

publication of the world zoroastrian organisation

HAMAZOR

3
Issue 2013



Keki R Bhote

26 February 1925

7 May 2013

*“A real person is not
someone who wears
his religion but one
who lives it.”*



The World Zoroastrian Organisation

135 TENNISON ROAD, SOUTH NORWOOD, LONDON SE25 5NF

Website www.w-z-o.org

Charity No 1023334

10 April 2013

Hamazor's Future – Transition from Print to Digital

Dear Member,

This is a bittersweet moment in Hamazor's immensely proud history. The members of WZO's Managing Committee have consulted widely and debated this issue passionately. The free publication will go all-digital in 2015. The fourth issue of Hamazor in 2014 will be its last as a free print magazine.

Bittersweet, we say. Bitter, because we'd be lying if we didn't confess to a bruised and heavy heart. Like all people, we love print: always have, always will do. Sweet, because we are rising spiritedly to a challenge, not wringing our hands in impotent despair over the way modern life — and modern reading habits — will increasingly render our print edition unviable.

In our judgment, we have reached a tipping point at which we can most efficiently and effectively reach our readers in all-digital format. This was not the case just two years ago. It will increasingly be the case in the years ahead.

This decision is not about the quality of the brand or the writing - that is as powerful as ever. It is about the challenging economics of print publishing and distribution. Hamazor is produced by our executive editor Toxy Cowasjee, who has been offering an excellent production consistently since 2002. We will continue to build on Hamazor's success and ensure your, its readers' engagement.

Exiting print is an extremely difficult moment for all of us who love the romance of print and the unique experience of producing, receiving and reading it. But as we head for the 12th anniversary of Hamazor in 2013 we must sustain the writing, the focus and the value that gives the publication its purpose – and embrace the all-digital future.

We are transitioning Hamazor, not saying goodbye to it. Far from it. We are determined to ensure that our readers' experience continues to be good, but we plan to enhance it using a powerful multi-media and interactive platform.

Our decision is driven by our optimism, our belief in ourselves — and our belief, above all, in our membership and our readers. You have increasingly adopted digital and, in effect, we are following you. Hamazor, as the new, predominantly all-digital publication, will continue to be produced for a restless, news-hungry, knowledge-hungry audience that pays keen attention to all events in the world of our religion.

Just like the print magazine, the new electronic version will be free to members. It will in time be available for tablet, Web, and mobile devices. By its very nature, the digital version will be a lot richer as it will contain links to other sites for up-to-date news, events and views, including specific projects, photos and films. We will also be able to send out regular e-mail updates and use our new WZO web-site to create discussion forums on the articles in the magazine. We believe that with your help and support, we can enhance your Hamazor experience.

However, when it comes to print, some realities cannot be ignored. It currently costs £10,000 (USD 16,000; INR 8 lakhs) a year to print, distribute, and manage the circulation of Hamazor and that excludes the composition, graphics, design and artwork that has so far been provided gratis to WZO thanks to Toxy Cowasjee.



Is that any longer the wise use of scarce resources, we had to ask ourselves – given our increasing membership, the restrictions of print in the ever more pervasive world of on-line news and knowledge-sharing, not to mention the ever rising costs of printing and postage. After all, an electronic Hamazor could be delivered swiftly and economically to thousands. An increasing number of people are reading newspapers and magazines on computers and mobile devices. These readers, and there are more and more of them every day, simply bypass print.

Exiting print is painful, and poignant, for all of us who love the romance of print and the unique quarterly camaraderie of those hectic hours before the magazine's "close" on Friday night. But if there's one thing that WZO has never shied away from is innovation – we are not afraid to embrace change, be different and adapt to the realities of the modern world.

WZO and Hamazor are trendsetters, not followers in others' footsteps. Very shortly after its founding, Hamazor became the first magazine of its type to present a balanced view in its articles and attract a cadre of world renowned Zoroastrian and non-Zoroastrian scholars, writers and contributors to lift the level of journalism to new heights.

As we head for the 12th anniversary of Hamazor in 2013 under the editorship of Toxy, we promise to sustain all that drives this great publication — and to embrace with passion its all-digital future. However, we cannot do so without your help and support.

If you wish to help us reduce costs then please email to the Membership Secretary, membership@w-z-o.org your email id where you would like to receive an electronic copy of the Hamazor. **PLEASE DO THIS AS SOON AS YOU CAN.**

We will also provide you with a link on our website from where you can download Hamazor if you wish. For this you will need a Username and Password to download the Hamazor, of which we have informed you in the past. If you are not sure, please do ask the Membership Secretary to email you these details. You can change your Password at any time after you have logged in.

Please do not ignore this letter as we need you to respond, otherwise you may not receive the Hamazor in the future.

Thank you and kind regards,

Sammy Bhiwandiwalla
President
president@w-z-o.org



Artist's impression of a hominin making a stone tool. Artist unknown. p23

Contents

04	WZO pays tribute to their colleague & friend - Keki Bhote
06	International Conference on Eradicating Global Poverty - dinshaw tamboly
08	WZO Trust India - update for the year ending 2012
09	WZO Trust Funds Summer Camp - simin bharda
10	Homajee ni Baaj - kayommarsh mehta
11	Mahshad Khosraviani - 1 st Lady Mobedyar of NA
12	The Jamasji - adi merchant
16	In seach of Airyana Vaejah - jenny rose
22	Cave Dwellings of Ancient Iran - k e eduljee
29	Cyrus Cylinder tours the US 30 : Washington DC - behram pastakia 34 : Houston TX - magdalena rustomji
38	Bombaywalla.org
40	Soroosh Sorooshian: the accidental scientist - teenaz javat
42	Adi Kanga - kersi meher-homji
45	Dr Vistasp Karbhari: President of US University - anahita sidhwa
47	Dr Keki R Sidhwa - sammy bhiwandiwalla
48	Pesi Shroff: Living Legend of Indian Racing - bergis desai
50	The Mystery of the Missing Chevalier - zehra bharucha
53	A Chat with "the Nano Girl" - farishta dinshaw
56	Freny Mehta Dar-ni-Pori Bake-a-Thon - aban daboo
60	Zarathushtra and the black horse - farishta dinshaw
62	An update for WZC, Mumbai, December 2013

COVER

Late Keki Bhote - VP of WZO's US Chapter & member of the Committee

PHOTOGRAPHS

Courtesy of individuals whose articles appear in the magazine or as mentioned

WZO WEBSITE

www.w-z-o.org

Members of the Managing Committee



The World Zoroastrian Organisation

London, England

Mr Darayus S Motivala
Chairman
E-mail: chairman@w-z-o.org

Mr Sammy Bhiwandiwalla
President
E-mail: president@w-z-o.org

Ms Shahin Bekhhradnia
Mr Shahpur Captain
Hon Secretaries
E-mail: secretary@w-z-o.org

Mrs Monaz Maneck Dalal
Membership Secretary
E-mail: membership@w-z-o.org

Er Jehan Bagli
Toronto, Canada
E-mail: wzo_canada@w-z-o.org

Mr Dadi E Mistry
New Delhi, India
E-mail: dadi_mistry@w-z-o.org

Mrs Meher Amersey
Mumbai, India
Email: meher.amersey@w-z-o.org

Mr Rustom Yeganegi
Tehran, Iran
Email: Rostam.yegagnegi@w-z-o.org

Mr Darius Mistry
Auckland
New Zealand
E-mail: wzo_nz@w-z-o.org

Mrs Toxy Cowasjee
Karachi, Pakistan
E-mail: hamazor@w-z-o.org

Mr Russi Ghadiali
Singapore
E-mail: wzo_singapore@w-z-o.org

Dastur Kersey Antia
Vice President
Illinois, USA
E-mail: vice_president@w-z-o.org

Mr Kayomarsh Mehta
President, US Chapter
Illinois, USA
E-mail: wzo_usa@w-z-o.org

Note: WZO's committee is extensive, these are just a few of the names given for member's convenience

Volume LXVIII - Issue 3 | 2013

Printed by:

A A Graphics
1721/31 LAC No 2
Karachi 75420
Pakistan

To honour & remember Keki Bhote

- Issue sponsored by:

Mehoo K Bhote - Chicago
Keki's friends

Cover & p29, design by:

Tannaz Minwalla
Karachi, Pakistan

Design & layout by:

Toxy Cowasjee
Karachi, Pakistan

From the Editor

As the Hamazor begins with the celebration of a good life led by our dear Keki, past president, later vice president of WZO's US Chapter, the theme continues all the way through this issue.

WZO Trust India continues assisting the indigent, the old and infirmed, not forgetting the youth, who need to be nurtured from a young age, thereby ensuring a better future. You will read these achievements carried out by the few concerned with grace and goodwill, enabling our co-religionists to have a better life.



The Cyrus Cylinder seems to have taken the US and the Zoroastrian community of this nation on an all time high! Reports say there were 10,000 people on one day alone at Washington and Houston claims 7,000. Whereas, it has quietly but 'elegantly' resided within the walls of the British Museum ever since they sponsored the expedition in 1879, when the Cylinder was discovered in the ruins of Babylon; for countless visitors to observe and marvel over. During 2010-11 the Cylinder was loaned to Iran and it is said that it will once again travel to Mumbai in December, to coincide with the World Congress. The Cylinder no doubt is making the public aware of the ancient religion of Zoroaster and his people.

You will read within these pages about two outstanding individuals who have quietly attained exalted heights in their professions but having the geniality to afford the time to be interviewed, so that their achievement could be shared with you.

In the short span of a couple of months, we have reason to celebrate and congratulate the worthy oncologist – Dr Murad Lala – who surmounted all odds and climbed Mount Everest reaching the summit on 19th May, becoming the first Indian doctor and Parsi Zoroastrian to achieve this heroic feat. And on the other side of the world, past president of ZTFE, Dorab Mistry, was recognised for his services to the community and to Inter Faith Relations by receiving the OBE, in the Queen's Birthday Honours List, in June. Congratulations gentlemen!

Prominence for the UK community continued, as the current president of ZTFE, Malcolm Deboo, was invited on June 4th to attend the service at Westminster Abbey, celebrating the 60th anniversary of the Coronation of Her Majesty Queen Elizabeth II. He was seated along with representatives of other faiths directly opposite Her Majesty, as well as being interviewed, gaining exposure for the miniscule community residing in UK. A Jashan with blessings were offered at Zoroastrian House for the well being of the Queen and the family the next day.

With the glad tidings, the circle of life plays its part. In early June, Parsiana and the community lost a journalist of repute, Arnavaz Mama, who wrote month after month for their publication factually and without bias, two qualities that qualify to make a good Journalist. Arnavaz came into my life in the 1980s when I was Secretary of KZBM and then its President, often sharing information I might have required without hesitation. Later when I was appointed editor of Hamazor, a job I knew nothing about and only fools would tread blindly, Arnavaz was there for me, giving the encouragement required.

An icon, Bhicoo Maneckshaw, cordon bleu chef, restaurateur and writer of many well-researched cookery books, giving it "personality" with "interesting anecdotes always pertaining to a culinary point", passed away in April. She wrote for gourmets and culinary experts but keeping in mind her recipes would be replicated at home. Rest in peace worthy ladies.

Levy Gungie

WZO *pays tribute to their colleague & friend – Keki Bhote*

On May 10th 2013, some 300 family and friends congregated at the Winnetka Congregational Church, Winnetka, Illinois, USA to pay their tributes at a memorial service held in celebration of the life of Keki Ruttonshaw Bhote who passed away on 7th May 2013. Family and friends reflected on his life and expressed their sadness at Keki's passing away. During the service, Dastur Dr Kersey Antia, High Priest of Chicago recited selected passages from Zarathustra's Gathas.



Born on February 26th 1925, Keki had demonstrated throughout his life by thought, word and deed the best traits of a good life. The oft-spoken phrase "Parsi Lustre on Indian Soil" would not be amiss in recognition of his immense contribution in the world of business and community on American soil.

His early life in Madras (Chennai), India was one of scholarship and at the age of 22 was awarded the coveted Tata Scholarship for a master's degree at Harvard University.

He majored in Applied Physics and subsequently secured the Harvard Research Fellowship.

In 1949, Keki joined Motorola Corporation as a Development Engineer at a time when Motorola was going through a period of dynamic growth and becoming a global leader in providing integrated communications and electronic solutions. His career was no less stellar rising through the ranks to become Senior Corporate

Consultant for Quality and Productivity Improvement for the entire Corporation worldwide.

He played a key role in Motorola winning the prestigious Malcolm Baldrige National Quality Award, the first company to win this honour as a total corporation and in launching its renowned six sigma process for continuous improvement. During his 42-year career at Motorola, Keki was responsible for 23 quality innovations. He has written several books on his field including two on the six sigma process. After his 'retirement' from Motorola, Keki formed his own consulting company, Keki R Bhote Associates.

During his working life he had consulted with 420 companies in 33 countries from manufacturing and service industries to universities and governments. As one of the quality gurus of America, Keki's focus was on business excellence, improved reliability, supply management and reducing costs. A prolific researcher and writer Keki authored 17 books, some translated into 6 languages.

He devoted considerable time to civic affairs within his own community in Glencoe and Chicago, as well as Illinois and nationally. The list of avocation is exhaustive and one can only give but a few examples.

In 1965, he was selected as one of the six Outstanding Naturalised Citizens of Chicago and in 1970 was awarded the "Zero Defects Award" by the United States Department of Defence for contributions in the field of Quality and Reliability in defence contracts.

1967, was elected to the Glencoe School Board where he served as its President for two years. He was also President of the United Nations Association of Illinois and became the Chairman of the Council of Presidents of the United Nations of America. Between 1977 and 1985, Keki was the President of the Board of Trustees of the New Trier Township. Under his leadership, the Township focused on human services for their community at the same time as turning their debt into a \$1 million surplus and lowering the taxes in

seven out of the eight years. Until recently he served on the Board of Trustees in the Village of Glencoe.

In Glencoe, he was a member of its Board of Education for six years and became its president for the last two years of this elected office. He also served this community as a member of the Plan Commission and as Treasurer of the Friends of the Glencoe Public Library. He was elected for two terms in public office as Supervisor of New Trier Township and the President of its Board of Trustees.

In Chicago, he was on the Speakers Bureau of the Chicago Council on Foreign Relations and the United Nations Association and addressed hundreds of civic organizations in the Midwest. He served as a member of the Board of Directors of the YMCA Hotel and on the Programme Committee of the Metropolitan YMCA. He was a member of a television panel on ABC's programme – "Press International", representing the Indian and Pakistan press.

In Illinois, he was President of the United Nations Association, Illinois Division, and was on the Association's National Board of Directors. He was also on the Board of Trustees of the Illinois College of Optometry and on the Board of Directors of the North Shore Senior Center – a nationally known flagship institution for seniors.

Nationally, he was the Chairman of the Council of Presidents of the United Nations Association and Founder and President of the Zoroastrian Association of America. He was President of the World Zoroastrian Organization, and Vice President of the Center for Ancient Iranian Studies, US Region.

Internationally, he was a part-time foreign correspondent for the Bombay, India, newspapers and a former contributor to the World Book Encyclopedia Year Book. He made several guest appearances on Chicago and network radio-TV programmes to discuss Asian political affairs. He was on the Executive Committee of the Awards and Recognition Board of Directors of the World Zoroastrian Association. In 1959, he was selected as one of the top ten young men of Chicago by the Junior Chamber of Commerce and Industry.

In 1975, he was granted the United Nations Association award for distinguished service to the United Nations.

In 1995, he was selected as one of the "New Quality Gurus" by The Quality Digest Magazine.

In 2000, he was selected as one of the 12 outstanding Zoroastrians in the world by the World Zoroastrian Organization.

In 2001 he was elected vice-President of WZO and served in this position with distinction until 2007, the longest serving vice-President in the history of WZO.

A life member of WZO since 1993, Keki was elected to the WZO International Board in 1998. While WZO was a registered charity in the UK, donors and well-wishers in the US were at a disadvantage because they lost out on the very useful tax breaks available towards their donations. Keki, by his own initiative, set about creating the 'World Zoroastrian Organisation - US Region', a godsend for WZO, as this opened the door for the transmission of charitable funds almost anywhere in the world.

The entire cost of legal fees and incorporation was borne by Keki and thanks to him and a new chapter consolidating WZO's presence in the USA was able to commence.

Since then WZO US Region has received and donated over US\$1 million to Zoroastrian organizations worldwide and to needy Zoroastrians in three continents. One of its most worthy causes was collecting donations for world catastrophes, including Gujarat flood relief, the earthquake in Bam, Iran, the earthquake in North Pakistan, the tsunami in south-east Asia and the devastating floods in Pakistan.

In 2003, WZO entered into collaboration with The Fali Chothia Foundation in USA supporting its scholarship scheme administered by the Zoroastrian Association of Metropolitan Washington Inc., to assist young Zoroastrian students with scholarships and interest free loans.

Though WZO in London was meant to contribute directly through its own resources, Keki took it upon himself to make these payments personally through the WZO US Region. These increasing payments continued year after year without a word from Keki, a shining example of Keki's largesse. We in WZO will sorely miss his wise counsel, fortitude and immense generosity.

Throughout his life Keki was on a voyage of discovery in scientific, geo-political and of course Zoroastrianism. His quest for knowledge in Zoroastrianism and to spread the teachings of Zarathustra led to the foundation of the Society for Scholarship on Zoroastrianism and WZO (US Region) sponsored and participated in many of its seminars and symposiums in North America.

A prolific writer, Keki contributed regularly to Hamazor, WZO's in house publication with scholarly works on Zoroastrian religion, history and culture, and on numerous occasions sponsored its publication due to escalating costs.

Keki and his wife Mehroo were avid travelers and had journeyed through some 85 countries and the quest for knowledge about Zoroastrian history and religion manifested itself in a compendium of some 75 pages called "Our sentimental journey to Central Asia in the footsteps of our Prophet Zarathushtra". It recorded their journey through historical locations identified with the spread of Zoroastrianism such as Turkmenistan, Uzbekistan, Kyrgyzstan and Iran. A tour de force it makes fascinating reading with his detailed analysis of the geo-politics of the region and his all consuming passion for Zoroastrianism.

Keki had also devoted his time to writing a book on Zoroastrianism, which at present is unpublished.

Keki leaves behind his loving family of wife Mehroo, his children Safeena, Shenaya, Adi (Marcy), Xerxes (Amy) and his grandchildren Spencer, Olivia, Annabella, Garrison, Lilly, Emma and Evie.

May Keki's Fravashi rest in eternal peace in Garothman Behest and may Ahura Mazda grant Mehroo and all the family the strength to bear their loss. – Sammy Bhiwandiwalla



The World Zoroastrian Organisation

International Conference on Eradicating Global Poverty

by dinshaw tamboly

It was a pleasant surprise, as well as an honour to be invited to participate in an international conference organised by the US Society for eradicating global poverty, the theme of which was "Strategies to Eradicate Poverty – An integral Approach to Development".

The conference was held at New York on June 10-11-12, 2013. I was invited to present a paper on the initiatives taken by WZO Trust to eradicate poverty in our community, especially amongst those located in rural areas of Gujarat.

A total of 30 NGO's were invited to make presentations. Whilst three NGO's were from India, the others were from Africa (Sudan, Niger, Botswana, Swaziland, Lesotho etc.) and Central & South America (Belize, Guatemala, Honduras, Nicaragua, Columbia, Bolivia, Paraguay, Ecuador etc).

After the conference concluded, the one thought that came into my mind repeatedly was that we live in a world that is full of contradictions – one of the major contradictions being "*poverty amongst plenty*".

It was a very satisfying feeling that WZO Trust was invited to participate and showcase what had been done for our community living in rural areas. I had the opportunity to present a resume of our work. We started off by showing an eight minute video of the film we had produced in early 2012 which depicted the poverty in our community and thereafter made a presentation on the measures that we have undertaken to eradicate it.

At the conclusion of our presentation the official response was – "***Very motivational work in eradicating poverty from the region in which you operate***".

Whilst the opportunity of making a presentation before an international audience and receive accolades for work undertaken by WZO Trust

was very gratifying, what really shook me to the core was to view, hear and witness graphic details of the absolute poverty that exists in many small African nations.

Despite its vast natural resources Africa is the world's poorest continent and in this modern day and age, to learn that every third African does not have enough food was astonishing. For a variety of reasons, Africa has been unable to keep pace with rest of the world in the war against poverty. Over the last 30 years, whilst worldwide absolute poverty has fallen sharply from 40% to nearly 20%, the percentage in Africa has remained constant. Only a handful of African nations are prosperous due to oil, while most are so poor that their destitution cannot be imagined or understood unless explained and experienced graphically.

The causes for poverty in Africa have been determined to be as diverse as:

- a) **Food insecurity** – Many African countries are affected by a precipitation change resulting in alternating floods and recurring droughts. Continuous climate changes make it more and more difficult to feed the continents inhabitants. Over dependence on rain alone for farming and water resources have made countries in Africa susceptible to the negative effects of climate changes. The unequipped people cannot cope and adapt to such conditions whereby the situations worsens every year.
- b) **Misuse of funds** – general consensus was that aid sent to Africa has had little long term effect as much of the aid did not reach those to whom it was intended.
- c) **Human Resources** – widespread availability of cheap labour have perpetuated policies that encourage inefficient agricultural and industrial practices.
- d) **Diseases** – greatest mortality in Africa arises from preventable water borne diseases, which attacks infants and young children.

- e) **Lack of infrastructure** – Clean potable water is a rarity in most of Africa and few major cities have adequate sewage treatment systems. Although boiling water is a possibility, fuel for boiling is scarce.

None of Africa's railways network connects with each other in any meaningful way. Joining railway network amongst African nations has recently become a priority.

- f) **Conflicts** – Africa has the maximum number of ongoing civil wars that acts as a deterrent towards progress.
- g) **Effects of poverty** – Africa's malaise is self perpetuating, as it engenders more of the disease, warfare, misgovernment and corruption that created it in the first place. The better educated often choose to leave the continent for the West or the Middle East to seek a better life.

The above reflects the helplessness, depravity and distress in which the poor in Africa live. The real gravity can only be experienced when one sees illustrations and short videos peppered with figures and factual data.

Such was my anguish that when I was asked what I was taking back from the conference, I had to mention that what I experienced was an eye as well as mind opener; that it was shocking to learn about the poverty in other countries, especially Africa and surely the poor there deserved more support and assistance than those in the area in which we work. These comments were very much appreciated.

When mentally comparing the poverty that exists in Africa with that in our community, the oft repeated phrase that came to mind was – "I cried that I had no shoes till I saw those who had no feet".



Dinshaw Tamboly has actively associated in community welfare activities since 1983. He is a Trustee of the three WZO Trusts in India spearheading their activities; as well, a Trustee on other Trusts, Hospitals and an Agyari. He was on the International Board WZO London from 1983 - 2004 and Trustee of BPP from 1996 - 2008. He has received awards for services to community and humanity, from institutions both in India and overseas, the most prestigious being two awards from WZO, London in 2000 & 2005, and the Community Service Award received at the World Zoroastrian Congress in Dubai in 2009.



The World Zoroastrian Organisation
The World Zoroastrian Organisation Trusts India

Remembering Keki Bhote, beloved husband, father, grandfather, friend

WZO Trust India - Update for the year ending 2012

TOGETHER WE CAN MAKE A DIFFERENCE

WZO London & WZO Trust India gratefully acknowledge the magnanimous contributions of our donors which continued in 2012 enabling us :

- ✓ Since 1991, rehabilitated a total of 450 Zoroastrian farmers in 179 villages.
- ✓ Since 2000, replaced 199 huts into cottages.
- ✓ Since 1995, assisted 827 Zoroastrians at 105 locations to be self employed by providing interest free loans.

We also support - pursuit of education and youth related activities, financial support towards medical / hospitalisation, assist relief from poverty, established Senior Citizens Centres and much more.

Funds raised during 2012 – ₹ 71,798,105.00
(approx US\$1,196,635 / £780,414)



Cheques / drafts may be sent to : World Zoroastrian Organisation Trust, Shanti ,
5th floor, 6 Banaji Street, Fort, Mumbai 400 001. dinshawtamboly@gmail.com

For global activities / donations visit www.w-z-o.org or e-mail: chairman@w-z-o.org



The World Zoroastrian Organisation
The World Zoroastrian Organisation Trust

WZO Trust Funds Summer Camp - A Medley of Knowledge, Developing Skills, Adventure, Fun & Games



The World Zoroastrian Organisation

by simin bharda : Member, WZO Trust Funds Navsari Local Committee

The annual summer camp sponsored by WZO Trust Funds has become an event keenly looked forward to by the youth of Navsari and surrounding areas.

Exuberance and joy was visible on the faces of 48 kids from Navsari, Billimora and Nashik assembled on the premises of Bai Dosibai Kotwal Parsi Boys Orphanage on 1st May for the third summer camp.

May 1st – 4th were packed with activities for the children. The days began with kusti and prayers at the Orphanage Dadgah followed by a myraid of activities. Aerobics, glass & pot painting, reading, gardening, games, and the much sought after 'adventure sport activities' such as wall, net & monkey climbing, river & commando fox crossing, and so on. It was a treat to see some of the children visualising themselves as the local 007's.

May 5th, the final day of the camp began with great excitement for the outing to Ajmal Gadh hills in Vansda where our sacred Shreeji Pak Iranshah was lodged for 14 years (1405 to 1418 AD). The children took great pride in climbing the hill to the Memorial Column commemorating the dwelling there for 15 years of Shreeji Pak Iranshah.

The children were later taken to the village of Ghodmal at the base of Ajmal Gadh hills where they visited the residence of Cyrus Kasad. The campers were shown around the village to have a first hand view of how the poor lived in huts. ■■■■



Beginning the day with prayers



Wall climbing



Learning how to loosen the soil



Funtime - aerial walking



Learning to be in sync with Mother Nature



Pizza time at US Pizza Parlour



Homajee ni Baaj – remembering a Parsi saint

Dae Mah Govad Roj is the death anniversary of a pious and saintly (Asho) person, Homa Jamshed Zaahiaa. The day is popularly remembered in his memory as Homajee ni Baaj. It is commemorated as a religious day in testimony to a life of absolute righteousness and truth.

Homa, the son of Jamshed was a weaver in Bharuch, a strong Parsi enclave in Gujarat, India. His father Jamshed Zaahiaa was a poet and a prominent citizen of Bharuch. An agiyari in Palia Street in Nanpura District of Surat is named after Jamshed Zaahiaa. Homa was a victim of the unfortunate Kabiseh controversy which divided the community very bitterly and violently, around the middle of the 18th century.

by kayomarsh mehta

Around that time, when the Parsis of India established contact with the Zarathushtis of Iran, they discovered that the Iranians followed a calendar that was one month ahead of theirs.

According to the Zarathushtrian tradition, instead of adding a day for the leap year once every four years, the practice was to add a Kabiseh - a full month of 30 days was added once every 120 years. The Parsis after their arrival in India, appear to have added the extra month sometime during the 12th century, whereas the Iranian Zarathushtis forgot to do so, probably due to the troubled times they were going through in Iran. This caused the difference of one month between the two groups.

In 1745, a section of the Zarathushti community in Gujarat changed over their calendar and put it one month ahead, so as to conform to what it was in Iran. They called themselves Kadimis or followers of the ancient practice. Those who did not adopt the change called themselves the Shenshahis or those who followed the "Royal" traditional calendar.

This caused a severe rift in the Zarathushti community in India. For many years, marriage between the members of the two

sects did not take place and often, bouts of violence were taken to the streets.

The controversy flared up rather seriously in Bharuch in 1782. A Kadimi lady who was pregnant falsely accused a pious and innocent Shenshahi gentleman by the name of Homa Jamshed for kicking her and causing her to have a miscarriage.

Homa was first brought to trial before the Nawab of Bharuch and then to Bombay before the British court. Homa pleaded his innocence but incensed by the Kabiseh controversy, a member of a Wadia family gave a false testimony as a witness against Homa. Based on the witness' false accusation, Homa was sentenced to death. He was hanged at the corner of Bazaargate in Fort, Bombay, on Mah Dae, Roj Govad 1152 YZ, 1783 AD.

Before he was hanged, he declared that he was innocent of the charge brought against him and that his sentence was not just. He is said to have declared, that the person who had leveled the false witness testimony against him would be found dead on the fourth day (*chahrum*) after his death. He also said that all those who will remember him for his straight forwardness and honesty will receive his blessings.

Reportedly, the person who gave the false witness testimony against Homa, was found dead in his house on the *chahrum* day of the martyr's death. To this day, devout Parsis observe Dae Mah Govad Roj as a solemn occasion for remembering this martyr of the tragic Kabiseh controversy.

In a sense, Homaji is the patron saint of all those who are meek, gentle, falsely accused and/or generally harassed. In our aafringaan prayers, his honorable name is mentioned as behdin Homa behdin Jamshed in the litany of names of pious persons. His remembrance inspires me and serves as a reminder to reaffirm to lead my life in an honest, truthful and righteous manner.

References:

The Religious Ceremonies and Customs of the Parsees by J J Modi
Zarathushtrian Saints by Noshir H Dadrawala
Handy Booklet on Zoroastrianism by Captain Dara E Driver
Asho Naro Ni Aarsi by Jayantilal A Shah



Mahshad Khosraviani - 1st Lady Mobedyar of North America

Mahshad Khosraviani of Toronto, Canada is the first lady to be a Mobedyar in North America and holds the distinction of being recognised not only by the NAMC of North America but by the Iranian Anjuman as well, after spending time in Iran and taking their relevant tests.

20-year-old Mahshad has been practising as a mobedyar since she was ordained in 2012 but prior to this, actively conducted Avesta classes and trained children for their navjote ceremony. This thought and process of her mobedyar training commenced more than four years ago when Ervad Jehan Bagli was convinced Mahshad was more than sincere to serve the religion of Asho Zarathosht, thereafter helping her to achieve her dream.

She says "Aside from wanting the same rights and freedoms as men in my religion and opening a path for others in future ... I think the greatest part ... is being a real part of people's lives and some of their important moments."

On May 17, 2013, Mahshad together with Ervads Jal Panthaky and Jehan Bagli, performed the Sedreh Pooshi (navjote) ceremony in Toronto of three young Zarathushti girls.



Kayomars P Mehta is the President of WZO US Region and an active, energetic leader who has devoted over 40 years in building, strengthening and perpetuating the Zarathushti community in Chicago and North America. For his service, he was awarded with FEZANA's Rohinton Rivetna Outstanding Zarathushti Award in 2002.

Kayomars is an MBA in Finance and Marketing having his own financial services business. His crusade is to help people radically change their financial situation, offering his service pro-bono.



Ervads Panthaky, Bagli, & Mobedyar Mahshad performing the navjote ceremony



Mahshad talking to the girls prior to their navjote



Ervad Jal Panthaky & Mahshad with the girls



The Jamaspi : the Book of Prophecies

I“In the Globe all Truth is recorded:
of the Present, the Past and the Future.
To him that shall gaze it is shown;
Whomsoever shall seek he shall find.” **Fabius Britannicus** [Roman historian]

Theists and atheists, gnostics and agnostics what is in store for us all in the near and not-so-near future ahead of us? Admittedly 12.12.2012 has come and gone peacefully, non-consequentially. But seriously, what does the future hold for us? Are we Parsis / Iranis going to add, subtract, multiply or divide ourselves as we move along, either speedily or sluggishly, on life's pitfilled and pitfalled highway? Or are we going to remain just complacent as we have been doing over the past several decades?

by *adi merchant*

The following pages will perhaps reveal to us what the future really holds for us, and for the rest of the world. Because Jamasp's Jamaspic tells all – hiding nothing, disclosing everything.

Jamasp who?

Who on earth was Jamasp? What was his claim to fame in the annals of Persian / Iranian history? Well, plainly and simply, Jamasp was an author, but not just any old author; he was the writer of the one and only “Jamaspi”, translated into three historic languages. The Pahlavi, Pazend and Avesta. You might say it was the “Book of Prophecies” or the “Jamaspnameh”. Jamasp, in fact, was the man who saw tomorrow before Nostradamus.

We're also told that there were two such individuals in those days, in the times of King Gushtasp and King Vishtasp. The first was known as Jamasp of Hvova, as he belonged to Hvova family; the other was Jamasp *aparazata*, namely Jamasp the Younger. It is the former who is believed to be the author of the Jamaspi as we know it today; it was also referred to in his time as “Jamaspnameh”.

Our Jamasp is also known as De-Jamaspa in the Spentomad Gatha. He was one of the first disciples of Zoroaster. Hence, a Zoroastrian initiate in his articles of faith, declares his faith:

“to follow the religion taught by Zoroaster, and accepted by Jamasp (of Hvova) as one of his first disciples, together with King Gushtasp and Frashaostra, Jamasp's brother.”

Apparently, there is an allusion in the Shahnameh to the army of the Toorian king Arjasp, who invaded Iran, to punish Gushtasp for adopting the religion of Zoroaster. As he (Jamasp) had fought bravely in this war against the enemies of the new religion, in the Afrin-i-Spitaman Zarathusht (the Benedictions of Zoroaster), one of the benedictions is “*amava (bavahi Yatha Jamaspo*” (be as brave as Jamasp). Thus the fact that Jamasp was one of the disciples of Zoroaster himself, appears from the Vishtasp Yasht, where it is said *Aojita zi Zarathushtra Frashaostraeibya Jamaspaeibya* (Zoroaster explained the religion of both Frashaostra and Jamasp). The other two disciples of Zoroaster were Zarir and Isfandyar. We are also told that Jamasp had written some books on religion. Some of the very first on Zoroastrianism were written by Jamasp and his brother Frashaostra as “His (God's) mouthpieces”.

Jamasp at the feet of Zoroaster

From the (Pahlavi) Dinkard we learn that not only did Jamasp write down the teachings of Zoroaster but that he also learned the science

of prophesying for him. It says: “Jamasp had been instructed by Zarathusht in the understanding of all things connected with the future, and in the indication of the changes to be wrought by Time, and he was thus able to foretell future events. And the details of such events were registered. And the kings and the dasturs had many copies of them made; for they had been warned beforehand of (the religion) receiving harm from the maleficent, and of its being misinterpreted.” (Jamasp of Hvova was also called a dastur, an authority on religious matters).

From the Pahlavi Aiyadgar-i-Zariran (the Memoirs of Zarir) we learn the following further facts about Jamasp. As stated earlier, before Arjasp attacked Iran, King Vishtasp had with his queen, sons, brothers and family retainers and nobles, accepted from Oharmazd (Ahuramazda) the holy religion of Mazdayasnis; he sent forth to Iran to messengers, Vidarafsh and Shamkhvast, to dissuade the king from following the new religion; Jamasp introduced the messengers to the king. Having heard the message, Vishtasp ordered his brother Zarir to draft a reply saying that he would not at any cost relinquish the new religion of Zoroaster. The king then sent for Jamasp, “the leader of the leading men” (*pishinigan sardar*) and said: “I know full well that you Jamasp are wise and foreseeing and versed in knowing the stars”.

Fortune’s Child

In the Persian Zarathushtranameh of Zarathosht – Behram it is said that Jamasp acquired the power of foretelling by smelling a flower which Zoroaster had consecrated in the ceremony of Daron. The Zarathoshtnameh says: “He gave to Jamasp some of the consecrated perfume and all sciences became intelligible to him. He knew (of) all things that were to happen and all that was to happen, up to the Day of Resurrection”.

According to the treatise, Desatir, Ahura Mazda sends a message to King Gushtasp through Zoroaster, wherein he says, “I have conferred four benefits upon you, one of which is giving a minister like Jamasp to you.” To this King Gushtasp humbly remarks, “Thanks and praise be to you O Lord, that you have given me such an able and wise minister like Jamasp. That you have sent into the world, in my time, such a message of

Trust through Zarathushtra and such a great religion based this on Truth”.

Finally, from the Zad-sparyam we learn that Jamasp died in the 6th year after the revelation of the religion of Zoroaster, and his son Hangaurush in the 73rd year. He (Jamasp) had succeeded Zoroaster as the archpriest of Persia. He was the first of the successors known as Zarathushtra-temo.

The Gujarati Jamaspi

Of all the Pahlavi books known at present, no book has been so well known by name among the Parsis as the Jamaspi – *aapri Jamaspi*! For a few decades the Jamaspi was held in great esteem by the orthodox Parsis, and more so, especially by the female members of the community. It was now and then consulted for foretelling and foreseeing some future events. Even the old Gujarati renderings of the book were guarded as rich items of possession in treasury boxes. In fact, the now extinct Kaiser-e-Hind tabloid had adopted Jamasp, staring into his much-vaunted globe, as its logo (if memory serves me) on the masthead. Just as Virgil’s book is used in Italy even now by some for a kind of divination known as Sortes Virgilianae, the Jamaspi was used then as today by some, as a book for the same purpose.

The Gujarati Jamaspi has grown immensely large. The complications of the Revayets by Darab Hormazdyar and Burzo Kamdin, have outgrown their original spheres (as Revayets) and contain all kinds of miscellaneous Iranian subjects that go by the name of *nameh* or book. eg: the Marnameh or book of serpents, the Sogandnameh or book of oaths, and the Jamaspnameh or the book of prophecies. In the same manner, the Gujarati Jamaspi has outgrown its original purview by the addition of some kinds of strange-beyond-belief prognostication or forebodings, rightly or wrongly attributed to the name of *aapro* Jamasp.

Chakkar of Ramal

What most popularised the Gujarati Jamaspi at one time among the Parsis was its Chakkar of Ramal or Wheel of Fortune. It is a group of concentric circles with a number of lines

passing from the common centre to the circumference of the largest outside circle. The divisions so formed by the line, are marked with different numbers. On the page preceding or succeeding that of the circles are written the numbers marked in the divisions of the above named circles, and opposite each number is then written a vague statement, whether one's particular thought or wish would be satisfied and his/her desire fulfilled or not. The person desirous of consulting this book shuts his/her eyes and moves one hand at random over the circle several times and stops doing so after a few seconds. He/she then notes the number of the division where the hand stops, and referring to the page where this particular number has a statement attached to it, infers whether his/her wish will be fulfilled or not.

From here to Eternity

"A copper-bound globe-light of turquoise glass studded with glass rubies and emeralds and amethysts and topazes agates and opals stood on a tall slender pedestal ..."

Jamasp, as is popularly known, supposedly had a magical globe which he looked at night – when the rest of the world was asleep – which enabled him to actually see with his eyes what the future events were to be and what was in store for all mankind in the world in time for all eternity.

Outline of the Prophecies

1. King Vishtasp asked, "For how many years shall this holy religion continue? And after that what sort of time and age will arrive?"

Jamasp, the astrologer replied, "According to astrology, this new religion will continue for 1000 years. Later, the men, who will flourish in that age, will all resort to break of promise. Vindictiveness, jealousy, falsehood and untruth will reign. Iran will, therefore, go to the Arabs, the Musulmans. And the Arabs will grow stronger everyday, and will capture cities after cities through their sheer numbers. While the body will be benefitted, proper (spiritual) growth will be injured. On account of the lack of faith in this country of ours (Iran), heavy burdens will fall on the kings in time to come. They will amass vast quantities of gold and

silver and also shares by way of treasure and other forms of wealth. But, at last, all this materialism will disappear. Also, the shares of the treasure and wealth of the Dehkans (village landlords – zamindars) will pass into the hands and power of the enemies of Iran, and many untimely deaths will occur.

Soon, the whole of Iran will pass into the hands of the Muslim hordes, and non-Iranians will mix themselves among the Iranians in such a way that an Iranian will not be distinguished from a non-Iranian. That which is Iranian will become non-Iranian.

The rich will consider the poor to be happy, however, the poor man himself will remain a pauper. The noble and great men will lead a life without any pleasures to support them. A mother will sell her daughter for money and a son will strike his parents and will drive them away from their house in their lifetime.

Women will turn to mortal sins. During the night persons will wine and dine with one another but the next day they will find ways to end their life and wish them evil. He who has no children will be considered happy but he having progeny will be looked upon with contempt. The climates will change drastically, grain and fruit will be less available or cease to grow altogether. Friends will become bitter enemies; the young will age quicker to become old people.

Robbery, rape, theft, mayhem and murder will rule during the day and at night. People by and large will become hardened towards each other, looking upon all with suspicion and malice. Everybody will fall into the strange company and association of the wicked Ahriman. They will commit the sin of Mithra Daruj (breach of promise) in latter days. They home-fires of the houses in Iran will diminish and become extinguished. The smell of unpleasantness and death will prevail.

In the end, there will arise in the country of Khorasan (today, part of Iran) an insignificant and unknown man, who by his valour will bring many persons (soldiers) and horses, and spearmen, and bring the land under his own iron hand. However, he himself will vanish from the midst of the people during his own rule. And the entire kingdom will pass away from the Iranians and will go to the non-

Iranians. (Obviously, a traitor will be the cause of this reversal of fate). In the same way, all existing things will go to the negroes (North African Arabs perhaps). The high and the low will not be differentiated between.

The Arabs will mix with the Arumians (Armenians?) and Turks, and destroy Iran. In the end Spendarmad will complain to Oharmazd, "I cannot tolerate this evil and distress. Whether I am above or below, I find these people doing unlawful acts. They ill-treat the wind and the fire, and the earth and the waters. By means of tremendous oppression and injustice they exercise their will upon the weaker members of their fellowmen.

Later, there will arise from the direction of the land known as Nimroz (Seistan) a man who will desire power and will hold ready soldiers and will seize many cities by force. He will shed much blood so that the people will suffer under his rule. He will then run away from the hands of his enemies to Zavulistan (Zabulistan/Zabul). He will there raise an army and will come back post-haste. Again, Iran will be under oppression, for the second time.

In the end Sraosh (Sarosh) and Neryosang, by the order and will of Ahuramazd, will incite Peshotan, your son, to come out of Kangdez. He will proceed forthwith to Pars with 150 followers who will be dressed in black or white and with me (Jamasp) holding a banner in my hand I shall lead them on. Then, there in the place where the sacred fire sits in its palace (fire-temple), he Peshotan will perform a Yasht. After the prayers they will all pour the *zor* (consecrated water) back into the well, from which it was first brought, and will again offer the rest of the *zor* to the fire, and will thus destroy the *darvands* (sinners) and the demons in the same way as that in which the leaves of trees are scattered in the cold winter. And Hushidar of Zarathushtra will appear before the people, in public, to teach the religion; thus distress and poverty will cease to be, and pleasure and joy along with peace will prevail once more."

2.. King Vishtasp asked, "How many times will there occur great plagues? How many times famines? How many times black snow? How many times red hailstones? And how many times will there be great wars?"

Jamasp, the astrologer answered, "Great plagues will occur three times. One in the wicked reign of Dahak, the next in that of Frasiav of Toor (Afrasiyab), and the last in the millennium of Zoroaster.

Famines will occur four times, One in the wicked reign of Frasiav, the other in the reign of the Askkanians, the next in the reign of Pirouj of Yazdagird and the last in the millennium of Zoroaster.

Several great famines will occur three times. One in the reign of Minochehr, the next in the reign of Pirouj and the last in the millennium of Zoroaster.

The phenomenon of black snow and red hailstones will occur three times. One in the reign of Minochehr, the next in the reign of Kai Kaus and the last in the millennium of Hushidar.

There will be three great wars. One in the reign of Kai Kaus, which he fought with the demons high in the air, the next in which you yourself fought with the magician (the white Khyaona, known as Arjasp) for the sake of your new religion. The next will take place in the last millennium of Zoroaster, when there will assemble the Turks, the Arabs and the Arumians, who will fight with the king at that time."

3. Thus, one assumes the world as we know it will have to come to an end? The dead, it appears shall live again on the face of the earth. Yes dear people – first will arise the body (bones) of Gayomard (Adam), then that of Mashi Mashyani and those of all the others who were long dead. There will be a massively colossal resurrection.

"In the 57 years of Soshyos, they will literally resuscitate all the dead and all mankind, whether holy or not, will rise and be reborn – with their very own souls (which had left them at the time of their death earlier) inside them. Every person will arise from the same place, where their life departed! Afterwards, when the whole corporeal world will have reverted to its original body and form, then it will be given a certain system (of life). Of the light, which accompanies the sun, half will make us recognise Gayomard and other half the rest of mankind; that is a particular soul will recognise its particular body and accept that 'this

 turn to p 58

Remembering Keki Bhote, beloved husband, father, grandfather, friend

In Search of Airyana Vaejah: A Recent Trip to Central Asia

In the spring of 2013, I was fortunate to lead an archaeological and cultural tour of three Central Asian countries – Turkmenistan, Uzbekistan and Kazakhstan. Accompanying me were thirteen intrepid travelers, including Dolly Dastoor, Yasmin Pavri and Aban Rustomji. Those readers who are familiar with these three latter-day adventurers, or who know anything of my own background, will instantly be aware that Zoroastrian history and religion featured prominently throughout our three-week trip!

by jenny rose

In the last few decades since the break-up of the Soviet Republic this part of Central Asia has yielded a wealth of information about the eastern-Iranian-speaking peoples who settled there, whose early religion was predominantly Zoroastrian, and whose contribution to the material and ideological culture of the Silk Road was substantial. The *Videvdad* tells us that Iranians were established in the region before they moved down onto the plateau of what is now Iran. Vd. 1.1-4 describes an original homeland for Iranians known as “*Airyana Vaejah*” – “the Aryan/Iranian expanse” – and then

refers to fifteen other “good lands” fashioned by Ahura Mazda. These countries include “Soghda,” “Marghu,” and “Bakhdhi,” which constitute the territories identified as Sogdiana, Margiana and Bactria by Darius I in his description of the satrapies to the northeast of the Ancient Persian Empire. Both Darius’ inscriptions and the *Mihryasht* also include a fourth region, known as Khwarezmia (DSf, Yt. 10.14). The inscription from Darius’ palace complex at Susa, tells us that many of the raw materials for buildings there were supplied from these satrapies: some of the gold came from Bactria, while the precious stones of lapis lazuli and carnelian were brought from Sogdiana, and the turquoise from Khwarezmia.

We visited all four of these early Iranian lands during our trip, beginning in Ashqabad, the modern capital of Turkmenistan, and ending in Tashkent, the modern capital of Uzbekistan. In between, we wove our way across different geographical zones: the great Karakum (“Black Sand”) and Kyzylkum (“Red Sand”) deserts; the high steppe lands en route south to Termez and north to Turkestan, where herds of sheep, goats, horses and camels are still pastured; alongside the meanders, tributaries and alluvial plains of the Amu Darya (Oxus) and Syr Darya (Jaxartes) Rivers; in the foothills of the tree-studded



The Round Hall, Old Nisa, Turkmenistan : In this high round room painted clay statues over 2m high were found. One theory is that this was an ancestral shrine. Over 2000 ostraca found in a wine storage area at Old Nisa tell us that the inhabitants of the site had Zoroastrian names and followed the Avestan calendar.

Kopet Dag mountains on the border between Turkmenistan and Iran, and of the snow-capped western Tian-Shan mountains in Kazakhstan. We also travelled down through historical periods, viewing the earliest evidence of human habitation in the region- Paleolithic, Neolithic and Chalcolithic - in various museums, and visiting many later settlement sites.

Shortly after arriving in Ashgabat, we hopped onto the bus to visit Old Nisa, the site of one of the main capitals of Parthia, where many potsherds found in a wine storage area bear witness to the continued use of an Avestan calendar and of Zoroastrian names and priestly functions by the Arsacid Parthians. En route to Nisa, we paused at the mound under which lies the Bronze Age city of Anau, where evidence was discovered of the oldest agricultural production of white wheat ("*ak bugday*") over six thousand years ago. From Ashgabat, we flew to ancient Merv, a fortress established early in Cyrus the Great's expansion of Persian rule, which continued as an important trading, cultural and religious center through subsequent regimes to the end of the Sasanian period. It was not far from the city of Merv that, according to the *Shahnameh*, the last Sasanian king, Yazdegerd III took refuge in a mill and was killed at the orders of a local ruler.

Our next stop was Konye Urgench in the northwest of Turkmenistan, where we witnessed variant forms of Turkmeni Islam in both shrine architecture and devotional activity. Over 90% of the population is Muslim, mostly Sunni, but this allegiance is somewhat modified by the fact that a degree of spiritual authority rests within the traditional Turkmen tribal structure, and by the resurgence of Sufi belief and practice in recent years.

Konye Urgench lies to the south of ancient Khwarezmia, and, after a multiple passport-showing, bag-checking border-crossing experience, we entered further into that region, passing over the Oxus as Cyrus the



Walking up to Erk Kala, the fortified citadel of ancient Merv, Turkmenistan : An Ancient Persian citadel was developed on this mound soon after Cyrus the Great came to power. It was rebuilt by the Seleucid Greeks (as Antioch Margiana), then the Parthians and Sasanians, during which time it became an important trading city on the "Silk Road". Yazdegerd III was killed close to the city in 651 AD.



The Avesta Monument, Avesta Square, Urgench, Uzbekistan : Urgench is the regional capital of modern Khorezm Province. The monument incorporates stylized flames (to the left under the arch) and the white stone "book" of the Avesta (center), inscribed "Right Thoughts, Right Words, Right Deeds" in Uzbeki and English.

Great had done when he went to fight the Massagetae, led by Queen Tomyris – although the pontoon bridge has now been replaced by a standard, two lane viaduct,

Remembering Keki Bhote, beloved husband, father, grandfather, friend

and we, thankfully, kept our heads! The middle section of Khwarezmia is modern Karakalpakstan, an autonomous region in western Uzbekistan. There, we spent a day



Shakhri Sabz Historical Museum, Shakhri Sabz, Uzbekistan : (l to r) Dolly Dastor, Aban Rustomji, Museum Director Dr Nabi Khushvaktov and Yasmin Pavri stand next to the Yumalaka Tepe ossuary, reconstructed from several fragments.

in the desert viewing three hilltop fortresses or *kalas* : Toprak Kala was, to my mind, the most interesting, as it was the residence of the local Zoroastrian rulers in the 1st - 4th centuries AD. This was about the same time that the earliest extant *dakhma* was constructed, about 70 km away, high up on Chilpiq Kala, a “Clay Fort” made of mud brought up from the Oxus River that flows below. Local lore maintains that Zarathushtra first spread the teachings of the Avesta in this area, a tradition that is celebrated in the exhibits in the Museum of The History of the Avesta in Khiva, and in a huge monument to the Avesta in the regional capital of Urgench.

In the late afternoon and at night, we enjoyed wandering around the old (largely reconstructed) city of Khiva after all the other visitors had gone home. Khiva was our first experience of a functioning Silk Road city, replete with local craftsmen, particularly wood-carvers, but also ikat weavers, sheep’s wool hat sellers (ask Dolly!), and suzani embroiderers.

From Khiva eastwards, our trail progressed from one city to another, although the current

state of the “Great Asian Highway” precluded any swift transit: we journeyed at slightly faster than a camel’s pace to Bukhara - the city said to have been founded by Siyavush before his cruel death at the bidding of his father-in-law, Afrasiyab. In Bukhara, we enjoyed an afternoon in a carpet and suzani store, drinking tea, and learning about the continued use of silk in today’s textile work. This stimulated some hearty shopping and bargaining by some of our group, a material moment that was later balanced by a poignant tour of the 16th century synagogue situated in the old Jewish Quarter of the city, and by an equally fascinating visit to the flourishing Naqshbandi (Sufi) shrine a few kilometers away.

Setting out early from Bukhara, we travelled towards Samarqand via Timurlane’s birthplace, Shakhri Sabz (ancient Kesh), where we looked up from under our umbrellas at the vast crumbling portico of his White Palace (Ak Seray), and saw, in the town’s museum, an amazing ossuary (container for exposed bones) depicting scenes of the weighing of the soul by Rashnu, a *padan*-wearing priest conducting the *chaharom* ritual, and Vohu Manah waiting to receive the soul. It is hoped that this ossuary, from nearby Yumalaka Tepe, will be included in “The Everlasting Flame” exhibition to be held in London in the fall of 2013. In Samarqand, Alexander of Macedon’s “Maracanda”, we spent a hectic day exploring the remains of the Sogdian city, with its own ossuaries, hearth shrines, and colorful wall-paintings, followed by the later Timurid-era mosques, madressahs, and mausolea, culminating with the incomparable Gur-e Amir, where Timur and several other members of his family were buried.

After Samarqand, we headed south to Termez, near the border with Afghanistan. This region was once part of Bactria, and was ruled by the Kushans, who, it is now thought, were publically Zoroastrian, but, from the mid-2nd century onwards, privately Buddhist. We were fortunate to have a local archaeologist to guide us around both the



Gur-e Amir Mausoleum, Samarkand, Uzbekistan : The exterior of the mausoleum of Timur (Tamurlane, d. 1405), his sons Shah Rukh and Miran Shah, his grandson, the astronomer and mathematician Ulugh Beg, and one of his spiritual teachers, Sayyid Baraka.



Fresco, Ambassadors' Hall, Afrasiab (ancient Samarkand), Uzbekistan : This 7th century AD mural, in parts still very vivid, is on the southern wall of the room. It shows a procession including two dignitaries riding on camels, followed by four geese in the upper register and a riderless horse in the lower, both of which are accompanied by a dignitary wearing a mouth cover (possibly priests).

Kushan Buddhist monastic site of Fayaz Tepe (where a unique, intact, Buddha image was found and a *stupa* still stands), and the Greco-Bactrian remains at Kampir Tepe. It was at Termez that Alexander and his

troops crossed the Oxus on their way to invade Sogdiana. Not far from there, were a couple of Ancient Persian temples, where gold and silver votive offerings to the waters were discovered in the late 19th century and identified as the "Oxus Treasure."

In Termez, we took our only internal flight in Uzbekistan, landing in Tashkent at lunchtime. A quick city tour included the famous Chorsu Bazaar and the Khast Imam mosque, madressah and administrative complex, with a museum housing what is thought to be the world's oldest Qur'an, dating to the time of the third caliph, Uthman (d. 656 AD). The next day, we crossed yet another border, this time into Kazakhstan, where, in the city of Turkestan, we toured the fascinating pilgrimage site of another Sufi sheikh, known as Khodja Ahmad Yasawi. The mausoleum was being renovated under Timur at the time of his death in 1405 and was never completed.

Back in Tashkent again, we spent a busy last morning travelling several stops to and fro on the metro, visiting the National Museum of History, and, to our delight, arriving at Uspensky Sobor, the oldest Russian Orthodox church in Central Asia, just in time for the Maundy Thursday service, which precedes the Orthodox Easter.

In the afternoon, some of us took the bus to the Museum of Applied Arts and had tea in a nearby cafe, while our three adventurous Parsis met up



Chorsu Bazar, Eski Juva Square, Tashkent, Uzbekistan : We stocked up here with dried fruit and nuts, and marveled at the colorful displays of spices. Outside the green-domed building bread presented their round loaves in prams, while merchants offered herbs, fresh fruit and vegetables on stalls or in pails on the ground.



Maundy Thursday Service, Uspensky Sobor Cathedral, Tashkent, Uzbekistan. : This is the oldest Russian Orthodox church in Central Asia, consecrated in 1879.

with one of Uzbekistan's most enthusiastic adherent of the Avesta. That is a tale, however, which they must tell ...

Rustom Abdukamilov: the Knight Errant of Tashkent

Rustam Abdukamilov of Tashkent claims the Zoroastrian cultural roots are alive and active in Uzbekistan. A professor of the Avesta, he has written articles on the teachings of Zarathushta that are published in Russian and German scholarly magazines. His dream is to ensure that Avestan is taught in all the public schools.

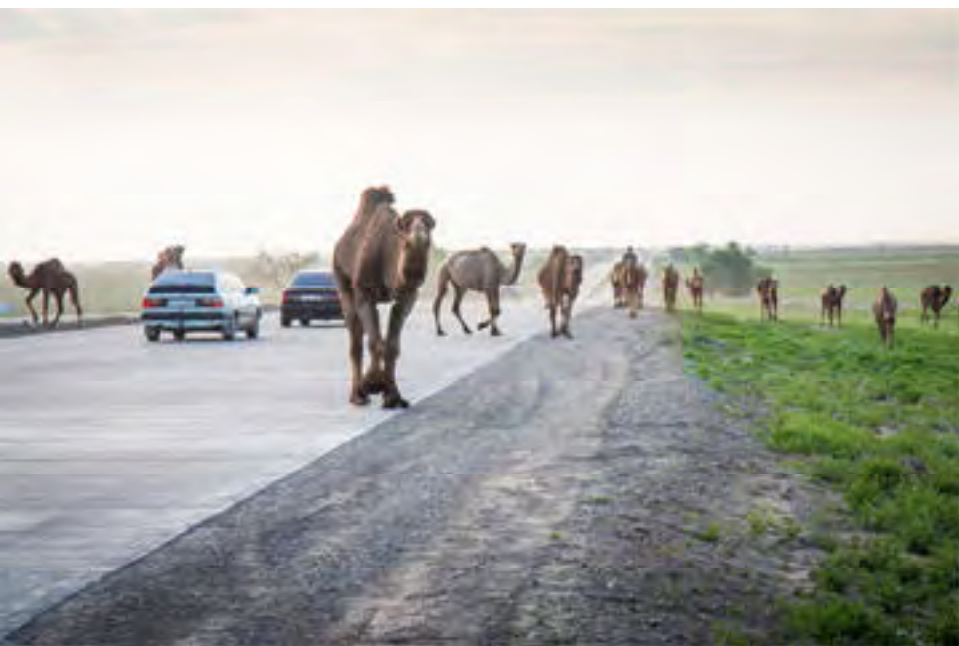
Dressed in all white with a baseball cap, he met us at our hotel in Tashkent. Rustom carried copies of his published articles, a CD, and pictures that his students had drawn. One could clearly tell that his passion for Zoroastrianism was a lifelong project, one that started when his parents used to read him stories from the *Shahnameh*.

Can one individual make a difference? Visiting schools on a weekly basis and paid only a meager salary of \$20 a month, Rustom claims he has and will continue to do so. When asked if it was true that there was a large community of Zoroastrians in Uzbekistan ranging anywhere from 400 to 7000? "No", he said "the figures are perhaps of people who aspire to get back to their roots and the good religion, but at the moment the numbers were just a handful in Tashkent ". When shown a newspaper article appearing in the Bombay Samachar, March 10th, saying an association had been registered, Rustom candidly mentioned that to the best of his knowledge this was not correct and one day when there are more Zoroastrians this may happen.

Rustom said there were 33 old fire temples in the area and that he had a few



Khoja Ahmed Yasawi Mausoleum, Turkestan, Kazakhstan : This late 14th-early 15th century tomb of one of the founders of the four most important Sufi sects of Central Asia is a pilgrimage site for thousands from across the region, and has become a nationally symbolic monument of Kazakhstan.



A herd of camels (with camel herder) on the road to Kazakhstan : Although these were dromedaries not the two-humped Bactrian camels, we were vividly reminded of the role of camels in the life of the ancient Iranians.

members waiting to meet us at their regular meeting place. And so we tracked over to the site and we met a small group of people – a yoga teacher, a music teacher, a young man who wanted to come to America to learn about Zoroastrianism.

With the limited time we had and the language barrier, one thing was clear. Rustam was dedicated to his cause and was upfront in his replies to our questions. Is Rustam Abdukamilov a knight-errant pursuing an impossible dream? It is refreshing to see an individual pursue his dream for a better age.

- Aban Rustomji
Houston, TX



Jenny Rose is a historian of religion, with particular interest in Zoroastrian Studies. She has an MA in Religious Studies from SOAS, where she studied with the late Prof Mary Boyce. In 1993, Jenny received her PhD from Columbia University, New York, and an abbreviated version of her dissertation was published under the title *The Image of Zoroaster: The Persian Mage Through European Eyes* (Bibliotheca Persica Press, 2000). †Her two most recent books - *Zoroastrianism: An Introduction* (I.B. Tauris, 2011) and *Zoroastrianism: A Guide for the Perplexed* (Continuum, 2011) - have both received favourable reviews.

Jenny currently teaches classes on the Zoroastrian tradition for the School of Religion at Claremont Graduate University, and is also a study leader for tours of archaeological, cultural and devotional sites in both Iran and Central Asia. She is an advisor for the Zoroastrian exhibition - "The Everlasting Flame" - to be held in London at SOAS in the fall of 2013.



Cave Dwellings of Ancient Iran

The beginnings of Zoroastrian-Aryan history and heritage were once the stuff of legends preserved in ancient texts. Then science intruded through disciplines like archaeology and anthropology and we were left wondering if there was a nexus between the two. If there was a nexus, where could it be found?

Since caves are an integral part of Aryan prehistory and since the majority of discoveries of hominin¹ presence during the Paleolithic² in the greater Iran region have taken place in caves or at sites near the base of hills, can the nexus of legend and science perhaps be found in the stories and detritus of the caves of greater ancient Iran (Greater Aryana³)?

by k e eduljee



In addition, can the oral history and legends – or even just the lifestyle – of modern cave dwellers such as those in Shanidar⁴, Maymand⁵ and Bamiyan be a repository of some fragments of Zoroastrian-Aryan prehistory?

While the world's attention has been focused on other lands as being the cradle of civilization, could ancient Aryan history be one of the great untold stories of the world? What better place to start that story than at the very beginning of history?

Prehistoric Cave Dwellings and Zoroastrian-Aryan Heritage

According to some versions of the old legends, the first Aryan king Kaiumars (Gayomard/Gaya Maretan) was king of the mountains and king of the cave people. The description of life during his time matches our understanding of the Stone Age. While the dimensions of King Jamsheed's varas make it difficult to think of them as vast cave-complexes, there is nevertheless a persistent tradition that interprets them as such. Some accounts have Zarathushtra meditating in a cave and others such as those of Greek Neoplatonic philosopher Porphyry have Zarathushtra establishing rites to Mithra in a cave. The Hindu Vedas are not shy about mentioning caves either.

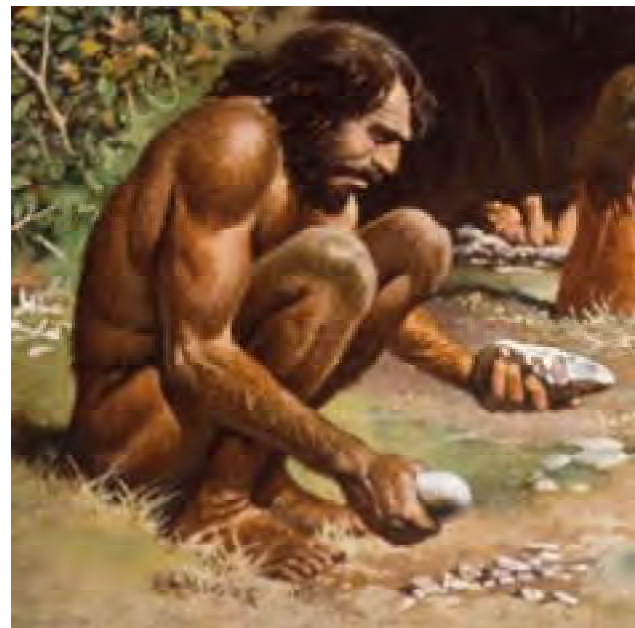
Re-examination of History

The unsettled political climate has meant that archaeological explorations have been few and sporadic in the region. The meagre information available to us is nevertheless fascinating. It has led some scholars to re-examine theories about the earliest known presence of hominins living as a community.

For us, an examination of the Paleolithic life-style of the area's ancient residents gives us some amazing insights into the beginnings of Aryan civilization.

Caves as Winter Homes for Herders

What we learn from the lifestyle of modern cave dwellers is that when our ancestors began to herd, caves served as winter residences for both animals and people. The modern herders of Maymand and Shanidar leave their caves in the spring to roam the meadows with their flock, moving ever higher in the hills looking for fresh pastures as the summer progresses. During this time, they live in exposed areas or in temporary shelters. They then return to spend the winters in their cave dwellings. Caves could similarly have served as



Artist's impression of a hominin making a stone tool.
Artist unknown.



Modern cave-dwellings at Maymand. Image credit: Fz Az at Fotopages



Summer exposed area shelter for Maymand cave-dwelling herders.
Image credit: Ashtiani at Panoramio

anchor residences to which the ancients returned after foraging for food in the hinterland surrounding the cave.

The caves of Shanidar and Maymand carry ancestral ownership rights. In Shanidar, different families own parts of the cave. At some point in history the concept of property rights or ownership would have developed. Through the aegis of archaeology, we know that Shanidar Cave has been occupied for the last 70,000 years or more. While very old by most standards, the dates assigned to Shanidar's oldest artifacts are relatively recent when compared with the dating of artifacts found in Tajikistan.

800,000 Year-Old Stone Age Artifacts found at Kul'dara, Tajikistan

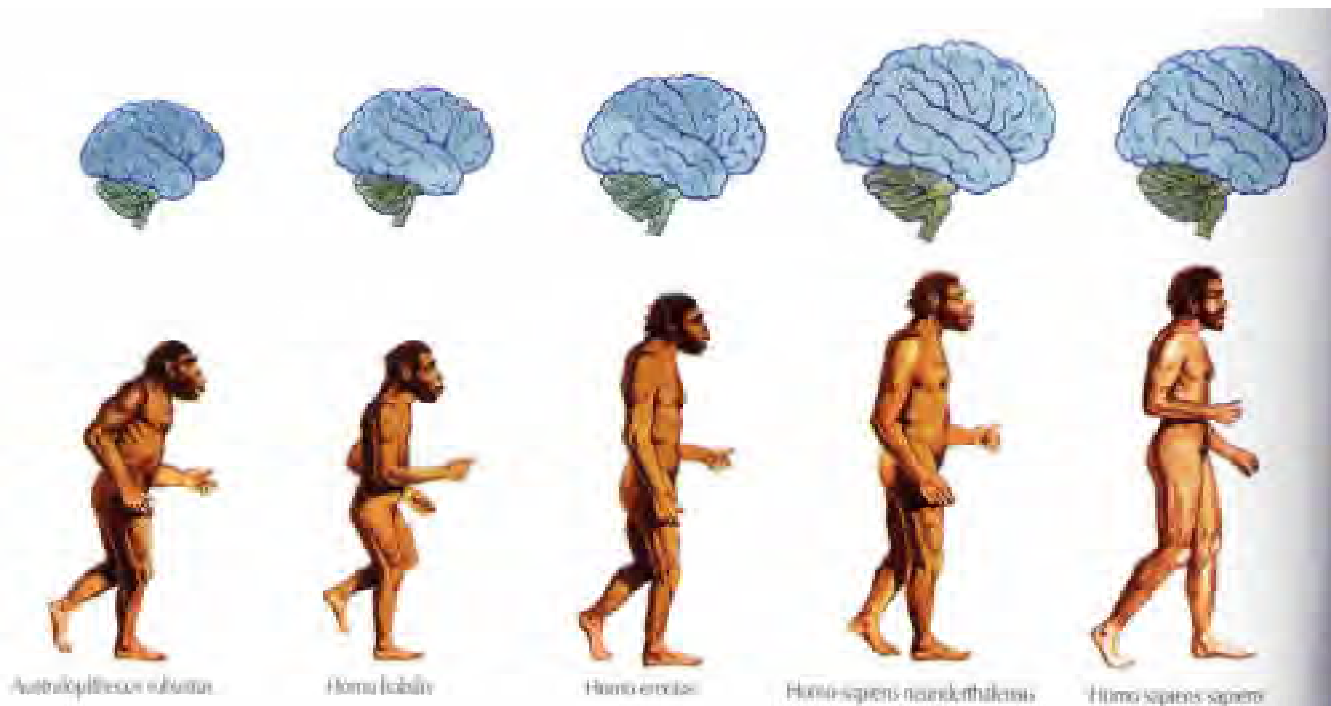
The archaeological site of Kul'dara in Tajikistan has provided evidence of the earliest known hominin presence in Greater Aryana. Excavation layers at a depth of 120m and dated between 900,000 to 800,000 years ago (Before Present or BP), have yielded stone tools made by its inhabitants.⁶

While Kul'dara is an open-air site at the base of a gorge, we can expect its users to have dwelt in a cave especially during the winter. The next two oldest sites are also in Tajikistan – at Karatau & Lakhuti. Both have occupation layers dated to between 500-600,000 years BP.

Earliest Known Hominin Remains Found at Sel'Ungur, Fergana Valley

It is at Sel'Ungur Cave some 250 km to the north-west of Kul'dara – in the picturesque Fergana Valley – that we find the oldest known hominin skeletal remains – remains with characteristics between that of *Homo erectus* (the species that pre-dated the Neanderthals) and Neanderthals. Radiometric dating places the individual as having lived during the Middle Paleolithic period⁷ some 126,000 BP \pm 5,000 years ago.

Homo erectus was thought to have become extinct about 400,000 years ago. The Sel'Ungur discovery and the discovery of Neanderthal remains at Shanidar have made anthropologists re-examine some of their theoretical constructs.



Hominins. The evolution of the Human species (*Homo* genus). Image credit: docstoc.com

Afghanistan Caves



The hill-face and caves of Bamiyan. The dark niches are where the Buddhas stood before being destroyed by the Taliban.
Image credit: M. A. Alizada

Despite Afghanistan's tumultuous political and civil situation, archaeological excavations have taken place during periods of calm. There are two well-known cave systems in Afghanistan: one near Samangan city – previously known as Aybak meaning “cave dweller” (troglodyte) in Uzbek – and the other being the 3,000 caves of Bamiyan⁸.

Close to Aybak/Samangan city, the Hazar Som Cave has yielded artifacts dated to before 100,000 BC. They are some of the oldest known Stone Age artifacts discovered in Afghanistan so far. In the neighbouring province of Balkh (Avestan Bakhdhi⁹, the fourth nation in the Vendidad's list of sixteen nations), excavations at the Aq Kupruk site have uncovered 18,000 year-old artifacts of such relative sophistication that some writers have called the site's Stone Age inhabitants the “the Michelangelos of the Upper Paleolithic.”

One of the artifacts is a limestone pebble on which a face has been carved. The date of the site makes the carving the earliest known portable cave art of a human face.

Teshik Tash & Shanidar Cave Burials

To the north of Balkh, in a region that was likely part of ancient Sughdha¹⁰, the second Vendidad nation, sits the Teshik Tash Cave. It is famed for the 1938 discovery of the Middle Paleolithic 70,000 year old¹¹ fossilized skeletal remains of an 8 to 11 year old Neanderthal child.

Together with the skeletal remains of a 50,000+ year old Neanderthal man found two thousand kilometres to the west at Shanidar Cave in an Upper Tigris/north-western Zagros region valley, we have indications of two unusual burials. At Teshik Tash, the 70,000 year-old skeletal remains of the child were found encased by mountain goat horns. The horns could possibly have supported a covering over the child. They could also have been placed to support the weight of



c 18,000 years BP stone carving of a human face from Aq Kupruk.

Remembering Keki Bhote, beloved husband, father, grandfather, friend

rocks placed over the body. Any such intentions on the part of those who buried the child would demonstrate a measure of care, concern and affection being displayed in the burial ritual.



Reconstruction of the burial of the Teshik Tash child encased by mountain goat horns.

At Shanidar, the skeletal remains of a forty year-old man designated as Shanidar IV was found surrounded with the pollen residue of 28 plants. Two soil samples had clumps of pollen indicating the flowers were bunched together (as in a bouquet).

One explanation for the presence of the pollen was that a burrowing animal such as a marmot had placed flowers in a burrow near the body. However, nowhere else have any similar pollen clusters been found. For a marmot to have ranged the slopes, collected flowers such as the hollyhock that grows in individual stands, and then brought them back to the burrow to be placed in a bouquet-like fashion around the body would endow that particular marmot with cultural sensibilities never seen since.

The other explanation is that members of the group, perhaps even a wife, placed the flowers next to the body being buried. Such a gesture would not only be one of endearment but it assumes all manner of social norms. According to the Smithsonian Magazine, "the discovery changed our understanding of the Neanderthals."



Artist's concept of the burial of 'Shanidar IV'. Image credit: Karen Carr at the Smithsonian

Beliefs in an Afterlife?

The practice of burying, entombing, or placing in an ossuary, personal items along with the remains of the deceased became fairly prevalent in the region as time progressed. For instance, in a 5-6,000

years ago Tepe Hissar burial, numerous personal items were found together with the skeletal remains. Secondary burials are a possibility in some cases – cases where, say, exposed/dried bones were encased as in ossuary burials.

There would be little reason to bury personal goods with a body or its remains (in a secondary burial) unless there was a belief in an afterlife. A belief in an afterlife automatically requires a belief in some form of existence – such as a spiritual existence – one that continues beyond death. The region of ancient Iran may have been home to some of the earliest forms of these beliefs.¹²

Knowledge of Plant Medicine?

There is another corollary to the Shanidar flower burial. Almost all the 28 plants whose pollen has been identified are known for their health-giving and curative properties. One of the plants identified was ephedra, the central ingredient in the Zoroastrian Haoma preparation ritual that preserves ancient healing traditions.¹³ Could Shanidar's Neanderthal residents have associated the plants not just with beauty and life but with health-giving properties as well? We will likely never know.

Migrations?

A favourite pastime of archaeologists and anthropologists is to engage in social engineering and to extrapolate from their findings, constructs about migrations – especially migrations where one group annihilated the other. There is no such evidence in the Paleolithic findings in the ancient Iranian lands. While little evidence of Neanderthals after the Middle Paleolithic or perhaps the top end of the Upper Paleolithic have been found, *The Cambridge History of Iran*, ed. W B Fisher (1968) Vol 1, at page 399 states that, “*At Khurnik (a village on the Zabul-Mashhad road in the Sarakhs corridor), as at some other contemporaneous sites in Iran, Neanderthal man or possibly some other Middle Paleolithic form of man, continued to survive for a considerable period ...*”

In the later excavation layers at Shanidar we find no further Neanderthal remains. Instead, we find early human remains from the Proto-Neolithic period (c. 10,200 and 8,800 BC). What happened to the Neanderthals of Aryana? We do not know. There is at times a 10,000 year hiatus between cultural/occupation layers. An unfavourable climate change, say, a severe drought or a temporary Ice Age – one perhaps where the winters lasted for many months – may have forced an evacuation of the region or the eventual extermination of a group. When climate conditions became more hospitable, another group that had perhaps survived in warmer climes may have repopulated the area.

Aryana – the Cradle of Human Cultural Development?

The caves of greater old Iran have preserved evidence that as history moved from the Paleolithic to the Neolithic period, the region was the scene of seminal advances in tool-making and cultural practices. The northern Iranian-Caspian provinces of Mazandaran and Gilan are home to one such set of caves.

Archaeologist and writer C S Coon – considered by some as the founder of Paleolithic archaeology in Iran – who excavated the Huto and Kamarband caves in Mazandaran is quoted by *The Cambridge History of Iran* at page 407, as saying, “*The Neolithic dates in this (Caspian Sea) region are much earlier than those of Europe, and according to Coon, the Caspian area could well have been the place from which the European Neolithic was derived. With much more certainty one might claim Iran and the contiguous areas of south-west [and Central] Asia generally as the area of origin, since Neolithic individuals were widespread in the whole region ...*” Coon also states that the origin of the Neolithic (skills and culture) probably occurred a “few miles at most” from the Kamarband Cave. [cf. C S Coon in *Seven Caves* (1957) at page 266 – perhaps an overstatement (Baluchistan's Mehrgarh can make similar claims) but an indication nevertheless of the author's comparative analysis of Neolithic advancements around the world.]

Remembering Keki Bhote, beloved husband, father, grandfather, friend



Dandushkhon Valley near Shugnou upstream from Kul'dara. Image credit: hausibek at Panoramio. [refer to p24]

While the studies of cave archaeology in greater old Iran may not have not received as much attention as those elsewhere, it might not be an over indulgence in hyperbole if we said that Aryana was the cradle of some of the earliest developments in human culture and society.

Mr K E Eduljee will be writing on Maymand and Kandovan - to be published in Hamazor Issue 4/2013

Notes:

1. Hominin/hominine is the group of modern humans together with extinct human species and all immediate ancestors (including Neanderthals). Modern human beings are the only hominin species still in existence.
2. Old Stone Age – the period that extended approximately from 2.5 million to 10,000 years ago BP (Before the Present).
3. Greater Aryana includes the sixteen nations listed in the *Avesta's* Vendidad plus lands added after the Avestan canon was closed. Greater Aryana stretched from the Tigris and Cappadocia in the west to Kashgaria and the Indus River in the east; from the Caspian and Aral seas in the north to the Persian Gulf and the Makran coast in the south. cf. Extent of Greater Aryana at page 104 of *The Immortal Cypress – Companion* by K. E. Eduljee (www.immortalcypress.com).
4. In the upper Tigris/north-western Zagros region. Also see www.heritageinstitute.com/zoroastrianism/cavedwellings/shanidar.htm.
5. In Kerman province, Iran. Also see www.heritageinstitute.com/zoroastrianism/kerman/maymand.htm.
6. V. Ranov, "The 'Loessic Paleolithic' in South Tadjikistan, Central Asia: Its Industries, Chronology and Correlation," in *Quaternary Science Review* 14, 1995, pp. 731-45.
7. Approximate time-range for the Paleolithic sub-periods. Lower Paleolithic: 2.5 million – 200,000 years ago; Middle Paleolithic: 200,000 – 35,000 years ago; Upper Paleolithic: 35,000 – 15,000 to 10,000 years ago.
8. Bamiyan was home to the two famous Buddhas carved into the face of a limestone hill.
9. Vendidad 1.6.
10. Vendidad 1.4.
11. cf. Smithsonian Museum at <http://humanorigins.si.edu/evidence/human-fossils/fossils/teshik-tash>.
12. Also see Lifestyle & Burial/Funerary Practices at www.heritageinstitute.com/zoroastrianism/prehistoricsites/dawn.htm#burial.
13. Also see the page on Haoma – Ancient Healing at www.heritageinstitute.com/zoroastrianism/haoma/index.htm



K E Eduljee lives in West Vancouver, BC, Canada. He is the author of the *Immortal Cypress* (www.immortalcypress.com), an epic in verse accompanied by an explanatory companion, the Zoroastrian Heritage website at www.zoroastrianheritage.com and the Zoroastrian Heritage blog at <http://zoroastrianheritage.blogspot.com/>. Eduljee is a past director of the Zoroastrian Society of BC and a founding trustee of the Arbab Rustam Guiv Darbe Mehr trust for BC. His efforts in maintaining the Zoroastrian Heritage site are directed towards providing objective information on the Zarathushti religion and its heritage, promoting the good name of the community, and honouring the memory of Zarathushtis who through the ages have performed great sacrifice in order to faithfully preserve Zarathushti heritage and its core values.



"The great gods delivered all the
lands into My hand, and I made
this land to dwell in peace."

(Cyrus's words written on a clay tablet found at Ur in 1922)

The Cyrus Cylinder Tours the United States



Remembering Keki Bhote, beloved husband, father, grandfather, friend

Washington DC - Symbolism and Iconography travelling with the Cylinder of Cyrus in the USA

by behram pastakia

The British Museum, in keeping with its educational mission of sharing its treasures with “curious persons” both at home and abroad, had been thinking about creating a tour of the Cylinder of Cyrus to the USA in 2003. It was in the year 2007 that a dialogue was started with the Iran Heritage Foundation based in the United Kingdom, to see how this grand design could be fleshed out. The idea finally came to fruition in 2013. The Cylinder and the accompanying objects from Achaemenid Persia, were given a send off in London, with a very effective media campaign launched in November 2012 garnering world wide publicity of the upcoming tour. At a beautifully choreographed Gala Dinner hosted by the Sackler Gallery of the Smithsonian Museums in Washington DC on 5 March 2013, key donors and individuals who had supported the tour were afforded the opportunity to network with the museum officials over cocktails. The highlight of this evening after dinner, was an interview of Neil MacGregor, the Director of the British Museum with Christiane Amanpour, International Correspondent for the CNN.



CNN's International Correspondent, Christiane Amanpour interviews Neil MacGregor, Director of the British Museum, London. Photo credit: Iran Heritage Foundation of America

The Cylinder of Cyrus, on loan from the British Museum, on a nine-month, five city tour of the United States, has created heightened awareness of the thinking, motivations and governance mechanisms of monarchs of ancient Iran in modern day America.



Arthur M Sackler Gallery. Photo credit: Nancy Bhararia



The tour was officially launched on 9 March 2013 at the Sackler Gallery of the Smithsonian Museums in Washington DC. ¹ The hope is that at a time when relations between the USA and Iran are somewhat frosty, this effort at cultural diplomacy can begin to build bridges of understanding by underlining the commonalities in values between the people of Iran and the United States. The impact that the *Cyropedia*, (the life of Cyrus II), by Xenophon had on some of the founding fathers who wrote the US constitution was not common knowledge in the public persona. To rectify this

Gallery View, The Cyrus Cylinder and Ancient Persia: A New Beginning, photo by John Tsantes.

lacuna, the Library of Congress made available the copy of the Greek and Latin version of the *Cyropedia* owned by Thomas Jefferson, the third president of the United States, for the exhibit.

In addition to the overarching theme, reflected in the third section of Cyrus' proclamation, where people are given the freedom to practice their beliefs in his empire, there are subtexts in the sixteen pieces from Achaemenid Persia which put the Babylonian relic in historical and archeological contexts. This article looks at the iconography and symbolism of a few of these artifacts from Ancient Iran included in this tour.

The gold plaque [Fig1], of a priest holding a "*baarsom*" and wearing a "*padaan*", draws attention to a possible Zoroastrian connection in Achaemenid Iran. The *baarsom* used by priests in our liturgy signifying that in unity lies strength, is etched into the walls of the **Freer Gallery of Art** at its entrance [Fig 2]. The *padaan*, covering the mouth, is meant to emphasize physical purity, particularly for a priest who tends the holy fire.

To see a priest wearing a short sword (*akinakes*) in a scabbard on his belt is troublesome. It is contrary to the precepts for the Zarathushti, who intones in his daily kusti prayers, as part of the *Jasme-Avanghe -Mazda* prayer, the word *¶Nidhiasnaitheshem* which exhorts us to be non-violent in our behaviour.

Brick from Mesopotamia - The Babylonian inscription reads: *¶Cyrus, king of the world, king of Anshan, son of Cambyses, King of Anshan. The great gods delivered all the lands into my hand, and I made the land to dwell in peace.*" This brick [Fig 3], excavated in Ur, in present day Iraq, is an illustration that Cyrus II was beneficent not only to the Jews as documented in the Holy Bible, but to various other communities and kingdoms that came under his sway. Respect for "the other", for the majority considering it their duty to look after the needs of the minority, are lessons we can apply in 2013 and beyond to promote world peace.

Base of a column from Hamadan - The inscription reads:

"Artaxerxes, the great king, the king of kings, the king of all nations, the king of this world, the son of king Darius [II Nothus], Darius the son of king Artaxerxes [I Makrocheir], Artaxerxes the son of king Xerxes, Xerxes the son of king Darius, Darius the son of Hystaspes, the Achaemenid, says: this hall [apadana] I built, by the grace of Ahuramazda, Anahita, and Mithra. May Ahuramazda, Anahita, and Mithra protect me against evil, and which I have built may they not shatter and harm."



[Fig 1] Gold Plaque from the Oxus Treasure: From the region of Takht-i Kuwad, Tadjikistan, 5-4th century BCE. H x W: 15 x 7.5cm British Museum, London, ME 123949 Photo: ©The Trustees of the British Museum



[Fig 2] Freer Gallery: engraved on the entrance of the building, the baarsom. Photo credit: Nancy Bhararia

Remembering Keki Bhote, beloved husband, father, grandfather, friend



[Fig 3] Brick from Mesopotamia : Baked Clay 'Cyrus' brick, 539-530 BC, Achaemenid [BM 118362]



[Fig 4] Base of a column from Hamadan : Inscribed column base fragment, c. 400



Notice the reference to Ahura Mazda, Anahita and Mithra (Mehr) by Artaxerxes II. [Fig 4]. We have, so far, no archeological references to Ahura Mazda by his forefather, Cyrus II which leads one to wonder whether there were two Achaemenian dynasties with different faith beliefs. Whether Cyrus the Great was a Zoroastrian remains unknown. Some have called his, a "pagan religion".

Aramaic was the *lingua franca* of the Achaemenid Empire (Fig 5). The inscriptions, in multiple languages at Naqsh-e-Rostom, and on the *torus* of a column from the time of Artaxerxes II (Fig 4) recovered in Ecbatana (Hamadan) remind us that the Persians dwelt in a milieu similar to our multi-lingual modern day world. The United Nations conducts its business routinely in six official languages. We look forward to refinements in electronic translation tools in cyberspace, so that we can all get connected in pursuit of knowledge and wisdom.

The seal of Darius I is artistry of the highest caliber [Fig 6]. One can gaze in awe at this seal and realize how peace and prosperity in an empire can lead to the flowering of the arts. It is a testament to the bureaucracy established by the Iranians. It was this efficient bureaucracy which was responsible in large measure, for the successors of Cyrus II to fulfill his wishes to financially help and support the rebuilding of the temple of the Jews freed from Assyrian captivity after they returned to Jerusalem. Troublesome for us however was the interpretation provided to this panel in the exhibit by the British Museum. Representing the *Farohar* symbol (likely a cultural import from Egypt and Assyria) as a depiction of *Ahura Mazda* does not sit well with the Zarathushti community.

The five-city tour in the United States, mounted by the British Museum in keeping with its mission and charter is a wonderful opportunity, as we delve into our heritage to seek lessons we can apply from the wisdom of the ancients in our modern day world. For providing us with this learning experience, we are grateful to the museum community, to the donors, to the media

[Fig 5] Pottery ostracon inscribed in Aramaic, c. 475 BC, Achaemenid

that has given the exhibit the exposure it deserves, to the curators and to the Iran Heritage Foundation of America who made it all possible. We look forward to the arrival of the Cylinder of Cyrus in India to be displayed during the 10th World Zoroastrian Congress in Mumbai.



Note:

1. "The Cyrus Cylinder and Ancient Persia: A New Beginning" was organized by the British Museum in partnership with the Iran Heritage Foundation and the Arthur M Sackler Gallery, Smithsonian Institution. The exhibition was supported by an indemnity from the Federal Council on the Arts and the Humanities. Major support for the Sackler's presentation and programming was provided by the Leon Levy Foundation with additional support provided by the Ebrahimi Family Foundation and the Foundation for Iranian Studies.

Acknowledgements:

John Curtis from the British Museum, London, for permission to use the photos of the artifacts accompanying the Cylinder of Cyrus in the United States for this publication.

Julian Raby, Director of the Freer and Sackler Galleries of the Washington D C., 7 March 2013 <http://cyruscylinder2013.com/media/cyrus-cylinder-tour-launch-press-conference/>

Neil MacGreggor, Director of the British Museum, 7 March 2013
<http://cyruscylinder2013.com/media/cyrus-cylinder-tour-launch-press-conference/>



[Fig 6] Seal of Darius I : Darius Seal. Green and Gray Brown coloured Chalcedony, Thebes, Egypt, 5 - 4th century BC; H x D: 3.7 x 1.7cm; British Museum, London, ME 89132. Photo: ©The Trustees of the British Museum



Gallery View, The Cyrus Cylinder and Ancient Persia: A New Beginning, photo by John Tsantes.



Behram Pastakia, Co-Chair, FEZANA UN-NGO committee with Dr John E Curtis, OBE, FBA, Keeper of Special Middle East Projects, The British Museum, at a networking breakfast in the Freer Gallery Courtyard, Smithsonian Institutions, Washington DC.

John Curtis, gave the key note address titled, The Cyrus Cylinder: Discovery and Creation of an Icon at a public symposium: "The Legacy of Cyrus the Great: Iran and Beyond" held in the Meyer Auditorium of the Freer Gallery on 26 and 27 April 2013. Details at: <http://www.asia.si.edu/events/cyrus-symposium/default.asp>
Photo Credit: Nancy Bhargava

Houston TX : The Cyrus Cylinder

by magdalena rustomji



Museum of Fine Arts, Houston, TX : Photo credit - Yezdi Rustomji

The Cyrus Cylinder is on a first tour of the United States which began on March 9th and will end on December 2nd of 2013. The tour includes museums in Washington DC, Houston, Texas; New York; San Francisco and Los Angeles, California. The exhibition of Persian artifacts on loan from the British museum includes bowls, cylinder and stamp seals, coins, gold plaque, gold armlet, ostrakon (pottery fragments), and clay tablets. A very interesting item included in the exhibit is a copy of *Cyropaedia* by Xenophon, the Greek author. However, the highlight of the exhibit is the *Cyrus Cylinder*. According to Dr Sarah Kielt Costello, the artifacts in the exhibition speak to us of the sophistication and urbanity of Persia and are evidence the Persian Empire was one of information and propaganda use.

In Houston, several lectures were given to highlight the exhibition. The first lecture was, *The Cyrus Cylinder and Ancient Persia: A New Beginning* presented by John Curtis, keeper of the Middle East Collections, The British Museum and Vesta Sarkhosh Curtis, Curator of Middle Eastern Coins, of the British Museum. That presentation was followed by *The Many Meanings of the Cyrus Cylinder*, a talk by Neil MacGregor, Director of The British Museum; and *Cuneiform in Context* presented by Dr Sarah Kielt Costello, Instructional Assistant Professor, Department of Art and Art History at the University of Houston. Dr Matthias Henze, Professor of Religious Studies at Rice University presented, *Cyrus-the Anointed of the Lord: The Cyrus Cylinder and the Bible*; and finally, the concluding lecture; *Ancient Persepolis in Blue – New Research on Colors, Gilding, Painters and Monuments in the Achaemenid Persian Empire*, a lecture by Dr Alexander Nagel, Assistant Curator of Ancient Near Eastern Art at the Freer Sackler Galleries in Washington, DC.

The featured lecture, co-sponsored by the Zoroastrian Association of Houston, was *Cyrus the Great: "Friend of God" and Paradise Builder* given by Dr Jennifer Rose, Professor of Zoroastrian Studies at

the School of Religion, Claremont Graduate University, California. A talk sponsored by The ZAH Library Committee was also given by Dr Rose at the ZAH Center. She is the author of *The Image of Zoroaster: The Persian Mage Through European Eyes*, *Zoroastrianism: An Introduction*, and *Zoroastrianism: A Guide for the Perplexed*.

The presenters were passionate about the Cyrus Cylinder and the artifacts, the people attending the lectures and the exhibit were touched by the beauty and the significance of these artifacts, especially, the Cyrus Cylinder. A special ZAH Sunday School workshop at the museum provided parents and children an opportunity to view the artifacts. Vehishta Kaikobad, Docent at the Museum of Fine Arts, Houston conducted this presentation for the ZAH Sunday School, and she also gave the presentation to several hundred youth who have viewed the exhibit. Houston's Ervad Bahmanshah Sanjana, received the Cylinder to Houston by giving a blessing at the exhibit's opening, and stating one of the tenets of the Zoroastrian religion, *"Righteousness is the greatest good"*.

Sometimes referred to as *"the first charter of human rights"*, a replica of the cylinder is kept at the United Nations Headquarters in New York for its symbolism of tolerance, justice and freedom. A note outside the museum exhibit in Houston states that the "Story of Cyrus's tolerance has inspired generation of philosophers, rulers and states-men, from ancient Greece to the Renaissance, and from the Founding Fathers to leaders in the modern day Near East".

The data and information that we get from the Cyrus Cylinder, provides us with an understanding and awareness of:

- *Who Cyrus was*
- *Values Cyrus held and followed*
- *A message for all times*

Who Was Cyrus ?

In his own words from the Cylinder, Cyrus says, *"I am Cyrus, King of the universe, the great king, the powerful king"*. Cyrus the Great, Cyrus II or Kourosh was the founder of the first Persian Empire and King of Persia (559-



Jenny Rose with Aban Rustomji at ZAH. Photo credit Firdosh Mehta



Ervad Bahmanshah Minocher Sanjana blessing the Cylinder. Photo credit: Jenny Antill ©

530 BC). The various speakers in Houston, spoke of Cyrus as a liberator, a just ruler, a wise ruler, a skilled propagandist, a diplomat, a philosopher king, and a great statesman. He is also mentioned as a conqueror, a builder, and a promoter of peace, tolerance and of justice. Mentioned over 20 times in the Old Testament in the books of Ezra, Isaiah, and Daniel, Cyrus is referred to as the *Anointed of the Lord* and the *Lord's Shepherd*. Dr Jennifer Rose says that Cyrus was *"Cyrus the Great, Friend of*

God and Paradise Builder; and the Greek author, Xenophon presents Cyrus in Cyropaedia as the *Ideal Ruler*.

Values Reflected In the Cylinder

The Cyrus Cylinder provides an insight, supported by other sources, such as Biblical references, as to the values that Cyrus promoted and which guided his actions. The various lecturers made references to those values in their presentations and according to Dr Rose,

Cyrus reflects a Zoroastrian understanding of the world.

Multiculturalism is a word coined to express the coexistence and peaceful cohabitation of peoples from different backgrounds and cultures in one land. This doctrine which is the foundation of advanced societies is also recognized as one instituted by Cyrus.

He is thought of as having the first empire that ever tried to hold together in peace, peoples of different cultures, traditions, languages and religions.

Cyrus is best remembered for his unprecedented tolerance and magnanimous attitude towards those he defeated, demonstrating his greatness and wisdom with his policy of generosity and mercifulness. He believed in *doing the right thing* but more importantly, he said so in his proclamations

Remembering Keki Bhote, beloved husband, father, grandfather, friend

and showed it in his actions; doing away with forced labour, allowing people to return to their homelands, rebuilding their temples, and returning their artifacts. According to Dr Rose, he “*set about to right the wrongs of evil*”.



Map showing extent of Empire. Photo: Reza Ganji / IHF America

A Message for Today

Cyrus's compassionate principles continue to resonate and his message is as relevant today as in his time. Through the words and the symbolism of the Cyrus Cylinder, we are inspired to live a *Zoroastrian way of life*. We are to *do our part to right the wrongs of the world through our actions – the Path of Asha*. Dr Jennifer Rose says that Cyrus sought the best existence and asked that people be in balance with the natural world and that they seek to defeat the forces of destruction, disorder and the lie.

Viewing the Persian artifacts, especially the tablets and the Cylinder, it felt, indeed, they were speaking to us, asking us to embrace, internalize and to act on the message it conveys. Can we listen to Cyrus's voice? Can we all live together peacefully in a multicultural society? Can we make good choices, choosing the the righteous path? Can we appreciate our diversity? Can we, through our *Good Thoughts, Good Words, Good Deeds* set forth to make this world wonderful, to make a beautiful earth, to make a paradise for all. Cyrus believed that we could, and he spent his life in pursuit of these Zoroastrian values.

It would appear that The Cyrus Cylinder on tour, has come to help us celebrate and appreciate our diversity, and to remind us of his message of peace, justice and goodness. Dr Henze says that the Cyrus Cylinder is “*vital to present day heritage*”; he referred to the text in the Cylinder as an *Ancient Press Release*, and indeed, Cyrus continues to speak, as the Cylinder tells its amazing story, to people from different backgrounds, nationalities, languages and traditions.

*To excel the past we must not allow ourselves
to lose contact with it; on the contrary, we must feel it
under our feet because we raised ourselves upon it.
“In Search of Goethe”, 1949 - Jose Ortega y Gasset*

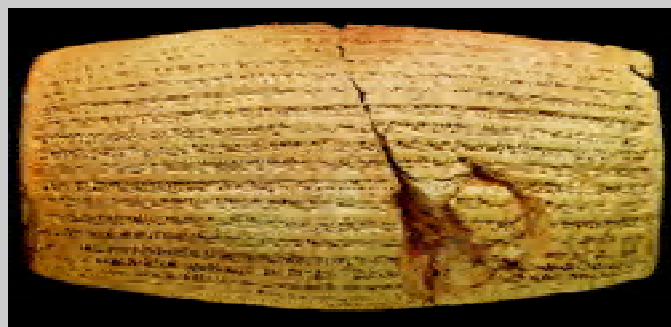


Hamazor acknowledges, for the images used through the pages on The Cyrus Cylinder:

Hannah Boulton, Head of Press and Marketing, Communications, The British Museum, London,

Allison Peck, Head of Public Affairs and Marketing, Freer Gallery of Art and the Arthur M. Sackler Gallery, Smithsonian Institution, Washington,

Nasser Manesh, Washington, with due acknowledgement to IHF-America and the photographers



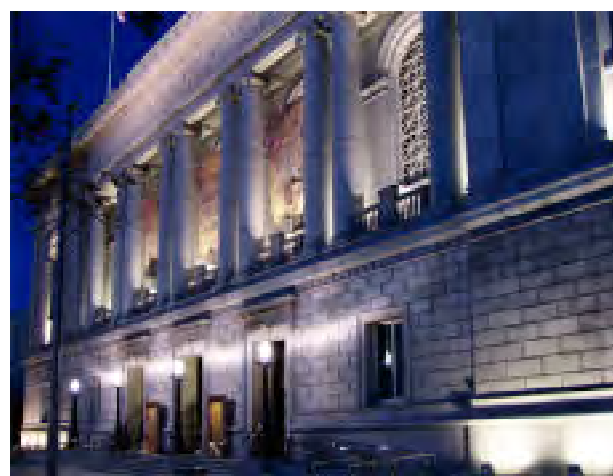
The Cyrus Cylinder : Clay, Babylon, Mesopotamia, after 539 BCE.
D x H: 7.8-10 x 21.9-22.8 cm British Museum, London, ME 90920
Photo: ©The Trustees of the British Museum

For further interest: This clay cylinder was inscribed in Babylonian cuneiform and buried after the Achaemenid king Cyrus captured Babylon in 539BC. It was excavated by Hormuzd Rassam at Babylon in 1879. In the cylinder Cyrus calls himself 'king of the world, great king, legitimate king, king of Babylon, king of Sumer and Akkad, king of the four quarters.' It describes how he captured Babylon without a struggle, how he restored the worship of the Babylonian god Marduk (which had been neglected by the vanquished Babylonian king Nabonidus), how he returned statues of the gods to various shrines from which they had been removed, and how he allowed deported peoples to return to their homes. The Cyrus Cylinder is sometimes described as the first declaration of human rights, but it was actually intended to be a building inscription in the Mesopotamian tradition. – [British Museum, Ancient Persia, John Curtis. P40]

And onwards - The Hamazor will travel with the Cylinder to New York, San Francisco & Los Angeles



Metropolitan Museum of Art, New York, from Wikimedia Commons, the free media repository.
[June 20th - August 4th 2013]



Asian Art Museum, San Francisco, floodlit, from Wikimedia Commons, the free media repository.
[August 9th - September 22nd 2013]

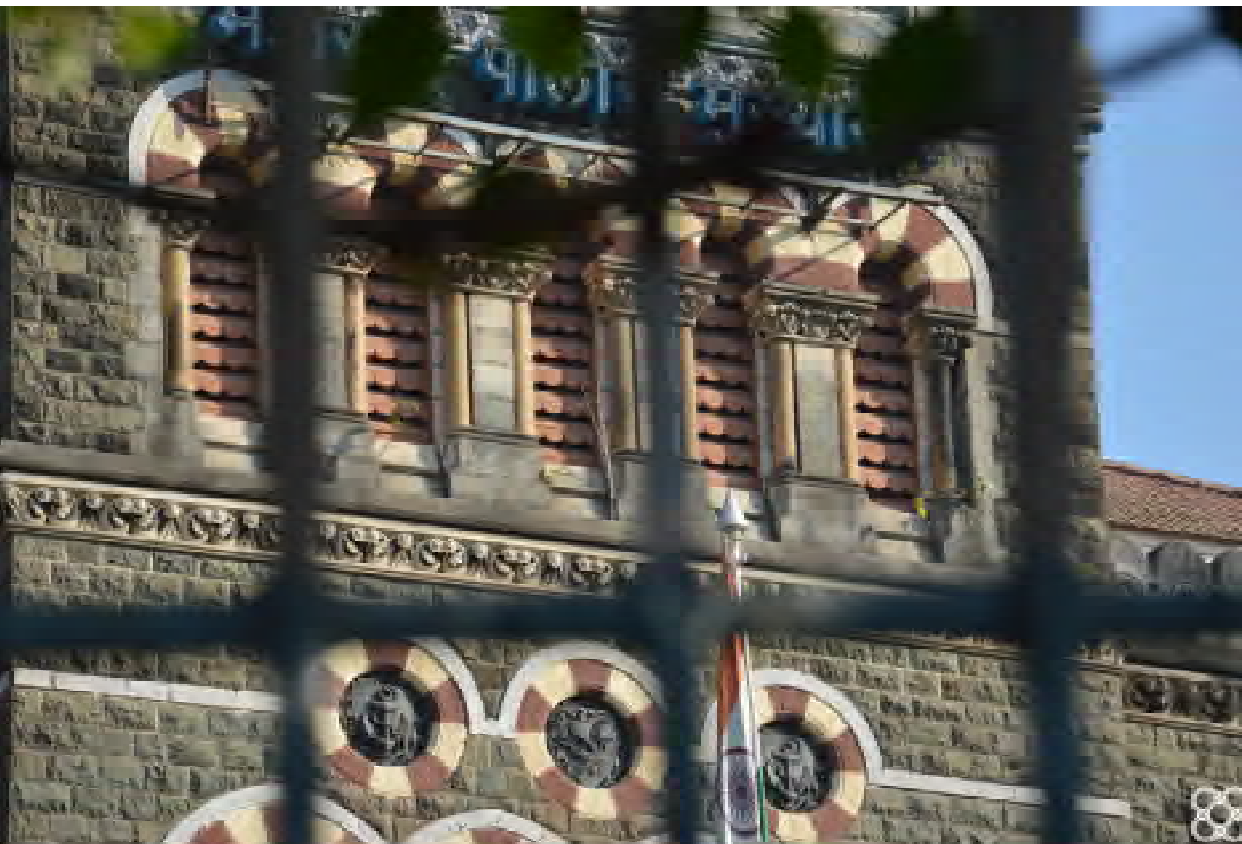


Central Courtyard of the Getty Villa, Malibu. Photo credit: Bobak Ha'Eri, from Wikimedia Commons, the free media repository.
[October 2nd - December 2nd 2013]

Bombaywalla.org is a website that encourages and assists in knowing city structures. It highlights the various architectural wonders – big and small, elite and everyday – that make Bombay a great metropolis. By including the original and present names of streets and structures it strives to make sense of the city's past and present.

Do follow us at :
bombaywalla.org
[facebook.com/bombaywallablog](https://www.facebook.com/bombaywallablog)
[@bombaywallablog](https://www.bombaywallablog.com)

Bombaywalla is run by Simin Patel, a final year PhD candidate at Balliol College, University of Oxford.



Motifs: Royal Alfred Sailors' Home (1876)

Junction of Apollo Bunder Road and Apollo Street (presently Maharashtra Police Headquarters, Chhatrapati Shivaji Maharaj Marg, Colaba, entry prohibited).

The construction of the Sailors' Home was a significant step towards containing and domesticating the population of seamen in the city, long considered drunk, disorderly and prone to recreate at taverns, boarding houses, grog shops and brothels.

Notice the three nautical motifs.



Signage: Medows Street, Fort
(presently Nagindas Master Road)

Medows Street holds the dubious distinction of the most corrupted street name in the city. Named after General Sir William Medows, Governor and Commander-in-Chief of Bombay from 1788-90, the street was locally referred to as the Ingrez or Angrezi Bazaar since it housed a profusion of European shops. By the 1860's 'Medows' had been distorted to 'Medow' and subsequently 'Meadow' and 'Meadows'.

The correct address can be found on the signboard of the Commercial Watch Company.

walla.org

Porticos: BB&CI Railway Administrative Offices (1899)

Churchgate (presently Western Railway Head Office).

2013 is an important anniversary year for the Indian Railways and their structures. The first passenger train left Bombay for Thana on April 16th 1853, 160 years ago, hauled by three locomotives named Sindh, Sultan and Sahib.

The facade of the Bombay, Baroda & Central India (BB&CI) Railway Administrative Offices has been lit up this week in celebration.



Doors: Meher Cold Drink House (1939)

Mackawee Mansion, corner of Gunbow Street and Parsi Bazaar Street, Fort (presently Rustom Sidhwa Marg).

Well into the late 1800's, strict caste and purity codes prevented the experience of inter-dining amongst the native populations of Bombay. Pan-supari, rosewater and nosegays, were distributed at the end of public/semi public gatherings, but no food. As the benefits of inter-dining were felt, cold drinks were first introduced for consumption, gradually making way for solid foods. Meher Cold Drink House, although a sprightly 74, is an example of the early establishments that facilitated the experience of cosmopolitan drinking and eventually dining. Young Bombaywalla was introduced to the delights of Meher Cold Drink House by her mother Veera, a regular at the unassuming eateries in the Fort.



Proprietors: Britannia & Co. (1923)
Wakefield House, 11 Spratt Road, 16 Ballard Estate.

Despite the fact that British officials destroyed all the 'posh' furniture at Britannia & Co. during the Second World War, when the restaurant premises were temporarily used for military purposes, proprietor Boman Kohinoor's fondness for imperial rule is legendary.

91 year old Mr Kohinoor is Bombay's most beloved restaurateur. An effortless host, no diner can refuse his recommendations: '6 fresh lime soda sweet, to beat the Mumbai heat'. Here he is photographed with fellow proprietors, Afshin, his son and Merwan, his brother. (Left to Right)

Photographs: Jasmine D. Driver, Parsiana.

Soroosh Sorooshian - The accidental scientist

Careers are made by accident or design. But when the road to the top is paved by a series of fortunate events you wonder if its fate or otherwise.

For Soroosh Sorooshian it was a fine mix of both. An incredibly busy man, the soft-spoken and affable scientist gave me a window of three hours, between catching connecting flights to a conference in Brazil, to flesh out details he had sent in via an email questionnaire.

by teenaz javat



Teenaz Javat is an award winning journalist at the Canadian Broadcasting Corporation and a part-time instructor at Sheridan College, Oakville. Born in Mumbai, India, Teenaz has had the enviable position of having worked as a journalist in India and Pakistan before moving to Canada in 1997. Her work has appeared in several print and online publications in Canada, India and Pakistan. She lives in Mississauga, Ontario with her husband and two kids.

Sorooshian holds the lofty title of Distinguished Professor and Director Center for Hydrometeorology and Remote Sensing at the University of California, Irving. His career is sprinkled with honours, medals and citations, among them the Distinguished Service Medal from NASA, which is the highest honour given to a civilian.

However, for Sorooshian an honour close to his heart and which has in his words *"had a more profound and humbling experience"* was his election to the US National Academy of Engineering in 2003.

"This is the highest honour any engineer can dream of. It is worth mentioning that this year Ratan Tata was elected as a foreign member. That makes for two Zoroastrians on the US National Academy of Engineering which has roughly 2000 members in total," he gushes over the phone.

Sorooshian arrived in the US from Iran in December 1966 with a dream. That dream was to study aviation.

On completing his Bachelors in Mechanical Engineer, Sorooshian decided to return home to Kerman before starting on his MS degree with a professor on a NASA-funded aerospace project at the University of California, Los Angeles (UCLA).

On his return to the US he was mildly shocked to learn that funding for his work never did come through and there was not much he could do about it. It was pre-internet days and his professor had no way of reaching him in Kerman to tell him so. Disappointed, he walked out and into the arms of Mohammad Torabi a fellow Iranian working on his PhD at UCLA. Torabi invited him to his office and within 30 minutes convinced Sorooshian to change course from aerospace to systems engineering. Clearly aerospace loss was systems engineering's gain.

However, this accidental scientist did not stop at that. On completing his MS degree Sorooshian was debating what to do for his PhD.

Although he liked Operation Research, given its highly mathematical nature, he was not sure how useful it would be back in Iran. At that point in time, for Sorooshian staying back in the US was not an option. It was crystal clear in his mind that he wanted to apply his studies to benefit his motherland.

A professor suggested he work in the field of hydrology which involves flood forecast and precipitation studies, something he could work with on his return to Iran. This instantly appealed to Sorooshian who after

all was the son of a farmer. Growing up in Kerman, Iran, fears of drought and floods were not unfounded.

"I so vividly remember my father always asking our foremen who would visit the house if it had rained on the farm. Conversation about water was almost a daily event at home. On being introduced to readings about the hydrologic cycle at UCLA, I immediately connected the dots."

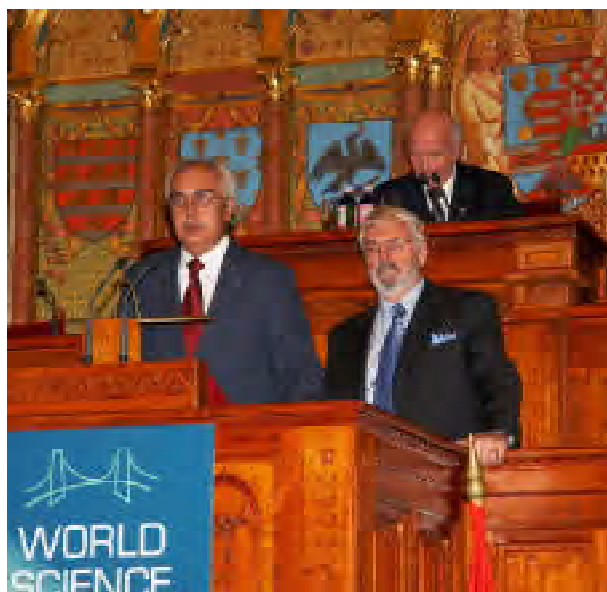
The revolution in 1979 may have stalled his plan to return to Iran on a permanent basis, but his work in hydrology continued at breakneck speed.

Sorooshian has, over his storied career, guided 45 students in their doctoral research and continues to work with them as their peer. He claims to have learned as much from his senior professors as from his junior colleagues. His humility is striking as he attributes a large part of his success to them.

Not an overly religious person, Sorooshian admits he doesn't know as much as others about all the teachings of Zarathushtra.

"I did learn Avesta at school, but must admit that it was something we had to do and repeat some of the verses without understanding what it meant. But what I have come to appreciate about my religion is the simplicity of its basic principles Good thoughts, Good words and Good deeds and the responsibility of keeping the four elements air / wind, water, fire and earth clean. As you see the four elements Zarathushtra spoke of are so highly relevant to what I do in my scientific work."

Just as much as the universe may have conspired to make him a success, in his acceptance speech on receiving the Prince Sultan bin Abdulaziz Water Management and Protection Prize in Riyadh, Saudi Arabia in 2011, Sorooshian goes on to add that, *"The most important contributors to my professional success are my supportive wife Shirin and our two sons Jamshid and Armin who are accomplished engineers in their own right."* ■■■



Sorooshian speaking at the World Science congress at the Hungarian Parliament. May 2007



Receiving the Prince Sultan International Prize in Water at Riyadh in December 2010



Below: Visit to Karoon III Dam, Iran. Jan 2010

Adi Kanga - an engineer, mathematician and a visionary

I had known Adi Kanga personally for many years but had no idea that he was such a multi-talented high achiever till he passed away in Sydney in April aged 90.

As his son Rustom remembered when delivering his eulogy, “A week before Dad passed on, he could not remember what he had for breakfast. But he could explain to you the Pythagoras’ theorem.”

by kersi meher-homji

Adi was an all-rounder; an engineer, a mathematician, an imaginative artist and one among few others who had planned Navi (New) Mumbai. Genius is a word used loosely these days but Adi came close. In the late 1960s a group of friends lamented that their city, the bustling

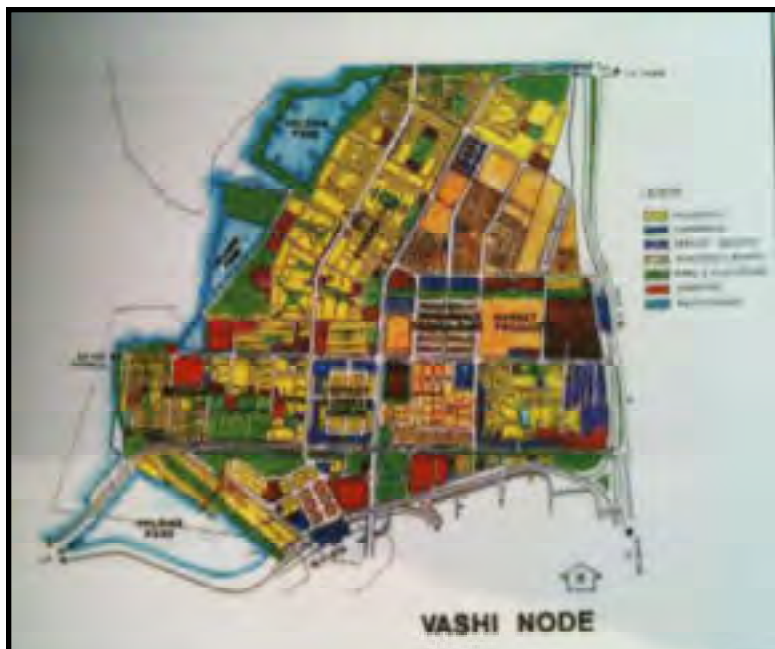
concept of building a new city, New Bombay (Navi Mumbai), on the mainland across from the island city to accommodate this growing need.

They convinced the Indian Government of their plan. The Government set up a Corporation, City and Industrial Development Corporation (CIDCO), to plan and build this new city and Adi Kanga, a Civil Engineer who was a member of that group of visionaries, was appointed General Manager.

The task was overwhelming. The land owners were not interested in selling their farming properties for urban development and there was no direct transport link from Bombay.

Adi Kanga decided to reclaim land in the sea off the mainland and establish the first township at Vashi. He drew the plans for Vashi at home on his dining table, hand-colouring it to beautify it and sell the concept. He planned a huge bridge from the island of Bombay to Vashi and gradually the new city emerged.

Today Navi Mumbai, with a population of around 7.5 million



Hand painted initial plan of Navi Mumbai, 1970

Bombay, was overpopulated. As the commercial capital of India it was attracting large number of citizens from around the country which the available infrastructure could not cope. They came up with the



people, is more populous than New Zealand. The new city is serviced by trains and buses and the bridge that was once perceived as a bridge to nowhere is so crowded that there is a demand for a second crossing.

Moving on from Bombay, CIDCO, under Kanga's leadership, started four other huge new cities including New Aurangabad and New Nasik.

Born in Bombay on 16 March 1923, Adi was the fourth of five children. His relative Dr Homi D. Kanga had represented India in cricket during the tour of England in 1911 as the vice-captain and scored a century against Leicestershire. Earlier he became the first Indian batsman to score a double century in a first-class match (233 for Parsis against Europeans at Poona in 1905). Unfortunately, Test cricket came too late for him as India played her first Test in 1932. A cricket library in Bombay is named after him.

Before that two of Adi's uncles, Pestonji Dinshaw Kanga and Merwanji Dinshaw Kanga, had toured England in 1888 under the captaincy of Pestonji. On that tour, the Parsi team won eight of their matches, the Kanga brothers capturing 149 wickets between them (PD 71 wickets at an excellent average of 12.24 and MD 78 at 17.29). It was an outstanding achievement Zoroastrians around the world should be proud of.

Adi's elder brother, the late Homi R. Kanga became a renowned professional violinist playing in the London Philharmonic Orchestra.[see *Hamazor Issue 2/2013 pp 43-46*] Adi also played the piano and mandolin although not professionally.

During his last few years which he spent at the Lady Gowrie Nursing Home in Sydney he was well known for entertaining his friends with his piano playing which he continued to do despite loss of hearing.

Adi grew up in Bombay and graduated with a degree in Science from St Xavier's College in Bombay and then completed a degree in Civil Engineering in Poona. For

the first part of his career he worked for the Water Works Department of the Bombay Municipal Corporation and was responsible for extending the Tansa Dam, building a network of pipelines and essentially attempting to meet Bombay's growing and insatiable need for clean water.



Adi with Indira Gandhi, showing her the model

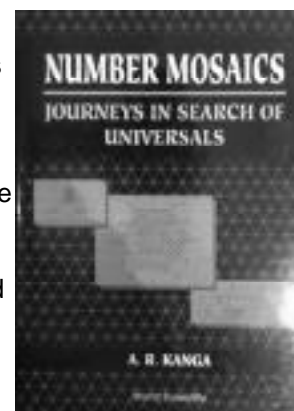
For a while he was seconded to a government research organization, Central Public Health Engineering Research Institute (CPHERI), where he developed applications software for India's first major computer system at the Tata Institute of Fundamental Research. This was in the early sixties.

On retirement he moved to Sydney with his wife Vira to join their children who had previously immigrated.

His main hobby was Mathematics. He made new discoveries including several extensions to Pythagoras' theorem. His book *Number Mosaics* continues to be read two decades after its publication.

He was a prolific artist, producing handmade cards for every occasion for family and close friends. His numerous paintings adorn homes around the world. He wrote poetry and illustrated his poems with drawings which are treasured possessions of his dear ones.

Adi believed in education and the tradition lives on. He once told his son Rustom that he was unlikely to leave him any money or property when he died. But he would invest in his education.



Published in 1990

Remembering Keki Bhote, beloved husband, father, grandfather, friend

Four of his grandchildren are working on PhDs in fields as diverse as music, genetics, nanotechnology, business and architecture. His son Rustom is the CEO of his own company iOmniscient, daughter-in-law Dr Marlene Kanga is the President of Engineers Australia and grandson Zubin Kanga is an internationally known pianist.

Adi married Vira (nee Vazifdar) in 1950 and they lived happily for almost fifty years till her death in 1999. He has left behind a legacy of outstanding achievers; sons Rustom and Darab in Sydney, daughter Prochie in New Zealand and six grandchildren.

The legacy Adi Kanga has left behind:

Son Dr Rustom Kanga is a Chemical Engineer from the Indian Institute of Technology (IIT) Bombay, with a Masters degree in Management from the London School of Economics and a Doctorate from the University of London. Over 22 years he worked for Digital Equipment Corporation and then for Compaq. He was the vice president responsible for their Custom Systems and Telecommunications business in the Asia Pacific. In 2001 he set up his own company iOmniscient in the area of Intelligent Surveillance Systems which now operates world-wide.

Daughter-in-law Dr Marlene Rustom Kanga is one of the most influential engineers in Australia. Recently she was elected to become the National President of Engineers Australia, the first Asian and the first mother to be so honoured. She obtained her first degree in Chemical Engineering from the IIT, Bombay. She has a Masters in Risk Management and a DIC from Imperial College and a PhD in Business Administration. She runs her own Engineering Consulting business. Last December she was awarded a Distinguished Alumni Award by IIT Bombay for her achievements in the engineering profession.

Their son Zubin is doing his PhD in music at the Royal Academy of Music in London. A student of famous composer and pianist Rolf Hind, he is a passionate advocate of contemporary classical music. He performs with internationally renowned new music ensembles such as London Sinfonietta, Halcyon and Kreutzer Quartet. Recipient of the prestigious 2012 Art Music Award, he is also the winner of the Best Newcomer Award at the 2010 ABC Limelight and of the Michael Kieran Harvey

Scholarship. He works closely with world's leading composers including George Benjamin, Michael Finnissy, Beat Furrer, Judith Weir, Alex Pozniak and Rosalind Page. Awarded the Greta Parkinson Prize by the Royal Academy of Music in 2008, Zubin's work in musicology is applauded worldwide. In 2011 he was invited to present his work at international conferences in Lille, Athens and Perth. Like grandfather, like grandson!

Jehan, Zubin's younger brother, is doing a double major in Commerce and Science at the Sydney University and is now doing his PhD in Chemistry focussed on nanotechnology. He also conducts the Madrigal Choir and performs 16th century instruments with the Renaissance Players and other concerts at his University. An emerging director of artistic performances, he has produced a multi-media presentation in music, dance and video telling the story of the land rights of displaced indigenous people affected by the construction of dams over the River Narbada. This is to be performed in Noosa, Queensland in June and in Sydney in October. It expresses his Indian heritage in a unique way to Australians.

Adi's son Darab is a Master of Economics (MEc), Sydney University and Fellow of the Australian Society of CPAs. He is in blue chip multi-national corporations: Digital Equipment, Compaq and Hewlett Packard and is currently running his own business Thunderbird Management Consultancy.

Darab's daughter, Anaita just completed her BSc in Genetics from University of Western Australia and will continue next year with either a medical degree MD or a Master's/PhD in Genetics.

Darab's son Zal has completed his HSC at Comet Bay College (Western Australia) where he was School Captain.

Adi's daughter Prochie and her husband Shrivux Mulla have their own insurance brokerage business.

Their daughter, Parizad is doing her PhD in Management and International Business at Auckland University in New Zealand and their son **Sarosh** is doing his PhD in architecture also at Auckland University.

Take a bow, the amazingly versatile Kanga clan which remains on Top Down-under. ■■■■



Kersi Meher-Homji is a retired research Virologist having worked for his post-graduate degree on poliomyelitis in India and on hepatitis and AIDS viruses in Sydney. He has published many research papers on Virology in India, Australia and the USA. He is also a prolific cricket author having published 14 cricket books in Australia including The Waugh Twins, Nervous Nineties, Six Appeal and his latest Cricket Conflicts and Controversies. He writes sports and humour pieces for Sydney Morning Herald, Inside Cricket, Indian Down Under, Parsiana and Mid-Day.

Dr Vistasp Karbhari appointed President of US University



The past few decades have witnessed many first and second generation immigrants from the Indian subcontinent play an important role, both as students and teachers, in universities across the US. Joining the select circle of university leaders is Dr Vistasp Karbhari, who has been appointed President of the University of Texas at Arlington.

UTA as it is usually called, is one of nine universities in the University of Texas system which collectively serves over 330,000 students. While the flagship campus is located in Austin, UT Arlington is a large urban campus in the Dallas-Ft. Worth area, with the second highest enrollment of over 33,000 students, and it has seen phenomenal growth in the past decade. It is envisioned to become a "Tier One" university and Dr Karbhari has been selected to lead it on this journey. "Tier One" means it will be a nationally recognized university with balanced excellence in both teaching and research, so that it can attract and retain the best and the brightest talent from around the USA and the world.

by anahita sidhwa

Readers of Hamazor will be interested to learn that Vistasp is a *dhandar-patio* and *dhansak*- loving Parsi whose childhood was spent in many interesting villages of India as his father Maneck (Maki) was a civil engineer working on various tunnel projects. His mother, Tehmi provided the first two years of elementary schooling to Vistasp and his siblings as the family lived in remote villages surrounding places like Vizagpatnam, Igatpuri, and Imphal. The children had no access to movies or TV, but enjoyed reading and playing with their No 10 Mecchano set. While in Imphal, the kids published a handwritten weekly newspaper giving their version of happenings at the Loktak project, and of course Vistasp was one of the editors. Holidays were spent with cousins and grand parents in Nargol and Kashmir. Reminiscing about those years Tehmi says, "As Maki was transferred from one tunnel project to another every few years, Vistasp also had to change schools very often. While we saw a lot of India in the process, it must have been tough for Vistasp having to adapt to different schools, people and surroundings. But he seemed to take these changes in stride and always managed to get good grades. We were also lucky in having good and caring people around us and

enjoyed happy, healthy, interesting and uncomplicated lives."

The family ultimately settled in Poona, Vistasp completed his schooling at St Vincent's School, and obtained a Bachelor's degree in civil engineering and a Master's degree in structures from the University of Poona. After a stint at Tata Consulting Engineers, Vistasp came to the USA and did his PhD research in Composite Materials at the University of Delaware, which is a national center of excellence for this field. He continued to work at the University of Delaware following his PhD for four more years and he met Lisa, his wife of 20 years, who also has a degree in Engineering, while they were students there. They moved to the University of California, San Diego, where Vistasp rose through the ranks and made his mark as an innovative researcher and capable administrator, serving in many different faculty positions, including being chairman of the Department of Structural Engineering.

While at UC San Diego, Dr Karbhari distinguished himself with his prolific



Dr Karbhari at University of Texas ,Arlington

research projects. His main interest has always been in the development of composite materials and their use in a range of applications in the aerospace, automotive, naval, biomedical and civil infrastructure areas. He has attained special renown in the use of composites for the rehabilitation and renewal of aging and deteriorating civil infrastructure. In the early 1990's as the cold war ended, the US Department of Defense de-classified numerous projects and started a Technical Reinvestment Program, to find new civilian uses for these innovative materials. Dr Karbhari was heavily involved in this programme, incorporating many state-of-the art technologies in civil applications. One of his most interesting projects was to use composites for teeth and other prosthetics in the mouth. He has done a number of research projects testing the durability and reliability of composite materials in harsh environments and over extended periods of time. Having authored or co-authored over 460 papers in journals and conference proceedings, and guiding many students towards their PhD's, Dr Karbhari has the reputation of being a distinguished researcher and scientist.

However, the role of a University President starts a new chapter in Dr Karbhari's career. He has been provost and executive Vice President for academic affairs at the University of Alabama in Huntsville for the

past five years, and his dedication to faculty and students brought him to the attention of UT Arlington's presidential search committee. While at Huntsville, Dr Karbhari added more than a dozen academic programmes to meet workforce needs of the community, helped boost student graduation rates and raised significant funds for student scholarships and faculty development.

Thus, Vistasp and Lisa having lived and worked on the east and west coasts of the US, are now in the center of the continent. While the economy in Texas is stronger, it is also a very individualistic state that tends to ignore events elsewhere! Although it is the second-most populous state in the US after California, Texas has its own unique challenges and problems. Ensuring adequate funding for education will be one of Dr Karbhari's main challenges. Guiding UT Arlington to Tier One status will be a journey, but the foundation has been laid well by the past President James Spaniolo who enlarged the faculty and also spearheaded significant increases in research expenditures to over \$ 70 million. In addition the campus has seen a tremendous number of building projects with many state-of-the art labs that are bound to attract the best. With his strong research portfolio, Dr Karbhari has the experience and drive to ensure UT Arlington achieves the desired goals.

Not forgetting that the prime purpose of a university is to teach, Dr Karbhari emphasized his commitment to ensure a good balance between quality education and innovative research, during his initial remarks to faculty and students. A very large percentage of UT Arlington students come from the local region. Most of them will graduate and remain in this neighborhood, which is a financial plus for the area. Dr Karbhari hopes that he will find the time to continue his teaching and research activities in addition to his administrative duties.

Having grown up in India, Karbhari also brings a unique international perspective to

the UT Arlington landscape, but he is not the first famous Indian on campus! Kalpana Chawla, the Indian astronaut who lost her life in the Space Shuttle Columbia, studied for her Masters degree in Aerospace Engineering at UTA. One of the new residence halls is now named after her. On international education Karbhari says, "our students are aware of the diversity outside our campuses and they are aware of the need to connect globally. India, South East Asia, South and Central America may be potential locales for international programs. UTA already has a well-established and highly reputed Management program in China."

When asked about his "vision", Dr Karbhari says with humility, *"it would be rather presumptuous of me to come in and say I know all the answers."* His first order of business will be talking and listening to students, faculty and staff and then strike a balance between teaching and research to ensure quality programmes and student success.

There are about 300 Zoroastrians in the Dallas-Ft. Worth area, and approximately 100 are under the age of 18. But more interestingly, there are at least 15 alumni from UT Arlington! The Zoroastrian Association of North Texas (ZANT) inaugurated a beautiful building in 2011 and it serves as a focal point for community gatherings, worship services and educational activities. We look forward to welcoming Dr Vistasp Karbhari and his wife Lisa into our community.



Anahita Sidhwa grew up in Karachi and remembers attending Tehmi and Maki Karbhari's wedding in Bombay and reading letters of their adventurous life. She has lived in Dallas, Texas since 1980 and is a Professor of astronomy and physics at Brookhaven College. She has been a founding member and past President of the Zoroastrian Association of North Texas and is active on various committees for FEZANA and ZANT.

Dr Keki R Sidhwa ND.DO.D.NH

by sammy bhiwandiwalla

On September 29th 2012 Dr Keki Sidhwa, a resident of UK, celebrated his Diamond Jubilee as a practising naturopath and osteopath spanning a period of sixty years. Family, friends and patients gathered at a village hall in Newark, Nottinghamshire to felicitate his lifetime achievements and spoke glowingly about his career as a Natural Hygiene physician, scientist, philosopher, visionary and poet.

His early life experience was to sow the seeds of the natural therapies he followed during his own life and successfully transmitted to thousands of his patients and followers. Struck down with typhoid fever at the age of 14 and falling into a deep coma his mother nursed him back to health by constantly squeezing drops of water into his mouth to prevent dehydration. At the age of 21 he contracted the fever again and was once more able to recover after 12 days of fasting.

Keki Sidhwa was born in Bombay, India on 30th September 1926 of Parsi Zoroastrian parents. After studying at Bombay University, he graduated from the Edinburgh College of Natural Therapeutics and the British College of Naturopathy and Osteopathy.

He has been in private practice since 1952; co-founder and President of the British National Hygiene Society and ex-President of the International Association of Professional Natural Hygienists (now IAHP), and on the advisory board of the International Natural Hygiene Society. Dr Sidhwa was the founder and director of Shalimar Health Home (now closed), where he had helped over 25,000 people to overcome their ailments by fasting and following a hygienic life style.

He has lectured extensively in Europe, India, America and Great Britain where he

➡ turn to p 59

Pesi Shroff - Living Legend of Indian Racing

On 15th April, 1979, a champion jockey called Karl Umrigar fell off his mount, his left lung was punctured under the hoof of his horse, bravely battled for his life for eighteen days, but finally succumbed. Umrigar was Pesi Shroff's first cousin, and his to-be-wife, Tina's brother. This tragic shock did not affect Pesi Shroff's resolve to be a professional jockey. Neither did any other setback or problem or threats over his dream career of 23 years, during which he rode 5614 races and won 1751 of them. This included 106 classic winners, out of which were a mind boggling 29 Derbys.

He rode across the country for almost all the leading racehorse owners including Vijay Mallya, M.A.M. Ramaswamy, Cyrus Poonawalla, Deepak Khaitan, Vijay Shirke, Noshir Irani and Khushroo Dhunjibhoy.

by *bergis desai*

Indian professionals hate to retire until they are pushed out. Pesi won his last Indian Derby on ***Psychic Flame***, a 10-1 outsider, and hung his boots within months, at the peak of his illustrious career.

The RWITC, Mumbai Turf Club for the uninitiated, immediately granted him a trainer's licence, in an unprecedented move. In his new avatar, over the last nine years, Pesi has been Champion Trainer seven times, and won all the Indian classics as also regional Derbys. So far, he has saddled more than 750 winners (73 graded races), and without any doubt, is India's ***numero uno*** racehorse trainer. One of his wards, the Champion filly, ***Jacqueline***, went on to win four successive Indian classics in a span of just 48 days, and entered the Guinness Book of World Records, for this worldwide unprecedented feat of stamina and speed. She was an unsound horse, carefully nurtured by Pesi, into a champion of all times.

Shroff's wife, Tina, a horsewoman herself, is the backbone behind his efficient stable management and skilful handling of temperamental clients. His son, Yohann, and daughter, Anya, are both amateur riders. He has also spawned another

Zoroastrian champion jockey in his stable called S Zervan, who is moulding his career on his idol and mentor.

Pesi has always vigorously fought for the legitimate rights of jockeys and trainers, often inviting the ire of prickly regulators of the sport. Shroff's feat is all the more remarkable given the unsavoury state of Indian horse racing, always mired in unseemly controversies.

Unlike other first class athletes, jockeys, rather deceptively, do not look the part. However they are tough as nails; professional horse racing being a high endurance sport. Few know that after skiing, horseracing is the second most dangerous sport. In thoroughbred racing, weight control by the jockey is critical. For 23 long years, Pesi underwent the almost yogic regimen of eating the tiniest of meals (thought he did not follow the practice of many other jockeys to vomit out a heavy meal).

Pesi's success, both as a champion jockey and trainer, is greatly attributable to a highly disciplined mind, hardwork (up at 4am every single day) and a keen strategic mind. Two fascinating episodes is proof of Shroff, the strategist.



Pesi Shroff sharing the trophy with the horse owner

In a three horse race with a piping hot favourite, Shroff knew that his horse had no chance. However, he was aware that the favourite had a tendency to turn back, when she found that there were no other horses racing alongside. Shroff and the other jockey decided to make a slow start. The favourite darted forth, found no company, got nervous, and as was her wont, turned back, giving Shroff an upset victory.

Even as a rookie, Shroff was no pushover. In a particular case, Shroff knew that the favourite got fidgety when standing too long in the gates to open. In those days, horses had to move into the gates according to the numerical order of the draw. The favourite ridden by a champion foreign jockey ordered Shroff to move in first. Point blank, Shroff refused and insisted that the horses will get in, only according to the draw. The foreign jockey glared at him in anger, but had to reluctantly go in first. Shroff then told the handlers to give his horse one more round. By then, the favourite was most uncomfortable in the gate, and lost.

Shroff, like most horsemen, believe that a jockey must always communicate with the horse, who feels the nervous tension of a race, knows that the objective is to win, and feels bad, if narrowly beaten. As a trainer, Shroff instinctively knows what ails his ward and subsequent medical examination often proves him right.

Zoroastrians can feel proud that even Shroff's bitter opponents concede that the performance gap between them and Shroff will not be easily breached, for years to come.



Berjis Desai is the Managing partner of J Sagar Associates, a national law firm. He edits the weekly 'Parsi Tarsi Arsi' column in the Bombay Samachar, and has been a community activist. He is also a thoroughbred horse breeder and race horse owner.



Shroff with his jockey



The Mystery of the Missing Chevalier

A

A small plane swoops down low over a Parsi Tower of Silence in India. With a click of the shutter a sensational photograph of its interior is taken – an area that is taboo for people to see. Soon the editor of the magazine that publishes it, the photographer and the pilot are in mortal danger from Beram, the Parsi protagonist who takes it upon himself to find the offending negative and destroy it.

What follows is a chase using disguises and subterfuge between Beram – the rich Parsi vigilante – and the English detective Sexton Blake. Says Professor Gyan Prakash, the editor of the novel *The Tower of Silence*, “It is a battle between equals where they keep anticipating each other’s moves, but Beram is always slightly one up in the game!”

by zehra bharucha

While chasing his quarry from Bombay to Burma and from Liverpool to London, Beram must also evade Sexton Blake, with the fictional English detective hot on his trail. Exotic poisons, venomous cobras, mysterious disguises, secret cellars and transcontinental chases – the story has it all. And as the novel progresses it becomes obvious that Beram is a cosmopolitan man of the world, equally at home with local and English social mores; a reflection, perhaps, of the worldview of the author himself and of the society he inhabits.

What this fictional photographer captured on film is based on a real incident. In 1923 *The Graphic*, a London Weekly, published an article on the Tower of Silence in Pune and described the Parsi ritual of leaving the dead inside it to be devoured by vultures. Accompanying the article was an aerial photograph clearly showing the dead inside the tower.

The article and photograph created an uproar in Mumbai and beyond. While the Parsis were clamouring for apologies and legal action, Chaiwala took it upon himself

to exact retribution via fiction. And how glad we are he did!

If the novel is sensational, the story behind it is no less gripping. Historian Professor Gyan Prakash stumbled on the manuscript in the British Library in London. Intrigued by the twists and turns and cliff hanger style of the novel, he was dismayed to find that it appeared to be incomplete. He was also intrigued by the author’s name. Phiroshaw Jamsetjee Chevalier (Chaiwala) was obviously a Parsi name, but Chevalier was definitely not! Why would a Parsi take on another name? One suggestion was that he was an admirer of Maurice Chevalier, the famous French actor and singer. But if he did, then why had he done so? And why was there no mention of his novel anywhere?

These questions spurred Professor Prakash on to a quest that would ultimately take the better part of three years to be only partially resolved.

The mystery was further deepened by the fact that the book appeared to be self-published. The author had taken the trouble to meticulously rubber-stamp all the pages with the name of the publisher – P J



Published by
HarperCollins Publishers
India,
Paperback pp 220

Chavalier and Co. – again a different spelling to the original Chevalier. A further search confirmed that there was no such publishing house. The only mention of it was found in *Thacker's India Dictionary* 1927 where it was listed as an import-export company! The†Catalogue of Books Printed in the Bombay Presidency during the Quarter ending 30 September 1928†listed the novel as published on 15 May 1928, with a first edition consisting of 100 copies. In addition to the novel, a collection of poems by Chevalier called *Sixty Seven Poems* was also published. But it seemed that the only surviving copy of *The Tower of Silence* was the one in the British Library ... it seemed improbable that the author would self-publish an incomplete novel. There had to be an answer somewhere.

Undeterred, Professor Prakash persevered with his search. He first tried to locate the novel in various Mumbai libraries. After all, if the author had taken the trouble to send a copy all the way to London, it seemed logical to assume that he would have distributed some in Mumbai as well. Unfortunately this yielded no results. Over the next three years various avenues were explored, but no trace of either the man or his novel could be found.

All was not lost; along the way Professor Prakash gained a deeper understanding of his mystery writer and an insight into the society he would have moved in. Chevalier was well-travelled, well read and cosmopolitan, much like the majority of his Parsi compatriots. He was an Anglophile, yet a devout Parsi, wearing his identity like a badge, much like the vigilante Beram, hero of his novel.

After three years of fruitless searches, a lucky chance led Professor Prakash to the Secretariat Library, housed in the same building as the Asiatic Society in Mumbai. With only a day before he left Mumbai and with nothing much to occupy himself, he decided to rifle through the dusty card catalogues in the Reading Room. His search was rewarded with not one, but two entries for P J Chevalier! The first was for

Sixty Seven Poems, but the other was for *The Tower of Silence*. An anxious half hour followed the filling in of the requisition slips. But when the crestfallen peon reappeared he only had one book in his hand. *The Tower of Silence* was not on the shelves!

A disappointed Dr Prakash sat down to try and make the best of things and read through the book of poems. However, they were a disappointment. Chevalier was better at twists and turns and dangerous disguises than he was at poetry. Quite dejected, Professor Prakash struck up a conversation with the librarian and mentioned his difficulty in finding the book. The peon who had gone to look for the book was listening avidly to their conversation. He asked the Professor to write the name of the book down on a piece of paper and disappeared into the dusty stacks. He re-emerged a while later beaming triumphantly, holding possible the only surviving copy of the novel in existence in his hand! This was a momentous find, but the mystery of the author remained unsolved.

In spite of exhaustive enquiries, nothing much could be discovered about the elusive Chevalier. It is known that he matriculated from Tutorial High School, Bombay, in 1914. He later joined Wilson College. According to the Bombay University Calendar, he passed the first year certificate examination in 1916 and Intermediate in Arts in 1917, studying Logic and French and earning a BA in Philosophy in 1922. He appears to have been very active in the college literary society, but did not distinguish himself academically. It is known that he contested the 1929 elections to the Bombay Municipal Council but his name is not found among the list of winners. There was a 1931 address for him in the Times of India Directory and Calendar but he disappears from the directories after 1933.

In spite of many enquiries nothing more can be found of the mysterious P J Chevalier. All that remains of him is his novel.

Further reading:
http://
www.openthemagazine.com/
article/books/the-
case-of-the-missing-
writer

Available from: http://
www.uread.com/
book/ower-silence-
edited-by-gyan/
9789350296370

Or in bookshops in
India for India Rs299.

**A brief Interview with Professor Gyan Prakash,
Dayton-Stockton Professor of History, Princeton University.**

ZB: What drew you to such lengths to find the completed novel?

GP: To begin with, when I found the incomplete copy in the British Library, I felt that I could not just accept it. The missing part rankled, all the more so because I found the story so unusual. I was drawn to the author's wild imagination and his audacity — bringing Sexton Blake to India and having the dapper Parsi protagonist best him at his own game! The plotting was intricate with so many twists and turns that I found myself with a page turner. The historian in me appreciated what it told me about Bombay and the Parsis of that time. I felt that if I found the rest of the manuscript, I would not

only what happened in the end, but that it would also tell me something about what the author thought was an appropriate Parsi revenge for the sacrilege committed on their religion. And as I went about searching for the missing part and found it, and learnt that the novel fictionalizes an actual incident, I also became intrigued by the author. There was the name Chevalier that he adopted as well as his choice of the novel as retribution. What sort of education and upbringing prepared him for such a venture? The more I found out, the more intriguing he became, and the greater became the obsession to find to find more. Luckily for me, some of the people whose help I sought also became infected with my obsession, making the quest both more intense and more enjoyable.

Comparing Chaiwala to Parsi authors of today, do you see any common ground?

Chaiwala is of his time. He is very different from current Parsi writers like Rohinton Mistry, Thrity Umrigar, Farooq Dhondy, and others. While the Parsi heritage and cultural milieu also inflects the writings of the current authors, none of them are

propagandists for the superiority of Zoroastrianism as Chaiwala was. Also their political sensibilities are very different. Chaiwala not only admired the British, he also shared many of their racial and colonial prejudices. His language is also very different — Victorian and archaic, though charming in its old fashionedness. Also, his plotting coolly abandons realism and he is not concerned with any social criticism. In this sense, he is an adventure novelist, liberally using fantasy and invention.

At the time the novel was written, the Parsis occupied a place in the 'select elite' of the time. Is this still the case, based on your conversations with people?

Chaiwala is acutely conscious that the Parsis were Bombay's elite. And it is true that during his time, Parsi merchants and industrialists were the city's magnates. With a commitment to public life, they led in establishing libraries, hospitals, educational institutions, and in philanthropy. Underlying this was an implicit belief that a minority community's interests are best served by establishing a public life open to all religions, castes, and ethnicities. Today, things are different. The Parsi elites share their leading status with other communities. Even more importantly, the idea of the public sphere indifferent to caste, religion, and community is increasingly under challenge. With that, the Parsi position as the elite upholders of public life in the city has also eroded. You can read this feeling in the novels of Rohinton Mistry, for example, as also in academic monographs.



Originally from Karachi, Zehra Bharucha has lived and worked in Sydney, Australia for the last 13 years. When not at work, she can usually be found with her nose buried in a book. When she stops reading, she heads for the kitchen where she is famous for turning out exotic foods to the great delight of family and friends.



Prof Gyan Prakash

A Chat with “the Nano Girl”

by farishta murzban dinshaw

Vanessa Able was born on the island of Jersey in the English Channel in 1977. After completing a Fine Art Masters’ degree in London, she left for Istanbul where she worked as editor in chief of Time Out magazine. After moving to Mexico City in 2008, she began to freelance as a writer for The New York Times, Esquire and National Geographic Traveler.

In 2010, a wind blew her across to India where she bought a Tata Nano, the world’s cheapest car, and drove it 10,000km around the country. She chronicled her journey on the blog, The Nano Diaries, which gained her a huge internet following and some global press. Vanessa went on to spend another six months living in Pondicherry to write the book, The Nanologues based on her journey.

Abhilasha, her bright yellow partner-in-adventure, figures front and centre in “The Nanologues” for obvious reasons, and the book is interspersed with facts and anecdotes about Nano’s place in the Indian markets and people’s perceptions, including the Nano’s origin story. It was the brainchild of Ratan Tata, the company chairman, who once saw a family precariously balanced on a scooter and wanted to create a ‘people’s car’ that would be a safer, all weather alternative. Farishta Murzban Dinshaw’s interview with Vanessa, exclusively for Hamazor, however, was less about the Nano and more about her experience of India.



FMD: In your blog you mentioned about a visit to Bangalore, “There’s something about reading the words Primrose, Trinity and Richmond written on road signs that gives one a little patriotic tingle in the belly to the tune of Rule Britannia” (The Nano Diaries, March 11, 2010). You obviously noted the colonial mentality, but what’s your take on it?

VA: I guess what I really meant by that was that the places had an eerie echo of home for me. In terms of how they reflect and represent the colonial past is a much trickier question. I think the legacy of the Raj is probably viewed differently with each decade that passes. I found it difficult to ascertain exactly how modern Indians now felt towards the British and how the Raj was now viewed in retrospect, more than 60 years after the administration had disbanded.

I was sometimes at pains to ever completely forget my Englishness and was never entirely sure whether, beneath the

smiles and resolute hospitality, the Indians I met were secretly harbouring more inimical feelings towards me based on my national lineage. Queasy triumphal monuments the likes of the Victoria Memorial in Kolkata and macabre memorials like the Jallianwala Bagh in Amritsar must just leave British visitors feeling very embarrassed.

On a positive note, I would chance to say that I think India and the UK now share a pretty special relationship. People travel in their thousands between the two countries and I think Brits still find India a fascinating, charming, romantically confounding place. People invariably learn a great deal when coming to India as their scope widens, and I think this experience will keep drawing the English back to India.

FMD: Though India is a country that is modernizing rapidly, with an emerging educated and wealthy middle class, it is still grappling with problems like violence against women, caste system, poverty. In the book, it



Farishta Dinshaw works as a Community Development Worker with ethnocultural communities in Toronto to raise awareness about problem gambling and family violence. She also teaches at Ryerson University. She is the author of the insightful story of a fictional boy befriended by Zarathushtra called “Discovering Ashavan”. Farishta recently edited a cookbook “Eat, Live, Pray: A celebration of Zarathusti cuisine and culture” available for free download at <http://www.fezana.org/>

comes across as if you saw many of these only from behind a clouded windscreen. Were there any instances in your journey that didn't make it into the book when you came face to face with these issues and reflected on them?

I think the months that my husband and I spent living in Pondicherry after I had made the trip were a chance to experience being in India on a much more normalised level. You're right, when you're in a car on a road trip, you just whizz through situations: you only touch the surface of our relations with people. But living in an Indian city did give me a deeper perspective as to the day-to-day problems so many people face in the modernising India. One of the things that struck me the most in that particular area of the country was just how hard the women of poorer families worked. And how prone their husbands often were to getting hooked on booze. This pattern seemed to create a lot of problems locally for families.

I became particularly close to one woman who was working at our house whose husband had been duped by a guy in Chennai to give him all his money in return for the promise of a work visa in Singapore, which never materialised. The whole situation was very depressing as the family had lost everything and I was astounded by the wicked mentality of someone who would so easily steal from those who have very little. I know that life in India is a mammoth struggle for so many people.

FMD: I noticed that you picked up the "Nano Schmano" style of referring to things, and you shared how your style of driving was influenced by your three months on the road. Were there other ways you became "Indianised?"

I picked up that head wobble. When I came back to the UK, people were perplexed by my newly adopted head movements and found it hard to tell whether I was saying yes or no to the questions they were asking me. In India, I learned to love the rain. In the UK, we have so much of it that we take it for granted but in India I realised how utterly essential and refreshing a rain storm can be.

FMD: Paul Theroux wrote in *Dark Star Safari: Overland from Cairo to Cape Town*, "You go away for a long time and return a different person - you never come all the way back." What did you learn about yourself, good, bad and ugly, as a result of this experience?

I learned that good driving is not about obeying rules, but about being utterly attentive 100% of the time. I discovered that this can be a difficult thing to do. I discovered that I'm prone to complaining a lot, but that when I put my mind to it, I can always excel my own expectations. I also discovered that sometimes I can have a very short fuse when dealing with people who are not entirely straightforward.

FMD: I'm curious to know how you handled the food and water along the way. From what I can gather, you had only one instance of Gandhi's Revenge. What kind of food did you eat mainly?

My main method was to have a massive breakfast in the mornings before I set out, and I often had the people at the hotel where I was staying make me a packed lunch to take with me. I've eaten at some great roadside restaurants and *dhabas*, but sometimes I thought the cleanliness of these places might be questionable. So I stayed on the safe side by eating aforementioned packed lunches and biscuits from the store. I also always took a thermos of coffee with me. I discovered that when you drive so much you need to compensate for all that sitting down with more fibrous food. I shan't go into any more detail, but I think you probably know what I'm getting at there. Lots of prunes and dried fruit too! :-)

FMD: You must have experienced a large variety of cuisine in your trek around India. Any favourites? Do you get cravings for Indian foods still? Is there any particular dish that you still make or look for at restaurants?

Yes, I love Indian food! The spices of the north unfortunately wreak havoc on my sensitive belly, but the food of the south goes down much easier. I love *puris* and *dosas* and a good south Indian *thali*. Luckily, where I live in Rome there is a great

Asian market so I'm able to buy lots of imported Indian ingredients. I particularly love the parathas they have, and, if I may say so myself, I make a mean *palak paneer*.

FMD: You had some harrowing experiences that you made humorous (having to wipe off elephant slime was by far my favourite incident in the book). Looking back do you ever catalogue in your imagination the other things that could have happened, but didn't?

There's not much need for imagination when you see the roadside wreckage of some very nasty crashes on a daily basis. I witnessed one small accident occur in real time in Indore that involved some motorcyclists, and it was terrifying. The worst is seeing bus and truck wreckages when parts of the vehicle are so crushed up, you know that no one had a chance of surviving. It is how 110,000 people per year end their lives in India - so sad.

FMD: Knowing what you know now, would you do it all again? How would you do it differently? Ox cart perhaps?

I'm not sure I'd follow exactly the same route again as there are so many other roads in the country to be explored. Next time, I'd go with my husband, and I'd love to attempt the Manali to Leh road. I'm also keen to explore the North Eastern states one day. As for a vehicle, though an oxcart would no doubt have its advantages, I wouldn't mind doing some off-roading in a big old sturdy SUV. Though given the environmental implications, perhaps an eco-friendly Ambassador would be nicer.

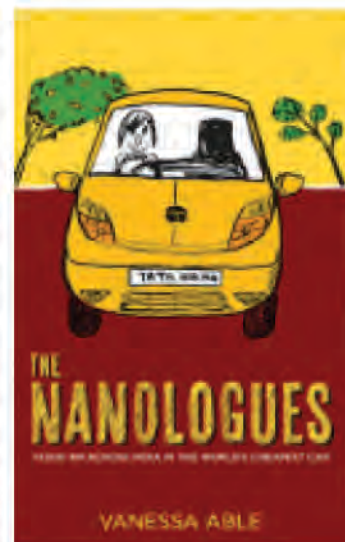
FMD: Finally, the tourist posters use the word "Incredible" to describe India. If you had to choose one word that evokes India for you, what would it be?

Schizophrenic.



The Book

In 2010, Vanessa Able started a 10,000km road trip around India in a bright yellow Tata Nano that she named Abhilasha. Her journey led her across a nation full of drivers ignoring signs that read "Speed Thrills but Kills". The adventure, dubbed "brave" and "stupid" depending on who you asked, chronicles a road trip that is like no other, recounting stories of encounters with the Dalai Lama and enraged elephants, disappearing roads and drunken Maharajas. Described as "humorous, entertaining and entirely original", *The Nanologues* is based on the blog, "The Nano Diaries" that Vanessa wrote while on the road. It is published by Hachette India in 2013.



Freny Mehta Dar-ni-Pori Bake-a-Thon

Sweet, gentle, kind, hard-working, *khandani* ... these are the qualities that come to mind when you think of late Freny Mehta. Born and raised in Navsari, Freny aunty came to Bombay when she married her childhood sweetheart, Pervez Mehta in 1945. They were blessed with two boys, Kayomارش and Hoshedar. Unfortunately she was widowed early on in her marriage and moved to Ahmedabad with her two sons to live with her in-laws. Being gifted in various arts she worked as a teacher in embroidery and sewing, and devoted much of her spare time working with the Ahmedabad Zarathusti Stree Mandal in various activities.

by *aban daboo*

In 1973, her son Kayomارش and his wife Nergish, now living in Chicago, were expecting twins and Freny moved to help raise them. In the early 80's her second son, Hosi and his family also moved to Chicago. She helped raise all her seven grandkids and lived to a ripe old age of 81 before she 'passed away' in 2002.

To honour this gracious lady every year in March, the Arbab Rustam Guiv Darbe Mehr, home of the Zoroastrian Association of Chicago, is buzzing from morning till night! The reason? It is the annual Freny Mehta Dar-ni-Pori Bake-a-thon at ZAC. In its 28th year, this event is celebrated with true Zarthusti *jusso* - hard-work, fun, food, family, friendship, community, love.

It all started 28 years ago when Freny had a brilliant idea to raise funds for ZAC - "Why don't we get together and make *dar-ni-pori*?" A simple question that made most of us gasp ... "MAKE *dar-ni-pori*?" To Mumbaiwallas like yours truly when you had a taste for, or it was Ava Mahina-nu Parab, or wedding festivities, - all you had to do

was order the *poris* from RTI and savour each and every bite. However, sweet, gentle Freny aunty in her soft-spoken voice somehow convinced us it was do-able and very possible.

To educate and train us in the fine art of making *poris* we had the guidance of a band of seniors. The first two to three years we had heaps of broken and not-so-good *poris* which did not pass Freny's quality control inspection. But, over the years we have now championed the art of making perfect *poris* and this year we turned out a



Freny Mehta sitting, with Nergish Mehta carrying a tray of pories to be baked in the oven. Photo taken in 1997 by Roshan Rivetna.

total of approximately 325 and raised \$1,800. Due to the tireless efforts of Nergish Mehta and her entire family, Freny banner is flying high. In this diligent effort Nergish is ably assisted by ZAC President Dinaz Weber.

The event starts with Nergish and her list of *dar* makers, bakers, shoppers, account keepers, wrappers. Phone calls are made so that everyone is designated their roles in the Bake-a-thon. The day before the Bake-a-thon Nergish and Dinaz spend the better part of the day preparing the pastry for the next day to get a head start.

Saturday, March 30, 10am saw a gang of ZAC ladies and a few brave men trickling into the Darbe-Mehr. From then on everyone is working hard making the dough, whipping up the *maan*, rolling out the large *rotlis*, filling the *dar* and getting large trays ready for the ovens. Once the cycle is set in motion it goes like clockwork, and the *poris* come rolling out. Then they are cooled, packed and delivered to the anxious members. Of course by lunch time everyone is ready for the traditional round of *masoor*, *papeta-nu-saak*, french bread, etc. Back to work till it is time for *chai* and any damaged *poris* that have failed the quality control panel! Fortunately or unfortunately we do not have many damaged ones, as we did in previous years. We have become quite proficient! Way past dinner-time the strong and dedicated souls who linger to the end finish off with *akuri*, or *pora*, or leftover *masoor*.

It is hard to describe the feeling of community and camaraderie that happens each year at the Bake-a-thon. You have to BE THERE to experience this special day. From three to thirty - six to sixty and beyond, are having fun, sharing, caring, and just enjoying each other's company. The most heartening experience is to see the kids and young moms getting involved. Some ZAC families, three-generation strong are there, and hopefully this event will be continued into the next generation and beyond of ZAC members. ZAC *poris* can stand up to competition from any corner of the world!

This event truly embodies "happiness to them who give happiness to others".



Aban (Dubash) Daboo lived in Mumbai and moved to the US 32 years ago with her husband and two teenage children. On retiring Aban started her catering business, Parsichef. In 2010 Aspy and Aban opened a Quiznos restaurant in Aurora, Illinois, believing at 71 retirement is for "old people"! Aban is an active member of the Chicago community.



The group of volunteers at this year's Bake-a-Thon

Remembering Keki Bhote, beloved husband, father, grandfather, friend

Continued from p 15

is my father, this is my mother, this is my brother, this is my sister, this is my wife, this is my husband and this is my near relation.'

Then the assembly of the living ones of this world will appear, when all men (and women) will arise on this earth. Everybody will see his good actions and his bad actions. All person shall get together with great pleasure. The father and the son, the brother and the sister, the husband and the wife and their friends will ask one another, 'Where in heaven's name had you been all these years? What was the justice given to your soul? Had you been judged righteous or otherwise (sinful)?' The first soul, which the body will see, shall be asked the above questions. All persons shall be of one voice. They will shout their praises to Oharmazd and the Ameshaspands.

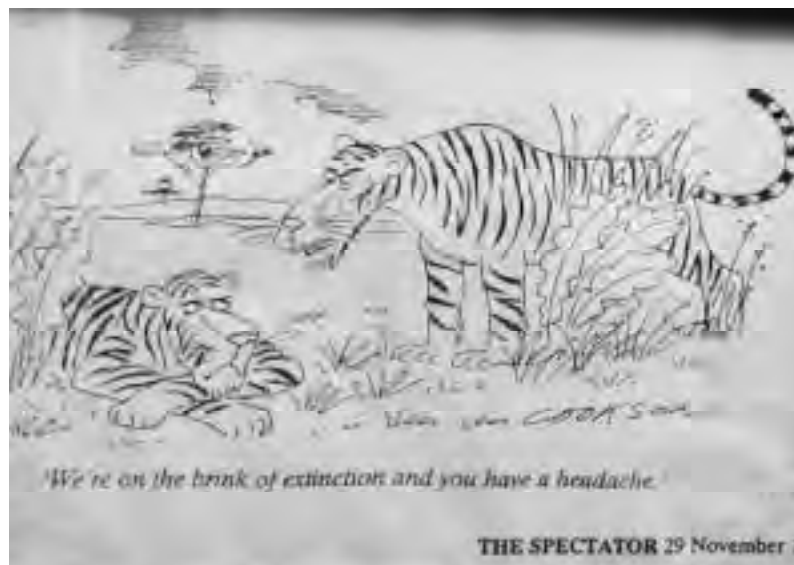
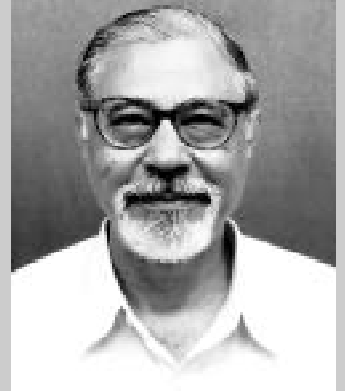
Oharmazd will at that time finish (the work of resurrection), the new creation will come into existence, because He had not very much to do at the time. To recreate from amongst the dead, says Jamasp, is no great work (compared with that of the original Creation). Soshyos, in order to resuscitate the dead, will perform the Yazashne together with his helpmates. He will slaughter the cow Hadhayaosh for the ceremony. He will prepare the *Hosh*, the drink of immortality, from the fat of that cow and from the white *Hom*, holy water, and give it to all the people and they all shall become immortal for ever and ever.

4. King Vishtasp finally asked, "How many years must there be for us – rulers and kings, shahs and emperors – and which of our works of righteousness are fit to be good and worthy?" Jamasp, the astrologer replied, "Be diligent in good and righteous deeds. Be penitent about the sins you may have committed. Adhere to the course you have charted for yourself, your family and your people, by following your chosen religion and practising it in thought, word and action, every day of your life; the life which the benevolent Oharmazd had granted you, and which you have accepted through his *paygambar*, Zoroaster. Keep away from all sins. Keep an eye over your subjects, and keep them without fear of insecurity. Do not trouble them and create useless work for them, from which neither you nor they will benefit, because all persons come naked into this world

and leave it (die) also naked; and carry nothing with them except virtuous deeds to be remembered by."



Adi Merchant, is a BCom from The Sydenham College of Commerce & Economics, Bombay and after obtaining a diploma in copywriting from The International Correspondence Schools, UK, wrote for advertising agencies for almost 40 years, when he retired in 2000. He enjoys writing articles, short stories, poems including Japanese Haiku, songs, and presently working on a book. He lives in Mumbai.



Am not aware which year this was published, but due credit is given to The Spectator. A forward which has been kept since last year to be used appropriately. - Ed

Continued from p 47

now resides. His interest in primitive cultures, anthropology and comparative religions has helped him to formulate his views on natural living. He is the Editor of the magazine *The Hygienist*, the oldest Natural Hygiene magazine in existence which will celebrate 53 years in 2013. A recipient of many accolades and honours during his life, five years ago Keki was invited to inaugurate the Mahatma Gandhi Nature Cure Centre in Kerala, India and then conferred The Life Time Achievement Award in 2007 by the Health Minister.

He has authored six books: *The Problem of Ill-health*, *Medical Drugs On Trial*, *Verdict Guilty, Fit For Anything*, *First Aid the Natural Way*, *Words and Music* and *All Alone* (Poems on Health, Love and Life). *The Quintessence of Natural Living* is his opus magnum culled from his writings over 35 years and lecturing over the same period. It covers aspects of physical health, mental and emotional poise and spiritual integrity to the human organism to suffuse it with joy and happiness.

A compilation of some 600 pages it covers what Keki describes as Natural Hygiene and its various aspects such as environment, fasting, embracing vegetarianism, exercise, avoiding stress, meditation and healthy eating. He explains the necessity for reducing the consumption of salt, sugar and carbohydrates which are used and found extensively in our processed foods and drinks.

He has his own website:
<http://www.drsidhwa.com>

With strong Zoroastrian roots and convictions, Keki continues to practice what he preaches and lives his life with immense joy and happiness surrounded by his loving family and friends. ■■■



Sammy Bhiwandiwalla together with his wife Ursula started their own company in 1970 supporting the foundry and industrial model making industry. After 35 years in business they decided to call it a day and devote some time to a rapidly expanding second generation. Ursula and Sammy have always taken an active interest in community matters in the UK and were greatly influenced by the actions and sincere beliefs of individuals such as Noshirwan Cowasjee, Shirinbanoo Kutar, Shahpur Captain and many others, that in a changing world it was necessary to create a more balanced and equitable community within the UK. He joined the WZO Board in 1988 and since then has served in various capacities including Chairman of WZO.



“What do we live for; if it is not to make life less difficult for each other?” - George Eliot

Zarathushtra and the black horse

On June 28, 2013, Sculptor Arzan Khambatta's lifesize installations were unveiled at a mall in Surat. Titled 'Majja Ni Life' and 'Jaman Jalso', the metal sculptures have been inspired by the Surtis' love for shopping, food and outings. Arzan Khambatta is known for his quirky creations. He describes himself as an architect by profession but an artist by choice. Recently, he has started taking an interest in interior designing. Like his father, he is a qualified architect from Rachana Sansad Academy of Architecture, India.

by farishta dinshaw

Arzan learned the art of welding to make his creations. His early works were all made of scrap metal so he coined the term "SCRAPTURES". Since then he has started using new metal, but the term still sticks on. The design concepts started emerging from the shapes of the scrap. In an interview with Kasmin Fernandez for Mid-Day, he shared how he got started. *"A horse head in welded metal was the first sculpture I created in 1982. My work of art found a buyer in the same year, even before it was displayed at an exhibition. I called it Asp-i-siyah after a Persian horse. The horse belonged to the King of Persia and was revived by prophet Zarathushtra. To my surprise, architect Dara Mistry saw it at my parents home and bought it immediately. Later when I held my first exhibition Scruptures at the Jehangir Art Gallery in 1993, Asp-i-siyah held a special place of pride in it."*



Arzan Khambatta



Life size sculptures, Mejjia ni Life on the left and Jaman Jalso on the right whose figures are in brilliant red.

The "Horse Head" sculpture was inspired by the legend in which King Gushtasp invited Zarathushtra to share his Divine revelations.

For three days and three nights, the King, his consort, Queen Hutoxi, and wise men questioned Zarathushtra. King Gushtasp was pleased with Zarathushtra and gave him a home next to the palace. The other courtiers who had earlier basked under the King's favour were envious and conspired against Zarathushtra. They planted some bones, hair and blood under his bed, and accused him of sorcery, a grave offence at that time. The King was swayed by the courtiers melodramatic accusations in the face of Zarathushtra's dignified denials, and he ordered his soldiers to throw Zarathushtra in prison and starve him to death by offering him a goblet of water once every five days.

While Zarathushtra was imprisoned, the King's favourite horse, Asp-i-Siyah (meaning black horse) became ill. The stable master found him on the ground with his legs curled into his stomach. The King called all the healers in the land to cure Asp-i-Siyah, but they were unable to do so. Hearing the prison wardens' gossip about the King's despair over his sick horse in prison, Zarathushtra volunteered to cure the horse. The soldiers brought him to the stable where the horse lay in pain, the King kneeling beside him. All his courtiers were standing around looking glum.

Zarathushtra said to the King, *"With the grace of Ahura Mazda, your horse will be as strong and healthy again, but there are four conditions to the cure."* The conditions to the cure were that the King should accept Ahura Mazda as the one true Creator of the universe, that his son Aspandiar, who was a famous warrior, should agree to fight against all evil and falsehood, that Queen Hutoxi should spread the message of Ahura Mazda's Will to all the people of the land, and that those who had borne false witness against him would confess and repent. The King, his son, the Queen accepted the conditions and the courtiers who had lied about Zarathushtra being a sorcerer

confessed and repented. Asp-i-Siyah was cured and the people rejoiced in his recovery.

True to their word, King Gushtasp, Queen Hutoxi and Aspandiar praised Ahura Mazda and spread Zarathushtra's message throughout the land.

Sources:

Bella Jaisinghani "Arzan Khambatta designs sculptures for mall in Surat" TNN Jun 28, 2013.
Kasmin Fernandes "My First Sculpture" Retrieved from <http://www.midday.com/yourlife/2006/feb/130553.htm>



Food for Thought

"Ubuntu"

An anthropologist studying the habits and customs of an African tribe found himself surrounded by children most days. So he decided to play a little game with them. He managed to get candy from the nearest town and put it all in a decorated basket at the foot of a tree.

He then called the children and suggested they play the game. When the anthropologist said "now", the children had to run to the tree and the first one to get there could have all the candy to him/herself. So the children all lined up waiting for the signal. When the anthropologist said "now", all of the children took each other by the hand, ran together towards the tree. They all arrived at the same time, divided up the candy, sat down and began to happily munch away.

The anthropologist went over to them and asked why they had all run together when any one of them could have had the candy all to themselves. The children responded: "Ubuntu. How could any one of us be happy if all the others were sad?"

"Ubuntu" is a philosophy of African tribes that can be summed up as "I am what I am because of who we all are."

Bishop Desmond Tutu gave this explanation in 2008. 'One of the sayings in our country is Ubuntu – the essence of being human. Ubuntu speaks particularly about the fact that you can't exist as a human being in isolation. It speaks about our interconnectedness. You can't be human all by yourself, and when you have this quality – Ubuntu – you are known for your generosity. We think of ourselves far too frequently as just individuals, separated from one another, whereas you are connected and what you do affects the whole world. When you do well, it spreads out; it is for the whole of humanity.' - source unknown

The 10th World Zoroastrian Congress 2013, Mumbai -

December 27, 2013 - Friday

Location / Time	08:00 - 10:00	10:00 - 11:00	11:00 - 11:45	11:45 - 12:00	12:00 - 12:30	12:30 - 1:00	13:00 - 14:00
NCPA	Registration of Delegates	1. Benediction by a high priest 2. Lamp Lighting and Opening of Congress 3. Introduction of BPP Chairman 4. Welcome Address by BPP Chairman	Speech by a Keynote Speaker	Tea Break	Speech by a Keynote Speaker	Splendor of Zoroastrian Rituals in the Gathic context and their relevance today	Lunch

December 28, 2013 - Saturday

Location / Time	09:30 - 10:45	10:45 - 11:15	11:15 - 11:30	11:30 - 12:00	12:00 - 13:00	13:00 - 14:00	14:00 - 15:00
NCPA	Panel Discussion: Eminent Parsi Businessmen: Reconstructing the Community's Business Skills.	Speech by a Keynote Speaker	Tea Break	A session by ZYNG (Zoroastrian Youth for the Next Generation)	Parsi Contribution to Media, Advertising & Cinema	Lunch	Parsi Philanthropy and Poverty Alleviation
NCPA							Iran Delegation
NCPA							Panel Discussion: Providing the Elderly a Life of Dignity
NCPA							

December 29, 2013 - Sunday

Location / Time	09:30 - 10:30	10:30 - 11:30	11:30 - 11:45	11:45 - 12:00	12:00 - 12:30	12:30 - 13:00	13:00 - 14:00
NCPA	Panel Discussion: Demography and Way Forward: Issues of Fertility and Solutions	Panel Discussion: Emerging Entrepreneur	Tea Break	Enterprise Dubai 19 - 21 December 2014	Challenges for Parsi Philanthropy Managements experienced by BPP and other Trusts	Youth Session	Lunch
NCPA							
NCPA							
NCPA							
Race Course							

December 30, 2013 - Monday

Location / Time	09:30 - 10:30	10:30 - 11:00	11:00 - 11:30	11:30 - 11:45	11:45 - 12:30	12:30 - 13:15	13:15 - 14:15
NCPA	Practices of the Zoroastrian Faith in India and Other Parts of the World - Future of Parsi Iranian Communities in India and the Diaspora	Speech by a Keynote Speaker	Session for FEZANA	Tea Break	The History of Iranshah - High Priests	Presentation by National Commission for Minorities and felicitation of Chief Minister of Maharashtra OR Union Minorities Minister	Lunch
NCPA							
NCPA							

January 1, 2014 - Wednesday

Location / Time	12:00 - 12:10	12:10 - 12:30	12:30 - 13:00				
Kharegat Colony	Benediction	Opening Ceremony of Alpaiwala Museum	Tea and Snacks				

* This programme is subject to change without prior notification

PROPOSED PROGRAMME



14:00 - 15:30	15:30 - 18:00	18:00 - 18:50	19:00 - 19:45	19:45 - 20:00	21:00 onwards
Panel Discussion: Affirming the Global Parsi Iranian Zoroastrian Identity	Break	Introduction and Speech by the Chief Guest	Mallika Sarabhai and Darpana Performing Group	Entertainment: Paranjoti Choir and a performance by Shiamak Davar	Dinner
15:00 - 15:45	15:45 - 16:00	16:00 - 16:30	16:30 - 17:15	17:15 - 18:30	18:30 onwards
A Zoroastrian Legacy Through the Ages	Tea Break	why the present day parsi are not versatile and illustrious as their forefathers	Last Days of the Sasanian Empire and the Disappearance of the Family of Yazdigar III.	Break	Entertainment (Act on Parsi Theatre) & Dinner
Late Marriages and divorce amongst Parsis (break out sessions)		Navsari Home of Indian Zoroastrianism and hub of China Trade	Panel Discussion: The Zoroastrian Link to Nature and Conservation		
Activities of World Zarthushti Cultural Foundation		Zoroastrian Migration into India and Archeological Perspective	Legal consequences of being married under non Zoroastrian marriage rites		
Release of Ashdin Lilaowalla's Book on Sudre Kusti		Farsi Talk of Gathas in 21st Century	A Window into Zoroastrian Religious Shrines of Yazd and Kerman		
14:00 - 14:45	14:45 - 15:30	15:30 - 17:30	18:00 onwards		
Youth Session with Parzor - Roots Programme	Parsi Art Collections - Past and Present (Tata Collection) (Nicholson Collection) & (Cowsjee Jehangir Collection)				
Gender and Religion: Images of Women in Zoroastrian History From the Past to the Present.	Youth & New Zealand Youth Congress 2015 presentation				
Zoroastrian Women's International Network (ZWIN)	Importance of rituals in perpetuating Zoroastrianism in the diaspora its theology & philosophy				
A session with WZCC	Iran Delegation				
		Zoroastrian Million - RWITC Mahalaxmi Race Course	Award Ceremony, Entertainment (Youth Night) & Dinner		
14:15 - 15:00	15:00 - 15:45	15:45 - 16:15	16:15 - 17:00	17:00 - 17:30	18:00 Onwards
Speech by a Keynote Speaker	Parsi Gujarati Literature and Theater and Parsi authors	A presentation on B.D. Petit Parsi General Hospital	Synopsis of Congress and Wrapping Up	Handing Over Ceremony to WZC 2017	Entertainment (World Zoroastrian Symphony Orchestra) & Dinner
	Caring for the Differently Able and Their Future - A Community Responsibility	Parsis in Science			
	Youth Session: Nurturing an Identity for the Next Generation	Shah Nameh			

Remembering Keki Bhote, beloved husband, father, grandfather, friend



Venue: National Centre for the Performing Arts (NCPA), at Nariman Point in South Mumbai.

Registration: commenced from 23 April which was too late for Hamazor to report in the last issue. The early bird offer closes on 31st July, unless it is extended, for a fee of US\$200 + US\$25 service tax, applicable to non Indian residents. Thereafter it will be US\$300 + US\$37 service tax and for Indians Rs12,000 + Rs1,485 service tax. These rates are inclusive of all Congress proceedings, meals for four days and access to all entertainment programmes. Registration forms are available on line and for further updates / information please visit www.wzcmumbai.com

BPP have announced: All Parsi/Irani Zoroastrians above the age of 16 years along with their non-Parsi spouses and children above 16 years are eligible to attend the Congress.

Programme: There will be approximately 50 sessions and panel discussions that will be addressed by eminent speakers and scholars from India and all over the world. The morning segment of the Congress will comprise of keynote speakers and panellists addressing topics in consonance with the Congress theme. The afternoons will be dedicated to breakout sessions, with experts speaking on topics as diverse as socio-religious issues; lessons from history; youth affairs; arts, theatre and law – aspects of community living; the correlation between rituals and religion; and a dedicated Iranian section.

Entertainment: 29 December will be the *Zoroastrian Million Race* at the Mumbai Race Course. Another evening showcasing the best of talent from the community will be compered by Boman Irani, followed by dinner.

BPP to recognise the unsung: Please share by identifying the silent workers who have given their selfless service to society and to our community in particular, so that they may be honoured. The nominations should come in the form of a short CV and sent to the Organising Committee, email: info@wzcmumbi.com. An Awards Ceremony will be held after the *Zoroastrian Million Race*.

Exhibition at the NGMA: Titled “Across Oceans and Flowing Silk – From Canton to Bombay 18th-20th Centuries” will be showcased. To help create a meaningful collection of items, persons wishing to loan their objects please contact Pheroza Godrej, Firoza Mistree or Homai Modi on 022 66365606/7 or email: acrossoceansflowingsilks@gmail.com

The call is for embroideries or clothing connected with the China trade, Chinese and opium chests, furniture, screens, jewellery, coins, bank notes, ornaments, documents, portraits of Parsi, English or Chinese Hong merchants done in China, paintings of sailing vessels, opium clippers, lithographs or etchings of buildings in Canton; models of Wadia’s trading ships, opium clippers and Chinese junks, Chinese export porcelain, blue and white ware etc., place settings, tableware and glasses. You name it, it’s wanted as long as its authentic. All items and objects will be photographed, documented, insured and returned to individual owners in January 2014, after the exhibition.

Stall Space & Souvenir: Offer is open to market your product or project at the Congress venue or advertise in the Congress souvenir. However sale of any item is not allowed at the NCPA, except with permission of the Organising Committee.

A souvenir will be given to all delegates, guests and speakers. The print run of the souvenir is approx 5,000. Your support through advertising will be highly valued.

For booking a stall space or advertising in the souvenir please contact Stall/Souvenir Enquires – Ashishwang Irani ph: +91 22 67341059 email: info@wzcmumbai.com ■■■■

“...let salvation be
granted to the
beneficent man ...”

Yasna 34.3

Insler translation



The World Zoroastrian Organisation