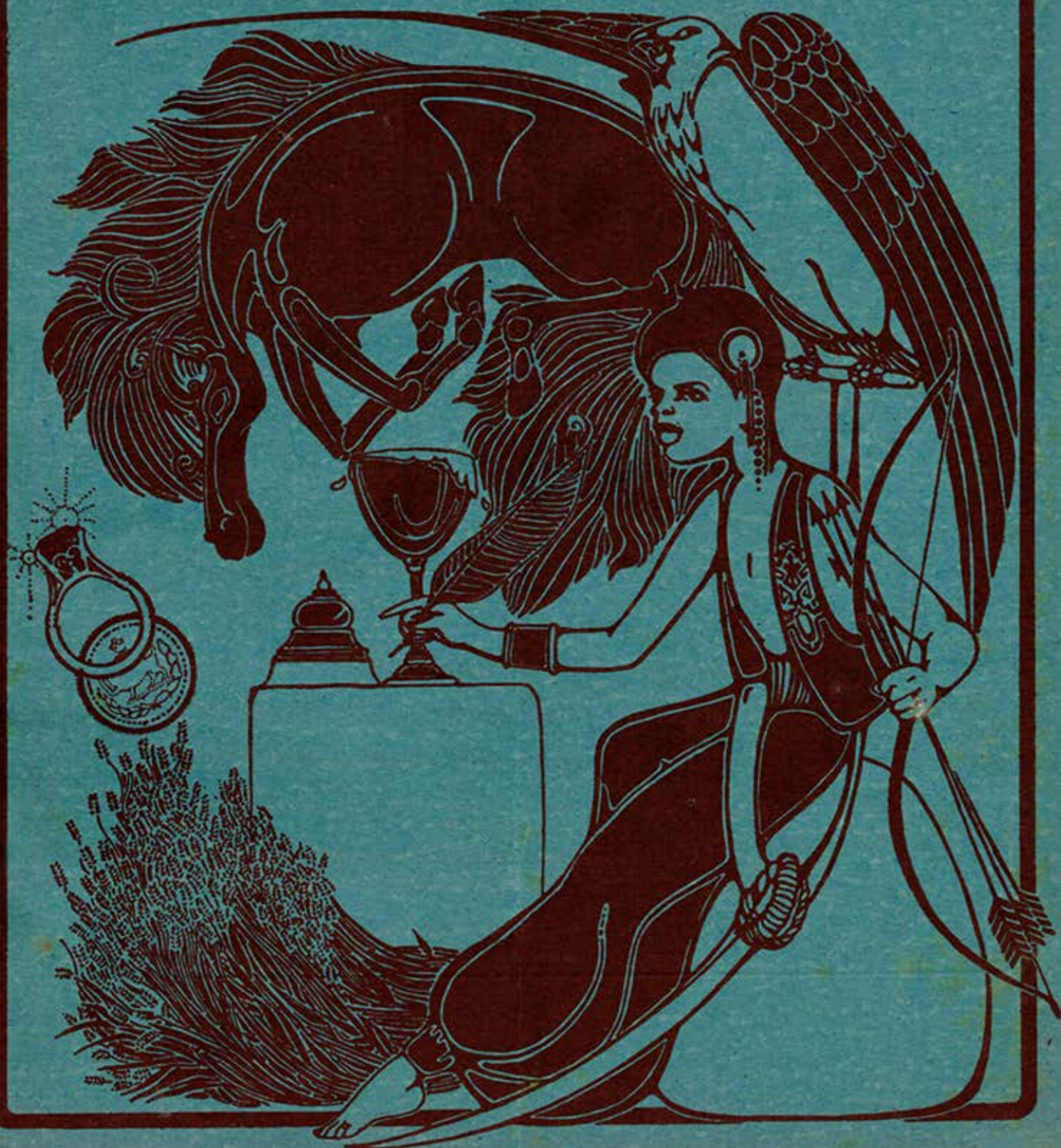


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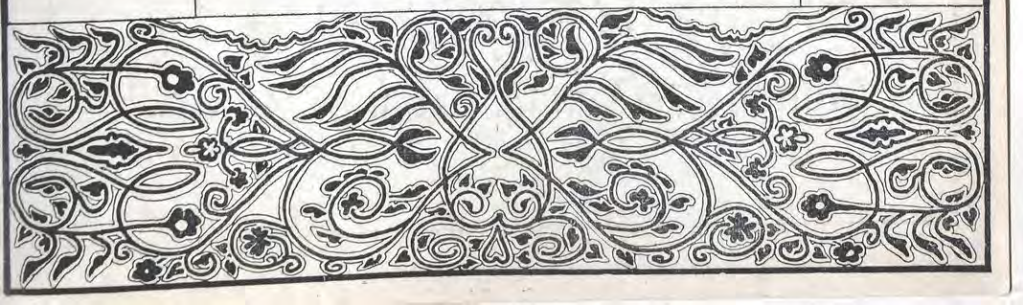
March - May 1976

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Parsiana cover by Manjula Padmanabhan depicting the 12 traditional gifts presented to the king at Navroz.



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Editor's Column

After playing a game of musical cities, The Federation of the Parsi Zoroastrian Anjumans of India have settled on Bombay as the venue for the next Zoroastrian World Congress. The theme of the conference, to be held in November 1977, is "The Zoroastrian community in a changing world." Only Parsi Zoroastrians and Iranian Zoroastrians are eligible to be delegates, while observers need be only Zoroastrians, thus ensuring the gathering's racial purity and keeping the religion of Zoroaster in its proper perspective. The Congress had originally been scheduled for February next year, but out-of-Bombay participants will be pleased to know that November is as pleasant a month, despite it being the peak of the marriage season.

If you detect a note of bitterness there it's because the large majority of us on *Parsiana* are single. Even though we faithfully read the matrimonial columns we always lose out because either we lack the necessary educational qualifications, have the wrong complexion, don't measure up to the height requirement, don't come from respectable enough families, or belong in the inappropriate income group. Therefore, in order to raise dowries we composed the following plea: Lonely journalists with incomes in the negative bracket and no future prospects, seek subscriptions from like-minded but eco-

nomically better-off patrons for soon-to-be-defunct *Parsi* magazine. Annual subscription Rs. 16. Payment may be made in cash, typewriter ribbons, newsprint, film, zinc, dhan-sak etc. Write *Parsiana*, GPO Box 892, Bombay 400 001.

He helped win wars for this country. He is India's first Field Marshal. And yet there are people who question his qualifications to be a trustee of the Bombay Parsi Panchayat. While it is true that a soldier operates differently from a platoon, Sam H.F.J. (the last initial should actually be H, see *Parsiana*, May 1974) Manekshaw is serving at present on the board of several companies and is aware that there is more to managing a financial concern than wielding his baton and saying "Shabash." His organizational and administrative skills that sustained the armed forces in battle, should be welcomed on any institution. Indeed, when asked whether he would be a square peg in a round hole, his moustache all but bristled with indignation as he replied: "I don't think so."

Of course the major drawback for the Field Marshal's candidacy is that he resides in the wilds of the Nilgiris, 600 miles away from the Parsi fortress of Bombay. But the soldier, who comes to Bombay once a month for company work, is willing to double the number of visits and pay the travel expenses out of his own

pocket. His candidacy, he says, however, is dependent on the community wanting him to serve.

In news from abroad, Ms Armaity R. Irani has been elected president of the Los Angeles Zoroastrian Association. The organization is trying to build a library, notes her father Rustom Irani, and anyone with books to donate should write to her at 5272 Los Adornis Way, Los Angeles, California 90027.

From San Francisco comes word that at the Navroz function held at the Nataraja Restaurant this year, it was decided to form a semi-formal association of Zoroastrians. About 100 adults and 30 children attended. "At the moment it looks like the majority of us (this is the feedback from a questionnaire) would be quite content to meet formally four times a year through planned events and get to know local fellow Zoroastrians," writes Farrokh Khambata, one of the two joint treasurers. "Many have seriously expressed a need for religious guidance or at least awareness to their children and a full-fledged but non-practising priest (from Udwada) has agreed to hold regular monthly classes."

"As many as six to seven Iranian Zoroastrian families are on our roster too and one of these days we will ask them to give us a feel for what it is like to be a Zarathusti in Iran."

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"What is particularly encouraging," adds Khambata, "is that many non-Zoroastrian spouses are taking an active interest in the planning and execution of these events."

From Australia, Ernani Giamuzzi, the honorary secretary of the Australian Zoroastrian Association in New South Wales writes to tell us of the group's activities for 1975-76. We produce below an abridged report:

From August 1975 to date, our membership has increased to around 70 families which include nearly 200 Zoroastrians. We have had a busy nine months with committee meetings, picnics and outings which are always well attended, despite the vast distances one has to cover. We have also been publishing our monthly newsletter.

The present committee has strongly felt the need for greater emphasis on religion, particularly in regard to children. The Navroz function was held at the West Pymble Community Hall, New South Wales, and opened with the *Tan-Durosti* prayer given by Ms Piloo Sidhwa and Jangoo Unvala, followed by kusti prayers by Dr Peshotan

Katrak. Slides of ancient Persian costumes were shown by courtesy of Jal Sidhwa. Following this was a talk by visiting Ceylonese Zoroastrian Framroze Rustumjee, who spoke on the meaning of Navroz and gave a brief background on the Zoroastrian faith. The evening continued with dancing, general merry-making and a delicious dinner.

Before Rustumjee's departure, he gave several talks at different venues at the Association's request. All were well attended. A special sub-committee is now busy drawing up further plans for more religious gatherings.

We now have a library which includes religious books, tapes and slides. It is being managed by Yashfara Mistree, the wife of our Vice-President, Dr Farrokh Mistree.

We shall hold our Annual General Meeting in July and hope to have an even busier year. Our President, Perves Marshall, our committee and I, send our best wishes to you and fellow Zoroastrians in India.*

In the field of education, Parsis who moan the lack of technical institutions to train members of the community, will be pleased to learn

the Behramji Nowrosji Gamadia Poly-Technic at 8 Gamadia Colony, Tardeo, is back in business. Under new management, the school "admits students in Wireman's and Fitter's Trade Courses through English/Gujarati medium." Interested parties may contact Minoo F. Engineer, Technical Executive.

The New Activity School and the Activity High School on 2 N. Gamadia Road welcomes Parsi students, says its Director, Ms Daulat Doongaji. Though the pressure for admissions is great, concessions will be made to promising Parsi students. For those of limited economic means, financial aid will be given. The 22-year-old school, which was founded by Ms Doongaji with one student, now has 850 and is presently managed by the Peroja Vasunia Educational Trust.

* * *

At the time of going to press, we are grieved to inform our readers that Lady Hirabai Cowasjee Jehangir, President of the Bombay Parsi Panchayat passed away on 9th June following a coronary attack. *Parsiana* extends its condolences to the public-minded Cowasjee Jehangir family.

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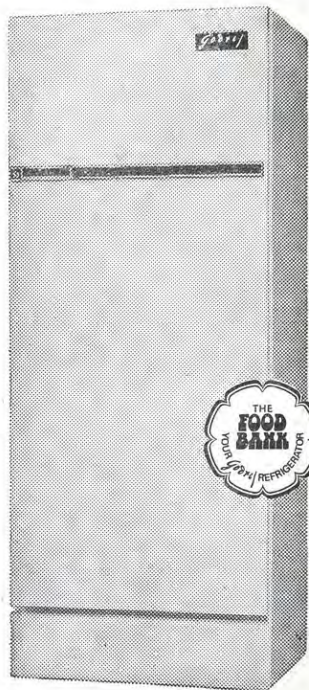
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Pilloo, Khodu, Homi . . .

There is a deplorable tendency among Parsis to 'abbreviate' our glorious names. Some glaring instances are: Feroze (victorious) changed to Pilloo (meaning a chicken in Parsi Gujarati); Khodadad (God given) changed to Khodu (meaning God knows what); Hormazdyar (friend of God) changed to Homi (meaning nothing at all).

It is time that all concerned, particularly the younger generation, took a stand against this vicious practice. We should revel in our glorious names and not allow anyone to play about with them.

ARDESHIR SETHNA
Calcutta

Sins of Omission

I congratulate your artist for the cover of your February issue. The list of names is very interesting. However, I would like to note that the name Dinaz is not listed. My 14-year-old granddaughter is cross with *Parsiana* for the omission. I believe a list of male names is to follow. Now do not forget Raymond or there will be another angry 12-year-old.

In regard to the Grindlays Bank advertisement, why not include a few lines about facilities for foreign accounts; some Indian banks do have them. Readers abroad—like me—would like to know of such matters. Likewise, export oriented textile and chemical manufacturers could include information which would interest

business circles here. Air India and travel agents do this, for *Parsiana* is the Zoroastrian paper which is read and discussed the most amongst our community in the U.S.A. and Canada, particularly in Montreal.

As Zoroastrians abroad, our main concern is to teach our children the basic concepts of our religion. The Zoroastrian Association of Quebec does its best to keep our faith flourishing in this part of the world. Fortunately we have five *navar martabs* from Bombay and so we perform *jashans* on occasions like Jamshedi Navroz and house-warmings. Indeed more than 90 per cent of our fellow Zoroastrians are house owners here, which speaks for their ability and spirit of venture.

As for language, I believe in moving with the times. We adopted Gujarati because we landed on the west coast; had we landed on the other side of the country, or in some other land, we would have surely adopted the prevailing language. One has to speak the language of the land to survive. Even our ancient scriptures have been translated from Avesta to Zend and Persian. Religion has no connection with any language. Has not the Bible been translated into many languages and its message spread over the globe? We need books on our religion, history, and culture in English for our children. Language should be mastered and used for one's progress. Stick to one language, and you stagnate.

N. D. REVITNA

Pointe Claire, Canada

His Soul Marches On

I wish to comment on the obituary of Minocher N. Pundole published in your February issue.

Any educated human being will agree with me that a movement based on fanaticism cannot withstand thunderstorms for over a decade, let alone grow in number by leaps and bounds. If you confuse steadfastness with fanaticism, you are mistaken.

In my own case, over the years a number of doubts had troubled me, such as why a non-Zoroas-

trian could not enter fire-temples, or why dokhmenashini is a must. Then came a man named Minocher Pundole. His teachings proved a fountain of inspiration, particularly to the youth who had drifted into other faiths. I too was one of those side-tracked ones. When I lamented these ignorant misdeeds, Minocher Saheb consoled me, "One has to pass through the Valley of Darkness before he enters the Kingdom of Light." Gradually he consolidated our faith, conducting religious classes at the Vachha Agiary every week; these still continue, according to his wish.

Our group has increased in number, particularly after his demise. Our activities include performing navjotes of two deserving children every year, and offering sandalwood to eight atash behrams every day as well as a small *machi* in Dady Seth Atash Behram in any one of the Gehs. We conduct a trip to eight atash behrams within three days, which interests even those who are not in our group, and organize an annual trip to Sanjan and Bahrot Mountain (where Pak Iran-shah remained for 12 years). We have stopped some Parsi girls studying in convent schools from being converted to Christianity, inspired some Zoroastrians to stop smoking and dissuaded Parsi girls from marriage to non-Zoroastrians.

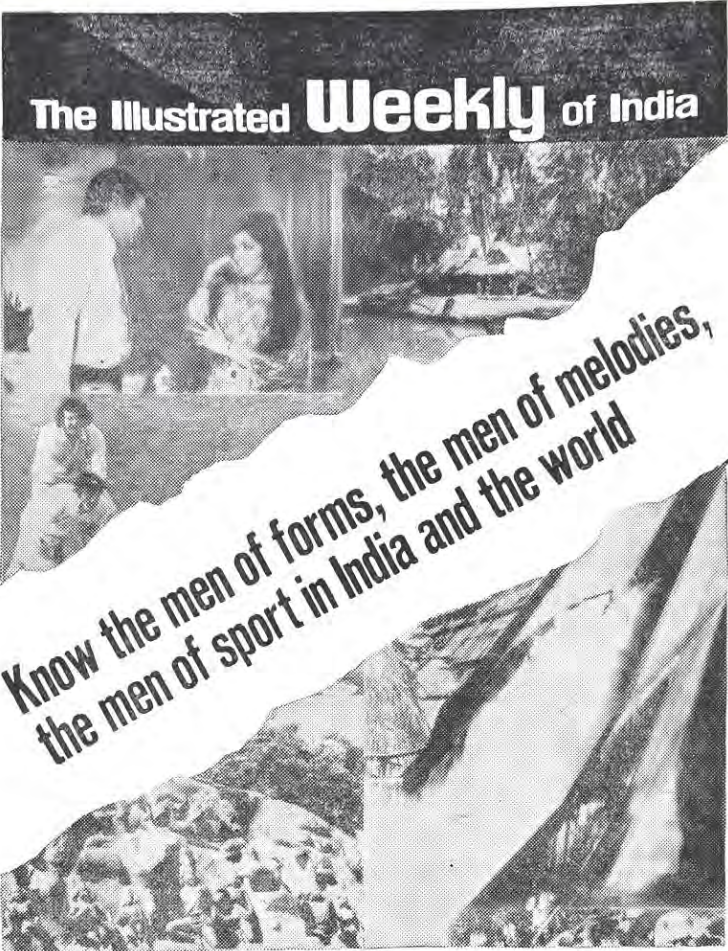
Time alone will prove that Minocher Saheb's preachings were the solitary base on which the superstructure of Zoroastrianism rests. For those who believed in him, there was no explanation required; for those who did not, there was no explanation possible.

ERVAD PERVEZ D. MITHAIVAI

Tithes

Our young priests are moving away from the priesthood because they cannot make two ends meet. If we do not do something soon, our priests will die out and if the priests die out the Parsis die out.

Each Parsi earning more than Rs. 1,000 should contribute a minimum of Rs. 20 per month towards the education of a priest's



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child. Parsis in Poona, Karachi and Calcutta are doing a lot for the priests, why is the community in Bombay doing nothing?

GOOL K. S. SHAVAKSHA

"Priesthood by Caste?"

In your feature "Should Priesthood Be By Caste?" I was surprised to read the statement of one of the seven people interviewed: "Women should not be priests. They have never been priests before; they stuck to preparing the *malida*."

Dastur Dhalla, in his *Zoroastrian Civilization*, writes: "It appears that under certain circumstances, women also worked as priestesses. So sacred a work as that of officiating as a *Zaota*, or the chief priest, at a sacrificial ritual was not denied to their sex."

He bases his assertion on the *Dinkard*, Book VIII, which refers to "the *Zoti* duty of a woman or child". Evidently, even children were trained in ceremonial ritual, which is logical for then they would grow up understanding the meaning of the sacrificial act.

In another Pahlavi text, the *Shayast-la-shayast* ("The Proper and the Improper"), there is mention of women priests. "A woman is fit for priestly duty (*Zotih*) among women, and when she is consecrating the sacred cake (*darun*)..." One of the points mentioned is: "The sacred cake of a disreputable woman is not to be consecrated, but is to be rendered ineligible (*aviginako*). A woman had to be virtuous and learned in priestly lore before she was permitted to take part in and perform a ritual as a *Zaota*."

It is of interest to note that women had substantial legal rights in ancient Iran. Dastur Dhalla writes: "She owned and managed property, could act as the guardian of a son disinherited by his father, could legally conduct a plea in her husband's behalf, and manage his affairs in his name. She had the privilege also of seeking redress in court against a cruel husband, and securing his punishment. The husband had no right to arrange a marriage for his daughter without the approval and consent of his wife. Her evidence was competent in a court



Illustration by Manjula Padmanabhan

of law, and she could even become a judge."

As for this last statement, Dastur Dhalla refers again to the *Dinkard*, Book VIII, which states that the "proficiency of a woman who is acquainted with the law for a judgeship" is "above that of a full grown man unacquainted with the law." In an earlier chapter of the same book of the *Dinkard*, it is again emphasized "that the judgeship is to be given to him who is acquainted with the law (*akas-dad*)..."

Women had to be as competent, if not more so, as men in order to qualify as judges. Herodotus informs us that Iranian judges were held in the highest respect, and were elected for life. A miscarriage of justice was treated with the utmost severity. Probably, only very brilliant and very ambitious women competed, side by side with men, for the coveted honour of a judgeship.

In India today, there is no bar legally against Parsi women qualifying as priests and judges. Dr Annama Chandy is an honoured judge of the High Court of Madras. Why should Parsi women lag behind?

PILOO JUNGALWALLA
New Delhi

In High Places

Throughout my career, I have felt that our young men and women should try to get into our civil and military services.

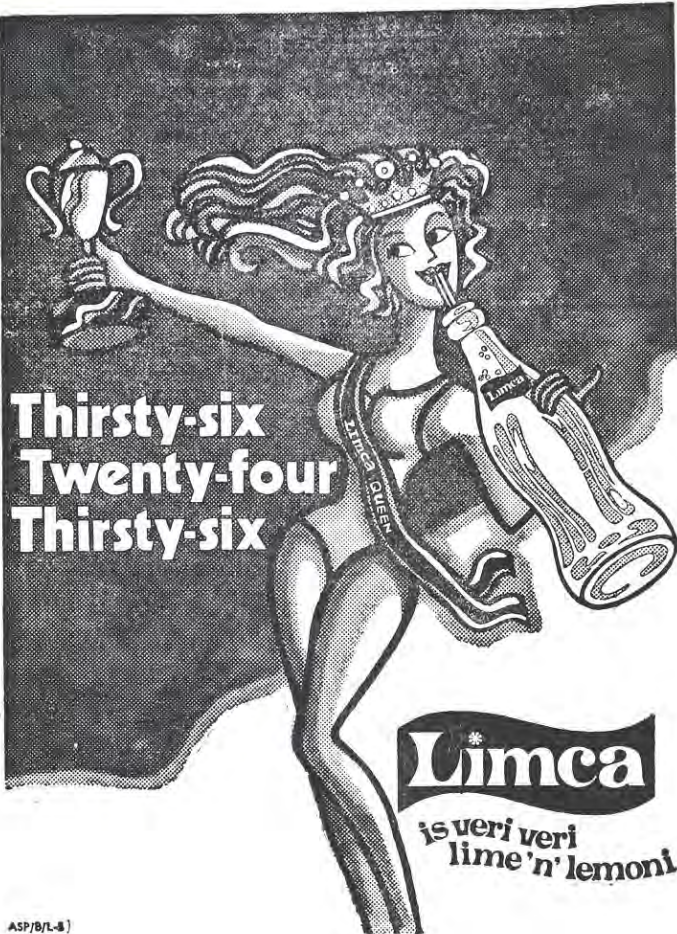
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Opportunities occur for seeing so many different parts of the country and, in some top posts, tours, deputations and fellowships take one to foreign countries. Above all is the satisfaction of working among people in the most varied appointments imaginable. Of course, hard work is necessary before taking the very competitive examinations—hard work and coaching. But first, the candidates must be ready to work anywhere in the country and to leave the stultifying atmosphere of Bombay. If they can get into the Foreign Service, they can serve anywhere in the world. Motivating talented young men and women and then coaching

them for the examinations could be organised by the community.

What I write applies to the Air Force, the Police, the Border Security Force, the Central Reserve Police, the Indian Forest Service, and also to the Central Services such as the Indian Customs, Indian Revenue, Indian Audit & Accounts, the Railways, the Banks, Posts and Telegraphs and many others too numerous and diverse to be mentioned. All this is quite apart from the Public Sector units and the services in each state. If one gets into the latter, one can eventually be promoted to the top all India services. I can do no better than citing the case of Purviz Damry, who started in the old Bombay State, was selected for the Indian Administrative Service, and, after a term as Maharashtra's Finance Secretary, rose to be Deputy Governor of the Reserve Bank of India. He has gone on to become a high ranking United Nations man and is now at the Headquarters of the World Bank at Washington as Secretary.

KERSHASP SATARAWALA
New Delhi

The writer, who recently retired

from the government after a distinguished 35 years of service, has held many top positions including Advisor to the Governors of Gujarat and Orissa, Managing Director of Indian Airlines and Secretary, Department of Mines in the Ministry of Steel and Mines.

A Hundred Years Ago

Every elderly Parsi knows that half a century ago, members of his community were adventurous, hard-working and interested in industry, commerce and business. Yet in the issue of 18th May this year *The Times of India* has reproduced a speech by K. R. Cama appearing in the feature. "A Hundred Years Ago".

"Mr. Cama, in the course of his lecture, said that the Parsees now were not so rich or energetically enterprising as of yore.... However reluctantly yet it must be owned that evil times have set in amongst the Parsees. Most of them are not only in an unprosperous state, but many of them

(Please turn to page 49 col. 3)

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In the News

Two of the first Indians to be dubbed Knight Commander of the Order of Merit of the Italian Republic are Parsis: **Jamshed Bhabha**, trustee-in-charge of the National Centre for the Performing Arts and **Zubin Mehta**, the eminent music director and conductor of the Los Angeles Philharmonic Orchestra.

The congratulatory note to Bhabha from the Italian Ambassador to India, read, "By honouring you I am honouring a personality who is certainly among the most illustrious of modern India..."

The award, a white cross with a gold star and castles at its centre, was a tribute to Bhabha's contribution to the growth of cultural ties between India and Italy. Dr. Edmondo Anderlini, Consul-General of Italy, commended his pioneering of the Michelangelo stamps in commemoration of the artist's 500th birth anniversary.

Bhabha is a director of Tata Sons Ltd., and a trustee of several public foundations, including the Sir Dorabji Tata Trust and the J. N. Tata endowment for higher education. He was recently appointed member of the administrative council of the UNESCO established International Fund for the Promotion of Culture. Bhabha is the only member to be appointed from South and South-East Asia.

Zubin Mehta, a friend and ardent admirer of Italy and Italian culture, was awarded the title by the Italian Consul-General at a function in Los Angeles.

The Wadia family founded textile concern, Bombay Dyeing, received the national award for outstanding export performance for the year 1972-73 recently, at a function held in Delhi's Vigyan Bhavan. A few weeks before, the mill won the best export performance award in the category of "textiles large-scale manufacturer exporter."

Started by Nowrosjee Wadia 97 years ago as a "simple, single tex-

tile dyeing unit," Bombay Dyeing is today one of India's finest mills with its products finding ready markets all over the world. The Wadia family has been at the helm of the company since its inception in 1879, the present chairman being **Neville Wadia**. His son, **Nusli** accepted the award.

Adi Godrej, a member of the renowned industrial family and director of Godrej Soaps, was re-elected Chairman of the Compound Livestock Feeds Manufacturers' Association of India at their ninth Annual General Meeting held recently.

Godrej noted that the total production of the Association members had slumped in 1975 for the first time since its inception, largely due to the "general recessionary situation in the economy." He hoped the Government would now pursue "an output growth oriented policy."

The noted businessman is also the chairman of the reconstituted Development Council for Oils, Soaps and Detergents.

Kuala Lumpur: **S. J. Tata**, a biochemist at the Rubber Research Institute became the second man to receive the institute's post-graduate medal for his thesis on "The proteins in the heavy fraction of *hevea brasiliensis* latex."

Submitted to the University of Malaysia as a Master of Science thesis, the paper was deemed to be of a very high quality by the selection committee. The award includes a \$500 purse.

After mowing down feline opposition from Delhi, Punjab and Harayana, 20-year old **Pervin Shroff** was locked in close and desperate combat with her heavier opponent. As 1,000 spectators in the vast contest arena of Delhi's Talkotra Indoor Stadium watched in silence, 5'2" Pervin routed Ms V. Honup of Maharashtra B team, to become this year's All India

(Please turn to page 56)

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with nothing on
and with nothing on
your mind
except him,
thinking of him,
craving for him,
to the symphony of rustling palms
with the sun set
In your hair,
the cool breeze touching
your face,
the evening sun shimmering
in your eyes, and
the spray of surf caressing
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THE GIFT OF GUIV

dream depends the very survival of our community."

The above plea was made by the office bearers of the Greater New York Zoroastrian Association to their members in June 1974. With a miniscule membership consisting

mostly of young, professional people with school-going children just beginning to establish themselves in a new land, the dream seemed an impossible one. "After a year, we had fifteen hundred dollars in our special fund," noted the association's secretary, Lovji Cama. "That was just about enough money to buy one square foot of land in Manhattan."

But somebody up there "moves in mysterious ways", writes Cama, and the Association realized their goal through the efforts of "three Iranian Zoroastrians, all with the name of Rustom." *Parsiana* carries below an abridged form of Cama's written narration.

The first was the late Rustom Kermani, a man who made his fortune dealing in Persian carpets. Two years ago one of our members, Farokh Patel, obtained a donation of \$50 from him. A year later, Patel and Naval Sidhwa, then vice-president of the Association, approached Kermani to see if he would consider giving a larger donation to the special fund. However, Kermani said his funds were committed to charitable causes in the Middle East and specifically to the building of an elementary school in Kerman. He instead directed them to Dr. Rostam Sarfeh in New York.

Sarfeh is a doctor who till 15 years ago practised in Iran where he also started the magazine *Hukt* (Good Words). On Jamshedi Navroz in 1975 Sarfeh attended the ritual Jashan and dinner hosted by the Association. The gathering of 200 Zoroastrians from Iran, India and Pakistan bore evidence that the community in the three states of New York, New Jersey and Connecticut were not lacking in spirit and were trying to establish themselves in this country. Sarfeh wanted to write about the association in *Hukt*. He was planning a trip to Iran, and armed with the constitution, by-laws, the annual report and the treasurer's statement he left to spread the word. At a party in Teheran he spoke about the achievements of the Greater New York Association and the desire of its members to have a permanent home. Present at the function was a man who

seldom attends parties, Arbab Rustom Guiv. (pronounced Geeve.)

Guiv is the doyen of Iranian Zoroastrians. A millionaire businessman, his greatness lies not in his wealth but the use he has put it to. His charity has reached not only the Zoroastrians of Iran and elsewhere but also other communities.

After listening to Sarfeh, Guiv offered to buy a place in the New York area for the Association. He asked Sarfeh to convey the offer to the Association and send him an estimate of the amount required. Characteristically Sarfeh chose Ervad Pervez Patel, who serves as priest to the community, to break the good news to the directors of the Association.

The Board of Directors estimated that a suitable center could be bought for about \$110,000; about \$4,500 would be required in addition for maintenance expenses. These figures were sent to Guiv in early June and he graciously agreed to pay \$110,000 and an extra \$4,500 annually. He requested that all haste be made so that he could see his gift realized as soon as possible.

The directors and members of the Association hunted for a suitable place. As all of us are employed full-time elsewhere, the task of locating a property had to be done in the evenings and on weekends, often driving a hundred miles to check out a site. About 35 properties were inspected by nearly all the directors. The work was done, cheerfully and with

considerable good will. For Parsis in India to realize the problems we faced, let them imagine they have to locate a place around Bombay to serve a community scattered from Kalyan to Vihar, with another 10 to 15 per cent living beyond these limits. Imagine that the central city of Bombay is out of bounds because the price of good property there is beyond your means. You cannot buy a piece of land and build because the cost is high and time short. Next, try and please as many Parsis as possible, because you believe that the success of the venture has to be measured by the amount of use ultimately made of the center by the community. You also have to restrict yourself to property that is correctly zoned; for example, one cannot just buy a large house in a zone where there are only residential houses and convert it into a club or church. Perhaps now you will realize why it has taken us almost a year to find a suitable place.

In New York we only found property which was dilapidated or in deteriorating neighbourhoods. A 13-year old church building was found by Patel in Clark, New Jersey. The locality was good and the price reasonable. However, it was not centrally located.

In mid-August Arbab and Madam Guiv visited New York. Guiv was keen to see the three pieces of property selected. On seeing the Clark Church he decided to buy it and an adjoining (Please turn to page 49, col. 1)

*Staging a
talented performance
for Indian industry*

At L&T, over 10,000 talents work towards a common goal — staging the development of Indian industry. Our aim is to work towards self sufficiency. So we draw on the experience and technical know-how of world famous manufacturers, develop technology and manufacturing skill and try to produce equipment that has never been made in India before. The idea is to restrict imports. Save foreign exchange.

Today L&T's performance includes designing, fabricating and installing sophisticated plant and equipment for every vital industry.

**LARSEN & TOUBRO
LIMITED**

P.O. Box 278, Bombay 400 038



Meet the Press

The invitation was simple enough. "At one of the Board Meetings the Trustees of the Parsi Panchayat had decided to meet the Parsi Press to discuss certain matters of importance to the Parsi Community." But the contents signaled the beginning of a new epoch. After decades of following a closed door policy, the Trustees of the most powerful Parsi institution had relented to editorial insistence that they take the community into confidence.

The official purpose of the meeting held at the Panchayat's premises on 25th May was to focus attention on two major problems facing the community: housing and the declining population. But it also served as an opportunity for the beleaguered seven Trustees to answer their critics by listing their accomplishments, especially in the field of housing.

"From 1952 to 1974, a span of 23 years, nearly one thousand flats have been constructed by the Panchayat," noted the Board's President, Lady Hirabai Jehangir. Of these 750 were allotted to middle class families on rent and 250 sold on ownership basis. "You will ask me why we did this for the middle-class and not the poor," she continued, "It was because we could not bring the rent down to what the poor could afford. Each building costs a minimum of five lakhs; people have said these structures are the best they have seen for the price." The President further noted that 25 shops were constructed which had been "given to our fellow Zoroastrians both for business purposes as well as for professional work."

In addition the Panchayat has several new housing schemes in the pipeline thanks to two promised donations, one of eight lakhs from the Garib Zartoshti Rethan Fund of which Trustee B. K. Boman-Behram is chairman, and the other of five lakhs from the newly established Godrej Foundation. Construction of residential flats is also being undertaken at the F. S. Parukh Dharamsala on Hughes Road by Noshir Irani's Bhakhtawar Construction Company.

"Today the Trustees have under their control, 159 buildings and 1805 occupants," said Lady Jehangir. The figures make the Panchayat probably the largest landlord in Bombay, next to the government, and according to some has transformed the Trust into a real estate agency. Aside from the Panchayat housing, 1650 occupants live in colonies constructed by the Wadia Trusts, and the total number of inhabitants living in Parsi trust properties is 6,250, says Trustee Erach Nadirshah. "If we take five persons to a family," he continued, a questionable figure considering that many Parsis remain single or marry late and have few children, "the Trusts have provided housing for 31,210 Parsis or 48 per cent of the community in Bombay."

But as the Trustees themselves were at pains

to note, a lot more needs to be done. "Sometime ago statistics were taken out" noted a report prepared by the Panchayat staff, "and it was found that there are nearly 4,000 cases on the pending list on the register of the Parsi Panchayat and about 475 people were found to have applied who were engaged to be married and could not find accommodation; 310 cases were of dilapidated houses." The number of applicants would be higher if women were permitted to apply, but as their children would not be considered Parsis should they marry out of the community, the Panchayat reportedly insists on males making the application.

"Our position has been made worse due to old houses collapsing," noted Lady Jehangir. "We have not got enough accommodation for them. We send them to sanatoriums till we find a place." And while many families are forced to lead nomadic lives, moving from one sanatorium to another, the Trustees feel little can be done unless more money is forthcoming. "We have funds for everything from marriage to education, but no construction fund," lamented Lady Jehangir. "We receive money (for housing) from other trusts and individuals but nothing from the public as such. If they would even contribute small sums, it would help."

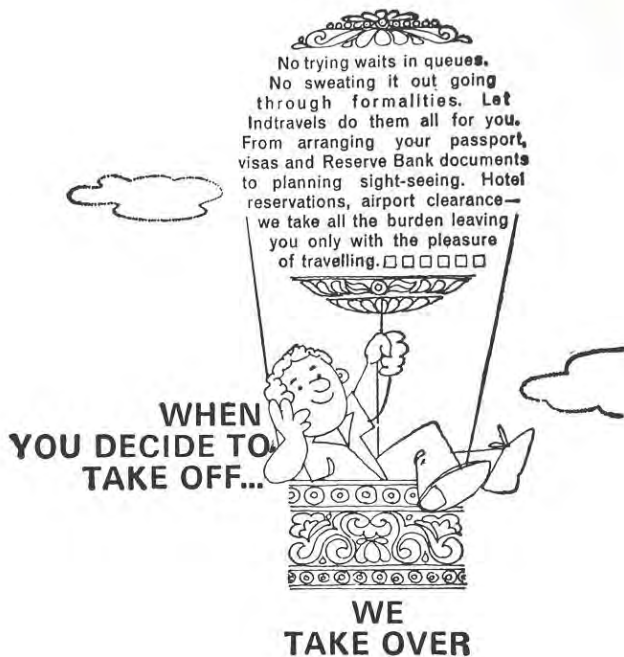
But with the Panchayat's image at an all time low, such aid would not be donated, unless, as the Trustees noted, the Press "strengthens our hands." As Trustee Jamshed Gudder told the gathering of newspaper proprietors and editors representing the *Bombay Samachar*, *Kaiser-e-Hind*, *Jam-e-Jamshed* and *Parsiiana*, "A strong Panchayat means a strong community."

The Trustees felt sections of the Press were eroding the public's confidence in the Panchayat. Turning to Muncherji Cama of the *Samachar*, Boman-Behram asked: "Is the policy of your paper anti-Panchayat?" Cama and his two sons, Noshir and Rusi, who jointly own the Gujarati daily, roundly denied the charge. "We print what the public thinks," said the elder Cama.

"We don't hear it (such criticism) from the *Jam-e-Jamshed*," noted Lady Jehangir. "We don't hear it from the *Kaiser-e-Hind*."

"That's why you hear it from the *Bombay Samachar*," retorted Cama. Indeed, it was the persistent broadside from *Samachar* Editor Jehan Daruwala that was largely responsible for the Trustees following Gudder's precedent in meeting with the Press to present their side of the story. Mindful of the Panchayat's image as a hotbed of intrigue and politics, Gudder noted, "At our meetings we sometimes have up to 40 items on the agenda. Do you think it could be possible to go through them between 5.30 and 8 if we were to quarrel?"

Boman-Behram took the opportunity to remove
(Please turn to page 49)



A **INDTRAVELS** YOUR FRIEND, TRAVEL AGENT AND GUIDE.

NEVILLE HOUSE, BALLARD ESTATE, BOMBAY 400 001 BRANCHES: NEW DELHI • BANGALORE • HYDERABAD •



Photo by Manjula Padmanabhan

Mirroring Society

by Pervin Mahoney

An ornate timepiece ticked the seconds away beside a carved settee. On the terrace outside was a jungle of house-plants, filling the room with a haze of gentle green. In her office high above Ballard Estate, far removed from the smell of commerce, from stewed tea and frayed tempers, sat Nargis Wadia, dispensing coffee and good cheer. Founder of one of Bombay's most reputed advertising agencies, Inter Publicity, her 21-year career from artist to managing director had just been climaxed with her election as president of the Advertising Agencies Association of India, whose 49 member-agencies account for over seventy per cent of India's total advertising turnover.

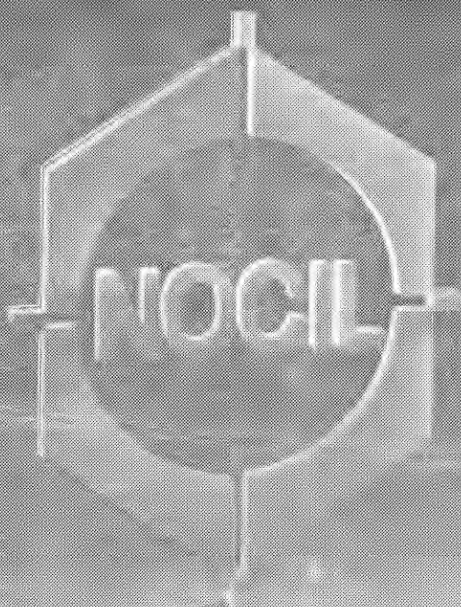
"Such a lot of calumny has been heaped on our profession, especially in the present ideological climate," notes Ms Wadia, "that it needs to police itself if it's

going to survive." Indeed, self-scrutiny has been one of the major concerns of the AAA; although it started in 1945 as a fraternity where admen could swap experiences, it has since devised a code of standard practices, organized nationwide surveys, and liaised with bodies like the Press Commission. One major issue it took up was the recent proposal that all public-sector advertising would go to the State-owned Directorate of Audio Visual Publicity. Though not finalised, this policy caused anxious moments in the industry, coupled with the recession and the subsequent cut in clients' budgets. "Mrs Gandhi just has to sneeze and budgets come tumbling down," said Ms Wadia. "But actually last year was a boom year for quite a few agencies because for the first time the Indian businessman, faced with a sluggish market, didn't go into his shell, but instead tried to vigorously promote sales through advertising. Also the agencies, fearing a slump in business, had tightened their belts. As for the ones that failed—well, no comment. Budgets are cut after things have already gone bad. The client's money buys less and less, and from this nearly static income, agencies have to meet increased expenses. It's in the interest of newspapers to raise agencies' commissions from fifteen to twenty per cent, because most agencies work on a very low profit ratio—half to one-and-a-half." Asked how she had such an impressive array of statistics at her well-manicured fingertips, Ms Wadia explained with a determinedly unwearied smile, "The recession is something I've been asked about every week."

Whether an agency sinks or swims is also dependent on the fact that most Indian publicity budgets are low by international standards. "One or two insertions in *Time* magazine will finish off the entire budget of an average advertiser," she noted. "Coupled with this is the fact that any medium in India only reaches small pockets of people. Television may prove the answer, but the Government is hesitant about allowing commercial TV because of the notion that it is unethical to create needs. Right now TV is so new that any ad will have maximum impact. Whereas radio is effective as a reminder medium, TV is like having a salesman in the drawing room." However, this salesman is priced breathtakingly high; a sponsored show, with two 10-second slides in a 15-minute programme, costs Rs 4,000 per station per show; while a cinema slide costs Rs 400 a month.

"Only the Government can afford to reach the villages," noted Ms Wadia. "At present the 3A has been given an assignment by the Ministry of Health to work out a family planning campaign in U.P., West Bengal and Andhra Pradesh." Using unconventional media like puppet shows and travelling concerts, different motivations have been planned for different audiences; teenagers are urged to delay marriage till they have secured jobs; couples are explained the concept of 'spacing' and urged to stop at two; and mothers-in-law—"Did you know mothers-in-law are opinion leaders?"—are asked not to jeopardise their children's finances by insisting on a grandson. "You don't see results in a social campaign like this, till at least half your audience is convinced. Then the acceptors can put pressure on the rest," declared Ms Wadia. "But the process is slow..."

Being a woman, did she object to advertisements



*A Symbol
for quality chemicals*

**NATIONAL ORGANIC CHEMICAL
INDUSTRIES LIMITED**
MAFATLAL CENTRE, NARIMAN POINT, BOMBAY 400 021.

using bosomy beauties flashing "come up and see me some time" glances to sell products from cigarettes to crankshafts?" "No," came the firm reply. "If women are exploited as sex symbols, that's not the fault of advertising. Advertising is amoral. It reflects current mores. That's how contemporary society sees women." The hidden implication that only if you buy a particular brand will success, sex and satisfaction ensue, was dismissed with a worldly shrug. "I think a much more serious question is the ethics behind a particular type of advertising. Those campaigns which promise to make you six inches taller use 'before' and 'after' photographs which are actually taken on the same day and cleverly retouched with special lighting effects. Or take those ads which claim to make your hair stop falling. Maybe there are some herbs which prevent hair loss; but such advertising preys on the fears or deficiencies of a person."

When she is talking business it is hard to remember that Ms Wadia, whose husband Vinci is also a director in Inter Publicity, is the mother of two school-going boys, Roy and Riyad. "I became a visualizer thanks to mother," said the first woman

president of the AAA, drawing a cigarette from a black and gold carton; we paused in brief homage to British packaging. Then she resumed, "In those days everyone did a B.A. You only went to art school if you didn't do too well at school." Having done stints at Bombay's J. J. School of Art and London's Central School of Art, she worked in the studios of Air-India and two British agencies before joining Lintas. But finally she found it "limiting". "I knew that just changing jobs wouldn't help," she said. "So after my marriage we started a small design studio in our garage." And that was the birth of Interpub.

Now a 120 man agency with offices in Bombay, Delhi and Madras, Interpub's first business was mainly with textiles: Sadhana and Modella. "Perhaps I found it easier to get textile accounts because I'm a woman. But I don't think of myself as a 'woman' executive. And I don't think men and women are equal: in some things men are superior, in some, women. If we levelled everybody it would become extremely boring," said Ms Wadia, the tip of her nose wrinkling ever so faintly. "Actually, I'm a terribly conservative person."

A happy occasion in the family?

Share the good news through *Parsiana*

Through the columns of *Parsiana* you can inform members of the community all over the world of a wedding, navjot, birth, anniversary or any happy and memorable event. For a nominal service charge to cover expenses, we'll carry a photograph and a write-up of the occasion and send you five copies of the magazine plus a one-year inland subscription for yourself or a friend. It's the best way of keeping in touch with the family, friends and old acquaintances whom you don't often meet or write to. Let *Parsiana* be your correspondent because wherever there are Parsis, there's *Parsiana*.

Rate for printing a photograph, approximately sized 4" x 3", and a 70-word caption : Rs. 110. The fee includes five copies of the issue and a one-year inland subscription (add Rs. 16 for foreign seamount subscriptions).

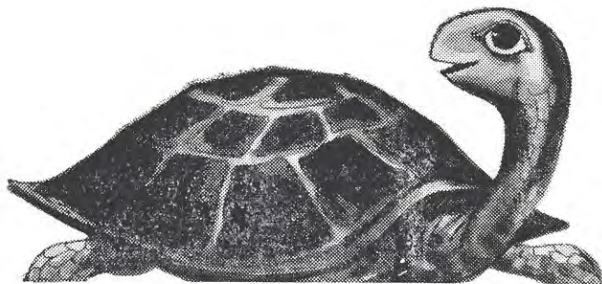
Send your remittance along with a glossy print and a caption of upto 70 words, stating the principal people in the photograph (left to right), what the occasion was and when and where it was held, to *Parsiana*, G.P.O. Box 892, Bombay 400 001. Cheques to be drawn in favour of *Parsiana*. Cash payment and money orders accepted, care of Hopeful Playgroup Centre, 40 Bastion Road, Bombay 400 001. For further details phone 262624.

*Nature
provides security
for some.
But man is
endowed
with intelligence
to fend
for himself.*

CHUBB & STEELAGE

is security.

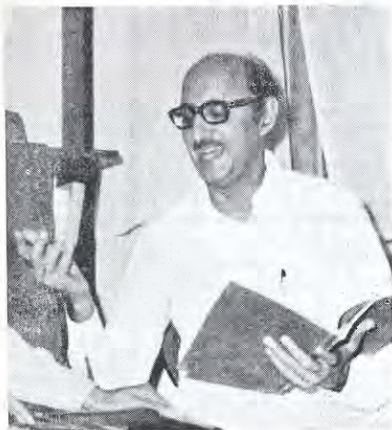
STEELAGE INDUSTRIES LIMITED
Opp. P.O. Mazagaon, Bombay 400 010.



Dattaram SA 54

With a Song and a Prayer

By
Ruzbeh
Antia



Old Parsi patriarchs, long dead, peered myopically from their dusty perches on the walls of the K. R. Cama Oriental Institute Library. Their life's work, reduced to heavy hard-bound tomes, lay undisturbed in glass-shuttered cupboards. Among these relics of the past sat rows of men and women with heads covered, waiting for the *Khordad Sal* evening programme to begin. In complete contrast to the general placidity, hopping from place to place, supervising the loudspeaker arrangements, trying the microphone, was tall, thin, white-clad Pervez Katrak, a black silk cap covering his thinning hair and a pair of dark-rimmed spectacles perched firmly on his prominent nose.

Everything in order, the audience rose and recited the *Ashem Vohu* and *Yatha Ahu Vairyō* together with Katrak and his musicians, * thus setting the tone for the *kirtan* that was to follow. To the strains of the harmonium, Katrak intoned in a sonorous bass the first of the fifty-seven couplets penned by Behram Phirozeshaw Bharucha in praise of Zoroaster. As the beats of the *tabla* slowly crept in, the same lines were taken up by the four accompanying singers and finally by

the audience. This couplet became a refrain which was repeated at regular intervals during the next hour and a half; in between was a long sequence of others, all in praise of the Prophet, sung either solo or in chorus, at times to simple folk melodies and, at others, to more classical tunes. Here and there, Katrak paused to explain a point, relate an anecdote or crack a joke, and the audience laughed, sang and listened in silence as and when he wanted them to.

Katrak's *kirtans* have been a familiar feature of the Parsi cultural scene for over three years now. Derived from '*kirti na geeto gava*' (songs of praise), a *kirtan* has come to mean any narration of a religious nature recited to the accompaniment of music, explains Katrak. "The proper English term would be musical discourse." Katrak's recitals relate the myths and legends woven round the life of Zoroaster, punctuated by simple commentaries which convey the essence of the religion and explain its symbolism. He generally writes the *kirtans* and composes the music himself, "but the *Khordad Sal* programme was different," he explains. "Some months ago a total stranger left several copies of

Bharucha's couplets at my house and begged me to use them for a programme. I read them and liked them and made them into a closely knit musical."

Katrak's compositions have their roots in the tradition of *Shah-nameh* recitals and *kirtans* in the small-town Parsi *mohollas* of old. "In those days people sat and listened all night long, but today they all want to go home after two hours," says Katrak. "It is impossible to relate the entire life-story of Zoroaster in one programme." He has, therefore, divided it into four parts and each *kirtan* deals with only one of these four. The first part describes the conditions on earth which led to the birth of the Prophet and the second tells the stories of his youth and childhood. The third section continues with the description of his old age and death, whilst the last is mainly about the spread of the religion after it received royal patronage at the court of King Gushtasp.

The beginning and end of every *kirtan* is unique. "I always start with *hum-bandagi* or community prayer," says Katrak. "I want to create the atmosphere of a prayer-hall so that the audience settles down for the *kirtan* in a religious frame of mind." The *kirtans* generally end with the singing of *monajats* (short Persian hymns), and the popular tune '*Chhaye Hame Zarathosti*' ('We Are Zoroastrians'). Finally, Katrak passes the hat around with an appeal to donate generously. "Everybody gives according to his ability, and the money I collect is given entirely to some charity such as poor *mobeds*' funds and *kathi* funds of *agiaries*, or poor students' funds, hospitals and schools. I don't charge anything for performing the *kirtan*."

Katrak's social consciousness took root over 30 years ago during the struggle for independence. Burjorji Bharucha, the noted philanthropist and freedom fighter, was a close associate of Mahatma Gandhi, "and it was through him (Please turn to page 43)

Among the musicians who accompany Katrak in his *kirtans* are:
Navroze Mehta; Dhanmai Bhabha;
Kersi Mistri; Jaloo Bhesania; Silloo Shroff; Eruch Anklesaria; Minoo Vimaldali; Phiroze Gundevia; Behroze Motivala and Rustom Doongaji.

Abadan, Abadarad, Abadi...

In this issue Parsiana publishes the list of male names from "A" to "L". The reason why the list of male names is almost twice as long as that of the female names, which we printed in our last issue, is open to debate, but one answer may be that the "progenitor of the Aryans" was a male, Gayomard. All the names are of Iranian origin. In some cases we have furnished the Avestan (Av.), Pahlavi (Pahl.) and

Cuneiform (Cun.) forms. Some of the spellings may seem unusual to readers, but they approximate as closely as possible to the pronunciation in the original languages.

The list is not comprehensive and readers are requested to draw omissions and errors to our attention so that corrections may be incorporated, should the list be produced in book form. We extend our thanks to the several

scholars of Avesta and Pahlavi whose assistance made this project possible. The responsibility for any shortcomings is entirely ours.

Parsiana staffers Sanobar Marker, Pervin Mahoney, Veera Parbhu and Veera Patel worked on the project. Alphabet illustrations designed by Manjula Padmanabhan. All rights reserved.



ABADAN

Prosperous

ABADARAD

One who possesses prosperity

ABADI

Prosperity

ADAR

Fire; Av. *Atar* Pahl. *Atur*

ADARBAD

Protector of fire; name of a saint

ADARBEHRAM

Fire of success, victory

ADARBURZIN

Fire of exaltation; name of son

of hero Framroz; shortened

form of Adarburzinmeher

ADARBURZINMEHER

Fire of exalted love and

affection; the third sacred

fire of Sassanian Iran,

that of husbandmen

ADARFIROZ

Fire of victory

ADARFRA

Fire of glory

ADARGUSHNASP

Fire dedicated to a war

stallion; the second sacred

fire of Sassanian Iran,

that of warriors; an emblem

of military strength

ADARHORMAZD

Fire of God

ADARHOSHANG

Fire of knowledge and

intelligence

ADARKHORDAD

Fire of glory

ADARKHURSHED

Fire of the sun

ADARMAH

Month of Adar

ADARMARD

A man of power

ADARPADYAVAND

Fire of power

ADARVAN

Fire protector

ADEL

Just

AETHROPAITY

Chief priest

AFLAK

Exalted

AFLATUN

Plato

AHUMSTUT

One who prays the *Ahu*

(*navar*) i.e. *Yatha Ahu Vairyo*

AHUNAVAD

Lord's will; name of the

first of the five Gathas of

Zarathushtra

AHURAMAZDA

Omniscient Lord of Existence

AIRYAMAN

Noble mind

AMARDAD

Immortality; Av. *Ameretat*;

Pahl. *Amurdad*

AMAVAND

Powerful, strong

ANOSH

Immortal; elixir

ANOSHIRUVAN

Having an immortal soul

AORANG

Glory, honour

APIVEH

Extremely good

ARASH

Truthfulness; righteousness;

name of a famous archer of

ancient Iran; Av. *Erekhsha*;

Pahl. *Arish*

ARASTI

Adorned; name of

Zarathushtra's uncle; father of

Medimamah

ARDAFRAVASH

Holy guardian spirit

ARDASHIR

Righteous ruler; Pahl. form

of Av. *Aretakhshathra*

ARDAKHOREH

Having holy lustre

ARDAVIRAF

Holy resplendent hero

ARDIBEHESHT

Best righteousness

ARDVAN

Protector of holiness

ARJASPA

Having valuable horses;

name of a Xyonian prince

ARMIN

A dweller of the garden

of Eden; son of King

Kobad

ARSHAK

Straightforward

ARSHIS

Blessing

ARTAFARNIS

Having holy glory

ARTAXERXES

Greek form of Ardasher

ARVAND

Swift; brave, courageous;

Av. *Aurvant*; name of a

mountain in old Iran

ARYABURZIN

Exalted Iranian

ARZANI

Worthy

ASDIN

Hope of religion

ASFANDIAR

Created by the holy spirit

ASHAVAHISHT

Best righteousness

ASHRAF

Noble

ASHTAD

Rectitude; name of an angel

ASRAT

Third; Av. *Thrita*; father of

hero Kersasp of the Sama

family

ASMAN

Sky

ASPANDAD

Bountiful humility; earth;

name of an angel

ASPANDYAR

Bountiful friend; Av. *Spenta*

meaning bountiful

ASPANTAMAN

White one; family name of

Zarathushtra

ATBIN

Name of the father of King

Faredun; Av. *Athvyan*

AURVATASP

One having swift horses;

name of the father of

Vishtaspa

AYANGHAT

Made of iron

AYATHREM

Name of the fourth

Gahambar

AZAD

Noble

AZADCHIHR

Of noble appearance

AZADAFROZ

Shining nobly

AZADMARD

Noble man

AZADSARV

Noble cypress

AZARKEVAN

Fire of Saturn; name of

a famous dastur

AZARMIG

Endearing, honoured,

respected

AZARZUSHNES

Fire-like potency



BABAK

Pahl. *Papak*; ancestor of Sassanian King Ardashir

BABAKAN

Descendants of Babak

BAGHODAT

Created by God

BAHADUR

Valiant

BAHMARD

Good man

BAKHTAFRIT

Blessed by fortune

BAKHTYAR

Friend of fortune

BALASH

Name of a king; another form of *Valakhsh*

BAMDAT

Dawn

BAMSHAD

Pleasant dawn

BANDAR

Port, harbour

BARAZ

Exalted

BARMAK

Name of a noble family in Iran

BARMAN

High minded

BARZU, BURJOR

Exalted; Av. *Berezat*, name of an angel; name of grandson of hero Rustom

BASTAVAR, BASTUR

Name of a famous hero; Av. *Bastavairi* one who wears a tight armour round his chest; name of Zarir's son and King Gushtasp's nephew

BEHBUD

Good leader

BEHMAN

Good mind

BEHMANYAR

Having a friend with a good mind

BEREZHISHNU

Highly pleasing

BEREZAVANT

Exalted

BEHRAM

Victorious; name of an angel

BEHRAMCHOBIN

Having a victorious club; name of a celebrated Iranian general

BEHRAMDAD

Created by victory

BEHRAMGOR

Sassanian King Behram famous for extraordinary skill in shooting 'gor' i.e. wild ass

BEHRAMIAN

Descended from the family of Behram

BEHRUZ

Good day

BEHZAD

Born of good family

BEZAN

Name of the son of Banugushnasp, the brave daughter of hero Rustom

BOKHTAR

Redeemer, saviour

BUNDAR

With a noble lineage

BURZINCHEHER

With an exalted face

BURZIN

Exalted

BURZINKURUSH

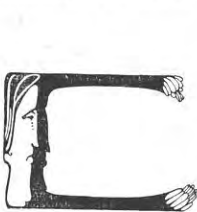
Name of a teacher of Zarathushtra; exalted sun

BURZINMEHER

Exalted love, great friendship

BUZARGMEHER

Exalted love, great friendship



CHAKHRAVAT

Having a chariot

CHAXSHNUSH

Rejoicing; name of Zarathushtra's ancestor

CHEHERAZAD

Of noble countenance

CHUBIN

Having a wooden mace, club or bat; nickname of the famous General Behram of King Khusrô Parvez who used a wooden club



DAD

Law, justice; name of a pious dastur

DADAR

Creator

DADBANDAD

Law-conforming

DADBURZIN

Exalted by law

DADFARUK

Shining by law

DADFIRUZ

Victorious by law

DADGAR

Judge

DADMEHER

Just law

DAENOVAJANGH

Religious force

DANESHVAR

Possessing knowledge, learned

DARAYUS, DARIUS, DARYUS

Possessing goodness; Cun. *Darayavahu*, name of the famous Achaemenian king

DARA, DARAB, DARABASHAH, DARASHAH

Name of a king, *shah* being an honorific

DARAZDAST

Long-handed; King Artaxerxes Longimanus was thus called

DAVRAMESHI

Having stout sheep

DEHMEHER

Friend of village

DILAFRUZ

Kindler of the heart

DINSHAH

Lord of religion

DINYAR

Friend of religion

DIVBAND

Binder of demons

DRAVASP

Having healthy horses; name of an angel to whom *Yasht IX (Gosh)* is dedicated



EMET

Hope

EMIN

Secure, safe; arbitrator; supervisor

ERACH

Noble; name of the youngest son of King Faredun

ESHKABUS

Name of an enemy warrior, killed in battle by Rustom on foot, with one arrow

ESTAKHRA

Ancient Persepolis; Pahl. *Stakhar*

ESTAKHRA

Ancient Persepolis; Pahl. *Stakhar*

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Ancient Persepolis; Pahl. *Stakhar*

ESTAKHRA

Ancient Persepolis; Pahl. *Stakhar*



FAOLAD

Steel

FARAVINDAD

Obtaining glory

FARDAD

Endowed with splendour

FAREUN

Pahl. *Freton*; Av. *Thraetaona* meaning thrice strong; famous king of Iran, who killed Zohak

FARHAD

Cutter of stones; name of an Iranian who, to win his beloved Queen Shirin, dug through an immense mountain

FARIBURZ

Exalted glory

FARJAN

Wise, learned

FARKHAN, FARKHANEH

Behaving with propriety

FARNBAG

God's glory; the first sacred Fire of Sassanian Iran, that of priests and noblemen

FARROKH

Auspicious, blessed, happy

FARROKHZAD,**FARKHOZAD**

Auspiciously born

FARROKHBAKSH

Bestower of joy, happiness

FARROKHNEZAD

Of blessed purity

FRASHAVARDAv. *Frash-ham-vareta*; name

of a son of King Gushtasp

killed in battle with Arasp

FARUD

Descent; name of the

brother of King Kaykhusru

FRAMARZ

Merciful; name of the son

of hero Rustom. His exploits

are narrated in *Borzu**Nomeh* and *Framarz Nomeh***FIRDOUS**

Paradise

FIRDOUSI

Belonging to Paradise;

nom de plume of the greatest

poet of Iran

FIROZ

Victorious

FRAHISRVA

Celebrated

FRASHAOSHTRA

Having useful camels; name

of a believer; brother of

Jamasp, of the Hvogva

family

FRAVAK

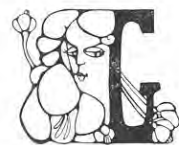
Forthright speaker; name of

the King of Hoshang

and son of Siamak

FREORTIS*Farvardin*, name of the first

month

**GAODHASTI**

One who maintains animals

GASHTAHAM

Very strong; name of the

valiant son of King Naodar

GAUBRUA

Cun. name of a Persian

companion of Darius I

GAVE, GEV

Name of the son of Gudarz,

and the husband of

Banugushnasp, the brave

daughter of Rustom

GAYOMARD

Mortal life; name of the

progenitor of the Aryans

GERAMIG

Dear; treasured; name of one

of the generals of King

Gushtasp

GILSHAH

King of the earth; another

name of Gayomard

GOBERU

Cattle nourisher; name of the

Zoroastrian ruling dynasty of

Tabaristan

GOPATSHAH

Lord of cattle

GORAZE

One who organises; Av.

Varaze, name of an Iranian

hero; brother of King

Gushtasp

GORGIN

Name of the court jester of

King Kaykhusru

GOSHINJAM

Name of the father of

Dastur Manushcheher

GOVAD

Name of an angel presiding

over wind; name of 22nd

day of each month

GUSHTASP

Having a ready horse; Av.

Vishtaspa, Greek *Hystaspis*;

Kayanian patron king of

Zarathushtra

GUSHNASP

Possessing a stallion

GUDARZ, GODREJ

Father of Gev, A wise

counsellor at the court of

Iran

GUSHTAHM

Of a strong family

GUSHVAR

Ear-ring

**HABUB**

Having good animals or

cows; Av. *Hvogva*, family

name of Jamasp

HAECHATASPA

One who sprinkles water on

horses; Av. *Haechataspa*,

fourth ancestor of

Zarathushtra; family name of

Zarathushtra

HAFEZ

Friend; name of a

celebrated Sufi poet of Iran

HAFTANBAD

Made prosperous by seven

planets

HAKHAMANISH

Friendly mind; name of the

fifth ancestor of Darius the

Great, after whom the

Achaemenian dynasty was

named

HARDAR

Eighth linear ancestor of

Zarathushtra

HARDARASHNA

Seventh ancestor of

Zarathushtra

HOM

Name of an angel; name of a

medicinal plant

HOMA

Name of a bird of Iran

HOMAYUN

Auspicious; applied to

royalty

HOMFRASHMI

Foremost Hom; name of a

pious man who caught

Afrasiab in his noose and

handed him over to

Kaykhusru

HOMYAR

Friend of the angel Hom

Of

HORMAZDAv. *Ahura Mazda*, Omniscient

Lord of Existence

HORMAZDAD

Created by Hormazd

HORMAZDYAR

Friend of Hormazd

HOSH

Intelligence

HOSHANG

Knowledge and intelligence;

Av. *Haoshyangha*, name of a

Pishdadian king

HOSHEDAR

One who increases holiness;

name of a future saviour

HOSHEDARMAH

One who increases reverence,

name of another future

saviour

HOSHVAR

Clever; name of a learned

moted, disciple of Dastur

Azar Kaivan

HUAFRID

Well-created; name of a

king and his dynasty who

ruled after the Kavianians

HUKHSHTHRA

Good ruler

HUMAN

Name of a Turanian hero

HUSHAN

Beautiful

HUSRAV

Of good fame

HUTAN

Well-bodied

HUVASPA

Having good horses

HUZVAK

Good speaker

HVARECHAESMAN

Having eyes like the sun

HVARECHITHRA

Originated from the sun;

Av. name of the second son

of Zarathushtra

**IRANI**

A resident of Iran

IRANSHAH

King of Iran, used to day for

the holiest Fire enthroned at

Udvada

ISATVASTRA

Voluntary agriculturist; Av.

name of eldest son of

Zarathushtra

ISFAHANI

Of Isfahan

ISHVAT

Desired

IZAD

God; angel

IZADYAR

Friend of God

**JAMASP**

Possessor of sturdy horses;

name of a minister of King

Gushtasp who was the

husband of Pouruchisti,

youngest daughter of

Zarathushtra

JAMSHED

The shining river Jam; Av.

Yima Khshaeht, famous

Pishdadian king

JAMSHIR

Son of King Khusru Parviz

who ruled for a brief period

JANDAL

Name of a wise counsellor of

King Faredun, sent to the

court of Yaman

JANGI

Warlike; brave

JAVANMARD

Young man

JAVIDAN

Eternal, perpetual; name of the father of Ardashir, a signatory to the letter of the Zoroastrians of Khorasan to the Persis, dated 880 A.Y.

JEHAN

World

JEHANABAD

One who makes the world prosper

JEHANBAX

Bestower of the world; son of hero Framarz

JEHANDAR

Keeper of the world

JEHANGIR

Conqueror of the world

JEHANJOY

Stream of the world

JEHANMARD

Man of the world

JEHANSHAH

King of the world

JEHANSOZ

Burner of the world; name of hero Barzu's son

**KAİKOBAD**

Name of founder of Kayanian dynasty; Av. *Kavi Kavata*, friend of royalty

KAİKUE

Name of a general of King Faredun

KALBAD

Name of a Turanian hero

KAMBYNIS

Cambyzes, the son of Cyrus the Great; Cun.

Kambujiya or *Kabujiya*

KAMDELE

Desire of the heart

KAMDIN

Desire of religion

KAMRAN

Name of a learned Zoroastrian of Shiraz

KAMUS

Family name of Eshkabus, killed by Rustom with one arrow

KARAN

Name of an Iranian hero

KARESHNU

Name of a holy man

KARIMAN

Name of a son of hero Barzu

KARIMDAD

Created by the merciful God

KAUS, KAVAS

Name of a believer; Av.

Kavay; his *Farohar* is invoked in *Farvardin Yasht*

KARSIVAZ

The wicked brother of King Afrasiab

KAVAY

Royal dynasty

KAVEH

Blacksmith

KAYAN

Name of the dynasty founded by Kaikobad

KAYANI

Of the royal dynasty of Kayanians

KAYANNUSH

Kingly nectar; name of a brother of King Faredun

KAYANSHAH

King of the Kayanian dynasty

KAYARAX

Ancestor of King Kaikhusru

KAYARMIN

Name of a son of King Kaikobad; Av. *Kavi Arshna*

KAYGUSHTASP,**KAYVISHTASP**

The Kayanian King Gushtasp, patron of Zarathushtra; Av.

Kavi Vishtaspa

KAYKAVUS

Name of son of King Kaikobad; Av. *Kavi Usadhan*

KAYKHUSRU

Of good fame; name of a Kayanian king

KAYLOHRASP

Father of King Gushtasp; Av.

Aurvataspa, swift horsed

KAYNASHNIN

Successor to royalty

KAYOMARZ

Mortal life; another form of Gayomard

KAYPASSEN

A son of King Kaikobad; Av. *Kavi Pisina*

KAYRAS

Name of a son of King Kaikobad

KAYZAD

Born of royalty; of the Kayanian family

KERBAD

An Iranian hero

KERMANSHAH

A hero king

KERSASP

Having lean horses; the celebrated Pishdadian hero

KESHWAD

Son of Karan; name of a general of King Minochehr

KEVAN

Saturn

KHAKAN

Emperor of China or

Turkistan

KHANVANT

Shining

KHARAD

Wisdom; Av. *Khratu*; Pahl. *Khrat*; Pers. *Khirad*

KHAZRAVAN

Name of a Turanian hero

KHOJASTEH

Auspicious

KHORAM

Delightful, happy

KHORUSHAP

Having pleasant horses

KHRUTASP

Having hard horses; name of the father of Zohak

KHOSRAV, KHUSRO

Of good fame; Av. *Husrava*; king; (compare 'Caesar', 'Czar')

KHUBCHEHER

Having a fine face

KHUBRU

With a good face

KHUBYAR

Having a good friend

KHUDABANDEH

Servant of God

KHUDABAX

Gift from God

KHUDADAD

Created by God

KHUDAMARD

Man of God

KHUDAMORAD

Desire of God

KHUDAPARASHT

God's devotee

KHuDARAM

Joy of God

KHuDAVANDEH

God, Lord

KHuDAYAD

Memory of God

KHuDAYAR

Friend of God

KHUFIRUZ

With good victory

KHUNSAND

Contented, happy

KHURDAD

Perfection; Av. *Haurvatat*; name of the sixth day and the third month

KHURSHID

Sun, Av. *Hvare Khshaeta*, shining sun

KHURSHIDCHEHER

With a face like the sun; name of Zarathushtra's son;

Av. *Hvarechithra*

KHUSHCHEHER

Having pleasing features

KHUSHMASTA

Extremely joyous

KHUSHNAVAZ

Sweet comforter

KHUSHROD

Pleasant river

KHUSHTABA

Of a sweet disposition

KOBAD

Name of father of Khusru the Just

KURUSH

Cun. name of Achaemenian King Cyrus the Great

**LOHRASP**

Father of King Gushtasp; Av. *Aurvataspa*, having swift horses

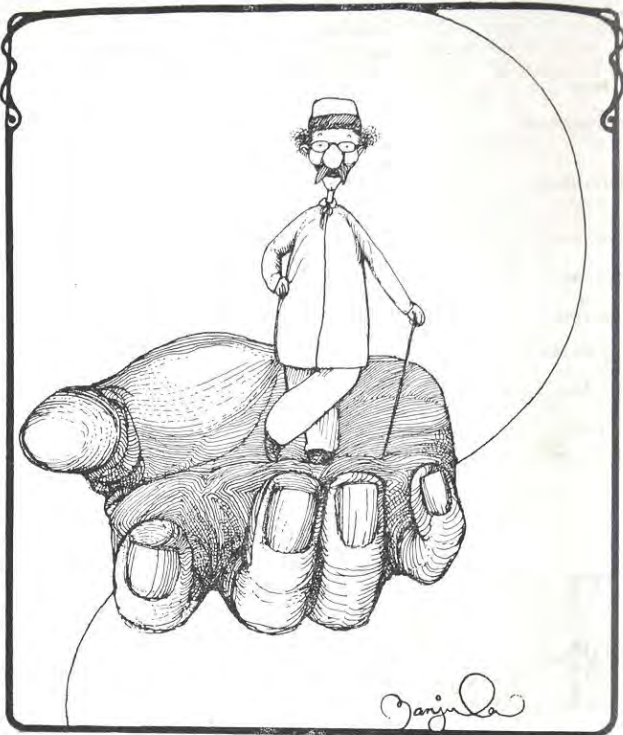
List to be concluded in next issue.

IS CHARITY HARMFUL?

Interviews by Feroza Paymaster
Jeroo Gorimar

From the maternity ward to the Towers of Silence, a Parsi will find some institution or individual to lend him a hand. As Eckehard Kulke remarks in his erudite book, *The Parsees in India*, "There is hardly (another) community which has such a comprehensive public welfare system." But though Parsi philanthropy has aided countless people, it has, according to critics, resulted in a community "consisting of a few generous Maecenas and a majority of matriculated or graduated welfare recipients lulled to sleep by charities." For as Kulke further notes "a large number of donations and endowments were rather aimed at a direct alleviation of need than at a real rehabilitation of those who had become needy."

But whatever the merits or demerits, charity is an integral part of the Zoroastrian credo. As the Ushtavaiti Gatha notes, "Happiness comes to him who seeks happiness for others." It is the thought and direction one applies in pursuing that happiness, which determines the true worth of charity.



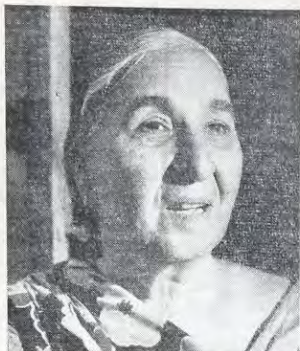
Rumi Taraporevala, 46, Exchange Broker, A.P. Taraporevala & Sons

"I'm not against it. To some extent it does kill initiative, but it is a necessary evil. Everybody needs a helping hand at some time in life. It's not a stigma to accept help.

"Charity is also necessary from the donor's point of view. It is money well spent and the returns are manifold. In medieval times there was the philosophy of tithe money; a tenth of your income was to be put aside for charity. The system may not be possible to that extent today but everybody should make a moderate

contribution."

Taraporevala believes that aid should be given to people in need, irrespective of whether they are poor or middle class. "It can be in cash or kind, it all depends on the individual. Compensation for work would be ideal for the old and infirm. The young should not be given cash, but I am all for setting them up in business so that they can make their own way. Contributions to *kathi* and *mukhtad* funds are all very well, but I would rather help a living person."



Paridokht Bakshoi, 58, Housewife

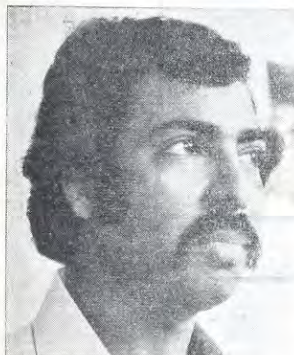
"It depends on the recipient. If he is an honourable man he will use the money well. If not, it will be squandered in eating, drinking and gambling.

"The first priority for any charity should be education; then for constructing and supporting *dharamsalas* so the poor have a place to stay, especially when they are moving from place to place. If a person wants to spend money for *kriyakam*, he must spend from his own pocket and not depend on others. *Ghambars* are good because out of every ten

people you feed, one may be hungry and in need of a meal and you will have his blessings."

As for setting people up in business, Ms Bakshoi feels help should be extended only to those who are poor, educated, and without parents. "If the father or mother are there, they will always find means of helping their own child somehow or the other.

"All should give for charity. It is because our forefathers did so much that today we have schools and hospitals from which everyone benefits."



Zarir Driver, 22, Student

"No, it is not harmful. Charity generates humanitarian feelings and a sense of closeness within the community. Receiving aid is not a stigma because everybody does not have the same opportunities or capabilities.

"But those who receive charity are not treated with respect. They are made to stand in queues or told to come another day. This often makes deserving people reluctant to ask for help," says Zarir. "If a charitable institution does not make full use of its resources, it is harmful as donors will not come forward to help.

"Charity can kill initiative to an extent if it is given in the form

of cash doles. Money should be used to create work by financing projects or setting up skilled and semi-skilled people in business. Feeding people once in a while does not really help. I think the money being spent on housing is a waste, because even charitable housing is beyond the reach of the average person. And charity is basically for the poor or those who do not have money for education, housing or to start a business.

"Everyone who can afford it, should give to charity. I don't know if it is recommended in the religion. But to help another is a sort of religion."



Armaity Unwala, 29, Office Assistant

"It depends on how and to whom the charity is given; whether it reaches the people for whom it is intended.

"Certain people deserve charity such as those who cannot work or people who want to come up in life and their only hitch is money. Setting people up in business is a more lasting form of help. *Ghambars* for the poor as a means of charity is not a bad idea; *Mukhtads* are not a waste of money because poor Parsis get a chance to work as *chasniwallas*."

Ms. Unwala feels the eligibility of a recipient should not be determined by the income bracket. "A person earning one thousand rupees might have a large family or a housing problem. Charity should just be given to those who need it.

"If you feel religion means helping or trying to better a person's prospects, then charity is a part of religion. Everybody should contribute but they feel that *apru khavai gayu*" (our money has been eaten up).

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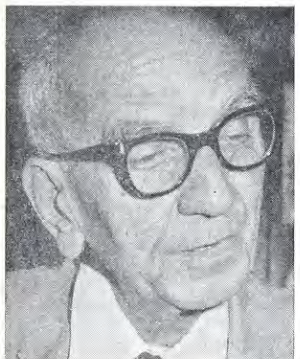
Soona Mirza, 44, Housewife

"I am not against charity if it is productive and properly channelled. Charity implies a sense of responsibility to the weaker sections of society. But the dole system can be harmful if the recipient gets used to living on aid. It demoralizes him.

"The recipient should be made to work and earn. We should set up small-scale industries outside Bombay where younger people are given technical training. It would solve the housing and employment problems. The ones who have aptitude should be given scholarships for higher education. Only a bare minimum should be

set aside for *mukhtad* and *kath* funds. It is a matter of deciding your priorities; education, employment opportunities, hospitals and helping the poor are more important."

Ms. Mirza, who hails from Hyderabad, says the trusts there are well administered. "I wouldn't know much about charities here. But I feel the funds are adequate and much more can be done. Everybody who wants to, should contribute to charity. In Parsi homes charity is almost automatic. We have never abandoned our poor and needy."



K. D. Umrigar, 77, Freelance Journalist

"No cause is better than charity, if administered correctly. Charity does not degrade the receiver. But if it is given indiscriminately, it can be harmful.

"Charity should be given to the poor and indigent and even to the middle class for higher education, housing and the like," says Umrigar. "Aid given to an educational institution is productive. If the young were encouraged to set themselves up in business, it would be worthwhile

especially for those with aptitude. The old and the infirm are also the concern of the community. If you are religious minded, you should contribute to the *kathi* and *mukhtad* funds. For if we don't support them who will? In one of the *Gathas*, charity is recommended.

"We have had many philanthropists in the community. If one has the means, one should set aside a part of one's wealth for a good cause."



Meher Marker, 16, Student, St. Joseph's Convent

"No, I don't think so. It does not degrade the receiver if he has pride and honour and uses the money to build something on his own. On the other hand, there are some who just take and keep taking.

"Charity should be in the form of housing, education, clothing. For instance, if you start a charitable hospital, it is better than

giving doles. Money should be spent on something more purposeful like housing rather than *ghambars*. At least people have a place to stay."

Meher feels, everyone who can afford to give, should contribute, individually, or as a family. "Individually, it gives far more happiness to the donor."

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comment

Parsi Shakespearewallas

By Dorab R. Mehta

The large audiences drawn by the various Gujarati plays that are staged in Bombay prove that the dramatic art still survives in the face of overwhelming competition from the cinema and the potential threat of TV. However, of these myriad companies, hardly one or two Parsi groups perform regularly.

And yet Parsis were the pioneers in the art of drama in Bombay. The city's theatre movement started way back in 1853 when an energetic Parsi, Faramji Gustadji — popularly known as "Faloo Goos" — started the first drama company: the Parsi Natak Mandli. Then followed other companies which put up plays not only in Gujarati but in other languages like Hindi and Urdu. Even the first Hindu historic play, *Karan Ghelo*, was performed by Cooverji Nazar with an all-star Parsi cast. All the religious ceremonies depicted in this play were also performed by Parsi actors under the guidance of Hindu priests.

At the same time, a number of Parsi dramatists were starting to write plays like Bomanji Kabraji and Jehangirji Khambata. Kabraji, whose *Bapna Shraap*, *Bholi Gool* and *Kaljug* created a storm, derived his inspiration mainly from English novels and plays. Khambata's *Mad-house* and *Juddin Zagole* were equally popular. Then came "Pijam" and "Gulfam" — Phirozsha Marzban and Jehangirji Patel. "Pijam", who gained fame with *Maasino Maako* and *Aflatoon*, used intricate plots and long soliloquies. He loved spectacle, and introduced a novel angle in *Aflatoon* which other dramatists have also adopted now. It was a motion picture showing the arrival of certain characters by train which was inculcated in the fabric of the play. "Gulfam", author of *Sukhlo Jamas* and *Kunwaru Mandal* concentrated on simple human

plots with the emphasis on humour. He chose his characters from daily life and his comedies were so simple that they could be performed anywhere, even with a simple curtain to serve as the sets. His plays required very few props, short spicy exchanges of dialogue carried the play. *Faando Fituri* scored more than a century and yet remained popular. Another successful dramatist was Rattonji Sethna who, though a businessman, also wrote many plays, among which *Paakjad Parin* was the most famous.

A different direction was steered by a writer who revived the fabulous episodes of the *Shah-nama*. He wrote under the simple pen name S.N.P. Few people know that he was the well-known banker Sir Sorabji Pochkhana-walla of Central Bank fame. Productions like *Yazdezard Sheriar* and *Khusrow Shirin*, which even today I remember fondly, were

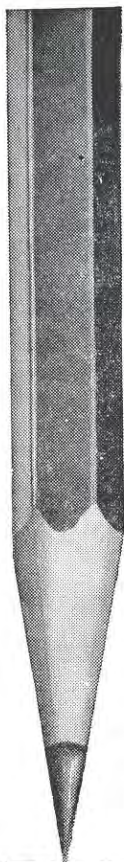
successfully presented by Madon Theatre. As a child I was delighted to see on the stage of Opera House, colourful fountains, yawning caves as well as the huge ship that brought the first Parsis to India. There was music and spectacle galore in these lavish plays.

Then there was a short era of The Parsi Medical Amateurs, who performed mainly for the love of it, bringing large amounts to various charities, mainly the Parsi General Hospital. The late Dr. Jehangir Wadia was the doyen of Parsi parodists, basing his creations on historical and Shakespearean characters. His famous humorous soliloquy of the Parsi Hamlet is still revived now and again by that veteran comedian, Fali Master.

But in the modern theatre most Parsi playwrights have changed their outlook, except for a very few who still divide their plays into two sections — comic and tragic. Most plays derive their inspiration from foreign plays. Today comedy is the rage of the day because people wish to forget their daily worries. Formerly dramatists used to preach at length the triumph of good over evil, but now they pick up characters from daily life and mix humour with sarcasm and a little bit of sex too!

Of the few modern Parsi playwrights, Adi Marzban has been the most successful and has appealed not only to the Parsis but also to a wider cosmopolitan audience. His plays poke fun at our various fancies and foibles. I enjoyed *Sagan-Ke-Waghan* and *Calendar Konnu* immensely, but to my mind *Asha Ke Nirasa* was artistically his best play. Although because of its serious element, it was not as successful as his other plays, yet the playwright cleverly brought into it the real fibre of life in all its tenderness and pathos. Today's one-set comedies





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owe their birth to Adi's imagination. Here one cannot forget the resourcefulness of Adi's producer Pesi Khandalavala, who has also contributed handsomely to the revival of the regular Parsi theatre.

The long, lanky Firoz Antia was a promising playwright but fate took him away too early. Antia was an even greater actor than a playwright and his characterisation of the simple Behram Irani will always be remembered. His *Behramni Sasu* did extremely well at the box-office. It was the Indian National Theatre who sponsored Antia's plays successfully. After his death Burjor Patel created a new Parsi unit under the aegis of I.N.T., encouraged by the enterprising Damu Jhaveri, the man who has silently done a lot to revive not only the modern Gujarati theatre but also the Parsi theatre.

I had the privilege of writing the first play for I.N.T.'s Parsi

unit — *Tirangi Temul*. I fondly remember today how Burjor and I struggled to establish the new unit and how our efforts were at last rewarded with success. Then followed productions like *Gher Ghungro Ne Ghotalo*, *Kutrani Puchhdi Wanki* and *Oogi Dahanpanni Daadh*, which were ably directed by Pravin Joshi and Chandrakant Thakkar. With his intimate knowledge and deep understanding of the theatre, Burjor soon became a successful producer of Parsi plays for I.N.T. Originally we had hoped to enrich the theatre with new ideas and enterprise, even to produce experimental plays with the usual backing of Damubhai. Unfortunately today we seem to be more content with security and success at the box-office, relying mainly on direct adaptations of foreign plays.

Homi Tavadia and Eruch Pavri have also made their mark. Pavri is still content to adapt Par-

amsukh Pandia's plays for the Parsi stage. To my mind Pavri's best was his dramatisation of the late Mr. Bengali's novel *Mamaini Musafiri*, to which it is said that a Parsi lady-writer also contributed.

Although today there are several women writers, none has turned to drama — I do not know why Aloo Surti or Arna Pesina do not think about it seriously. Zini Paymaster has written some thought-provoking plays. Homai Lentin has been recently trying her hand at Parsi plays, but in the old style. Others who have also contributed to the Parsi stage are writers like the late Dara Kapadia, Dr. Dara Hakim, Rohinton Mehta and Minoos Nari-man.

If today Parsi plays have to survive, they have to be written from a wider angle so as to attract a cosmopolitan audience also, because our plays cannot run only for a limited audience.

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What's in a (Sur) Name?

From Shroff to Banker and from Adenwala to Zarthoshty, names are signposts to history. Not only do they record where a community came from and what occupations it followed, they enshrine forever family events, religious convictions, and even physical traits. Linguists are able to piece together the migrations, job patterns and social attitudes of a community from the study of surnames especially. In the case of Parsis, the family names which came into vogue after the exodus to India became quite distinct from the surnames they bore in Iran. Below we publish extracts from Avesta-Pahlavi Scholar Homi Dhallal's paper, "Socio-Historical Gleanings from Parsi Surnames", presented at the Ninth International Congress of Anthropological and Ethnological Sciences at Chicago.

After their migration to India, the Parsis lived for about six centuries mainly in Sanjan. Original natives of it, even if they do not live in Sanjan today, are known as Sanjana. We know little about the events that took place during this period. Undoubtedly, some had moved to other parts of Western India, but it is only in 1142 that we come across the name of one Kamdin Zarthosht, who left Sanjan for Navsari, to perform religious ceremonies there.

Navsari became a Parsi stronghold. A name which is identified with this town, to this day, is that of Meherjee Rana. Over the centuries, as the population of the Parsis increased and differences cropped up among the priests, it was necessary to elect a suitable man as high priest (*dastur*). Meherjee Rana was unanimously elected leader of the Navsari Parsis on March 12, 1579. So acclaimed was his wisdom that Emperor Akbar himself invited him to Delhi, to explain the tenets of the Zoroastrian faith to him. Meherjee Rana came to be deeply revered by the Parsi community. Sensible of this, his family added his first name, Meherjee, to the family surname, Rana. To this day, the Meherjee Rana family is known thus in Navsari.

We find later a concentration of Parsis in Surat. It was here that they came into prominence and established contacts with the Dutch, the Armenians and the Portuguese. Surat and the adjoining

towns of Gujarat remained the centre of the Parsis for a long time. In the 18th and the early years of the 19th century, the Surat Parsis reached the peak of their prosperity. The cause of their migration to Bombay was the severe famine in Gujarat in 1790 and the great fire of Surat in 1837.

The names of the surrounding towns and villages of Surat and Navsari have stamped their identity on certain surnames. The surname Bharucha, is derived from Bharuch; Adajania from Adajan; Bulsara from Bulsar; Khambatta from Khambhat. Several such surnames, connoting their derivation from place-names, are followed by *valla* or *walla* which may be roughly translated as 'from.' Pardiwalla denotes a man from the village of Pardi. Similarly, we have Madhivalla, Nargolwalla, Bhiwandivalla, Daviwalla.

The growing population, the increasing prosperity and the enterprising spirit of some to embark on trade with foreign countries, prompted the move towards urbanization. Those who migrated to Madras were known by the surname Madraswalla. Records inform us that Parsis flourished there as influential merchants.

There were others who ventured as far as the eastern shores of India—Bengal—in pursuit of trade. These families came to be called Bengallee. Among them, the name of Sorabji Bengallee stands out as a pioneer in the



field of women's education, and in spearheading the movement for legislation protecting young children from being exploited in factories. The ancestors of this notable philanthropist hailed from the village of Umra in Gujarat, and their surname was originally Umrigar. It was only when the family moved to Bengal for trade, that they were called Bengallee.

It was from Bombay that the Parsis commenced trade with Rangoon, Mecca, Jedda, Muscat, Mauritius and the coast of Malaya, in timber, rice, sugar, cotton and spices. Surnames such as Singaporewalla, Adenwalla, Colombo-wall, Hongkongwalla and Rangoonwalla, indicate the places they travelled to. Families which bear the surnames Chinai, Chinoy and Chinivalla today, show that their predecessors must have had trade relations with China.

Tinker, Tailor . . .

As the Parsis increasingly participated in the mainstream of Indian life, they held various positions in the towns and villages they inhabited. Besides this, they were also awarded titles by the local authorities and the rulers of the country. These were adopted by future generations as surnames, most of which are extant even today. Many such titular sur-

names are also held by Hindus and Muslims. Among those the Parsis have in common with the Hindus are Patel (village headman), Munshi (secretary, teacher), Subedar (army or police officer), Talati (village accountant), Mehta (accountant, clerk), Kotwal (police magistrate), Daftari (record-keeper) and Desai (officer in charge of a district).

Several Parsi families still bear the surname Desai. The Desais were a distinguished family of Navsari, influential both with the Moghul and the Maratha governments. Changa Asa, a very pious and wealthy Parsi, was appointed the first 'desai' in 1419. It was due to his initiative that for the first time after centuries, an Indian Parsi, Nariman Hoshang, was sent to Iran to inquire about certain socio-religious questions which needed clarification. Thus commenced communication between the Parsis of India and those of Iran.

Earning distinction at the Moghul court and living among the Moghuls in different parts of India led to the adoption of Muslim surnames. A few of these borne by Parsi families even today are Mulla (master, judge), Nazir (seer, guardian), Agha (nobleman, head), Sultan (ruler, monarch).

Two titles which have survived as surnames are Mirza and Mulla Firoz. The title of Mirza Khosru

Beg, with a gift of land near Surat was conferred on Kavasji Rustomji by Emperor Akbar, for his great skill as a watch-maker. The family is even now known as Mirza. Jalal Kaus, a priest from Surat, left for Iran with his illustrious son, Peshotan, on March 29, 1768. Both of them spent many years in Iran and Peshotan, due to his considerable learning and mastery over languages, especially Arabic, received the title of Mulla Firoz.

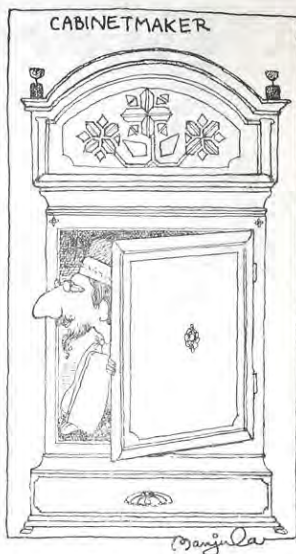
Tom, Dick and Harry

The Parsis, receptive to external influence, easily took to European ways. Becoming conversant with the English language and the manners of the British, they entered into business partnerships with the British, or joined European firms. It often happened that a Parsi who worked for a British company came to be identified by the name of his employer. Sometimes the Parsi himself adopted the name of the company or that of his employer as his surname. Certainly, a few sought refuge in this, for thus could they drop an embarrassing surname.

There are a spate of European names, especially British, which are held by contemporary Parsis and which demonstrate the changing character structure of different generations. Some of the surnames in this category are Boyce, Lord, Dallas, Sinor, Noble, Gordon, Baxter, Francis, Grant, Petit, Nicholson, Frenchman, Napoleon, Wallace, Spencer, Malcolm, Duggan, Morris, Green, Rogers, Paul, Forbes, Crawford, Marshall, Ripon. Certain families preferred to retain their ancestral surnames, but modified them by anglicizing them. Thus, Vakil became Lawyer; Ghadiali, Watchmaker; Shroff, Banker; Mithaivalla, Confectioner. Others anglicized the pronunciation, by rendering the original Khurshedjee as Cursetjee; Jejeebhay as Jejeebhoy; Nanabhai as Nanabhoy.

Shakespearewalla

The Parsis cultivated land for many centuries after their migration to India. They also took to the diverse trades and professions practised by the other communities. The vast gamut of names in this classification indicates the real participation of the community in the economic superstructure of the



country. The anglicised trade and professional names which Parsis bear even today are Coachman, Cabinetmaker, Coachbuilder, Merchant, Driver, Pleader, Commissariat, Printer, Writer, Secretary, Banker, Doctor, Bonesetter, Paymaster, Warden, Registrar, Surveyor, Engineer.

Numerous trade surnames carry the suffix *walla*, which is preceded by the name of the particular commodity in which the family traded. For instance, Ghaswalla indicates those dealing in grass (*ghas*). Kandawalla (onions), Pithawalla (tavern), Kelawalla (plantains), Chaiwalla (tea), Lakdawalla (wood), Unwalla (wool), Palkhiwalla (palanquin), Mariwalla (pepper) and Narielwalla (coconut) are a few examples of such surnames. Inappropriately or not, *walla* has also been suffixed to common English terms such as Ginwalla, Postwalla, Clubwalla, Junglewalla, Sodawaterwalla, Screwalla, to form Parsi surnames.

From the study of surnames we deduce that Parsis did not take up the occupations of groom, scavenger, sweeper, or barber.

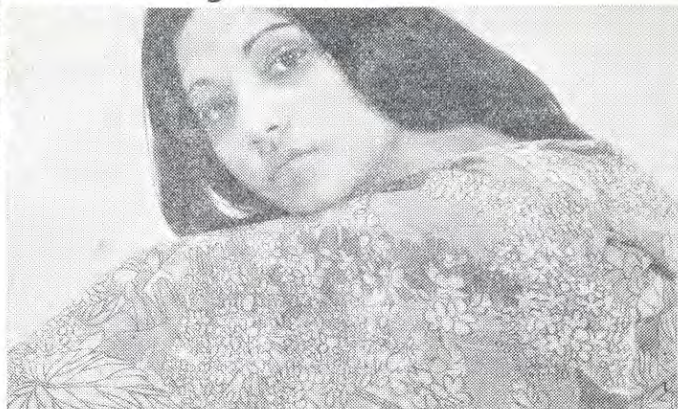
Yatha-ahu-Vairyo

The almost total tolerance of the Hindus for the Zoroastrian faith was perhaps responsible for the give-and-take which led to the



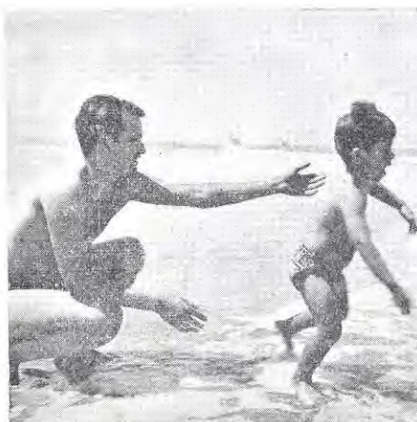
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assimilation of certain Hindu customs by the Parsis, the adoption of the Gujarati language, and the sari as a dress for women.

With the advent of the Muslims and Christians the social climate changed. Orthodox Parsis, strengthened by their conscious attempt at self-perpetuation, adopted the names of certain prayers as their surnames, viz. Yatha-ahu-Vairyo and Yenghe-hatam. There were others who chose scriptural terms such as Athajamyat and Dregubyo for their surnames. The orthodox, viewing the culture import with apprehension, may have resorted to adopting such names to indicate their steadfastness to their religious tradition. These surnames, however, are completely forgotten by present-day Parsis.

Double-Barrel

There is a class of extant surnames which are a combination of two first names such as Burjor Behram, Boman Behram, Edul Behram, and Dady Burjor. Extinct double-barrelled surnames which are not a combination of first names, are Jada Mehera, Jada Shapurna, Jiji Agana, Jiji Bhikhana, Dada Pallanna, and Pesthan Challana.

A large number of surnames in use today, originated from the first names of local figures. Some of these are Virji from Virjibhai; Rana, Ranaji; Kuka, Kukaji; Vatcha, Vatchaji; Limji, Limjibhai; and Thuti, Thuthaji.

Women's lib

Though Zoroastrians trace their descent through the male line, surnames illustrate how certain families have adopted the names of their female ancestors. Goolbai and Jeeajee, two sisters who lived in Navsari, became so well-known because of their philanthropic disposition, that future generations of that family took on the surname Goola Jaena. The instance of 'Bhikhi Ratna' shows how the first names of a husband and wife, Bhikhi and Ratna, were combined to form a surname. Although these two surnames have been forgotten, another one, Ranina, which is in existence today, had a similar origin. The mother of one Muncherji Eduljee was named Ranibai. Rani, the



Gujarati word for queen, appealed to the local inhabitants. Through popular usage, the family gradually came to be called by the surname Ranina.

Pink-necked

The Parsis being a cheerfully disposed people, we find a whole range of bizarre names, many of them defying intelligent interpretation. When there was a high incidence of families bearing identical names, surnames to a great extent became non-functional, thus enabling a spate of derisive or descriptive names to emerge. Other factors which shaped this type of surname were: a strange physical trait or characteristic of the person; an individual's violation of the social code; a ludicrous incident that may have occurred in a person's life; or his belonging to a particular trade. Of these surnames, a few still in use are: Asli (ancient), Bhoot (ghost), Anjir-baug (fig garden), Khodaiji (God), Bhot (dunce), Allawalli (simpleton), Ghambheer (serious), Wasi-kusi (stale) and Waghmaru (tiger killer).

Among those which are discarded today, are: Topchi (fibber), Eski (fashionable), Batki (short woman), Behra (deaf), Patla (thin),

Dev (devil), Golabi-gardun (pink-necked) and Maringoon (sack of pepper). It is regrettable that these names are now forgotten; much of the piquancy they lent to Parsi names has been lost. Surnames which sound equally absurd, but are English terms, are Lion, My-dear, Bonnyface and Chess. We do not come across any families bearing these surnames today.

The Jejeebhoy Dadabhoy Street in Bombay owes its name to an illustrious Parsi, Jejeebhoy Dadabhoy Mugana (1786-1849), who was a well-known banker, broker and agent; Mugana, connoting 'dumb', was derived from a mute ancestor. The surname Tata originated as a nickname. Apparently, so hot-tempered was the original Tata that he came to be referred to as a tartar. The name stuck to the family, and was inherited by Jamsetji Tata (1839-1904), the pioneering genius of modern Indian industry.

There are several other instances of nicknames which, having been accepted both by the family and society at large, were incorporated into the network of formal names. These replaced the earlier surnames and were even transmitted to future generations. On the other hand, offensive names responsible for having caused social rupture, such as Gookhau (refuse-eater), Ghorkhodu (grave-digger), Kutra (dog), or Vandri (monkey) became inoperative.

Inexplicably, there were a few surnames which originated from numerals—Panchia (relating to five), Chhana (relating to six), Bavan (fifty-two) and the anglicized Ninety-nine.

Surnames which appear amusing are those coined after the names of certain birds and animals. These are mainly a relic of the past except for the first two names cited here, which are still extant: Sarda (chameleon), Popat (parrot), Nolia (mongoose), Wagh (tiger), Varoo (wolf), Bulbul (Indian nightingale) and Challi (sparrow). What may sound even more odd are surnames which denote blood-relationships: Kaka (paternal uncle), Mama (maternal uncle), Bhanja (nephew), Masina (children of mother's sister), Bhojai (sister-in-law). Except for the last one, all these are still in popular use.

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On a Bicycle Built For Two

By Jerroo Gorimar



As a child Rustom Havewalla often witnessed his father pedal past the winning post, black Parsi cap lodged firmly on his head. Today the roles are reversed and the 21-year-old son has gone from scuffing furniture on a three-wheeler to becoming the 'Best Cyclist' in the country and a participant at the Indian Olympic Training Camp.

"I win by the grace of God," says the diminutive champion who has swapped the silk cap for a cork and leather crash helmet. But aside from divine assistance, the fourth year commerce student at Lala Lajpatrai College also puts in long hours of training after attending morning classes and a full day's work in the Tata Iron and Steel accounts department. He cycles every day from Santa Cruz to Tardeo and back, a distance of around 25 miles, to "build up stamina". And on Sunday, the day God intended for rest, he practises for his speciality, the 1,000 metre sprint. "It's the final burst that's important," notes Rustom. "Initially it is better to lag behind. If you are in front facing the wind, the fellow behind you gets less wind resistance so he does not tire as easily. These techniques come with experience."

In Rustom's case the experience goes back a generation. His father, Adi, represented India in the 1946

World Cycling Championships in Zurich and the 1948 World Olympic Games in London. He was the founder of the Bombay Cycling Club of which his son is now the captain. "Parsis were the pioneers in the sport," says the senior Havewalla, with names like Malcolm B. Malcolm, Jolly Shroff, D. B. Taraporewalla, R. R. Noble, Pilloo Sarkari, Keki Printer constantly in the news.

"Those days were different," notes the son. "Now there are other communities to compete with. In Bombay there are many Parsi cyclists, but they do not qualify at the national level except for a few like Bapoo Malcolm, Adil Mulla, and Mehli Palkhiwalla. Mehernosh Hakim is a youngster who is coming up fast."

"Parsis are best for the sprint. In other cycling events like the individual pursuit and time trial, Sikhs are good. They have strength and endurance but no scientific training. Maharashtrians lag far behind. They are fine for the Bombay-Poona race."

"A good cyclist," says Rustom, "should remember the three M's: mind, muscle and machine. If there are two rivals of equal strength, the smarter man will win. What is required is systematic training rather than intensive training." Rustom does "weight

training" every day for more than an hour to build those muscles that are not developed by cycling. "Cycling only helps the lower part of the body. The handlebars strain the hands, arms and shoulders. The upper part of the body has to be exercised as well," he says, pointing to his powerful forearms.

"In school I used to be bullied, but with exercise and practice I became stronger." In fact his first cycle race at Cowasjee Jehangir High School did not have a happy outcome. "I stood fifth and that was because one rider fell off his cycle. I wasn't serious about cycling till I competed for the State Championship for Juniors," recalls Rustom. At that time his father, Adi, had been out of town. Fifteen-year-old Rustom assembled the cycle himself and stood third. Three years later in 1972 he won the Junior Championship and ever since continued to pedal his way to victory. In 1974, he won the 1,000 metre sprint at the 29th National Cycling Championship held in Sonepat, Haryana, and earned the title of the 'Fastest Cyclist' in India. The event was not held in the 1975 nationals. In the 1976 national meet at Patiala he won the individual championship, but in the prestigious 1,000 metre sprint he came second. As a report issued by the Maharashtra State Cycling Association alleged, the event "was not organised on international standards" and several other irregularities were indulged in by the host association.

Aside from the institutional drawbacks, another deterrent to cyclists is the high cost involved in buying and maintaining a racing machine. "In our country there is no competent cycle manufacturer who can satisfy the needs of a handful of struggling cyclists," says Rustom. "The 'Speed King' manufactured by Hind Cycles is said to be the best and lightest cycle in India. But it is heavier than the heaviest English racing cycle."

"The wheels needed are also of a special type. I recently bought a pair for Rs. 450 and they were supposed to be cheap. They normally cost around Rs. 800. The tyres have to be imported too. I have to beg friends abroad to get them for me and that proves very expensive. I have only one pair left;

(Please turn to page 53, col. 1)

Dyeing in the Sunlight



The staid exhibition hall of Bombay's Jehangir Art Gallery was transformed into a scene from a south Indian coastal village. Palm leaves hung from the ceiling, rangolis gleamed in many a corner, muted bhajans played. On the walls glowed the subtle crimson and earth yellows of the rare painted fabrics known as *kalamkari*, a 17th century art form now barely kept alive by a few craftsmen in two small centres in Andhra Pradesh. Meticulously painted with palm-leaf pens or printed from hand-carved blocks, the exhibits ranged from items of daily use like tablecloths, bolsters and draperies to temple hangings depicting gods and legendary heroes striding straight out of the *Ramayana* and *Mahabharata*, huge paisley motifs (descendants of our *kalamkari* trade with Iran), and sinuously intertwined flowers from a garden of delights that would have pleased Omar Khayyam. They struck the viewer with the leisurely beauty of an unmechanized age when artists were honoured, when worth was not measured in man-hours and when time was not money.

"Each piece takes about two months to complete and undergoes

upto 15 different processes," explained Ms Nelly Sethna, the noted weaver and textile designer who conceived, designed and organized the exhibition. "In bygone days such crafts were supported by rajas. Today who would pay for such time-consuming work? The master craftsman, who is in his seventies, had two hundred rupees in his bank account;" and that after a lifetime's work in pursuit of a craft that brooks no short-cuts in its laborious techniques. The processes include bleaching in a solution of cowdung, starching with a mixture of boiled rice water and buffalo milk, hand-printing with dyes made from plants, alum and iron, and fixing the colours in the strong rays of the sun. The intricate details are painted with a *kalam*, a pen fashioned from the centre stem of a palm-leaf, shaped and pointed at the end to form a nib, while the main forms of the designs are printed from wooden blocks which have been in use for many decades. Some of the best, however, lay hidden away in dark corners, in godowns and in the homes of old craftsmen. "I remember mentioning to Mr Naidu, the master craftsman, that after all these days he still hadn't taken me to his home," smiled Ms Sethna. "And so quite by chance I discovered the most fantastic blocks of ancient carvings. There and then I started to take prints on his *otla*."

Using the ancient blocks, Ms Sethna redesigned the way they were arranged on the material. Instead of a thin floral stripe being repeated without a break, for instance, she used it as a border round a totally different motif. The results of such redesigning were evident in the exhibition, for each item on display was not merely a utilitarian piece of material but also a structured work of art: the true blend of function and design which is craft.

The credentials Ms Sethna brought to her task were impressive: setting up and heading the

design studio of Bombay Dyeing, building up the textile design department of Ahmedabad's prestigious National Institute of Design, numerous assignments for corporations, embassies and exhibitions like Expo '70, and one unusual distinction: a certificate of failure from the J. J. School of Art. She spent years in design research and travel, collecting traditional pieces in India and Iran, on a Homi Bhabha Fellowship whose aim was to rejuvenate dying crafts. But it was while she was studying textile design in London that her interest in *kalamkari* was first kindled. "While walking through the long gallery of Indian fabrics in the Victoria and Albert Museum, one particular janitor would always say to me, 'Little girl, this is from your country.' I decided that if this was my country's handiwork, I just had to find out where and how it was done."

Many years later, when she and her husband Homi, a lawyer turned film-maker, were making a film for the Handicrafts Board, they visited the sleepy coastal town of Machilipatnam, 200 miles east of Hyderabad. Once a thriving centre of trade, it now had three small *kalamkari* units barely managing to survive.

"We got totally involved in our project," recalled Ms Sethna who, aside from redesigning the layouts, became committed to improving the lot of the craftsmen. "For three years we pushed and pushed till finally, a training scheme was started," she noted, her soft voice impatient at the very memory of tangles with red tape. "Now at least a teacher gets a monthly salary of three hundred rupees and the craftsmen earn about seven rupees a day."

However, the training scheme has not been wholly successful. New entrants do join, but many leave the arduous life of the craftsman to become bus-drivers and factory workers. 'Migration' has

(Please turn to page 49, col. 2)

Katrak (Continued from page 23) that I met Gandhiji," Katrak recalls. "It was one of the greatest moments of my life. I started working according to Gandhiji's ideal that anybody can do something for the country. I decided to help the national cause in my own way by teaching Hindi." Katrak conducted free classes for over fifteen years, under the auspices of the Hindustani Prachar Sabha.

It was his love of Hindi poetry that first gave rise to the idea of *kirtans*. "I was invited by a Parsi institution to give a lecture on some topic concerning the Parsis," the vocalist recalls. Wanting to avoid controversies, he decided instead to speak on the great Hindi poet Sant Kabir and recite some of his poetry. "It was an achievement for a Parsi to speak on a Hindi poet in chaste Gujarati, and Hindi" he declares. The programme was a great success even with the predominantly Parsi audience, and invitations for repeat performances, not only in Bombay, but also at various places in India, began pouring in. "The emotional and devotional nature of the theme appealed to everybody, even the Parsis understood the poetry of Kabir after I had explained it," says Katrak. "After the programme, ladies came to me with tears in their eyes and took my hand." Katrak finds it more satisfying to perform before cosmopolitan audiences. "I can enhance the name of the community with the other communities," he points out. At his *kirtan* on Kabir in Nasik, there was not a single Parsi in the audience. "They were all students doing a thesis on Kabir, and after the *kirtan* they came and asked me for *svachar*, the way we ask for autographs," he recalls with pride.

Though the Kabir *kirtans* were highly successful, a few Parsis were dissatisfied with their nature. "They never came to hear the *kirtans* but kept asking me why I related tales from other religions and not my own." When invited to come and see for themselves that Kabir belonged to all religions, they only replied, "*magaj fervei nakso!*" (it will confuse our thinking). It was then that Katrak conceived a *kirtan* based on the life of Zoroaster. It was difficult work because Katrak had to write the *kir-*

tans himself and could find very little material in the *Shahnameh*. All the information had to be laboriously culled from the work of scholars like Sir Jivanji Modi, Behramgor Anklesaria and Behram Pazdu. "But I went ahead because I was not happy at the ease with which Parsis were becoming converted mainly because they lacked knowledge and interest about their own religion."

Katrak feels that the *kirtan* form is ideal for people, not only because it allows the *kathakar* (story-teller) the freedom to add comments and explanations of his own, "but also because it has the maximum impact on the audience. A *bhajan* is a set poem in which the inner idea is often lost, and lectures can be very dull. Stories and music appeal to the people," he explains. Katrak further enlivens his *kirtans* by presenting the legendary stories in the form of dramatic dialogue and by tracing their relevance to modern life. "People come to me and say that there aren't any miracles nowadays, so why talk about them in *kirtans*? But I tell them that a whole house may burn down and just one child may be saved. Isn't that a miracle?"

Music plays an important part in the overall appeal of the *kirtans*. "In the past, the entire *Shahnameh* was recited in one monotonous tune, but now we need variety or the audience will be bored," says Katrak. Yet the tunes have to maintain a basic simplicity and regularity of rhythm to ensure the participation of the audience, which is so important to Katrak. "I want to make my audience sing," he declares. "Hindus have their *bhajans* and Christians have community singing in their Church services. Only Parsis do not have it. I use simple, catchy tunes based on Indian folk melodies so that my audience sings with me. Many people have suggested that I use pop music to attract the younger generation of Parsis, but I prefer to stick to Hindustani music. Besides, the basic idea is not to entertain," he emphasizes. "I want us to have some faith in our own religion and spread devotion and zeal. For me and the audience the whole thing is a matter of devotion."

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Schubert 1797-1828

A symphony traditionally has four movements. Schubert wrote just two and said it will do. But the traditionalist thought otherwise and labelled it the 'Unfinished' symphony.

Inspiration, they accused, had left him. Schubert was a spent force.

Schubert wasn't perturbed. He wrote yet another symphony. This time, his critics acclaimed it, called it the 'Great' C major. His triumph wasn't without irony. The 'Great', they said, was composed before the 'Unfinished.'

The 'Unfinished' symphony is now finished.

Lack of inspiration, they accused, with finality, was why the 'Unfinished' was not finished. But now, new evidence has come to light.

Evidence that confirms that the 'Great' was composed much after.

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The Sound of Music

by Sanober Marker

Poised before the piano keyboard, fingers alternately clenched and held limp by her side, Hilla Khurshedji closed her eyes for a moment. Then the 26-year-old London-based pianist launched into an ambitious recital distinguished by a mature ungimmicky style which had caused conductor Zubin Mehta to acclaim her a 'great talent.'

"Music was always in our family," notes Hilla, who began her musical career by resolutely clambering on to the keyboard at the age of three. After studying with Bombay's reputed teacher, Olga Craen, she won a place at Philadelphia's prestigious Curtis Institute of Music under the world-renowned pianist Rudolf Serkin. "He was extremely demanding but fantastic," she recalled. "Everybody you met at Curtis was somebody where they came from and so we all felt we were the worst and got huge complexes. But," she added with a smile, "we soon recovered."

Having found the U.S. too commercialized—"they only want stars"—the pianist feels the best place for a musical career is London. "I wouldn't get the same opportunities in India. If I gave more than two concerts no one would come." However, Hilla, who returned to India after two years to give a recital at Bombay's Patkar Hall under the aegis of the Time and Talents Club, feels that her Indianness helps the public abroad to identify her from among the scores of new young musicians: "Audiences on the Continent, especially in France, love the sari."

Behind the applause and roses that won Hilla the opportunity from among eighty others to play at London's famed Wigmore Hall last January, lies the bedrock of



Hilla: 'They only want stars'

a laborious daily schedule: five hours of practice, which increases as a performance nears. "You can't spread yourself in too many ways. If you do, you'll end up jack of all trades and master of none," says Hilla. Though she plays from memory at a concert, she always keeps the score open while practising. "Your memory can play tricks on you," she observes.

Living away from home, Hilla has no problems relating to British society, although its permissiveness "bothers" her sometimes. "You can maintain your principles wherever you are," she notes. "But I find that there is no feeling of community worship, not even at Zoroastrian House in London. I remember going one New Year's morning and the fire was not even lit. Of course, those who look after it are all working people and can't be expected to keep the fire lit every day. There was an evening function at Navroz, but I wanted to go in the morning as we do here."

Hilla relaxes by practising yoga

in the mornings, reading and being with nature. While she feels that marriage would not impede her career, she confides, "Another musician may not be the ideal husband, or you might be playing in Japan and he in China. At least with a nine to five jobber, one of you is certain to be home."

The chic young musician, who always wears a sudreh and kusti, braces herself against stage-fright before each concert with a prayer: "I always said it, even as a girl, before anything important." Though her nervousness usually disappears when she starts playing, there are times when it perseveres and affects her performance. "You have your positive days and your negative days—when you know whether it's going to be all right or not," she remarks. "Sometimes the agent says this is a very important concert, your contracts for others depend on this one. It puts an emotional strain on you." But she does not grudge it: "I love music so much it would be silly not to sacrifice other things for it."

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IN MEMORIAM

A tragic car accident cut short the career of noted theatre and travel personality Pesi Khandalavala on April 15 at the age of 45. For over two decades his name was synonymous with the familiar billing, "Directed by Adi Marzban; produced by Homi Lala and Pesi Khandalavala," the trio who together produced a succession of slick comedies on the Gujarati and English stage.

A partner in Lala's, the travel agency that organizes jolly package tours all over India and abroad, Khandalavala was driving to Kalyan with two vacationers who had missed their train to Kashmir owing to a schedule change. At Shahpur in Thana district, the car skidded and overturned; the car seeing to the needs of his co-travellers, Khandalavala died of internal injuries en route to hospital.

His colleague of over 20 years, Adi Marzban, said, groping for words: "He was very pleasant, very easy... Ours was a unique agreement. We were partners but we never made a document; we just worked as a team. We did more than 50 plays together. They were all full of fun."

Marzban, together with Khandalavala and Lala, founded one of Bombay's most successful theatre companies, the Co-operative Players, which toured in major cities all over India and in many small towns in Gujarat. Among their most-talked-about productions was *Ah! Norman*, which recently had its 101st performance. Though Khandalavala's role as a producer entailed everything from booking the theatre and printing the tickets to obtaining sponsors and arranging publicity, set design was his especial interest; on a recent invitation to Germany he acquainted himself with new trends in theatre. A talented writer and actor, he was also active in broadcasting, was a visiting lecturer at Baroda's prestigious School of Music and Drama, and served on the advisory board of the Bhulabhai Desai Institute.

He is survived by his wife,



Dr Patel: A tenacious nature

Dhun, and three sons, Jimmy, Karl and Sohrab.

From a small dispensary in Bazar Gate Street, Dr. Jal Ratanji Patel's practice grew to include Presidents of India, Mohammed Ali Jinnah, Sir Shah Nawaz Bhutto and a galaxy of statesmen, industrialists, princes and politicians.

Shortly before his death on January 14, 1976 of a heart attack at the Harkisandas Narotamdas Hospital, the 76-year-old doctor's name figured prominently in Dominique Lapierre and Larry Collins' best seller, *Freedom At Midnight*, where the authors state that had Patel leaked news of Jinnah's ailing health, independence would have been delayed and partition possibly averted.

"He was not only a good doctor, but a friend and confidant," recalled his assistant of over 20 years, A. Gomes. And as *The Evening News* columnist, *Busybee*, wrote in his tribute, "Every evening for as long as I can remember, politicians, journalists, lawyers, gathered in his consulting room at Bombay House for tea and conversation." Dr. Patel was the Chief Medical Officer for Tatas as well as a host of reputed companies such as Associated Cement Companies, The Central Bank, The Times of India, and the Cricket Club of India. He was the director of Postgraduate Studies and Research in pharmacology at Grant Medical College and Emeritus Professor of Pharmacology. A fellow of the American College of Chest Physicians, the International College of Angiology and the American College of Cardiology, Dr. Patel published several research papers and was Chairman of the Central

Drug Research Institute in Lucknow.

"He had a tenacious nature," said his brother, Burjor, "whatever he wanted to achieve, he achieved." Born in Suvali near Surat, Dr. Patel studied at the College of Education in Baroda before graduating from the Grant Medical College in 1922. He arrived in Bombay with "just a few introductory letters," noted his nephew, Dr. Sorab Jhaveri. Ms Ratan Karaka, an old friend of Dr. Patel, recalls those early days and writes below her impressions of the reputed doctor.

"Jal had humble beginnings but he was never ashamed to talk of them. He came from a family of modest means. He was a pleasantly plump, cherubic man with light brown eyes. Altogether small built, he referred to himself as the 'Pocket Ivanhoe'. Jal dressed in a pair of well-tailored, sharkskin trousers, a prince's coat with fascinating buttons down the front and white shoes which were as immaculate as his clothes. He was known to change his attire about three or four times a day. For years he lived in a little air-conditioned backroom at Meherwan building along with his books, a tiny shelf and a modest divan which served as a bed.

"Why don't you live a little more comfortably?" I often asked him.

(Please turn to page 55)



Khandalavala: Worked as a team

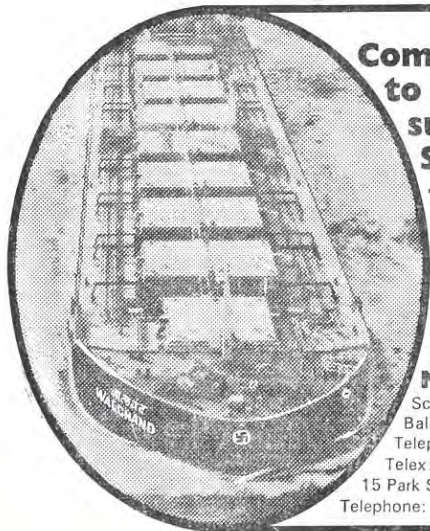
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A-56

Press (Continued from page 17)

some of the ill will created towards the Panchayat for not hosting a function to felicitate Field Marshal Sam Manekshaw. In reply to a query by *Kaiser Editor*, Jal Heerjibehdin, he noted the Panchayat had written to the soldier asking if and when he would be available for the occasion. A Rs. 1,700 sandalwood casket was ordered from Surat and the grounds of the Cricket Club of India were booked, when the Field Marshal wrote a personal note to Lady Jehangir stating he had received a letter (from Shrivastav Vakil) in regard to the function and as there seemed to be some controversy over the presentation, he was declining the honour.

Sapur Desai, a former joint secretary of the Panchayat and author of several publications on demography, presented a report on the declining population. "Every year there are 300 more deaths than births," he noted. And if the present trend continued, in another 75 years the community's numbers would dwindle to 40,000, as versus the 1971 census figure of 91,000. In order that the population remain at its present level, each couple

would have to produce three children. "Three is the replacement ratio," noted Desai. It is also the limit set by the Government to curb the country's exploding population.

Aside from providing housing and loans to young couples wishing to marry, Desai also suggested the compiling of a register of all Parsis with information on births, deaths, marriages, divorces, migration, achievements and related material. The data would be confidential and made available to only a handful of specialists for study. "Only if the community co-operates can this register be possible," said Desai, recalling a past incident when in regard to some survey an interviewee lodged an angry complaint with him about being asked personal questions.

That the Panchayat should consider such an undertaking, reflected a growing awareness on the part of the Trustees for the need of comprehensive information to effectively tackle the major problems confronting the community. That consciousness and the willingness to open a dialogue with the Press, are the healthiest signs to emanate from the Panchayat in recent times.

Guiv (Continued from page 15)

ing house and made an offer of \$150,000 for the three-and-a-half acre Clark property. The owners then demanded \$170,000. This news was relayed to Guiv who had returned to Iran and he graciously offered to pay the price. But the offer was refused and the chapter on this property ended.

During this time the directors, some members and Sarfeh had been actively looking for a suitable property and a large, old house in New Rochelle which was being used as a school has been settled on. Contracts are being drawn up. The building requires considerable repair and renovation; most of Arbab's gift will be utilized for repairs. The Association will have to find some of the money to maintain it. The advantages of this place are that it is surrounded by a considerable area of land, is in a good locality, and is zoned for the kind of activities we intend to use it for. It is more or less centrally located and approachable by public transportation from New York city where some of our members who do not have cars live.

And so the Association's dream came true. But they always believed it would. As the first plea for funds noted with striking prescience, "We have a history of survival against fantastic odds, both in India and in Iran, and with the help and guidance of Ahura Mazda, we will do the same here too and prosper."

Dyeing (Continued from page 42)

created an ironic situation; just as a growing section of city-dwellers, tired of nylon zari and plastic cut-glass, are at last becoming aware of the value of honest creative craftsmanship, the wheel has turned full circle: one manufacturing unit is totally without workers. "We have advised them to increase their prices so the workers can get better wages, which in turn will attract more workers," explained Ms Sethna. "But they aren't confident enough to take up this suggestion. The other important problem is quality control. If there is no organizer on the spot who is constantly checking the work, the craft could still die."

Such casualties of the unequal struggle between small crafts units and massive industrialized plants will occur with increasing frequency, unless there is a change in public attitude. "People go from the city to the villages to teach," declared Ms Sethna. "But when I go to the villages, I am learning all the time. *Kai seekhu, kai seekhu*."

Pervin Mahoney

Forum (Continued from page 11)

are without work, and comparatively, with the revival of the share mania, the Parsees of the present day are much too poor, though it must be admitted that in those days the Parsees were wealthy on fabulous reckonings. Their wealth consisted then mostly of nothing more substantial than shares in many a private company, which in bursting not only drowned the imaginary wealth of the Parsees, but likewise their real wealth—acquired or inherited—and which infatuatedly they had invested in the purchase of these airy nothings. Even in their school and college lives, the Parsee boys and young men of the time do not give that devoted, undivided attention to their studies, and that is why we see such a larger number of Hindoo boys completing their college career in the prescribed time, but because the young Parsees must indulge in the pleasures of the theatres, and frequent other like places of amusements, they waste their time and invariably pass the matriculation after a couple of failures."

If Cama was living today, I do not know what words he would have used to describe present day Parsis. I am sure he would have said that economically and socially, Parsis are down-trodden and fit to be classified as a depressed class, physically and mentally weak, in search of light jobs

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with minimum of work and maximum remuneration, usually to be seen in five-star hotels, dancing, drinking and enjoying hefty meals costing over a hundred rupees each.

R. N. RUSTOMJI

Calcutta's Grand Old Man

Readers may be interested to know of the services rendered to the community by Jehangirji Modi, Calcutta's esteemed philanthropist who died last December at the age of 71. Scion of one of the city's leading families, the son of the great scholar Sir Jivanji Modi contributed magnanimously to a host of causes, such as Calcutta's Parsi Anjuman Funds, the Parsi Club, the Parsi Zoroastrian Association, the Amateur Dramatic Club and the Saklat Physical Culture Institute; he also had a *ravangah* hall built in memory of his uncle, the late Jamshedji R. Saklat, another noted philanthropist. Over the last fifty years Modi not only founded trusts and gave donations but also collected funds from numerous friends in Calcutta and Bombay. Shunning publicity, he won the love and admiration of all and was the only Parsi of Calcutta to have been felicitated twice by the community.

Calcutta also mourned Framjee Rustomjee (Banajee), who died last October at the age of 74. A trustee of the city's first fire-temple, which had been erected by one of his eminent ancestors, his family had dropped the surname Banajee because it had often been confused with the Bengali surname Banerjee. A senior partner in Messrs Sandersons and Morgans, he was a distinguished freemason.

DHUN MEHTA

Sink or Swim

I am sure many will agree that our youth shows scant respect for our religion and customs. Where does the fault lie? Are parents solely to blame for their children's lack of interest? Or are the environment, education and indifference of our Federation and various associations to blame? Parents are greatly handicapped by their paucity of religious knowledge. This inadequate knowledge does

not satisfy or convince today's youngsters.

Therefore, Parsi schools should lay more stress upon our religion and customs. Meetings at regular intervals should be held where speakers well-versed in our religion should address the gathering. Also various associations should provide Kustis at subsidized rates. If such measures are carried out we can restore our past glory. Or else we sink...

NAVAL B. VAKEEL
Secunderabad

ing communities. Ecology will run its merciless, irrevocable course, unless we put in a Herculean effort for survival.

What we need today is unity, cohesion and cooperation but not competition, among the members of our own community. Fissiparous, separative tendencies are growing—that's not a happy sign. Let us all come together at various functions and seminars with common endeavour and rebuild our community which in the past has demonstrated inherent qualities of survival.

N. N. BHARUCHA
Udawa

Unhappy Sign

Inter-caste marriages will be on the increase due to our sophisticated, artificial life. We are heading for a universal society in which there will be no distinction of caste or creed or religion. What we require is a renaissance of our culture, our religion and way of life which will revitalize our community. Racially and genetically due to inter-marriage, there is a growing deterioration of our stock and the manner in which it is replenished will submerge us in the neighbour-

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Havewalla (Continued from page 41)

I don't know what I'll do," he says with a worried frown.

Still, things are better than in his father's time when the senior Havewalla often didn't even have the eight annas' fee needed to participate in a race. "I would borrow an ordinary cycle from a friend," recalls Adi, "and people would laugh at me." And the election of Dinyar Jamshedji, scion of the Noble Paints Company, to the presidency of the Maharashtra State Cycling Association has proved a boon to the young sportsmen. He's doing a lot for us," notes Rustom.

But whatever the prevailing conditions, what makes a champion is his determination to succeed. As Rustom notes, "There are times when I feel completely worn out. I feel like throwing my bike behind some hedge and lying down on the grass. But I grit my teeth and go on pedalling with added force. I don't know where I get this added force, but I get it anyway."

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Form IV (See Rule 8)

1. Place of Publication Bombay
2. Periodicity of its publication .. Bi-Monthly
3. Printer's name Jehangir R. Patel
Nationality Indian
Address G. Claridge & Co. Ltd., Caxton House, Shahid Bhagat Singh Road, Bombay 400 001.
4. Publisher's name Jehangir R. Patel
Nationality Indian
Address 285, J. Dadaji Marg, Bombay 400 007.
5. Editor's name Jehangir R. Patel
Nationality Indian
Address 285, J. Dadaji Marg, Bombay 400 007.
6. Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one per cent of the total capital. Jehangir R. Patel
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I, Jehangir R. Patel, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Date : March 1, 1976.

Sd/- JEHANGIR R. PATEL



THE PARSİ CONNECTION

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Memoriam (Continued from page 47)
He always replied, 'Enough for me. Why do I want trappings? All I want is good company here in the evenings and respect from my fellow-men.' He was an early riser who after his bath settled down to recite his *kusti* prayers and *Behram Yasht*. No one was to disturb him while he prayed. If there was a call from a sinking patient, he'd listen on the extension telephone, *Avesta* in hand, and indicate he would be there soon. His diagnoses were invariably correct. Whether you had measles or cancer he lifted your gloom. On his subject, pharmacology, he knew the last word and always said there wasn't a book, journal or magazine on medicine which he had not read. And except when he was reading, Jal hated being alone. He loved his late evening game of bridge followed by drinks and the most spicy dinners.

"He was proud of his galaxy of patients, but let anyone talk about a 'second opinion' and it was the end. It hurt him to the quick. 'A second opinion? That means you've no faith in my treatment. Go ahead' but from then onwards the doctor was never the same. He felt it was a personal affront not to himself, but to his vast knowledge. Jal had a certain amount of understandable vanity but as he confided, it sprang from a deep faith in God.

"He liked a busy strenuous week, and disliked holidays because he felt lonely as there were few people in the clinics. On most days flowers came in shoals as did fruits, cakes, sweets and other presents. He'd have one look at them and then turning to his assistants say, 'You better send this to so-and-so. I think it will be appreciated.' He was generous with his wealth. The only things which delighted him were the newest medical gadgets : a streamlined blood pressure set, an aesthetic looking stethoscope, a well-designed cardiogram machine. He liked a beautiful wristwatch and a soft moving-pen. Aside from his medicinal activities he took part in many Parsi games usually playing hilarious roles.

"Jal was awarded the honorary rank of Surgeon Captain in the Indian Navy in 1962 and on the day his body was consigned to the Towers of Silence, the Navy band played The Last Post. All those who knew Jal Patel, said, 'He would have liked that.'

A bachelor, Dr. Patel is survived by his sister, Hilla Jhaveri, and a brother, Burjor.

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News (Continued from page 13)

Women's Judo Champion. The fight was the most crucial, for it won for Maharashtra team A (Bombay) the National Women's team championship.

"I'm the athletic sort" says the petite, blue belt judo enthusiast who took up the sport while in school. Now a final year commerce student at Sydenham College, Periv trains under K. N. Pastakia of Judo Kan, an amateur club with four recognised black belt instructors. "The main thing is to stick it out in the initial stages when you are learning the falls and rolls. It tends to be slightly boring then. Later when you have fights its fun," she says.

Among the others who distinguished themselves at the Nationals were Porus Mistry, Kersi Sethna, Hilla Katgara, Mehroo Mehta and Shernaz Anklesaria.

The winner of the International Women's Year national essay competition is a 16-year-old, J. B. Vachha High School student,

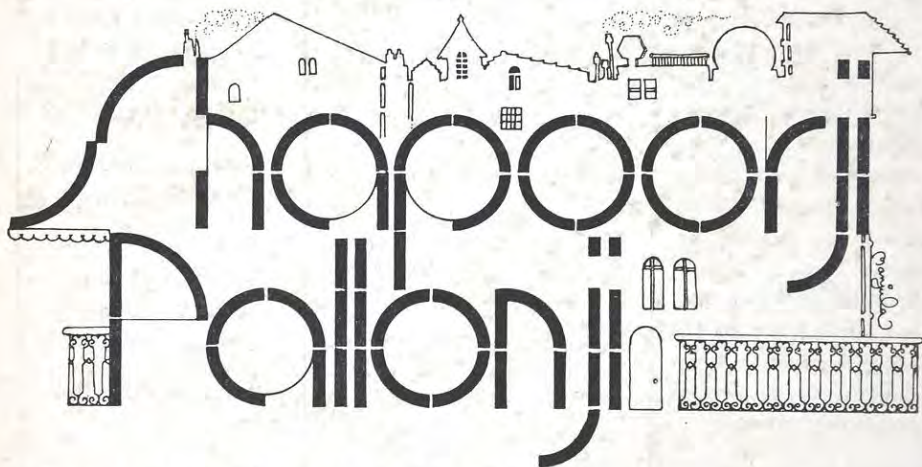
Meher Tarapore.

Meher's 1,000 word essay on "Do prevailing educational and social customs hamper the progress of women" won the Rs. 1,000 first prize in the school section. "There is discrimination against women and we need a lot of basic changes in the system," she noted, "But burning bras and all that is not necessary and doesn't solve anything." Described by the school's Vice Principal, Ms T. Shroff as "one of our most outstanding pupils," Meher is also the Bombay High School Senior Table Tennis Champion. Her other interests include painting and elocution.

Parsi female students who are medically inclined can avail of five, newly established scholarships of three and a half years duration, offered by the Homeopathic Education Society. Open to deserving students of all communities who have passed the interscience examination with physics, chemistry and biology, the candidates will be selected on the basis

of their "academic record plus financial position." The scholarship includes hostel accommodation on the 18-year-old campus of the Bombay Homeopathic Medical College. For further details write or contact, The Principal, Bombay Homeopathic College, Irla Naka, Juhu, Bombay.

"When the anti-religious wind is blowing strong, throwing people out of the religious field, frequent attempts have got to be made to bring at least some of them back to the religious fold." With this goal in mind, **Dr Jal K. Wadia** of Calcutta has written and published a 36-page booklet titled *A Few Zoroastrian Fundamentals*. Of the six chapters, three deal with the *Ashem Vohu*, the *Yatha Ahu Vairo*, and the *Yenghe Hatam*, and the rest focus on Fire Worship, The Spirits and Dugdhova, (mother of Zarathushtra). The manual is priced at Rs. 8 and is available from the author at 275, Bepin Behari Ganguly Street, Calcutta 12.



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