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Protection from Birth Onwards



Parsiana

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**Cover: Oil on canvas of Sir Jamsetjee Jejeebhoy, Bt (1783-1859)
with his Chinese scribe by George Chinnery**
Courtesy: Private Collection

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Readers' views are welcome on any subject of interest to the community and should be sent to the Editor, Readers' Forum, Parsiana, G.P.O. Box 892, Bombay 400001. Letters are subject to editing for reasons of space and clarity. Unsigned letters or those without an address will not be published.

"With respect to Rabadi"

I was glad to read a well written obituary on my late husband Adi Rabadi (see "With respect to Rabadi," In Memoriam, *Parsiana*, October 2002) but I would like to draw your attention to certain statements gleaned from the special issue of *Calcutta Gavashni*, the newsletter of the Calcutta Zoroastrian Community's Religious and Charity Fund. Adi was not born in Navsari but was born and brought up in Bombay. He was not looked after by community charities but was provided for by his mother and uncles. BAPSY ADI RABADI

Calcutta

"North American Awards"

I refer to the write-up on my son Firdaus Bhathena, founder president of Relicore Inc. in Boston ("North American Awards," *Zoroastrians Abroad*, *Parsiana*, September 2002).

For the benefit of those working mothers who might be struggling in Bombay,

like I did, to educate their children in the face of unusual hardship, I would like to state as follows:

Firdaus is first and foremost a TELCO boy and were it not for the support of my employers Tata Engineering in Bombay House, the principal and masters of Campanion School who nurtured Firdaus for 10 years, and finally the support and glowing references given by the then principal Pradhan of Ruparel College in Bombay, there would have been no Massachusetts Institute of Technology (MIT) for Firdaus. It is thanks to all the abovementioned people as well as to his own courage to dream the impossible dream and then work relentlessly towards it, that Firdaus secured a five-year scholarship to MIT at the age of 18. He received similar offers from each and every Ivy League College in the USA.

The purpose of my letter is to inspire the children of struggling working mothers to aim high and persevere.

MANI BHATHENA

"Show of solidarity"

Normally, I would have not considered it worthwhile to comment on articles like "Show of solidarity," (Events and Personalities, *Parsiana*, September 2002) aimed at self aggrandization of a few, but for the fact that my name was unnecessarily drawn in.

I had sent out an appeal dated July 5, 2002 to Bangalore Parsi Zoroastrian Anjuman (BPZA) members that there was no justification to call a special general meeting when by their own submission the requisitionists admitted that 99 percent of Parsis of Bangalore have shown their "disgust" to the anonymous letters. Besides, there is no assurance that the phantom writers will not strike again and continue their nefarious activities to expose the alleged misdeeds of the persons mentioned in these letters, even after passing a resolution condemning such letters. The BPZA and the members mentioned in these letters will lower their dignity in the eyes of the local members and other anjumans, I had maintained.

Ignoring my advice, a few sycophants succeeded in persuading the trustees to call a special general meeting on July 12, 2002 when 80 members out of a total strength of 246 members attended. The resolution was passed by a majority with

two members voting against and not by abstention, as stated. The meeting was immediately followed by another meeting to felicitate our young outgoing panthaky Burjor Aibada (who had put in his resignation) just two days prior to his departure from Bangalore. These meetings were followed by a non-contributory free dinner.

Dr M. D. DISAWALLA

Bangalore

"Options at Doongerwadi"

The effectiveness of the solar reflectors installed at the dakhmas can only be judged if one cannot detect the slightest stench in the close vicinity of the dakhmas and in the absence of other palliative measures like ozone injection and sprinkling of herbal powder over the corpses.

With the total absence of the scavenger vultures, the solar reflectors have become half-baked, inefficient schemes to pamper to the whims and fancies of religious fundamentalists. The Bombay Parsi Punchayet (BPP) trustees are supporting the project only because some private parties have agreed to bear the initial installation costs, but it will not obviate the regular operational costs on electricity and manpower for tilting the solar reflectors in accordance with the movements of the sun.

Recent reports in *Science Reporter* indicate that apart from the scavenger vultures, some other birds like storks and cranes are also facing extinction for various reasons the ornithologists are not able to fathom.

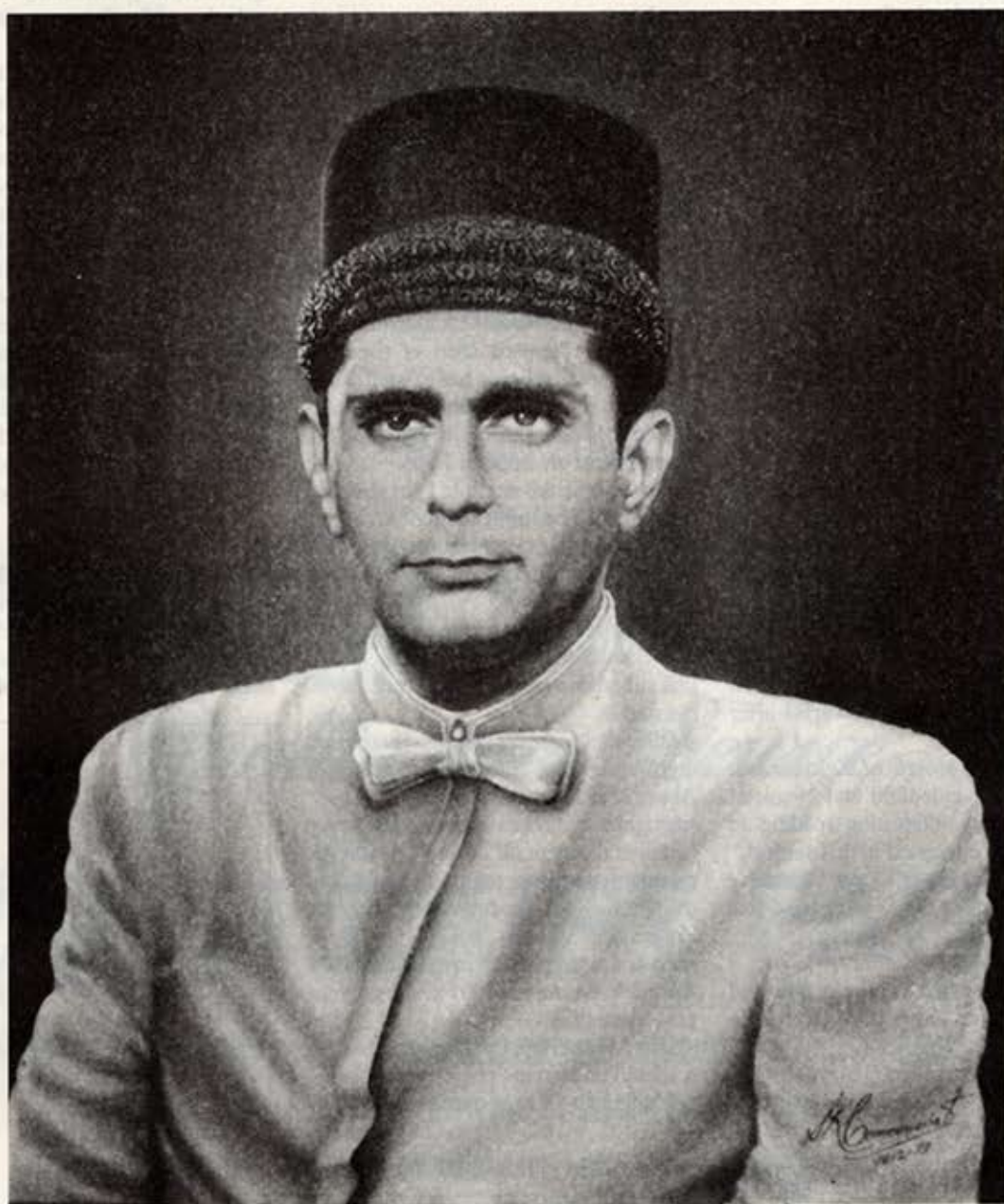
Under the circumstances, the only alternative is electric cremation which is also the most sanitary method. As has been rightly pointed out by D. R. Antia ("Options at Doongerwadi," Readers' Forum, *Parsiana*, September 2002), religion has nothing to do with outdated customs.

It is hoped that the newly constituted BPP will at least permit prayers in the bunglis for those opting for electric cremation, or in the alternative provide a plot at Ambawadi for the construction of a separate bungli as proposed by the Disposal of the Dead with Dignity — Action Group.

Dr P. D. SUNAWALA

Alexanders apart

It was one Alexander (the Great) who destroyed our libraries, and all the vestiges of Parsi culture. Now, it is another



In Memoriam
Mr Fali Meherji Variava
(Late) Director

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Alexander (Dr P. C.), who releases a book on the rich Parsi culture, generating an all-new interest in it (see "This monumental work," Books, *Parsiana*, August 2002). Irony, is it not? Or, is it a case of poetic justice?

Nevertheless, now that the brouhaha over the book's twin release is over, may we have a 'proper' critical review of this seven-kg tome in *Parsiana*?

HOMI ROGERS

The review of the book will be appearing in a forthcoming issue of *Parsiana* — Editor

"Missing monajats"

Bhikhaji M. Adenwalla asks what fascinates English and German scholars to write about our religion ("Missing monajats," Readers' Forum, *Parsiana*, August 2002).

Paul Kriwaczek (who fled to London at the age of two with his parents from Vienna and Nazi persecution) after intensive investigation, feels that behind the sincere dedication to the *Koran* of Muslim countries like Iran and Afghanistan, lies a belief, never mentioned or admitted to any outsider, that the spirit of Zarathushtra, is still powerful after 1,300 years.

His book *In search of Zarathushtra*, published by Weidenfeld and Nicolson may make very interesting reading to those who are interested in this subject.

B. M. MISTRY
Secunderabad

Special issues

It is good to find that *Parsiana*, now and again, devotes its entire issues to certain subjects:

July 2001 focussed on *Qissa-i-Sanjan*; July 2002 has been entirely devoted to *Arda Viraf Nameh*.

May I suggest that *Parsiana* devote a future issue to giving a life sketch of Firdausi Toosi, the immortal bard of Iran and any of the stories from his Persian epic *Shahnameh*? It could be the tragic death of Sorab at the hands of his illustrious father, Rustom, or any other tale from the epic that would grip the attention of its readers.

BHIKHAJI M. ADENWALLA

The Editor replies

Our March 2002 issue of *Parsiana* carried a cover story on the *Shahnameh* (see "The pride of Iran"). Carrying excerpts from the epic would not be feasible due to its excessive length.

"Be wary of 'worshippers'"

I read with interest the exchange in your letters column concerning the Tajik Zoroastrians ("Be wary of 'worshippers,'" Readers' Forum, *Parsiana*, March 2002 onwards).

It seems the priests have appointed themselves to a position like the head of the Zoroastrian Church during Sassanian times, and we all know how fast the complicated official clerical structure was swept away when the Muslims invaded Persia. I realize a community of 75,000 in a vast one billion plus population is extremely small, but quality is more than quantity if we have the same spirit as during the time when Zarathushtra was alive. Over the vast span of time the Mazdayasnian religion has existed, I fear the spirit has weakened substantially, leading both to ignorance and materialism, though there are hopeful signs.

To reverse the decline, I suggest that these actions be implemented:

- all Zoroastrian organizations from the most traditional to Jafarey's group of "liberals" be united
- only the Farsi calendar be followed
- understand that Ahriman and his spiritual subordinates do exist and need to be resisted
- realize that darkness, animals that hunt at night, etc are not "Ahrimanish" but part of Ahura Mazda's natural order
- recognize that Zoroastrianism is of Aryan origin and accept all those of Aryan descent (in whatever region their descendants exist today) who want to become Zoroastrian
- revise and simplify all invocations in the *Khordeh Avesta*; revive *roz/mah* prayers, now missing
- teach Avestan and its alphabet so we can read and understand prayers in the original language without translations.

Rev DAVID BROCK
Portland, Oregon, USA

Fund-raising luncheon

On the third Sunday of every October is held the Udvada luncheon get-together, an annual fund-raising event initiated in 1984 by the late scholar Prof Eruch Munshi of the Zoroastrian Association of Greater New York (ZAGNY) and his wife Perin. In 1984 the amount collected was \$2,916 and in the year 2001 it reached the figure of \$27,400. ZAGNY with the help of other Zoroastrian associations of America has collected a total amount of \$1,94,809 an equivalent of Rs 93,50,832 in the last 18 years.

Every year the total amount collected is sent to Udvada, Navsari and Surat in equal part. The funds are to be used towards the maintenance of atash behrams, agiaries, to help financially needy dasturs, mobeds and for the general amelioration of the poor.

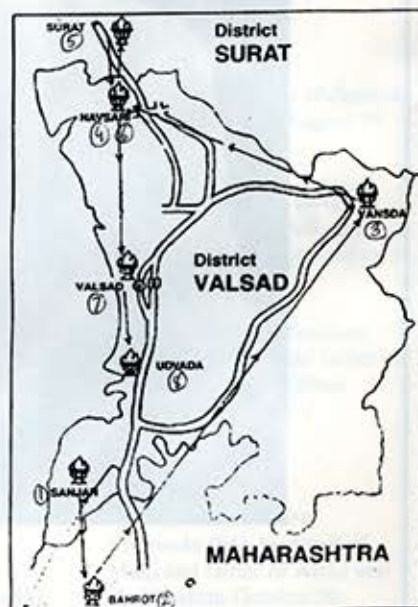
After the passing away of the Munshis, Dr Lovji and Mehroo Cama and Prof Munshi's sister-in-law Piloo Bharucha carried on this worthy project.

What wonderful work is being done by the members of the community residing miles away from the motherland. The community members residing in India and the administrators of various charity institutions of the above three places are and shall remain grateful to the members of the Parsi community residing on foreign soil for keeping in mind the needs of the deserving members and institutions of the old centers of Parsi population.

Dr SAM S. BHACCA
Surat

Protect the Iranshah

For the past two years in particular a lot of concern has been expressed by various Zoroastrians (priests, professionals, engineers and specialists in soil mechanics

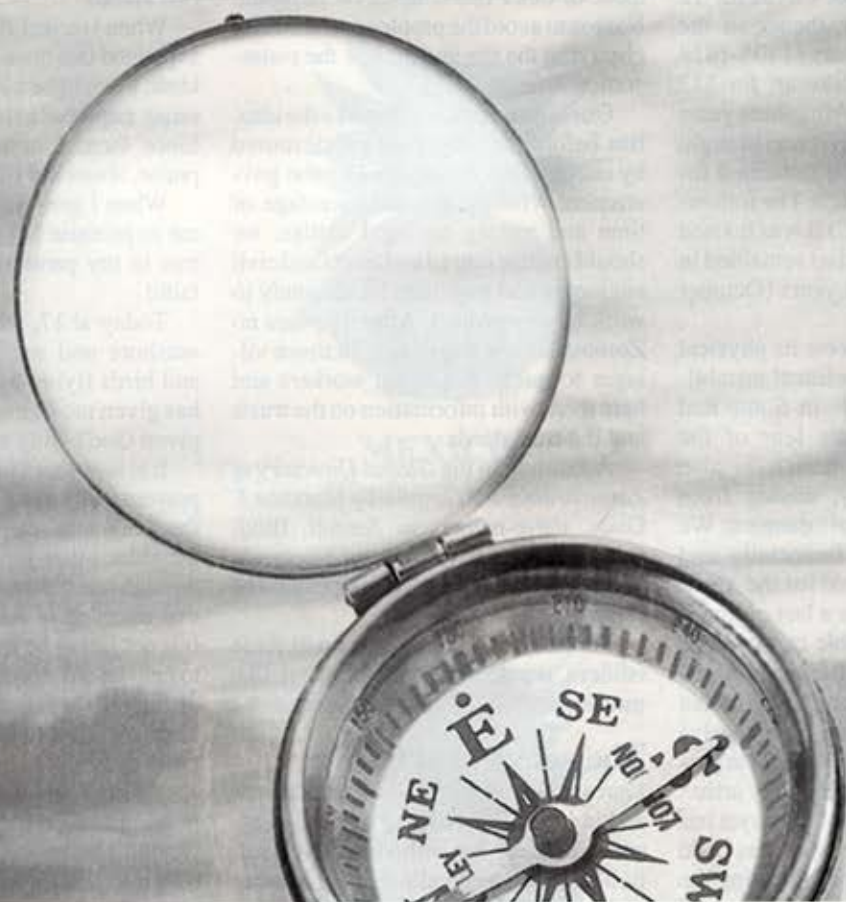


The different abodes of the Iranshah, starting from Sanjan and ending in Udvada

and oceanographic studies) about the submarine seepage of water, along the Udvada coastline, where the Iranshah is located.

This subject has been debated even at the six-monthly meeting of the Federation of Parsi Zoroastrian Anjumans of

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Adfactors 66D

India. Our holiest fire has been shifted from time to time on the grounds of safety/security, and there is no sanctity to one particular place. It was kept burning in Sanjan for 669 years after which it was kept in the Bahrot Caves for 12 years (1393-1405 AC); thence in the Vansda forest for 14 years (1405-1418 AC) and thereafter at Navsari for 313 years (1419-1732 AC). After three years in Surat (1733-1736 AC) it was brought back to Navsari where it remained for five years (1736-1741 AC). The following year (1741-1742 AC) it was housed in Valsad after which it has remained in Udvada for the last 260 years (October 28, 1742 till date).

The earlier reasons were its physical safety, occasioned by political instability: the Moslem misrule in South and Central Gujarat and the fear of the Pindharis. The current reason is also one of physical safety, arising from natural (and not political) dangers. We should be physically, financially and administratively prepared for the shifting of our holiest fire as a last option.

Everything conceivable can be done to retain it at Udvada after ensuring its safety against the ravages of the Arabian Sea. It would also mean an intensive dialog with the priests of Udvada in particular should such an eventuality arise.

A trustee of the Poona Panchayat has volunteered to provide spacious land and the infrastructure for relocating the Iranshah in the safe environment of Poona. Perhaps it may never be necessary if the Gujarat government takes early and stringent measures to prevent further sub-soil damage. Should the sea defeat man, we may have no option but to shift our most precious legacy and possession to a safer haven. I am sure funds from India and abroad will pour in. All our holy fires are our lasting and enduring inspiration and no endeavor must be spared to protect each and everyone of those which are burning today and will burn till eternity.

BEHRAM T. DASTUR

Temples or monuments?

There are approximately 90 fire-temples outside Bombay. Out of these 20 are in villages which have a population of less than 20. Villages having a population of less than 10 Zoroastrians could maintain the fire in one of the homes. What is the use of having dakhmas, dharamshalas and halls for four or five persons? All these estates should be sold and some part

of the income accrued should be given to the poor residents of the villages, and the remaining amount for other charities, especially for the upliftment of the priestly class. The fire should be merged with those of other fire-temples on Jamshedi Navroz to avoid the problems of annually observing the *roz* and *mah* of the consecration dates.

Our high priests will not like the idea. But before the properties are devoured by encroachers or acquired by the government with the resulting wastage of time and money on legal battles, we should engage retired architects and civil engineers and pay them handsomely to work on this project. After 10 years no Zoroastrians will be living in those villages to guide our social workers and help them with information on the trusts and the trust deeds.

According to the *Global Directory of Zoroastrian Fire Temples* by Marzban J. Giara, dar-e-mehers in Amroli, Bhuj, Calicut, Dumas, Ilav, Khergam, Neemuch, Satara and Tarapore have a population of less than 10 persons.

For how many more years will these edifices stand, not as temples but like monuments? ROSHAN M. BULSARA

The conversion factor

I have observed that at seminars, debates and in journals pertaining to the Zoroastrian religion, the orthodox have lambasted Ali Jafarey, calling him a Muslim and a liar who has discredited our scriptures. Their main ire is against Jafarey converting people to the Zoroastrian faith.

With all due respects to such people, I have met Jafarey, both in India and abroad, and I have still to find a man who is more knowledgeable, not only in our scriptures, but in the true meaning of the Zoroastrian faith. That is all that matters, and not what he is, or what he was.

Regarding conversion, I hope it is realized that our Zoroastrian population is fast dwindling, due to various reasons such as higher deaths compared to births, migration to North America, Canada and UK leading to an increase in mixed marriages whose children are not accepted in our faith. A time will soon come, I would say 75 years, when unless we induct new blood in our fold, the Zoroastrian religion in general, and the Parsi tribe in particular, will be found only in the religious archives, as happened with the Incas of South America.

Brig (Retd) NOSHIR B. GRANT
Poona

Prayers in practice

When I was a little boy of eight, my grandmother Sheroo told me that whenever I am in trouble and need a helping hand, I should just pray one *Ashem* and two *Yathas*.

When I turned 10 years of age, granny explained that once I wear my *sudreh* and *kusti*, I would be a Zoroastrian in the true sense, expected to be truthful to the faith! Since then, I started singing songs of praise, about my religion, of grace!

When I grew to be 16, Granny asked me to promise her that I will forever be true to my parents, my people and my faith!

Today at 17, when I walk along the seashore and see the beautiful waves and birds flying by I ask myself, "God has given me so much... but what have I given God? Only songs of praise?"

It is now that I have realized what our prayers really mean. They ask us to praise the mountains, the oceans, the trees and the skies... not just through words, but through our deeds! I have understood the true meaning of *Ashoi...* Righteousness. It is not just to be spoken about... but it is to help an old woman across the street, to distinguish between right and wrong... to keep our surroundings clean... to plant more trees!

Visiting the fire-temple daily and praying to God makes no sense at all if we don't believe in what we pray! To be religious and faithful is to practice what we say!

FARZAN B. MAZDA
Dahanu

Cricket legends

In the past Parsis were pioneers in the game of cricket in India. Today there is not a single Parsi cricketer in our Indian team. It's a great pity.

How many of our present day statisticians, cricket lovers and bureaucratic officials know that in 1886 a team of Parsi cricketers created history on the British soil and brought our country's prestigious name on the map of the cricketing world? Recently, there was a photograph of these 11 Parsi cricketers with their names on view at the unique exhibition at the National Gallery of Modern Art which ended on October 31, 2002.

From the records we learn that in 1886 D. N. Writer claimed eight wickets giving just 35 runs. In their second tour to England in 1888, Dr Pavri managed to capture 170 wickets in 31 matches during that season. In the same team they had two



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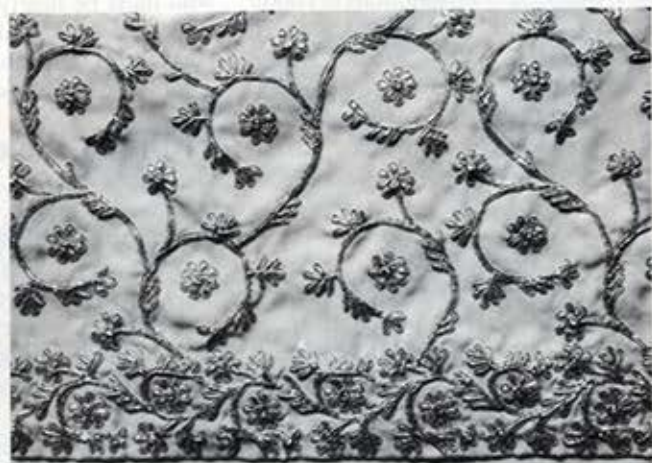
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outstanding wicketkeepers, Dinshaw Kanga and Ardesir Limboowalla who were also first class bowlers. Jehangir Elaichidana claimed all the 11 wickets of the opposite side single-handedly and at the advanced age of 41 years threw a cricket ball to a distance of 105 yds. B. D. Gagrut who was a great cricketing sensation in the 1880s and 90s never missed a single catch in his cricketing career.

DINSHAW D. NATERWALLA

Tata tomb

On a recent visit to Père Lachaise, Paris, I took a few photographs of the tomb of the "Famille R. D. Tata."

Should it interest your readers, the "Famille R. D. Tata" grave is located in Plot No 1/77 to 1/88. The nearest porte (entrance) is Gambetta which can be accessed either by metro and/or auto-buses nos. 26, 60, 61, 69 or 102. The grounds are normally peaceful and quiet with facilities for meditation/prayers irrespective of the faith adhered to. The family tomb bears inscriptions in Hindi/Gujarati. Among the inscriptions is: "Jehangir R. D. Tata, Bharat Ratna, Commandeur De La Légion d'Honneur, Né le 2 Juillet 1904, Décédé le 29 Novembre 1993." FURHOK K. TANGREE

La Roche-sur-Foron
France

In search of a Tata

About 50 years ago the nearly six-foot-tall, handsome, romantic Tata (I'm not sure of his first name) used to represent St. Xavier's College in Inter Collegiate Boxing Tournaments. The tournaments then were held at the old University Grounds at Rajabai Tower, Fountain.

I, Z. M. Zend (Irani), represented Siddharth College in the same middle

The tomb of the Famille R. D. Tata in Paris Photos: Furhok Tangree



Zend (right) knocking his opponent in a boxing bout

class weight (now I am super heavy) and we boxed each other's brains out. Fali Billimoria was the coach for Siddharth College and Vincent Pereira was the coach for Xavier's.

The next year I was boxing for Xavier's from where I did my BSc in mathematics. I will be pleased if someone can get me in touch with this Tata who must be nearly 70 now. I can be contacted at Yazdani Bakery, Cowasjee Patel Street, Fort, Bombay 400001, tel: 22875741, 22842954.

Z. M. ZEND

Training the deafblind

On August 29, 2002, Asif Rangoonwala inaugurated the M. A. Rangoonwala Computerized Mini Braille Press Project at our Helen Keller Institute for Deaf and DeafBlind in Byculia to undertake the challenging task of providing computer training to the deafblind. We have also set up a workshop for their in-house employment.

The Institute made a beginning in this direction thanks to the generous donation from the British High Commission and Christoffel Blindenmission, Germany which enabled us to buy the basic equipment. Thereafter from January 2002, the Rangoonwala Founda-

Press.

The deafblind community being a microscopic minority in Asia, it has not been given much attention by the Government sector/special organizations. A lot of people with a desire to help do not have access to support the cause of a deafblind person and even minimal services are deprived to the deafblind person and his family.

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als which are non existent such as tactile/braille graphic books, science experiments, classroom maps, charts, atlas, calendars, greeting cards and to create a circulating library of informative books not available presently in India.

The Institute has released a newsletter, *Deaf Blindness in Asia*. Through this organ the isolated deafblind and the personnel involved in their rehabilitation share a common platform.

Today getting jobs is a problem for the sighted, extremely difficult for the blind and practically impossible for the deafblind! However, this project would help them achieve the same.

All those interested in participating in the computer training program or their braille/tactile graphic products or the newsletter or help in any other way may write to Beroz Vacha, Hon Director and Consultant, Helen Keller Institute for Deaf and DeafBlind, Municipal Secondary School, South Wing, Ground Floor, Near S Bridge, N. M. Joshi Marg, Byculla, Bombay 400011, tel: 23087052/23019215, e-mail: hkidbind@bom5.vsnl.net.in

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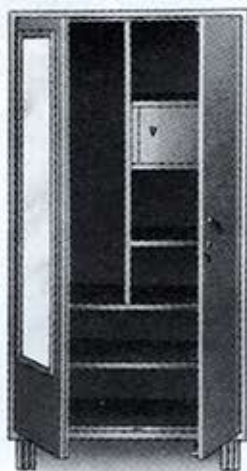
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Events and Personalities

Taleyarkhan Chowk

An important junction leading to the Iranshah was named the Padma Shri Homi Taleyarkhan Chowk at a function in Udvada on November 10, 2002. The plaque at the junction was unveiled at the hands of Dastur Khurshed Dastoor in the presence of outstanding professionals who had worked with Taleyarkhan on the Save Udvada Trust (SUT).

Chief guest Ervad Burjor Antia referred to the services rendered to the nation by Taleyarkhan when he was Ambassador of Italy and Libya and when he was minister of Maharashtra and governor of Sikkim.

Prior to his demise in 1998 Taleyarkhan had taken a keen interest in developing the Udvada township and in protecting it from the ravages of the advancing sea, it was recalled by his colleagues on the SUT, chairman Temas Pandol, Dr Z. S. Tarapore, Prof Minoo Parabha, Dr Vispy Meher-Homji and Ajay Vasani. The resurfacing of the road leading from the town to the Udvada station as also the halting of certain trains at this station for the convenience of Parsi pilgrims had been possible thanks to his intervention, it had been

acknowledged.

Taleyarkhan's wife Thrity finally thanked all those who had contributed towards erecting this memorial landmark.

Anjuman access

"This comprehensive *All India Directory of Zoroastrian Panchayets, Anjumans, Associations and Local Bodies* in India has fulfilled a long-felt need of having a nation-wide ready reckoner," reads a message from Jamshed Guzder, president of the Federation of Parsi Zoroastrian Anjumans of India in the 54-page publication, compiled and edited by Godrej N. Dotivala, public relations officer of the Bombay Parsi Panchayet (BPP).

Referring to the presentation of "a powerful and reliable data base...in a systematic manner," BPP chief executive Behram Dastur expected this handiwork to be "of use to many Zoroastrians and non-Zoroastrians."

Ninety-seven anjumans and pancha-



Dotivala (left) with Guzder at the launch of the Directory

yets throughout India have been listed alphabetically, starting with Abu Road and ending with Zai Bordi. Besides giving the address and contact number of the anjuman, also listed are the names and addresses with fax/e-mail/mobile numbers of the office bearers/trustees in charge.

"In response to my circular letter sent out to the Parsi anjumans, panchayets, associations and other bodies in India, I

have received a tremendously encouraging feedback on the proforma which had been designed and devised by the Federation," notes Dotivala in his preface. "It took about four months to collect the data," Dotivala told *Parsiana*, revealing that "most of them responded." The response though was not always prompt and for some anjumans he was required to persist with "follow-up calls, reminders, about half a dozen attempts," he clarifies. For the rest he had to rely on



Above: Thrity Taleyarkhan with Dastoor who unveiled the plaque at the Homi Taleyarkhan Chowk in Udvada Photos: Hosi Patel



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the records available with the Federation.

"It has certainly been a Herculean task to cull all this information from every nook and corner of this far-flung country of ours and to put it together in a very clear-cut and concise manner," commended Guzder. Assisting Dotivala in his endeavors was Dastur, BPP's deputy chief executive and financial controller Mehli Colah and Federation's joint honorary secretary Keki Gandhi, acknowledges the preface.

Principled priests

Under the auspices of the Navsari Parsi Association and the munificence of philanthropist NarYman Dubash shawls, flowers and a purse each were offered to two stalwart priests: the late Ervad (Dr) Peshotan Peer (received posthumously by his wife Ratamai) and Dastur Nadirshah Unvalla, at a function at Bombay's H. B. Wadia Atas Bahram on September 28, 2002, notes a report by Noshir Dadrawala.

Describing Unvalla as a pious, learned and fearless priest, Naib Dastur Peshotan Mirza commended the Bangalore priest for his simple living and high thinking, vigorously resisting the cremation/burial lobby as also conversion and interfaith marriages. A staunch orthodox Unvalla was complimented for providing religious leadership not only in Bangalore but to the entire community in India and even abroad.

In response to the felicitation Unvalla noted that a priest should not just restrict his work to prayers and rituals but extend the sphere of his influence by providing social service to those in need.

Referring to the uncompromising

At the Iran League function (from left) Manek and Yasmin Madon, Dhanoo Khusrokhhan, Dinshaw, Homi Khusrokhhan, Dastur, Marazban Mehta and Shapoorjee

Right: Madon receiving award from Khusrokhhan Photo: C. C. Gandevia



Prof Meher Master-Moos was the sole Zoroastrian representative at the Global Peace Initiative of Women Religious and Spiritual Leaders at the United Nations in Geneva, Switzerland, attended by over 300 women, notes a press release. During the four-day sessions from October 6-9, 2002, Master-Moos gave a speech and recited prayers whilst feeding the fire in an afarganiu with sukhad and loban.

principles of Peer, Dadrawala recalled the scholar priest's definition of an orthodox as one who walks on the right path. All Parsis should therefore be proud to be orthodox, he advocated. Known for his mastery over several languages and knowledge of all the great religions of the world, Peer was a vegetarian deeply influenced by the life and work of Dastur Khurshed Dabu.

Such was his dedication to his priestly duties that when he was informed prior to the start of a jashan that his house had collapsed, on learning that his family was safe, he preferred to continue with the jashan and then attend to his personal matters, stated Ratamai.

Presiding over the function Cowasjee Dinshaw noted that the kind and merciful hand of Ahura Mazda will continue to guide the community just as it had to protect the sacred fire in Aden before it was shifted to India.

A patron and admirer of the Zoroastrian clergy, Dubash's philanthropy extends from education and sports to relief work, medical assistance and religion, pointed out Ervad Neryosang Turel lauding the living legend for assisting not just the Parsis but members of all communities. Stressing that priesthood is a noble vocation entailing tremendous responsibility and dedication, Ervad Pervez Bajan's discourse referred to the efforts of the Athornan Mandal and the Dadar Athornan Boarding Madressa to create a cadre of learned and dedicated priests. Then Bombay Parsi Punchayet trustee Rustom Tirandaz hoped that young initiates would draw inspiration from the

life and virtues of the two stalwart priests. The evening function ended with a vote of thanks from Hoshang Wania.

Commending courage

On the occasion of its 80th anniversary the Iran League instituted the Late Maneckji Hataria Trophy for display of exemplary courage and heroism which was conferred on Air Marshal Manek B. Madon who had come from Shillong with his wife Yasmin to receive the award on October 26, 2002. Additionally 30 trophies, 17 medals (for proficiency in *Shahnameh*) and 132 cash prizes and books were distributed as is their annual practice, according to a press release.

Having served the Air Force for nearly 40 years during which time he was active in two Indo-Pak Wars, Madon expressed the immense satisfaction, stability, security and a sense of all-round accomplishment experienced by him. Disappointed that not many Parsis today volunteer to serve their country, he urged the youth to give it serious thought.

The Zoroastrian virtues of charity and integrity have helped us to progress and survive, observed guest of honor Homi Khusrokhhan, managing director, Tata Tea Limited. He impressed upon the parents to invest their time, money and effort in the upbringing of their children, the custodians of tomorrow.

In the absence of president Sir Jamsetji Jejeebhoy, vice president Cowasjee Dinshaw welcomed those present while coordinator and honorary treasurer Ervad Vispi Dastur outlined the





At the Bombay Parsee Association felicitation (from left, back row): Peer, Arnavaaz Mistry, Aloo Shroff, Guzder, Homai Mehta, Dastoor, Dinoo and Vispi Dastur. Center row: Lally, Daruwalla, Sherena Khan and Neville Mehta. Front row: Baam, Chinoy, Kyra Shroff and Wadia

various activities of the League, emphasizing the numerous competitions held in order to ensure that the Zoroastrian religion and Parsi/Iranian culture and traditions are not forgotten.

A jashan led by Ervad Keki Raoji and a hambandagi by the students of the Dadar Athornan Madressa commenced the function. The prize distribution at the hands of Dhanoo Khusrookhan and Yasmin Madon, and the singing of Parsi monajats were the other highlights of the evening's function. After the vote of thanks by the chief judge Silloo Shapoorjee, the singing of *Chhaiyé hamé Zarathushtri* and the national anthem concluded the session. Thereafter more than 400 persons participated in the dinner catered by Minoor Bharucha.

Respecting the achievers

The Bombay Parsee Association (BPA) which has rendered yeoman service in its 82 years of existence believes in encouraging the achievers in the community and especially the youth, noted Vispi Dastur, president of the Association at the annual function held at Cama Bag on October 19, 2002. In addition to the innumerable prizes presented to the winners of its prayer and kusti weaving competitions, this year the Association conferred its achievement awards to eight individuals, including four youth, who have shone in different fields of endeavor.

For religious studies and research, the late Roni Khan was awarded posthumously, for freemasonry, Soli Daruwalla, for social service and Lionism, Neville Mehta, for ballet, Pheroza Lally, for academics Farzana Wadia, Zenobia Chinoy and Zervin Baam, and for sports, Kyra Shroff.

Referring to the achievers who augur

a bright future for the community, guest of honor Homai Mehta, director of the Sir J. J. College of Commerce, lambasted the pessimists who keep insisting that the community is dying. Chief guest Dastur Khurshed Dastoor of Udvada stressed the need to encourage the youth such that they feel motivated to excel while chairman of the Bombay Parsi Punchayet Jamshed Guzder emphasized the importance of prayer and referred to the issues before the Punchayet.

The function commenced with a jashan ceremony led by Ervad Aspandiar Dadachanji and a hambandagi by the students of the Athornan Boarding Madressa. Those present then stood in silence in memory of the late Dastur Kekobad Dastoor, Khan, Cyrus Lalkaka and others.

The highlights of the Association's activities were read by honorary general secretary Tehmina Peer, while joint honorary secretary Aloo Shroff proposed a vote of thanks. Music during the evening came from Homai Bulsara who sang a monajat on the Iranshah, and the children of the Bai Avabai Petit High School who sang *Chhaiyé hamé Zarathushtri* and the national anthem. The function ended with a contributory dinner, all the prize winners being the guests of the Association.

Popular educationist

For outstanding service in the field of education, Shehernaz Rustom Gandhi, senior lecturer at St Joseph's College, Allahabad was recently conferred the Mahadevi Kiran Samman. At a function held at Allahabad's North Central Zone Cultural Centre under the auspices of the Akhil Bhartiya Bhasha Sahitya Sammelan, UP (Uttar Pradesh) chapter, the award was presented to Gandhi by the UP governor Vishnukant Shastri, notes

a press release from the president-trustee of the Allahabad Parsee Zoroastrian Anjuman, Capt Homi Dandiwalla.

Thereafter Gandhi was selected for the Vocational Service Merit Award 2002-03 by the Rotary Club of Allahabad in recognition of "meritorious service rendered to society through exemplary proficiency and dedication with which she has performed her vocational duties," adds the release.

Gandhi is as popular among her students and colleagues as her father, the late Jamshed Mehta, renowned economist and respected professor whose birth centenary was celebrated by the Allahabad University in December 2001 (see "Eclectic economist," Events and Personalities, *Parsiana*, February 2002).



Gandhi: vocational duties

Rare UP honors

Youth trustee of the Agra Parsi Anjuman Porushesh H. Debara has been appointed as special police officer on the recommendation of Uttar Pradesh's (UP) deputy inspector general, notes a press release from the Anjuman.

Serving his second term on the executive body of the National Chamber of Industries and Commerce, UP, Debara was conferred the Indira Gandhi Priyadarshini Award in



Debara: outstanding services

New Delhi on November 18, 2002, the eve of her birth anniversary. The Award, recognizing his "outstanding services, achievements and contributions," has been instituted by the National Unity Conference which seeks to

promote national unity and integration, brotherhood and oneness.

"It is probably for the first time that a Zoroastrian has been awarded such



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honors in UP," mentions the release.

Presenting her case

In her third year of law studies in 2002, Delnaz B. Shethna of Ahmedabad secured the second rank in the Gujarat University, notes a press release. In the first year of LLB in 2000, Shethna had stood fifth in the University. The year



Shethna: high ranker in law

prior she was recognized as a National Scholar for securing a high rank in the Gujarat University when in the final year of BCom studies.

Daughter of Justice B. J. Shethna, Delnaz has been excelling in moot court competitions (where law students are given fictitious cases to argue) at the college, district, inter-district and national levels since 1999. She had been given a special award for standing third at the national competition in Hyderabad in 2000. In 2002 she was given a trophy for standing first at the district level competition.

In public speaking and elocution too Shethna has been winning honors over the years. In 2001 she represented the Gujarat University at the Kamal Nayan Bajaj Inter-University Seminar and the year before she stood first at the inter zonal level Gujarat University elocution competition.

At the All Gujarat Inter College Skit Competition organized by the Indian National Theatre in 2001, Shethna was adjudged the second best female actress and at the Gujarat Veena Veli Drama Competition she won the second prize for the best individual performance, according to her life profile.

A good Bharat Natyam dancer, during her school days she won prizes at classical dance competitions on five occasions and at inter school classical dance competitions on two occasions. She had performed her arangetram in Bharat Natyam in 1994 (earning a certificate after more than seven years of training in the classical dance form).

In essay writing and creative writing too Shethna had won prizes when she was at the H. L. Commerce College and was for three years the editor of the College magazine, *H. L. Times*, states the profile.

Compiled by Parinaz M. Gandhi



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best wishes
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Changing of the guard

The new team of FEZANA (Federation of Zoroastrian Associations of North America) executives, led by president Firdosh Mehta and comprising vice president Mahrukh Motafram, treasurer Rashid Mehin and assistant secretary Farrokh Mistree was voted in at the FEZANA AGM (annual general meeting) in Montreal on May 25 and 26 with



Mehini, Mehta, Sethna and Mistree. Right: Motafram

former treasurer Rustom Kevala officiating as election officer. While the others' term extends from 2002 to 2004, Motafram's term ends in 2003, as notes the *FEZANA Journal* (Fall 2002). Arnavaz Sethna continues as secretary.

At the North American Mobed Council (NAMC) whose mission is to promote the understanding and practice of the Zarathushti religion in North America as well as to represent the interest of its members, the new management committee, led by its president Ervad (Dr) Jehan Bagli includes vice president Ervad Adi Unwalla, treasurer Ervad Gev Karkaria, secretary Ervad Nozer Kotwal and member at large Ervad Kawas Desai. They aim to advance an understanding of Zoroastrianism among the wider

L to R: Dr Katy Mirza, Vesuna, Noria, Nilufer Mama, Vevaina and Navroze Chenoy of ZSO's BCCC. Committee members Tarapore, Patel and Mirza



North American communities, though their focus would be on Zarathushtis, as notes the *FEZANA Journal*.

Announcing the completed verification of proxy votes at the July annual general meeting of the Zoroastrian Society of Ontario (ZSO), the ZSO newsletter (November 2002) lists the elected executive committee of which president Sam Vesuna, treasurer Khushro Tarapore and assistant treasurer Vispi Patel came in uncontested. Other members of the team are executive vice president Freddy Mirza, vice president Zarine Chenoy, secretary Dolly Vevaina, assistant secretary Zermira Patel and first and second executive officers Afreed Mistry and Cyrus

Tampal respectively. Dr Dhun Noria chairs the ZSO's Building Capital Campaign Committee (BCCC) with the aim of raising \$ 2.2 million in three years, as per the *FEZANA Journal*. The ZSO, by a 78 percent majority, has voted to build a new, larger community center at its present location. The plan includes the expansion of the Mehraban Guiv Darbe Mehr assembly hall from 2,400 sq ft to 5,040 sq ft, the prayer room from 930 sq ft to 1,950 sq ft and allows for the parking of 36 more cars than at present.

The AGM witnessed 87 fraudulent proxies whose voting pattern, according to the ZSO newsletter was for rescinding the proposal for the new center, voting against an extended term for Noria as BCCC chair and sought to maintain the original office bearers. A further 11 proxies could not be determined. The fraudulent ones were to be handed over to the Toronto police for investigation,

noted the newsletter.

Mistry chairs the ZSO organizing committee for the North American Youth Congress slated for July 24 to 27, 2003 in Toronto. Meant for youths between the age of 13 and 35 from any part of the world, Mistry notes in an e-mail, that 'Nexus' is the theme of the Congress. The youths are being encouraged to research its meaning and relevance before attending the Congress. Those desirous of speaking or conducting a workshop are invited to contact her on e-mail (afreedmistry@yahoo.com). A program/souvenir booklet has been planned and advertisements are solicited.

Ontario's new association

The Ontario Zoroastrian Community Foundation (OZCF) was welcomed as FEZANA's 24th member association. Its inaugural jashan and a dinner at a Mississauga banquet hall on May 20, drew a crowd of 375, notes the *FEZANA Journal* citing a report from the OZCF newsletter *Vision*. With Ervad Kobad Zarolia as president and Phil Sidhwa as vice president, OZCF's immediate plan is to purchase five to 15 acres of land to build a house of worship and a community center, states the *Journal*, adding that with the launch of OZCF Toronto joins Los Angeles, San Jose and New York in having more than one Zoroastrian association in the city.

Kerman's new fire-temple

Reporting news from Kerman, the newsletter of the Zoroastrian Association of Metropolitan Chicago (November 2002) states that a new atash kadeh has been established in this Iranian city. Circular in design, the new fire-temple lit its fire from the old atash kadeh. The "two atash kadehs (the modern and the historical) will co-exist side by side in a



sign of co-existence of two generations and two schools of thought!" Mobed Kourosh Niknam from Tehran was said to have joined the local mobs in the performance of the jashan with many Iranian Zoroastrians converging on Kerman for the occasion.

Embellishing the ZHCC

When Meher Rustomji asked members of the Zoroastrian Association of Houston (ZAH) in March 2001 whether they were ready to instill the heritage and culture into their center in Houston, the response was electric. The enthusiasm backed by contributions enabled Rustomji to commission artist Audi Tubbe to create a large mural in the atrium. The vivid oil canvas measuring 19 ft by 11 ft, titled *Persian Garden Dream*, was unveiled in the presence of 150 Zarathushtis on the Mehrgan Gambhar celebration in October, notes Aban Rustomji in an e-mail.

The painting depicts Noshirwan Adil granting audience to a sorrowful old complainant. The collage also includes other scenes from the *Shahnameh* — of Zal and Rudabeh, the battle between Zabolestan and Kabolestan, etc. Legends to explain the painting in English and Farsi will soon be displayed near the mural, writes Aban Rustomji.

Meher Rustomji's other plans to beautify the Zoroastrian Heritage and Cultural Center (ZHCC) includes the commissioning of archers for the main entrance and await further donations.

The ZHCC's ongoing Library Project aims to set up a multipurpose room which would include a children's read-

ing section, a section for casual browsing with the latest community publications and viewing the collected memorabilia of the late Dastur (Dr) Manek Dhalla. Also to be provided is an on-line catalog of books on Zoroastrian religion, history and culture, writes Aban Rustomji. To popularize the greater use of the Center are plans to organize discussions with authors, hold interfaith gatherings and strategies for parent education. The Library Project Committee is ready to receive and acknowledge donations in books or cash, adds Aban Rustomji. So far \$ 5,000 are in the kitty thanks to ZAH members and the Zoroastrian Charity Funds of Hongkong, Canton and Macau, as per the ZAH newsletter *Manashni* (October 2002).

Into mainstream politics?

"It's the play, not the score," Ayesha Nariman told India's Times News Network (*The Sunday Times*, November 3, 2002). The doughty 53-year-old grandniece of Khurshed Nariman after whom Bombay's Nariman Point is named was probably the first Zarathushti woman to run for a seat in the US House of Representatives, notes the *FEZANA Journal*. In the heavily Republican district, which includes the Niagara Falls and the suburbs of Buffalo in New York State, Nariman faced the Republican Thomas Reynolds, a two-term Congressman. "Ms Nariman ... got the Democratic ticket because no one wanted it. The party has virtually ignored her after accepting her nomination... The Democratic Party gives an average of \$ 98,000 per candidate from its coffers, but Ms Nariman hasn't seen a cent," says the *The Sunday Times*. With a total budget of \$ 10,000 Nariman gamely faced Reynolds who



Nariman (above) with former US president Bill Clinton. Alongside: Khatibi



she said spent as much each day!

An MBA from the University of Buffalo with dual majors in Financial Institutions and Markets and Health Care Systems, Nariman has lived in Buffalo since 1982, serving as a financial advisor with American Express Financial Advisors, notes the *Journal*. Interested in political issues at the national level, Nariman's preoccupations were to fight for a fiscally sound federal budget, to ensure that the trust funds of social security and medicare are not misused, to revamp medicare for the benefit of senior citizens, etc.

"Ayesha did lose, but there was stiff competition," *FEZANA Journal*'s editor-in-chief Roshan Rivetna informed us.

Another Zoroastrian seeking an entry into mainstream politics was Nikan Khatibi, premedical student at the University of California, Irvine, and editor of the 'Youthfully Speaking' section of the *Journal*. He chose to run for the position of Councilman of Laguna Niguel, California, seeking to "contribute to my community and ... do the best to improve the quality of life for all." Khatibi gamely ran a "zero dollar campaign" but lost out in the election, notes Rivetna.

Cama's benefactions

Two cricket clubs in Britain were bowled over when 92-year-old Spenta Cama left them a multi million-pound bequest.

Meher Rustomji and the Persian Garden Dream at Houston



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Cama with the Preston Nomads

His passion was cricket. "The only other thing he loved as much, was snuff. "He used to go to cricket dinners snuffing away," added Bowden.

Cama is said to have played cricket for the Nomads well into his fifties and then attended every game until about 10 years ago when ill health prevented him from

doing so. He spent the last years of his life in a nursing home.

The Sussex County Cricket Club received four million pounds of Cama's bounty. Its chairman David Green planned to use part of the "magnificent" donation — several times larger than any received before — to refurbish the Club's aging grounds. The rest will be put in a trust to secure the Club well into the future.

Apart from these two, Cama left smaller donations to a variety of cricket clubs and associations — some even in Australia. £ 1.5 million have been earmarked by him for cancer research and hunger and poverty relief.

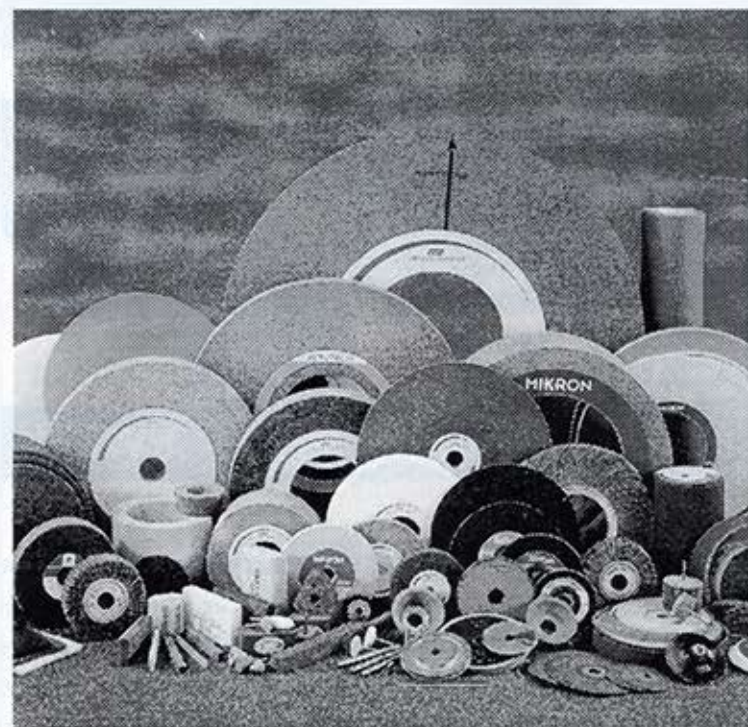
The Sarkari touch

Want a taste of tandoori crocodile or kangaroo? Try Adil's Indian Restaurant at Sydney's Castle Hill. A team of anonymous judges from the primary industry body, Restaurant and Catering NSW, awarded Adil Sarkari's establishment the Best Indian Restaurant label at a gala dinner attended by 1,100 people, noted Jaedene Hudson in an article in *Daily Telegraph*. The report has been reproduced in *Manashni* (October 2002), the newsletter of the Australian Zoroastrian Association of New South Wales.

Sarkari, who migrated to Sydney with his wife, a dream and \$ 7 in his pocket, opened the eatery in 1999. To it he dedicated his 17-year experience with five star hotels worldwide. Long hours of work and six months of trial and error creating a menu that combined Australian produce with Indian flavor paid off for Sarkari when he saw satisfied customers returning again and again. The fact that they can order their meals mild or hot is another winning aspect, writes Hudson.

"So excited" was Sarkari with the award, he told Hudson it would be days before he came down from the "high."

Compiled by Arnavaz S. Mama



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"Unity is the prime issue"

Incoming trustee Maneck Engineer believes that the unity of the community should be the Punchayet's priority issue

Arnavaz S. Mama

"I am a hopeful person," said newly elected Bombay Parsi Punchayet (BPP) trustee Maneck Engineer. In house to house campaigning the architect-engineer vice president of Godrej and Boyce Mfg. Co. Ltd. has interacted with well over 500 families, learning of their aspirations and frustrations firsthand.

A visit to his daughter Khushnuma Suntoke in New Zealand after the election and time to ruminate over what community members had told him had resulted in a relaxed and confident approach. Engineer's comment at the December 4, 2002 formal inauguration of his term when he was introduced to the staff was that the Punchayet trustees as well as staff needed to improve their image with the public. And, he foresaw no antagonism, he told *Parsiana* at an interview on December 14, 2002: "I control a department where 1,500 persons work. I have 45 managers under me. I am confident that I can control anybody."

After nearly four decades of construction activity for and on behalf of Godrej, Engineer is keen to share his expertise with the BPP's housing and maintenance department. But at "the rate at which we are migrating and dying... we need a proper census to know whether we really need more housing," he notes. He believes that the Punchayet needs to make a proper professional study before spending on new construction.

He relates an "alarming" experience that he had in the course of his campaigning. Reaching a building in a Parsi colony, the address of two voters on the Anjuman Committee, he found that both were dead. There was only one Parsi tenant left. The rest were non-Parsis, he said. "We need to find ways and means to survive and thrive in India." Commenting on the ever quickening pace of modern life, he believes that the poor and needy need to be given community

housing fast, but the Punchayet has not been issuing forms for over a year. "Those who can afford to purchase flats, can afford to purchase them outside the colonies." Instead, people are selling their cosmopolitan flats and buying community housing he says, adding that it is the young couples who need to be accommodated in a hurry.

Engineer would

be happier though if the population of Parsis, concentrated in Bombay, could be diffused to other parts of India. "Bombay can one day sink. It is sitting on a time bomb," he observes, noting that nearby Taloja and Panvel have been the epicenters of earthquakes registering 3.5 on the Richter scale. "Double that and Bombay is finished!"

Though momentarily bogged down with social engagements, Engineer dismisses them as a temporary phenomenon. Uninterested in partying, to Engineer "work is worship. I spend more time on it, do whatever I take up perfectly. It is not likely that time pressures will interfere either with my professional work or my trusteeship," he assures us.

Engineer almost joined Godrej by default. Wanting to proceed to the US after graduating from the Faculty of Technology and Engineering at Baroda in 1963 he had sought a scholarship from Godrej. His father's employer Naoroji Godrej offered him a job instead with a cryptic "*aapré pachchi joyso* (we'll see later)." Within four months Engineer had designed his first four-storied structure and construction began shortly thereafter. "Since then I have been connected with the construction of 13 factory plants and over 3,000 tene-

ments," Engineer had told Rashna Ardesher in an interview published in *Change*, the Godrej house journal. The notion and need for further studies in the US perished along the way.

Engineer spoke to Ardesher about the different work styles of patriarch Pirojsha Godrej, of Sohrab and of Naoroji. Pirojsha was very concerned about cost and discouraged any unnecessary expenditure; Sohrab was humane and methodical, cordial, educative and challenging; Naoroji, an untutored "genius" at engineering, spared no pains to ensure an aesthetic outcome. Engineer related to Ardesher how the sculpture "Wheels of Industry" was rotated with a heavy crane in all directions before positioning it so that it was displayed to optimum effect driving in and out of the Godrej IMTEX (Indian Machine Tools Exhibition) premises at Vikhroli.

Closely associated with the late Naoroji Godrej in the construction of Godrej Baug, Engineer recalled to Ardesher how it all began: "In 1978, the then trustees of the Parsi Punchayet Funds and Properties approached Pirojsha Godrej Foundation as also Naval Godrej to develop fallow lands on the western side of the Towers of Silence (Doongerwadi) comprising three plots, totally admeasuring 29,325 sq m. The trustees were earlier given a donation of six lakh rupees for the construction of Pirojsha Godrej Foundation Building at Contractor Baug, which they had had constructed through M/s Shirke of Pune. There were a lot of complaints about the quality of construction.

"So, when the trustees approached the Godrej Foundation for the development of these plots, Naval Godrej agreed to contribute from the trust provided the work was carried out departmentally through our construction department. The late (B. K.) Bomanbham, the then chairman, and other trustees had a meeting with the trustees of the Godrej Foun-



Engineer: "think of the community as a whole"

dation, when it was decided that we start with the development of Plot 'O' comprising four buildings and 110 tenements for which funds would be made available by the Godrej Foundation. The later developments of Plots 'M' and 'P' would only be partly financed by the Godrej Foundation. However, the major funds would come through cross-financing from the construction of Spenta. Our department toiled for over 15 years to complete this colony under adverse conditions.

"There was no access to these plots and obtaining ULC (Urban Land Ceiling) clearance was another obstacle. The entire Plot 'M' was an open-air lavatory for the adjoining Simla House *zopadpatti* (slum)... Plot 'P' was sloping from one end to the other, the difference in the level being a hundred feet! Taking advantage of drops in level, we not only constructed buildings at different levels with each wing one floor lower than the other, when each floor was connected with an elevated path in such a way that the persons staying in the last wing either climb up one-and-a-half floors to go to the top floor or go two-and-a-half floors down to go to the ground floor. This is a unique concept, the likes of which I have not seen anywhere in the world.

"Also, there are three levels of parking and the road to these levels is intricate and winding, going below the buildings and coming up the other way around. It is a delight to maneuver one's vehicle up and down the slopes, the planning and designing of which was done when Naoroji Godrej was alive."

The Godrej Baug Agiary is a construction dear to Engineer's heart. Its location was decided by him in consultation with Naoroji Godrej in 1984. "This edifice... is a hexagonal-shaped building with numerical bearings of great significance



With pet Alsation Simba

in the Zoroastrian religion. I think this is one of the finest buildings I have planned and designed. However, before the fire was consecrated and after the Jokhis took over, some changes have been carried out in the structure, which mar the concept and design of the structure."

Another challenging job was the design and construction of Plant 19 in Vikhroli in 1982-86. Inspired by

the Thermal Power Project of Tata Power at Chembur and the submarine plant in the Mazagaon Dock, Engineer says he spent months designing the Plant to be sure of his calculations.

Currently Engineer says his department is occupied with the development and sale of ready-mix concrete. Originally set up for in-house use to ensure the quality of construction, it is now expected to reach a Rs 24 crore annual turnover. His construction department is also developing the surplus land at Vikhroli into the Godrej Garden Enclave Project of nine 20-storeyed towers to be surrounded by lush green landscaped gardens, water bodies and flowering trees. The Project includes a commercial building and a hospital. The Envirotech Project has grown from two decades of experience in sewage treatment and water recycling which is now being marketed. Engineer notes that men and machinery have been supplied to two five-star hotels as well as a heart

institute located in the Bandra-Kurla complex. Also, after five decades of gardening and landscaping at Vikhroli his department provides consultancy services, vermicomposting and floriculture.

A part of Engineer's plans at Godrej is to create a large-scale aquarium at Vikhroli. He says he has always been fascinated by fish and corals and at one time had seven fish tanks housing more than 50 fish each in his flat at Cusrow Baug. "I can tell at a glance if a fish is sick," he tells us.

For years the House of Godrej has helped in various ways to green Doongerwadi. Engineer is now ready to experiment with Naoroji Godrej's nephew Rishad Naoroji, in setting up an aviary there to get, acclimatize and breed vultures and had broken journey in Singapore on his way back from New Zealand to meet an expert there who trains birds of prey.

Wife Zarin (née Munsiff), daughter Delnaz, mother-in-law Gool Munsiff and two-year-old Alsation Simba complete the Engineer household. Simba helps look after the fish and had woken up the family with repeated barks one night to find two fish out of water, writhing on the floor. "They would have died if Simba hadn't woken us up," acknowledges Engineer.

In his first BPP election when he challenged sitting trustee Dinshaw Metha and lost, Engineer says, "I didn't get support from the public yet I fared well." After the elections he had suggested to the BPP to formulate a code of conduct for the elections so as to ensure an issue oriented, free and fair contest. "Not doing so is to effectively belittle the high office of trustee and an insult to

the intelligence of our community," he notes. "No code of conduct has been formulated so far," he adds, somewhat sadly.

In the second election when he challenged Rustom Tirandaz and won, he was aghast to find people from Australia and New Zealand "without knowing me in the Traditional Zarathustris Mailing List (TZML). My family is totally orthodox. We pray daily, regularly visit the fire-temple... Some members of TZML as well as some sup-

continued on page 38



Seated with Gool and Zarin; standing Khushnuma and Porus Suntoke and Delnaz

Walkover for Antia

Though three candidates stood for election, Burjor Antia's entry onto the BPP board was a foregone conclusion

Text and photographs: Arnavaz S. Mama

"Giving back to the community," trustee-elect Burjor Antia, a noted solicitor and yozdathregar mobed, announced a donation of five lakh rupees to the Bombay Parsi Punchayet (BPP) in his thanksgiving speech. The money is to be split 50:50 between the F. S. Parukh Dharamshalla and a solar reflector for Doongerwadi. He had romped home with 436 votes from a total of 576, leaving fellow contender Rustom Tirandaz at 135 votes trailing by a margin of 301 votes. Rustom Irani, the third candidate, received a total of four votes with much cheering from observers watching the counting process. There was only one invalid vote.

The resounding victory for Antia had been anticipated and suggestions had been made privately to Tirandaz and Irani to withdraw their nominations in the interest of saving an estimated Rs 1.5 lakh of Punchayet funds — the current cost of a trusteeship election — for more constructive use. The suggestion had been publicly carried by *Jam-e-Jamshed Weekly* in an editorial on November 24, 2002.

Though legend has it that a sitting trustee never loses his reelection (Dinshaw Tamboly defeating Mehroo Bengalee was a notable exception), Tirandaz, at the end of his seven-year term, had lost to challenger Maneck Engineer on October 26, 2002 by only 112 votes. But the former corporator and trustee's demagoguery was no match for Antia's 40 years of community work, as trustee of Iranshah, the Anjuman and Banaji Atash Behrams of Bombay and several agiaries of Bombay and Surat, of Masina Hospital, Sir J. J. Charity Trust and the M. F. Cama Athornan Institute, to name a few. Moreover, as the BPP's solicitor for as many years, Antia is well aware of the history of the Punchayet's problems. For once, at the end of the day (December 14, 2002), Tirandaz had little to say.

Well-known lawyers, doctors and priests stood behind him. Athornan Mandal president Cowasjee Dinshaw had proposed and former BPP chairman, noted solicitor and Antia's partner at Mulla & Mulla and Cragie Blunt and Caroe Eruch Desai had seconded his candidature. Former BPP chairman, noted doctor and author Aspi Golwalla publicly supported him. And the Alert Zoroastrians Association (AZA), spawned by perceived inequities at the Dinshaw Mehta/Maneck Engineer election in June 2001, worked as his electoral campaigners.

Antia's manifesto advocates community harmony with the BPP providing leadership that is dynamic but also pragmatic, with transparency and accountability in its working. The provision of homes, higher education, employment/self-employment, care for the aged and the inculcation of Zarathushtra's message among the youth are his concerns, listed in that order. Like Tirandaz and Irani, Antia also believes that a complete census of the community needs to be the first step towards community amelioration.

Proposed by Zarin Engineer, Tirandaz had been seconded by his wife Armaity, according to the BPP notice in the *Jamé* (December 1, 2002).

Irani, whose single page manifesto spoke of "the need to kick-start the reform process in our community," advocated "proactive steps" to stem the declining population, the navjote of children whose either parent is a Zoroastrian, the establishment of a crematorium exclusively for Zoroastrians and the assurance of death ceremonies for buried or cremated Zoroastrians. He sought to "reinstill religious faith" among those Zoroastrians who worship at the shrines of other faiths. He also advocated formal links with all major Zoroastrian organizations like the WZO (World Zoroastrian Organisation) and FEZANA (Federation of Zoroastrian As-

sociations of North America) in order to create an integrated Zoroastrian community worldwide. "If you share these thoughts and convictions, let us act together. The DDD — AG (Disposal of the Dead with Dignity — Action Group) has in the past attempted, but certain vested interests have successfully thwarted their efforts. It is high time sensible, practical and unbiased Zoroastrians get together, think together, and act together consistently for the survival and progress of Zoroastrians all over the globe."

In his "Parsi Tari Arsi" column in *The Bombay Samachar* (December 15, 2002) columnist Berjis Desai asks "Who is Rustom Irani?" and notes, "Rustom Irani has emerged from nowhere. While, in the past, quite a few fruitcakes have made it their business to force an election, Rustom Irani appears to be different. He is openly advocating the liberal cause... (Though) he may not get more than 10 votes, his symbolic candidacy ought not to go unnoticed. Unfortunately, we do not know much about the man, i.e. what is his work experience, etc." Irani's candidature was proposed by Meherjee Makati and seconded by Minoo Khan.

At the 'Know your candidate' session organized by the Young Rathestars (YR) at Dadar's Athornan Madressa on December 6, 2002 Irani stated that he had been born in a zamindar family in Chembur, lived in his grandmother's flat at Tardeo's Tata Colony since 1984, had been elected to the Iranian Zoroastrian Anjuman in 1984 and had been involved in the protection of Zoroastrian refugees fleeing Iran during the Iran/Iraq war. He said he had been invited to join the board of the Zoroastrian Co-operative Bank in 1991. A strident speaker ["*Kaan faaty gaya* (burst my eardrums)," groaned a lady in the audience], seemingly more fluent in Gujarati, Irani thundered that he would stand again if not elected this time. In answer to a



*Clockwise from below:
Dinshaw Tamboly, Engineer,
Silloo Kavarana, Mino Shroff,
Jamshed Guzder, Roshan Antia,
Burjor Antia, Tirandaz
and Irani*



*Verticle column (right): Homai Modi,
Rusi Bhungara and Rusi Toddywala
Left alongside: Hormuzdiar and
Mehli Colah
Third row: (left) Tirandaz supporters;
(right) Antia volunteers
4th and 5th rows: Punchayet staff
checking certificates, providing
duplicates and ballot papers*



question Irani stated that he was not involved in any criminal case but had a civil suit against Tata Power, who had allegedly acquired his property and had not paid him his compensation to date. He claimed his "net worth was over 16 crore rupees." In answer to another question Irani said he was not a member of the DDD — AG and that his concept was to revert to "what we were 1,200 years ago."

Predictably the staunchly orthodox Antia was sought to be grilled by questions regarding the navjotes of American engineer Joseph Peterson and Jewish born Magdalena Rustomji performed by his reformist brother, the Chicago head priest Kersey Antia — to no avail. Antia coolly cited his own many publications dating back to 1952 condemning conversion and interfaith marriages. But a querist who protested the "obsolete constitution of the Surat Parsi Panchayat (SPP)" where trustees are nominated, not elected by universal adult franchise (UAF), had touched a raw nerve. The right to appoint and remove trustees of the SPP vests with the Bombay based Parsee Surat Charity Fund where Antia is a trustee. Noting that electoral rights to the Bombay Municipal Corporation (BMC) and Parliament vest with the population because it pays taxes, he asked, "What taxes do you pay to the BPP? You see what type of people stand for election to the BMC and the Legislative Assembly... A charity trust should be run by persons who have expertise, by successful people. The trust will be swindled by UAF... Let the BPP's 8,000 donors become 80,000 (to earn the right to vote). We have removed people who were going wrong at the SPP. You have to perform!" asserted an increasingly agitated Antia.

Mahava and Dastur and the audience at the Athornan Madressa

A needling query by Kersi Randeria of AZA directed to Tirandaz regarding the small plot of about 20,000 sq ft in Andheri East, flanked on three sides by Panthaky Baug which was purchased by the BPP at a whopping three crore rupees, was parried by the latter saying, "Ask Burjorji. He negotiated the lease." An irate Antia denied having anything to do with the negotiations. He said he only drafted the legal documents. The altercation that ensued between Tirandaz and Randeria had to be quietened by the organizers.

Insurance executive Maneck Dastur who chaired the meet had declared that members of the audience were restricted to one question each with total question time being 30 minutes. When five questions from a single querist were put to the candidates and the time ran out, there were protests at the unfairness and criticism of the meet being "badly conducted." Dastur apologized and YR's Silloo Mahava intervened to ensure that all questions would be answered.

Election procedures

According to the policy and practice of the BPP a team of officials separate the ballot from the envelope which already bears a printed number which has been entered on the BPP register. They place a corresponding sign on each to link them in the event of any litigation

L to R : Zereh Jehangirji, Zarir Bhatena, Manijeh Irani and Gordarfid Aresh, Randeria and Farrokh Sidhwa

during the three months following the election. When the counting is concluded, ballots and envelopes are locked into the ballot box which is then stowed in the BPP's safe deposit vault. Alleged threats by an incumbent trustee to violate the secrecy of the ballot led some campaigners to seek to know what happens to the papers after three months of safekeeping. Trustees Minoo Shroff and Dinshaw Tamboly informed *Parsiana* that the BPP's chief executive officer seeks the board's official permission to destroy the papers. BPP CEO Behram Dastur further informed *Parsiana* that the papers are then shredded.

Between 10 a.m. and 1 p.m. on December 14, 2002, 382 votes had been cast. The next four hours, until the doors closed to the poll at 5 p.m., saw 194 votes trickling in. Furious at this waste of community resources (a substantial amount is spent in statutory advertisements as stipulated by the election scheme) when candidates were so unevenly matched, president of the election

Rustom Hormuzdiar, who has been on the job since the past 10 years, felt some changes in the rules were mandatory. He suggested that a hike in deposits from candidates from

the current Rs 500 to Rs 5,000 might deter frivolous candidature. (In the general elections, deposits are returned to the candidate if they garner a certain maximum percent of the votes cast.) Also, the demand for duplicate certificates necessitates 12 persons on call through the day of the election. At the last election held

continued on page 38



Community Cameos

Rediscovered, selected, refurbished,
a host of community portraits went on display at
the National Gallery of Modern Art

Arnavaz S. Mama

In a glittering response to a gilded invitation the spectators were a part of the spectacle as India's former Chief Justice Sam Bharucha presided over the inauguration of the "Portrait of a Community" — an exhibition of paintings, photographs and artefacts of the Parsis — on October 8, 2002. Barring the two or three rows of early birds sharing space with a beautiful floral arrangement by Kamal Kerawalla of Baimai Florists, there was standing room only at the ground level of the Sir Cowasji Jehangir Hall aka the National Gallery of Modern Art (NGMA). Larger-than-life-size representations of Sir Pherozeshah Mehta, Dadabhai Naoroji, Sir Jamsetji Jejeebhoy, various generations of the Petit family, merchants, shipbuilders, priests et al saw the audience settling on the steps leading to the upper levels and thronging the bannisters. The exhibi-

tion, in the words of outstanding bureaucrat and NGMA advisory committee chairman B. G. Deshmukh, served as "an added visual dimension to our understanding of the Parsi community."

Conceptualized by Khorshed and Kekoo Gandhi of the Chemould Art Gallery, a committee of 15 members joined ranks so that a seed of thought planted three years earlier at the 150th anniversary celebrations of the J. J. Benovolent Institution could bear fruit. "We are surrounded by these portraits without realizing their value. They need to be seen and recognized as our heritage," said Gandhi in her welcome address narrating how the idea had emerged.

Though the Parsi community had been in India for over a millennium, it

was "the advent of the British and the industrialization and world trade that they brought that activated us," noted Bharucha. Speaking of Parsi entrepreneurship, he referred to the "enormous blackboard sign of 'Navroji and Sons, est 1858'" he had seen in the township of Dharamsala, the Himalayan retreat where the Dalai Lama has his headquarters. Wondering whether the property had changed hands, Bharucha said he "went in on the pretext of buying a copy of *The Times of India*," and found this "Parsi gentleman, the proprietor of the shop, who told me his ancestors had followed the British Army there after the Mutiny and (at one time had) sold Scotch at eight annas a bottle!" Another memory Bharucha recalled was that of a full-length portrait of four Parsi ladies clad in garas and holding a ses. The painting by Ravi Verma graces the principal guest suite of the Raj Bhavan at Trivandrum, Bharucha informed the gathering.

"Grateful for the labor of love" that lay behind the selection, transportation and refurbishing of the portraits, Bharucha noted, "This exhibition is due in many ways to the apprehension that

the Parsi community is dying out. I do not share that apprehension." He added the rider, "If a few boatloads (of people) can survive for over 1,000 years, I'm sure we are in no danger of imminent de-
cease!"



L to R (top):
Kekoo and
Khorshed
Gandhy;
Jejeebhoy,
Modi and
Doshi. (Below)
Deshmukh and
P. Bharucha;
a section of
the audience
listening to S.
Bharucha



1. Jamshedji N. Tata

Courtesy: Prince of Wales Museum, Sir Dorab Tata Collection

2. Dr Sir Jivanji Jamshedji Modi

Courtesy: Anjuman Atash Behram

5. Dadabhai Naoroji

Courtesy: Zal Contractor

6. Hirjeebhoy Merwanjee, Jehangir Nowrojee, Dorabjee Muncherjee

Courtesy: Phillips Antiques



3. Pirojbai Jamsetjee Jejeebhoy

Courtesy: Sir Jamsetjee Jejeebhoy, Bt.

4. Meherbai Cursetjee Cama

Courtesy Vera Lam

7. Nasserwanji Bachaji Seervai

Courtesy Family of Homi Seervai

8. Nasserwanjee Manockjee Petit

Courtesy J. N. Petit Library

"This cameo portrayal of a community that has made Bombay proud," led Deshmukh to recall the pivotal part Parsis have played in the development of Bombay and "in shaping its character." As generous patrons of art, "it was the Parsis who revived and patronized the performing arts... Through the Parsi theater they encouraged all forms of art, including painting. In fact, the origins of Hindi cinema can be traced to the innovative approach of the Parsi theater. Their contribution to the culture of this city is invaluable."

"Ninety percent of the community is ensconced in the bays. The remaining 10 percent is on canvas and pedestals. This exhibition is all about this 10 percent," remarked Rustom Jejeebhoy, descendant of the patriarch who gave Bombay, among other benefits, her first public hospital and school of art — now linked by a flyover named after the great Sir Jamsetji Jejeebhoy. Congratulating Gandhi on conceiving the exhibition and bringing it to fruition, he credited her with creating awareness of the artistic heritage in our community to which it had hitherto paid as much heed as a "donkey carrying a sack of gold." Thanking the NGMA for the free use of the C. J. Hall Jejeebhoy stated, "Reluctant collectors were more amenable to cooperate (with the organizers) when they realized that the exhibition was to be held at the NGMA."

A catalog of the exhibition which in the words of compere Homai Modi "has turned out in reality to be a coffee-table book," was ceremonially released by Bharucha's wife Perin and copies presented to Deshmukh and NGMA director Saryu Doshi (for the review see "Parsi Portraits," p 40). With the conclusion of the formal program the guests wowed their way to the upper exit, sampling a spread of refreshments, courtesy the Taj Mahal Hotel, en route.

Materializing the concept

"I had never visited so many

Lithograph of Manockjee Cursetjee Shroff with daughters Serenebai and Aimai K. R. Cama

Courtesy: Khorshed Gandhi

agaries as I did in these three years!" confessed Gandhi during an interview with *Parsiana* a few days later. She recalled the sudden realization "that we have these pictures but we never find out who they are or try to appreciate the quality of the painting." Not wanting to make it "a list of important ancestors," Gandhi said she started making notes of the portraits as she went from institution to institution, concentrating on the quality of painting, finding the photographers to photograph them — a tough task given the high and dingy locations and the glass fronted frames that reflected the flash of the camera.

After the initial selection, the organizers had to write to each owner for permission to exhibit, collect funds for restoration (anything above Rs 5,000 each), insurance (over four crore rupees), cartage, publication of the brochure, etc. Some owners gave their own insurance, some even shared the transportation costs, acknowledged Gandhi.

Financial and material support came from expected and unexpected sources: the Bombay Parsi Punchayet, Sir Dorab Tata Foundation, Sir Ratan Tata Trust, the Godrej Foundation, the Hongkong

and Shanghai Banking Corporation, the Volkart Foundation of Switzerland; skilled professionals — Parsi and non-Parsi photographers, Burjor and Fred Poonawala of Comart Lithographers, outstanding designers Dhun Cordo and Pinakin Patel who volunteered their services for the catalog and the exhibition displays. Mounting groups of pictures on fabric screens, Patel said "he wanted to do it as a return to the Parsis for what they had done for the city," Gandhi told *Parsiana*.

An unexpectedly happy find was Priya Maholay who had just returned from London after finishing her masters in Indian Art History at the School of Oriental and African Studies (SOAS). She said she had just tendered her curriculum vitae to *Marg* when member of the exhibition committee Saker Mistri met *Marg*'s Radhika Sabavala looking for an essayist for the catalog and a curator for the exhibition. Maholay not only wrote the text of the catalog but was a knowledgeable and willing guide to groups of schoolchildren as well as adults, highlighting the special effects in each painting, providing the biographical and social background of the wor-

thies on canvas, often culled from Boman Patel's *Parsi Prakash*. The icing on the cake was Doshi's suggestion that the exhibition be held at the NGMA. "The place has truly lent itself. Every level has something special... its own setting," Gandhi's appreciation was unmistakable. Last but not the least was the family's moral support. Husband "Kekoo helped a lot in getting some of the pictures that I was not getting;" daughter Rashna conceived the idea of a parallel contemporary exhibition which was on view simultaneously at the Chemould Art Gallery; daughter Shirin set up appointments with different people, went to various Parsi homes, including two or three in Poona. "Without Rustom Jejeebhoy's encouragement the project would have remained a dream," she had publicly acknowledged at the inaugural.

There were unexpected reversals. After their eight or nine paintings had been included in the published catalog, the H. B. Wadia Atas Bahram trustees re-

continued on page 46



Cricket and camaraderie

The XVII Jiji Irani Challenge Cup Pentangular Cricket Tournament organized by the Nagpur Parsi Gymkhana from November 2-6, 2002 provided five days of interesting cricket and sporting camaraderie between hosts Nagpur and teams from Jamshedpur, Calcutta, Secunderabad and Surat.

Instituted in 1975 in memory of Jijibhoy Irani, a keen cricketer and hockey player in his day, in the first year the Tournament had just two competing teams, Nagpur and Jamshedpur. Four years later Secunderabad joined, making it a triangular. Then came Calcutta and the last to join was Surat in 1991, making it a 'Pentangular.' Feelers have been sent from Bombay to join the jamboree but 'Hexangular' doesn't sound quite as sporty as 'Pentangular!' Whether or not to include Bombay is a decision the Tournament committee will make.

Director of Tata Sons Dr Jamshed Irani and his wife Daisy came to Nagpur, the city of his birth and early upbringing, to inaugurate the Tournament on November 2, 2002 making the occasion a very special one. It was not just another cricket match; it was cricket with a 'P' — Parsipanu and perfection. Jamshed, Daisy and Jamshed's sister Diana Hormusji were escorted to the festive pandal by Shiraz Gimi, president of the Gymkhana and Shiraz Doongaji, Tournament secretary. Mazda's Children (tots to pre-teens) in white T-shirts emblazoned with the seven ameshaspands sang a welcome in Gujarati, after which Ervad Sohrab Bharucha led the gathering in hambandagi. Khursheed Dalal, the mistress of ceremonies, introduced the Iranis.

In his brief speech, Dr Irani thanked the organizers for the hard work put in to keep the Tournament going through the years. "Youth and the game of cricket were two things closest to my father's heart. Holding these matches in his name must really please him." Declaring the Tournament open by lighting a divo, Irani said, "Let the games be played in healthy sportsmanship."

Five pretty girls bearing team placards led each team whose members were then introduced to Irani. Cricketers of yesteryear, most over the age of three score and 10, were introduced and honored with a bouquet of flowers.

As Irani strode to the field to bowl the first ball, a black and yellow aero model plane flew in graceful circles around the guests before showering the opening bowler and players with red rose petals. The aero model was precision-flown by Zubin Khambatta who handled the remote control. Simultaneously, gas balloons were released into the morning sky in a colorful opening ceremony.

The matches were played on an "all-play-all" basis, each side playing 30 overs per match. On the opening day Nagpur made a winning start beating Secunderabad by nine runs. Man of the Match Jamasp Bapuna took three wickets and scored 17 runs. In the other match, Calcutta beat Jamshedpur by nine wickets, Jehan Mehta top scoring with 74 runs.

Surat outplayed Nagpur by eight wickets, racing to the target in 11.3 overs. Batting first, Nagpur made 114 runs before being all out. Danush Doongaji top scored with 40 runs. Rustom Sethna of Surat was declared Man of the Match.

Secunderabad defeated Jamshedpur by 175 runs. Man of the Match Varzavand Debara cracked a century as Secunderabad made 287 runs for the loss of six wickets.

In the last two matches, Calcutta defeated Nagpur by six wickets while Surat snatched victory over Secunderabad by a mere seven runs.

Surat romped home with the coveted Jiji Irani Challenge Cup, securing 16 well earned points by winning all their four matches. Calcutta, Secunderabad and Nagpur scored eight points each but Calcutta was adjudged second by virtue of a better run quotient, edging out Secunderabad and Nagpur, who stood third and fourth respectively. Jamshedpur lost all their matches to end up fifth.

The Iranis came to Nagpur once again for the prize distribution and felicitation function on November 6. Gimi, after welcoming the chief guest and other dignitaries, requested the gathering to observe two minutes' silence in memory of Beji Bulsara, who passed away a few months ago. Bulsara was the popular and much loved president of the Calcutta Parsee Club and an enthusiastic member of the Calcutta cricket team.

Shiraz Doongaji announced the names of the prize winners. The captain

of the Surat team Mehernosh Chipia was the proud recipient of the Jiji Irani Challenge Cup. Calcutta team captain Noomi Mehta received the Eddie Aibara Runners-Up Trophy. Homiar Dumasia was awarded the late Eruch Pundole shield for the Man of the Series. Rayzad Bulsara of Calcutta and Burzin Mehta of Nagpur received Best Batsman of the Series. Noshir Mehta of Secunderabad was adjudged Best Bowler of the Series, while Zarayus Sethna of Surat bagged the prize for the Best Wicketkeeper of the Series. Danush Doongaji of Nagpur and Yim Dotiwalla of Jamshedpur were given the Aibara trophies for the most promising youngsters of the Tournament.

Starting from this year a special trophy has been instituted by Calcutta in memory of Bulsara, to be given to the most sporting team. The trophy in its first year went to Secunderabad.

Later the same evening, the Shree Nagpur and Kamthi Parsi Zarthosti Anjuman and the Nagpur Parsi Gymkhana felicitated Irani. On the Dharamshala lawns he was welcomed with a traditional aachu meechu by the honorary secretary of the Gymkhana, Mehroo Watchmaker. Presenting Irani a shawl and silver scroll, Nagpur Anjuman president Edul Bhagwagar stated that when Queen Elizabeth II bestowed the title of Sir on Irani it was "not just Jamshed who rose in pride. It was his family, his friends and the Parsi community around the world that rose in pride." The accompanying citation read by Anjuman honorary secretary Yezdi Bhagwagar noted, "We are immensely proud of Jamshed who has grown up with us but grown taller than all of us."

Despite his multifarious achievements Irani is a "totally unpretentious man," said Shernaz Daver in her introductory remarks. "What endears him to the people of Nagpur is the way he reaches out to old friends and neighbors, respects and remembers his teachers... and is ready to help people if he can."

While Gimi honored Irani on behalf of the Gymkhana, Dr Mehru Dadachanji, managing trustee of the J. N. Tata Parsi Girls High School offered felicitations on behalf of the School. Ervad Hormuzdiar Pavri, former panthaky of the Nagpur agha, released the special souvenir.



From left, top row: Edul Bhagwagar (left) presenting Irani the silver scroll as Pavri (right) assists; Irani lighting the divo at Tournament inauguration as Mehroo Watchmaker and Gimi look on. 2nd row: Chipia (right) raises the Jiji Irani Cup; Irani (fourth from left) with cricketers of yesteryear. 3rd row: Noomi Mehta (left) receiving the Aibara Trophy (Right bottom) Former Indian

women's cricket captain, world record holder in women's Tests and present selector Diana Edulji (below, right) receiving the Castrol Lifetime Achievement Award for contribution to women's cricket from Brijesh Patel, chairman of the selection committee of the Board of Control for Cricket in India. Edulji received the Castrol Trophy and a cash award of one lakh rupees at a function on October 16, 2002 in Madras



Cyrus Todiwalla (above right) receiving the men's trophy from Dinshaw Tamboly; Mehli Irani (alongside) and (center) Dilmeher Bunsha accepting the women's trophy from Dubash



Apart from cricket and camaraderie, the Gymkhana put up varied programs every evening of the Tournament. *Aali Fui Aaya* a three-act Phiroze Antia natak in Gujarati, ably directed by Daver, had the audience in the packed Tata School Hall rollicking in their seats. It was a comedy of errors, of hen-pecked husbands and dominating wives, of Behram the inevitable Irani house boy and the grand entry of Aali fui from Karachi into their ordinary, everyday lives. While every member of the cast played their role to perfection, Khurshed Dalal as the imposter Aali fui and Narges Major as the real fui could be nominated for an Oscar!

One evening was given to a presentation of dances by as many as 50 members of the community, ranging in age from five to 85 years. Part of the program featured Western dances down the ages. It had grandparents doing the graceful waltz, followed by square dancing, jiving, cha-cha and the limbo by the little ones. Tauby Bhagwagar, Jerestine Watchmaker and Delzad Chinoy choreographed the dances. Nine-year-old Rukshin Watchmaker gave a flawless commentary.

The medley of Hindi film dances started with Saigal's slow and sedate *Diya jalao* and went on to foot-tapping numbers like *Mera naam hai Chin-chin-chu*, *Sara zamana hasino ka divana*, *Koi kahe, kaheta rahe* and many more, choreographed by young Parizad Daver. The program ended with a vibrant and colorful Rajasthani folk dance "Dholna." Other evenings were enlivened by team games and cooking and rangoli competitions.

Dilnavaz E. Bhagwagar

Floodlit encounters

The first All Parsee Floodlit Cricket Tournament held at the Rustom Baug grounds from October 28 to November 17, 2002 witnessed the enthusiastic participation of 30 men's teams and nine women's teams from all over Bombay. In a nail biting finish, the Rustom Baug A team snatched a narrow victory over the valiant youngsters of Vasai XI who, while cruising towards Rustom Baug's total, suddenly lost their way with the fall of quick wickets in the 15 overs a side match. Firdosh Bacha and Rohin Patel of Vasai were adjudged the best batsman and best bowler respectively of the final. Rustom Baug captain Cyrus Todiwalla picked up the Man of the Match award. Cyrus Patel of Vasai was the best male player of the Tournament,

as per a press release from the Sir Ness Wadia Club (SNWC) which organized the event sponsored by philanthropist NarYman Dubash.

The gritty girls of the Mancherji Edalji Joshi Memorial Trust (MEJMT) lifted the trophy in the women's final against Rustom Baug, with MEJMT's Zeenia Crawford and Jeroo Medhora adjudged the best batswoman and best bowler respectively, and Kaizeen Batliwala, the player of the final. Rustom Baug's Dilnaz Anklesaria made her mark as the best lady cricketer of the Tournament. "Ten overs a side, underarm bowling and slightly different rules regarding the awarding of no balls and byes differentiated the women's matches from the men's, but feminine enthusiasm was so great that we actually had to restrict the number of teams due to lack of available time," explains Hutoxi Doodhwala, one of the organizers. With youngsters and working people making up most of the teams, the competition was held from 6.30-11 p.m. under the glow of the floodlights installed in May 2002 with the munificence of the World Zoroastrian Organisation. "Rustom Baug was the only one with a complete team of 'veterans' (aged 40 and above) but other teams had a sprinkling of veterans too," adds Doodhwala.

While Dubash was the chief guest on the concluding day, Bachi and Dinshaw Tamboly and Bakhtawar and Farokh Tamboly were invited as guests of honor. Farokh was of immense help in the conduct of the Tournament, acknowledges the organizing team of Darius Randelia, Khushroo Contractor, Doodhwala, Nozer Tantra, Behram Irani and Adi Suder.

Left-hand batsman cum wicketkeeper Mehli D. Irani of Rustom Baug was honored by Dubash with a purse of Rs 20,000. Now 72, Mehli retired from competitive cricket at the age of 67, with the distinction of being the only cricketer to have played 50 years of Kanga League cricket since its inception in 1948, states his bio data forwarded to *Parsiiana* by Suder. Mehli had captained the St Xavier's School, St Xavier's College and Bombay University teams and played for Combined Indian Universities against overseas teams as well. Representing Bombay in the Ranji Trophy, Mehli also skippered the Bombay Gymkhana team on a tour of Australia and Africa.

Compiled by Hilla P. Gunder



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Globe Hotel's new construction in Udvada blends modernity with aesthetics and convenience

The newly constructed row of rooms overlooking a tranquil garden stands on the spot where a 100-year-old bungalow existed. The spanking new tiles are glossy, the beds low slung and sleek, the neat, ridged embellishments run as a common theme on the furniture and

doors, reinforcing the modern look. The color television perched on the wall keeps the pilgrim in secluded Udvada in touch with the glitz and glamor, the trauma and tragedies of the outside world.

"Today the majority of people coming to Udvada are not even aware that luxury

is available in a small town like this," notes Homi Sidhwa whose family has been running Globe Hotel (Udvada's oldest) for the past 77 years. "We have already air-conditioned two rooms in Homi Cottage (built almost 40 years ago by Homi's father Kaikobad) and provision is in place to air-condition a couple of rooms in the new block as well," states Homi's son Peshotan who has coordinated and supervised every aspect of the new construction. "The new highway should be completed within six months' time and that will reduce the travel time from Bombay to Udvada to a comfortable two-and-a-half hours," adds his brother Percy. "The wider road with separate lanes will also eliminate the traffic jams of the past."



Clockwise from top left: The new wing; embellished wardrobe, toilet and bed (Photos: Hilla Guzder) and older rooms



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As finances for the new construction were hard to find, the four rooms on the ground floor were built first, the next four after a year, bringing the total strength of rooms in the hotel to 24. "Much of the solid teakwood from the old bungalow has been used to make the new furniture," explains Peshotan. He points out the gleaming handles and stoppers, the modern bathroom fittings with geyser, hot/cold mixer and overhead shower. Buckets are also provided for those who prefer old-world ways!

With Bombay architect Zarir Sethna designing the structure, the brothers point out that skilled labor is very hard to find in Udvada. Materials had to be purchased from Vapi and Billimora. The situation regarding old bugbears like power cuts and shortage of water — every hotelier's nightmare — are improving. With two wells of their own, the Hotel gets municipal water twice a day and their own transformer takes care of power fluctuations.

"All these modern amenities are provided at reasonable rates, presently ranging from Rs 375 to Rs 425 per head with all meals," asserts Homi. Parsi cuisine includes a breakfast of two eggs, bread, butter, jam, a side dish like mince or liver and tea. Lunch comprises rice, dal/curry

and accompaniments, a mutton/chicken side dish as well as the traditional Parsi delicacy — fried *boee* usually with *garab* (roe). Dinner consists of two dishes with rotlis and dessert.

The demolished bungalow was the home of the Cassinath family, narrates septuagenarian Homi, tracing the Hotel's history. It was offered to his late father, who was the estate manager there, around the year 1918. "The price was over Rs 14,000 and as my grandfather did not have the money he was told he could pay as and when he earned," elaborates Peshotan. Thus Globe made a modest beginning in 1925, offering board and lodge at one rupee per head per day! The four rooms then available had no attached toilet or bath. The foliage all around was luxuriant, the mode of transportation to the Hotel, a *palkhi* (palanquin)!

The telephone did not make its advent into Udvada till the 1960s. "Ours was the first phone, the number being Extension 1. Calls were routed to us via the Udvada Post Office from the exchange in Bulsar, so there were plenty of eavesdroppers!" laughs Percy. The first also to have its own petrol fuelled electric generator (around the 1930s), Peshotan recounts how curious onlookers would gather in

the compound to admire the luminescence of electric bulbs! Electricity arrived in the area as late as the mid '50s.

The Globe Annexe (some distance away and facing the beach) was bought in the '40s by Kaikobad from the Dubash family and became his sons Fali and Bomi's share of the family property. As his brothers were working in Bombay, Homi continued to run the Globe Annexe as well, till it was sold off around the mid '80s, a block of ownership flats — Premier Apartments — arising in its place, Peshotan narrates. Unable to withstand the onslaught of wind and waves and other difficulties, old seafront hotels like Kings and Majestic have shut down. High tide swells can lash up to three storeys, explains Percy, and the sides of old structures have been almost worn away. Rumors often float — of properties being sold at fancy prices!

Globe's original boundaries extended almost up to the Iranshah itself, but a good part of the property was donated to the Minocher N. Pundole Adarian. The varasiiji stands in his stall outside Globe's gate, the *bakris* (goats) bleat in their enclosure and are answered by their friends in the Adarian compound. Parsi 'gifts and things' stalls line the short walk to the

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Iranshah. The *khari* biscuit sellers, the *doodh-na-puff* (milk puffs in winter) vendors and the toran and papad makers come calling, the shoeshine man seeks to keep your footwear in fine fettle!

"Our mother Bapsy (who passed away in 2000) was the main pillar of the Hotel. It was she who taught us how to run it," acknowledges Peshotan. Managing the Hotel as a joint family, Peshotan and his wife Zenobia (sister of Udvada's new high priest Khurshed Dastoor) and Percy and his wife Zubina and seven-year-old son Tanishk reside with Homi in the lofty, two-storied ancestral home in the same compound. Peshotan and Zenobia's olderson, 14-year-old Rayomand, has completed his *navar/martab* ceremonies, as well as the qualification (*saamel*) required by an Udvada priest to perform the *boi* ceremony in the Iranshah. Younger son Jamsheed will be made a *navar* probably in May, explains the proud father. Both boys currently study at the Athornan Madressa at Dadar in Bombay.

The Sidhwas can be contacted at Globe Hotel, Udvada, Dist Valsad 396180. Tel Nos: 0260-2345243 (O) or 2345474 (R).

WALK OVER FOR ANTIA

continued from page 26

on October 26, 2002, 59 duplicate certificates were issued. This election saw 32 more issued at a cost of Rs 10 each. Hormuzdiar feels that this amount needed to be hiked to Rs 100.

The last minute demand for duplicate certificates casts an oblique light on the level of responsibility of the Anjuman Committee (AC) members who vote for trustees. As it is, of an estimated 1,390 members now on the AC, only 776 (56 percent) voted in October and 576 (41 percent) in December.

While the BPP seems to be making no effort to expedite the passage of its revised election scheme through the Bombay High Court, the current AC whose seven-year legal term began in 1992 and ended in 1999 continues its increasingly lackluster performance. One may recall that a turnout of 1,237 members of a total of 1,604 (77 percent) had exercised their franchise at the first trusteeship election in March 1993 after the AC's 802 elected members joined their 802 donor counterparts at the end of December 1992.

Parsiana's interview with Antia will feature in the February issue.

"UNITY IS THE PRIME ISSUE"

continued from page 23

porters of Mr Tirandaz, taking refuge in anonymity and under the guise of protecting the Zoroastrian ethos, unleashed a tirade not only against me but also against the illustrious Godrej family, simply because work for them!"

Putting such aberrations behind him Engineer says, "We have to think of the community as a whole... There are less than 45,000 Zoroastrians in Bombay. In the world there may not be more than two lakh... Orthodoxy, etc is secondary. Unity is the prime issue."

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Parsi Portraits

Arnavaz S. Mama

Portrait of A Community: An Exhibition of Paintings and Photographs of the Parsees. Published in 2002 by Chemould Publications and Arts, Jehangir Art Gallery, Bombay 400023. Pp: 137. Price: Rs 750 (US \$ 30 inclusive of postage).

The exhibition of an illustrious past, that gladdened the eye and lifted the spirit, has itself been preserved for posterity. A volume of 137 art paper pages recaptures some of the finest exhibits that wowed art lovers in Bombay with reproduction and designing to match.

Graphic designer Dhun Cordo's effective layouts and juxtaposition of text, color and black and white cameos has been enhanced by the dedication and immense skill of photographers Prakash Rao, Noshir Gobhai, Kaikhushru Dusstoor, Cherag Mewawala, Ayesha Soni, Homi Jal, Fram Petit, Sanjeev Prabhu and Noshir Havewala — all of whom the chairperson of the exhibition committee Khorshed Gandhi has acknowledged in her Foreword to the book. The processing and printing excellence of Comart Lithographers and Silverpoint Press respectively add the proverbial icing to the magnificent cake. "The photographers were... faced with tremendous limitations as many (paintings) hung in dark corners and at immense heights where the reflection of their covering glass proved a great challenge," she notes.

Priya Maholay's text places the fine illustrations in the context of art history. In the chapter titled "The Paradigm of Parsi Portraits," she explains how the advent of the English language and education in western liberal ideas led inevitably to the acceptance and understanding of the art traditions of the ruling race. The establishment of schools of art in the western mode went almost hand in hand with the establishment of the universities.

"Lord Macaulay, on the laying of the foundation of the British-Indian educational system, aimed at bringing up a class 'who may be interpreters between

us and the millions whom we govern; a class of persons, Indian in blood and color, but English in taste, in opinions, in morals and in intellect.'" Thus, she notes, "art education was an instrument to inculcate western sociocultural values in the Indians, alienating them from their traditional systems."

Explaining the rise of the Company School of Painting at the beginning of the 18th century, Maholay records that "itinerant (English) artists were backed by the East India Company, seeking to document natural history, architecture and ethnic groups of India among portraits." By the 1850s this school had moved into the twilight zone. As India passed from the Company to the Crown, "the British aimed at a complete metamorphosis of the Indian artistic scene and sensitivity," and schools of art based on "European Naturalism, a style of painting that included scientific perspective and possessed photographic realism" became a part of the Anglo-Indian landscape. The artists that these schools spawned, as much as their teachers, had a ready clientele among the westernizing Indian elite and middle classes, notably the Parsis, with their upwardly mobile social and economic stature.

"Indeed," writes Maholay, "as Bombay has been the turning point for the destiny of the East India Company, so it was for the Parsi community. Eighteenth and nineteenth century Parsis made themselves indispensable to the ruling British power and wealth base of India, by acting as intermediaries. Over time, many enterprising Parsis accomplished themselves in the cotton trade, shipping, banking and the opium trade in Bombay. In making Bombay the commer-

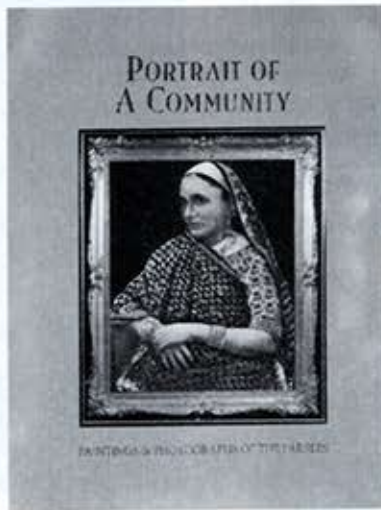
cial port as the English had envisaged, the industrious Parsis became the chief instruments. In turn, the material prosperity acquired under the British led the Parsis into revering the English culture as progressive, scientific and superior."

Referring to the "perspective, depth and tonal values" which the newfound technique of oil painting provided, Maholay speaks of the "new possibilities" becoming available to Indian artists: "Life-size portraits under the British emerged as an entirely new concept, for, in recent centuries, the Indian eye had been trained to look at the miniature format of painting. The sheer realism of the flesh tones, the fullness of the bodies, the shimmering ornaments reflecting light, evoked a magical quality. These realistic and clinically superior paintings in oil were a mark of 'progressiveness.' Besides, Indian traditional genres of painting, chiefly miniatures, had witnessed a consistent decline for some time now."

To match the changing concepts and techniques was the physical presence of oil paints in portable, collapsible tubes — a result of the growing exports of Britain after the Industrial Revolution.

The J. J. School of Art, founded by Sir Jamsetjee Jejeebhoy in 1857 played an important role in popularizing oil portraits. As the precepts and principles of the Royal Academy of Britain were transplanted in the Indian milieu, "elite artists were seen as enterprising individuals replacing traditional artisans, art societies taking over the functions of aristocratic patrons and art schools as agents of the Raj seeking to inculcate

'good taste' in its subjects." Portrait painters earned up to Rs 100-200 whereas the work of decorative painters fetched Rs 25 (sic!). "For the artists, it began as an individual response to a medium, but its sustenance and further perseverance were influenced by trends in patronage and the process of recognition from exhibitions and art journalism." Artist Pestonjee Bo-





manji was said to be "highly conscious of the exhibition circuit."

Side by side with signed portraits by outstanding artists of the time grew a thriving culture of copies and imitations from originals as witnessed by many an unsigned portrait. Portraits became "visual repositories" of traditional dress, furniture, trade or professional accessories and its prints or copies served as visiting cards, souvenirs or other memorabilia, Maholay tells us. Parsis then held high political positions in many an erstwhile Indian state and unveiling a commissioned portrait became a major social event. Also the Parsis' philanthropic bent led to the deifying of trade barons whose liberality endowed institutions of learning or benevolence.

Maholay also explores the network between art school students and itinerant western artists, of underpaid students seeking to prove their talent as beginners, earning just enough to buy paint and canvas for the next piece of work.

The chapter "Pioneers and Paintings" traces the metamorphosis of the community from agrarian to commercial with snippets of information on the legends of the era like the Jejeebhoy, the Tatas, the Wadias, the Petits and the

Readymoneys, Sorab Pithawala's dramatic rendition of Dadabhai Naoroji, the poise and confidence of Sorabji Pochkhanwala, the intrepidity of Sir Pherozeshah Mehta engraved forever on the community psyche by an unknown artist, and many more.

The advent of the camera furthered the detail of the art portrait. Maholay recalls the Parsi connection with photography: "Several Parsis, besides patronizing the art, also owned photo studios in Bombay. The famous EOS Studios at Kalbadevi in Bombay was first established as Bombay Photographic Studio in 1857 by Pervazji Dadabhoy Vazifdar in partnership with a British gentleman. Pervazji specialized in architectural photographs besides portraits. He received commissioned work from leading Parsis and the Gujarati business community. Patrons often liked to have themselves photographed at the studio. They were offered a choice of different backdrops and decor. Standard props were maintained at the studios for this purpose. On other occasions when they wished to record an event or ceremony in its physical context, Pervazji was invited to the venue. This was true of navjotes, weddings, graduation ceremonies and more. All studios in Bombay

An unidentified Parsi family

Courtesy: Sam N. J. Maneckshaw

functioned on these lines. Some of these still survive, like the famous Hamilton Studios at Ballard Estate. The EOS wound up its business in 1990."

Hand-colored photographs were a genre by themselves where the photographer also possessed artistic skills and an eye for detail, adding colors onto the black and white photograph. An outstanding exponent of this genre was the American artist Phillips who ended up by placing the effectively painted photograph under a convex domed glass "which lent it depth and perspective," writes Maholay.

Among the many outstanding portraits and groups is a double page rendition of the first All-Parsi cricket team to go to Lords in 1886, courtesy the Marylebone Cricket Club.

Jhablas and kors, embroidered topis, phetas, pugrees, diamonds and pearls, traditional regalia and imperial fashions, tennis racket and mathabana stand cheek by jowl. "The fascinating variety of portrait photographs of Parsis, bears testimony to their unstinted patronage of the art and their love for it. Props consisting of Victorian furniture, mostly

a chair, divan, and table with a vase and clock were popularly favored settings. The patriarch occupying center position, or seated on the chair, with his wife behind or by his side and children at the feet was common. Levels were created for better composition in case of large groups."

In contrast to European realism is the technique of painting on glass, a foreign import which flourished at the end of the 18th and beginning of the 19th centuries when the subjects were largely mythological and, in the Parsi context, originating in the *Shahnamah*. Maholay explains the art form: "A reverse methodology from that of painting on paper was followed here and was executed on the back of the glass. Since the painting had to be viewed through the glass, the details were painted first, like the jewelry, and finer patterns; this was followed by the major color portions and last came the background. The glass was then backed by a piece of dark paper followed by a thick wood. This was then framed, to assure safe storage and handling."

Six such paintings of members of the Petit family at the J. N. Petit Library complete this beautiful publication which documents the life-style and larger-than-life personalities that the community produced in its heyday. The publication makes for a worthy gift for friends, family and posterity.

Zoroastrian heritage

The Legacy of Zarathushtra: An introduction to the Religion, History and Culture of Zarathushtris (Zoroastrians) edited by Roshan Rivetna. Published in 2002 by the Federation of Zoroastrian Associations of North America, 5750, South Jackson Street, Hinsdale, Illinois 60521, USA. Pp: 96. Price: Rs 500.

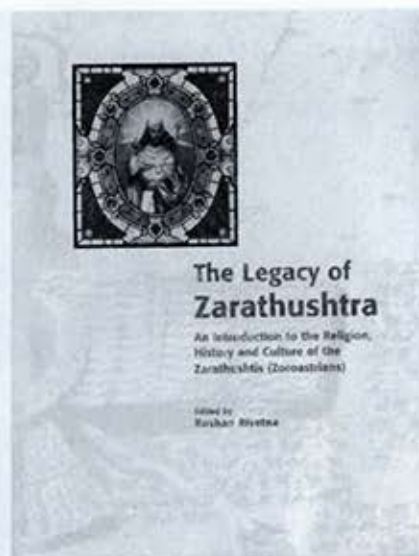
During recent years there has been a spate of beautiful, illustrated books on Parsi history and culture. And now comes a neat, portable, lavishly illustrated paperback, *The Legacy of Zarathushtra* edited by Roshan Rivetna. The targeted readership falls into three categories: Parsi Zoroastrians settled in India and elsewhere, Iranian Zoroastrians in their homeland and abroad, and the reading public of the Middle East, United Kingdom, Europe, America, Canada and Australia. We should not forget the small group of Zoroastrians who have formed themselves into an association in South Russia, nor the Zoroastrians of Tajikistan

mentioned in the *Nirang* of our *Sarosh Yasht Vadi*. Both groups are keen to interact with their fellow Zoroastrians worldwide.

In an age when travel is almost instantaneous, it is important not only to study the economic and social background of various nations but also their religious beliefs. In the book under review, six of the world's major religions, viz. Hinduism, Buddhism, Judaism, Christianity, Islam and the Bahai faith are compared and contrasted with Zoroastrianism. Comparative studies between Tibetan Buddhism and Zoroastrianism await research scholars.

It is not widely known that Tibet was the only country which refused to pay a vassal's tribute to the reigning Sasanian monarch. Instead, it was suggested that Persia and Tibet exchange diplomatic visits at ambassadorial level as a token of friendship between the two countries. When the Zurvanite heresy was at its height and Sasanian priests were persecuting the sect mercilessly, a small group trekked all the way from Persia to the tiny kingdom of Khams in northeast Tibet where the Ringden kings gave the refugees shelter. They were permitted to settle in the country, marry Tibetan women and practise their faith in peace. There is thus striking evidence of the influence of Zoroastrian religious ideas on Tibetan Buddhism.

At the International Academy of Indian Culture in Delhi there is a faded silk *tanaka* dating from the fourth century. The four Dhyani Buddhas of Meditation, each with his special symbols, are depicted at the four corners of the *tanaka*.



Top: The earliest existing depiction of the magi as three Persian kings in the basilica in Ravenna, Italy. Above: Silver drachma with Ardeshir I and the fire alter on the reverse. Alongside: Rivetna

In the center is a small circle inscribed Ahura Mazda, in Tibetan lettering. From this circle radiate lines which join the outer circle. Each line is inscribed with the name of our Amesha Spentas: Asha, Vohu Mana, Kshathra, Armaiti, Haurvatat and Améretat, again in Tibetan lettering.

Turning to *The Legacy of Zarathushtra*, I would like to comment on the Three Magi depicted in the sixth century mosaic at the Basilica in Ravenna, Italy. There is an Aramaic Fragment in the Vatican Library at Rome which throws new light on the Three Magi. From the Fragment we learn that when St Matthew was composing his first *Gospel* there was a colony of Zoroastrians nearby. Five times in the course of a day a deep toned bell was rung and loud prayers chanted. The fragrance of frankincense and myrrh wafted into his little hut. He longed to draw these pious folk into the Christian fold. From this longing rose the legend of the Three Magi, later given Zoroastrian names to make the story more credible. Some of the most beautiful paintings in the world have been inspired by this pious fabrication.

It is good to see an attempt made to compare Iranian and Indian Zoroastrian traditions pictorially in the book under consideration. Beautiful photographs of

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the Atash Behram at Yazd, Iran, and the Iranshah at Udvada, India, are shown on the same page. On the occasion of the Fravardigan/muktad in India gleaming silver, bronze and glass vases filled with fresh flowers are placed on marble topped tables in every fire-temple and in some homes as well. In Iran, the beautiful Haft-Seen table is prepared in every Zoroastrian home when flowers, fruits, herbs, green shoots, and various symbolic items are placed side by side. Every morning, the family gather round the table, recite a short prayer and then have breakfast. On New Year's Eve (March 20), after supper, the family hauls up a mattress on the low, flat roof of the house. Wrapping themselves in blankets, old and young keep vigil throughout the night till dawn. Facing the East, prayers are recited in a low voice urging the soul of dear ones to return to earth for a while to bless their former homes and their inmates. This unique custom still continues in rural areas but with the modernization of Iranian villages, this tradition may die out. A photograph of a family vigil would be of interest in preserving the tradition.

The most exciting part of the book lies between pages 64-70 where Zoroastrian history is placed in a world perspective. It is very important for all Zoroastrians, especially young students studying abroad, to know their historic roots. With inter-community marriages on the increase, how does a Zoroastrian keep his/her identity intact? Chiefly, by studying the prayers recited and understanding the significance of the navjote, marriage and death rituals.

In the section on "Parsi luminaries" the following could have been included: Ardeshir Cursetjee Wadia (1808-1877), Nanabhai Ardeshir Moos (1869-1936) and Darashaw Nowsherwan Wadia (1883-1969).

Ardeshir Wadia who belonged to the Wadia shipbuilders' family was the first to introduce steam engines in the battle-ships he built for the Royal British Navy. He also introduced gas lighting in the streets of Bombay. Moos was the first to introduce seismology and geomagnetism in India, founding the Alibag Observatory 32 km south-east of Bombay's Colaba Observatory in 1904. Pioneering geologist Darashaw Wadia founded the National Institute of Himalayan Geology which was subsequently renamed the Wadia Institute of Himalayan Geology.

Again, *The Legacy* mentions Soli Sorabjee but not Fali S. Nariman and Jimmy B. Dadachanji. Nariman who is the first Asian to be elected twice as Chief Justice of the International Court of Justice at the Hague, Holland is senior to Sorabjee. Dadachanji, who is a household word throughout north India, has won several national and international honors including the Magsaysay Award of the Filipino Government.

In *The Legacy* the word monajat is mentioned but in passing. Actually monajats could play a useful role in linking Parsi and Iranian Zoroastrians, especially abroad. The word, monajat, is of Arabic origin and means "a whispered conversation between the soul and her creator." Beautiful monajats were composed in Gujarati and Persian in the 19th and first half of the 20th century, and sung every night by parents and children before retiring to bed. Monajats would have died out among the Parsis but for the dedicated work of the late Rustom Saklat of Calcutta. Gradually, the singing of monajats spread among the anjumans of India and later among Parsi and Iranian Zoroastrians abroad. Audiocassettes were made and sold and they are even printed in my booklet, *Fravarané*.

The little sketch marking the Zoroaster Temple, awoke memories. Many years ago, the American Government offered to sell land in the Grand Canyon of Arizona to various religious sects to build temples of their faith with a few rooms for residence and a small hall for interfaith discussion. The tiny community of Zoroastrians erected a prayer hall with a few rooms for residence. Jashans were performed and groups of young and middle-aged Parsi and Iranian Zoroastrians met in the summer and participated in interfaith dialog. What happened to those beautiful buildings and those loving souls? Would Rivetna please enlighten us?

There are some serious omissions in the Bibliography. The section, "Gathas, Avesta and prayer books" makes no mention of Dr Helmut Humbach's *The Gathas of Zarathushtra and Other Avestan Texts* wherein our *Haptan Yasht* is translated and placed between the first and sec-

ond *Gatha* where it belongs. Even more surprising is the omission of Dina McIntyre's initiative in starting a lively discussion on the *Gathas* in 12 parts from October 1989 onwards, attracting 700 participants, worldwide, via the Internet. At this point Prof K. D. Irani felt it was important to hold a seminar on the *Gathas* only which was sponsored by the World Zoroastrian Organisation (WZO) based in London and the proceedings published six years later in 1999.

Finally, I heartily recommend *The Legacy of Zarathushtra* to both Zoroastrians and non-Zoroastrians for its historical interest and attractive presentation. PILOON JUNGALWALLA

Gastronomic delight

"Herein are 481 delightful recipes over a wide range of Indian and western cuisines. The recipes have been selected with care, keeping in mind that cooking should not become time-consuming, nor the recipes prove expensive to prepare. Each recipe has been edited, keeping it simple," notes a foreword from Gool R. Plumber, president of the Zoroastrian Stree Mandal (ZSM), Hyderabad-Secunderabad in the fifth and enlarged edition of the *ZSM Cook Book*.

While the maximum number of pages, 74, are devoted to the 93 recipes listed under the "Meat and Poultry" section, the least number of pages, five, cover the eight dishes listed in the "Eggs" section. That eggs and akoori are popular breakfast items among Parsis is known, but featured here are baked eggs and baked akoori for the adventurous who would like to try a new variation. The regular akoori and eggs on potato straw recipes find a place among the "Traditional Parsi Dishes." Similarly the mutton dhansak dal, baghara rice and

kababs are featured in the "Traditional Parsi Dishes" and not in the section on "Rice, Curries and Dals" nor "Meat and Poultry."

Since the recipes are contributed by different individuals, certain favorites like Bakewell Tart have been listed twice, enabling the reader to try the versions of two different cooks. It makes sense to list these two recipes one below the other.



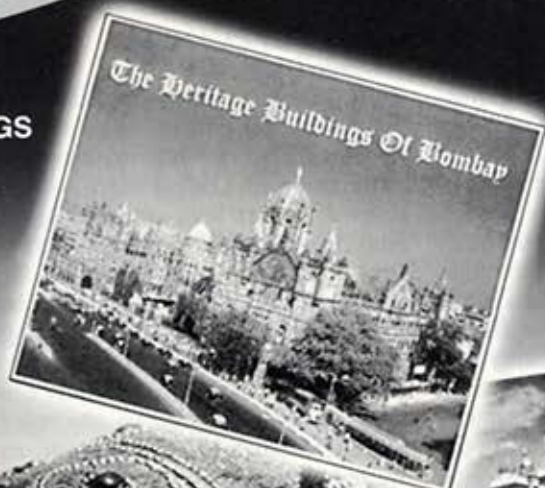
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But when one kumas recipe is featured in the "Cakes, Biscuits and Tarts" section and another under "Traditional Parsi Dishes," the reader may not get an opportunity to have the best of both the worlds! It is therefore advisable to glance through the entire list of recipes given at the end of the book to avoid any post-cooking misgivings.

The other sub-sections featured in the *Cook Book* are "Savouries and Snacks," "Chutneys and Pickles," "Soups," "Salads," "Sauces and Dressings," "Vegetables," "Fish," "Desserts, Puddings and Sweets," "Jams and Squashes" with the Wedding Punch presented as the last recipe. The start of every section has an imaginative illustration that evokes a smile.

The glossary of Indian and English terms, the cooking jargon, the table of weights and measures, oven scales and abbreviations that appear in most other recipe books are carried here too. What enhances the value of this *Cook Book* are the small tips that serve as fillers: "Warm the knife to cut hard butter easily," "To keep cheese from hardening, butter the cut end," "If the vegetable is burnt, place a slice of bread on top of the cooked vegetable and cover. Remove the slice after a while. The burnt odor will vanish"...

Since it was first published in January 1965, the ZSM, based at Bai Pirojbai Chenoy Hall, Prendergast Road, Secunderabad 500003 had been periodically bringing out revised editions. But the recent enlarged 356+xxxx-page edition was released after a hiatus of 16 years in March 2002. On behalf of the Mandal, Plumber thanked "All our generous well-wishers and friends whose contribution of recipes and cooperation have made the publication of this book possible." She was particularly appreciative of Mithi Chinoy's efforts in proof reading the book.

At a function held under the joint auspices of ZSM and the Parsi Zoroastrian Anjuman of Secunderabad and Hyderabad (PZASH) on the *Avan mah* parav on March 28, 2002 the fifth edition was launched when Plumber presented the first copy of the book to the sponsors Dr and Ms Jall Noria. She also commended the former president of the Mandal Pinky Katrak's painstaking efforts in bringing out a valued product. PZASH president Gool Chenoy referred to the genesis of the book as being the brainchild of Khorshed Ratnagar with

the encouragement of the Mandal's then president Soona Chinoy. Over the years it has served to bring together traditional dishes whilst fostering a community spirit, she added.

The *Cook Book* is apparently one of the fund-raising activities of the ZSM which has been in existence since 1959 to uplift the lot of the less fortunate Parsis of the twin cities. By organizing shows, fetes, jumble sales, etc the ZSM also aids non-Zoroastrian causes, notes the back cover of the book.

PARINAZ M. GANDHI

COMMUNITY CAMEOS

continued from page 30

fused to release them for exhibition. "The legality of a trust giving it is a little doubtful," Cusrow Wadia told *Parsiana*. "The union of Central Bank workers refused to part with (founder of the bank) Sorabji Pochkhanawala's portrait for so many days because they do namaskar to it every morning," a bemused Gandhi told us. Three paintings plus one prize winning painting of yesteryears from the Prince of Wales Museum were also withdrawn, she noted. Sir Pherozeshah Mehta's portrait, entrusted to the J. J. School of Art for restoration, "came on the day we were hanging it up... Paintings from the Dadysett Atash Behram helped to fill the empty space when the Wadias refused," Gandhi recalled the heart-stoppers of the final four days spent on putting up the paintings, as grouped by Mistri and Maholay to optimum effect.

Gandhi's reward was not only the attendance of young and old (e.g. 98-year-old retired architect Savak Mehta, who has spent his life feeding lepers and street children, according to his neighbors Sheroo and Boman Mody, gamely

reviewed all four levels of the exhibition) and the accolades that followed but the realization voiced by community members: "Things we had tucked away in boxes we now display with pride!"

"It's my turn to talk"

The exhibition committee of "Portrait of a Community" comprising Pilloo Cooper, Homi Dhalla, Dara Gandhi, Mehli Gobhai, Pheroza Godrej, Cyrus Guzder, Jejeebhoy, Yezdi Karanjia, Bachi Karkaria, Sam N. J. Maneckshaw, Mistri, Modi, Kayan Pandole, B. Poonawala and Kersi Treasurywala under the chairperson Khorshed Gandhi, had organized a series of cultural events through the three week exhibition. The programs chalked up included "Silent Sentinels: Parsi statues seen but unnoticed," an illustrated talk by Marzban Giara; *In the Footsteps of my Forefathers*, a video film produced by Tenaz Dubash; *Such A Long Journey*, a film based on Rohinton Mistry's novel; "The Iran experience," an illustrated talk by Khojeste Mistree; "It's my turn to talk: Contemporary issues and today's generation," a seminar and discussion, moderated by journalist Karkaria; "In a Parsi home: Furniture and Artefacts," a talk by Niloufer Rustomji. Two other programs — the three-day seminar "Treasures from the Zoroastrian World" organized by The Museum Society of Bombay and a three-hour guided walking tour of the "Parsi heritage trail" organized by that Society in conjunction with Zoroastrian Studies — were also held during the tenure of the exhibition.

On October 26, 2002 10 Zoroastrian

Today's generation spoke on contemporary issues. Moderator Karkaria seated, 4th from left



youths explored issues facing the contemporary community. Between Burzin Mehta, Khushnuma Khambatta, Khushnuma Dadachanji, Anahita Pandole, Vinifer Gandhi, Tanaz Noble, Rustom Jamasp, Hoshang Gotla, Merzeen Aga and Zia Parakh they spanned the gamut of opinion from rigid orthodoxy to radical liberalism.

Introducing the program Mistri noted that while the paintings on display "reflect the environment of the 18th and 19th centuries," the exhibition committee felt that the youth needed a platform to voice their concerns. Over two meetings the youths came up with a list of issues. "Interestingly, they are not new issues," commented Mistri noting how our forefathers had shaped the community's identity through the religion; that Jerbai Wadia had expressed her concern for community housing through the baugs she created; that no community has as rich a legacy of entrepreneurship as the Parsis do; that public service as an ideal was translated by our ancestors into libraries, hospitals, educational institutions, wells and water fountains.

Karkaria spelt out the "rules of engagement": three minutes speaking time per participant, one hour for discussion and 30 minutes for questions from the floor. Urging a spirit of objectivity and frankness, she reminded the speakers to restrict themselves to issues and eschew attacks on individuals.

Identity was the first issue on the mat. Noble, a college student who grew up in the Andaman and Nicobar Islands where the total Parsi community comprised three Parsi families, found the culture of the baugs hard to digest. Gandhi pointed out that community-minded youths are free to join organizations like the Holiday Programme for Youth Club and the Young Collegians' Zoroastrian Association. Aga spoke of the "cultural schizophrenia," of staunch Iranian Zoroastrianism versus its diluted Indian counterpart, of alienation and amnesia. Jamasp, a deepsea diver with exploration companies, referred to the descriptions of the universe in the *Khorshed Nyaish* corroborated by NASA (National Aeronautics and Space Administration) scientists. "Zoroastrianism has a deeper



Khan Bahadur and Ms M. C. Murzban

Photograph by Raja Deen Dayal, 1899
Courtesy: Hemlata Jain

meaning than moral science. (I may have) freedom of choice to alter Zoroastrianism but am I negating the future generations' right to know Zoroastrianism in its pristine spirit?" he asked.

Speaking about entrepreneurship Burzin Mehta, a budding copywriter, spoke of the divergence in attitudes. Big businesses had worked hard and shared their prosperity. They did not subscribe to a nine to five job with a starting salary of Rs 10,000 and a trip abroad. "We are turning from benefactors of charity to beneficiaries of charity," he noted.

Gotla supported Mehta's thesis. It was Jerbai Wadia's dream of raising the standard of living of the poor Parsis that led her to build housing, ensure education. Gotla felt it was conceivable for Parsi youths to take a loan, "work twice as hard to pay off the loan... time for us to pull up our socks and complete a great lady's dream."

Pandole, a working gynecologist with two children who has been fighting a very intense and difficult legal campaign against the destruction of trees by hoarding-owners, is an example of someone who is public spirited, said Karkaria.

"You don't have to build public libraries. You don't need to build in stone like a century ago... Let us come out of our comfort zone and do something for the larger community, for the city," urged Pandole.

Parakh, who wants to teach, was sad that most Bombayites don't take responsibility for the problems the city faces — the pollution, the dirt, the corruption. "If we just do our bit at the personal level, our city will be a nicer place to live in," she said.

Dadachanji and Khambatta lined up on opposite sides of the intermarriage debate. We need an "amending body to suit religion to contemporary times. My brother doesn't want to be a navaar. I'm ready. Why can't I?" demanded Dadachanji. Khambatta termed the navjote of intermarried progeny a "24-hour phenomenon."

"How can I be proud of being a Zoroastrian if I am ashamed of my sudreh-kusti at a party?" jibed

Jamasp. "How much do we know of the religion we want to change?" added Gandhi.

Noting that the community is divided into two vocal bodies on most issues, Burzin Mehta suggested that formalizing both attitudes "would stop the ungainly debates and constant bickering."

The audience joined issue. Aghast, a lady asked, "Divide the agiaries and atash behrams?" Karkaria referred to the "historical truth of desecration" of fire-temples which was no longer the case. "In this age of information are we destroying the spirit of enquiry by preventing questioning of age-old practices?" she asked.

Eleanor Mirza, a non-Parsi who has been following the identity crisis since the past 10-20 years, said, "(You) belittle Zarathushtra, (let) wonderful things go to waste by not letting others follow."

Dr J. V. Undevia, whose research on the G6PD issue had brought him close to the community, stated that "the rate of consanguineous marriages in the community is coming down. Parsi boys and girls now have different sets of measures... A larger number of Parsi girls marry out than boys." (*Parsiana* statistics show that more boys marry out than girls.) Responded Dadachanji, "Girls are more educated, qualified. Just look at the boys — you'll know..."

This issue of *Parsiana* carries Milestones data for the months of October and November 2002.

The age of Zoroastrian brides (as listed in this issue) ranged between 21 and 39 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 26 years. The corresponding figures for the grooms were 23 and 38 years, averaging at 28 years.

Forty-one births were registered for the two month period as compared to 136 deaths. Topping the list of killer diseases was that of the heart — 34 deaths (15 in the 80 and over age category + 19 others). Next came pneumonia and lung diseases claiming 17 lives, cancer (14), septicemia (nine) and old age/general debility (eight). Seven victims fell prey to brain disease and six to diabetes. Urinary tract infection took a toll of five lives. Four Zoroastrians each succumbed to hypertension and kidney failure whereas two patients each died due to uremia, liver disease, anemia and gangrene. The count for isolated cases totalled 16 for October and November, they being: malaria, fracture, sepsis, Parkinson's disease, hernia, dementia, schizophrenia, myxoedema (clinical syndrome of hypothyroidism), multiple neuropathies (relating to diseases of the nervous system), asthma, myasthenia gravis (muscular weakness), polycythemia (increase in the number of circulating red blood cells), malnutrition, dehydration, hypercholesterolaemia (excessive cholesterol in the blood) and Alzheimer's disease. The coroner's report was kept pending in the case of one death. The community lost three still-born babies as also a 101-year-old. The Zoroastrian life expectancy at birth for the two month period, in Bombay, was 76 years.

The data on births, marriages and deaths has been compiled from information supplied by various newsletters and anjuman in India and abroad, courts and hospitals. This information is not always complete or consistent: we are unable to carry data from areas where the anjuman do not furnish the particulars; the birth figures for Bombay are supplied by two hospitals —

births in suburban hospitals and private nursing homes are not included unless individuals send us information together with a copy of the birth certificate. There may be an inadvertent repetition of names in the marriage list when a civil marriage precedes a religious ceremony. In the break-up of deaths according to illnesses, especially of the elderly, death is often due to a combination of several diseases.

If readers have any births/marriages/deaths they would like published, some proof to ensure the veracity of the report would be required. We are sure our readers would appreciate this requirement and cooperate with us.

AHMEDABAD

MARRIED

Delnaz Bhatporia, daughter of Vabiz and Dinyar, and *Rayomand Kavina*, son of Nargish and Farokh on November 21, 2002

BARODA

DIED

Dinshawji Hoshangji Vimaladai (83); July 11
Darabshaw Ardeshir Tadiwalla (77); August 23
Khorshed Jamshedji Dhandadina (54); October 5

BOMBAY

BORN

A girl, *Tishtar*, to *Farzana* and *Sarosh Irani*, sister to Nazneen; September 6
A boy to *Parisa* and *Zubin Faramji*; September 7
A girl to *Shazneen* and *Farrokh Guard*; September 8
A boy, *Rayomand*, to *Katayun* and *Percy Bharucha*; September 10
A girl, *Nyah*, to *Pearl* and *Sean Lawrence*; September 23
A girl to *Arzan* and *Rustom Dhanbhooa*; October 1
A girl to *Karen* and *Maneck Mulla*; October 1
A boy to *Dilshad* and *Viraf Wadia*; October 4
A girl to *Farzana* and *Savak Bharda*; October 13
A girl, *Jenny*, to *Pinky* and *Yezdi Bamji*, sister to *Delzad*; October 14
A girl to *Benaifer* and *Karl Photographer*; October 14

Twins (girl and boy) to *Avan* and *Rohinton China*; October 15
A boy to *Fida* and *Jamshed Shaw*; October 15
A girl to *Zia* and *Munchi Shroff*; October 16
A boy to *Fara* and *Phiroze Vandrewala*; October 20
A boy, *Mikhail*, to *Ayesha* and *Cyrus Brocha*; October 24
A boy to *Delnaz* and *Hanoze Contractor*; October 25
A boy, *Bezan*, to *Vinifer* and *Cyrus Mehta*; October 25
A girl to *Shahin* and *Jimmy Amroli*; October 26
A girl to *Binaifer* and *Meherdad Kermani*; October 26
A girl, *Zenaida*, to *Daanish* and *Zyros Zend*, sister to Zyraa; October 26
A boy to *Shakuntala* and *Farhad Kerawalla*; October 28
A girl to *Binaifer* and *Kerman Parabia*; October 29
A girl to *Hutoxi* and *Eric Randeria*; November 1
A girl to *Cooma* and *Bahadur Contractor*; November 4
A boy, *Rohan*, to *Nina (Nilufer)* and *Rahul Cowasjee*, brother to Zaal; November 5
A girl to *Michelle* and *Malcolm Desai*; November 6
A boy to *Dimple* and *Zarksis Gotla*; November 8
A boy to *Ferzini* and *Danesh Vazifdar*; November 8
A girl to *Dilnavaz* and *Percy Contractor*; November 11
A girl to *Benaifer* and *Nawzer Kerawalla*; November 11
A girl to *Yozmaity* and *Adil Doctor*; November 12
A girl to *Khurshid* and *Nazban Mehta*; November 12
A girl, *Khushi*, to *Nilufer* and *Porus Mehta*; November 12
A boy to *Kashmira* and *Adil Limbwalla*; November 13
A boy to *Beros* and *Firoze Mistry*; November 15
A boy to *Rukshana* and *Hoshang Bhagwagar*; November 16
A boy to *Aloo* and *Burjis Aibara*; November 18
A girl to *Shirley* and *Rushad Batiwalla*; November 19
A girl to *Daisy* and *Cyrus Zaveri*; November 21
A girl to *Delna* and *Cyrus Irani*; November 23
A girl to *Natasha* and *Ignatius Mathew*; November 25

A girl to *Anaita* and *Hanoze Elavia*; November 28
Twins (girls), *Pakzan* and *Pakzin*, to *Maheringiz* and *Cyrus Khodaiji*; November 30

MARRIED

Tenaz Noshir Dhamniwala and *Navroze Darayus Talati*; October 18
Veron Pervaz Unwalla and *Neville Adil Kapadia*; October 25
Delnaz Rustom Irani and *Malcolm Daraius Kasad*; October 27
Anita Adil Majoo and *Zubin Gustad Irani*; October 29
Annaheita Keki Bhesania and *Darius Rusi Dalal*; November 1
Mehernaz Rustom Siganporia and *Firdause Eddie Behramkandin*; November 9
Rashna Dhunjisha Tangri and *Behram Shavak Kheshwala*; November 9
Zinaifer Bejan Dariashaw and *Farazad Jal Patrawalla*; November 9
Aloo Minoo Bharucha and *Darius Dhanju Chichgur*; November 10
Binaifer Ratanshaw Morena and *Mehernosh Dhanjishah Varachhawala*; November 11
Vira Dara Bamji and *Neville Jal Daruwalla*; November 17
Natasha Navroz Siganporia and *Hormuzd Russy Karanjia*; November 17
Homai Peshoton Patrawalla and *Zubin Bejon Shroff*; November 17
Khushmeher Khushroo Gazdar and *Zubin Noshir Sodawaterwala*; November 17
Kashmira Darayus Jesia and *Khurshed Bomi Keshwala*; November 18
Pervin Jehangir Panthaky and *Shahin Rohinton Vevaina* of Thana; November 18
Azmin Mehli Gandevia and *Porus Pesi Guzder*; November 19
Karishma Daly Mistry and *Zubin Percy Mistry*; November 21
Farzin Parvez Buhariwalla and *Cherag Sam Pardiwalla*; November 21
Manek Merzi Kabir of Bilimora and *Hormuz Pervaz Taraporewala*; November 21
Delphi Rustom Irani and

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Percy Jessi Billiardmaker,
November 22
Shaheen Sarosh Contractor
and *Burzin Kersasp Khambata*;
November 22
Behroze Dara Panthaki and
Neville Mehernosh Pithawalla;
November 23
Khushnam Adi Patel of Surat
and *Buriz Sam Dumasia* of
Nasik; November 24
Meher Minoo Patel and
Darayus Noshir Khodaiji;
November 25
Mahazarine Percy Rana
and *Hanoz Paul Cooper*;
November 26
Monaz Soli Jilla and *Kersi*
Homi Marker of Mhow;
November 28
Delshad Homi Daruwalla and
Mehernosh Jamshed Randeria;
November 28
Zia Farokh Billimoria and
Farzad Farokh Bhatena;
November 29
Kainaz Minoo Medhora and
Rayomand Jimmy Patell;
November 29
Yasmin Faram Dastur and
Arshad Pervaz Dastur;
November 30
Furzeen Cyrus Golvala of
Poona and *Adil Kersi*
Nagarwala; November 30

DIED

Rusi Motabhoy Bilimoria (79),
residing at 6, Wadia Hse, 22,
N. S. Patkar Marg, 400007;
October 1
Banoo Rustomji Colah (80),
Somerset Hse, 169, Colaba Rd,
400005; October 2
Daulatbanoo Darabshaw
Balsara (77), 6/15, P. C.
Shroff Bldg, Gamadia Clny,
Tardeo, 400007; October 3
Mahabanoo Noshir Irani (62),
102, Patel Apts, Thana (W),
400601; October 3
Mani Pirozshaw Bhagal (77),
Dr Kerawalla Bldg, Nana
Chowk, Tardeo, 400007;
October 4
Eruch Pirosha Buhariwalla
(76), 401, Rajendra Co-op Hsg
Soc, Tarun Bharat Rd,
Chakala, Andheri (E), 400099;
October 4
Freny Darabsha Chothia (73),
Yusuf Bldg, 54/A, Khurshedji
Rana St, Grant Rd, 400007;
October 4
Shavak Nusserwanji Doctor
(87), 15, Modern Flats, 128,
Wodehouse Rd, Colaba,
400005; October 4
Behram Ardeshtir Irani (70),
B/11, Captain Clny, Tardeo,
400034; October 4
Hormusji Bomanji Kapadia
(89), 20/A, New Khareghat
Clny, 400007; October 4
Tehmina Kali Katrak (71),
617/B, Cooper Bldg, Girgaum
Rd, 400002; October 4
Aspi Dhanjisha Mehta (45),
H/9, S. B. Bharucha Baug, S.
V. Rd, Andheri (W), 400058;
October 4
Nergi Adi Padamjee (85), 7,
Darbhanga Mans, 12/A,
Carmichael Rd, 400026;
October 4
Khorshed Jal Patel (69), C/21,
Gilder Baug, J. B. Ngr,
Andheri (E), 400059;
October 4
Sheriar Merwan Yazdani (69),
7/B, Old Wadia Bldg,
Chandanwadi, Chira Bazar,
400002; October 4
Bomi Rustomji Jambusarwalla
(53), Daulat Ngr Soc, At
Chala, Via Vapi, Dist Valsad,
396001; October 5
Khorshed Meherwanji
Screwvala (87), E/7, Cusrow
Baug, S. B. Rd, 400039;
October 5
Zarin Dinshaw Shroff (68), 1,
Rustom Baug, Victoria Rd,
Byculla, 400027; October 5
Hilla Savaksha Bhatena (74),
Vakil Bldg, 683, Khareghat
Rd, Parsi Clny, Dadar, 400014;
October 7
Homi Jehangir Chikhilvala
(78), 15, Lady Navajbai Tata
Bldg, S. V. Rd, Bandra,
400050; October 7
Jal Bomanji Patel (82),
Vaishali Bldg, 748, Rd no 6,
Parsi Clny, Dadar, 400014;
October 7
Savak Dinshawji Patel (79),
K/6, Cusrow Baug, S. B. Rd,
400039; October 7
Perin Nariman Akolawala
(81), A/10, Popular Apts, 4
Bglws, Andheri (W), 400058;
October 8
Baimai Bahadur Kapadia
(77), 12/8, Rustom Baug,
Victoria Rd, Byculla, 400027;
October 8
Mani Dinshaw Lam (86),
21/23, Mistry Park, 77, B.
Desai Rd, 400036; October 8
Dhunjisha Hormusji Wadia
(82), H/5, Cusrow Baug, S. B.
Rd, 400039; October 8
Aspi Sheriar Irani (74), 21,
Gool Sohrab Hse, 7th Lane,
Khetwadi, 400004; October 9

Ketty Soli Jijicawana (62),
1001, Mazgaon Towers,
Mazgaon, 400010; October 9
Dinamaj Manekshaw Master
(91), Chaman Chmbs, Next to
Metro Cinema, Dhobitalao,
400002; October 9
Rustomji Dhunjibhoy Mistry
(95), 55, Ocean Crest, B. Desai
Rd, 400026; October 9
Homi Edulji Bajina (73), 9,
Ahura Apts, Gunpowder Rd,
Mazgaon, 400010; October 10
Baby of Pervis Homi
Bodhanwala (stillborn),
C-21/3, Godrej Hillside Clny,
Pirojshah Ngr, Vikroli (W),
400079; October 10
Homai Khodadad Irani (90),
Irani Dharamshalla, Hughes
Rd, Gamdevi, 400007;
October 10
Katy Sam Master (73), 9,
Malcolm Baug, Jogeshwari
(W), 400102; October 10
Mani Dara Patel (79),
501-3/A, Salsette Parsi Clny,
Jijimata Rd, Pump Hse,
Andheri (E), 400093;
October 10
Hilla Faredoon Sabawala
(81), A/5, Samunder Darshan,
159, M. Datta Marg, Andheri
(W), 400058; October 10
Banoo Ardeshtir Sholapurwalla
(101), 45/D, Harganga Mhl,
Khodadad Circle, Dadar TT,
400014; October 10
Amy Tehemurasp Shroff (86),
Jer Mans, Gunder St,
Shankerseth Rd, 400002;
October 10
Roshan Perviz Dalal (82),
Marine Mans, 6, B. J. Rd,
Bandstand, Bandra (W),
400050; October 11
Bomanji Ratanji Daruvala
(87), F/9, Cusrow Baug, S. B.
Rd, 400039; October 11
Dolly Bejon Kanga (78),
9/277, Fifth Seasons Co-op
Hsg Soc, Andheri (E), 400093;
October 11
Sohrab Manek Dadachanji
(77), Dadachanji Bldg,
Murzban Clny, Dr A. Nair Rd,
400011; October 12
Baby of Daisy Adil Jesia
(stillborn), G. S. B. Bharucha
Baug, S. V. Rd, Andheri (W),
400058; October 12
Banoo Pheroze Munsiff (76),
A/27, Godrej Baug, Off
Napean Sea Rd, 400036;
October 12
Dara Hormasji Mahernosh
(80), 504/2, Rahul Apts, B. P.
Marg, Dadar (W), 400028;

October 14
Manek Byram Medora
(71), 10/3, Rustom Baug,
Victoria Rd, Byculla, 400027;
October 14
Jehangir Dinshaw Mistry (74),
105, Reas Baug, Amrut Ngr,
Shivaji Ngr, Mumbra (W), Dist
Thana, 400612; October 14
Thrity Maneck Bode (89),
Jehangir Mans, A. Podar Marg,
400020; October 15
Motabhoy Sorabshaw
Contractor (86), Sugra Manzil,
BEST Marg, Electric Hse,
400039; October 15
Gool Edulji Dick (87), 625,
Pandya Mans, Opp Bhiwandi-
walla Ter, Dhobitalao, 400002;
October 15
Gool Jehangir Mistry (85),
21/10, Tata Clny, Tardeo,
400034; October 15
Dadiba Minocher Sanjana
(67), 73-D/4, S. B. Bharucha
Baug, S. V. Rd, Andheri (W),
400058; October 15
Dinoo Jalejer Tijoriwalla (57),
16, Glass Bglw, Tukaram Javji
Rd, Grant Rd, 400007;
October 15
Meherbai Nadershaw Vazifdar
(83), P/24, Cusrow Baug, S. B.
Rd, 400039; October 15
Burjor Ardeshtir Kapadia (75),
Heera Cottage, 68, Charni Rd,
400004; October 16
Gool Eruch Dubash (76),
44/A, Batliwalla Villa, Sleater
Rd, 400007; October 17
Pesi Ardeshtir Minocherhomji
(91), 805/B, Bakhtavar, S. B.
Rd, 400005; October 17
Piroja Kaikhushroo Daruwalla
(85), 2, Readymoney Bldg, Sir
Ratan Tata Rd, Tardeo,
400034; October 18
Nariman Maneckshaw Italia
(82), 44/L-2, Merwanjee Cama
Park, Cama Rd, Andheri (W),
400058; October 18
Cawas Navroji Mulla (89),
A/42-43, Meherzin,
Wodehouse Rd, 400005;
October 18
Adi Faramroze Pithawalla
(76), Munsaf Bldg, Captain
Clny, Tardeo, 400034;
October 19
Jamshed Merwanji Kakalia
(85), 34, Dar-ul-Mulk, 26,
Pandita Ramabai Rd, 400007;
October 20
Doli Dhunjishaw Chothia (81),
8/275, Shangrilla, Off John
Baptist Rd, Bandra (W),
400050; October 22
Meher Minocher Pandey (66),



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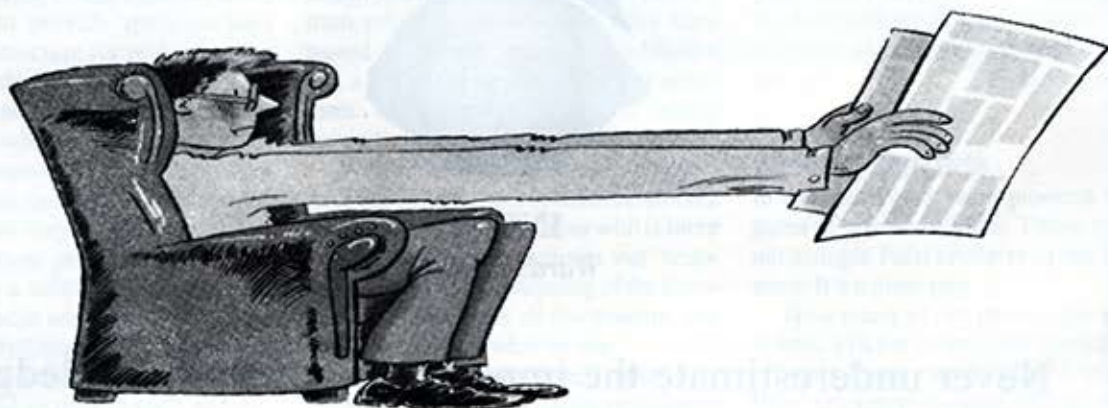
22, Nesbit Compd, Nesbit Rd, Mazgaon, 400010; October 22
Daryush (Darius) Rustom Phirozmand (47), 701, Vatcha Gandhi Bldg, Vatcha Gandhi Rd, Gamdevi, 400007; October 22
Goolcher Noshir Mistry (79), A, The Reward, Tardeo Rd, Tardeo, 400007; October 23
Mani Rustom Mobedji (84), 2, Wilson Bldg, Next to Chitra Cinema, Dadar (E), 400014; October 23
Sorabji (Soli) Shapurji Deboo (84), B/19, Shapur Baug, V. P. Rd, 400004; October 24
Meherwan Behram Irani (86), 123, Varun Apts, 201, Dr B. A. Rd, Parel, 400012; October 24
Kersi Jalejar Bhagwagar (56), 97, Patel Apts, Agiary Lane, Jambuli Naka, Thana, 400601; October 25
Mehra Eruch Mehta (90), 10, Ooranwala Co-op Hsg Soc, Dr B. A. Rd, Parel, 400012; October 25
Amy Burjor Sethna (72), Ali Bldg, Wadia St, Tardeo, 400034; October 25

Parvez Kekaas Joshi (42), Joshi Apts, S. V. Rd, Bandra (W), 400050; October 26
Dhun Framroze Patel (78), K4/G-3, Merwanjee Cama Park, Cama Rd, Andheri (W), 400058; October 26
Behram Kekhashru Vandrewala (85), 16/16, Dubash Bldg, Gamadia Clny, Tardeo, 400007; October 26
Dhunmai Hormasji Daruwala (83), 40, Poawalla Bldg, New Charni Rd, 400004; October 27
Porochy Rustom Irani (76), Ideal Farm, Dahisar (W), 400068; October 27
Hormusji Cawasji Elavia (95), B-5, Kerawala Bldg, Tata Blocks, S. V. Rd, Bandra (W), 400050; October 28
Feroz Erajshah Engineer (78), 3/5, Shantaram Mhatre Chawl, Umesh Ngr, Dombivoli (W), Dist Thana, 421203; October 28
Dorab Cawasji Karkaria (74), 742, Batliwala Bldg, Rd no 5, Parsi Clny, Dadar, 400014; October 28
Rati Erach Lashkari (84),

Rusi Mehta Bldg, Dinbai Petit St, Balaram St, 400007; October 28
Jaloo Keki Dubash (99), 5, Everest, 12, Peddar Rd, 400026; October 29
Khorshed Darabsha Sadri (88), 420/16, Arsiwala Bldg, Grant Rd (E), 400007; October 29
Narges Rustom Davar (94), 206, Cumballa Crest, 42, Peddar Rd, 400026; October 30
Naoroze Dorabjee Baria (87), Gladhurst, 3, Perry Cross Rd, Bandra (W), 400050; October 31
Aloo Noshir Kerawala (75), 10/3, Malcolm Baug, Jogeshwari (W), 400102; October 31
Ardehsir Maneckji Battivala (74), Dhun Villa Annexe, 615, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; November 1
Gool Sohrab Mistry (83), Readymoney Bldg no 2, Tata Clny Rd, 400034; November 1
Baby of Jasmine Ruzbe Daruwala (stillborn), M/8, Nowroz Baug, Lalbaug,

400012; November 2
Motabai Jivanji Panthaky (85), Ganesh Bhavan Bldg, 1st Marine St, Dhobitalao, 400002; November 2
Navroj Pestanji Bhesania (60), A/6, Nowroz Baug, Lalbaug, 400012; November 4
Pheroze Ardehsir Bana (84), A/3, Godrej Baug, Off Nepean Sea Rd, 400026; November 5
Hilla Homi Seervai (79), 64, Udadhi Tarang Co-op Hsg Soc, Juhu Tara Rd, 400049; November 5
Sorab Jehangir Dalal (86), 26A/31, Takshila, Mahakali Rd, Andheri (W), 400093; November 6
Fareedoon Gustadji Karkaria (75), B/5, Rustom Baug, Victoria Rd, Byculla, 400027; November 6
Nergesh Nowroji Adenwalla (76), Old Petit Mans, 85, Sleater Rd, 400007; November 7
Homai Dosabhai Engineer (85), 15, Amina Manzil, Basta Rd, Dadar, 400014; November 7
Dhanbai Noshirwan Mistry

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(70), 4, Mody Bldg, Parsi Clny, Parel Village, 400012; November 7

Noshir Shapoorji Wadia (62), A/3, Bhiwandiwalla Ter, 618, J. S. S. Rd, 400002; November 7

Kersi Hormusjee Ediban (76), R/17, S. B. Bharucha Bldg, S. V. Rd, Andheri (W), 400058; November 9

Manecksha Sorabji Mistry (87), A/4, New Dubash Bldg, Gamadia Clny, Tardeo, 400007; November 9

Coomi Hoshang Sukhadia (65), C/5, Nowroz Bldg, Lalbaug, 400012; November 9

Soli Aderji Vajifdar (76), Sheri Hse, Cawasji Patel St, Fort, 400001; November 9

Nargish Soli Pavwala (72), D-2/1, Blue Arch Co-op Hsg Soc, 4 Bglws, Andheri (W), 400053; November 11

Silloo Kaikhushru Major (82), A, Mehta Bldg, M. Pasta Rd, Dadar, 400014; November 12

Adi Naushir Marfatia (68), 33, Peacock Palace, B. Desai Rd, 400026; November 12

Dawlat Khodaram Irani (80), 2B/17, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; November 13

Bomi Ratansha Tolat (71), L/1, S. B. Bharucha Bldg, S. V. Rd, Andheri (W), 400058; November 13

Kayti Jami Bharucha (77), M/56, Cusrow Bldg, S. B. Rd, 400039; November 14

Fradoon Ratanshaw Postwala (88), 2/6, Panthaki Bldg, Andheri (E), 400069; November 14

Tehmura Pestonji Sethna (91), 7/17, Panthaki Bldg, Andheri (E), 400069; November 14

Coomi Rustomji Siganporia (73), Banoo Chmbs, 1st Carpenter St, Mazagaon, 400010; November 14

Savaksha Framji Bhathena (71), M/15, Nowroz Bldg, Lalbaug, 400012; November 15

Dolly Hoshang Dastoor (90), 39, N. M. Petit Widows' Chawl, Modi St, Fort, 400001; November 16

Minoo (Minocher) Fardoon Tarepore (90), 20, Station Ter, Sleater Rd, 400007; November 16

Shera Jehangirji Bagwalla (88), Faredoon Ter, 676,

FIGURES AT A GLANCE*						
	Bombay		India		World	
	This issue	2002*	This issue	2002*	This issue	2002*
BIRTHS						
Boys	17	67	1	4	9	28
Girls	29	92	—	2	2	16
MARRIAGES						
Parsi	32	161	1	11	4	14
INTERCOMMUNAL						
Males married out	—	—	—	—	1	2
Females married out	—	—	1	1	2	6
DEATHS						
CONSIGNED						
Males	61	409	18	67	5	25
Females	75	413	18	72	8	22
CREMATED						
Males	—	—	—	—	—	—
Females	—	—	—	—	—	—

*Running totals for 2002 (January 2002-January 2003 issues)

Overseas deaths are listed in the consigned column as Parsiana does not have a breakup of those cremated.

*These figures pertain to information provided to or collected by Parsiana. They do not represent the total number of births, marriages and deaths in the Zoroastrian community in India and abroad.

Katrak Rd, Wadala, 400031; November 17

Jer Naval Doctor (87), 3, Baria Bldg, Gamadia Clny, Tardeo, 400007; November 17

Firoze Framroze Kanga (75), 902, Cumballa Crest, 42, Peddar Rd, 400026; November 17

Alice Jal Katrak (93), B, Sky Scraper, B. Desai Rd, 400026; November 17

Dhun Rustomji Daroowalla (63), 1/8, Asgarali Bldg, Vakola Pipe Line, Santacruz (E), 400055; November 18

Bomi Ardeshtir Sholapurwalla (78), D/95, Harganga Mhl, Dadar TT, 400014; November 18

Jimmy Byram Irani (68), Milan Apts, Dahanukarwadi, Kandivali (W), 400067; November 19

Perin Framroze Bulsara (82), 30, Kashinath Bldg, 7th Khetwadi Lane, 400004; November 21

Jerbai Nariman Paowalla (94), 506, Flyover Apts, Teligalli, Andheri (E), 400069; November 21

Perin Gustadji Taraporewala (80), 6, Dadachanji Bldg, Marazban Clny, Dr. Nair Rd, 400011; November 21

Pervez Nariman Bharucha

(76), 4, Jehangir Bldg, Juhu, 400049; November 22

Rohinton Minoo Shroff (48), B/11, Cusrow Bldg, S. B. Singh Rd, 400039; November 22

Feroze Naval Dotivala (67), Currimbhoy Manor, 41, B. Desai Rd, 400026; November 23

Tehmina Hormusji Mehta (84), D/8, Godrej Bldg, Off Nepean Sea Rd, 400026; November 23

Roshen Jal Patel (73), A/9, Jer Bldg, Dr Ambedkar Rd, Byculla, 400027; November 23

Rutty Shapur Godiwala (62), Serene Villa, Kashibai Navrang Marg, Gamdevi, 400007; November 26

Tehmina Ratansha Panthaki (80), Palia Mans, 622, Parsi Clny, Dadar, 400014; November 27

Manijeh Ardeshtir Irani (85), Ripon Bldg, Balaram St, 400007; November 28

Hilla Ardeshtir Kasad (86), Karani Bldg, 650, Firdoshi Rd, Parsi Clny, Dadar, 400014; November 28

Freni Jamshed Panthaki (76), Dinabad, 644, Rd no 10, Parsi Clny, Dadar, 400014; November 29

Rohinton Pheroze Balsara (55), 802, Glen Heights,

Hiranandani Gardens, Powai, 400076; November 30

CALCUTTA

BORN

A boy, *Darayus*, to *Maharukh* and *Kersi Gyara*; August 26

MARRIED

Sharmeen Rabadi, daughter of Bapsy and late Adi, and *Nikolaos Zarras*; September 29

DIED

Jal Kaikhushroo Merchant, husband of Katie and father of *Nairihoshang* and *Dilbar Pandey*; September 1

MADRAS

DIED

Jehangir Kaikhushru Clubwala (84), husband of *Mani* and father of *Astad* and *Kaikhushru*; October 26

POONA

DIED

Pervin Boman Irani (68), 672, Taboot St, 411001; October 8

Amy Homi Sattha (79), 601/1/B, Thakkar Apts, 411001; October 15

Pervin Khushroo Dinyarian (55), 908/14, Synagogue St, 411001; October 19

Banu D. Mowdawalla (70), 202, Peninsula Apts, Gidney Park, 411037; November 4
Tehmina D. Wadia (94), 10, Phayre Rd, Opp Hutchings School, 411040; November 10
Sheroo N. Wadia (70), Talukdar Bldg, 177, M. G. Rd, 411001; November 11
Silloo F. Mistry (92), R/10, Padma Vilas, Wanowrie, 411040; November 14
Amy J. Poonawalla (90), 30, United Apts, East St, 411001; November 19
Rustom H. Irani (85), B/17, Sacred Heart Town, Wanowrie, 411040; November 20

SECUNDERABAD

DIED
Minocher Behramsha Daroovala (78), husband of Mehroo and father of Navaz, Havovi Kersi Patel, Farida Cyrus Irani, Rohinton and Percy; October 15
Bhikhamai Hormusji Unwalla (90), mother of Ruby and Noshir; October 22
Perin Sattarawala (84), wife of Freddy and mother of Yasmin and Mahrookh; October 28
Shapoor Naoshir Chenoy (74), father of Kamal and Dilip; November 25

SURAT

DIED
Farhad Keki Dastur (27), Zoroastrian Bldg, Ghodhod Rd, 395003; October 2
Dinshawji Navroji Vaghachhi-pawala (83), Rustompura, 395002; October 2
Baby boy of Mahrookh Zubin Chichger (2 days), Zarostrian Bldg, Athwa Lines, 395001; October 3
Nergishbanoo Ardesir Kapadia (86), Sayedpura, 395003; October 4
Gool Minocheer Kapadia (72), Opp Dr Bhacca's Dispensary, Vanki Bardi, 395003; October 8
Khurshedji Kaikhushroo Todiwalla (76), Bglw no 53-54, Kawasji Ngr, Adajan; October 8
Savakshaw Darabshaw Dumasia (80), Bglw no 7, Sai Ashish Soc, Piplod, 389130; October 10
Dhanmai Pirojshaw Elavia (73), Pundole Charity Block,

Opp Nariman Home and Infirmary, Shahpore, 395003; November 2
Minoo Jehangirji Jalgaavala (54), Navipeth, Jalgaon, 425001; November 7
Pervez Godrej Patrawala (24), 202, Pundole Charity Block, Siganpore; November 11
Ketty Homi Khambatta (74), Parsiwad, Gopipura, 395001; November 22
Manijeh Behramsha Kharas (77), Choki St, Nanpura, 395001; November 22
Dolat Nanabhai Palia (75), 3, Savasadi-Sadan, Bhavnagari St, 395003; November 25
Dinshawji Jehangirji Tadiwalla (68), 4, Allahi Baug, Rustompura, 395002; November 25
Firoze Naorajji Amalsadwala (59), 4, Allahi Baug, Rustompura, 395002; November 26
Dara Kersasp (Kersi) Guzder (66), E/6, Ava Baug, Char-pool, Navsari, 396445; November 26
Parinbanu Dhanjishaw Guard (76), Sayedpuri Bhagal, Near Shahenshahi Atash Behram, 395003; November 30
Hilla Jamshedji (Jasu) Patel (85), Old Agiari Mohallo, Village Vesu; November 30

AUSTRALIA New South Wales

BORN
A boy, *Arshan*, to *Huzan* and *Sohrab Daver*, brother to *Sherzan*; November 25

DIED
Hira Engineer, mother of *Shermaz Contractor* and *Berjis* in Sydney; August 12
Freny Charna, mother of *Aban Sidhwa* in Sydney; October 31

South Australia

BORN
A boy, *Cyrus*, to *Roshni* and *Mehernosh Amroliwala*, brother to *Zeenia* and *Delna* in Port Lincoln; October 2

CANADA

Alberta
DIED
Adi Daruwalla, husband of *Soona* and father of *Kaikhushroo*, *Zal* and *Jehangir* in Calgary; August 1

British Columbia

DIED
Bahram Kianianfard (76),

husband of *Pary* and father of *Mehran*, *Delaram* and *Mandana* in North Vancouver; September 1
Mahindokht Foroughi (63), wife of *Jamshid Khorasheh* and mother of *Shahriar* and *Shideh* in North Vancouver; October 4
Thrity Nanavaty (81), wife of *Fram* and mother of *Feroze*, *Kershaw* and *Shirin Sethna* in North Vancouver; October 6
Coomi Rustam Mehta (89), mother of *Nazeen Hamid* in Richmond; October 21

Ontario

BORN
A girl, *Sima*, to *Maharukh* and *Aspi Kootar*, sister to *Cyrus* in Mississauga; October 3
A boy, *Sarosh*, to *Diana* and *Porus Daver*, brother to *Urvaksh* in Mississauga; November 12

MARRIED
Patrizia di Battisti, daughter of *Silvana* and *Peter*, and *Zubin Mistry*, son of *Rati* and *Noshir* in Toronto; October 27
Sameera Sohrab Mazkooori and *Jehangir B. Katrak*; November 21

KUWAIT

BORN
A boy to *Khushnuma* and *Sharukh Bhathena*, brother to *Parinaz* in Kuwait; November 10

PAKISTAN

Karachi
DIED
Bapsie Bhappu, mother of *Ken*; June 29
Dina Khambatta, mother of *Hoshang*; October 29

SOUTH AFRICA

Natal
DIED
Dara Randeria, husband of late *Jer* and father of *Parveez* in Durban; August 10

UAE

Dubai
BORN
A boy, *Arzaan*, to *Flora* and *Eric Taraporewala*; August 29

UK

Berkshire
BORN
A girl, *Yasmin*, to *Sharon* and

Dhunji Bilimoria in Warfield; July 12

Humberside

DIED
Tehmures Patel (78), 9, Ribblesdale Rd, Hornsey; June 14

Kent

BORN
A boy, *Sam*, to *Rukshana* and *Peres Sethna*, brother to *Natasha* in Bromley; September 20

London

MARRIED
Ferhiz Dinshaw, daughter of *Gulshen* and *Eddy* of Karachi, Pakistan, and *Gustav Sethna*, son of *Amy* and *Navroz*; July 6
Shiraz Sethna, daughter of *Dolly Shawaksha Contractor* and *Behram*, and *Noshir Anklesaria*, son of *Dhun* and *Cyrus* of Harrow, Middlesex; July 27
Nina Kapadia, daughter of *Daulat* and *Minoo* of Croydon, Surrey, and *Kerman Jasavala*, son of *Freny* and *Yazdi*; August 3

DIED
Dhun E. Bilimoria (88), 211, Grove End Gardens, Grove End Rd, NW8 9LT; May 26

Middlesex

BORN
A boy, *Piroz*, to *Rozy* and *Kaiyumars Contractor*; September 9

DIED
Parvin Sam Irani (45), 206, Harrow Rd, Wembley, HA9 6QL; May 31

USA California

BORN
A boy, *Yohaana*, to *Pareezad* and *Anand Birje*; April 15
A boy, *Soroush*, to *Mahboobeh* and *Shahriar Shahriari*; July 14

MARRIED
Parizad Patel, daughter of *Mehroo* and *Nozer* of San Francisco, and *Clifford Pascuico* in San Jose; May 18
Arshia Arvandi and *John Fisk*; May 25

Compiled by Roxana A. Driver



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