

publication of the world zoroastrian organisation

HAMAZOR

2
issue 2014



Rusi N. Dinshaw meeting President Iskander Mirza at KPI in 1956.

1928-2014

Rusi N. Dinshaw

Only Parsi in Pakistan's Test Squad



Unveiling of Field Marshall Sam Manekshaw's statue, p50

Contents

04	Firuz Madon
05	An Appeal from the Chairman, WZO
07	Calendar of Events - 2014
08	"Parsis: A People of the Book" - shahin bekhradina
11	Richard Nelson Frye - farrokh vajifdar
12	The Prayer Hall, Worli - dinshaw tamboly
14	Avestan & Pahlavi Gatha Ha 28 - pallan ichaporia
17	Farohar/Fravahar Motif, Part III - k e eduljee
28	Wise Men from the East - soonu engineer
31	Finding 'Sraosha, Tying Kusti', Part II - kersi shroff
35	Modern Cave Dwellings in Greate Iran - k e eduljee
40	A Flame of Faith - brinda gill
44	Dr Roshan Bhappu - homee shroff
47	Notes from the Field - zarrah birdie
50	Celebrating Field Marshall Sam Manekshaw's Birth Centenary
55	Remembering Rusi Nadirshaw Dinshaw - farishta dinshaw
60	A Tribute for a Friend - edul kanga
61	Shirin Kumaana Wadia
64	The Last Zoroastrian in Burma - shahin bekhradina
67	Parsis thaw the Chadar - sarosh cooper

COVER

Photograph shows Rusi N Dinshaw meeting the President of Pakistan with the Kothari Pavillion in the background.

PHOTOGRAPHS

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From the Editor

A few days prior to printing, we came to know, Chairman Emeritus Ratan Tata was awarded Knight Grand Cross by Her Majesty the Queen, in recognition "for services to England/India relations, inward investment to England and philanthropy".

We, the community are joyous for you Mr Tata on this recent accolade and feel proud that you belong to us.

Whereas in India, the Government of that country, has failed to honour her son, the late Field Marshall Sam Manekshaw in his lifetime. During his recent birth centenary celebrations it was mentioned this deliberate faux pas should be addressed and following this train of thought, the Parsis have taken out an on-line petition to set matters right. But one wonders having such an honour bestowed too late, is an honour worth having?

A core group consisting of former Trustees and a few individuals in Mumbai thought it worth their time to try and make the present Trustees of the BPP sit up and take notice of what is happening under their leadership. Through their actions the "apex body" is crumbling rapidly and unless fixed, there seems to be very little hope of bringing the BPP back to its past stature. A 'Code of Conduct' was drawn up, meetings held but so far there has been no visible signs of "spring cleaning".

The on-going case of BPP vs the "renegade" priests is now going forward to the Supreme Court as the mediation attempt by Jamsheed Kanga and Homi Khushrookhan failed. Dinshaw Mehta, Chairman BPP, said "We decided by a 5-2 majority that we will fight the case". A shame, good money being squandered to litigation and endless court appeals.

Goolrookh Gupta's case is scheduled for July which will go before the Supreme Court. She is opposing the ban by the Valsad Parsi Anjuman on Parsi women who have married out of the community from entering the agyari and doongerwadi. This too, has been carrying on for sometime.

In an otherwise bleak scenario, the only silver lining is the reported amicable settlement arrived at between the Trustees of the Parsi Lying in Hospital Charitable Trust (BPP Trustees) on one hand, and members of the Hospital's Managing Committee on the other. The BPP Trustees by a vote of 5-1 majority and one abstention, ratified the decision of the Managing Committee to go ahead with the development of the Hospital through Krimson Health Ventures Private Limited. The Parsi Lying In Hospital, located centrally in South Mumbai, in which dozens of eminent Parsis have been born has been languishing without a single patient over the last 20 years and more. The decks have now been cleared for a spanking new super specialty hospital in which Parsis will benefit and a certain percentage will receive gratis treatment.

Toxy Cowasjee

Toxy Cowasjee



Firuz Madon

*F*iruz Madon was born in Bombay in 1908 in a very large family and grew up with many siblings. All the children were brought up in the strict Zoroastrian ethics namely learning to recite the prayers, attending the agiaries and Atash Behrams regularly, and definitely on special occasions. Zoroastrian religion and ethics were imbued into the children.

After completing his education, Firuz joined the Indian Railways as a train driver, following his father's footsteps.

The Shah of Iran appealed to Parsi youth of India to return to their ancestral home which encouraged young Firuz to make a short trip to Iran, developing a profound love for that country. A year later, he visited Iran as an Honorary Representative of the Iran League, a society set up in Bombay by the Parsis for the promotion of Indo Iranian friendship and greater awareness of the rich ancient Iranian culture. On this trip, Firuz decided to settle in Tehran, Iran. He accepted an employment with the Ministry of Road and Rolling Stock, as a train driver.

To begin with, he stayed in a hostel in Tehran, the manager of which was a Persian lady named Amy whom Firuz married subsequently. Unfortunately, the marriage was childless.

Firuz gave up employment and started his own business. He had the sole agency of Air India in Iran; the sole agent for Eli Lilly pharmaceutical company from USA. He was an agent for an Austrian company building bridges in Iran as well as many other agencies. He travelled extensively on business, world over.

One of his shrewd deals was to purchase the palatial house of the Shah of Iran, when the Shah fled the country after Mossadeq became the Prime Minister, at a rock bottom price and made it his residence. The property soared in value on the return of the Shah to Iran.

Firuz was a Free Mason and Grand Master of his Lodge like his father before him.

He became involved in charitable and cultural activities, was on the Board of Trustees of the Ancient Iranian Cultural Society and was a member of the committee for the establishment of Firuz Bahram High School in Tehran. With the political upheaval in Iran in 1977, Amy and Firuz sold their business and property and moved to live in England, where he had family connections.

Firuz was an active supporter of the Zoroastrian Society of California and Dr Ali Jaffrey.

In 1993, I was introduced to Firuz in Vancouver by Mehraban Farhangi, who requested Firuz to support WZO financially. Firuz asked me to meet him in London and requested for WZO's constitution. We discussed matters concerning WZO at a lunch meeting he had organised at the Commonwealth Club. After reading the constitution, Firuz wanted the membership clause to be broadened to include all those who professed Zoroastrianism. He said that if that happened he would donate £1 million to WZO. Alas, WZO could not do this and so in 1995, Firuz set up a charitable foundation named Firuz



Madon Foundation, with four Trustees in various parts of the world. The main aim of the Foundation is to propagate the religion of Zarathushtra and the culture of Iran.

I used to meet him regularly every month and Firuz being quite a conversationalist, it was interesting to hear of his days in Iran and latterly in UK. Firuz suffered badly from arthritis in his legs. He saw an advertisement which suggested that a particular brand of shoes would make arthritic people walk normally. The salesman persuaded him to buy the same at a hefty price. Soon Firuz found out that he was sold a worthless item and was quite upset. His attempts to recover the money were unsuccessful. So I helped him through a lawyer member of the WZO committee to get the refund. This pleased Firuz enormously.

Since his settlement in London, Firuz was actively engaged in projects connected with ancient Iranian history and culture. He was the Patron of the British Museum, a Friend of Ancient Near East and a member of The British Institute of Persian Studies.

After a long period of illness, Firuz passed away on 19th November, 1997. Amy and Firuz are buried side by side at Brookwood Cemetery, in Surrey. - shahpur captain



An Appeal from the Chairman of WZO

Dear Members and Friends of WZO,

In 1980 a small group of individuals took the first step in creating the World Zoroastrian Organisation. At that time our community was undergoing political upheaval and economic migration. Soon after WZO's formation, a considerable number of Zoroastrians from Iran migrated to the West seeking settlement after the fall of the Shah of Iran. WZO was engaged full time to pressurise the Western Governments to allow Irani Zoroastrians to settle in the West and succeeded in doing so.

The organisation has been very successful in rehabilitating the poor Zoroastrians, agrarian or otherwise, through a massive programme

of funding for self help. In addition it has supported countless students to study at home and abroad and helped those needing medical help etc. In fact, it would be reasonable to say that the WZO has done more for the Zoroastrians throughout the world in the last 25 years than most of the Anjumans in the world.

WZO's primary function is to unite and awaken the Zoroastrian community worldwide and be a catalyst for change. Accordingly WZO has been the first organisation to recognise the need to accommodate Zoroastrians marrying outside the community. In 1993 we changed our constitution to enable intermarried Zoroastrians to join with their spouses and

You may donate to WZO by visiting the website, www.w-z-o.org, and selecting the 'Property Fund'.

UK and ROW - Mr Dinyar J Modi, Hon.Treasurer, WZO, 135, Tennison Road, South Norwood, London SE25 5NF. Please make your cheques payable to "W.Z.O."

If you are a UK tax payer, please ask for a Gift Aid Form.

USA - President of WZO, US Region, Mr Kayomars Mehta, 6943 Fieldstone Drive, Burr Ridge, IL 60527-5295.

Please make your checks payable to "WZO, US Region". If you are a US Tax payer, then your donation is tax deductible.

Pakistan - Mrs Toxy Cowasjee, 2 A Mary Road, Bath Island, Karachi 75530. Please make cheques payable to "Mrs Hutoxy Cowasjee W.Z.O."

New Zealand - Mr Darius Mistry, 13A Partai Drive, Orakei, Auckland. Please make cheques payable to "World Zoroastrian Organisation".

children as full members of the WZO. Now genuine Zoroastrians can also join WZO.

In addition to the above, the WZO has held Gatha Colloquiums in London and overseas, regular seminars on Zoroastrian religion, history and culture, annually held lectures at the prestigious SOAS under the banner of Dasturji S H Kutar, all at London. We want to do more in this field as indeed in other fields of publicising our noble religion to the rest of humanity. In this regard, we publish the highly sought publication Hamazor, with varying and interesting subjects on Zoroastrian religion, history and culture.

In North America, in addition to supporting the various philanthropic activities, WZO has partnered with and supports the Fali Chothia Educational Fund for awarding annual scholarships to deserving students. WZO is a sponsor of various Educational seminars, particularly the annual Society of Scholars of Zoroastrianism (SSZ) Conferences.

Since 2007 WZO has collected and transmitted over £1,000,000+ towards charitable applications from the UK alone. For this we are deeply indebted to the individuals, Associations and Trusts who have given so generously. We wish to acknowledge our sincere thanks and gratitude to the Trustees of the World Zarathushtrian Trust Fund, The Dasturji Sohrabji Hormasji Kutar Benevolent Fund, The Firuz Madon Foundation, Dennis William Richards Will Trust and the Erach and Roshan Sadri Foundation.

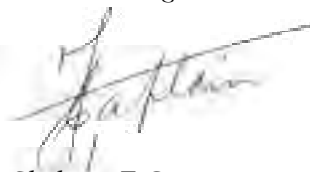
All of the above has been accomplished from a very small one room premise but mainly from the homes of the Committee members for the past 30 plus years. Now with excessive workload, it has become necessary to relocate the WZO in reasonable premises than at

present for it to function properly. WZO wishes to do more for the Zoroastrian community and with suitable premises it can hold more frequent seminars, run Gatha classes, and become a focal community centre for our members.

We are pleased to announce that we have received two donation pledges totalling £1,500,000 towards the fulfilment of our aim and it is our hope that the community members and friends will contribute sufficient funds for WZO to purchase a suitable property in London to conduct its charitable objectives. We estimate that the WZO would require funding of two to two and a half million pounds to secure reasonable premises. A plaque will be placed in a prominent position mentioning the names of all donors who have donated not less than £1000.

With this in mind we respectfully approach you to donate or pledge funds generously and look forward to hearing from you in this regard, in the near future. All funds, small or large, will be graciously welcomed. If you have any queries, please do not hesitate to write to us or email me on chairman@w-z-o.org.

With kind regards and best wishes,



Shahpur F Captain
Chairman

Shahpur Captain, originally from Karachi, immigrated to UK in 1956. He has been serving the community in UK and overseas for over 50 years. His contribution to the Zoroastrian Trust Funds of Europe (ZTFE) have been outstanding. During these 25 years he extended the previous Zoroastrian House, placed its finances on a strong footing, forced the Brookwood Cemetery company to cede the freehold of the existing burial ground and provide further lands for just GBP1 and converted the association into a charity. In 1980, Shahpur formed the World Zoroastrian Organisation (WZO) London and still works ceaselessly, once again at the helm.





The World Zoroastrian Organisation

Calendar of Events – 2014

Thursday 8th May 2014

The Seventeenth Dasturji Dr Sohrabji H Kutar Memorial Lecture

“Zoroastrians in Iran” presented by Dr Sarah Stewart

at 6:00 pm at **Khalili Lecture Theatre**, SOAS Brunei Gallery, Russell Square, London

Refreshments will be available after the lecture

Sunday 1st June 2014

Book Launch – Parsis: A People of the Book by late Syed Muhammad Taher Rezwi

Revised and re-edited version of the original work of 1928

at 4:30pm at the Asia House, London

By invitation only which may be requested for by emailing Shahin Bekhradnia: secretary@w-z-o.org

Sunday 8th June 2014

Seminar on Zoroastrian Religion, History and Culture

Dr Irving Finkel : The talk will address two main issues. The story behind the recent new translation, the discovery of two fragmentary new sources, and the confusing problem of the mysterious faked bones from China.

Arash Zeine : on ‘Aspects of Zoroastrianism, particularly on the Zoroastrian exegesis and interpretation of the Avestan texts’.

Nazneen Rumi Engineer : will discuss the idea of ‘Religious Conversion in Zoroastrianism’.

Venue : the Portland Room at the International Students House at 229 Gt. Portland Street, London W1W 5PN.

Registration : 10:00 am

Sunday 13th July 2014

Annual BBQ

Venue : Staines and Laleham Sports and Leisure, Worple Road, Staines, Middlesex TW18 1HR

Tickets : £20 for adult members, £23 for non-members and £10 for 5-10 year olds.

Time : 12 noon onwards

Saturday 16th August 2014

Shahenshahi Navroze Dinner / Dance

Venue : The Hythe Centre, Thorpe Road, Staines TW18 3HD

Tickets : £20 for adult members, £23 for non-members and £10 for 5 - 10 years.

Time : 7:00 pm

Sunday 21st September 2014 Annual General Meeting

(Details will be sent with the Annual Report)

Time : 4:00 pm to 6:00 pm

“Parsis: A People of the Book”



The World Zoroastrian Organisation

Of great interest to teachers and students of comparative religions, inter-faith associations, and historians of cultural interactions, this profound work seeks to bridge the divide, restore and achieve balanced retrospectives between seemingly divergent beliefs. A best-seller at the time of its first publication, this thoroughly researched book appeared in French and German translations shortly after. It is now presented in a long-awaited reprint.

Authored by the brilliant young Shi'a Islamic scholar Syed Muhammad Taher Rezwi, this excellent religious and historical survey on the Parsis, their ancient Zoroastrian faith, with its practical philosophy, sets out to dispel the indifference and disinformation prevalent among the Muslims of the sub-continent. The illustrious and industrious presence of India's smallest, yet enterprising, religious minority is comprehensively presented using the best sources available to the author.

The added attraction is his fully engaged use of the never before consulted rare manuscripts kept in the Khudabakhsh library at Bankipore (Patna) and the resources of Calcutta's rich libraries – those of the Imperial, the Madrasa, and the Presidency College (Calcutta University).

When it became known that S M Taher Rezwi, founder member and first President of Calcutta's *Iran Society*, was occupied in this unusual field of research, the famed Parsi Avesto-Sanskritist Professor Irach J S Taraporewala urged the *Iran League* of Bombay, with its then President Sir Hormusjee Cawasjee Dinshaw of Aden, and its acclaimed scholarly Secretary Gushtaspshah Kaikhushro Nariman, to support the young scholar in writing his book on the Parsis. G K Nariman thereafter provided a penetratingly original Introduction, giving it the Parsi seal of approval at the highest intellectual level. It is reproduced in full for this timely re-edition.

Thanks to the sponsorship by the Rezwi family, this rare work has now resulted in its publication as a fully revised and re-edited version of the original 1928 work which, with

its copious references to the Judaeo-Christian Bible and the Islamic Qur'an, make the book's reappearance a uniquely welcome event.

In keeping with its programme of factual dissemination of the religio-cultural aspects of Zoroastrianism and all its devotees, with its inter-faith interests, the World Zoroastrian Organisation in cooperation with the Rezwi families in the United Kingdom and North America, take pleasure in reissuing this rare volume for the benefit of students and researchers world-wide.

A Book launch has been arranged for Sunday, 1st June 2014 at 4:30pm in Asia House, London. This will be by invitation only. If you would like to attend, could you please email Shahin Bekhradnia at secretary@w-z-o.org.

The book is available for on-line purchase at www.amazon.com and www.w-z-o.org.

It is also available, by contacting:

India Ms Trupti Brahmania
Priced IRs.600 + PP
Jayant Printery, 352/54, J. S. S. Road, Murlidhar Temple Compound, Near Thakurdwar PO, Charni Road (East), Mumbai - 400 002
Email: trupti@jayantprintery.com

USA Ms Azra Rezwi
Priced \$12.00 + PP
Helping Hands International
815 Park Avenue, Apt 7A, New York. NY 10021.
Email: rezwi@aol.com

UK Mr Darayus S Motivala
Priced £8.00 + PP
World Zoroastrian Organisation, 135 Tennison Road, South Norwood, London. SE25 5NF
Email: darayus.motivala@w-z-o.org

Libraries and Research Institutions may approach Ms Azra Rezvi at rezwi@aol.com.



A Review on “Parsis: A People of the Book” - by S M Taher Rezwi

by shahin bekhradnia

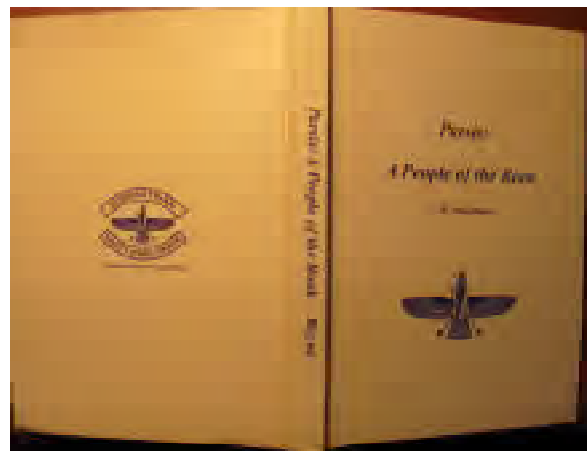
This book is a reissue of the original published in 1927, and is a remarkable work in that it is authored by a very young Muslim man from Calcutta, of Iranian descent, apparently aged merely 19 at the outset of his endeavours, and put into print just two years later. His treatment of the subject is, by his own admission, an *Apologia*, in which he examines “the theology of the Zoroastrians as well as the Muslim tradition and history in an attempt at a correct evaluation, a just appraisal and a thorough reconstruction of the Parsi faith in its original setting”.

The time of his writing is very significant – in Iran, the new regime of Reza Shah Pahlavi had only recently come to power in 1924 and with Reza Shah came a very important change for the Zoroastrian community of Iran. This may well account for the founding of an Iran League in Bombay around that time where the bulk of Irani Zoroastrians were concentrated and its relevance was probably not lost on Rezwi. In Iran for the first time in decades (the last being during the late 18th century at the time of Karim Khan Zand), the pre-Islamic era of Iranian history was being given a significant and respected position, a rehabilitation and a prominence which had not previously been experienced among the Zoroastrians of Iran. Sadly their recent history at the hands of the Qajar dynasty had been notoriously brutal and their numbers had dropped at the end of the 19th century to an all-time low of just 7500 survivors.

Rezwi’s book therefore appeared at a time when intelligent Muslim Iranians were waking up to the fact that the Zoroastrians were perhaps not quite as despicable as they had been led to believe by their own Islamic teachers. Reza Shah and one of the principal literary figures of his era,

Eshqi, were glorifying the pre-Islamic order of things and as an example of how this affected everyday life, the Islamic lunar month names were replaced by Zoroastrian month names that are still in use. Seen in that context, while the views of the author might perhaps seem somewhat bold and outspoken, they struck a chord with the *zeitgeist* and of course in India where the work was written, intellectual freedom was a privilege that was taken for granted. The sentiments expressed by the author are frank and given the present-day political turmoil in Iran, his comments are ironically apt even for today: “... **Persia has been a hotbed ... where despotic governments of the so-called followers of Muhammad, having not the least intention to follow the Commandments of their holy Prophet, has ever proved a plague to the peace of the nation.**”

Rezwi makes it clear from the outset that he is going to set the record straight about the principles and beliefs of Parsi faith, and it should be noted in passing, that almost without exception, apart from the quotation given in the introductory paragraph above, Rezwi uses the word Parsi when he means Zoroastrian, falling into the unforgivable habit that even today some Parsis are guilty of. And yet the error is understandable since at his time, even more than today, his contact with living Zoroastrianism was probably exclusively through Parsis who mistakenly tended then and continue to conflate the two terms.



Rezwi, S.M. Taher
(1906-1947)

Rezvi picked out a number of beliefs or practices within Zoroastrianism which had become the excuse for ridicule and rejection by Muslims. He said explicitly that it was his purpose to dispel such negative attitudes which he made clear were based on ignorance and a misapprehension of Zoroastrianism.

Having identified the main areas of concern as being accusations of Fire Worship, Dualism, not being People of the Book, next-of-kin marriage, being Unbelievers in God, and Polytheism, Rezvi takes numerous examples from Christian, Jewish and Islamic holy texts and historical documents to support his arguments in dispelling such mistaken criticisms. He seeks to demonstrate that for every accusation traditionally levelled against Zoroastrianism, there are parallels that have developed in other religious traditions too and he holds up examples for particular scrutiny within Islam. Rezvi also cites a number of well respected Parsi religious authorities to further uphold his views as well as references to Zoroastrian literature. He helpfully presents a short summary of the main texts of the Zoroastrian corpus and then, thanks to his ease and familiarity with Zoroastrian literature, he is able to use appropriate textual sources, (mainly the Gathas) to support his arguments pertaining to Zoroastrian principles and morality.

Furthermore his ability to produce appropriate textual parallels from the other different faith traditions is impressive. He is very careful not to say anything unflattering about the Muslim faith as it is not his purpose to denigrate any other religion but merely to show up the evident prejudice against Zoroastrianism which has developed over the centuries. He delves into the early history of Islam and goes to some length to argue that in its first 30 or so years, the Arab/Islamic rulers of Iran during the first Caliphate were favourably inclined towards the original religion of Iran as well as towards its practitioners. Indeed the author cites many Suras to make his point that Islam did not condone the acts of "later Muslim chiefs who, ... were either newly

converted Muslims with their infamous zeal to convert to the same faith their own brethren at the point of the sword, or were led by their greed for much more land in India, Africa, Spain and other far and remote places." He squarely lays the blame for such poor behaviour at the door of the Omayyids.

The book is not very long and despite its occasional quirky turn of phrase that is both dated and slightly foreign, it makes for an interesting read, complemented by the impressive wealth of references many of which were unknown to me, but which were apparently sourced in the Calcutta libraries to which the writer had access. If there is just one thing that could be improved, for me that would be to remove the endnotes at the back of each chapter and place them at the back along with the bibliography and also to move from the front and place at the back the abbreviations for some cited books. I found myself having to find the endnotes at the end of each chapter which often merely gave an abbreviation as the reference, then go to the front of the book for the abbreviations list to ascertain the name of the book and then go to the full bibliography to get the full details such as date of publication etc. I also found that some of the endnote numbers did not actually correspond correctly to the references given which I found somewhat annoying. Others may be more forgiving than myself!



The World Zoroastrian Organisation



Shahin Bekhradnia, a Zoroastrian of the Iranian tradition, is a teacher of ancient history and classical civilisation, a Justice of the Peace and a legal consultant. She has written and published on Zoroastrianism, including a postgraduate thesis in anthropology on issues of Zoroastrian identity in the 20th century, and is active in inter-faith movements and organisations. She is the Jt Secretary of WZO.

Richard Nelson Frye - a tribute

To know an author through a single well-thumbed book before meeting him in person, is not the easiest way of forging an acquaintanceship.

Such, nevertheless, was what befell me on my first encounter with the recently deceased Richard Nelson Frye (1920-2014), Aga Khan Professor Emeritus of Iranian at Harvard – whom I was anxious to impress. I need not have anguished, for he was affability itself.

That meeting, shortly after the 1984 WZO Congress, began with “You are a Parsi, aren’t you?”, followed by “You have an Arabo-Persian surname”. I admitted to both, not having thought deeply on either. I broached the subject of his book *The Heritage of Persia*, hoping he would not question me too closely on its contents. He nodded disinterestedly and alluded no further to it.

However, he warmed to the theme of the Parsi priesthood and became positively animated over it. Why are we (the late 20th century Parsis) so shabby in their treatment? What were we doing about their miserable condition? Why do we show so much disrespect?

As I remember it, when mentioning that I was from a High-priestly clan, and that I occasionally wrote and lectured on matters Zoroastrian, he spontaneously combusted with something like “Then why don’t YOU do SOMETHING about it?” My weak, stuttering response obviously made no impression: sensing my discomfiture, he calmed his voice down an octave or two, and concluded on the subject with something like “You really should, you know!” I must have inwardly sighed with relief; he just glared.

Years later, just before the organization of the 1993 WZO Gatha Colloquium, Frye

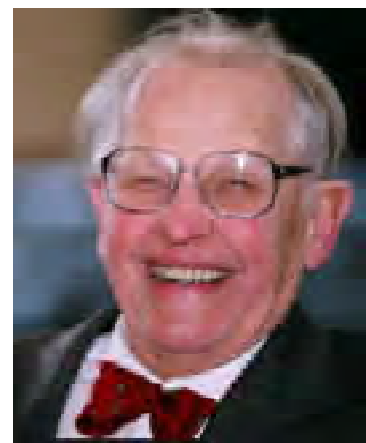
contacted me with a short list of people he thought *should* be on my list, demanding to know who else had been invited on the speakers’ panel. Mention of the North American contingent mollified him somewhat, but insisted that his preferred list should be considered.

A similar pattern took shape with the advent of the Jamshid Soroushian Memorial Volume, *Atash-e Dorun* (which I jointly edited with Carlo Cereti). This time he had his way with the contributors’ list, and himself wrote a piece for that volume: “Another scenario for Behistun and the Magi”. I can attest to the care with which he submitted its final form, politely enquiring the while at the volume’s progress.

With the 2009 New York Gatha Colloquium organized by the WZO and the USA’s ZAGNY jointly, Frye was again on the warpath at my failure to invite some of his nominees. My explanations all along that overall budgeting imposed rigorous constraints were unacceptable: better funding could have been solicited from “Your wealthy fellow-Parsis”: I simply hadn’t tried hard enough!

Known for his occasional rhetorical flourishes, he was at heart kindness and forbearance. He nevertheless saw firmness as the only way to get things done. Altogether he was a splendidly indulgent humanitarian with a profound and abiding involvement with “(His) Iranian friends – Afghans, Baluchis, Kurds, Ossetes, Persians, Tajiks”. Blessings on his memory!

- farrokh vajifdar



Among his best known books are:

The Heritage of Central Asia; The Golden Age of Persia; the magisterial *History of Ancient Iran; The History of Bukhara* (Translated from a Persian Abridgement of the Arabic Original by Narshakhi). His recognized editorial skill emerges in *The Cambridge History of Iran* [Vol. 4] “From the Arab invasion to the Saljuqs”, and the splendid volume dedicated to Wolfgang Lentz, *Neue Methodologie in der Iranistik*. Frye was linguistically adept in French, German, Russian, Arabic, Persian, and Pashto; curiously, he was less assured in Swedish, the mother-tongue of his Nordic ancestors.

The Prayer Hall, Worli

by dinshaw tamboly - chairman of the trust

With the vultures having vanished from the Mumbai skies over the last three decades, the present system of 'dakhnashini' has weakened considerably, leaving many of the community with no option but to opt for alternate methods of disposal of the dead, particularly cremation. In a recent survey reported in the December 2013 (Special Congress issue) of Parsiana, 28% of the respondents said they would now opt for cremation.

However Parsi-Irani Zoroastrians who opt for cremation are presently not permitted use of the bunglis at Doongerwadi and are compelled to use facilities at the Public Municipal Crematoria. These facilities are not well maintained nor are they conducive to the performance of last rites and prayers for deceased Zoroastrians. It has also been very difficult for families to locate prayer halls at which other four day prayers can be performed. Therefore, for some years now, there has been an unmet need for a well-constructed, well-maintained and conveniently-located prayer hall attached to a crematorium for use of the community.

We are very fortunate that after protracted discussions over the past two years and thanks to the untiring efforts of certain like-minded people without whose help this project would not have been possible, the Greater Mumbai Municipal Corporation (GMMC) have agreed to let our Trust ("The Prayer Hall Trust") build and hand over to the GMMC as a donation, a well-designed prayer hall on a plot of land within the existing cemetery / crematorium complex on E. Moses Road, Worli (opposite the Four Seasons Hotel).

An MOU has been executed by The Prayer Hall Trust with the GMMC which has now been registered with the Charity Commissioner, Mumbai and Income Tax Department.

Details of the proposed Prayer Hall that we shall be constructing are as follows:

1. This will be an "L" shaped structure with a built-up area of around 3,700 sq ft that will be constructed and handed over free-of-cost by The Prayer Hall Trust to the City of Mumbai. The structure will have two halls – a larger and one smaller, which can be used as one large hall or partitioned-off and used as two separate halls when required concurrently for two funerals.
2. As per the GMMC rules, all Prayer Hall/s have to be open to all faiths, not just Zoroastrians. However, upon our request they have agreed that in view of the donation, preference will be given in perpetuity to Zoroastrians for use of the Hall at the times when our funeral and other 4-day prayers are conventionally held, viz between 7:00 am to 9:00 am, 3:30 pm to 8:00 pm and 4:00 am to 6:00 am.
3. The Prayer Hall will in fact also be available to Parsi-Irani Zoroastrians for performance of the four day obsequies irrespective whether the cremation has taken place at the cemetery / crematorium complex on E. Moses Road, Worli or elsewhere in the city. There will be no provision for residential accommodation but there will be a room for 'sachkar' and the design will be similar to that of a bungli at Doongerwadi.
4. The total cost of construction of the building, together with a small green area around the structure and pathways between the plot and the crematorium is estimated to be approx. Rs 13,500,000/.

A second trust, '**The Prayer Hall Services & Maintenance Trust**' which is in the process of being set up, will maintain and keep the Hall in a clean condition at all times and also assist families of deceased Zoroastrians with regard to making

arrangements for a hearse, priests, flowers, etc. A 24-hour telephone help-line is also intended to be set up for this purpose.

Whilst the use of the Prayer Hall for four days will be without any charge, expenses on payment of the priests who officiate at the various ceremonies will be as per normal prevailing practices.

It is intended that an additional amount of around Rs.35 to Rs.40 lakhs will need to be collected and set aside as a corpus of 'The Prayer Hall Services & Maintenance Trust', the income of which will facilitate ongoing operating expenditures towards providing obsequies, which will be for Parsi-Irani Zoroastrians only.

In total, between both the Trusts' we would like to raise by way of donations up to Rs.17,500,000/ (Rupees seventeen million).

Both the Trusts will be managed by a common Board of Trustees, who presently are:

Dinshaw K Tamboly : Corporate Counselor (Retd); Trustee of many Charity Trusts.
Karl F Tamboly : Advocate: Bombay High Court.

Fali P Sarkari : Consultant & Chartered Accountant; Trustee of many Charity Trusts.

Keki M Elavia : Consultant, Chartered Accountant & Company Director

Sarosh E Bharucha : Advocate: Bombay High Court.

(Mrs) Farzana D Mojgani : Solicitor & Advocate; Trustee of many Charity Trusts.

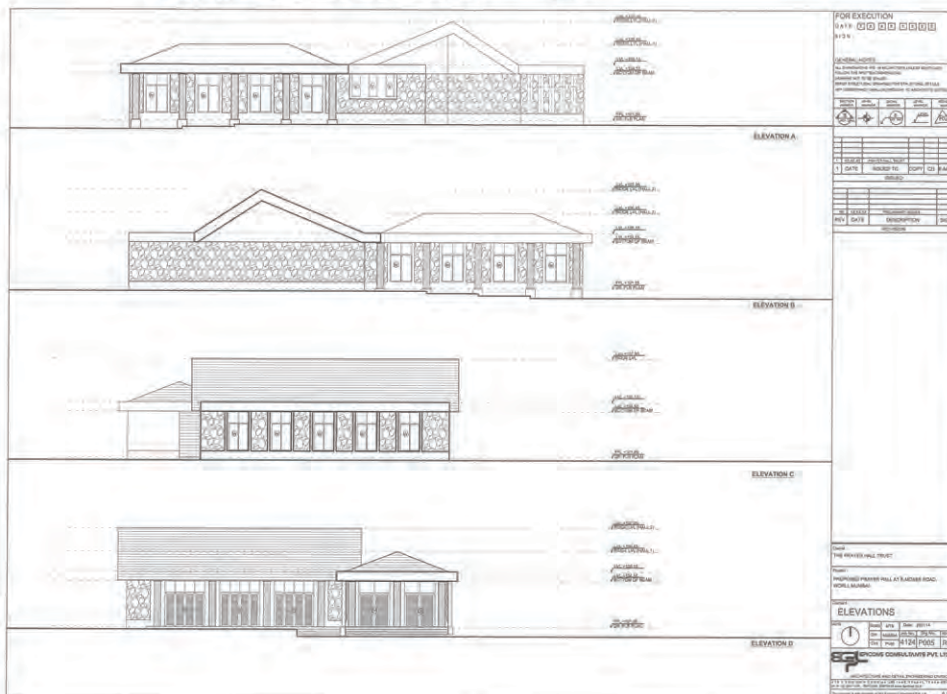
Commitments for donations have been received from various community members towards the construction of the prayer hall, which many feel was long overdue. We are confident that the community will come forward to support this initiative and we will be able to commission this Prayer Hall within the next 12 to 15 months.

We look forward to your support and cooperation and request that your initial cheque be made payable to **"The Prayer Hall Trust"**. Please mention your PAN

either in the covering letter accompanying your donation or on the reverse of the cheque.

Both the Trusts' being for '*Religious Purposes*' we have been advised that donations will not qualify for grant of recognition under section 80G of the Income Tax Act nor will it be possible for us to seek registration under FCRA (Foreign Contribution Regulation Act 1976) by which we can receive funds from overseas.

It will thus be necessary for our well-wishers and supporters residing overseas to make arrangements to support our initiative by arranging for donations through the bank accounts they may be having in India or through their relatives and friends residing in India. Cheques may be sent in the name of **"The Prayer Hall Trust"** and mailed to us at: Shanti, 5th floor, 6, Banaji Street, Fort, Mumbai 400 001. India. ■■■■




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.

Avestan & Pahlavi Gatha Ha 28 - In Parallel Translations

by pallan ichaporia

he purpose of this is to show the translation of the texts in the original languages, just how far removed the Sasanid understanding of the Gathas was from the best interpretation of the original; and also to give a sense of how Comment are constructed. As a sample, Yasna 28 has been selected. The Translation of the Avestan text by Helmut Humbach and Pallan Ichaporia (*The Heritage of Zarathushtra*, Heidelberg, 1994) appears first, followed by the translation of the Pahlavi. In the translation of the Pahlavi we have had recourse to the somewhat archaic use of *thou*, *thee*, and *thine* for the 2nd person singular and *you*, *your* for the 2nd person plural, since English *you* often leaves one wondering whether the text is referring to Ohrmazd or to the attendant divine beings.

28,1. In reverence for him, with hands outstretched at first I entreat (you) all, O Mazda, for the actions of support of the spirit holy through truth, through whom you may gratify the intellect of good thought and the soul of the cow.

1(a) That [reward which is Ohrmazd's own] I seek in prayer [when I make intercession of the gods and the good ones] raised hand [mentally] in peace [of one's own].

(b) In spirituality Ohrmazd (is) the first [in what relates to the Gathas] increasing righteousness which (is) in all deeds [that is, all deeds are to be done in accordance with the Gathas].

(c) Through the wisdom of Wahman [through innate wisdom] which (is) propitiation of Gooshurun [the care of cattle should be done through wisdom].

28,2. I approach you with good thought, O Mazda Ahura, so that you may grant me (the blessings) of the two existences, the material and that of thought, the blessings emanating from

truth, with which one can put (your) supporters in comfort.

2(a) They who shall come to you, O Ohrmazd, through Wahman [that is, through righteousness they shall come completely into your possession].

(b) To me give in both existences, the material and also that which is spiritual [the goodness which (is) here, that also (is) there].

(c) Prosperity from togetherness with righteousness [that is, you give prosperity to me through righteousness] who give comfort to the one who gives peace [which one must do in peace].

28,3. I extol you as never before, O truth, and good thought and Mazda Ahura, for (all of) whom right-mindedness increases also unfading power. May you come to my calls for support.

3(a) They who belong to you, Ashwahasht, and also Wahman the first [that is, in your possession is permanence].

(b) Even Ohrmazd [they belong to Him] whose lordship is by robust acquisition [that is, His sovereignty over the Holy Immortals is firm].

(c) She too who is giver of rain, Spandarmad, [they belong to her] that come to me in peace, in invocation [when they shall summon you that you come to me in peace].

28,4. Inspired by good thought and being a witness for Mazda Ahura, I have in mind (one's) soul for (his commendation by my) song, as well as the rewards for (his) actions. For as long as I can and am able I shall look out in (my) search for truth.

4(a) Who gives (his) soul in Paradise, his (is) in the company of Wahman [that is to

say, all who give shall be placed in the company of Wahman].

(b) And his reverence also for performers [who in respect to this do what is proper] he becomes aware through that of Ohrmazd [the Religion of Ohrmazd].

(c) As much as I am a seeker and (am) able, to that extent I have taught the search for righteousness [good deeds].

28,5. O truth, shall I see you, I who possess good thought as well as obedience to be a throne for Him, the very strong Mazda Ahura? O you beasts, through this manthra, (spoken) by (my) tongue, we would win (Him), the Greatest one.

5(a) O Ashwahasht, when shall I see thee through Wahman's gift of knowing [I know this, that I shall see in time, when every person becomes knowing through righteousness].

(b) And even Ohrmazd's throne [when shall I see] seeking advantage [that throne] which is through Srosh [it is known that when they support the priest it is possible (to) know that goodness is from that throne].

(c) That greatest Holy Word is to give belief (to) him whose intellect is stupefied through language [even he whose intellect is stupefied, the best thing for him is when they engage in priestly study].

28,6. Come with good thought. With truth grant (us) a long-lasting gift through your exalted utterances, O Mazda Ahura. (Grant it) as strong support to Zarathushtra and to us all so that thereby we may overcome the hostilities of (your) enemy.

6(a) The arrival of Wahman [to someone's body] give to me, O Ashwahasht, the gift of longevity [that is, may he not give me that thing which in final body one must slaughter again].

(b) By that true-speech, thou Ohrmazd, to Zardusht [it is shown, if] from that this which is strong [Vishtasp it is, that to you] I am to give peace [that I am to bring forth to thee those rulers through goodness].

(c) And also my people, O Ohrmazd, [and my disciples; and they are to bring forth goodness to thee] hostility of the hostile [it will be when they act thus] is to be overcome [that is, the hostility from them becomes ineffective].

28,7. Grant us that reward, O truth, the blessings of good thought. Grant, O right-mindedness, vigor to Vishtaspa and me. Grant (these things), O Mazda, and rule with a manthra through which we can learn of your bounties.

7(a) O Ashwahasht, give me that reverence which (is) through the prosperity of Wahman [that is, may He give me such reverence which in the final body cannot be slaughtered again].

(b) And give to me, thou O Spandarmad, that which is to be sought from Vishtasp [the office of chief priest] and even my people [my disciples, grant them the office of chief priest].

(c) And give me a praiser of sovereign Ohrmazd [Vishtasp] when they praise this manthra of yours [that is, they shall speak your Religion] you will set things in order [that is, they make (it) current].

28,8. I lovingly ask you, O Best one, the Ahura who is in harmony with best truth, for that which is best for gentle Frashaoshtra, and for me, and for all those on whom you will bestow it with good thought for all time.

8(a) Since Thy excellence [Thy Religion] (is) excellence [than other things] through righteousness they shall together love excellence [through righteousness].

(b) O Ohrmazd, let me acquire through seeking the man Farshostar [that is, give me Farshostar in discipleship] my own people also [of Farshostar, give him discipleship].

(c) To them too art Thou then generous for ever through Wahman [that is, be completely kind to Farshostar and the disciples of Farshostar until the final body].

28,9. With these entreaties, O Mazda Ahura, may we not anger you, nor truth or best thought, we who are standing at the offering of praises to you. You are the swiftest (bringers of) invigorations, and (you hold) the power over the benefits.

9(a) In respect to the not coming to you, O Ohrmazd, [this] not [I do, that is, I don't come to you] Ashwahišt I do not torment with a boon [even a boon which I do not request of Ashwahišt seems disagreeable].

(b) And also foremost (is) Wahman [I do not torment him], who gives praises for this assistance of yours [that is, he brings Ushesdar and Ushedarmah and Soshyans into your consultation].

(c) You are dear in seeking useful lordship [that is, you love and bestow lordship which (is) useful].

28,10. Fulfill with gains the desire of those whom you know to be just and meticulous through truth and good thought, O Mazd Ahura. For (all of) you, O Rich ones, I know loving eulogies conducted by a good charioteer.

10(a) When thus they shall know righteousness and also that gift of Wahman [that is, through truth and in righteousness they have become perfect in knowledge].

(b) of righteous Ohrmazd, He stores up fully for me through them desire [that is, he makes goodness for me through it].

(c) When thus by that which of yours (is) not negligent, you let (him) obtain food and clothing through that recitation [when in the worship of you (one) does not become negligent, then you let him obtain food and clothing].

28,11. Through these you store for yourself truth and good thought for eternity, O Mazda Ahura. So teach me with your mouth, in accordance with your spirit, how to pronounce these (eulogies) by which the first existence comes into being.

11(a) When by observation I protect righteousness and Wahman also, until eternity [that is, I perform protection of truth and righteousness].

(b) Thou, O Ohrmazd, teach me that, this of Thine by speech.

(c) Spirituality [that which is related to Gathic doctrine] which is from Thy mouth [it is evident that from that revelation of Thine (which) Thou speakest with (Thy) mouth] which was first among existences [that is, that which was first was the law of the material world].



Dr Pallan Ichaporia has a PhD in Business Administration and DPhil in Ancient Iranian Languages & Culture. He is the Fellow of the Royal Asiatic Society of Great Britain and Ireland. Presented papers at several International Seminars and Conferences. His articles are published in many academic journals and has authored and co-authored several books that have been printed in Europe and USA.

Continued from page 60

He analysed the Chernobyl accident and published the shocking conclusion that the Chernobyl shutoff rods actually worsened the accident – instead of arresting or mitigating it – by inserting positive reactivity into the perturbed neutron flux during the accident! He had a passion for forward-looking studies, with the help of the analysts in his section on improvements to the standard CANDU fuel cycle – from the use of enriched fuel to update reactor power to showing how CANDU can be used to achieve much more burn up from used LWR fuel, to simulating actinide burning in CANDU reactors.

Professionally he travelled widely, Japan, Korea, Russia, Chernobyl (Ukraine) and to all European Universities and Institutions.

Adi was honoured with the prestigious Outstanding Achievement Award, which was presented to him by the Canadian Nuclear Society in 1994. Besides Physics he had many interests. Together with Renate he loved theatre, opera, museums and travel. He also was an excellent cook. He joined the Royal Conservatory of Music for piano lessons in the 90's and became interested in building a Harpsichord. He finished the wooden case but a stroke hindered his progress to insert the strings attached to the key board.

He was very approachable, carried an inviting smile, was gentle, lovable, and a positive happy man. He will be sorely and dearly missed by all those who knew him particularly by many of his close friends. His beloved wife Renate, passed away within a couple of months after Adi. - Edul Kanga

Farohar / Fravahar Motif

by k.e. eduljee

PART III - USE OF SYMBOLS IN ZOROASTRIANISM

Parts I & II appeared in Hamazor Issue 1 / 2014 pp 19-25

1. Historical Use of Identifiers and Symbols

While several items can identify the wearer or carrier as a Zoroastrian, we have no record of Zoroastrians traditionally using a symbol as a personal adornment. Perhaps as indicated by Herodotus, ancient Zoroastrians shunned religious images and symbols. If correct, then the use of a symbol as a personal and structural adornment in Zoroastrianism is a modern development.

A. Fire & the Stepped Fire Stand

Historically, the only object Zoroastrians used during worship has been fire (or a light source).

It is the stepped top and base fire stand or holder* that provides a lasting testimony to the depth (in time) and breath (across Aryana) of Zoroastrianism's practice. (*We hesitate to call the fire stand an 'altar' since an 'altar' of the Classical Greek variety likely meant something quite different for Herodotus who stated the Persians did not use altars.)

Fire burning in a stepped fire-stand has been a consistent Zoroastrian 'symbol' for about a thousand years – from Median-Achaemenid royal carvings to the coins of Sasanian era Zoroastrian sovereigns; from Anatolia (Central Turkey today) in the west, to Kyrgyzstan in the east and Sistan in the south.



Parthian-Sasanian era stepped fire stand found at Kuh-e Khajeh near Zabol in Sistan.

Many of the fire stands and artifacts displayed on these pages have come to light in relatively modern times. We can only imagine what remains hidden and grieve for those objects that may never be found.

The consistency with which the stepped fire stand has been depicted across Aryana over a period of at least a thousand years is closely followed by depictions of the barsom.



Stepped fire stand on an ossuary discovered at Navaket (present day Krasnaya Rechka) in Kyrgyzstan. Note the shape of the flame and compare with the flame portrayed on Xerxes' tomb at III.2.C. Also note the tassels on the waist cords (kushti?) shown in detail in the image to the left and the padam over the priests' mouths.



Coin of Sasanian King Shapur II ? (304-379 CE). While the Achaemenid style of the stepped fire stand persisted for nearly a thousand years, the winged motif called the farohar, ceased to be used as a Persian-Zoroastrian symbol after the end of the Achaemenid era.



B. Barsom

The barsom (the bundle of sticks used in haoma/hom preparation during the Yasna ceremony) indentified the person carrying the barsom bundle as a Magian-Zoroastrian.

The barsom has been depicted in rock carvings and artifacts from Anatolia (Central Turkey today) to Central Asia.

The magi are at times depicted carrying weapons. Several inner sanctums of fires temples also have old style weapons. While not warriors, Zoroastrian priests appear to have been prepared to defend themselves and the temples.



Investiture of Sasanian King Ardeshir II (r. 379-383 CE). Rock relief at Taq-e Bostan, Kermanshah, Iran. The figure in the centre is commonly identified as Ardeshir II. Identification of the other two figures has spawned an industry and we will not contribute to the speculation. The image of the left figure including his clothing has become a model for Zarathushtra's modern portraits. Our interest is in the barsom bundle held by this individual and the sun-shine (khur-sheed)-like farr emanating from his head. Base image: Alieh Saadatpour at Flickr.

C. Sudreh and Kusti

The sudreh and kusti – the white vest and waist cord – if worn externally can indentify the wearer as a Zoroastrian. While they carry symbolic meaning, the sudreh and kusti are not iconic symbols.

D. Identifiers & 'Symbols' – Zoroastrianism in Aryana

This writer proposes that images – identifiers or 'symbols' if you will – of the stepped fire stand, the sun or moon depicted overhead in a worship scene, the barsom, and the clothing of the magi all come together as corroborating evidence of Zoroastrianism's practice within Greater Aryana. New discoveries will continually redefine the extent of widespread Zoroastrian practice and even that of Greater Aryana. The east and north of Greater Aryana are still relatively unexplored.

2. Development of the Farohar Motif

A. Hittite Motif

The Hittites were the people who ruled Hatti, a central Anatolian (Turkey today) kingdom, from c. 1900 to 800 BCE.

Together with their southern neighbours, the Mitanni, the Hittites acknowledged Aryan (Indo-Iranian) deities such as Mitra, Varuna, Indra and used names with Aryan roots. The Hittites formed the earliest known Anatolian civilization and employed an advanced system of government based on a legal doctrine.

The land of the Hittites was called Katpatuka (Cappadocia) during Persian Achaemenian times (c. 675 to 330 BCE). Strabo in the first century CE noted that the magi of Cappadocia "...have Pyraetheia (fire-houses), noteworthy enclosures..." the first record of Zoroastrian fire temples. The Hittite lands of Hatti could have formed the western extent of Ranghaya, the sixteenth and last Aryan land in the Vendidad – the last land mentioned before the Avestan canon was closed.

If Hatti was indeed a part of Greater Aryana, the Hittites may have employed one of the earliest known/surviving farohar-like motifs in Greater Aryana – or for that matter in the region. These motifs accompany royalty in much the same way as in Achaemenid bas-reliefs. The Hittite farohar-like motifs are primarily of the impersonal/ unattached (see III.2.F) variety.



Hittite farohar-like bas-reliefs.



c. 1400 BCE? bas-relief found at Saktsche-Gozu, Northern Syria.

B. Symbols Similar to the Farohar Used by Other Cultures
Much has been made of farohar-like motifs used by other neighbouring ancient cultures such as the Assyrians, Sumerians and Egyptians (all to the west of ancient Aryana). While the symbols have similar features and while the artisans who developed them may have borrowed design features from one another (or could have done so by royal command), the concepts they represented may have been entirely different. In the absence of any corroborating information on their representing similar concepts, a further discussion is only speculative and conjectural.

The cylinder seal shown here was found in Sherif Khan (Tarbisu), northern Iraq. The inscription reads "Seal of Mushezib-Ninurta, governor ... son of Samanuha-shar-ilani." In 883 BCE, Samanuha-shar-ilani was a ruler of Shadikanni (Arban in eastern Syria) as an Assyrian vassal. On their web-page, the British Museum claims without substantiation that the farohar-like figure is one of the Assyrian gods.

While there is a close similarity between the image above and some Achaemenid farohar designs, it is pointless to speculate on who borrowed what from whom since our present information is based on surviving artifacts made on materials that



A gold sheet with an engraved image of a man carrying a barsom (perhaps a magus). Part of the Oxus Treasures now located at the Victoria & Albert, as also the British Museum, England. Image: Wikipedia.



Rock carving housed at the Museum for Anatolian Civilizations, Ankara. Note the cloak. For this author, this style of clothing identifies a possible magus here depicted carrying a barsom bundle and what may be a haoma cup.

can last (such as clay or stone – commonly used Assyrian substrates). We do not know if ancient Aryan artifacts on perishable materials such as parchment have been destroyed for all time. The Assyrians certainly had close contact with the Aryans and at one time ruled over Aryan lands. Assyria might have been the home of the legendary Zahhak.



Neo-Assyrian carnelian cylinder seal and impression 9th century BCE. Image: British Museum.

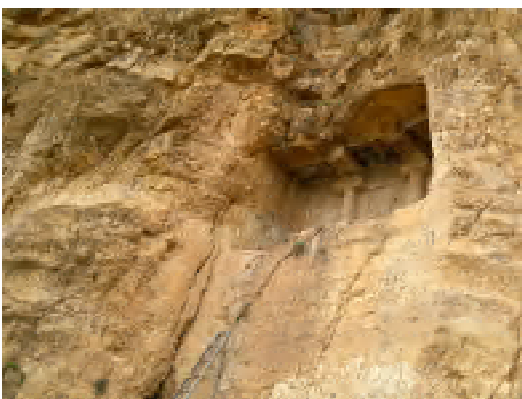
C. Median Motif

A farohar-like motif has been found on a tomb presently in Iraqi Kurdistan – an area that once came under the jurisdiction of Media, Persia's sister nation that lay to its north. The tomb, which was carved into a high rock face, is dated to between the late seventh to early sixth century BCE. It could have been a model for the later Achaemenid tombs at Naqsh-e Rostam in Pars, Iran dated to fifth century BCE.

The tomb is located at Qyzqapan (also Qizqapan/Kizkapan) about 50 km northwest of Sulaymanieh near the village of Zarzi and is about a thousand kilometres northwest of Naqsh-e Rostam.

The principle rock carving above the entrance to the inner tomb is that of two individuals praying before the very familiar stepped (top and bottom) Zoroastrian fire stand. The

individual on the left is dressed as a magus. Igor Diakonov in *The Cambridge History of Iran* suggests that the tomb was that of Median King Cyaxares I.



Left. Qyzqapan tomb antechamber. Base image: Farouq Kirkuki (taken February 2013).

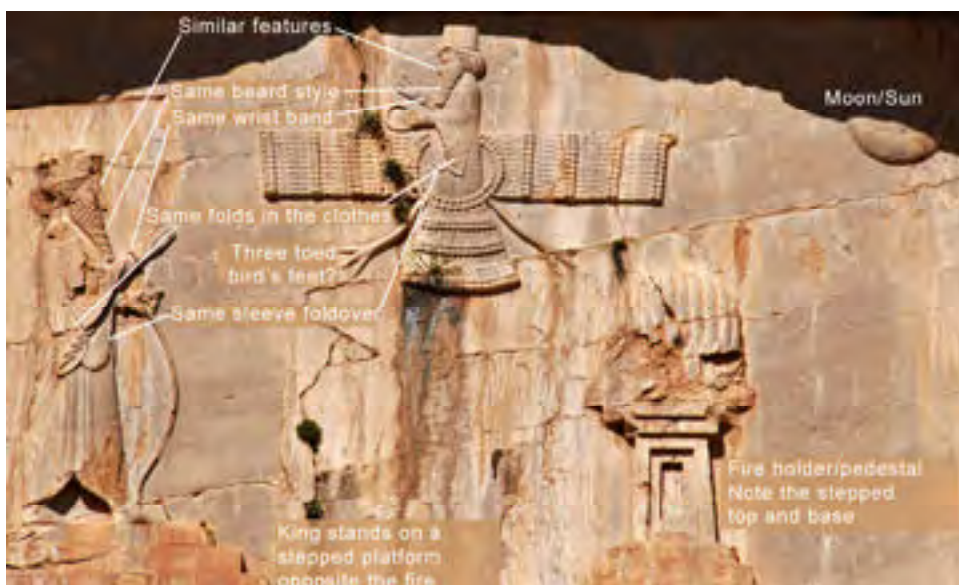
Right. 1905 drawing of worshippers above the entrance to the inner tomb by Ernst Herzfeld (1879-1948).

The figure to the left is dressed as a magus. Image: Smithsonian.

A small farohar motif is seen not directly beside one of these figures but on the other side of the left column.

If this farohar were a representation of God, Ahura Mazda, it has been assigned to a rather small and inconspicuous location compared to the two individuals before the fire.

D. The Achaemenid Motif – a Closer Examination



Rock carving above the tomb of Achaemenid Persian King Xerxes I (486-466 BCE) (?) at Naqsh-e Rostam, Pars, Iran. Does this image depict Xerxes worshipping (note piety) outdoors before the fire in grace (i.e. in keeping with his khvarenah/fravashi), or is he worshipping the 3-winged god Ahuramazda hovering above him?

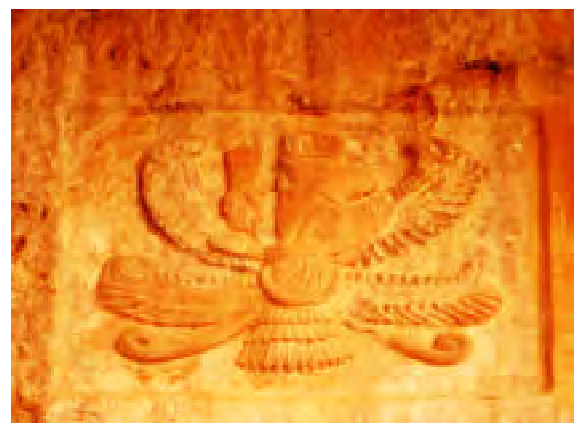
worshipping before the sacred fire.

F. Unattached or Impersonal Farohar Motif



Unattached or impersonal farohar depicted on glazed tile work from Palace of Darius I, the Great (r. 522-486 BCE), at Susa, now at the Iranian National Museum, Tehran.

We often find an unattached or impersonal (without a person) farohar motif depicted near an attached or personal (with a person within) farohar motif. The attached or personal farohar motif can be thought of as consisting of two graphic elements: the first, an unattached farohar motif, and the second, the torso of a person, say a king (at times portrayed close by).



Farohar motif at the purported tomb of Cyaxares I in Qyzqapan. Note the double winged design of the motif. Image: Wikimedia.

E. Piety of the Persian Achaemenid Kings.

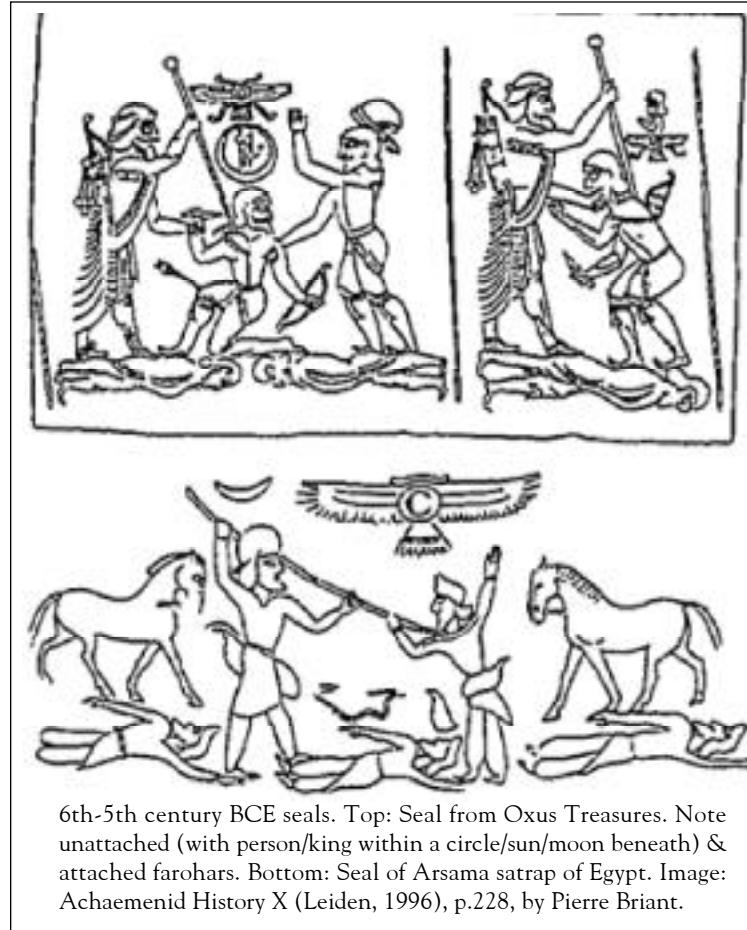
By all accounts, most Achaemenid kings were pious. Xenophon informs us about the piety of King Cyrus while several Classical writers inform us about the public display of orthodox piety by Xerxes (accompanied by the head magus Ostanes) and other Achaemenid kings. Several kings (as Xerxes in the image above) are shown

The unattached farohar motif resembles the lower part of a bird (wings, tail and feet – often stylized) joined to a circle. We find a circle where we would otherwise find a bird's body and head. In an attached/personal farohar motif, a person's torso emerges from the circle.

While the circle of the unattached farohar motif has variously been described as a sun, soul or ring of royalty, it could represent the unattached khvarenah – a khvarenah that has the mobility of a bird. The unattached khvarenah is in turn associated with Mithra and through Mithra, the sun, khvar.

3. Sasanian Era Motifs

In 330 BCE, the rule of the Persian Achaemenid dynasty ended with the defeat of Darius III by Alexander of Macedonia. Following Alexander's death in 323 BCE, his generals divided the rule of the conquered lands between them and a general Seleucus and his heirs – the Seleucid dynasty – came to govern the Aryan lands. From around 246 BCE, the Parthians (allied with the Bactrians and other Aryan nations) began to liberate Aryana from Seleucid domination. The Parthian Arsacids became the king-of-kings of liberated Aryan lands and ruled until around 224 CE – when Arsacid King Artabanus IV or V was deposed by the Sasanian Ardashir-e Papakan. The Sasanians ruled Aryana – now called Iran-shahr – until their overthrow by the Arabs around 649 CE.



6th-5th century BCE seals. Top: Seal from Oxus Treasures. Note unattached (with person/king within a circle/sun/moon beneath) & attached farohars. Bottom: Seal of Arsama satrap of Egypt. Image: Achaemenid History X (Leiden, 1996), p.228, by Pierre Briant.



Angel possibly carrying a royal ring/band. Sasanian era rock carving at Taq-e Bostan. Image: Adam Jones at Flickr.

Macedonian domination brought with it Greek influence and the use of Greek religious iconography. The Greeks worshipped anthropomorphic gods who were portrayed as super-humans. If the Median and Achaemenids royals had been influenced by their neighbours to the west in the use of iconography, the Sasanians increased the use of quasi-religious iconography considerably.

Most observers tend to equate Persian royal customs with Zoroastrianism as practiced by the priesthood and the people. There is, however, a significant gulf between what royal Sasanian iconography can represent and what the religious texts from that era state. Further, none of the extremely austere Parthian and Sasanian era chahar-taqi atash-gahs (fire temples) show any signs of religious icon or symbol use. There is no record of the Parthians and Sasanian dynasties using the farohar motif. However, the concept of the royal khvarenah/farr was still current in Middle Persian literature and it plays a significant role in the story claiming the farr came to Sasanian

Ardashir-e Papakan just before he acquired the Iranian throne.

4. Developments leading to the Farohar's Modern Use

A. Rediscovery of the Farohar Motif

Over the past five hundred years, Western travellers to Iran (then known as Persia) brought the farohar motif to the world's attention and promptly speculated on what it symbolized.

The earliest of the travellers' descriptions of the farohar image that is available to this author is that of Jean Chardin (1643–1713). Chardin does, however, note that travellers before him had written descriptions about the farohar and had speculated about its symbolism.

Chardin was a French jeweller turned explorer who adopted British nationality to become Sir John Chardin. He visited Persepolis in 1667, 1673, and 1674 and is one of the first authors to call the site 'Persepolis' in his writings.

In his *Voyages de Mr. Le Chevalier Chardin, En Perse, Et Autres Lieux De L'Orient*, Chardin states his conviction that Persepolis was a grand temple and not a palace. He goes on to say (our translation), "The ancients (Persians) had not developed idols, because they had no other God (sic) than the sun which presented itself daily to their eyes. They therefore had no need to make representations. Moreover, according to the testimony of the elders, their temples had no roof cover because such a covering would shut out the sun which they adored."

Regarding the farohar motif, Chardin had been contemplating its meaning ever since his first visit to the site. Earlier travellers had "taken this to be a figure of a serpent (the bird legs of the motif?) and they said that these ancient ignicoles [fire-adorers] worshiped fire, the sun and the serpent." He dismissed the notion of serpents saying, "This error comes from the eyes rather than the mind."

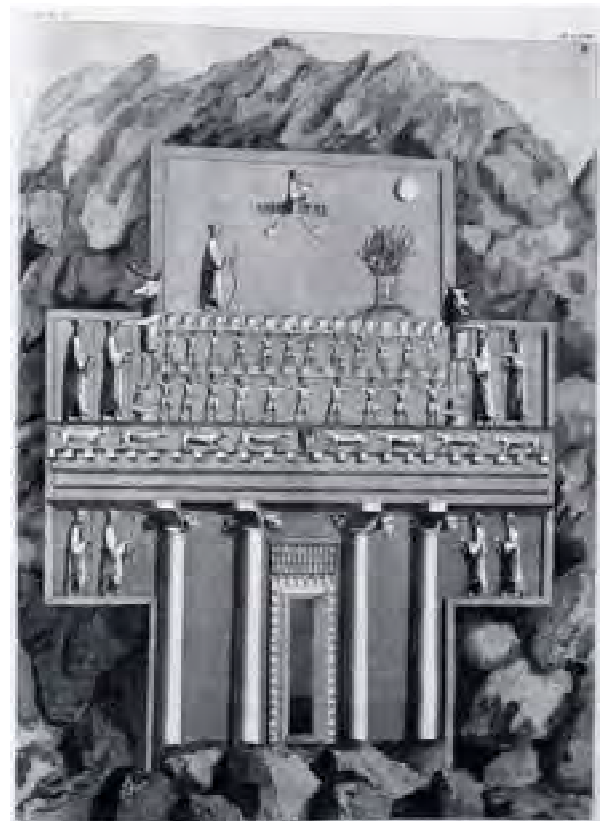
Modern writers who are wedded to the concept that the farohar represents a god (a form of idol worship according to Chardin), dismiss Chardin's observations. For instance, Ronald W. Ferrier in *A Journey to Persia: Jean Chardin's Portrait of a Seventeenth-Century Empire* notes, "Chardin had great difficulty in understanding the winged representation of Ahuramazda. He was no less surprised at the sight of the altar and the disc of the sun on the tomb (facades)..."

B: Sacy: Motif Represents Farohar (Fravashi)

In the records this author possesses, the next (chronologically speaking) Western scrutiny of the farohar motif is that by A I Silvestre de Sacy (1758–1838). His treatise (*in Memoires sur diverses antiquites de la Perse: et sur les medailles des rois de la dynastie des Sassanides*) on the subject is seminal. He appears to be the first person to associate the motif with the concept of the farohar (which he spells as ferouher), basing his conclusions on the beliefs of the Zoroastrian Parsees as recorded by A. H. Anquetil du



Roman Emperor Valerian surrendering to Sasanian King Shapur I (241-272 CE). Rock relief at Tang-e Chogan, near Bishapur. The cherub holding a royal vestment towards Shapur's head may have served a similar purpose to the depiction of the Achaemenid farohar motif.



Engraving of the façade of Artaxerxes II's tomb at Persepolis in Chardin's account.

Perron (1731-1805). Perron had collected information directly from the Zoroastrians of Surat, India. Sacy notes that William Francklin (1763-1839, an orientalist employed by the British East India Company) believed the motif “was an emblem of the ancient religion of the Persians.” We see here the beginnings of the idea that the ‘farohar’ motif was a Zoroastrian symbol.

At the end of his treatise, Sacy notes, “in several passages from the books of the Parsees, the farohars are called female beings,” a contradiction to the maleness of many motifs. He tries to overcome this contradiction by stating that some ‘farohar’ motifs had female characteristics. Sacy goes on to say that he “suspects that this (Parsi gender assignment to the farohar) is a more modern idea.” We too must wonder if gender assignments to otherwise gender-neutral Iranian language nouns are a contrivance influenced perhaps by contact with other language speakers or perhaps through the bias of translators and now, philologists. In any event, a discussion on the farohar’s gender is moot. A personal farohar that unites with a person’s soul becomes a part of that person’s being, be that person male or female.

C. Rhode, Layard & Rawlinson: Motif Represents Ahura Mazda

According to A. S. Shahbazi, (also see III.4.I), the first person to assert that the winged motif represented God, Ahura Mazda, was J G Rhode (1762-1827). Rhode rejected the notion that the motif could represent an internal fravashi following a person around externally. He figured it was either an Izad (angel) or an Amesha Spenta (archangel). Then after stating the ring held in the motif figure’s hand was the sun, Rhode concluded that the figure in the motif must be Ahura Mazda, since only Ahura Mazda could hold such a divine object.

Rhode’s argument is indicative of many highly opinionated, contrived and speculative arguments that would follow.

In 1850, Austen Henry Layard (1817-94), through conjecture also determined that the motif represented Ahura Mazda. He stated his conclusion as a fact and not as a hypothesis. Layard went on to propound that a similar motif found on Assyrian artifacts also represented the Assyrian supreme deity and that the Persians had borrowed this notion from the Assyrians.

While he did not know which Assyrian god was being represented, Layard nevertheless speculated that it was the god Baal.

Shahbazi laments that Layard’s “interpretation based on an unsupported surmise hardly deserved to win the unwanted enthusiastic adherence of so many scholars for so long a time.”

In his *Seven Great Monarchies*, Sir Henry Rawlinson (1810-1895) – initially a young British army officer and orientalist and later professor of Ancient History at Oxford University –

provides a sketch of a farohar motif on the facade of Darius the Great’s tomb at Naqsh-e Rostam (about 7 km north of Persepolis). He describes the relief as being “a very curious sculptured representation of the monarch worshipping Ormazd (Ahura Mazda).”

The statures of Layard and Rawlinson as exceptional explorers, linguists and orientalists may have convinced many to adopt their interpretation that the farohar motif represented Ormazd (Ahura Mazda).

D. Tribute to the Intrepid Explorer-Orientalists

While this author regrets Layard and Rawlinson’s equation of the farohar motif with Ormazd (Ahura Mazda, God) and the subsequent debate that consumes us today, this author nevertheless has the greatest regard for the sheer dedication of Layard, Rawlinson, Chardin, and others like them. Their



A I Silvestre de Sacy
Image: Wikipedia



Agate seal and clay impression of ,Darius Great King,, in a hunting scene. The seal fi said to have been found in a tomb at Thebes near Memphis, Egypt. Egypt was a part of the Persian Empire & Memphis was a seat of the Persian administration. The man in the farohar image bears a likeness to the king. The US Embassy,,s web-page promoting the Cyrus Cylinder,,s 2013 US tour featured this seal with a caption ‡winged god Ahuramazda hovering above:. Image: British Museum.

travels in those uncertain times would have been at great risk to themselves. They were scholars in the true sense of the word for they diligently studied everything available to them. They did not obfuscate their writings with diacritical marks.

A few scholars like Perron and Mary Boyce have gone a step further. They have made every attempt to solicit the views of practicing orthodox Zoroastrians and thereby make their works relevant to the practitioners of a living faith. The legacy these intrepid orientalists have left behind is a testimony that their work was not just for wages – it was a mission.

E. Equating the Farohar Motif with Ahura Mazda

Since there is nothing on any farohar motif to state that it represents Ahura Mazda, the apparent reason why Rhode, Layard, Rawlinson and others made and continue to make this assertion, seems to be that royal Achaemenid inscriptions depicting the motif have the king extolling Ahura Mazda and stating he is king by the grace of Ahura Mazda. If we were to use that criterion, we can describe Queen Victoria's letters by saying, "Letters Patent issued by Queen Victoria showing her god Britannia sitting around with other goddesses."

A few Parthian and Sasanian monarchs (or nobility) may have used iconography to represent divinity, but exceptions do not make the rule and in any event, royalty do not formulate theology. Any aberrant use by a monarch is limited to that monarch and dies with that monarch. The theology contained in the Avesta lives.

F. James Moulton: Motif Represents the Fravashi

In her article Fravashi at Encyclopaedia Iranica, Boyce notes that author J H Moulton (1863-1917) in his *Early Zoroastrianism*, "rejecting the then prevailing Western interpretation of the Achaemenid winged symbol as that of Ahura Mazda, identified it as the king's fravashi, and it is still generally regarded as a fravashi symbol by Zoroastrians."

G. Unvala: Motif Represents the Fravashi

In 1925 and again in 1930, J. M. Unvala, a Parsi scholar, wrote articles identifying the motif as a representation of the fravashi of the king or king's ancestor.

H. Taraporewala: Motif Represents the Khvarenah

Dr Irach J S Taraporewala appears to have been the first person to identify the motif as a representation of the king's khvarenah or farr (in 1928).

In the Foreword his book, *The Divine Songs of Zarathushtra*, Dr Taraporewala adds (our words in square brackets []), "...I have always felt that these [Western] renderings have somehow lacked the inspiration that should form their main characteristic. One main reason for this want is that the translators, profound scholars and excellent philologists though they are, possess nevertheless, the double bias of being Europeans and [our words: members of another faith]. Consciously or sub-consciously, they cannot help feeling that any message given so long [ago] and in a far-off Asiatic land, must necessarily be on a lower plane than that of their own faith and their own ideals. They really wonder how such high moral teachings could have been given at that remote period. In short, they look upon Zarathushtra as a great personage who lived in a primitive age, and they have the ineradicable conviction that though sublime enough for his age, the message of the prophet of Iran is, as a matter of course, not to be compared at all with [their religions' founders]."

While being profoundly grateful for all the good work done by others for their research into the Zoroastrian faith and its heritage, Zoroastrians must now take the lead and define their faith for themselves.

I. Shahbazi: Farohar Represents the Farnah (Khvarenah)

In 1974 and 1980, A. Shapour Shahbazi (1942-2006) wrote two articles for the journal *Archäologische Mitteilungen aus Iran*. In the first article, *An Achaemenid Symbol (Part) I, A Farewell to Fravahr and*



Drawing of tomb facade of Darius I, the Great, at Naqsh-e Rostam in Rawlinson's *The Seven Great Monarchies*, Vol. II, plate 52.



A S Shahbazi Image: Wikipedia

Ahuramazda, Shahbazi noted why he felt the farohar motif could not represent either the farohar/fravahar or Ahura Mazda. In his second article, An Achaemenid Symbol (Part) II, Farnah (God Given) Fortune Symbolised, Shahbazi fills the void with his dissertation on why the motif represented the khvarenah/farr which he calls 'farnah' by its Median-Achaemenid era (Old Persian) manifestation. He also translates farnah as God-given fortune.



Mary Boyce Image:
Kevin Shepherd

J. Mary Boyce: No Representations of Ahuramazda. Motif Represents Khvarenah

Prof Mary Boyce (1920-2006) in A History of Zoroastrianism: Volume II: Under the Achaemenians states, "A more convincing interpretation of the symbol is ... that it represents Avestan khvarenah, Median farnah, the divine grace sought after by men to bring them long life, power and prosperity." In her article Ahura Mazda at Encyclopaedia Iranica reiterates, "No representations of Ahuramazda are recorded in the early Achaemenid period. The winged symbol with male figure, formerly regarded by European scholars as his (Ahuramazda's representation), has been shown to represent the royal khvarenah."

While Shahbazi and Boyce may have valiantly attempted to change the farohar motif's interpretation and name to 'farnah', the names 'farohar' or 'fravahar' are now engrained in popular culture.

5. The Farohar/Fravahar Motif Today

By calling the Median-Achaemenid era winged motif a 'farohar' or 'fravahar', the Zoroastrian body politic in India and Iran appears to have initially agreed with Sacy, Unvala and Moulton that the motif represented the fravashi. After these scholars published their opinions on the matter, the farohar motif has come to represent far more than the meaning they ascribed to it. It has become the principal symbol of the Zoroastrian faith and can now be found displayed on the facade of several fire temples. It is also a popular personal adornment and accessory used as a visible Zoroastrian identifier.

In this spirit, perhaps, the motif can now evolve from its past meaning to symbolize the unity of the soul, fravashi and khvarenah as the united fravashi/farohar of those who have lived as ashavans in harmony with their fravashi thus having realized their higher purpose in life. In the after-life, the fravashis of these individuals may serve as our guardian angels – ever protecting, ever beneficent, and ever ready to heed the supplications of the worthy. Perhaps the farohar/fravahar motif can also symbolize the highest ideals to which a living person and community can aspire.

The motif can then represent what it means to be a Zoroastrian and embody the rich heritage of Zoroastrians.

Perhaps it already does.



This 3-part article was especially written for the Hamazor. The complete and abridged articles "Farohar/Fravahar Motif. What does it represent? Use of Icons and Symbols in Zoroastrianism" by K E Eduljee can be found at www.zoroastrianheritage.com (the links the documents are in the right panel).

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Wise Men from the East: Zoroastrian Traditions in Persia and Beyond

An exhibition at the British Museum

In the UK, the Mazda Yasni religion, now known as Zoroastrianism, usually falls under the category of the non-specific, 'other', when someone is asked to declare their religion on official forms. Very few people have ever heard of it. A reply to the casual query about one's religious affiliation is predictably met with a startled, 'Zoro ... what?' or a 'Zoro ... who?'

So an exhibition of Zarthushti iconography at the British Museum has cunningly lured unprecedented numbers, to a tiny circular room hidden away behind major exhibits, with a captivating colourful poster promising an encounter with the familiar but exotic, 'Wise Men from the East'.

by soonu engineer

On my three visits to the exhibition, I watched dozens of people dropping in for about 20 minutes or so, exclaiming over the discovery that their favourite Christmas characters were Persian priests of an ancient religion that is still alive – that it is alive in England – and that Iran hasn't always been an Islamic nation. I enjoyed watching their responses to the exhibits as much as I enjoyed the exhibition itself.

And this is a little gem of an exhibition, curated by Vesta Sarkhosh Curtis, Curator of Islamic and Iranian Coins at the British Museum. It's a primer on the religion: explaining its origins, the

possible region and dates for Prophet Zarathustra, its first converts and its spread across Asia; its history and association with successive Iranian empires; its philosophy and ethics, its surviving holy texts; the six

Amesha Spentas, the seven holy creations and the special significance of the holy fire; the religion's influence on the three Abrahamic faiths and it being gradually routed by the Arabs from its homeland of Iran; its passage to India and now across the globe and its stubborn refusal to be entirely wiped out from the land of its birth.

How could so much information have been conveyed so simply and succinctly? Through royal seals, plaques, delicate iconography on pre-Islamic coins, pictures



Entrance to the exhibition

of ancient monuments, ceramics, the ubiquitous *fravahar* across the millennia, calendars from different eras and a gorgeous, 13th c blue and gold, enamelled copper-gilt reliquary showing the three Magi, dressed in Parthian suits, bearing gifts for the baby Jesus. All these have been brought to life by Vesta Curtis' wonderfully clear commentary. (See her article, *Zoroastrian Traditions*, in The British Museum Magazine, issue 76, Autumn 2013.)

Of special interest is the focus on the *fravahar* through history. It is depicted as 'the guardian spirit', a symbol for Ahura Mazda as well as for the 'glory and splendour' of the king. The royal image is always shown with the 'kingly glory' placed somewhere near the head of the ruler, as a sign of his being chosen by Ahura Mazda. Should he stray from the path of righteousness and truth, the 'kingly glory' would fly away, divesting him of his moral legitimacy to rule.

The *fravahar* is both a religious symbol for Zarthushtis and a secular symbol for Iranians of their ancient, pre-Islamic heritage. The *fravahar* had pride of place on the massive monuments and sculptures of various Persian dynasties and on ancient coins. It has now become a symbol of national pride.

Zarthushti rituals and symbols influenced the culture and art of the region. The central exhibit, the blue and white Christian reliquary, shows the magi covering their hands as a sign of reverence for the Christ child. This covering of hands in piety and respect is found in Persian art in Persepolis and in 3rd century Sasanian rock-reliefs and in 19th c Qajar art.

The story of the Three Magi is probably a legend but it is an indication of the respect and authority that the priests of Iran commanded, at the time. They were considered to be the ultimate authority on religious matters and the Greek word for wise men, *magoi*, derives from the Old Persian word, *magush*, meaning priests in general and Zarthushti priests in particular.



Reliquary casket: Casket; copper-gilt; enamelled; gabled roof; front: three Magi on horseback; chest section: Magi advancing towards Virgin and Child; ends: full-length saint within mandorla; back: roof and chest decorated with enamel quatrefoils with reserved partitions; feet: front: gilt and decorated with engraved foliate scrolls; sides and back decorated with cross-hatching; crest: pierced with key hole shapes; front decorated with three enamelled medallions; plain back. 1250 circa, made in Limoges.



Gilded silver plate with low foot-rim and centering mark on the underside; single line engraved around the outside of the rim, with a second engraved line defining the interior; hammered and lathe-turned, then decorated; interior shows a senmurw (a legendary dog-headed bird) facing left, a leaf hanging from its mouth; neck and lower portion of the wing are punched with an imbricated design; the breast is enriched with a foliated motif; the tail feathers are conventionally

rendered by punching, the lowest portion concealed by a bold scroll in relief; below the tail, a branch of foliage projects into the field; the foliate border is composed of overlapping leaves, on each of which are punched three divergent stems surmounted by berries in groups of three. Old corrosion attack on part of the underside. Condition of gilding suggests that this is re-gilding. 7th – 8th C (?), made in India.

It is thought that the visit to Rome in AD 66 of Tiridatis, King of Armenia, had so impressed and dazzled Emperor Nero, that it became an inspiration for the story of the Three Magi.

There were other fascinating exhibits such as the coins, seals and calendars of the Mughals. The Emperor, Akbar (1556 – 1605), introduced the Elahi calendar 'based on a Zoroastrian prototype, where each month is named after an Amesha Spenta.' The modern Iranian calendar still uses these names of the month.

This exhibition, encased in a tiny circular space, confirms the modern adage, 'less is more'. This is an exhibition that has quietly done much to create an empathic appreciation of Zarthushti culture and values, while avoiding the clichés and stereotypes to which western academics – and their eastern proteges – are prone. We owe a vote of thanks to Vesta Sarkhosh Curtis.

For those readers who are not able to visit, they can see some of the coins and other exhibits on the British Museum website, under pre-Islamic Iran.



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Wall tile. Enthroned ruler and attendants. Royal figure representing Achaemenid ruler, based on sculptures of that period from Persepolis. Figure holds sceptre, with fan-bearer standing behind and three guardsmen in attendance. Inscribed between throne legs; two inset details of buildings at top left and top right.' (Fritware (stonepaste); moulded and painted in polychrome colours under a transparent glaze. 19thC, Qajar dynasty, made in Iran.



Silver Thaler. Minted in Cologne. 1516 (?). Note the three Maji

All images courtesy of © Trustees of the British Museum



Indian Gold Mohurs with Zoroastrian names of the month

Finding 'Sraosha, Tying Kusti' in Sogdiana

A JOURNEY TO ANCIENT ARCHEOLOGICAL SITES IN TAJIKISTAN, Part II

A Background Note on Sogdiana

Sogdiana, located on the plains between the Amu Darya (Oxus) and the Pamir Mountains, was once part of the Achaemenian Empire and maintained strong ties with Sasanian Iran, but its practice of Zoroastrianism varied. The veneration of fire was common, as evidenced by the widespread presence of fire altars in the ancient city of Panjakent. Corpses were prepared for the next world by leaving them exposed to predators and the cleaned bones were later gathered in bone keepers, called *naus*, and in clay urns or ossuaries "in the familiar Zoroastrian style"¹ The ossuaries were set deep into a wall. Archeologists have come across bones bearing canine teeth marks. However, not all bones were collected in *naus* or ossuaries as one graveyard in Panjakent included burial tombs.² Overall, Sogdian religious practice could be considered to be a polytheistic variant of Mazdaism, different from the reformed Zoroastrianism of the Sasanians.³ Sogdian art also depicted images of Indian looking gods, but these were sometimes altered to conform to an Iranian model. Among the identified deities portrayed are 23 of Zoroastrian origin.⁴

by kersi shroff

Sogdian knowledge of Avesta is evidenced in a text written in the eighth or ninth century. This has been recognized as a slightly corrupt version of the Ashem Vohu prayer and is thought to predate by at least 300 years the oldest known surviving manuscript of any Avestan text. What is remarkable is that the text is not a translation, nor a transcription of the Avestan text, but is in Old Iranian form from Achaemenian times.⁵

The leading role of Sogdiana and its culture, from ancient times, was an important part of the land trade in Asia. Sogdian colonies existed along caravan routes in Kyrgyzstan, East Turkistan and into the Tang Empire in China. The Sogdians were great international traders and the transmitters of culture.⁶ Sogdian language was also the main language used for inscriptions on official documents and coins and is stated to be the international language of communication in Asia at the time.⁷ A fitting tribute is paid to their trading skills: "The

Tajiks were descended from the Sogdians, whose city of Panjakent, some 80 km from Samarkand, was the seventh-century equivalent of Wall Street."⁸

On the way to Panjakent -

On departing from the archeological site of Hisorak, we separated from Pasha's team and travelled to the distant city of Khojand, via Istravshan. Khojand, the second-largest city in Tajikistan, was founded by Alexander of Macedonia at the northernmost point of his campaign. Its oldest remains are a 10th century citadel, with seven gates and 6 km of fortifications. It also had many palaces and grand mosques, before the marauding Mongols destroyed the city in the 13th century. Istravshan was settled by the Parthians and called Cyropole by Alexander. It has many mosques, mazars and madressas. In all the places that we visited, the bazaars and chaikhans were most colorful and crowded. The ubiquitous kebab houses (specializing in shashlik), often built over or close to running water (a



Kersi Bhikhaji Shroff, an Attorney, acquired an LL.B. from Karachi University, a Bar-at-Law in England, and a graduate degree of Master of Comparative Laws (American Practice). He served in the elite Senior Executive Service as Co-Director of Legal Research, and, Chief, Western Law Division, which provides legal services in international, comparative and foreign laws to the US Congress and Executive Agencies. He is a founding member of the Zoroastrian Association of Metropolitan Washington, Inc.

Persian custom), serve their delicacies with Tajik bread and pots of tea. Beer, too, was available and despite the arrival of Ramadan there appeared to be no strict restrictions on the daytime consumption of food and drink.

Alexander is noted to have made generally rapid conquests in his campaign in Central Asia, but he met unprecedented resistance from the Sogdians as the Greek army had to battle them for three years in the deserts. One of Alexander's fighters told him that Sogdiana rose "so many times ... and not only was not subjugated, but cannot be subjugated."⁹ Eventually, the Greek army destroyed seven cities in Sogdiana and almost completely devastated the flourishing Zeravshan valley.¹⁰ As an aside, a Tajik guide

asserted to us that the valley was named after Zarathushtra. However, in Persian the name could mean 'sprinkling of gold' and may possibly refer to gold found in the bed of the Zeravshan river.

The long final leg of the journey to Panjakent was undertaken in the dark with the vehicle headlights playing on dangerously large rocks on the narrow dirt road. On arrival in the modern town of Panjakent, in comparison to the Hisorak camp site of just bare necessities, we were housed in Shodmonkul's well-appointed residence. His wife was to prepare our meals and his two lovely young children made us feel at home. Daler, a son from an earlier marriage, a telecommunications expert employed in Afghanistan, was in

Panjakent to prepare for his marriage. A bountiful fruit garden overlooking a dry valley with a raised platform covered with carpets and cushions for serving meals made for a relaxing setting.

The Last Sogdian King -

In the center of the modern town of Panjakent is a reverentially large statue of

Devastich, the last Sogdian king. (see photo 1). The Mugh documents reveal that Devastich was also referred to as the 'Samarkand monarch' or 'Ruler of Panjakent', a title that was used for about two years. His name has puzzled scholars. The name, meaning 'dev-like', shows that the daivas, condemned in Zoroastrianism as demons, were divine beings to him. The only document written in Arabic discovered on Mount Mugh reveals him to deferentially call himself a 'mawla', a guide, to the Arab governor of Khurasan. However, among the other ninety-two documents written in Sogdian, is Devastich's correspondence with Turks, Chinese and other local rulers, discussing last-ditch efforts to resist the Arab invaders.¹¹

In 722 AD, having lost the fight with the Muslim forces, Devastich sought safe passage, but the Arab commander reneged on his word and according to the Persian scholar and historian Al-Tabari "slew al-Diwashini [Devastich], crucifying him on a [Zoroastrian] burial building [naus]... . He sent al-Diwashini's head to Iraq and his left hand to Sulayman b. abi al-Sari in Tukharistan."¹²

Ancient Panjakent, the Pompei of Tajikistan -

Built in the 5th century AD the main area of the city was approx. eight hectares. Purpose built according to a specific layout, the building of temples and houses was harmonious. It also had a developed system of fortifications. The town was defended by a castle wall within which were built a series of rooms that were used as a market for selling goods.

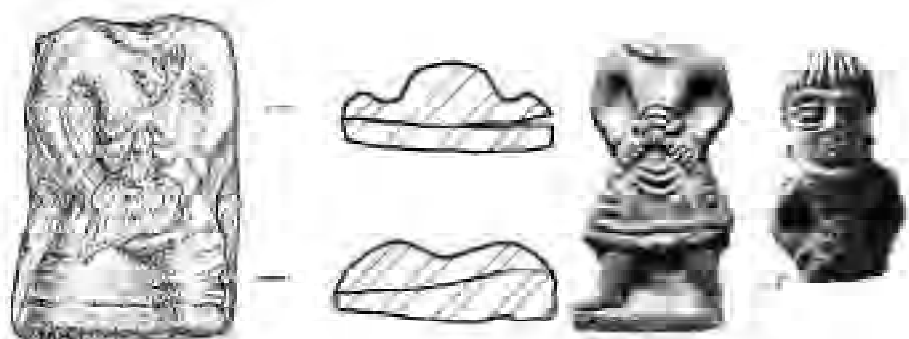
The 'shahrishtan' divided into urban and suburban parts, comprised two temples, similar in construction. Temple I has a clear Zoroastrian designation, as in the second half of the 5th century "a special room for the eternal flame – "house of fire," – ataskada – was built by the southern side".¹³ Its history reveals that the Sogdian rituals are "undoubtedly Zoroastrian in origin" and "combined fire-worship and the veneration of divine images."¹⁴ Close to Temple I was an excavated area that had



A statue of Devastich, the last King of Sogdiana, in the center of modern Panjakent. (1)

remains of burnt apricot wood used in the rituals, presumably for its fragrance.

It was near this site that Dr Moody and I picked up the innocuous looking pieces that were recognized to be a terracotta figurine of "Sraoash, Tying Kusti." (see photo 2). Pasha has clarified that the identification was made of a previously discovered similar figurine by his teacher, the renowned Dr Boris Il'ich Marshak,¹⁵ based on: the gesture; (presumably) from the clearly seen three partial circular strands of a cord; and, from Sogdian texts on the 'righteous Srosh', who was responsible for performing rituals. However, the texts do not provide Sraosha's particular functions in the Sogdian version of Zoroastrianism.



Photograph of a better preserved terracotta figurine of ,Sraosha,Tying Kusti,, (2)

Temple II did not contain a specific room for a sacred fire and it has been deduced that it was dedicated to Nana, a major goddess of Mesopotamian origin.¹⁶ In a later period, a sanctuary devoted to Shiva was located along the street side of Temple II. Both the Temples, were "lavishly decorated" with murals.¹⁷ On the capture of Panjakent in 722 AD, "the Zoroastrian Temple I was set on fire," while the Nana temple was left standing.¹⁸ Surprisingly, the ruins of Temple I were later used for performing a purification ritual of the "baresnum of the nine nights" evidenced by nine pits dug on the side of the Temple's courtyard.¹⁹ A painting in a Panjakent villa of a Sogdian in front of a fire altar is dated from 740 AD.²⁰ It is thus surmised that Zoroastrian culture in Sogdiana prevailed long after the fall of the Sasanian Empire.

As a result of the extensive excavations carried out by Russian archeologists, many of the 5th to 8th century objects from Panjakent form pride of the collection at the State Hermitage Museum in St Petersburg. The most renowned pieces are stone and wooden sculptures, remarkable wall paintings from the ruler's palace, from temples and houses. A 12-metre long mural with a blue background (from the so-called 'Blue Hall') shows scenes of a series of exploits performed by a rider dressed in a leopard skin caftan, seated on a red horse

medieval Persian epic, famously depicted by Firdausi in the Shahnameh.

During the stay in Panjakent we also visited the close by site of Sarazam (meaning the beginning of the earth), which reveals a settlement from the 4th century BC, now declared as a UNESCO World Heritage Site, it displays fire altars from different periods of settlements.



A 7-8th century mural in the process of being revealed. (3)

As we were leaving Panjakent after several days of excavations and nightly talks by Pasha, another mural of tulips was being freshly revealed in a room in the archeological complex. (see photo 3) It was exciting to see an ancient work of art being expertly and delicately brought to light after so many centuries.

Southern Tajikistan -

Soon after returning to Dushanbe we journeyed south, first to Adjina Tepe, where in a Buddhist monastery a 12 meters long



Sleeping Buddha (4)

A copy of Dr Valentin Shkoda's seminal work in Russian on 'The Temples of Pendjikent' (see reference 13) was presented by Pasha to the writer with the request to have it translated into English. It has a short summary in English, but is deserving of a complete translation so as to increase the awareness of Panjakent and its role in 5th- 8th century Zoroastrian civilization in Central Asia. Any organization or individual interested in helping to finance the translation may write to: kersi.shroff@gmail.com

giant statue of a sleeping Buddha in Nirvana was excavated in the 1930s. It was cut into 92 pieces for transportation to Dushanbe where, after restoration, it is on display in the National Museum. (see photo 4) The Tajiks were inspired to do this to contrast the destruction of statues in Bamiyan, Afghanistan, and proudly claim it to be the largest surviving statue of a sleeping Buddha.

Later, after obtaining special permission and a military escort we also visited the site of Takhti Sangin at the southern tip of Tajikistan. It was close to here at a place called Takhti Kobad that the Oxus Treasure of gold and silver objects and coins from the Achaemenid Empire is said to have been accidentally found in 1877-78. Included in the hoard are depictions of priests carrying bundles of twigs or baresnum. Excavations in Takhti Sangin brought to light a well-preserved Zoroastrian temple. It melds Greek features in it and is deserving of a separate narrative. Across a barbed wire fence and the Amu Darya river we could clearly see Afghanistan, the major location of the great civilization of Bactria, where Zarathushtra is considered to have made his first convert to the faith.

Does the sighting of the Afghanistan part of Bactria foretell a future tour of the fabled archeological sites in that now troubled land? Time and the situation in the country will tell. ■■■



A surviving section of a temple in Panjakent.

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8. Christopher Kremmer, 'The Carpet Wars' 243 (2002).
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12. *Id.* 136, citing Powers, 'Empire in Transition' 178.
13. Valentin Shkoda, 'The Temples of Pendjikent' 152-53 (2009).
14. *Id.* 154.
15. For a 'necrology' of Dr. Marshak, see our fellow traveler Dr. Judith Lerner's touching narrative in the American Journal of Archeology, vol. 111, Oct. 2007, No. 4, 783-785.
16. Frantz Grenet, with Samra Azarnouche, 'Where Are the Sogdian Magi?' In 21 Bulletin of Asian Studies 162 (2007).
17. 'Report on Conservation Work On Wall Paintings from the Lower Palace in Panjakent, 2010-2012,' Compiled by M.B. Gervais and Pavel B. Lurje ["Pasha"], 5 (2013).
18. Grenet with Azarnouche, 'Sogdian Magi' 164.
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Modern Cave Dwellings in Greater Iran

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This is the second article on the cave dwellings of ancient and modern Iran. The first article published in Hamazor Issue 3 / 2013 pp 22 - 28, was titled 'Cave Dwellings of Ancient Iran'. It reviewed the mention of cave dwellings in ancient Zoroastrian literature and then went on to profile cave related archaeological findings in the region of Greater Aryana¹. The article ended with the statement, "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."

by k e eduljee

The heritage of Aryana includes being one of the oldest continuous cultural traditions in the world. We find these traditions preserved in Zoroastrian texts and in Aryan legends such as those found in the poet Ferdowsi's Shahnameh. The legendary accounts are supported by archeological finds that date back to the times when the inhabitants of Greater Aryana lived in caves. And yes, a few still do – not the lone hermit who decides to live an isolated life in a remote cave, but entire communities, sometimes called troglodytes², living in caves as part of an authentic tradition.

Two such troglodyte communities are those of Kandovan and Maymand in Iran. These two communities appear to live in relative comfort with access to basic modern amenities. However, the conditions of the cave community in Afghanistan's Bamiyan Province are said to be deplorable. Kandovan is tucked away in the hills of northwestern Iran's province of Eastern Azerbaijan. 1,500 kilometres to the southeast – in Kerman Province – we find the troglodyte village of Maymand. Bamiyan lies nearly two thousand kilometres to the east of Kandovan in Afghanistan. In the opposite direction, nearly a thousand kilometres to the west of Kandovan, we find several cave communities in Turkey's Cappadocia district. We will start



Maymand. Image: Eshan at Panoramio.

our discourse with a description of the cave community of Maymand, Iran.

MAYMAND

Maymand's Age as a Community

Kerman's Maymand cave village is a designated UNESCO world heritage site and was awarded UNESCO's 2005 Melina Mercouri prize for the safeguarding and management of cultural landscapes. According to UNESCO, the village has been continuously inhabited for 2,000 to 3,000 years making it one of the four



Rock art of hunters with bows and arrows from Gorgondar near Maymand. This image was estimated to be 12,000 years old by French anthropologist A. Leroi-Gourhan.

oldest surviving villages in Iran. By contrast the cave village of Kandovan is said to have been inhabited for 700 years. These estimates appear to be conservative. Rock art at Gorgondar near Maymand, depicting hunters with bows and arrows, has been estimated by French anthropologist A. Leroi-Gourhan (1911-1986 CE) to be 12,000 years old. In addition, 6,000 year-old pottery is also reputed to have been discovered at the site. It is therefore possible that the original caves of Maymand village may have been occupied at least some 12,000 years ago – that is, from the middle stone ages of the Mesolithic/Upper Paleolithic period – and perhaps even earlier – since hominins³ first appeared in the area.



Today, Maymand's caves include those that may have been formed naturally as well as those dug out by its residents. The area's sedimentary rocks are soft enough to be shaped using hand tools yet concrete enough to support the caves' roofs.

Maymand & Zoroastrianism

As can be expected, according to local tradition, Maymand was a Zoroastrian settlement before the advent of Islam. There are claims that prior to becoming Zoroastrian, the residents worshipped the sun, thereby possibly being Mithra-worshippers. One of Maymand's caves – now a museum – has a sign stating that it was at one time an Atash-Kadeh, a fire temple.



Disposing of the Dead

We also read that the original inhabitants did not bury their dead, but that the remains of the community's deceased were placed in crypts carved out of the mountainside. In addition, the village contains a 400 square metre complex of fifteen circular rooms where human remains and personal belongings have been found, suggesting that it too was used as a crypt, or as a communal ossuary, or as a secondary burial site for

dried bones from bodies that had previously been exposed according to, say, Zoroastrian tradition.

People & Shepherding

UNESCO has Maymand's 2005 peak winter population at 140 (individuals?). Just over half of Maymand's residents are semi-nomadic shepherds, who, come spring, set out with their flock to wander the meadows gracing the slopes of the surrounding hills. When moving from one pasture to another, they live in exposed areas or in temporary shelters, returning to Maymand and their cave dwellings when the weather turns cold.

High quality carpet weaving is another famed Maymand product and one that can be pursued in the winter months or by those who stay behind while the shepherds roam the hills. Colourful carpets brighten the otherwise dull cave interiors.

Healing & Medicinal Plants. Haoma

During the summer, while their herds graze on the pastures on the higher slopes, the herders collect wild nuts, seeds and medicinal plants. Their gatherings include wild pistachio, almond, walnut, cumin seeds, black thyme, rosemary, yarrow, cumin, hollyhock, buttercup, fennel, peppermint, liquorice, and London rocket seed. Also among the medicinal herbs collected is the *astragalus* whose stems have sometimes been used in Haoma preparation in Yazd and Kerman. The UNESCO site adds that some of plants cultivated in Maymand are "of a sacred nature" and as such, ephedra (hom) stems could be among the plant collected by the shepherds.

Travellers' accounts suggest that Maymand is well known for its herbal remedies and that residents of Maymand knowledgeable in these matters are quite willing to share their advice and herbal remedies

with others. Travellers recount that one such herbal advisor in Maymand is a woman in her 60s called Salma. The efficacy of Maymand's ancient remedies is demonstrated by Salma's own health as well as that of her mother and father who were respectively 97 and 115 years of age in 2008.⁴

If the caves of Shanidar described in the previous article give us some tenuous hints about the possible origins of the Haoma healing tradition among early cave dwellers, Maymand provides additional hints about the possible development of that tradition.

KANDOVAN

Tucked away in the northwest corner of Iran is the quaint thirteenth century cave village of Kandovan. The village is part of the Lake Urmia region, the region where the predecessors of the Persians and the Medes first entered recorded history in an 844 BCE Assyrian inscription.

What makes Kandovan village look so unusual is that many of its cave homes are in cone-shaped, naturally formed compressed volcanic ash formations that make the landscape look like a gigantic termite colony.

Kandovan sits in the shadow of an extinct volcano, Mount Sahand. While Mount Sahand itself is somewhat stark, the surrounding country was once reputed to be of such great legendary beauty that some believe it to be the location of the biblical Garden of Eden. Ancient Persian gardens called baghs were renowned for their spectacular beauty. Their name pairi-daeza became the English word paradise. Nature's gifts around Kandovan extend to the healing properties of its spring waters that are said to help dissolve kidney and bladder stones. Some of the area's wild plants as also reputed to have healing and vitality-giving properties.

The present residents say that their village was formed some seven or eight hundred years ago by Iranians fleeing before an advancing Mongol army. These refugees used the caves to hide and as temporary shelter. However, after Mongol occupation of the country came to an end, many of the refugees decided to continue living in the caves, gradually expanding their cave homes in to multi-storey dwellings by carving out the rock above and below the natural caves. However, there are indications that the caves of Kandovan were inhabited as far back as 3,000 years ago – around the time when the Zoroastrian Medes and Persians inhabited the region.

BAMIYAN

In our previous article, we had briefly introduced the reader to the cave community of Bamiyan in Afghanistan. The district is famous for two immense standing Buddhas carved out of a cliff-like hill face. The eastern-most of the two Buddhas had a mural above its head depicting a figure that scholars have identified as Mithra. The Taliban utterly destroyed the two Buddhas using anti-aircraft guns, artillery, anti-tank mines and dynamite. The destruction was part of a campaign against Bamiyan's Hazara minority, who while ostensibly Muslim, nevertheless revered the monuments.



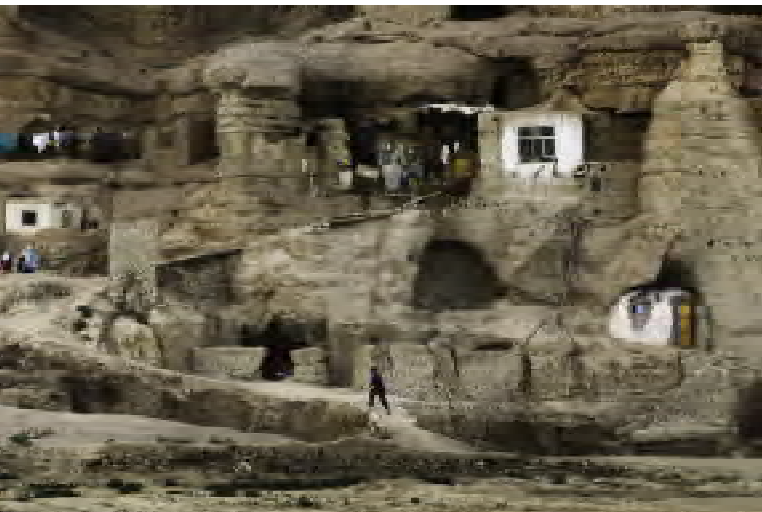
Kandovan. Image: Babak Zeynizadeh at Panoramio



Kandovan home. Image: Mahmood Reza Erfani at Flickr.



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



Modern cave-dwellers in Bamiyan. Photo credit: Steve McCurry

mentioned by the historian Strabo as having a fire temple maintained by the magi. It is also home to several cave communities near a town that retains its old Aryan name Nevsehir (Navshahr). One such cave community is Derinkuyu.

The Cappadocian cave communities are similar to the cave settlement of Kandovan. Murals and artifacts found in the caves indicate habitation

What is less known is that the hill face where the Buddhas stood also contains about 3,000 caves. Twelve of these have Buddhist wall paintings reputed to be the world's oldest surviving oil paintings. There is every likelihood that the caves were inhabited long before Buddhism arrived in Afghanistan and that a number of the

cave dwellers were Zoroastrians and/or Mithraists. We can only hope that some evidence of the ancient inhabitants have survived the transition of time and the destruction of several wars. Many Hazaras escaping from the Taliban or whose houses the Taliban had destroyed, used the caves as hideouts. After the collapse of Taliban rule, about 400 impoverished families continued to make the caves their home.

CAPPADOCIA

The central Turkish district of Cappadocia once formed the western boundary of Greater Aryana. Cappadocia was also



Artist's concept of Derinkuyu's underground caves. Image: bindiribli.ro

during the Indo-Iranian Hittite period (18th to 12th century BCE). Other artifact layers date to around 4,000 BCE.

JAMSHEEDI VARAS

The varas of legendary King Jamsheed mentioned in the *Vendidad's* second chapter are often interpreted as cave communities developed to protect a district's inhabitants from the onset of a severe winter. The description of the vara settlements of three different sizes are one of the earliest known examples of standardized urban planning. The vara settlements described are of three sizes: those for a thousand inhabitants with nine streets, for six hundred inhabitants with six streets, and for three hundred inhabitants with three streets. There is also a tradition noted in the Bahman Yasht that at end times, a righteous army will emerge from the mountain varas to aid in the renovation of the world and rid this world of evil.⁵

ENVIRONMENTAL SUSTAINABILITY

There is another aspect to cave habitation that may connect with the Zoroastrian collective consciousness of reverence for the environment. When an entire community is housed in caves, any surrounding arable land can either be cultivated or left in its natural state.

IN CONCLUSION

Caves have been an integral part of early Aryan and Zoroastrian history – a history whose chronicles have for the main part been viscously destroyed. It is our hope that one day the cave dwellings of Aryana will yield a treasure of artifacts that will help to shed more light on one of the earliest contributions to human development and civilization.

For further details on the cave dwellings of Greater Iran, visit www.zoroastrianheritage.com and <http://www.heritageinstitute.com/zoroastrianism/cavedwellings/index.htm>.

Notes :

1. This author has proposed use of the name 'Greater Aryana' to mean greater ancient Iran or Iran-shahr. Greater Aryana includes the sixteen nations listed in the *Avesta's* Vendidad (1.1-19) plus lands added after the Avestan canon was closed. In our estimation, Greater Aryana stretched from the Tigris and Cappadocia in the west to the Tarim Basin (now in China) 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).

2. Troglodyte means cave dweller: somebody living in a cave, especially somebody who belonged to a prehistoric cave-dwelling community. Troglodyte also means somebody living in seclusion.

3. 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.

4. In *Iran* by Andrew Burke (eBook, 2010).

5. *Bahman Yasht* 3.54 translation by E W West.



For Mr K E Eduljee's profile please refer to page 27.

A Flame of Faith

Strapline: Calligrapher Perin Pudumjee Coyaji believes a script is a gem, and more so if -like the ancient Avestan script- it is the script of a language used only for rituals and prayers. Her mission is to spread awareness of the Avestan script in which the Zoroastrian scriptures were once written. Her works – melding calligraphy and art – are akin works of art.

Three flowing curved strokes – downward, upward and downward – in muted gold and silver paint executed with a Chinese brush on a deep red background instantly evoke the sanctity and warmth of a sacred flame. Arcing along the outlines of the golden flame, in silver pigment and fluid calligraphy, is the powerful Yatha Ahu Vairyo daily prayer; it has been neatly worked in Avestan script, the original language of the Zoroastrians, with a calligraphy pen with metal nib in a wooden holder.

by *brinda gill*



Perin Pudumjee Coyaji

The flame itself may be taken as being symbolic of the sacred Atash, 'son' of Ahura Mazda or Lord God, in Zoroastrianism. Ahura meaning light and Mazda meaning wisdom. The flame also holds in its essence deep faith in Prophet Zoroaster whose name means Ancient Bestower of Spiritual Light So it is in this serene yet powerful artwork that Pune-based calligrapher Perin Pudumjee Coyaji beautifully weaves her devotion to her faith, respect for the scriptures, her passion for spreading the good word about the ancient Avestan script and her own sensibilities and skill to artistically offer a humble prayer to the Divine.



Flame Yatha Ahu Vairyo

Ancient Roots

Prophet Zoroaster, who scholars state lived in eastern Iran in the sixth century BC, conveyed the treasured message of Ahura Mazda to Zoroastrians. Zoroastrianism, the religion of Zoroastrians, emerged from the message of Ahura Mazda and the words of Prophet Zoroaster. Zoroastrianism was the faith of the Persian rulers, and the official religion during the reign of King Cyrus of the Achaemenid dynasty (549-330 BC). It flourished during the Parthian (238 BC –

224 AD) and Sasanid (224 – 651 AD) dynastic rules and later faded away with the spread of Islam in the region.

For centuries after the passing on of Prophet Zoroaster, it appears that *Avesta* - the oldest scripture of the Zoroastrians and which is recited at present as daily prayers and at ceremonies, were memorized, recited, chanted and transmitted orally, in Avestan, an Iranian language. Thus, in ancient times, scripture and prayers -were not written and read; they were carefully orally transmitted from one generation to the next. It is reasonably concluded that the Avesta scripture was composed at a time when writing and the art of writing was not invented.

Political and cultural changes led to linguistic changes; fluency in spoken Avestan diminished and there was an urgency to pen the language in the face of losing the scripture and language. The Pahlavi script comprising only 12 letters was the script of Iran up to the end of the 9th century. There was a need for a new and improved script, and it was eventually invented about the 6th century. This was the present Avestan script that would allow for the nuances of the spoken language and offer a medium for preserving the Zoroastrian scriptures. The characters with which *Avesta* is written are derived from the Sasanid script. Thus, the Avestan script is far younger than the language it characterizes. The writing is read from right to left.

Discovering Avesta

Yet, the passage of time witnessed the spread of the Avestan script for writing scriptures diminish. As Zoroastrians facing persecution left their native land and sailed to Gujarat, India in the ninth century AD - and in smaller numbers to other parts of the world - they gradually adopted the local language Gujarati, as spoken in Gujarat. As a consequence, the scriptures and prayer books once written in the Avestan script came to be written in Gujarati and in recent centuries they were published in the Roman



Graphic praying hands with the words Ahura Mazda upholding the hands that pray to Him.

script.

However, scholars and priests studied the language and chanted prayers in Avestan. And it was a call from within to know more about the script that spurred Perin, a copywriter by profession, to find out more about

it. In 1992, at the age of 25, she resigned from a leading advertising agency to do something more meaningful with her days. Calligraphy, a hobby since childhood attracted her, and she divided her time between freelance copywriting and calligraphy. She named her firm Humata – meaning Good Thoughts in the Avestan language – with the vision that one day it would be a masthead for the kind of work she would like to do in calligraphy.

Perin then commenced serious study of the art in July 1996 from one of India's leading calligraphers, Shri Achyut Palav in Mumbai. For nearly three years she travelled





Avan [Yazad]

once a week to Mumbai, spent the day studying and returned to Pune in the evening. And at a workshop organised by her Master in 1996 she saw his thesis on the old Modi script of western India. This document started off her quest for the Avestan script.

Once her goal was set, very slowly surprises appeared that guided her on the chosen path. In 1998, her neighbour Mrs Perin Keki Shroff gifted her an 1891 edition of

Practical Grammar of the Avesta Language by Ervad Kavasji Edalji Kanga. The century-old book, in a crumbling state, was a real treasure for her as Perin found the Avestan alphabet and three prayers - Ashem Vohu, Yatha Ahu Vairyo, and Yenghe Hatam - printed in Avestan in it.

Bringing Script to Life

With this book and the expert guidance of Achyut Palav, Perin practiced the basic strokes of the alphabet on graph paper, then progressed to writing alphabets, words, sentences on graph paper, and later moved on to writing on plain unlined paper with different nibs, materials and inks. This beginning was followed by a visit to Iran in 1998 where one of the most moving sights was that of an old priest in Shiraz reciting the morning prayers from an Avestan book. This furthered her quest to make the lay Zoroastrian in India aware of the script. After returning from Iran, Perin immersed herself in Avestan calligraphy; working with handmade paper, metal pen, ink, brushes and paints she created several beautiful works.

In 2000 Perin was invited as a Visiting Professor to learn Chinese brush calligraphy technique in Japan at Obirin

University, under the auspices of Indo-Japanese NGO Ashta no Kai. The response to her exhibition there was truly rewarding- as she presented calligraphy in Avestan, Gujarati, Devanagari, Hebrew, English and Chinese scripts! In the following years, Perin continued with Avestan calligraphy and participated in exhibitions- among them are the UNESCO-funded PARZOR exhibition in Mumbai in October 2003; the 3rd World Zoroastrian Youth Conference in Pune in December 2003; and the Qalam Aatma exhibition at Indian International Centre, New Delhi, in February 2012. The latter happened due to immense encouragement of world renowned puppeteer Dadi Pudumjee (her uncle) and helped infuse her with confidence after a long break. Most recently she participated in The Eternal Flame Exhibition, London, Oct to Dec 2013; courtesy The School of Oriental and Asian Studies. This too was a powerful impetus to keep the script alive. She has created artistic pieces of Avestan calligraphy for her self expression and worked on commissioned works as well.

Reaching a Wider Audience

After her trip to Japan, Perin worked hard on her dream project – calligraphy of a Kusti prayer book in Avestan, Gujarati and Roman scripts with a English translation so that children could at least get to see the script of the language in which they learn their Navjote prayers. Dasturji Dr Rooyintan Peer had kindly gifted her a precious copy of the 1931 edition of The Bombay Parsi Association's Khordeh Avesta in the Avestan script and that was her source for the calligraphy. With complete dedication and initial support received from Dr Homi Dhalla, she completed work on *Zarathushtrian Kusti Prayers*. The first edition was brought out in 2005, through the kind auspices of Jamshed Guzder and trustees of the J C D Adenwalla Trust.

The flame recurrently features as a motif in her work, as a reflection of its sacredness to Zoroastrians and a constant reminder of the vitality and positivity that the Atash fire energy can infuse lives with. Each piece of

work that leaves her desk finds its home! So with every Avestan calligraphy creation she completes, she feels she is contributing in some small way to keeping the culture of the script alive.

As a mother of twelve-year old twin boys, Perin's calligraphy has been on the backburner for some years, yet is a flame alive in her being. The support of her doctor husband Xerxes and the encouragement of her family, friends, lay Zoroastrians, calligraphers and art lovers continues to fuel her passion. She hopes to soon print the third edition of the Avestan Kusti prayer book and also delve into the Avestan AUM which is AHUN as a seed syllable for Zoroastrian meditation, inspired by the late Behram Pithawala, author of the book *In Search of Divine Light*; who she met in 1998 when he was over ninety, she hopes to spread awareness about the AHUN manthra documented by him.

Perin believes there is still so much to explore and what has been done is the first step in the journey to creating an awareness of the Avestan script. She would like the heritage of the script to unite people and spread the universal truth of an ancient religion. She hopes to see Zoroastrian children write their Navjote prayers in Avestan with pride and live their faith with honour.



Educated in Economics, Brinda Gill, based in Pune, India, enjoys studying the wealth of a nation through its crafts heritage. She enjoys writing on India's textiles, crafts and numismatics, and meeting with artists and craftspersons – the unassuming creators of the country's unique, vibrant and wonderful living heritage.



AHUN



Continued from page 49

sense of respect for her strength. Who knew how many demons she fought every day, whether she had young children and siblings to feed at home, whether her husband was around, and where she found her peace.

But dare we feel a single ounce of pity. ■■■



Nkhoma Nursing College, Lilongwe District, Malawi. The Clinton Foundation plans to train ~45 community midwife technicians and ~90 nurse midwife technicians through this rural college (one of nine in our programme)



Zarrah with President Bill Clinton and Chelsea at Malawi

Dr Roshan Bhappu

Dr Bhappu is a devout Zarathusti, despite living more than half of his life in the US. He is also one of the leading persons in the mining arena. Dr Roshan Bhappu is the son of Boman and Soona Bhappu, and grandson of Kawasji and Aimai Bhappu. Kawasji was the founder of the first Crystal Ice Factory and Cold Storage in Karachi, and Roshan grew up in the factory and machinery environment. After completing his matriculation from BVS Parsi High School (Karachi, Pakistan) in 1943, Roshan studied Chemistry and Geology at the University of Bombay's Wadia College (Pune, India) from 1944 to 1947. Due to political instability, Roshan continued his education, specializing in geology, mining and metallurgical engineering at the prestigious Colorado School of Mines (USA). With his solid background in math and science, Roshan was able to obtain professional degrees in Metallurgical Engineering in 1950 followed by Masters (MSc) in 1951, and Doctor of Science (DSc) in 1954. His post doctoral studies were conducted under renowned Dr Gaudin at MIT (Cambridge, USA).

by homee shroff

Roshan speaks on his early mentors:

"It becomes important to mention here that Dr Manek Pithawalla was a great influence on my life, introducing the beauty of natural resources from a theological perspective with the practical usefulness to humankind in their daily living. Profound words spoken by Dr Pithawalla and remembered to date by me are: 'Thou shall use all gifts of nature, but thou shall not waste nor pollute.' My dictum until today remains as 'Mining Solutions without Pollution' and beloved Dasturji Dhalla's sage advice that, 'there are two major resources of a country, natural and human, and that you must cultivate both simultaneously.' Other mentors include my grandfather Kawasji and my father Boman, both of whom molded my educational, scientific, entrepreneurial leadership and sportsmanship."

In 1954, Roshan returned to Pakistan, however, unable to find employment in Pakistan as well as India, Roshan joined the Miami Copper Company in Arizona, USA. In a very

short while, Roshan was promoted to Chief Metallurgist and handed the responsibility of two operating plants. In 1959, he initiated an operation of one of the first big mines in the world to use an environmentally friendly In-situ mining via bacterial leaching for lower grade ores. This mine is still in operation after more than 50 years producing millions of pounds of metallic copper.

After six years at Miami Copper, Roshan taught and researched at the New Mexico Institute for Mining and Technology for 14 years, where he rose to Chairman of the Department of Metallurgical and Materials Engineering and VP of New Mexico Tech Research Foundation where he confirmed the role by bacteria activation and In-Situ Metals extraction in cooperation with his scientific colleagues. In



Roshan Bhappu on cover of Mining Engineering

between, from 1966 to 1968, Roshan relocated to Turkey where Roshan was UN Visiting Professor to Ankara Technical University in upgrading the mining and metallurgy departments and indentifying the composition of archaeological metallic implements used by ancient civilizations.

In 1972, Roshan returned to Arizona as VP of Mountain States Mineral Enterprises, Inc. In 1987, Roshan bought out the R&D division of the company and started his own company, Mountain States R&D International, Inc. (MSRDI). MSRDI is still operational today and Roshan continues to be president at the young age of 87.

MSRDI has a full scale metallurgical and analytical laboratory with a team of extractive metallurgists for flotation and hydrometallurgy. Additionally, MSRDI uses a host of experienced consultants in numerous disciplines associated within the mining industry. These services include plant audits, testing services, flow sheet development and preliminary process engineering and economic evaluations.

Roshan speaks about the future of mining: *"Mining is one of the oldest professions in the world and it continues to provide the essential metals and minerals that are needed for men's achievements and progress through the centuries. Even today, they are indispensable and if one looks around our homes, cities, transportation, communication, travel and all the latest advances in industry and commerce, it is quite obvious that there will be greater need for metals in the future."*

Roshan has dealt with clients from all over the world, which include WB, UN, large mining companies as well as start-up companies and prospectors. Projects have ranged from Mongolia to Peru to Mexico. As of today, MSRDI has worked in nearly 40 (mostly developing) countries, some of these as a consultant to UNDP and World Bank. In all these projects, Roshan continues to make sure that these are environmentally sound. Even today, he continues to present educational and practical seminars under the sponsorship of UNDP and Professional Societies.

Roshan continues to be active in all areas of mining, including professional societies where he has been President, Chairman and Member of the Board. These societies include: American Institute of Mining and Metallurgical Petroleum Engineers (AIME); Society of Exploration, Mining and Metallurgy (SME); Mining and Metallurgical Society of America (MMSA); and, American Society of Metals (ASM); Mining Foundation of Southwest. For his valuable services to these societies for over 50 years, Roshan was elected as the President of AIME in 1988, SME (1992), and MFSW (2004).

Roshan continues to speak about the future of mining:

"Over the last 100 years, the public is totally unaware of the importance of metals and continues to look at mining as a low priority and dirty industry. Today in the academic community, government agencies and the professional societies like, AIME, SME, MMSA, are doing their best to educate the public, government officials, communities, and the younger population to appreciate the importance of the mining industry, today and in the future. The mining professionals and the communities are spending large amounts of money and volunteering efforts in this public awareness and out-reach programmes."

Roshan has authored and co-authored over a hundred articles in professional journals, including as editor and co-editor. He has presented hundreds of seminars and colloquiums. Among Roshan's many prestigious awards and recognitions, listed in here, are only handfuls. They include, the most coveted award, the Gold Medal from the Mining and Metallurgical Society of America (2010) which was first awarded to President Herbert Hoover (a mining engineer by profession) in 1910 and during the last 100 years, only 33 gold medals have been



Gold medal from the Mining and Metallurgical Society of America. - obverse



Gold medal from the Mining and Metallurgical Society of America. - reverse

awarded. The Medal of Merit from the Mining Foundation of the Southwest, Robert Richards Award of AIME, Van Diest Gold Medal from the Colorado School of Mines, and his most endearing, Outstanding Zarathusti Professional Award for 2007, awarded by the World Zarathusti Chamber of Commerce.

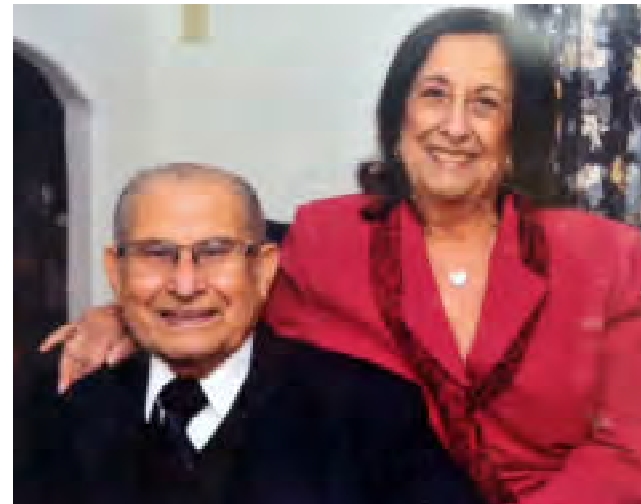
Roshan speaks to our community:

"If we look at our Zarathusti background, our forefather's were proficient in using metals not only for war arms, but also for domestic purposes, jewelry and for industry. In more recent times our famous families like, Tatas, Godrej, Bhabha, Antia, Naterwalla, Pithawalla and many others have contributed significantly to the industrialization of Pakistan and India. Today many developing countries in Africa, Middle and Far East, and South America derive most of their income from mining activities. It was Dr Pithawalla's fervent prayers to see many of our Zarathusti students take up Geo-Sciences in school and colleges. It is also Dr Bhappu's cherished desire to mentor our future entrepreneurial in considering mining as a noble profession and do their part in the development of their countries. It is his plea to our future Zarathusti professionals in our community to consider a challenging career in the minerals industry with environmental awareness."

Besides his professional activities, Roshan has been quite active working with the Zarthusti community in Arizona and US. He was one of the founders of the Zoroastrian Association of Arizona (ZAAZ) in 1985 and an active member of the Zarthusti Chamber of Commerce. Roshan has also spread the virtues of the Zarthusti religion by participating in local interfaith meetings, clubs, church groups and international gatherings. On a personal note, Roshan feels that no professional can be successful without the unconditional support from his family. He has four children and 10 grandchildren from his first wife Carmen, and, two children and two grandchildren from

his present wife, Perin (formerly Punthakey/Shroff). All of his children and grandchildren are professionals in their own right.

Roshan and Perin, both being widowers, married 21 years ago. They have known each other since they were six or seven years old. Perin has been a pillar of strength and support to Roshan and at 87 years of age, they both work together at their business every day.



Roshan on his 85th birthday with Perin

Roshan has made his best efforts to reflect the teachings of Prophet Zarathustra and follow in the Parsi tradition of public and professional services worldwide in community affairs, industrial activities, education and research to benefit mankind worldwide.



Homee Shroff is the son of Farrokh and Perin (Punthakey, now Bhappu). His father was one of the key persons involved in the creation of what once was a great airline of Pakistan (PIA). Homee reminisces about his childhood friends and his life as it were, when all of the families lived closer together in one place. He is proud to be a Zoroastrian, and a Shroff-Punthakey.

Notes from the Field

A year ago if you had asked me what I would be doing or where in the world I would be, living and working in Malawi would not have even made it to my list of possible answers. Retrospectively, my decision to relocate to work in Malawi was equal parts a satiation of my curiosity and an itching thirst for adventure, as well as a very real need to do something meaningful. By this I simply mean being able to wake up every morning and be genuinely excited to go to work, to be fired up, to be inspired. And I knew right from the get-go, Malawi would have a lot more to teach me than I would have to teach it. I have been here for about 10 months now, and boy, what a ride it has been.

by zarrah birdie

I work at the Clinton Health Access Initiative, and am based out of Lilongwe (Malawi's capital city). My current work focuses on Human Resources for Health and much of my job involves going out into the proverbial "field" (development workers' catchy term for being in the thick of things, being out of the office and on the road). My programme focuses on bringing about systems level change in Malawi's healthcare ecosystem through the systematic scale up of health workers. Human resources are often the most integral but overlooked facet of any health system and Malawi currently has a significant and gaping shortage in this department. With an HIV infection rate of ~20% of the adult population, and malaria afflicting close to half; a severe shortage of the most integral pieces of a health system (the men and women who work in it), implies all other efforts to initiate case management for the control and cure of disease may as well be in vain.

My work consists of assisting the Ministry of Health in developing strategies to effectively and equitably recruit, retain, and deploy health workers, *particularly* in Malawi's hard to reach rural areas (85% of the population here is rural), and *particularly* focused on emergency obstetric and neonatal care as well as critical family planning services. Malawi has the world's 10th highest infant mortality rate and a lifetime risk of maternal

death at 1:7, also one of the highest in the world. Additionally our funder is providing scholarships to recruit and train up to 2,000 nurses, midwives and community based health surveillance assistants to address this severe shortage.

Currently a majority of my work consists of finding ways to map out the granularity of this shortage. In the last month and a half, I travelled to 12 health facilities across the south/southwest region of Malawi. In total our team of four covered seven districts, collecting activity-time interval data in order to determine a service demand method in order to map health worker scope of practice, numbers and distribution across the country.

The purpose of this post isn't to bog you down with details around our data collection though – I wanted this to be a live diary of observations, that I hope, will go beyond time - interval data and shed some light on this living, breathing, vibrant and dauntingly beautiful country and its people. All of which I am so lucky to be living in and experiencing every day. With due disclaimer of course, that this is within the confines of the health facilities we visited, and within that, the bias that is my observational kaleidoscope.

Mwanza District Hospital, Mwanza – Feb 17th 2014

Mwanza is a little township to the west of Blantyre (being the largest city and

commercial hub of Malawi). Mwanza District Hospital has catchment population of approximately 47,000+ people; this includes the influx of refugees that come in from the Mozambique border just 30 minutes further west from the town.

Our data collection day started off relatively early, since we aimed to catch health workers as they are rotating rounds from night to day shift. 7:30 am signaled a flurry of activity at the hospital; an ambulance had just ambled (yes ambled, not roared, not zoomed, ambled) in and close to 12 people got out the back, this particular ambulance (the only one that this hospital had to call its own), functioned as a shuttle every morning.

We waited in the administration block for a solid hour for the DHO and DMO (District Health Office and District Medical Officer); it is common practice in Malawi to spend (some may say an inordinate) time with pleasantries, these pleasantries cannot be fast forwarded; they are always at a certain pace and must be conducted in certain way. I feel that there's something to learn here. At first I would get frustrated almost itching to get "the real work done"; but now, nearly 10 months later I've come to appreciate the essence of making conversation, one gets to seize the other person up, to really understand where they are coming from, know their story, if only from their facial expressions, manner of speech or demeanor. Every conversation then becomes a relationship setter, it allows you to dig just a little bit deeper into the other person, and as a result learn something new about yourself as well.

Our activity time sheet being quite comprehensive, took us to all major departments at the hospital. We visited the ANC (Ante-Natal Care) clinic, Family Planning, ART Clinic, STI Clinic, TB, EPI, Nutrition, Surgical Ward, Labor Ward, In and Out Patient OPDs. Everywhere we went, we saw the same. Over flowing waiting rooms, broken chairs, chipped concrete cuboids serving as insurmountable benches with multitudes of babies

overflowing of them, many falling over each other, tattered yellow health passports – a quick glance revealing DOBs in the 1995+ range.

This all may sound pretty glum; one would assume the whole atmosphere would be reeking with a sense of despondency. But, let me assure you that, that was far from the case, despite the weather being gloomy and humid outside that day with smatterings of rain, not once did one sense a feeling of despair. In fact, there was a quiet determination and patience in every pair of eyes that caught mine, the kind of determination that comes after years of waiting, the kind of patience that only comes with consistent waves of shortcomings with an occasional riptide of success. Their eyes spoke volumes, no one in that hospital wanted to be "saved", not one, every single person was there as a testament to their resolute purposefulness; in fact we caught more smiles than we could count as we walked around the tiny hospital that day.

Ndriende Urban Health Center, Blantyre – Feb 18th 2014

Just outside of Blantyre, Ndriende Health Center greeted us with a trail of red leading up to the labour and delivery operating room on Tuesday morning; we were later told it was from an emergency C-section in the wee hours of the morning that day. Six hundred and fifty patients frequent this urban outpost per day.

Meandering through a sea of babies and weaning mothers we found our way to the labour and delivery ward where we watched a normal delivery live, through no particular intention of our own to of course, but just as a function of being at the right place at the right time.

I felt very lucky to be there, a few moments come close to watching beauty of a new born child come into this world. The delivery itself took about 30 minutes, the whole while we listened to the mother scream, loud piercing screams punctuating the humidly sterile smelling air of the labour ward –



Zarrah Birdie is based in Lilongwe, Malawi and is currently working at the Clinton Health Access Initiative (Clinton Foundation) as an Associate in the Human Resources for Health program. Prior to working at the Clinton Foundation, Zarrah spent two years working in Healthcare Investment Banking at Lazard Freres in San Francisco. Zarrah has a Bachelor of Science in Finance from the Haas School of Business and a minor in Public Policy, both from the University of California, Berkeley.

fluctuated by deep heaving breaths and the crunch (!) sound of her white knuckles gripping the crepe paper that lined her bed ...

Khonjene Health Center, Thyolo – February 19th 2014

I watched silently as she counseled the patient in front her, her writing hand tightly bandaged, yet furiously scribbling in the patients yellow health passport. She was the only Nurse Midwife Technician at this health center in rural Malawi – we had travelled approximately 10 km (which felt like a lot more given the dismal condition of the rain infused path) to this health center. Literally, where the maize field ended and

and Delivery Ward. She was only twenty three years old, and though her hands seemed tired, her eyes twinkled and her forehead furrowed with silent determination. We asked her how she got that bandage on her hand and she answered she had been delivering a baby by candlelight and the wax had spilled on her hand. The lack of electricity meant that guardians had to bring along torches or candles for nighttime deliveries, this health center shared an ambulance with three others in the area, each within 30 km of each other – within the confines of this maize field in notorious rainy season, the chances of a complicated delivery making it to a referral hospital were between zero and a desperate leap of faith.

When the nurse was further prodded, asked what happened if for instance the patient failed to present at time of delivery with a source of light, she mentioned she would just do the delivery under the moonlight! My Malawian colleague then candidly asked the young

nurse what she would do if for instance it's a cloudy, rainy night – which in rainy season, is obviously more likely the case than not. She smiled wryly again and pulled out her Nokia cell phone clicking on the torch light, I simply use this, she said. I will never forget her thin half smile and the stuttering beam of light that emanated from her cell phone; she seemed to be getting by just fine.

Not once was there a tone of desperation, dare we feel a single ounce of pity. I was, still am and continue to be awed with deep



Khonjene Health Center, Thyolo District of Malawi

the nutrition clinic began, and like 35% of rural health centers this one too had no electricity and no running water. Our young nurse was “the one-stop shop” as she described with a wry smile, with three years in placement she was approximately twenty three years old, I calculated. This particular health center saw approximately 300 to 450 patients a day, and she worked a 24 hour shift, 7 days a week. This particular week though she had worked 10 days straight since her colleague had called in sick. She was the Antenatal Clinic, the ART Clinic, the Family Planning Educator and the Labour

← please turn
back to page
43

Celebrating Field Marshal Sam Manekshaw's birth centenary

On 3rd April, the Indian Army celebrated the Field Marshal's birth centenary at the iconic Manekshaw Centre in Delhi Cantonment. The Chief of the Army Staff, General Bikram Singh, PVSM, UYSM, AVSM, SM, VSM, ADC, unveiled a 9-foot bronze statue of the Field Marshal.

This was followed by the launch of the book, 'Field Marshal Sam Manekshaw, The Man and His Times', written by Brigadier Behram Panthaki and his wife, Zenobia, at the Zoravar Auditorium which was attended by 900 officers (serving and retired), Sam's daughters, sons-in-law and his extended family, eminent personalities and representatives of the Delhi Parsi Anjuman.

The Chief arrived to the sounding of bugles and the event was followed by high tea in the atrium, overlooking the luscious gardens. Speakers praised Field Marshal Sam Manekshaw for his exceptional character qualities of head and heart, his wit, his way with words and above all for the fine balance that he walked between his intolerance for dishonesty and his compassion when dealing with men in uniform. He was hailed time and again as a national hero that history produces but once in a generation. The programme ended with a slide show by the authors on Sam's life set to martial music, including the famous march 'Sam Bahadur' which was composed in his honour.

The Army HQ had an early closing enabling officers with their wives to attend this celebration.



The Times of India wrote on 3rd April, "A life-size granite statue of India's best known soldier, Field Marshal Sam Manekshaw, was unveiled at the entrance of 'Manekshaw Bridge' on the Ooty-Coonoor road on Thursday to commemorate his centennial birth anniversary.

The Madras Regimental Centre (MRC) conducted a 'Field Marshal Marathon' covering a distance of about



Chief of Army Staff, General Bikram Singh unveiled statue of Field Marshal Sam Manekshaw, at New Delhi



General Bikram Singh released the book 'Field Marshal Sam Manekshaw, The Man and His Times'

14 km to mark the occasion. Over 700 participants took part in the marathon.

Funded by the Wellington Cantonment Board, the statue of Manekshaw was unveiled by Lt Gen SK Gadeok, Commandant, Defence Service Staff College in Wellington in the presence of S Suresh Kumar, Station Commandant, MRC. A war memorial service was held at the Parsi cemetery in Ooty where his graveyard is located.

Among those attended function included Brandy Batliwala, Manekshaw's granddaughter."



The NDTV aired a tribute to India's greatest General which may be viewed on <http://www.ndtv.com/video/player/news/remembering-sam-manekshaw-india-s-greatest-general-on-his-birth-centenary/315665>



The Delhi Parsi Anjuman organized a gala event on April 5 to celebrate Field Marshal Sam Manekshaw's 100th birth centenary. His daughters and sons-in-law were present as were 10-15 army officers and their wives along with members of the community. Glowing tributes were paid to Sam by Fali Nariman. He praised the authors for writing this inspiring coffee table book which has so beautifully portrayed the life of a national hero. The book is a tribute to a great soldier and a nationalist which should be mandatory reading for the youth of the country and particularly for all Parsis. Three generals, all from the 5th Gorkha Rifles, also spoke about Sam in glowing terms. Lt Gen SK Sinha, Retd., who had worked with Sam at every rank held, portrayed Sam as a man of many talents, an excellent strategist and a compassionate human being. Maj Gen Ashok Mehta, Retd., paid rich tributes to Sam and initiated a move to petition the government to posthumously award Sam the Bharat Ratna. Other speakers included Maj Gen Ian Cardozo and Mr Dadi Mistry.

Sam's daughter, Maja spoke affectionately of her father. To the family he was just a loving, caring person. The authors spoke of the human side of Sam, highlighting his ability to reach out to all people, from all walks of life, from an ordinary soldier to heads of states and government.



The book was once again launched, this time in Mumbai on April 14 at the Trident Hotel, Nariman Point where over 300 people attended. The Guest Speaker was Maj Gen Ian Cardozo (Retd), who until recently worked with the Spastics Society of Northern India and was the Chairman of the Rehabilitation Council of India. He spoke about Sam's military prowess and his ability to think outside the box. Gen Cardozo had lost a leg during

the 1971 war. He was selected by Sam to head a team at Army HQ that looked into the rehabilitation of disabled officers who made an effort to overcome their disabilities. Thanks to Sam's vision and Ian's persistence, such officers are no longer side-tracked, but given command assignments. The authors regaled the audience with anecdotes that shone a light on Sam's unique sense of humour and his unwavering rectitude.

The book was launched by Former Chief Justice, Sam Bharucha, who extolled Sam's virtues and urged the audience and the community to not only buy the book but to read it and ensure that it was read by successive generations.



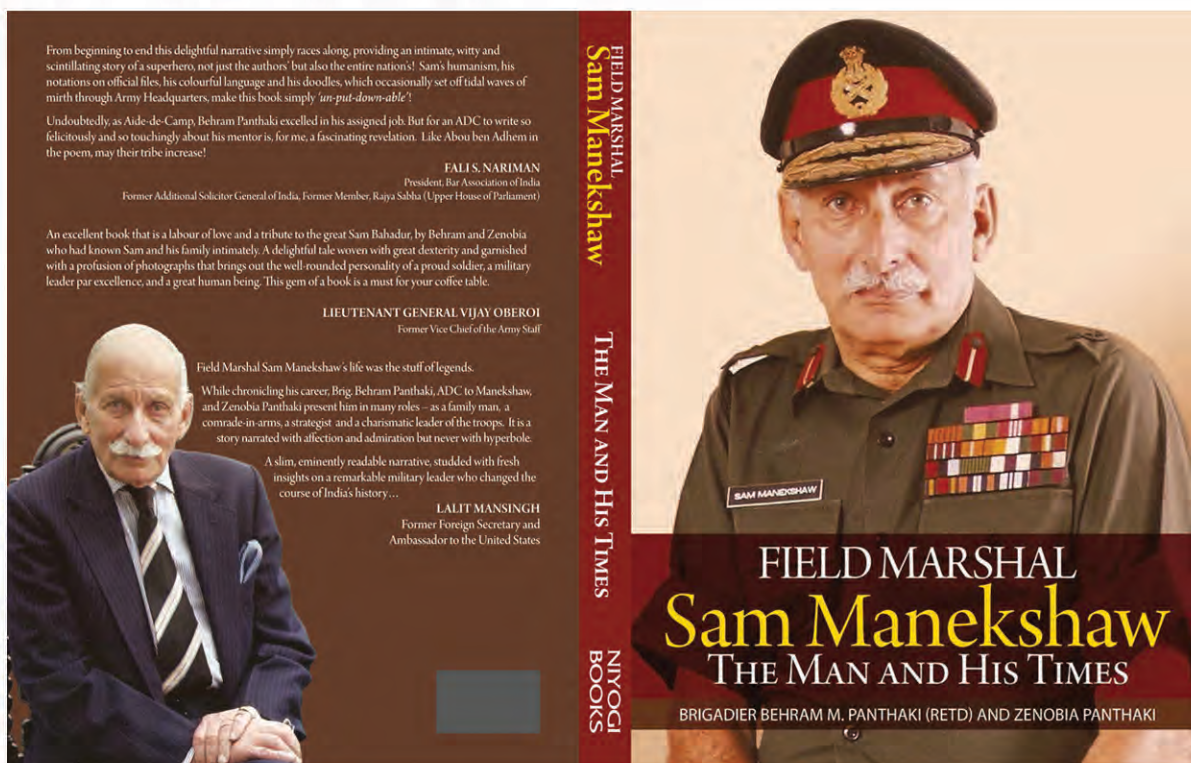
At the book launch, Mumbai. L to R: Zenobia Panthaki, Former Chief Justice Sam Bharucha and Brigadier Behram M Panthaki (Retd)

The leading press of India, all paid tribute to the Field Marshall during this time of his birth centenary, with anecdotes, facts and interesting trivia about this great man, although he was ignored after his retirement by the Government.

There is a petition in motion to honour the greatest Indian soldier of our times by posthumously awarding Sam Manekshaw the Bharat Ratna.



Field Marshal Sam Manekshaw : The Man and His Times
By Brigadier Behram M Panthaki (Retd) & Zenobia Panthaki
Published by Niyogi Books, New Delhi
ISBN: 978-93-83098-30-9
Hardback for
IRs1,495 / £25 / \$45



Field Marshal Sam Manekshaw: The Man and His Times

Who was the two star general who had steel in his spine to tell Defence Minister Krishna Menon to mend his ways when the latter asked him his opinion about the Chief of Army Staff? Who was the general with three stars on his shoulders who stopped Prime Minister Jawaharlal Nehru's daughter, the young Indira Gandhi, from entering the operations room of his Corps Headquarters as she did not have security clearance? Which four star general carried LPs and Playboy magazines for officers serving on snow covered pickets in high altitude areas? Who was the soldiers' general who walked away from bacon and eggs at the officers' mess, opting instead for 'puri saag' with his troops? What was this general's yardstick for discipline versus indulgence when his only comment to a young captain, whose dalliance with a tribal girl resulted in a full-blown military standoff, was, "Boy, I hope she was worth it!" This was none other than 'aapro Sam' and India's first Field Marshal.

During an official visit to Mizoram, Sam was being briefed by the Commanding Officer (CO) of a Gharwal Regiment. Briefing over, he changed tack and asked the CO how many cases of STD (sexually transmitted diseases) had been reported in the unit. The number was unacceptably high. Concerned, he queried some more, "... and what do you do with them?" Rather sheepishly, the CO replied, "Sir, we shave off their heads." Pat came the rejoinder, "What, I did not know that in the Gharwal Regiment you did it with your heads!"

As Chief of Army Staff Sam stood up to the Prime Minister Indira Gandhi and offered to put in his papers rather than expose his men to the risk of an untimely, unplanned war. Under his command the Indian army liberated East Pakistan in less than two weeks. Rumours ran rife that while conducting the war he was seen at the 'Tabela', a popular discotheque! True or false, we'll never know, for that is the enigma that surrounds Sam Bahadur.

All of the above and much more about Field Marshal Sam Manekshaw can be found in a coffee table book written by Brigadier Behram Panthaki (Retd) and his wife Zenobia. Behram served on the General's

staff for over six years. His closeness to Sam gave him a unique insight into his ideals, his military prowess, his humour and his way with words.

During the 1971 war Behram left Sam to go to the front with his battalion. Soon after, Zenobia received a call from the Army Chief, "Sweetie, I'm going to visit the location where your boyfriend is. Do you want to send him any goodies?" Couple of days later he called again, "I met the bugger. He's doing well. Life in trenches in the desert has done him a world of good, except 'aye habshi jevo kaaro thai gayoch ne meh aheney kayooch key if he wants to come back and work for me *thikroo ghasvoo parse*'. Otherwise the bugger can go find someone else to work for! You sleep well, don't worry about him." Sam, while planning a war, had found time to call his ADC's girlfriend and reassure her that all was well with her beau.

Sam and his wife, Silloo, cared deeply for men and uniform and their families. Silloo, with a group of dedicated army wives, was at the Military Hospital to receive every batch of wounded that arrived from the war zone regardless of the time of day or night and to assist their families. Between Sam and Silloo, they raised two and half crores in cash and five crores in kind for disabled soldiers and war widows. Sam would say, "My wife and I go round with a begging bowl so that my soldiers and their wives don't have to."

After the war was over Behram and Zenobia were married, and in July 1972 Behram was back as ADC to Sam. The young couple moved into the ADC's cottage behind Army House, the Chief's residence. One Sunday morning, Sam invited himself to breakfast, saying he wanted to eat a Parsi 'poro'. Silloo was in the UK. Zenobia scurried to the kitchen and set to work, but that day her luck ran out for the oil bubbled and frothed and every omelet fragmented into a zillion pieces. She salvaged the larger ones and laid them out in a rice plate like pieces of a jigsaw puzzle. Sam arrived and tucked into the poras, and much to her relief passed no comment. She thought substance had trumped form, but how could he leave without a parting shot, "Beroze,

aehne paachi aehni maai na ghere mokul. Bilkool randhta nathi avartoo! Get her back when she's learnt to cook. I can't afford to have an ADC who's not well fed."

With enchanting anecdotes, 200 plus photographs, citations, letters from eminent personalities like Lord Louis Mountbatten, and with the backdrop of the geo-political situation in the sub-continent, this book has lot to offer. It transports the reader to a time of gracious living and high thinking.

The book was launched on April 3, 2014, at the Manekshaw Center, Delhi Cantonment, to celebrate Sam's 100th birth centenary. It is dedicated to men in uniform who laid down their lives defending India and to their widows whose sacrifice is in equal measure. A percentage of the royalty will be donated to the War Wounded Soldiers' Association and the War Widows Welfare Fund. ■■■■



In the trenches with his men



A mug of tea and a joke with the boys

Authors of the Book



Behram M Panthaki was commissioned into the 8th Gorkha Rifles in 1964. He commanded 2nd Battalion of the 8th Gorkha Rifles, served as Brigade Major, HQ 161 Infantry Brigade in J&K, was Colonel General Staff, HQ 3 Infantry Division in Ladakh, commanded 35 Infantry Brigade in Delhi and was Brigadier General Staff, HQ 12 Corps in Rajasthan. He served in the Military Secretary's Branch and in the Directorate of Military Training at Army Headquarters and was an Instructor at the Army War College, Mhow, and at the Defence Services Staff College, Wellington. Currently he is the Director of Human Resources at The Kingsbury Center in Washington DC.



Zenobia Panthaki began her career with IBM after graduating from Miranda House, Delhi University. She became part of the military fraternity after her marriage to Capt Behram Panthaki and was witness to many of the events described in this book. In 1984 she joined the World Bank where she worked for 28 years until her retirement in 2012. She currently lives in Washington DC and consults for the Bank.

The Man and His Times

a review

Beginning with the author's first encounter with his subject – *when he approached me I saluted and said: "2nd Lt. Panthaki Sir". "So you are the bugger". "Yes Sir", I replied! – until the end: a poignant description of the funeral at Wellington Cantonment: "where the national flag was not lowered to half-mast, the lame excuse being that the government had forgotten to add the rank of Field Marshal to the Warrant of Precedence" – this delightful biography simply races along – an intimate, witty and scintillating story – of a super-hero: not just the author's but the entire nation's!*

Sam, the "people's soldier" is deftly introduced with an anecdote –

"Sam stood up to anyone who trampled on the dignity of his officers. When Defence Secretary Harish Sarin addressed a colonel as 'you there' and ordered him to open a window, Sam told him off. 'Mr. Secretary don't you ever address one of my officers in that tone of voice. You may politely request me to open the window, and I will. But no officer of mine is "you there". Sarin backed off and said he had meant no offence, but Sam was adamant, insisting that he had not liked what he had heard, neither the tone nor the words."

There is also a fleeting glimpse of the humanism of the man, in the course of a personal recollection:

"On most tours Sam's orderly would sit next to him on the aircraft. On one occasion, we were returning from Bagdogra and I needed to brief him, so I displaced the 'Johnny'. Briefing over, like a true soldier, I fell asleep and woke up only when the army commander prodded me. 'Get up you damn chap, we've reached Calcutta!'

– my head had been resting on his arm throughout the flight and he had sat motionless so as not to disturb me. I opened my eyes to be told off some more, 'Beroze, sometimes you act like I am your ADC!'"

And there is the bit about Sam's notations on official files which occasionally sent tidal waves of mirth through Army Headquarters –

"The remarks on files were normally nondescript like 'cleared', 'approved', 'rejected', or 'put up draft to Minister for approval'. I recollect one notation in particular that had me foxed. Sam had received a file with a suggestion from one of his PSOs, a suggestion that to him made no sense. In response he had drawn two circles. Try as I might, I failed to decipher what he had drawn and eventually went to him to ask what the squiggle meant. He explained that each circle was meant to represent a 'ball' and his doodle aptly conveyed what he thought of the proposal!"

It is no surprise then that (with just a modicum of exaggeration) I sum up *The Man and His Times*, as simply **"un-put-down-a-ble"**!

Aide-de-camps assist high ranking officers in the armed forces, in the course of their duties – by all accounts Behram Panthaki excelled in his allotted job. But for an ADC to write so felicitously and so touchingly about his mentor is, for me, a fascinating revelation. Like *Abou ben Adhem*, in the poem, may their tribe increase!



Fali S Nariman Senior Advocate, Supreme Court of India; President Emeritus, Bar Association of India; Honorary Chairman International Commission of Jurists (ICJ), Geneva; Nominated by the President of India as Member of the Upper House of India's Parliament (1999 to 2005).

Fali S Nariman
Former Additional Solicitor General of India
President, Bar Association of India
Member Rajya Sabha (Upper House of Parliament)



Remembering Rusi Nadirshah Dinshaw – “A Class Act”

On 24 March 2014, Rusi Nadirshah Dinshaw passed away in his sleep at the age of 86. He was the last of a family of noted gentleman cricketers, and had the notable distinction of being the first non-Muslim and the only Parsi-Zoroastrian to be a member of the Pakistan test team.

Rusi was born on February 7, 1928 into a family that played cricket almost from the time the game took root in the subcontinent after the British regiments brought the game over with them. His father Nadirshah Dinshaw was one of the cricketers who played on the Parsi team from 1907-08 to 1927-28 in the Bombay Triangular tournament. [With the entry of a Muslim team in 1912-13, the tournament became Quadrangular. Later when a team comprising The Rest joined the tournament, it became known as the Pentangular.]

Nadirshah and his wife Dina had four sons who enjoyed cricket and played in local tournaments, but it was the youngest son, Rusi, who achieved the greatest accolade by being selected for the first national team with Test status when Pakistan toured India in 1952-53. In 2003, the Pakistan Cricket Board honoured the living members of the first Pakistani test cricket team that toured India in 1952. He was too unwell to attend and his niece, Diana, collected the award on his behalf. In the early 1960s, Rusi began showing signs of depression and was diagnosed with schizophrenia. As part of his treatment, he was given electric shocks, which broke his spirit. For the next 50 years, he lived in a world of his own that had little place for reality, yet he remained a gentle soul. This tribute of recollections of people who played cricket with him and knew him best is compiled by his niece Farishta Murzban Dinshaw from various sources.

The former captain of Pakistan, Hanif Mohammad, who was also a member of the 1952-53 team to India described Dinshaw as a ‘gentleman cricketer.’ “He was an elegant looking batsman and a very nice company. I am sad to hear that he is no more. Also sad that no one responsible for running this game in Pakistan ever bothered to take care of him in difficult conditions that he lived,” said the Little Master. “I remember that when we were introduced to the President of India, Dr Rajinder Parshad in the President’s House at Delhi, the president asked me, ‘Which one amongst you is the only Parsi cricketer in your team’. And I immediately pointed towards Rusi,” recalled Hanif.

Qamar Ahmed,
Parsi cricketer Rusi Dinshaw passes away
DAWN.com 2014-03-26, 17:28:15



Pakistan's 1st cricket team. Rusi is in 3rd row sitting on the right.



Rusi meeting the President of India

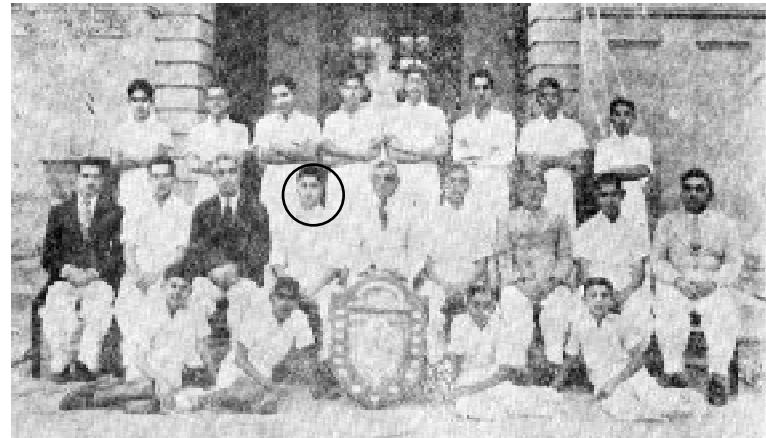
I knew Rusi the first time in 1943/44 when we were both selected to represent BVS Parsi High School to play the Rubie Shield Inter-School Cricket Tournament held every year in Karachi. It was considered to be the most prestigious event in those days. It was in 1946 that our Parsi School annexed the Championship Trophy for the first time under Rusi's able leadership (photograph of the winning team was published in the Virbaijeeite Centenary volume of May, 1959). Rusi scored 201 runs in partnership with me, which was his life's first huge achievement.

Homee F Mobed, As I Knew Rusi Dinshaw
eWHATZ ON, Karachi Zarthosti Banu
Mandal, April 2014

Your uncle was a very gifted and stylish batsman and a more than useful bowler. I was fortunate enough to watch him closely playing in the same KPI team as he did and also against him in the inter-Parsi games. I was a very, very ordinary player – only good enough to play club cricket. Your Uncle Rusi was, in my opinion, worthy to have played Test cricket for Pakistan ... I would like to share two personal cricketing experiences about your Uncle Rusi. In an inter-Parsi game, I was fielding at cover and your uncle hit a drive between cover and mid-off through extra cover and before I or the other fielder could move, the ball had crossed the boundary for a four. It was an elegant and powerful shot and I remember it as if it happened yesterday. The second experience was his bowling – I was batting in an inter-Parsi cricket match and had hit him for three consecutive fours, but he had the last laugh because on the fourth ball he clean bowled me. You must remember that by then, he was well past his prime so I can only imagine what a tremendous player he must have been in his younger days. It was a privilege to have played with your Uncle Rusi. He is now safe and at peace in God's hands.

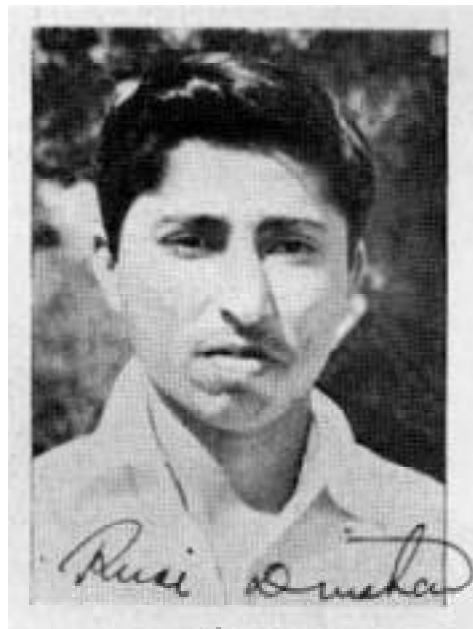
Noshir Mody, Toronto, Canada
Personal correspondence

Soli Mavalvala, who played first class cricket for Sindh, was a friend of Rusi's. He remembers him as a young man who was



BVS Parsi High School, the winners of the Rubie Shield in 1946. Rusi is in the middle row, 4th from the left. On the right of him, centre, is Principal, Dr Pithawala.

easy going and jovial, with a love for "nalli khochrai" (little mischief in Gujrati). He recalled that once,



24 year old Rusi

while playing on the Sind XI team, Soli and Rusi were returning after a match in Bhawalpur and were sharing the train compartment with the son of the distinguished Sindhi cricketer, Naomal Jaomal. The two of them kept eyeing the four baskets of the Bhawalpur's famous almond and pistachio *mithai* [sweet treat] that young Jaomal was taking home. That night when Jaomal fell asleep, the two

of them not only polished off all the sweets, but also got off at some deserted railway station and collected rocks to place in the basket so that the light weight of the baskets wouldn't give them away.

Soli Mavalvala's eldest son Cyrus used to go to the Karachi Parsi Institute (KPI) to see his father play and to practice a few swings himself. Rusi presented the teenager a pair of cricketing gloves after Cyrus played an extraordinary innings, and Cyrus later told his mother that that show of encouragement from a renowned cricketer motivated him for many years. Cyrus Mavalvala

added later, "Since he was a left handed batsman, he was my role model in many aspects of the game. I fondly remember the time he spent instructing me. I owe a lot of my batting technique to him. I also remember him as a gentle man who often gave me a ride home on his Triumph motorcycle, after a cricket match. The last few years when I was in Karachi, it was sad to see Rusi struggling with his health. He was, as they say in today's vernacular, "a class act" and I am grateful to have been under his influence.

Quoted in the article *Cricket Legacy*
by Farishta Murzban Dinshaw
FEZANA Journal, Spring 2003

Soli Mavalvala's other son, Maju, shared an anecdote that that left him in fits of laughter and speaks of the legendary appetite for good food common to all Dinshaw men. "It was way back in the mid-1970's when I had just started playing cricket for KPI - Rusi Uncle had obviously retired by then but was always invited for Lunch Matches. In one such match Rusi Uncle was seated next to me at lunch time. As per tradition Dhansak and Kebabs was the menu. As we all got our food and sat down to eat we were served two kebabs each with our Dhansak. To my utter surprise and his obvious delight, I noticed that with every spoonful that Rusi Uncle took there was a kebab in it, with the 'two served kebabs' still intact. It was only on close observation that I saw that he had laid a bed of a dozen or so kebabs at the bottom of his plate hidden under the rice and one of them went in with every bite. God Bless His Soul."

Maju Soli Mavalvala, Karachi,
Pakistan
Personal correspondence

I came to know Rusi in the late 1950s when I was at Commerce College in Karachi doing BCom and Rusi was at the adjacent College perusing his LLB. Rusi encouraged me at that time to become a life insurance agent. He became my role model as he was a successful and well known insurance agent. Due to Rusi's cricket contacts and his calm, composed and persuasive demeanour, he used to sell insurance

policies of over one *lakh* of rupees (which was a huge amount in those days) to many of his friends and acquaintances. We used to meet regularly for tea at the Zelin Coffee House, on the corner of Victoria and Bunder Road for updates and discussing cold-call selling strategies. Rusi was one of the most supportive people that I had then come across and he had a big heart in helping young boys succeed, whether in sports or business. He also had a great sense of humour and he laughed the loudest in narrating his own jokes!

This may come as a surprise to some younger readers, but in my remembrance, Rusi was always immaculately dressed in his white starch-shirt and trousers, shiny polished brown shoes and lots of oil on his jet black hair. I left Pakistan in the mid-sixties and on one of my return trips to Karachi in the late seventies†by chance I met Rusi at the Saddar Agiary, where he was feverously watering the plants with a bucket. He called out to me by name (after a lapse of some 15 years) as if nothing had changed in all those years. By then, I had come to know that Rusi was suffering for some form of mental illness. I will always remember Rusi as a high caliber sportsman, and a calm and gentle person with strong personal ethics and impeccable character. Rusi's name will be embodied forever in the archives of Karachi Parsi sports. May Ahura Mazda grant him peace.

Shahrokh Mehta, Syracuse, N.Y., USA
Personal correspondence



Rusi who is 5th from the left striding with the Team

A True Legacy

by farishta dinshaw

When I read all the stories about Rusi Dinshaw's cricketing talent and his generous and jovial personality, it is as if I am hearing stories about a stranger. I do not have any childhood memories of Rusi kaka [paternal uncle] as he was diagnosed with schizophrenia before I was born.



Although we lived together as an extended family, we stayed in segregated portions of the house. My Dad, his brother Murzban, was the only one of the four

brothers who got married so our family lived upstairs, while all three of my uncles shared the house downstairs. It was only as a teenager that we started coming into regular contact with him as he started to take his dinner upstairs. I don't think he really knew who my sister, Diana, and I were as he would address us both as "Arni" which was what my mother, Arnavaz, was called by family and close friends. He was diagnosed with schizophrenia around the same time as my father started courting my mother so I suppose in his mind all young women in the house were "Arni".

As a teenager, I felt a deep sense of embarrassment when Rusi kaka was around. I knew he was not well, of course, but I couldn't understand why he just couldn't be clean like everyone else. There would be battles in the house as Sanaullah, his caregiver, and my

Dad would attempt to get him to bathe and change his clothes. †It was many years later, after I started researching about schizophrenia, that I understood that lack of personal hygiene is one of the most obvious indicators of schizophrenia. Delusions are also common in schizophrenia, and in Rusi kaka's case, he feared water.

Another cause of my teenage mortification was that he would hang around the Saddar agiari [place of worship] or the Karachi Parsi Institute (KPI) and ask passers-by for money. In the beginning phase of his schizophrenia he would approach only Parsis, but toward the latter part of his life he was seen begging at traffic signals as well. Perhaps as he grew older there were fewer familiar faces that he could approach. Even with us, every time we met, he would ask, "*Tamhari passey paanch rupiya hosay?*" (Would you be having five rupees?). In all the years he asked this question, the amount never changed so there must have been a reason he fixated on this amount, but we never knew what was the trigger. Adding to my self-centred embarrassment, people misunderstood his begging to mean that he was in need of it or was being neglected by his family. Well meaning, if insensitive, people would offer us money to look after him. In the articles written in the media after his death, many former cricketers have also touched on the fact that Rusi kaka lived in penury. This couldn't be further from fact. Rusi kaka's begging was never about needing or even wanting money. It was a manifestation of his illness. His brothers would take turns to give him money every day in an effort to stop him from begging, but money had no value for him and people often took advantage of this. People in the neighbourhood would advise us to caution him because they had witnessed how local shopkeepers would not give back change when he paid Rs100/ for a cold drink or how he would take out all the crumpled bills he had in his pocket and give them to the rickshaw driver regardless of the cost of the ride.

When he was first diagnosed, he was given electric shock therapy (electroconvulsive therapy or ECT) that was prevalent as treatment for schizophrenia.

Family lore is that this treatment broke his spirit and caused a sharp decline in his behaviour. What is more likely is that his illness just progressed and more characteristic behaviours became apparent, such as disorganized speech with neologisms (gibberish words or phrases that only have meaning to the individual) and perseveration (saying the same thing over and over). He was on medication, but again that was one of the challenges of caring for him because he would stop taking them. When Sanaullah or my Dad would stand over him and force him, he would keep the tablets in his cheek and spit them out afterwards. Many people with schizophrenia do this because the side effects of the medication, such as muscle spasms and blurred vision, are severely debilitating. Currently, pharmacological companies are developing more effective, orally disintegrating tablets.

In spite of all this, Rusi kaka functioned independently. Many people who have schizophrenia live lives marked by routine and ritual, and Rusi kaka was no different. He would leave the house before sunrise regardless of weather and return at sunset. His love of cricket must have been bred into his cells, because he continued to walk to KPI every day. Diana and I were touched by the messages we received from KPI "regulars" significantly younger than him who had known him only as a shambling dishevelled fixture at KPI and had only heard of his legendary prowess at cricket. We are grateful of their casual acceptance of him because it allowed him to spend his time in a safe place. Many people with obvious mental illnesses are not so fortunate in public because ignorance breeds fear which may lead to hurtful behaviours like name-calling, teasing,

shunning, and isolation. Often the stigma is more difficult to deal with than the illness itself.



At the Karachi Parsi Institute in 1956, Annual Pateti Cricket Match with lunch against the Karachi Gymkhana. Burjor Jagus (captain) introduces Rusi Dinshaw to President Iskander Mirza. On left of Rusi is Khodabux Irani and on right is Noshir Kanga.

The last time I saw him was when I visited Karachi in 2010. As my parents and uncles were deceased, and both my sister and I had immigrated to North America, Rusi kaka lived in the infirmary at the BMH Parsi General Hospital under the care of the Mrs Khorshed H Dinshaw & Mr Hoshang N E Dinshaw Charitable Trust. He was frailer and less recalcitrant so the staff were able to keep him clean and on medication. His cousin, Aspi Dinshaw, and his loyal caregiver Sanaullah visited him regularly till their own deaths. Rusi kaka passed away in his sleep on 24 March 2014 at the age of 86 after spending more than half his life in his own fragmented mind. Yet in all the years that he was ill, the core of his character – his gentleness – always shone through.

There is no medical test for schizophrenia and the diagnosis is given based on observed behaviour. Knowing symptoms and indicators of schizophrenia is particularly important for



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/>

an insular, interlinked community like ours because of the genetic component of the illness. That said, biology is not destiny. As with conditions like diabetes or male pattern baldness, individuals who are genetically predisposed to schizophrenia do not necessarily develop the disorder. And for many of those who do, they can function independently and live satisfying lives with support from family and community, medication, and ongoing therapy. Unfortunately, when Rusi kaka became ill these kinds of help had not evolved. If his story leads readers to find out more about schizophrenia and treat the people who live with this illness with acceptance, it will be his true legacy beyond that of a talented cricketer with an assured place in history.



Medal presented to Rusi Dinshaw on the occasion of the Pakistan Cricket Board's 50th anniversary, on 16 September 2003, at The Marriott Hotel, Islamabad. Diana Dinshaw, his niece, accepted the honour.

Engraved on the medal:
"Presented to
Rusi Dinshaw
(out of country)
A member of first
Pakistan test
Squad that toured
India 1952
ARY"



A Tribute for a friend

Ardeshir Rustom Dastur – Canadian Nuclear Physicist. (Nov. 2nd 1935 – Jan. 17, 2014)

Ardeshir Rustom Dastur passed away on Friday, January 17, 2014 after a valiant struggle following complications of strokes.

Ardeshir (known to everyone as Adi) was 78, born in Mumbai India on November 2nd 1935, where he obtained BSc degree in 1955. He moved to Toronto and earned his BASc and MASc in 1958 and 1960 respectively, from the University of Toronto.

Adi joined the Canadian Atomic Energy of Canada to begin his long and outstanding career in nuclear engineering until he retired in 1995 and continued as an Engineer Emeritus.

He earned many awards from the nuclear industry and other engineering organizations and societies in recognition of his many outstanding contributions, which are documented in over 100 journal publications and scientific reports.

He was the reactor physicist par excellence, at Sheridan Park, the one who everyone wished to consult about every project.

Adi loved to apply his skills to improving reactor-physics methods. He was the developer of the CERBERUS computer code to stimulate for the first time at AECL spatial kinetics in 3 dimensions. CERBERUS is still – after all these years – the Standard Industry Tool for kinetics calculations. Why did he call it CERBERUS? Well, of course, in reference to CERBERUS, the 3-headed dog guarding the gates of Hades in all three spatial directions.

Under Adi's direction huge computer decks were prepared to run the first version of Cerberus on the old mainframe computers. Adi also developed the MULTICELL method to determine the incremental cross sections of reactivity devices. Adi would have had many opportunities, if he had wanted to go into management, but he steadfastly insisted on remaining in the technical area.

← please turn
back to
page 16

Shirin Kumaana-Wadia in conversation

M

Passion for Photography

My love for photography began quite accidentally two years ago in Mumbai, when I was visiting from New York. My beloved maternal grandfather was ailing, and as I held his tender and frail hand in my youthful and manicured one, I was overcome with emotion. I reached for my iPhone at hand to frame and capture that transitory, yet eternal moment. I consider this image as my first 'real' photograph, for I became deeply aware of the power of photography to tell a personal story. When I returned to New York, I started to see the world a little bit differently. My grandfather was everything to me. His illness and death made me realize the transience of life in a very real way. It made me realize the need to be present in the here and now and appreciate the gifts of life that surround us at every moment.

Being an architect and interior designer by profession, my visual sensibility was already very defined with relation to subject, color, design and composition when I started taking photographs. I started very simply with my iPhone since I always had it with me. I progressed to using other cameras and lenses and enjoy experimenting with new techniques all the time. I am mostly self-taught, so I don't have any hang-ups. I am as at ease with my iPhone as with any advanced camera. I am mainly interested in the image and capturing fleeting moments. The immediacy of photography allows me to do this, and there are so many possibilities that open up with any one image.

Most of my photographs are shot in New York City, and a few in Mumbai and some in other places around the world. I take every opportunity to shoot but I would admit, that I have a special place in my heart for New York City. I have lived there for close to a decade now and the city has given me so much. It has allowed me to pursue all my passions with the attitude of excellence be it design, dance or photography. (I am a trained semi-professional dancer in various styles primarily Latin Jazz, Afro-Cuban and salsa and perform regularly on the New York dance circuit).

Skies, Clouds, Sunsets

I am particularly drawn to the magnanimity of nature and the Universe, and while these pictures pertain to particular cities, they go beyond description. My titles are quite specific and they point toward the essence of what I want to draw the viewer's attention to. Photographs like *Gratitude* (2013), *Revelation* (2013) and *Illuminations* (2013) draw upon the spiritual nature of life, as reflected in nature's glories such as skies, clouds, sunsets, gardens, sea-sides and reflections, and dwell on the quality of transcendence within them. I would like to add that this is the way that I see the world everyday. I am eternally grateful for the gift of life.



Shirin Kumaana-Wadia

At this point in my life when I am spreading my wings in new directions and discovering new possibilities, the photograph *Release* (2013) of a bird in flight over the water with the Manhattan skyline in the backdrop signifies letting go and being free. That said, every image I develop has special significance

for me. My archive has over 9000 images and counting! After a successful debut exhibition in Mumbai "To Eternity and Back" in December 2013, I am working towards exhibitions in New York and Singapore. I am also planning another exhibition in Mumbai in the near future.

"Everything is Design! Everything!"

After earning a degree at Rizvi College in Mumbai and working at a few prestigious firms in Mumbai, I went to New York. There, I had the opportunity to meet a renowned interior designer named Pierre Court, known for his expertise in French Classical design. It was a serendipitous meeting and he hired an ingÈnue. After eight years together, I now manage our global operations out of the New York office.

As a project designer with Pierre Court Design, New York I would select the worldwide flagship Hotel Vier Jahreszeiten Kempinski in Munich, Germany as my favourite project. With its origin as a court guest house, the Hotel Vier Jahreszeiten Kempinski provides a perfect abstract of the history of Munich, Bavaria, Germany, Europe and even the world in its 150 years of existence. Since January of 2007, we have fully re-designed and renovated 41 deluxe rooms and suites, and 188 standard rooms in the historically conserved part of the building towards the Maximilianstrasse. The design ideology followed is along contemporary modern lines, with classical elements that respect and pay homage to the hotel's rich history. Innovative architectural and interior design ideas guarantee, that the history and the modern age we live in, tastefully unite with each other. The premier Ludwig II suites are the poster child of the redesign. The suites admeasuring 300 sq.m. of opulence; represent the finest example of classical design furnished in a contemporary style with an eye for detail. A crossover between Louis XV pieces and modern designer furniture leads to an exciting mix of elegant, modern and beautiful.

Everything in the world is designed. Some consciously, most unconsciously. If design helps and enhances the use and purpose of the object or being, therein lies its success.

In day to day life, design is a very conscious action. In the words of the legendary American Modernist Paul Rand "Everything is design. Everything!" Although my becoming an architect happened by chance, the profession introduced me to my current practice in interior design. Design draws upon my own natural inclinations for tasteful, elegant and harmonious environments with a touch of luxury. The project closest to my heart at the moment is my new apartment in New York, which I am designing. Being a perfectionist has been much more challenging doing my own home – because I keep extending my deadline. I constantly want to change and upgrade the furniture and placements at the drop of a hat, but it's not feasible so I work with different arrangements and accent walls, and introduce new colors and fabrics. One's home is a living organism, like the owner: it's important to continually find creative, budget-friendly ways in which to bring about minor adjustments that reflect the changes in oneself.

The Future?

In my own design firm, Mazda Design, we try to educate the client on becoming design connoisseurs. A well-informed client allows for the best design freedom. A careful balance of opposing and complementary styles is sought to bring about an eclectic yet sophisticated look. No element is too small to design. It's the parts that make up the whole. I would have loved to work on The Taj Mahal Hotel in Colaba, Mumbai. After the terrorist attacks of 2008, in a haste to bring the hotel back to full functionality, the original state of design was replicated and rebuilt. An opportunity was lost to push the design boundary. Keeping the overall design ethos, there was a big opening to introduce contemporary design elements in the overall classical setting. However, in restoring the hotel to its past replica, the final result was a cover up of what had happened, instead of accepting it and evolving at all design levels. Currently I am working on a number of luxury residences in New York and New Jersey. Ultimately, everything I do – whether its photography, dance or design - is to make the world a better place!





Gratitude - 24x50 Metallic



Revelation - 30x45 Metallic



Illuminations - 30x45 Metallic



Release - 24x36 C Print

Images from Shirin's Portfolio



Kempinski Munich



The Last Zoroastrian in Burma

An eagerly awaited trip to Burma made in February 2014, which lasted a month, offered in addition to the many real delights of Burma, the extra dimension of a search for the “last” Burmese Zoroastrian.

By complete coincidence I learned that an article had appeared in Parsiana on 7th March 2014 on the same topic, just a few days after my return with the very latest news on the central figure, Jamshed Jee Jee Bhoy, on whom the Parsiana article was based. The article by Parinaz Gandhi effectively provided a summary of the findings of Mitra Sharafi who had been given a WZO grant to carry out research in Burma back in 2007. It also mentioned the disappointing experiences in trying to make contact with him by WZO's board member Toxy Cowasjee, during her visit to Burma in 2012.

by shahin bekhradina

However even more intriguing was the account of correspondence received and sent between Parsiana and Jamshed Jee Jee Bhoy [as Jamshed writes his name] in recent months spanning August 2013 and January 2014. According to Parinaz Gandhi, the Burmese Parsi's second letter consisted rather bizarrely of a word for word copy of the contents of his first communication [*the same experience was had between Jee Jee Bhoy & Toxy from 2007 for a number of years*] with no acknowledgement of the copies of Parsiana which had been sent to him.

The reason behind some of his apparently cagey behaviour is explained by events which do not make for pleasant reading. I had been given his home address and on my second day, I decided that I would do everything I could to track him down. So with a Burmese guide we managed to identify the building in which his address purported to be. I asked the Burmese guide to go and find out if he were there and whether the address was correct. A rather bemused guide returned to report that his attempts to knock on the door of the flat with the number I had provided, received no answer. Subsequently a neighbour from next door was asked by the Burmese guide. He explained that I was down on the street, and was eager to find my co-religionist to which the neighbour replied that he was in prison.

I then asked the guide to request the neighbour for her telephone number to see if she would talk to me, which she agreed to. On phoning her I found to my delight that she spoke English fluently and we agreed to meet to have fuller discussions face to face.

I have no reason not to believe what I was told by the neighbour whose name I have slightly changed. Flora Nicholson, an educated woman with her own family, unfolded a charming story which mixed her biography in with that of her neighbours, a tale worthy of treatment by Rohinton Mistry! Flora had a Scottish/Irish mother (hence her fluent English) but both her parents died while she was very small so she was raised by her Scottish/Irish aunt (her mum's sister) who was married to a Parsi! He was therefore Flora's foster father and she called him uncle. She spent her growing years seeing him perform his Zoroastrian rituals and attempting to maintain high days and holidays. For instance, she remembered for what they called Jamshidi Nowruz, they would always eat a fish dish (as is done in Iran) and make chalk decorations and have lots of flowers.

Her uncle was Behram Keikhosrow Rustomjee, who was a Karanjia, but he changed his name but Flora does not know why. His Bombay-born brother had been the manager of the Central Bank of India. Flora

Shahin's profile
appears
on page 10

remembers her uncle Behram renewing his *koshti* and reciting prayers every morning in front of an oil lamp. He told her that the reason was because Parsis were fire worshippers and Flora never really had any deeper explanation given to her. Her uncle was clear that anyone not born a Parsi could not join the community which is why she was able to observe him from close, but not join in. She recalls that the Parsi community which consisted of nine families during her childhood, was a very sociable one with monthly get-togethers, in turn at the homes of various Parsis or at restaurants which she attended with her Uncle Behram. She recited all the names of the families who were around at that time: the JeeJeeBhoys, the Burjorjees, the Cowasjees (to whom the JeeJeeBhoys were related), Narimans, Minnie Hormozjee, Mrs Patel, and the Maneckshaws. She stated that the Burjorjees and the Cowasjees were the longest residents of Burma, with the average Parsi being of second or third generation settlers. She remembers that most of the old folk spent a lot of time praying and she specifically recalled Mrs Patel who was particularly strict about pollution – as a child Flora wanted to touch things but was being constantly scolded by the old lady as not being inside the fold. Her uncle told Mrs Patel to stop such behaviour!

The dramatic decline of the Parsi community in Rangoon was directly associated with the 1965 coup during which the Generals took over and in their socialist zeal, they nationalised every private business. At that point most of the other Parsis except her uncle Behram and the JeeJeeBhoys returned to India where they still had extensive family connections. She also noted that the decline was additionally due to very few young Parsis in the families whose average age was old. Because her uncle was the most senior Parsi left, he took over the responsibility of the Parsee Trust and she recalls him dealing with the authorities over their assets.

In his old age, Uncle Behram became bedridden and died at the age of 88 in 1988. After his death, Flora continued to live in his flat as she always had done with the neighbours across the way still being the

JeeJeeBhoys. When he had become frail, he had no option but to pass the responsibility of the Trust to the only remaining Parsis in Rangoon, Keki and Bapsi JeeJeeBhoys and their son

Framroze, who lived in the same building on the next steps. Uncle Behram offered advice to them but he was ignored and felt resentful that during his many years of loyal service to the community interests, his neighbours Keki, Bapsi and son Framroze were regularly questioning his actions and decisions. She added that they seemed like quite a litigious family, judging by the number of court cases they fought.

About 40 years ago, she recounted, a Parsi priest called Manek Sidhwa who lived in Rangoon most of his life, married an Anglo-Indian called Doreen King. While his daytime profession involved him in the printing business, he made it his duty to conduct religious ceremonies when required for the Parsi community but there was no central venue for this. They had two girls and a boy and left sometime in the 70's for Bombay. The last news Flora heard about them was Manek with his eldest daughter and her family had immigrated to Canada, the younger daughter to Australia and both Doreen and their son had died.

The Parsi temple in Rangoon which had been owned by the Parsee Fire Temple and Burial Grounds Trust was bombed by the Japanese during the 2nd World War and in its place the Parsee Trust had put up a four storey building with flats from which rent was received and distributed to needy Parsis, or use for general Parsi causes. As the community was old, they needed the funds to survive. As far as Flora recalls, the temple *afargani* or fire urn had been rescued after the bombing, kept safely at the Central Bank and thereafter moved to



L to R: Flora Nicolson with Shahin

the prayer room in the old Parsi cemetery. She mentioned it was made of pure silver and must have been about four feet high. This cemetery was taken over by the government about 20 years ago, and an alternative burial ground had been allocated. She said that only two Parsis had ever been buried in the new burial ground (Bapsi and Framroze JeeJeeBhoy, grandmother and father of the present Jamshed) and that this same family had taken the fire urn to keep somewhere safe; today there was no public notice/sign to indicate that it was a Parsi burial area.

When Keki died soon after uncle Behram, his son Framroze inherited the responsibility for Parsi assets. Framroze married a Burmese Hindu and produced Jamshed (which means he was only half Parsi). Framroze tried to

sell the four-storey building to several different people. In the middle of the confusion caused by this scam he died leaving his mother Bapsi, his 12 year-old son Jamshed, and his Hindu wife Boma. In the past Keki and Bapsi had occupied one flat while Framroze and his Hindu wife were in another but

had not approved of her son Framroze's choice of bride and kept telling Jamshed that his own mother (Hindu) was unworthy. If Flora is to be believed, and there is no reason why she should not be, grandmother and grandson used to bully the Hindu lady so that she used to turn to Flora's family for food and comfort. All remaining assets were sold by Bapsi and Jamshed who was under her influence, and once grandmother Bapsi also passed away, she was buried beside her son Framroze in the new burial grounds. This left Jamshed as the sole heir of everything that remained of the Parsi assets. All documents, seal and stamps had been handed over to the JeeJeeBhoys by Uncle Behram. Jamshed had mentioned to Flora that he had relatives in the UK as he had asked for her help in writing to them for financial support. She believes that the fire urn which had passed to their safe keeping was sold off at around this time and she thinks he still has the official stamp of the Parsee Trust.

Jamshed married a local Burmese lady whom he treated well and she produced a daughter who was about four years old at the time of my visit. Flora was perplexed by Jamshed's behaviour, as sometimes he would spend all the money he received in one go, and then at another time, he would seem to plunge into poverty and sponge off his neighbours. He had started to collaborate with some Chinese (who have been flooding into Burma in recent years) which coincided with his richest phase when he seemed to have acquired several flats and cars.

Then one day after 2pm on Saturday 10th February 2012 he disappeared, and untypically made no contact for three days with his frantic Burmese wife and Hindu mother. Subsequently they found that the intelligence service had taken him in. A month later his Hindu mother was also arrested as being an accomplice to his crimes. A very long and embarrassing court case ensued lasting from March to September, at the end of which each received a 12-year prison sentence. All assets he had accumulated were seized and only the flat beside Flora which was still in grandfather Keki's name was allowed to be retained for the family. Since his arrest, Jamshed's Burmese wife and

these had been knocked through so that they interlinked. Apparently his grandmother Bapsi



Jamshed Jee Jee Bhoy & his mother. Photo credit Mitra Sharafi, 2007. Courtesy Parsiana

daughter live there alone with Flora as their helpful neighbour.

What were his crimes I asked? It turns out that Jamshed had perfected his father's property-selling scam to a high degree and had apparently sold the Parsee Trust building not just to one but to several individuals as well as other flats that he had owned. Jamshed had apparently received a large sum of money (five thousand lakhs) from a Chinese to do some business. He did not return the capital nor did he give them any earnings. This Chinese eventually pulled the plug on Jamshed and this led to his arrest. Mysteriously the same said Chinese has managed to 'highjack' Jamshed from the prison whilst he was visiting him, and now no one is aware where he is hiding. The plot thickens!

Flora states that since then she is aware of tricksters trying to present themselves as Parsis with a claim on the property and some good may result if representations were made to the Ministry of Religious Affairs by bona fide Zoroastrians.

This sad state of affairs might help explain the bizarre letter copying exercise to Parsiana since he had no one to help him write a letter in English if he was in prison at that time (which seems to be the case) and he may have either arranged for the official Parsi stamp delivered to him by his wife, or else more likely, given her the letter to officially stamp and post. His incarceration also explains his non-appearance at the rendez-vous Toxy Cowasjee had set up, where she was met with a request to hand over the money. Though there are many half-Parsis living in Myanmar they are not Zoroastrians, being either Christians or Buddhists. Sadly this seems to be the end of the road for the Parsis of Burma – an ignominious end and unworthy for a Zoroastrian community.



Hamazor carried an article on Jamshed Jee Jee Bhoy written by Mitra Sharafi "Finding Parsis in Burma" in Issue 1/2007 pp48-51, after her visit. There are some discrepancies between what Flora Nicholson has informed Shahin, and what Mitra physically saw for herself in 2007. – Ed.

Parsis Thaw the Chadar

by sarosh cooper



to those who know what it

means, the very word will send shivers down the spine, for those who don't, ignorance is bliss.

Chadar actually comprises of two words meaning 'blanket of ice'. In winter due to abnormally low temperatures (decreasing to -35° C), villages in the Zaskar valley become completely inaccessible and the river is frozen. Chadar is in the Ladakh region, India, in the state of Jammu and Kashmir, approximately two hours drive from the town called Leh, having an altitude of about 3,600 metres or under 12,000 feet. Zaskar region is one of the best trekking areas in India which became our destination.

Capt Porus and Farzana Dalal, enthusiast Adil Elavia, Investment Consultant Cyrus Langrana, brothers Burgess and Sarosh Cooper, trip coordinators in Leh – Porus Saklatwala and Filly Bhathena, all hailing from the warm shores of +35° C of Mumbai, undertook this adventure which possibly could be the first all Zoroastrian Chadar Expedition. We left Mumbai on 27th January [2014], stayed a few hours at Delhi airport and then onward by air to Leh.

The only method of commuting in the Zaskar region is by trekking on the ice of the frozen river. This trade route has been used for centuries by the locals of the Ladakh region. The entire trek is confined within a steep canyon and the idea of walking over a frozen river with extremely cold water gushing below your feet, can be quite intimidating. The trek is actually against the flow of the Zaskar river towards the Zaskar valley and it normally takes about six to eight days to complete the walk up to Padum. One has an option to tackle the Chadar in various halves with a prior few days of acclimatization in Leh town. Our trek lasted a total of nine days.

While walking we did laugh over the slips and falls that all of us had at least once; some having slipped more than a couple of times. As our guide Tashi said, "Your trek is incomplete if you do not fall on the Chadar". However, all was not fun, when the ice below your feet started to crack, it felt like a scary movie. To add to the adrenalin boost, shoes would suddenly get wedged into unfrozen ice giving the trek its essence of adventure and danger. All this was at over 12,000 feet above sea level causing heavy breathlessness due to depletion of oxygen in the region.

There were sections of the river which crack over time and the only way to get through and continue was to traverse the side banks, which were rocky and steep, so its advisable to have rock climbing skills under your belt. At various locations sand embankments were found and this was where we pitched our tents, doubling up, whereas the porters climbed upwards to sleep in the caves which line the canyon walls.

The biggest challenge of the morning was to get out of the warm toasty confines of the sleeping bag into the BIG FREEZER outside but steaming cups of hot tea served in bed by the porters at 6am provided a bit of motivation. One actually started dreaming about it from 4am onwards!

Post breakfast we started trekking by 9 am, at a cool temperature of around -10°C and if one was lucky the sun announced its presence late nearing noon as the gorge was deep.

The walk through the deep ravines and sublime walls of the mountain were stunning. No photographs or videos can actually highlight the pure and pristine beauty of the entire region. One saw entire waterfalls completely frozen and we were awe struck to such an extent, that not even the sub zero temperature nor the cold biting winds, could wipe the smile off our faces.

As always one has to pay a price for progress. The Chadar Trek is an endangered activity and may cease to exist in its current form in possibly five to six years, as a road is being blasted out of the rock face, which when completed winter access to Zaskar valley and the interior villages will be straight forward.

After being in this remote region and undertaking the trek, one can only wonder, why this icy wonderland does not find mention amongst the natural wonders of the world.

"Only those willing to go far can actually find out how far they can go."



Check this link for real life satellite direction of trek route.

<https://www.google.co.in/maps/search/zaskar+river+ladakh/@34.1323686,77.2698812,10286m/data=!3m1!1e3?hl=en>



The First Step. L to R : Adil / Farzana / Sarosh / Cyrus / Burgess / Porus



Frozen waterfall



On Pangong Lake [in the movie 3 Idiots] L to R: Porus Dalal / Burgess / Cyrus / Filly / Sarosh / Adil



Sarosh Cooper is a certified advance alpine skier, basic mountaineer (gone up till Everest Base Camp amongst various others) and also Padi Scuba diver. Has done a bit of paragliding, water skiing, rafting. He just loves the outdoors, mountains and adventure to the hilt. He is a senior manager in Marketing & Sales in Perks Engineering who are the pioneers and leaders in the field of shrink and stretch wrapping machines in India, owned by a Parsi.

“...Instruct us to
those paths of good
thinking, easy to travel
in alliance with truth.”

Yasna 34.12

Insler translation



The World Zoroastrian Organisation