IL	W 1		1	Dolly Dastoor, QE	S 1		1
Farrokh Billimoria, IL	W 1		1	Maneck Dastoor	G 1		1
Yaz & Firoza Billimoria, IL	W 2		2	Shirin Nariman Dastoor's family	O 50		50
Bielau, Tierney Coon & Co., PA	(r) 1		1	Aspy & Lily Dastur, PA	W 2		2
Meena S. Birdie, FL	G 1		1	Farrokh N Dastur, CA			1
Mezdie R. Birdie, FL	G 2		2	Meher N. Dastur, CA			2
Jal Birdy, CA	D,C2	S 2	4	Khurshed Jehangir Dastur, PA	W,(g) 2		2
Elizabeth F. Boardman, CA	G 1		1	Nari & Dinoo Dastur, CT	S,W 7		7
Kobad & Nancy Bugwadia, CA	C 1		1	Er. Soli & JoAnn Dastur, FL	J,R 6		6
Cyrus Bulsara, TX	W 2		2	Jeffrey & Johanne Deluca, PA	(r) 1		1
Homi & Ellen Byramji, NJ			1	Adi & Parvin Davar, VA	S,W 2		2
Kershaw & Bakhtawar Byramji	C 3		3	Usheen Davar, NJ	W 2		2
Farhad & Shernaz Cama, PA	W, D 3		3	Edul & Nilufer Daver, NJ	G,W,D 17		17
Dr. Lovji D. Cama, NJ	7		7	Homi & Nargish Davier, TX	W 2		2
Shahrookh Cambata, IL	W 50		50	Farrokh & Gooleston Deboo, CT	R,W,D9	S 2	11
Kamal E. Campbell, GA	C,W 1		1	Jimmy & Freny Deboo family, MI			1

"1000 points of Light" donors are shown above. Each \$100 counts as 1 Point of Light. Help us reach our goal of 5000 points. Donations received from Feb 10st 2006 - June 15th, 2006 are shown in bold.

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Thousand Points of Light [Contd]	2001-5	2006	Total		2001-5	2006	Total
Faroukh & Freya Dhunjisha, IL	W 2		2	Iraj Jahanian, MO	G 5		5
Ross Dinyari	G 1		1	Khurshid & J.J. Jamadar, TX	2		2
Mr. & Mrs. Dinyarian, TX	RC2		2	Rumi & Kashmiri Jamssetjee, IL	1		1
Geeta Dhutia, IL	W 3		3	Cyrus D. Jilla, VA	W,G 2		2
Yezdi N Dordi, CA	5		5	Noshir & Gool Jesung, CA	D 1		1
Aloo Driver, MA	G 1		1	Dinshaw & Goolcher Joshi, MD	C 4		4
Dr. K. Dua, WI	W 4		4	Joshi and Verahrami families	O 50		50
Jimmy and Mary Dubash, VA	G,W 4		4	Khorshed & Dr Firoze Jungalwala,MA	(d)1		1
Jamshid & Parastu Dubash, MA	C 2	D1	3	K and K Pharmacy, IL	W 1		1
Mina Dubash, IN	G 1		1	Afried Farokh Kamdin, NY	W 2		2
J. H. Dudha, TX	C 1		1	Behram Kapadia	(R) 1		1
Noshir & Kashmiri Dutia, NJ	S,C 2		2	Behram and Silloo Kapadia, PA	S 250		250
Manek R. Dustoor, MI	G 3		3	Jamshed & Rita Kapadia, MA	R,W 7		7
A.D. & G.A. Dutia, AL	G 4		4	Jamshid R. Kapadia	(q) 20		20
Dara & Arnavaz Elavia	W 2		2	Homi & Shireen Kapadia, PA	5		5
Tony & Swati Elavia, MA	1		1	Hoshang & Bonnie Karani, IL	W 4		4
Daulat P. Engineer, IL	W,D 2		2	Erach & Lily Karanjwala, CA	W 1		1
Freddy Engineer, CA	1		1	Banoo Karanjia	S,W 2		2
Rumi Engineer, CO	C,S,W 3		3	Dr Natasha Karanjia, PA	C,R 3		3
Shirin Engineer, MD	W,G 11		11	Minoo & Behroze Karanjia, PA	D,W 2		2
Beverly Engineer, IL	W 10		10	Homai Kasad, CA		D5	5
Rustom & Yasmin Engineer, TX	W 1		1	Aspandiar G. Katki	C 2		2
Adil Feroz,GA	1		1	Kia Kaviani, FL	(f) 1		1
Four Diamonds Enterprises, NV	W 5		5	Roya Kaviani, NJ	C 1		1
Sami R. Framjee	W 10		10	Dolly Kerawalla, CA	1		1
Rusi D Gandhi, NJ	1		1	Mr & Mrs Khodamorad.S. Kermani, NY (a) 7		(a) 2	9
Golmeher B. Gandi	(j) 2		2	Dr Rustom & Yasmin Kevala,MD(f),(k)J,W5			5
Cecilia & Sorab Gandhi, CA	W 8		8	Dilshad P. Khambatta, MA	S 10		10
Hanoz & Shahzneen Gandhi, NJ	C,W 9		9	Purvez & Aban Khambatta, OH	G 1		1
Navroz Gandhi, MD	C,G,R,W 20		20	Sunita Khambatta, WI	W 2		2
Rusi Gandhi, NJ	W 3		3	Delara Kheradi, NY	(f) 6		6
Eugene Gauger, MI	1		1	Celeste Kheradi, RI	(f),(k) 28		28
Jamshed & Yasmin Ghadiali, NJ	W 3		3	Dr Jerry Kheradi, RI	(f),W,D 273		273
Rashna Ghadiali, IL	1		1	Sohrab & Teresa Kheradi, NY	(f) 10		10
Burjor & Behroze Ghandhi, MI	W 2		2	Kershaw & Nazneen Khumbatta, TX	S 11		11
Mr. & Mrs. Sorab K. Ghadiali	3		3	Todd & Jennifer Kilsey, RI	(f) 3		3
Rustam Guiv Foundation, KS	S 20		20	Jasmin & Maneck Kotwal, NJ	2		2
Soonu & Jal Godiwalla, TX	1		1	Daulat N. Kotwal-Pesho		W 2	2
Behli H. Hansotia, VA	C 1		1	Kaizad Kotwal, OH	G 1		1
Noshir and Hooty Hansotia, MO	S,C, (f) 3		3	Glens Thomas & K Kleasen, NJ	(r) 1		1
Dinyar & Meher Hodiwala, NJ	D 2		2	Zenobia & Shahrookh Lala, MI	C 2		2
IHOP Bonitat, FL	S 1		1	Mathew & Delara Lungen, NY	(f) 2		2
Piloo E. Ilavia, TX	C 1		1	Jyoti Madhavan, IL	W 2		2
International Access, WA	G 77		77	Kaizad & Jinobya Machhi, WI	C 5		5
Behram K & Farieda Irani, TX	C,R,W 22	W,C,R 10	32	Borzoo Kushesh & Mahindokht	(b) 1		1
Hormuz & Shahdookht Irani, GA	G 14		14	Malhotra, Inc. IL	W 1		1
Mervan and Katayoun Irani, MD	1		1	Dolly Malva, CA	G 3		3
Noshir Irani	G 1		1	Pervin Marawala, CA	S 1		1
Shapur K. Irani, IN	C,G 2		2	Firdous Marfatia, IL	W 1		1
Minoo S. Italia	G 1		1	P. Master	G 1		1
Rohinton Boman Irani, NY	G 1		1	Dr. Firdausi & Sherenaz Mazda, IL	W 2		2
Rustam H. Irani, MA	1		1	Mazdayesnie Connection, CA	D 1		1
Rustom and Sarvar Irani, FL	G 1		1	Mehran & Dr. Mitra Mazdyasni, CA	1		1
Irani Family Foundation	C,G,R,S,W 10	D3	13	Noshir & Yasmin Medhora, TX	2	S 2	4
Minoo & Ruby Italia, TX	G 2	G 1	3	Farahnaz Mehdiabadi, TX	C 2		2
Jim & Homai Jagus, PA	5		5	Rashid & Afsaneh Mehin, CA	(f) 1		1
Daryoush & Mahin Jahanian, KS	G 3		3	Mehraban & Mahbanoo Mehr	G 1		1

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Thousand Points of Light [Contd] 2001-5				2006	Total	2001-5				2006	Total	
Dhun Mehta, PA	S	1			1	Purvez & Aban Rustomji, TX	S,(n),(d)	6				6
Hosi & Kim Mehta, IL	W	17			17	Neville Sarkari, WY		1				1
Firdosh & Rashna Mehta, TX	D,W	2			2	Nargesh & Aspi Sethna, TX		1				1
Sherazade Mehta, TX	D,(m)	2			2	Prochy Sethna, CA	S,W	26				26
Kayomارش & Nergish Mehta, IL	W	1	D1		2	Sonal Shah, IL	W	2				2
Kersi & Kamal Mehta, OH	J	1			1	Houshmand Sharyari, IL	W	1	S	1		2
Merwan and Rukshana Mehta, MO		1			1	Behram Shroff, VA	C,W	4	W	1		5
Shahrokh & Gool Mehta, NY	G	4			4	Dr Burjis & Hovi Shroff, FL	C,G	7				7
Hoshi & Nawaz Merchant, NJ		2			2	Dr Nariman & Parrin Shroff, FL		2				2
Ardaviraf & Houtoxi Minocherhomjee		7			7	Neeve & Kurush Shroff, SC	W	5				5
Dr. Susan & Jerrel Mitchell, FL	(r)	1			1	Zubeen Shroff, NY		1	W	3		4
Ardeshir Mistry, TX	S	15			15	Fali Sidhva, OR	C	1				1
Kashmira Mistry, TX	D	1			1	Bapsi Sidhwa, TX	W	1				1
Pesi Mistry, NY		1			1	Feroze & Anahita Sidhwa, TX	C,S,W	30	D	2		32
Tehmton & Aloo Mistry, MO		1			1	Timothy Robert Smith	G	1				1
Jehangir and Olive Mobed, IL		1			1	Erach & Vahbeez Songadwala, TX	G	1				1
Manou Mobedshahi, CA	J(i)	27			27	Yezdi N. Soonavala, MI	G	1				1
Sorab K. Modi, DC	(m)	1			1	Farah & Matthew Speer, IL	(f)	1				1
Jim & Navaz Modi, IL	(r)	2			2	Nazneen & Ehler Spliedt, CA	S	3				3
Rumy Mohta, VA		1			1	Arnavaz Sukhia, NJ	G	1				1
Mahrukh & Firoze Motafram, WI	W	2			2	Cyrus Subawalla, IL	C	2				2
Edul D. Nakra, MA	S	1			1	Dr. Hoshedar & Anahita Tamboli, FL	W	155				155
Nesh Inc.		1			1	Sanober & Aderbad Tamboli, TX	C,R,W	25	R,W,C	25		50
Pheroze & Renate Nagarwalla, IL	W	2			2	Karrus Tarapore	G	1				1
Minoo Netervalva, CA		2			2	Bella Tata, BC		1				1
Percy K Nikorawalla, NJ		1			1	H. J. and Virginia Tata, PA	(r)	1				1
Jamshed & Farzana Palsetia, MA		1			1	Khurshed M Tengra, ID	G	2				2
Farhad & Firoza Panthaki, MA		11			11	Mahnaz K. Tengra, ID	S,C,G	3				3
Nekzad Parabia, WI	W	1			1	Mahrukh Neville Tikkoo, CT	W	1				1
Sam & Perin Parabia, CA	W	10			10	S. Toddywalla, FL	D	1				1
Patel Builders, Inc. IL	W	1			1	Sam & Lyla Toddywalla, FL	D	4				4
Avan Patel, NY	C	1			1	Jamshed R. Udvardia, MI	S	10				10
Baji & Perviz Patel, IL	W	1			1	Perry Unwalla, FL	C,G,R,S	7				7
Framroze Patel, NJ	(f)	1			1	Rayomand J Unwalla, PA	G	2				2
Jyoti & Navin Patel, IL	W	1			1	Minoo & Shirin Vaghaiwalla, FL	(m)	1				1
Drs. Khushru & Roda Patel, IL	W	3			3	Taera M. Wakil, FL	G	1				1
Homi Patel, IL	G	2			2	Cainaz Vakharia, VA	C,W	3				3
Vimesh Patel, IL	G	3			3	Dick & Sheroo Vazir, FL		2				2
Meher Patel, GA			J10		10	Jer Vijan, AZ		1				1
Mr & Mrs Randolph Paulling, GA	(d)	1			1	Dr. M. Darius Vohman, GA	G	1				1
Yasmin & Shapur Pavri, TX	S,W	28	SJ10		38	Gool & Dinyar Wadia, CT	D,W	24				24
Dr Parvez Pohowalla, OR		1			1	Ken & Dinaz Weber, IL	W	5				5
Rostam Pooladi-Darvish, AB	W	8			8	Richard & Zarine Weil, IL	S	1				1
Minoo & Zarin Press, IL	W	2			2	Gene Winderlich	S	1				1
Faruk B. Presswalla, NJ	C	5			5	Homey & Bachi Writer, CA	G	1				1
Benaifer Printer	W	1			1	Parviz & Parvin Yeganegi, BC		4				4
Godrej & Piloo Randeria, TX	G,R	2			2	ZAPANJ, DE, PA & NJ		2				2
Dr. Murli & Mani Rao, IL	W	5			5	Farangis Zardoshty & family, AZ	G,R,(c)	336				336
Uma Rao			S	1	1	Mehraban Zartoshty, B.C		25				25
Mitra & Rashnavad Rashidi, ONT	(f)	2			2	North American Mobeds Council	R	10				10
Dr. Minocher Reporter, OR	R	2			2	World Z Chamber of Commerce	C	1				1
Dara & Dinsoo Rivetna, IL	W	5			5	Z Assoc of Alberta, Canada		3				3
Jamshed & Tamara Rivetna, TX		1			1	Z Assoc of Greater Boston Area, MA	W	1				1
Rohinton & Roshan Rivetna, IL	J,W,D	9	w (r)	1	10	Z. Society of British Columbia, BC	W	2				2
Dinaz & Dan Rogers, OR	J	8			8	Atlanta Z Anjuman, GA		1				1
Villoo & Solee Rudina, TX		1			1	Z Assoc of N Calif, CA	S,D,C,G,W	54				54
Eric & Delnaz Rustomji, IL	W	3			3	Z Assoc of Chicago, IL	C,W	10				10

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Z Association of Florida, FL	G	2	2
Z Association of Greater New York	C	10	10
Z Association of Pennsylvania, PA	D,W	7	7
Z Association of North Texas	2	2	2
Z Association of Houston	D5	5	5
Zoroastrian Community	G	1	1

Total Points		3439	86 3525

[Please see below for the key]

Key to "1000 Points of Light" [previous page]:

Funds: C=Critical Assistance, D=Disaster Relief, G=General, J=Journal, R=Religious Ed.; S=Scholarship, W=Welfare

- (a) In memory of Dr. Keikhosrow and Morvarid Harvesf
- (b) In memory of Irandokht Ezzati
- (c) In memory of Mobed Faridoon Zartoshty
- (d) In memory of Nargesh Mistree
- (e) In honor of the 70th birthday of Dr. Jehangir Kotwal
- (f) For Mehraban & Morvorid Kheradi Scholarships
- (g) In memory of Mrs. Mitha Morris
- (h) For Mr. & Mrs. Dinshaw Nariman
- (i) For reprint of "Legacy of Zarathushtra"
- (j) In memory of Behram J. Gandhi
- (k) Damkevala Endowment Fund
- (l) In memory of Morvorid Kheradi
- (m) ZYNA Performing and Creative Arts Scholarship
- (n) In memory of Dinshaw Joshi
- (o) North American Awards Committee Activity Fund
- (p) World Congress Award
- (q) For Baimai Surti Foundation
- (r) In memory of Jamshed (Jim) Jagus
- (s) Banoobai and Maneckshaw Kapadia Endowment Fund

* * * * *

THANK YOU! THANK YOU!

FEZANA gratefully acknowledges the following donations for specific causes, received from Dec. 1st - Feb 7th 2006. This does not include donations acknowledged under the "1000 Points of Light" program [previous pages]. Generally, donations under \$50 are not listed.

All donations over \$100 will be folded into the 1000 Points list in the next issue of FEZANA Journal ■

Increasing your Charitable Gift

If you are among the many people who would like to make a sizeable contribution to the charity of your choice, there are ways to do so at reasonable cost. Through life insurance, one can leverage a smaller contribution into a much larger one.

● Consider the ***purchase of a life insurance policy and donate it outright to charity***. A few hundred dollars a year in premiums could potentially return thousands to the charity after your death. You will generally receive a current federal income tax deduction for the charitable gift equal to the lesser of your basis in the policy or its fair market value. An outright gift of life insurance to a charity is typically not subject to gift tax and may carry estate tax benefits as well. Further, since a gift of life insurance is self-executing, it does not require rewriting your will; and the proceeds are not subject to probate. An outright gift allows the charity, depending on the type of policy, to receive policy dividends (whole life policies only) and gives access to the policy's loan and cash value.

● Another option is to buy a life insurance policy and ***name the charity as the beneficiary***. In this case you would not receive an income tax deduction, since you still maintain an interest in the policy. However, your estate would generally be entitled to an estate tax deduction when the death benefit is paid to the charity.

● Still another option is to ***donate an existing policy to the charity***. When a fully paid up policy is donated, you are entitled to a charitable income tax deduction of the lower of the premiums paid over the life of the policy or the cost of a replacement policy, if purchased today.

● In the case of a couple who were uninsurable, they chose to ***purchase life insurance for an adult child*** and donated that policy to the charity. The younger the age when the policy is bought, the greater the potential return. The potential return on this policy could be as much as 50 times its cost, depending on when the insured dies.

● Some families choose to ***spread out their gifts*** over many years by donating some funds now, donating insurance on their own lives and also donating insurance on their children's lives.

For the charity, the gift of life insurance can offer significant benefits. Not only is the donation multiplied, but as a planned gift, it can be included in future calculations of the value of the endowment. Planned gifts are especially valued, as they help assure a source of future income and encourage others to give.

Arnaz Maneckshana (arnaz.maneckshana@axa-advisors.com) offers securities through AXA Advisors, LLC, and annuity and insurance products through AXA Networks, LLC. AXA does not provide legal or tax advice.

M I L E S T O N E S

OBITUARY

PROFESSOR DR MARY BOYCE 1920 - 2006

Professor Mary Boyce died Tuesday, April 4, 2006 at age 85 peacefully at a London hospital. She was a leading authority on Zoroastrianism, and a titan in the academic world, teaching and inspiring a whole generation of scholars and researchers who followed in her footsteps.



Prof Boyce was born in Darjeeling, India on August 2, 1920, educated in England, and during the war years learnt Persian with Prof. Minorsky of School of Oriental and African Studies. In 1944 she was appointed assistant lecturer in Anglo-Saxon literature and archeology at Royal Holloway College, London. She continued her studies of Old, Middle and New Persian as well as other ancient Iranian languages at SOAS with Walter Bruno Henning.

In 1945, Professor Boyce received her Ph.D in Oriental Studies from Cambridge University, was appointed lecturer in 1947 in Iranian studies at University of London, a reader in 1958 and a professor in 1963. Shortly after, she traveled to Iran and spent a year with Zarathushti families in Kerman, Yazd and the village of Sharifabad. She was the first Western scholar to experience Zarathushti religious life as an "insider" and this experience proved formative for her interpretation of the religion.

Her numerous publications have contributed substantially to our knowledge of the religious history and practices of the Zarathushti people, Middle Iranian languages and Manichaeism. She was the first to write a unified history of the religion from its prehistoric origins to the present day filling in gaps in earlier treatments such as the 500 year Parthian period or the initial 1,000 years after the coming of Islam. Her publications include *The Manichaean Hymn Cycles in Parthian* (1954), *The letter of Tansar* (1968), *A History of Zoroastrianism in Handbuch der Orinetalistik* (3 vols to date, the last in collaboration with F. Grenest (1976-91), *A Persian Stronghold of Zoroastrianism* (1977, 1989), *Zoroastrians: Their Religious Beliefs and Practices* (1977, 1984) and *Textual Sources for the study of Zoroastrianism* (1984).

She has received many honors for her contributions to Iranian studies, among them the Burton Gold Medal for work among the Zarathushtis of Iran, the Sir Percy Sykes Memorial Medal, an invitation to deliver the Ratanbai Kattrak Lectures at Oxford in 1975 and a two-volume festschrift, *Papers in Honor of Professor Mary Boyce*, published in *Acta Iranica* in 1985

Professor Boyce was a great and genuine friend of the Zarathushti community and inspired Mobed Mehraban Zartoshty to establish the Zarathoshty brothers Chair in Zoroastrian Studies at SOAS. He expressed his deep distress at the news of her passing away and described her as "the most dedicated and distinguished scholar of Zoroastrianism of our times, who loved our religion and our community very much. We Zoroastrians were truly blessed to have such a committed and scholarly friend. Throughout her long and dedicated years of service, she highlighted to the academic world the true genius of our Prophet Zarathushtra and his unique message. As a scholar and historian of ancient Iran, her work will occupy pride of place forever. May her soul always bless us from her abode in Garothman Behesht".

Professor Boyce has placed all students of the religion of Zarathushtra and Iranian culture in her debt. The community has indeed lost a champion.

Source: London Daily Telegraph,

On July 16, 2006 Dr. Shapur Shahbazi, died in Oregon, after a long drawn battle with cancer. A student of Professor Mary Boyce, Dr. Shahbazi was a highly accomplished scholar of Ancient Iranian studies, and has left many valuable publications behind.

Minoo Pirojshah 'Dada' Mistri (1912-2006)

Rock solid architect of Teen Talwar leaves this earth

By Mahim Maher

(As reported in Daily Times of March 08, 2006)

Karachi has many landmarks, but none stands out more in the popular imagination as Clifton's Teen Talwar. The Three Swords, as their rather phonetically awkward English name goes, is a massive monument, commissioned by President Zulfikar Ali Bhutto for Clifton Chowrangi, that consist of three flat, sky-high marble swords inscribed with Mohammad Ali Jinnah's creed: Unity, Faith, Discipline. Sadly, though, the man who designed this monument, and many other stunning buildings in Karachi, passed away on Saturday March 4th, at the age of 94.

The Uthamna ceremony and Sarosh prayers for Minoo Pirojsha Mistri, or Dada as everyone referred to him, were performed on Sunday afternoon in Avari Colony, Parsi Gate, Mehmodabad. A

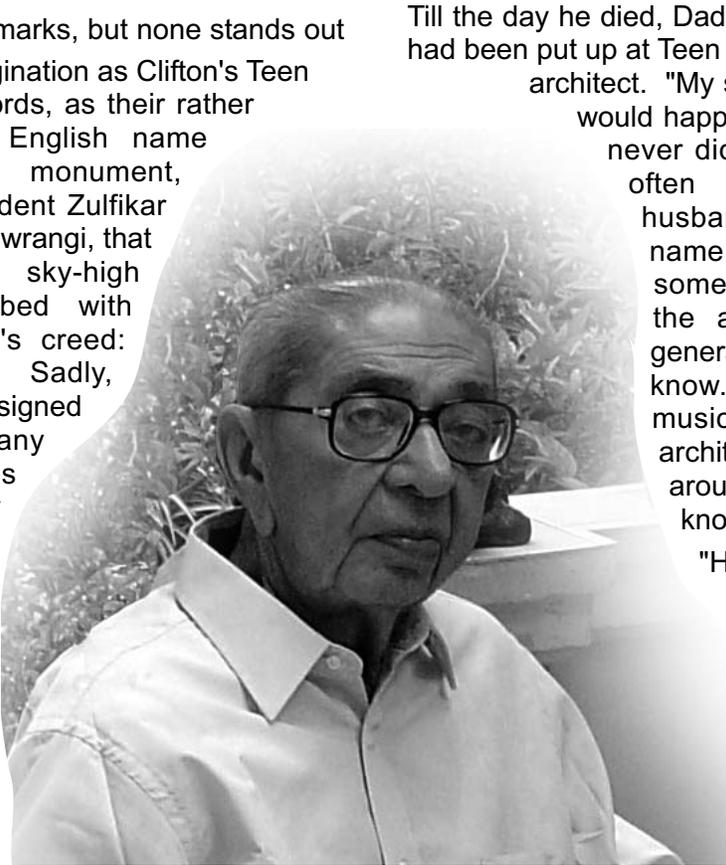
soft breeze tempered the rays of the afternoon sun under the shamianas that were erected on Dada's nephew Zubin Mavalvala's garden where friends and family had gathered to pay their last respects. There is an air of impossible peace and serenity at Avari Colony, so much so that the voices of the priests reading the prayers inside the house wafted out from the open drawing room French windows into the front lawn where the well wishers were gathered. In ones and twos, people trickled in: the men were in trousers with black velvet skullcaps and the women in saris and skirts. Each person took up a seat on the lawn and sat in silence as the prayers continued.

When the prayers finished, after about an hour at five o'clock, Mrs. Deena Mistri nee Soparivala received people. She was dressed in a white sleeveless sari with a black handkerchief over her head and primly knotted under her chin. For anyone who has known her as the principal of BVS Parsi High School, the look was almost reminiscent of the picture of grandmothers in children's fairy tale books.

Till the day he died, Dada asked Deena if a plaque had been put up at Teen Talwar with the name of its architect. "My sons and I would tell him it would happen, it would happen, but it never did," Mrs. Mistri says. She often tried to convince her husband that a plaque with his name really did not matter, but something in him yearned for the acknowledgment so that generations later children would know. Just like writers, musicians and painters, surely architects, who create the world around us, also deserve to be known.

"He always wanted to create buildings that would last at least 100 years," says Mrs. Mistri told Daily Times, adding that her husband designed Capital Cinema, Paradise Cinema and even the police headquarters on I.I.

Chundrigar Road. He was also the architect of the Theosophical Hall opposite the Radio Pakistan building. But, perhaps the greatest feather in Dada's cap was Teen Talwar. "Mr. Bhutto ordered many designs and my husband's design was chosen out of 400. As soon as Mr. Bhutto saw it, he said that was the one," his wife says.



The first word that pops out of Mrs. Mistri's mouth, when asked what her husband was like, is "Humble". "He was a very simple man," she stresses. So much so that despite many requests from his wife, one of Karachi's greatest architect never ended up building a house for himself. "He would always say, 'One day...I'll do it one day', Mrs. Mistri recalls. Dada was born in Bombay in 1912 and his father died when he was very young. The family was very poor, nearly lived as paupers, which is why Mrs. Mistri says she thought her husband was so humble and generous to a fault. "He had seen that kind of life," she says. "And whatever he had he would either give away to people or, because he was simple, people managed to get out of him."

Dada studied at the J.J. School of Art and went to become a Fellow of the Royal Institute of British Architects (FRIBA). Dada and his mother moved to Karachi in 1935, after he took a liking to the city



after several work projects. They lived in a flat on Frere Road where Mrs. Mistri lived when she married him. They moved to Parsi Colony in 1949. And after sixty years of practicing architecture, Dada retired in 1996.

According to Professor Kauser Bashir Ahmad, one of Dada's students from 1956 to 1960, the Teen Talwar project was completed in the 70s. Dada was also the founding member of the Institute of Architects in Pakistan. "When he retired, he gave us his books," recalls Ahmad while referring to Dada's affiliation with Dawood College of Engineering and Technology. "Today, a small teak desk, which he worked on for 50 years, stands in the college."

One of the highlights of Dada's life was a trip to Iran on the invitation of Queen Farah who called all the best architects in the world. This trip held particular significance for Dada as Iran was his ancestral and religious birthplace. "He also took the opportunity to travel to Europe and visit all the sites," Mrs. Mistri recalls.



Dada is remembered as one of the most senior architects of Karachi. "He was educated in the British system", says Aqeel Bilgrami, who knew Dada professionally. "They were the conservatives. But he was a solid man, a competent architect, nothing fancy about his style. He was upright and had good sense of humour, a wry sense of humour."

This is how Mrs. Mistri remembers her husband. "Girls would come over," she says, referring to students who often came to the house for advice from Dada, "and all of a sudden this giggling would erupt from the room. I would be in the kitchen making tea and when I asked them what had happened they would say: Dada just told us a joke, but we can't tell you. That was wonderful, I'd say," she continued with a gruff smile, "These girls are in my house, are going to drink tea I've made and they won't tell me the joke." (The family often laugh that Mrs. Mistri, the formidable disciplinary at BVS, would be called the Iron Lady or Mrs. Thatcher.)

At a time when the earthquake and encroachments have made us aware of the importance of good solid architecture by responsible people, Dada's name should be remembered as an example for all to follow. And perhaps, at a time of Master Plans and flyovers, it would do the City District Government of Karachi well to put a plaque in Dada's name at Teen Talwar for all to see in the years to come.

Kiash Charisma

Shirin Khushroo Kiash 1949-2006

Tension ran high as the game was at its competitive best. The children who played cricket in the corridor of Parsee Khorshed Madan Mansion were like any other, with one exception. Amidst the bunch of boys there was one girl, battling it out with equal -- if not more -- grit and determination. The skills she developed in that narrow space developed and soared. To this day Shirin Khushroo Kiash is the only woman who has represented India in three different sports - basketball, hockey and cricket. She made her international hockey debut in the 3rd Asian Women's Championship held in New Delhi in 1968 and was a member of the national team's goodwill tour of Japan in 1970. She represented India in the 3rd Asian Women's Basketball Championship held at Kuala Lumpur in 1970. She was also a member of the Indian Women's Cricket Team which played against visiting Australian Women's Cricket Team in 1975.

As an only child of Nergish and Pallon Contractor, Shirin's early days were spent in Bombay. The family relocated to Calcutta in 1955 where Shirin chose to fly kites, roll marbles and spin tops with the boys in the neighborhood from her early days. "Sports is in my blood," she is reported to have said. One of her childhood friends was Russi Jeejebhoy, the stumper who went under Wadekar to the West Indies.

Sports was indeed Shireen's passion but she did not neglect her studies, passing her Senior Cambridge from the Calcutta Girls High School in 1966 and graduating from Loreto College in Arts. She also completed a short commercial course that helped her in getting the post of secretary to the export manager in a large Calcutta concern.

Shireen married Khushro Sorabjee Kiash in 1975 and was blessed with son Danesh and daughter Kermeez. Her husband, also a devoted sportsman, proficient in athletics and tennis, encouraged and supported her to go ahead with her passionate involvement with sports in India as well as in

Australia where they immigrated in 1991. Indeed, three days after their wedding, Shireen was supposed to go to a cricket coaching camp in Pune with other girls from Bengal. There was resistance from friends and relatives, but Khushroo himself encouraged her to proceed. Yet, as the train moved out of the station Khushroo could not leave his newlywed wife so he boarded the train and accompanied her to Pune!

Aside from her exciting sports venues, Shireen's most memorable moment was the presentation of "Most Outstanding Sportswoman Award" of Rs., 11,000 and a citation from Ladies Study Group awarded by none other than Mother Teresa. When Calcutta celebrated its 300 years, Shireen was chosen as one of the 300 famous sons and daughters of the soils of Bengal.

Yet, even though she won many awards, Shireen was a very modest, unassuming, pious lady. She was also very nurturing. Her love for sport and her encouragement to young children made her a

phenomenal coach. She especially loved to coach the children of the School for Hearing Impaired in Calcutta.

Shireen was the youngest recipient of the Daughters of Mashyani award. Sadly she was unable to come to the awards ceremony at the Seventh World Zoroastrian Congress held in Houston in 2000 because she was diagnosed with cancer.

A final tribute was paid to Shireen when a large number of friends and family gathered to bid her farewell. But the last gesture of love brought tears to everyone's eyes when Khushroo put on an all-white khandia clothes and carried his beloved wife up to the entrance of the dakhma despite being a heart patient.



1 November, 1949

Alban Rustomji - Houston, TX

M I L E S T O N E S

as of June 15, 2006

BIRTHS

Zefhan Bhabha-Sangari, a boy, to Shiraaz and Kaustubh Bhabha-Sanghari, in Mountain View, CA. on July 20, 2005.

Natasha Irani, a girl, to Khushnam and Farokh Irani in Miami, FL on August 2, 2005.

Anisa and Ariana Deboo, twin girls, to Jasmine and Rustom Deboo in Boca Raton, FL in August 23, 2005.

Khiana Gupta, a girl, to Avan and Girish Gupta in Miami, FL on September 14, 2005.

Nush Framroze Sarkari, a boy, to Parivaz and Framroze Sarkari in Miami, FL on October 21, 2005.

Shania Irani, a girl, to Farhad and Nina Irani, in Miami on December 10, 2005.

Zain Patel, a boy, to Roxane and Samir Patel in Fremont, CA. on January 06, 2006

Kamyaab Kotwal Cornett, a boy, to Nairika Cornett and Tommy (Gainesville, GA), grandson to Dr. Navroze and Mahabanoo Kotwal (Mumbai) on January 13, 2006

Carine Daver-Totty, a girl, to Shernaz Daver and Brian Totty, sister to Jai and Rohit, in Los Altos, CA. on January 24, 2006

Ava Alea, a girl, to Khushnaaz and Zubin Daruwala, granddaughter to Maharukh and Bejan Irani (Peoria, IL) and Arnavaz and Hoshi Daruwala (Manchester, UK), great granddaughter to Soona Firoze Lala (Peoria, IL), niece to Cyrus (Denver) and Shiraz (Tampa) in Naperville, IL on February 24, 2006

Shirin Zarir Unvala and Dinyar Zarir Unvala, twins, to Shiraz and Zarir Unvala, grandchildren to Bapsy and Hoshang Unvala and Hilla and Darius Antia, niece and nephew to Veera, Sheila, and Shehriyar, cousins to Cyrus, Jennifer, Leila and Briana in New Jersey on February 26, 2006

Naomi Bhatena, a girl, to Parivash and Rustom Bhatena, granddaughter to Katy and Kersi Bhatena (Glen Ellyn, IL) and Banoo and Homi Golwala (Toronto) in Waukesha, WI on March 1, 2006.

Cyrus Shroff, a boy, to Zarine and Sammy Shroff, grandson to Fali and Pervin Shroff and Adil and Pinks Makhania in New Jersey on March 6, 2006

Veeraz, a boy, to Mahtab, grandson to Soonu Challa in Dublin, CA on March 24, 2006

Zachary Surty-Yantha, a boy, to Goolrukh Surty-Yantha and Gerry Yantha, brother to Chelsea, grandson to Hosi Surty in Mississauga on March 29, 2006

Azarin Michel Reid, a girl, to Tanaz Dutia and Michel Reid, granddaughter to Minu and Behroz Dutia and Doris and Rufus Reid in New Jersey on March 30, 2006

Zahan Hozdar, a boy, to Farzana and Urmez Hozdar on April 2. (ZAKOI Newsletter)

Kaizad Sribnick, a boy, to Zenobia and Ethan Sribnick, grandson to Nergish and Kayomars Mehta (Chicago), nephew to Roxanne (Chicago), Farhad (Portland) and Rashni (Chicago) in Virginia on April 4, 2006.

Mahtab Dastur, a girl, to Khursheed and Burjor Dastur in Houston on April 8, 2006.

Yazad Major, a boy, to Jasmine and Shahrukh Major, brother to Benaisha in Toronto on April 16, 2006

Sanaz Naterwalla, a girl, to Jasmine and Urmaze Naterwalla, granddaughter of Gulnar and Loveji Patel (Baltimore) and Dhunji Naterwalla (Mumbai) and Yasmin and Rustom Kevala (Florida) on April 26, 2006

Delara Cama, a girl, to Farzana and Cyrus Cama, granddaughter to Edul and Niloufer Davar (NJ) and Rohinton and Mahrukh Cama in

Somerville, NJ, on December 31, 2005

Neeku Maile Capak, daughter of Trity Pourbahrami and Peter Capak, first grandchild for Mahvash Aidun and Esfandiar Pourbahrami as well as Hilda and Larry Capak on June 1st, 2006 under the Hollywood sign weighing 7 and 1/2 pounds.



NAVJOTES, SEDREH-PUSHI

Darius and Alyssa Tamboli, children of Sanober and Aderbad Tamboli (Sugar land, TX) on December 18, 2005.

Sherzad Press, son of Bakhtavar and Cyrus Press (Hanover Park, IL) in Mumbai on January 1, 2006.

Dina Khush Mehta, daughter of Khush and Meher Mehta (CA), sister of Ava in Mumbai on January 6, 2006.

Jai and Rohit Daver, sons of Shernaz Daver in Los Altos, CA. on March 25, 2006

Zane and Marina Mehta, children of Natasha and Darius Mehta in Livermore, CA on April 22, 2006

Rustam and Zubin Kanga, sons of Shirazi and Shiraz Kanga in Foster City, CA on April 23, 2006

Danny Marazban Ogra, son of Parveen and Marazban Ogra at the Darbe Mehr in Chicago on May 20, 2006

WEDDINGS

Niloufer Daruwalla, daughter of Baku and **Dorab Daruwalla** (Mississauga) to Rohinton Vadiwalla in Mumbai on September 25, 2005.

Darius Hosie Engineer to Shalini Mehra in Chicago, October 13, 2005

Perizad Sidhwa to Khurshed Sethna in Houston on December 4, 2005. (MANASHNI Newsletter)

Shahveer Challa to Karrie Engel in Kansas on December 22, 2005. (MANASHNI Newsletter)

Anaheet Vakil to Sharzad Nariman in Houston on January 20, 2006.

Ronnie and Elvia in Houston on January 26, 2006. (MANASHNI Newsletter)

Arees Khambatta (Richmond Hill, Ontario), son of Arnavaz and Shahriar Khambatta (Manchester, UK) to **Yasmin Sigantoria**, daughter of Freny and late Nozer Sigantoria in Mumbai on February 19, 2006.

Neville Cooper, son of Kersi and Aniheeta Cooper (Toronto) to **Farrah Bhesania**, daughter of Dara and Farida Bhesania (Markham, Ontario) in Thornhill, Ontario on May 21, 2006

Zubin Khambatta (Cincinnati), son of Sarosh and **Farida Khambatta** (Chicago) to Anahita Rao in Cincinnati on May 28, 2006. (photo below).



Eric Engineer, son of Rustom and Yasmin Engineer, (Houston) and **Thrity Bharucha**, daughter of Khursheed and Roshan (Quetta, Pakistan) in Houston, on May 28, 2006

Armin Choksey to Khurshid Mohta in a civil ceremony on November 30, 2005 in Waltham, MA and in a traditional ceremony in Mumbai on December 21, 2005 (ZAGBA newsletter)

Anaheet B Davierwalla and Aspiyan Gazdar of MA were married in Pune, India on January 15, 2006. (ZAGBA newsletter)

Rustom Guzdar and Julie Witzken in Alexandria, VA on May 13, 2006. (ZAGBA newsletter)



Yezdi Dastur to Pouroochisti Darabshaw on April 7, 2006 (ZAKOI Newsletter) (photo above)

Kerman Merwan, son of Khorshed and Kersi Merwan to **Pearl Panthaky** daughter of Meher and Jal Panthaky in Mississauga on May 6, 2006. (photo below)



Cawas Cursetjee Katrak in Concord, Massachusetts, December 4, 2005.

Pilloo Bharucha, sister-in-law of Eruch Munshi (NJ) in Greensboro, NC on January 20, 2006.

Ratan Pallonji Aga, husband of Shera, father of Shirin Mazdiyar Ogra (Karachi) and Armeen Khan (Australia), brother of Perin Pesi Engineer (Mississauga) and Goolu Shroff (Markham, Ontario) in Karachi, Pakistan on January 24, 2006.

Dossu Rustomji Motafaram, brother of Parviz Patel (Chicago), Mani Sidhwa (Chicago) and Alloo Writer (Mumbai) in Navsari, India on January 27, 2006.

Perin Nusserwanji Billimoria, mother of late Putli Byramjee, grandmother of Roshni Dell and Deena Patel of Toronto, in Oakville, Ontario on February 24, 2006.

Roshan Hira, wife of Shawak Hira, mother of Farokh (Maharukh) and Jamshed (Dinaz) Hira, grandmother of Neville, Cyrus and Tashan Hira in Toronto on February 20, 2006.

Marzban Niramwalla, husband of Mehrangiz Niramwalla, and father of Sohrab and Bahar in Toronto on March 8, 2006.

Rashna Ratansha Mehta, wife of Ratansha J. Mehta, mother of Nerina, Nasha and Nurelle Mehta, daughter of Freny B. Tengra (Karachi), sister of Pirojsha Tengra (UK), Niloo (Ronnie) Bamboat of Brampton and Zavare Tengra of Toronto, in Brampton on March 11, 2006.

Peshoton Sohrabji Kakalia, husband of Dolly Kakalia, father of Sohrab and Simonil Kakalia and of Arnavaz Randeria, grandfather of Sanaea and Zarin, in Mumbai, India on March 14, 2006.

Russy Madon, husband of Thrity Madon, father of Khursheed and Hutoxi Madon (UK) and Kermin Marzi Byramjee in Oakville, Ontario on March 18, 2006.

DEATHS

Firoze Madon, husband of Aloo Madon, father of Savak in Queens, NY on November 13, 2005.

Tehmina Dutia, mother of Adi, Noshir, and Minoo Dutia in New Jersey on November 21, 2005.

Irاندokhdt Malgangi Foroodi, wife of Faramaz Foroodi, mother of Farangis Faroodi (North Texas), Parvaneh Khosravi, Parivash Namirianian, Paricher Nariman, Farahnaz Farzaneh in Tehran on March 24 2006. (ZANT)

Roein Bahmanian, 22, son of Mojgan Khadivi and Bijan Bahmanian, brother of Rofida, in Thornhill, Ontario on March 31 2006.

NARGISH ARDISHIR VANIA (nee DIVECHA) of Malcolm Baug, Mahim, Kolkotta and Syracuse - passed away at age 93 in Syracuse, NY on 1st April 2006. She was the cherished mother of Aloo Yezdi Tata (Delhi), Rustom Vania (Toronto), and Jehangir and Dolly Vania (Syracuse); beloved grandmother to Farida and Neville Divecha, Tenaz Hoshang Dubash, Jamshed and Parastu



Dubash, Xerxes and Lillian Vania, Dinyar, Persis, Farah and Darayus; proud great-grandmother of Ashraf, Phiroze, Zarius, Zinara, and Cyrus. She came to the US in 1972, lost her husband in 1984, and remained active, involved and mentally alert until the very end. She is loved and missed every day by her family and friends. (photo above)

Kety Pardiwala, sister of Tehmi, Soli, Godrej, sister-in-law of Perin, aunt of Zenobia Sillipant, Shehnaz Amato and Tanaz Pardiwala in Toronto on April 2, 2006.

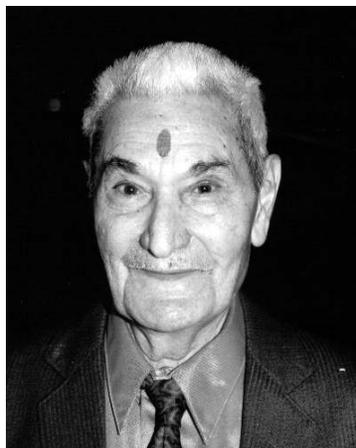
Ratanbai Bejanji Saher, 104, mother of Erach Saher, Banoo Bamji (Billimora, India) Savak Saher (Navsari, India), Perin Tantra (Cardiff, UK), Jaloo Balsara (Mumbai) and Dolly Jain (Mississauga) in Billimora, India on April 7, 2006.

Freni Bordiwalla, 80, wife of Rustom Bordiwalla, mother of Kali and Farida, grandmother of Behram and Behnaz, Concord, CA on April 6.2006

Sherry Stout Zarolia, wife of Bomi Zarolia, mother of Yasmin and Katy, sister of Judy Roush in Houston on May 1, 2006.

Roda Watkins, 74, in Chicago on May 2, 2006.

Nanabhai Behramsha Patel, 87, husband of Khorshed, father of Aspi (Atlanta), late Khushroo, Bakhtaver Ayrton (Dubai), Jamshed (San Francisco), father-in-law of Meher, Gev, Shanaz, grandfather of Zubin, Rishad, Shaun, Rehan, Zoey, Jehan, Armand, at home in Mumbai, India, on May 17, 2006, Mah Dae, Roj Hormuzd. He was a wonderful, gentle, generous and noble soul and will be deeply missed by family and friends. (photo below)



Behram Billimoria, father of Thrity Desai and grandfather of Cyrus and Anahita Desai, in Multan, Pakistan on May 22, 2006.

Farrokh Bharucha, husband of Goolcher, father of Anahita (Waterloo, Ontario) and Farhad (Arizona), brother of Katy Noshir

Mulla (Mississauga), Amy Tengra (Karachi) and Sila (Quetta, Pakistan) in Waterloo, Ontario on May 24, 2006.

Khorshed Wadia, 95, wife of late Kaiku Wadia, mother of Nani (Roshan),(London) Sarosh (Moti), Sam, grandmother of Khurshid, Avan, Riah, Jehangir, Keki, Neville and great-grandmother of Zubin, Ava, Jehan and Kashmira, sister of late Kolaji China,(Switzerland) Najoo Vankedia (Germany), Lily Kalyaniwalla, (Mumbai) in Mississauga, May 25, 2006.

Jimmy Khambatta, husband of Jyoti, son of late Soli and Ketty Khambatta, brother of Coomi (Adi) Gazdar, of Montreal, Bobby (Maharukh) of Dubai, in Mumbai, on May 30, 2006.

Minoo Pirojshah 'Dada' Mistri, husband of Dinoo Mistri, father of Afshad and Meher Mistri and Naushad Mistri, grandfather of Tasha and Jamsheed, in Karachi, Pakistan (see obituary)

Jamshed Mody, father of Diane (Keki) Mody, of New Jersey, grandfather of Darius, Jeannie and Gustad, in California, on June 7, 2006

Pillamai Kaikhushroo Patrawala mother of Behroz (Minu) Dutia, of New York grandmother of Tanaz and Farzad, in Mumbai on June 10, 2006



ANNIVERSARIES

Farida and Houshmand Sharyari of Chicago celebrated their 25th (Silver) wedding anniversary on January 15, 2006.

Burjor and Arnavaz Golwala of Toronto celebrated their 50th (Golden) wedding anniversary on April 16, 2006.

*Please send all submissions for "Milestones" to
Mahrukh Motafram, 2390 Chanticleer Drive,
Brookfield, WI 53045, mmotafram@msn.com, Tel: 262-
821-5296. NOTE: If no year is specified, it implies
"within the past 12 months."*

Correction

Rustom Khodaram Khosravian, husband of Shirin, father of Khodaram (Rustom), Parvez and Behnaz Dahmubed, in the Bay Area, on November 18, 2005.

We regret any inconvenience caused to the family. Editor

MATRIMONIALS

Female, 24, 5' 3", computer engineer in Mumbai. Contact aunt in California at 714-776-1415 or 770-993-2963. [F06-04]

Female, 28, psychologist, trained in classical music and dance. Enjoys traveling and gaining an appreciation of the world view of others. Currently residing in Sydney, Australia, willing to relocate. Contact metz709@msn.com. [F06-05]

Male, 27, MS in Mechanical Engineering, working at engineering company in New York State, presently on an H1 visa. Contact parents in Mumbai by fax at 91 22 6633 6628, email partrco@vsnl.com. [F06-06]

Female, 32, BA, manager with Jet Airways in Mumbai, from loving and well-placed family

living in Dadar Parsi Colony. Contact 91 22 2412 2882 (Mumbai) email najoogagr@gmail.com. [F06-07]

Female, 27, currently working in New York, enjoys travel, art, music and outdoor activities. Seeks correspondence with educated, fun-loving Parsi gentleman. Contact madison270@gmail.com. [F06-08]

Male, late 50s, highly educated, well-traveled, successful entrepreneur, presently in Chicago area. Contact 843-655-0374. [F06-09]

Male, 28, Pilot, born/raised in the USA. Enjoys sports, travel, being around people. Looking for a soul mate. Contact maltese27614@yahoo.com [F06-10]

Female, 45-years young, with a great sense of humor and fast wit. Professionally successful, caring and creative. Seeks educated, well-respected Parsi gentleman with good values. Please contact zoro_lady@hotmail.com [F06-11].

Looking for a Soul Mate?

Try these matrimonial sites and services

<http://matrimonial.zoroastrianism.com>

www.TheParsiMatch.com

www.shaadi.com

Mrs Gool Banaji, Parel, Mumbai
goolpesi@gmail.com

Mrs Serah Kotval, Dadar, Mumbai

Tel 91 22 2142 3570

On globalization

A number of us came to North America to get a good education and stayed on to harvest the opportunities North America provided. Many of us found jobs and did well. Some of us with the Zarathushti penchant for business that runs in our veins, looked at business opportunities and also did well, with an added measure of independence and satisfaction.

In the last decade the world has changed rapidly. The business world today has flattened out with endless opportunities everywhere. The era of an entrenched 40-year professional career with a one "good company" is giving way to small business entrepreneurship, movement, outsourcing and globalization. The internet and technological miracles have made the world a global village. With Zarathushtis positioned strategically in India, Iran and the Middle East, and the Western diaspora, we are admirably placed to take advantage of this changing world.

It is as though Zarathushtis had a premonition - WZCC is an idea that came at the right time. It behooves us to challenge our community to consider the opportunities that present themselves in this changing world, remembering that the path to prosperity for our community is through its businesses.

In North America and worldwide this is our challenge "to energize the Zarathushti entrepreneurial spirit" Our work is cut out. Around the world today there are more people than ever, engaged in small enterprise and there is every reason for Zarathushtis to be there as well. We have the tradition, we have the resources and we have the vision. We have the WZCC fraternity to support this vision. We now have to just remember the ten little words: "If it is to be it is up to me."

New chapter

In May we saw the birth of our newest chapter, in Atlanta, GA. It was a delightful experience to enjoy the warmth and hospitality of this idyllic community and witness the unbounded love, togetherness and devotion for each other, on the path to making a difference in our ranks in North America. We saw diversity and lethargy managed wonderfully and well. There is no doubt that here is one of our newest chapters on the move that could be a role model for us all. Under the leadership of Chapter Chair Rustom Kanga (rkanga@att.net) a very successful business conference was organized [see report on page 134] in conjunction with the FEZANA AGM. The presentation on Marketing by Miss Carlton of the SBA, and showcasing of local businesses and the interactions that followed were inspiring, showing Atlanta as a city holding promise and opportunities for entrepreneurs. Atlanta has a fine crop of Zarathushti businesses. We welcome them into the WZCC fraternity, and wish them every success.

WZCC AGM

We trust everyone has marked their calendar to be in Mumbai, January 5-7, 2007 for the WZCC AGM. This will be our Commencement, marking the end of our formative years, challenging us to rise to the next level with a change of guard.

Contact WZCC corporate secretary Edul Daver at 732-469-1866, daver@acupowder.com or visit www.wzcc.net.

Rohinton Rivetna

President, WZCC

Rivetna@aol.com, 630-325-5383

New York CHAPTER

WZCC, NY Chapter organized the Second Annual Entrepreneur and Networking Day on Sunday, June 04, 2006 at the Darbe Meher.

15 Exhibitors participated in the event. They ranged from well established business owners to some rising young entrepreneurs and professionals, to mention a few... Attorney, Caterer, CPA, Financial Advisor, Florist, Mortgage Specialist and Realtors. Also included were Construction, Engineering, Manufacturing and Surveillance companies. A health and resource booth was set up to provide relevant information.

The hall was colorful with banners, flags, balloons and energized with entrepreneurial spirit and camaraderie. Promotional and corporate gifts were raffled to add to the excitement. - *Unaz Maneckshana*

BUSINESS CONFERENCE IN ATLANTA

The Atlanta Chapter of WZCC hosted a half day conference on Sunday May 28th after the conclusion of the FEZANA AGM at the Wingate Inn in Atlanta, GA. There were about 25 attendees from associations across North America. Rohinton Rivetna, the President of WZCC, welcomed the delegates. This was followed by a presentation by Rustom Kanga on "Why Relocate to Atlanta" in which the merits of Atlanta as a vibrant and desirable metropolis, to relocate or start a business, were discussed (see separate article).

The highlight of the conference was a keynote address by Ruth Ann Carlton (Business Consultant, Small Business Development Center, University of West Georgia) titled "Three Step Growth Model". Her talk focused on the marketing challenges faced by small business owners and ways you could most effectively spend your marketing dollars. She stressed a model of "competitive edge" based growth strategy of understanding one's competitors and customers, do an internal SWOT analysis, and focus on one's strengths.

Following her talk, Hormuz Irani and Adil Choksey (two successful entrepreneurs from Atlanta) related the challenges faced in their respective businesses, and how they were able to successfully overcome them. This opened the discussion to other entrepreneurs in the room and led to a more stimulating exchange of experiences and ideas. Mr. Dinshaw Tamboly from WZO recounted his shift from a successful corporate career to a globally successful entrepreneur, and also led a brief discussion on the outstanding business climate in India. After adjourning, the participants had dinner at Ted's Montana Grill, a local favorite, to mark the end of a fulfilling day.

Reported by Rustom Kanga, Chair, Atlanta Chapter



From left Hoshang Karani, Chicago Chapter, Rustom Kanga, Atlanta Chapter President, Hormuz Irani, Atlanta, Adil Choksey, Atlanta, Hosi Mehta, Chicago Chapter, Tommy Corbett, Atlanta, Sitting: Guest Speaker, Ruth Ann Carlton, Dinshaw Tamboly, India Chapter, Rohinton Rivetna, President WZCC



Zarin Patel-Finance Director of BBC

UK CHAPTER

Zarin Patel is the the first woman and the first Brit of Asian descent to hold the position of Finance Director of the BBC. On May 10, 2006 the WZCC/UK had a program at the BBC Media centre where the new Finance Director of the BBC, Miss Zarin Patel addressed the members of the UK chapter.

The event was sold out with over 100 attendees. This was followed by a dinner at La Porte des Indes, a prestigious London Restaurant where the AGM was held. At the AGM, founder Chairman **Karan Bilimoria** retired after 3 very successful years and in his place Shernaz Engineer was unanimously elected. Jimmy Contractor of Tata Limited was re-elected as Vice Chair.

Pictures were taken by ZTFE President Paurushasp Jila who has now joined the WZCC UK committee and by Kobad Avari.

Relocate to Atlanta - FOR BUSINESS OPPORTUNITIES

The greater Atlanta area has a small and cohesive Zarathushti population of over 200 individuals (including children). The Atlanta Zarathushti Association (AZA) was established in March 2004 on Novrooz Day and in the 2 years that have followed, we have seen an increase in involvement and enthusiasm among our members to reach our goals in establishing the infrastructure for a thriving community. One of our goals is to increase the number of Parsi and Iranian Zarathushtis in Atlanta, by informing others about the attractions Atlanta holds, not just as a great Zarathushti community to live with, but as a great city with distinct advantages



The Baby Boom in Atlanta - Clockwise from Top: Diana Sethna, Ahva Minina, Anahita Kanga, Friana Sigantoria, Cyra Moobed, Kamyab Cornett and Ariyan Taraporewalla - all born in the past 2 and a half years.

to establishing a business here and improving your standard of living. At the WZCC meeting held in conjunction with the FEZANA AGM in Atlanta on May 28, 2006 Rustom Kanga organized a half day session on highlighting Atlanta. Some of the key points made by Rustom in his talk to the WZCC delegates follow.

Atlanta is one of the greenest metropolitan cities in the US, and it is often said that "within the trees lives a city". The 9th largest metropolis in the nation, Atlanta has a population of approximately 4.9 million, which is expected to grow to 5.6 million within the next decade. In fact, Atlanta has grown at twice the national average in the past decade, adding an astounding 69,100 jobs last year, and is expected to rank 3rd in the nation in net new jobs created in the next decade.

If Atlanta was a country by itself, its economy would rank 28th worldwide, and the state offers the entrepreneur many incentives to start a small business here. The low labor cost, utility cost, income taxes, and transportation logistics make GA very attractive for new ventures. The Hartsfield-Jackson International airport in Atlanta is the busiest in the world, and Atlanta is strategically located in the geographic center of the southeast, making it within 2 flight hours or 2 truckload delivery days to approximately 80% of the US population.

Metro Atlanta is also a center of learning, with more than forty degree-granting colleges and universities and seven junior colleges offering nearly 500 programs of study to more than 100,000 students. The Georgia Institute of Technology graduates the largest number of engineering students in the nation and other institutes of great repute include Emory University (medicine, law and management), Georgia State University and many others. One of the cornerstones of education for Georgians is the HOPE (Helping Outstanding Pupils Educationally) scholarship program that allows residents to attend college free of charge. Students maintaining a B average receive full tuition and books for four years at Georgia public colleges, universities and technical schools. Also, AZA is privileged to have seven professors and educators who are renowned in their fields of study, ranging from engineering to political studies to heading institutions of higher learning.

The cost of living index for Atlanta is below the national average of 97. Atlanta's climate is one of its best kept secrets. It enjoys 4 distinct seasons, and though summers are hot, the average annual temperature is 61F. It lies at the foothills of the Appalachian mountains at an elevation of over 1,000 ft which gives it its mild climate and yet, it is driving distance to the sea. The Atlanta Symphony Orchestra, the Alliance Theater, the Woodruff's Arts Center and the Atlanta Ballet (oldest continually operating ballet company in the nation) make Atlanta the cultural capital of the southeast, while the Atlanta Braves, Atlanta Falcons, Atlanta Hawks and Atlanta Thrashers give the sports enthusiasts lots to cheer about.

For further information please contact

Rustom S. Kanga, rkanga@comcast.net

IN LOVING MEMORY

✍ Murzban Sohrab Niramwalla ✍

Native American Prayer

I give you this one thought to keep -
 I am with you still - I do not sleep.
 I am a thousand winds that blow,
 I am the diamond glints on snow,
 I am the sunlight on ripened grain,
 I am the gentle autumn rain.
 When you awaken in the morning's hush,
 I am the swift, uplifting rush
 of quiet birds in circled flight.
 I am the soft stars that shine at night.
 Do not think of me as gone -
 I am with you still - in each new dawn.



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The Gathas; The Sublime Book of Zarathustra, Translated by Dr. Khosro Khazai, Ph.D

Published by: *European Centre for Zoroastrian Studies 7, Galerie de la Reine, 1000 Brussels-Belgium*

The Persian version (ISBN 2-93073-02-9) is just released.

The English version (ISBN 2-93073-00-2) will be released in October 2006

The French version (ISBN 2-93073-01-0) in December 2006.

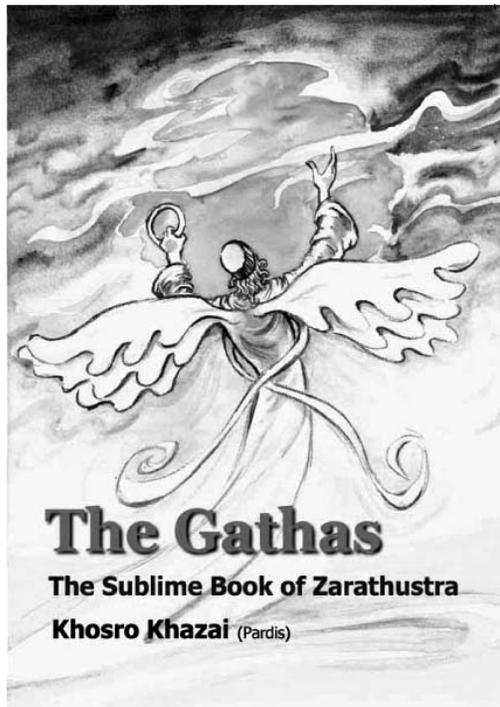
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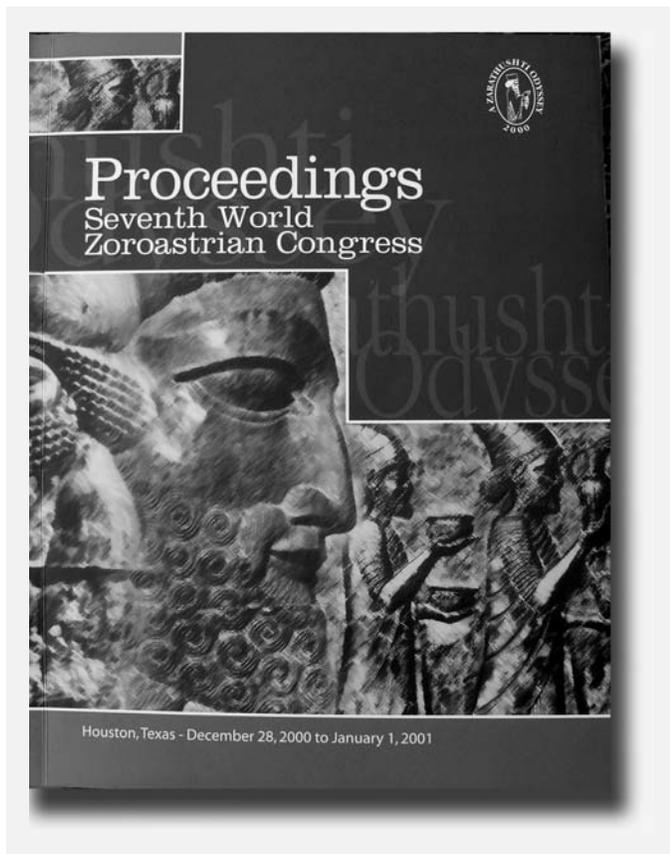
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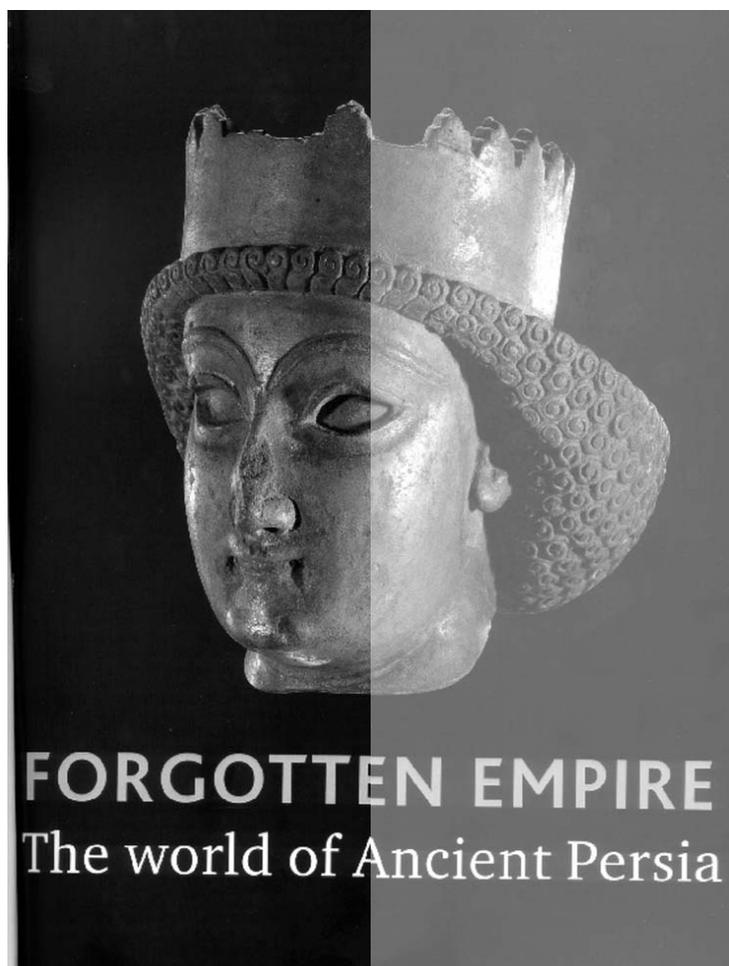
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Forgotten Empire - The World of Ancient Persia

Edited by John Curtis and Nigel Tallis, 2005 - University of California Press 272 p.
250 color and 50 black & white illustrations, \$32.97 - ISBN 0-520-24731-0

Review by: *Dr Ardeshtir B. Damania* - University of California, Davis.



The British Museum, in association with the Iran Heritage Foundation, held an exhibition **The Forgotten Empire - The World of Ancient Persia** in London from 9 September 2005 to 8 January 2006. This landmark exhibition brought together the extensive collections of not only the British Museum and the National Museum of Iran, Tehran, but also the holdings of items from the Louvre, Paris, and the Persepolis Museum, resulting in a comprehensive coverage of the Achaemenian period, a period that has been described as magnificent and cosmopolitan. The two editors are very knowledgeable archeologists of the Near East. **John Curtis** is Keeper of the Ancient Near Eastern department at the British Museum, and has written extensively on Iran, Mesopotamia (Iraq), and the Ancient Near East. **Nigel Tallis** is Special Assistant in the Near Eastern department at the British Museum.

The book, **Forgotten Empire-the World of Ancient Persia**, based on the exhibits, consists of 160 pages of color photographs covering 473 numbered items, divided into twelve sections written by different authors of repute: 1. History of the Persian Empire 550-330 BC, 2. Achaemenid Languages and Inscriptions, 3. The Decipherment of Achaemenid Cuneiform, 4. The Archaeology of the Achaemenid Period, 5. The Palace, 6. The Royal Table, 7. Jewellery and Personal Ornaments, 8. Religion and Burial Customs, 9. The Administration of the Achaemenid Empire, 10.

Transport and Warfare, 11. Persia and Greece, and 12 .The Legacy of Ancient Persia. The excellent photographs using the latest printing technology, are accompanied by catalogue information and descriptions, as well as short introductions to some groups of items.

The book traces the rise and fall of the ancient world's largest and richest empire that flourished between 550 and 331 BCE, founded by Cyrus the Great (559-530 BC) and expanded under his successors, who ruled from the royal capitals of Susa and Persepolis. The art, culture, languages, poetry, pottery, jewellery, music, and weaponry all had a profound influence on Rome and Greece and from there on the entire world. This is something the west has yet to acknowledge, perhaps because of the biased writings of Greek historians hence the title "Forgotten Empire". The late Shah of Iran had embraced this heritage completely but after the revolution of 1979 everything Achaemenian and Sassanian was downgraded, ridiculed and ignored. However, lately the trend in Iran is changing, thanks to other happenings and, due to books such as the one being reviewed here.

The catalogue photographs are augmented with 100 pages of scholarly essays. Each section of the catalogue is preceded by an introduction and there are four additional essays. The contributors to the book have given us a more accurate story

of the Persian Empire removing the bias imposed on us by Greek historians. A survey of inscriptions and languages convey some idea of the vast linguistic diversity of the Achaemenid Empire, which in its heyday stretched from the banks of the Indus River in the East up to Libya in the West and up to Athens in the North and Upper Egypt in the South, a total of about 2 million square miles. The decipherment of Achaemenid cuneiform is also very interesting. The overview of the archaeology of the period reveals many new interesting facts, such as the mode of burial of the Achaemenian Kings. The material in the book includes additional photos and architectural features not represented in the exhibition.

The Chapter on "Religion and Burial Customs" by Shahrokh Razmjou casts doubts on whether Cyrus the Great and his son and successor Cambyses were Zoroastrians. Razmjou thinks both of them may have been influenced by the Elamite and other religions that existed before Cyrus. However, from the time of Darius I (522-486 BCE) the Achaemenian kings irrefutably describe themselves as worshippers of Ahura Mazda. Nevertheless, these Persian kings adopted a policy of religious tolerance throughout their domain, and even aided those who wanted to re-build their temples, which included the Jews. Zoroastrian priests (Magis) were reported in large numbers from Cappadocia in Turkey to Egypt and present-day Iraq where they spread the word of the good religion and contributed to learning and astronomy. The Zoroastrian priests were not buried when they died, but were consigned to a "dokhma" to be devoured by vultures and other birds. But it is obvious that this practice was not followed by all, especially the royalties and their families. For them, burial in a stone sarcophagus in tombs cut in solid rock was the norm after their bodies were dipped in wax. This was done so that the decaying body may not pollute the fire, earth or water.

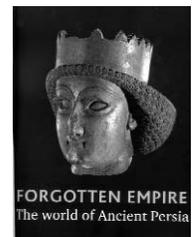
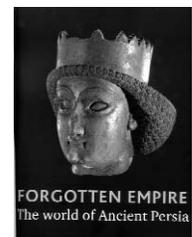
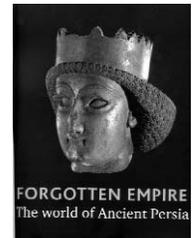
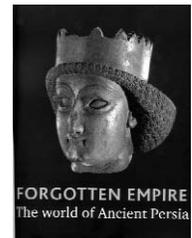
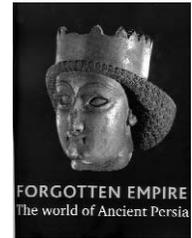
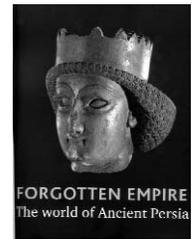
The book lays great emphasis on the architecture and findings at Persepolis. I had seen the ruins of the great palace and the famous library first hand in 1993 and was, therefore, particularly intrigued by the observations of Curtis in the book that various important visitors to the Persepolis ruins after its destruction left their own impressions, much like a visitor's book, carved on the walls of the palace. These visitors included Sasanian King Shapur II (309-379 AD) and Farhad Mirza, the uncle of Shah Nasir-ed-Din (1848-1896 AD), among others. This was something I had totally missed on my unguided visit.

A wide variety of items are included in brilliant color in the book: statuary, architecture, inscriptions, vessels, coins, seals, jewellery, weapons, and more. Cylinder seals, including the proclamation of Cyrus the Great, decorate several pages. The British Museum has a few low resolution images from the exhibition online, but they are incomparable to the pictures in this book. Combining excellent photographs with readable and sometimes thought-provoking text, **Forgotten Empire** is an absolutely essential volume for anyone with a serious interest in Achaemenid Persia. It is an absolute bargain buy.

COVER PHOTO:

Lapis-lazuli head of statue of a young beardless Persian man wearing a castellated crown. The eye-sockets are empty but may have been inlaid with different material in the past. It was found at Persepolis in 1946. [Photo reproduced with permission of the British Museum].

Ardeshir B. Damania is Associate Research Geneticist at the University of California. In addition to his research, Dr Damania takes a keen interest in Indo-Persian history and matters pertaining to the Parsi community and the Zarathushti Deen. He spent 10 years in Syria and has traveled extensively in the Middle East.



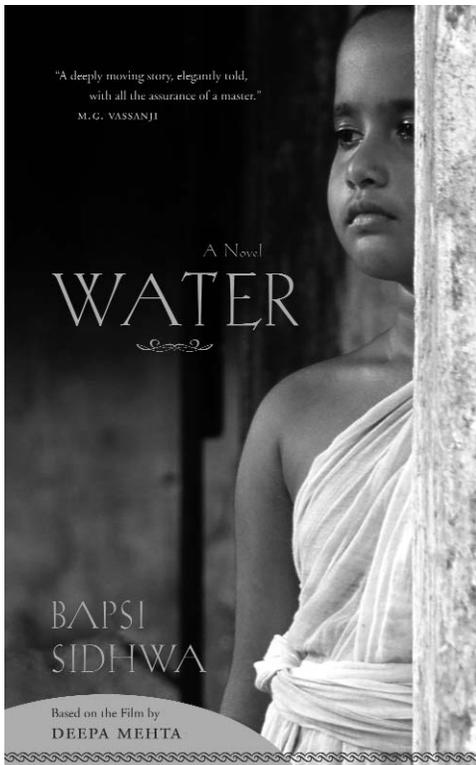
Water, A Novel

By Bapsi Sidhwa

Based on the film Water by Deepa Mehta - Key Porter Books, 237 pages \$21.95

ISBN 1-55263-753-0 -

Review by Zareen Hakim Austin



Bapsi Sidhwa, known for her touching and poignant novels pertaining to the Indian sub-continent, continues to move her audience in her latest endeavor, *Water*. Based on Deepa Mehta's formidable film of the same title, *Water*, the novel, is a beautifully crafted story of the trials of widowed women in a traditional Hindu climate.

In a small Indian village in 1936, we are met by the clever and spirited six-year-old girl, Chuyia. For financial and status reasons, Chuyia's parents, in the Hindu tradition, arrange their daughter's marriage to a man almost forty years her senior. Sidhwa describes the elaborate wedding ceremonies as the reader tries to grasp the perplexing concept of child-brides. Though Chuyia is officially married at such a young age, I am somewhat relieved to find that she is allowed to grow up with her family until she "comes of age". However, only a few years after the wedding ceremonies, Chuyia's husband falls ill and passes away. At age eight, Chuyia becomes a widow. This horrid event sets the stage for the difficult and trying period to follow.

Against her will and without explanation, Chuyia is brought to an ashram to live with other widows, for as Sidhwa describes:

Just as the giver can no longer lay claim to an object that has once been donated, the parents of a traditional Hindu bride have no rights over their daughter, once she has been gifted to a bridegroom.

With a heartbreaking depiction of separation from Chuyia's family, Sidhwa takes us through the journey of Chuyia's new life of widowhood. I hesitate to say "life", because it seems that to live as a widow in those times was more like a slow death sentence. The story continues to evolve around a handful of dynamic widows in this ashram and their complex web of relationships with each other and with the "outside" world. Sidhwa brings each character to life with brilliant dialogue and imagery. The reader is intrigued by how these widows manage to live, as their suffering is revealed.

Rest assured, there are some joyful moments in what I describe as a "life of death", which shows the human capacity for hope, humour and strength. Amidst the confines of the Hindu tradition, which binds a widow to a life of misery and anguish, exists a sliver of optimism and even love. This theme ties in perfectly with Mahatma Gandhi's political platform at the time. Like many of Sidhwa's novels and Mehta's films, a political undercurrent is what adds depth and relevance to the story.

Water should be commended for its candid and cunning portrayal of women, who manage to survive in the most dreadful of situations. It brings to light the unjust struggle of women in a patriarchal South Asian society as well as the conflict between tradition and conscience. As one character notes, "But what if our conscience conflicts with our faith?"

Water has left an imprint in my mind, and I'm sure you will be moved by it, as well. Deepa Mehta's vision is remarkable, and Bapsi Sidhwa captures the essence of *Water* with her gift for communicating the written word.

Zareen Hakim Austin is a free lance graphic designer and writer, living in Montreal, Canada.

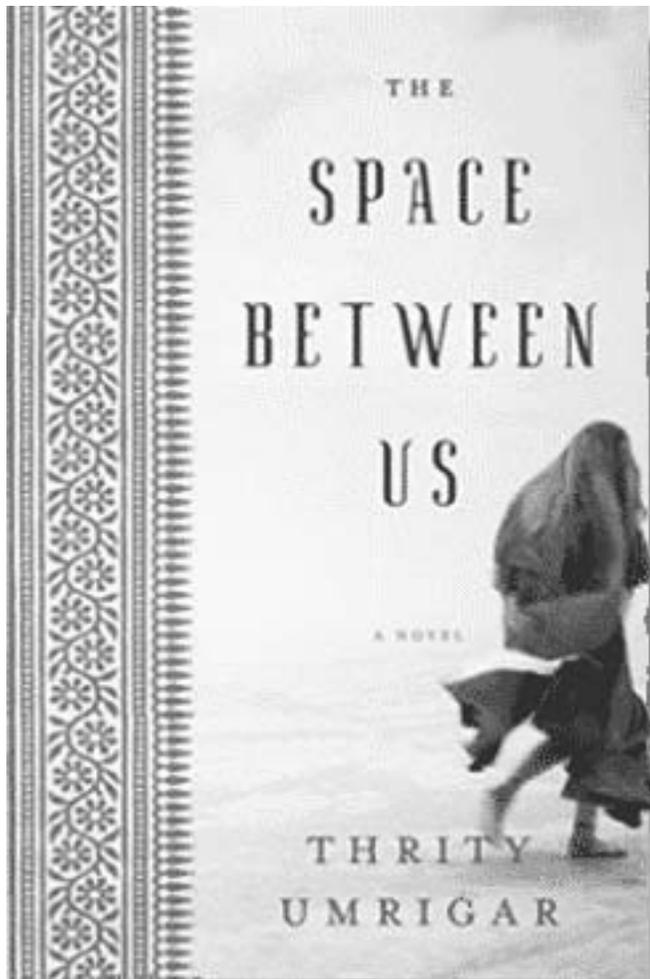
The Space Between Us

Publisher Harper Collins 321 pgs \$24.95 ISBN-13;978-0-06-079155-1

Review by Hoshang B. Shroff, Vancouver, Canada

Thrity Umrigar teaches creative writing and journalism at Case Western Reserve University. It is obvious that she has acquired considerable expertise in the difficult art of fine writing.

The Space Between Us is a story of the relationship between a Parsi employer Sera and her servant Bhima. Sera is generous in sponsoring her employee's granddaughter to school and when the girl gets pregnant, she assists her with the abortion to avoid the stigma of pregnancy out of wedlock. Readers will enjoy the fine interplay between these two leading ladies as well as the parsiness of Sera. The author draws an intimate parallel of the unhappy state of the marriages of the two women despite their different upbringing.



What may be of particular interest to the readers of JOURNAL is an issue raised in the book about the eventual extinction of the Parsis. In one of her interviews published on the Internet, the author comments about this extinction by suggesting that the community is being deliberately targeted. "... I think this sense of persecution is real..." My view of the matter is that the issue of the extinction of the community is a serious one and is undeservedly dealt with in the novel when it is not an integral part of it.

I was fortunate indeed to visit Umrigar's informative website, www.umrigar.com

which includes several interviews given by her. Ten years ago it would not have been easy to have such quick access to the thinking of an

author. She had started writing from childhood. A quote from her interview reads "I pay careful and particular attention to patterns of speech, to the extent that if someone bends a phrase in a particular way, I may even jot it down in a notebook. So I try very hard to get the speech patterns and nuances correct".

I anticipate having a book from her not just as a feast for the eyes but also the ears.

Sea Food *Fiesta*

by Dr. Katy Dalal

Published by Vakils, Feffer and Simons Private Limited - Rs 295 , If mailed in India Rs 340, overseas Rs 525 *Review by Marazban Giara*



Katy Dalal's 184 page sixth cook book was released by Dr. Boman Chhapgar, former curator, Taraprevala Aquarium on Saturday 18th February 2006 in Mumbai. Her first cook book **Jamva Chalaji** was released in 1998 followed by **Delicious Encounters, Jamva Chalaji Part II, Pulaos and Biryanis, Vitality Cook Book** recipes of fruits and vegetables.

Dr. Vinay Deshmukh, Officer-in-charge, Central Marine Fisheries Research Institute who was the Chief Guest said: "Fish is brain food and sea food is heart food. Eating fish is healthy. The fat of fish has unique properties. Fish has poly unsaturated fatty acids. They prevent hardening of blood vessels. Icelanders eat fish so also the people of Kerala who are healthy. Fish is easy to digest, very nutritious and contains iodine. Fish is affordable to eat for all sections of people." Dr. Boman Chhapgar said: "Dr. Katy Dalal is an archaeologist but catering is her hobby. Parsis are choosy about the kind of fish they eat. We are very fond of boi. And if real fish is not available we send mava boi. We are prejudiced about eating certain types of fish." Mr. Saran, Director, Ace Seafood Bazaar P. Ltd. said "This book **Sea Food Fiesta** is excellent, original and creative just like Katy Dalal."

It is probably the only book exclusively of fish recipes. A variety of mouth watering fish dishes with rich illustrations as well.

ZOROASTRIANS TODAY

A film four years in the making with Tenaz Dubash, criss-crossing the world from New York to Vancouver to Chicago to Mumbai was completed May 2006. It has been an exhausting but fulfilling journey for Tenaz and she now faces the next challenge of getting the film into festivals/markets and hopefully get the film, a TV broadcast, which will get the film an educational distributor. This hour long documentary focuses on the assimilation of the Zarathushti communities of North America .

And this will happen as Tenaz believes in the goal of informing the world about our rich heritage. You will be informed if the film is playing at a film festival in one of the major cities near you. View the introduction to the film on www.tenazdubash.com

Clips of the first film : "Footsteps" were shown recently at the United Nations and Tenaz has been asked to show it again at a "Women in Religion" conference at the UN in October 2006

The writings of Rohinton Mistry

(An edited excerpt from an article sent by Mrs. S.C. Rebecca, Lecturer, A.D. University, Coimbatore, India)

Rohinton Mistry in FAMILY MATTERS, foregrounds the 21st century Bombay Parsis. The deteriorating intolerant nature of the city is the external symbol for the deteriorating cosmopolitan nature of the Zarathushti Deen, the fall of elite status, success and respect in India, both from the dominant Hindu community and of the colonial days. And this, perhaps, is how Mistry distinguishes himself among his contemporaries. Rohinton Mistry does not see today's Parsis as incomplete, longing for a homeland they need to return to. They are clearly Indian.

The plot of the FAMILY MATTERS is simple. Yezad and Roxanne a young couple and there two sons Murad and Jehangir live together in a small flat. The routine of the picture perfect family is radically changed by the arrival of Roxanne's father Nariman Vakeel whom his stepchildren Coomy and Jal try to dispose of once he is bedridden. Roxanne decides to nurse her father; an act of pity and solidarity reminiscent of Dina Shroff's decision in A FINE BALANCE to take in the down and out tailors Ishwar and Om. If solidarity in A FINE BALANCE leads to quasi-familial bonds, in FAMILY MATTERS family demands that bonds of blood should manifest in concrete acts of solidarity.

A closer look at the Dr.Fitter and Inspector Massalavala's the strong Parsi voices in the novel foregrounds the community and its dilemma in a better perspective. Dr. Fitter who epitomizes the Parsi spirit, "The ability to laugh in the face of darkness" (400) says that Parsis will be extinct like dinosaurs and that they should bury a time capsule for posterity to be opened in 1000 years, containing recipes, Zend Avesta and other important religious texts. Though these are discussed in a lighter vein, the pain and fear exude and as Masalavala astutely remarks "But it will be a loss to the whole world. When a culture vanishes, humanity is the loser" (403)

Mistry gives a realistic picture of the community, which has an uncertain future. He suggests that the community should open its gates for inter cultural exchange and to embrace humanistic compassionate approach to life rather than Yezad's fanatic path. .

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Produced By Kaevan Umrigar,
kaevan.umrigar@gmail.com

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1. Dadar Ormaj, maney jaldi bolaavo (15min)

A lonely old Parsi man finds he has nothing at all to live for and decides that he wants to die.

2. Bedpan (3min)

An unmarried Parsi woman realises why she has begun to hate her bedridden father.

3. Invisible Parsis: The poor of a prosperous community (23min)

Most Parsis look through them; most others have never seen them. A document on the lives of poor Parsis.

4. Non-Parsi (11min)

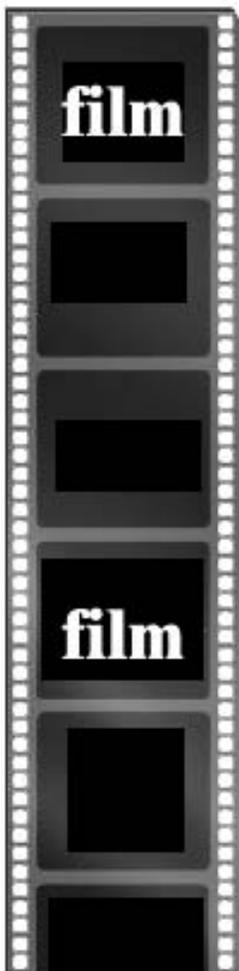
Parsi girls decision to marry outside the community throws her parents' lives out of gear.

5. Parsi Wada, Tarapore - Present Day (22 min)

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Kayomarz Gazder



Fourth Zoroastrian and Iranian Cultural Film Festival

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For further information visit www.oshihan.org/ziffE (E at the end takes you to the English page)

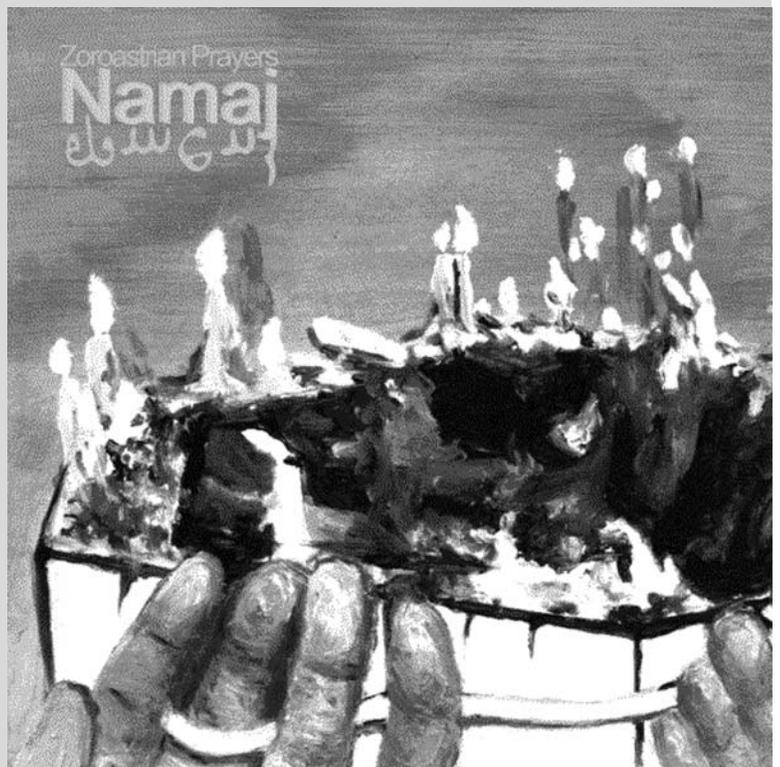


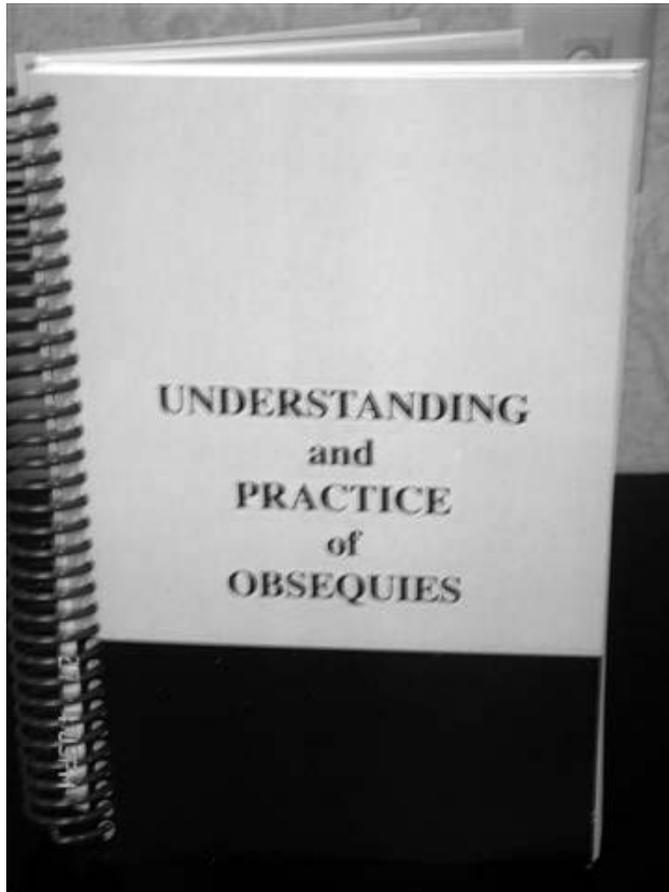
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The publication you were waiting for

A book for newly ordained Mobed and for
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*Understanding
And
Practice Of Obsequies*

By

Ervad Jehan Bagli

and

Ervad Adi Unwalla

The book not only describes IN ENGLISH the prayers of Geh Sarna, Srosh nu Patru, Evening Uthamna, Uthamna of Ushahin Geh, Cheharum ceremony with all afringans and afrins, Farokhshi with Satum, and Satum karda, but also explains in the first chapter the rationale and history of all these prayers. In addition there is a chapter on Guidelines for Funeral and Obsequies that elaborates for the Zarathushti associations of N. America how they can help their community members to cope with situation in times of grief. An additional chapter on Notes on Important Topics describes pronunciations, abbreviations, enactments during the flower rituals, preparations for the ceremony and description of all traditional inner and outer liturgies for the departed. The book comes with cassette of Geh Sarna prayer. Upon request a CD of the same prayer can be made available.

Availability

**In Canada: Ervad Dr. Jehan Bagli , Ph 905 855 1132, Fax 905 855 7730,
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