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Parsiana

Nov. 76 - Jan. 77

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Parsiana cover on 'The Flight Of The Fire' designed
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Editor's Column

The right of the public to be informed is one of the fundamental principles of journalism. A journal that withholds information of a public nature, keeps its readers in ignorance and denies them the opportunity to judge the activities of those in power.

The decision to publish the *sheras* (notings) of three Trustees of the Bombay Parsi Panchayat was a painful one. The Panchayat was aware of the indiscretion on the part of its members and reportedly voted to destroy the unflattering correspondence. But the written words of individuals administering the largest trust in the community, cannot be so easily erased. *The Bombay Samachar* referred to the incident and Parsi political circles are well acquainted with the story. The majority of the community, however, remains in the dark.

By publishing the *sheras*, the Panchayat's public image will be further tarnished and its effectiveness reduced, but at the same time it may goad the community and the Trustees to work for reforms in the electoral system and in the functioning of the Panchayat. There was a time when any Parsi could vote for a Trustee, when issues were decided by the entire Anjuman at public meetings. That was when Parsis prospered. By denying people the vote, by not limiting the number of years a person may hold office, by working in secrecy, the system has fallen into disrepair and the Panchayat has lost the support of the community.

But it is also the fault of the community for shirking its responsibilities and not taking an interest in the affairs of its institutions. The success of any system, democratic or otherwise, is dependent on the active and intelligent participation of its constituents.

It is true that even without elections one can get good leadership. The Surat Parsi Panchayat (SPP) is a case in point. The SPP President Maneck Gheyara has devoted his life to the community and has won its trust in turn. It was from the Surat Trustees that the initiative came to invite the Press to the Executive Council meeting of the Federation of Parsi Zoroastrian Anjumans of India (see 'The Dawn of the Federation'). And it was the Surat Trustees who laid aside all politicking and nominated one of their employees, Dr. Ratan Marshall, to serve on the Federation's Executive Council

along with Gheyara, rather than insist the second representative also be a Trustee. The decision is a tribute to both the Trustees' ability to decide issues on merit as well as to Marshall's considerable knowledge and expertise on community matters.

But the purpose of elections is not only to place individuals and parties in power, it is also to involve as large a number of people as possible in the affairs of the community, to make them feel part of the decision making process and to create in them a consciousness of the responsibilities citizens owe their state.

* * *

Ever since the infamous declaration of Emergency on 25 June 1976, many Zoroastrians have distinguished themselves by adhering to their principles despite tremendous financial and physical deprivation. While the community had its share of sycophants, they were more than countered by men like A. D. Gorwala, Soli Sorabjee, Cusrow Irani and others.

Gorwala, the Editor and Publisher of the reputed weekly, *Opinion*, continued to publish his journal without submitting to the arbitrary censorship of the government despite several notices, a demand for a deposit of Rs 25,000, a temporary postal ban, and two appearances before a magistrate for 'technical' publishing offenses. When press after press was prevented from printing *Opinion*, Gorwala took to cyclostyle until the government banned publication under the notorious Maintenance of Internal Security Act.

Even the book *Say Not the Struggle, Essays in Honour of A.D. Gorwala*, published by Oxford University Press remained unreviewed by the national and local media. The 328-page book priced at Rs 40 contains articles on administration, education, politics, and other subjects, but the ones of most interest are the three that focus on Gorwala, written by his close friends, H. M. Patel, A.G. Noorani, and Gauri Deshpande. The volume dedicated to the former Indian civil service officer was to commemorate the completion of his 'first' 75 years.

In Calcutta, Cusrow R. Irani, the managing director of *The Statesman*, had his passport impounded when the English daily continued to publish news instead of propaganda. The paper's finances are also under tremendous strain due to an order banning all public sector concerns from advertising in it. For his valiant struggle, Irani received the Freedom House award this year from the New

York-based organization dedicated to civil liberties. Unable to attend a dinner in his honour, Irani sent a cable noting, "I would like to feel that in thus honouring *The Statesman* you are also honouring the many publications, big and small, which are with us in this common struggle."

In their tussles with the Law, many journalists have found an able dedicated friend in the noted lawyer, Soli J. Sorabjee. Sorabjee took up the cudgels on behalf of *Freedom First* when its Editor Minoo Masani decided to move the courts in regard to precensorship shortly after the Emergency was declared. He was by Gorwala's side when the vacation judge gave a stay order on the Rs 25,000 deposit demand. He represented Y. D. Lokurkar, a journalist of 40 years standing who challenged the censor's orders and several other civil libertarians and publications, all without cost.

In his book, *The Law of Press Censorship in India* (Tripathi, 272 pages, price Rs 35) dealing with the *Freedom First* and Lokurkar cases, the Bombay based lawyer noted: "Freedom of speech and expression has always held pride of place in civilized societies and has been humanity's ideal in times, ancient and modern.... The sacrifices made and the suffering undergone by freedom loving people to attain this ideal is a

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tribute to its enduring vitality. It is a reaffirmation of mankind's fundamental belief that thought remains a soliloquy unless men can communicate their ideas to one another, that it is free and frank exchange of views between individuals and groups that ensures the progress of civilization, the flowering of democracy, the creation of human culture. The greater the freedom of opinion, the greater is the flow of significant communication throughout every area of life.

"Dissent has always been dangerous. Dissenters have frequently paid a heavy price for giving utterance to their beliefs, whether they be religious prophets or philosophers or scientists or professors or poets or political innovators. Time and again they have been ridiculed, reviled, exiled, imprisoned or done to death for their nonconformity. Human nature being what it is, we cannot expect that in the rough-and-tumble of human affairs there will ever be an end to the condemnation of those who seek to alter the status quo in ideology or institutions... Ultimately freedom cannot be preserved for an inert people by the Constitution or Courts. Civil Liberties do not defend themselves. They are not sustained by the chanting of mantras or by any brooding omnipresence in the sky. Yet, without independent Courts manned by judges possessed with courage and vision, and above all, a vibrant sensitivity for human rights, Civil Liberties become cruel shibboleths."

Jamshed Pavri, honorary secretary and director of the Zoroastrian Society of British Columbia who is in India on a visit, notes that as the number of inter-communal marriages overseas increases, the words Parsi and Zoroastrian are becoming redundant. He, therefore, prefers the term "Community members." The shift of emphasis is a constructive step in adjusting to new realities. Thus it is heartening to find that the three day Zoroastrian World Congress scheduled for November, December or January will admit all Zoroastrians as delegates and their non-Zoroastrian spouses as observers. While the merits of race is a subject of debate, no one can question the worth of good reason.

Bomi Boyce, one of the office bearers of the Zoroastrian Society of Ontario was in Bombay for a brief visit and noted that the ZSO has now tentatively scheduled its World Congress for 1980. Readers will recall that the idea of a World Congress in

1977 was first mooted by Ontario (*Parsiana* May '76) which went to considerable lengths to prepare the groundwork, drawing up lists of invitees, speakers, subjects of discussion, etc. The ZSO has kindly offered to pass all the background material to the Bombay Congress committee for use. The ZSO plan was to invite scholars from the Asian Studies department of various universities to bring the community in the public eye and thereby also create a consciousness among Zoroastrians of their community. The objects of the Bombay Congress have still to be clearly defined. Readers, therefore, are requested to write in their views as to what they would like to see the Congress achieve, which subjects they feel should be raised, whether three days are sufficient and so on.

When we mentioned in our last issue that readers who had questions pertaining to Zoroastrianism could write to us, we received only one query, that of K.D. Chargeman who wrote to inquire which prayer Zoroaster recited on the rosary before throwing it at his assassin and thereby killing him.

This is the type of information that only the Sahebs of the Demavand mountains would have, but if anybody else knows, please inform us as we would then invest our money in rosary manufacture.

Dinshah K. Malegamvala of the J. N. Tata Endowment writes to inform us that in our last issue we inadvertently omitted the names of two Parsi Tata scholars, Jehangir D. Billimoria and Dr. Darayes N. Hormusjee in the list we published (*Parsiana* Sept. '76). Billimoria stood first in the Bombay University Bachelor of Commerce examination and Dr. Hormusjee is a Gold Medalist student who stood first in the D. (Ortho) Orthopaedic Surgery Examination. May they continue to prosper in their quest for wisdom.

Ms Balbindar Kaur of Bombay writes to inform us that we "heartlessly failed" to mention the name of Ms Alamai Amalsadvala in our obituary on Dr. Sohrab Hakim. "Mrs Amalsadvala rendered... selflessly the necessary assistance in Hakim's prestigious research work" writes Ms Kaur and "continues to render yeoman service... to this noble cause."



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For further details see page 6

"The need of the hour is to distribute extensively small, simple fact bearing books—devoid of dogmas and isms, on our religion and our Parsi Zoroastrian way of life." So notes a letter from the Iran League requesting donations from the public to enable them to collect and distribute existing publications to various Anjumans, Panchayats and other associations. Interested parties may write to D.C. Leninwala, Secretary, The Iran League, Navsari Building, D. Naoroji Road, Bombay 400 001.

While our contact with community members outside Bombay is limited to the occasional visit or letter, there are some with whom one immediately forms a kinship. Such a person was Minoo Rustomji Patel, chairman of the Jamshedpur Parsi Association. When in an earlier issue of *Parsiana* we had lamented the dearth of subscribers, he immediately wrote sending us names of people willing to enroll. It was a gesture we always remembered. His death on 25 October 1976 deprived the community of a philanthropic businessman who was connected with nearly "each and every important institution in the city" ranging from the Jamshedpur

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The Parsis are a diverse and widespread community linked together by a common heritage but separated by the chasm of urban living. Communication within the community is limited to a chance meeting at a navjote, wedding, concert or natak. A more systematic means of staying in touch is necessary. That's why magazines like Parsiana exist. We keep you informed of events and personalities in the community. By doing so we contribute to the wealth of information on the peoples and traditions of this great land and so bring them closer together. Parsiana is your magazine. It needs your support if it is to continue to serve. Subscribe today and encourage others to do so too or gift a subscription to someone you feel should be in touch.

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Chamber of Commerce of which he was the President to the R. P. Patel Cheshire Home for handicapped children to which Patel bequeathed his "entire estate at Karandih," notes H.P. Bodhanwalla, a director of the Tata Iron and Steel Company in Jamshedpur.

The son of Khan Bahadur Rustomji Patel who started his career as an assistant in a provision store in Cuttack on Rs 7.50 a month, Patel was born in Bodhan near Surat. The family moved to Jamshedpur where the fruits of their labour resulted in their receiving the exclusive right to operate country liquor shops for all of Jamshedpur. Patel expanded the family business and also established a luxury hotel and an air-conditioned cinema house. The Patel name has become a "byword for honesty and integrity," notes Bodhanwalla.

The recent ordinance abolishing bonded labour (a similar one was passed about a 100 years ago) has caused upheavals at *Parsiana*. Staff members are now indulging in unheard of activities : marriage and procreation. Feroza Paymaster changed her name to Chavda one sunny October morning at Allbless Baug

despite all our pleas that the function not take place during office hours. And then Sanober Marker scooted off to Hyderabad to give birth to Tushna. No sooner had we recovered than our financial controller, Maku Byramjee, ushered in Kainaz at the Breach Candy Hospital. And while we were running from *baug* to bedside trying to bring out the magazine, Shirin Manecksha wed Jamshed Marolia of Jalna. Since we felt none of this information fitted in the "Share the Good News" category, we relegated it to the Editor's Column noted for its cheery optimism.

But even to our cloud there is a silver (grey is a closer colour) lining. We put Pervez Chavda's interior decorating skills to use for the office and we now use chairs instead of cardboard cartons. Then we got Noshir and Sanober to start a new subscription for Tushna and encouraged Maku and Khushroo to train Kainaz for *Parsiana*, in the circulation department of *The Times of India* since the family has the paper's Bombay agency. Shirin's loss was probably the hardest to bear as her mother's cooking was always greatly appreciated [at lunch time. Food parcels, however, will be regularly dispatched to us.

Nevertheless from now on anybody who joins *Parsiana* signs an affidavit to remain single and impregnable.

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Readers' views are welcome on any subject of interest to the community and should be sent to The Editor, Readers' Forum, Parsiana, G. P. O. Box 892, Bombay 400 001. Letters are subject to editing for reasons of space and clarity.

Speaking Out

At lectures in Bombay and some cities in Gujarat, it is distressing to see people on the dais talking amongst themselves, and indicating that the lecturer's time is up. It is in the outlying areas that one feels Parsis are willing to listen and ask questions which reflect their concern over present day Parsi society. For instance, when I recently spoke at the invitation of the Ratlam Anjuman not only did the Ratlam Parsis respond in large numbers, but so did those living in nearby cities such as Neemuch, Indore and Zavra. I spoke for two hours in the morning, but my audience appeared to be in no haste for their lunch and urged me to go on. That evening, I spoke again before almost the same audience yet they were not tired, and came forward at dinner time to ask questions about their community and its problems.

Nearly everywhere a speaker goes, the questions are the same: Do you think the community will survive the decline in population? If Parsi men remain Parsis after marriage outside the community, why should Parsi women not remain Parsis also? What alternative can be suggested for the disposal of the dead in places

READERS' FORUM

where the Towers of Silence are not functioning satisfactorily? Who in our community can guide us in communal and spiritual matters?

Many Parsis are aware of these questions nowadays, and even if they are not ready to discuss them openly, at least they have begun thinking about them. It is for the leaders of the community to channelize their thinking and help them to find some of the answers. In this context the meeting of the Executive Council of the Federation of the Parsi Zoroastrian Anjumans of India (FPZAI) on November 27 was a heartening indication of change. On this occasion, leaders among the community addressed a gathering of some 600 Parsis at Surat. It is surprising that in Bombay the home of nearly 70,000 Parsis, more such meetings are not held.

In some of the smaller towns, while there is a lot of interest in community matters, the funds and the importance of institutions such as the Parsi Anjuman diminish with the passage of time and the decrease in the Parsi population. In Mhow, there are only 125 Parsis left and very few young ones among them. In this light, it was pleasing to find that at the helm of affairs of the Ratlam Parsi Panchayat was 33-year-old Tehmtan Anklesharia. He has been President for three years now, and is eager to know more about the community, keen to put into practice the schemes he envisages for its betterment. He takes an active interest in the Anjuman along with his manifold business which include Godrej and Kirloskar agencies, a petrol pump and a cinema house. He is a Rotarian as well as the President of the Gujarati Samaj, while his wife, Neena, is the President of the Bhagini Samaj. There are bound to be more Anklesharias amongst us. It is they who should be found out and entrusted with community responsibilities, while they are still young, still full of energy and enthusiasm.

RATAN MARSHALL
Surat

Dr. Marshall is the Special Officer of the Surat Parsi Panchayat and a member of the FPZAI Executive Council.

Pinpoint

I regret that it took me 19 years and thousands of miles to realize what a rich heritage I have. While taking a course in Zoroastrianism at a college here, I came across numerous references to 'The Parsis of Bombay' or Zoroastrianism as in J. Stuart Mill's book *On Liberty*. Scholars like Nyberg, Heizfeld and Henning from Oxford and Cambridge lectured in Bombay on Zoroastrianism and I didn't care before I came here—it was all lost to the people it concerned most. I can't pinpoint it but I think something is wrong somewhere in the education of Parsi children. I was more familiar with the Bible than the meaning of the *Ashem Vohu*. It is fine to be able to spill out prayers and even believe them, but they have no relevance if you don't know the history behind them.

SOONI TARAPORE
Massachusetts, U.S.A.

"Can Anyone Convert?"

Instead of asking your seven interviewees "Can Anyone Convert?" (*Parsiana* Sept. 76) your question should have been "Can Anyone Practise Zoroastrianism?" Your questions should be pertinent and aimed directly at the bull's eye, leaving no scope for evasion or sidetracking.

J.K.D. TAMBOLI
Poona

The issue whether to accept members of other communities as Parsis or Zoroastrians (Can Anyone Convert? *Parsiana*, September 1976) is not a constructive one. Instead it would be wise to educate our own young and old.

A few decades ago some children from villages of Gujarat were adorned with the sudra and kusti because their fathers were Parsis. Are these children proud of being Parsis? There may be a few exceptions but I doubt if the majority play their role as Parsis.

If we were to throw open our doors to outsiders, it will be impossible to stop anyone coming in. Our numbers would grow, but the question is, would we get people who are sincere and serious? Or

are we to set up a selection committee, accept the cream and reject the others? The result will be lengthy litigation. Secondly, are we ready to share our funds, housing and other amenities?

The first and foremost duty is to erect houses for the community. At present there are hundreds of unmarried couples in need of accommodation. If our youngsters were settled, our numbers would even out.

JAL F. DASTUR

"Panchayat Pvt. Ltd."

In your article Panchayat Private Limited (*Parsiana*, September 1976) you mention that the Panchayat elections were held in the Parsi Panchayat building on D. Naorji Road. May I be permitted to point out that the building in question does not belong to the Parsi Panchayat but to the Sir Jamsetjee Jeejeebhoy Parsi Benevolent Institution where the above named co-educational school has been located for more than a hundred years. The Parsi Panchayat office is housed on the third floor of the building and they are merely tenants.

N. K. BAMBHI

Principal, Sir J. J. Girls' High School

Our apologies

"What's In a (Sur) name?"

I read, with great interest Homi Dhalla's article, "What's in a (Sur) name?" (*Parsiana*, May 1976). However, in the paragraph dealing with surnames of European origin, my surname, Cooper, has not been mentioned. I would very much like to know its origin.

KHORSHED P. COOPER

My article on Parsi surnames appeared in toto in the D. N. Modi Atash Behram Memorial Volume (Bombay, 1975), extracts of which were published in Parsiana, May 1976. I had stated that there were thousands of Parsi surnames, many of them extinct today and that I would be dealing with only a few of them, as it would be impossible to deal exhaustively with the entire gamut in this short article. My intention when writing this paper was to spotlight the socio-historical data which emerges through Parsi surnames. I hope

this explains why the surname 'Cooper' was omitted.

'Cooper' appears to be one of the many European surnames which the Parsis borrowed and refers to the class of people who were engaged in making or repairing barrels and casks.

HOMI B. DHALLA

The Medium is the Message

The experience of Maneckbai Irani (The Mystery of my Mother, *Parsiana*, September 1976), clearly indicates the power of our Avesta prayers. To have that special communion with God, it is essential the prayers not be translated as the rhythm will be broken.

Muslims pray in Arabic even though they may not understand it. Similarly, Hindus pray in Sanskrit, the Jews in Hebrew, Buddhists in Pali and Roman Catholics till recently in Latin. Thus a majority of the world's peoples pray in a language not understood by them. Why should Parsis be any different?

MANI K. JHAVERI

Himmatnagar

Unfortunate Relics

The Parsi priesthood is described by some critics as a liability to

the community. The priests are charged with reciting prayers like parrots without feeling or intonation. But put yourself in the priest's position, reciting prayers day in and day out, especially prayers for the dead. He is not moved. He's only doing his job. And even educated people seldom do their job with full conscience; doctors do not heed the pleas of their patients to be gentle and lawyers do not care for the feelings of their clients. So why blame the poor priests?

HIRABAI K. PAREKH

Cutting Costs

Mukhtad prayers are generally held in the morning. If it were possible to hold them from noon to sunset as well, fewer mobeds would be required. The practice would also reduce the costly mobed's fees. A rebate should also be given for ceremonies held between noon and sunset.

People generally patronize agaries in their vicinity. If poorer and distant agaries also were frequented, the money would be distributed among a greater number of mobeds and costs would be reduced.

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In the News



The King and the Vazir

Despite legal and clerical opposition, the staunch disciples of the late mystic leader, Minocher Pundole consecrated their fire temple in the sacred Parsi Mecca of Udwada on November 14. A modern, concrete, plaster and marble structure with a protruding flame-like crown, the adaran stands barely 100 yards from the revered Iranshah—the oldest fire to be consecrated in India. The Pundolites argue that every atash-behram must have an adaran, a structure in which an associate fire burns (see "Udwada: The King and the Vazir," *Parsiana* September 1974 issue). The Athornan Anjuman of Udwada which manages religious affairs in the town, strongly opposes the Pundole venture noting that Iranshah has been with the community 1,255 years and all that time the 'King' never felt the need for a 'vazir'. The final verdict may eventually be declared by a Court of Law, as the matter is pending litigation.

* * *

Each night before going to sleep in his prison cell, Pilo Mody would switch off the light and "recite the Zoroastrian prayer I learnt as a child." The opposition leader and Member of Parliament who was jailed along with thousands of others on June 26, 1975 when Prime Minister Indira Gandhi declared an Emergency that ended

India's 30-year-old democracy, was granted an unconditional release after being held for 15 months without a trial. "I stayed in prison twelve hours longer than the government wanted me to," said the irrepressible son of Sir Homi Mody in an interview with *Himmat* magazine. Mody was informed of his release at 11 p.m. on October 5 but chose to spend the night in prison. His wife, Vina, fetched him from Rohtak jail on the outskirts of Delhi the next morning.

The 50-year-old architect (who in recent years has reportedly had little time to apply his skills) said that he was completely at peace, in fact happy in prison. "With me the Almighty has always been a senior partner. In Rohtak I of course had more leisure to converse with Him. I don't see much store by formal prayer".

Mody was housed in the library of the recently constructed prison with two or three companions. "I got up at six in the morning and did a few quarter mile rounds inside the compound. Then I visited all four barracks and had a glass of tea at each. I read more books in 15 months in prison than I did in all the years since leaving university... I went through more history than ever before and tried to get to the roots of the culture of different parts of our country".

Lubke's *History of the Parsis*, Will Durant's *Pleasures of Philosophy* were among the volumes he read. "I used to think that the individual was everything. Durant has managed to persuade me that man is a combination of his individual personality and himself in relation to society."

Mody did not write a diary in prison, but worked on a book on democracy. "I have done about 150 pages. Now I don't know whether I will manage to complete it." According to *Himmat*, the one time leader of the Swatantra Party and one of the founders of the Bharatiya Lok Dal, is now intensifying efforts to form a national political party comprising all the opposition groups. "When news came in prison that a new party had been initiated and that JP (Jayaprakash Narayan) had given it his full backing, we were electrified. I felt I was walking on air, I was so glad. The new party will, and should, have one purpose and one alone—the restoration of democracy."

* * *

A bumpy eight-mile jeep ride away from Palghar Railway Station, lies the two thousand acres of grassland that Jamshed Khodaram Irani donated to the Iranian Zoroastrian Anjuman.

For decades, law suits kept the possession of Bagh-e-Jamshed

Khodaram in dispute, but on 11th December the Anjuman held a thanksgiving Jashan in their newly constructed, one-storey bungalow, named Aderbad, in memory of the former Anjuman President Dr. (Maj.) Aderbad B. Irani. The doctor had devoted many years of his life in trying to settle the legal disputes, and as Anjuman Secretary Mahyar B. Patel noted, it was Irani's wish that once this was done, they all gather at the site in thanksgiving.

The quarters, which were inaugurated by Anjuman President Noshirwan Muluk Irani, were constructed under the supervision of Soli H. Mobarakai, president of the Shri Dahanu Road Parsi Zarthosti Anjuman, who along with his family, provided a sumptuous meal for the gathering of around 80 guests. As Irani, a builder himself, noted, to build quarters in the middle of an agricultural wilderness, where even for a nail a person has to travel several miles, is a very commendable feat.

Dinshaw Behram Irani, vice-president of the Anjuman recalled that the donor, Jamshed Khodaram, was a humble, self-effacing man whose legal tussles over the land often took him to the offices of the noted solicitor, Dinshaw Jijibhoy Irani, of Mulla and Mulla and Cragie and Blunt and Caroe. As the elderly gentleman would climb the stairs, stopping at each landing to catch his breath, Parsi lawyers from the firm would put a few coins in his hand as they passed him. Rather than protest, Khodaram would compliment Irani on the charitable nature of his colleagues and then put the money in a box reserved for donations.



Noshir M. Irani of Associated Breweries & Distilleries receiving the Silver Medal from Mr. McLachlan, President of the Jury of Examiners at the 15th World Selection of Beers in London for his company's beer, London Pilsner. More than 19 countries participated in the event.



Solicitor Irani, Donor Khodaram, Major Irani: The gift of giving

"As the lamps glimmer in and outside millions of homes, inexorable Time will be ticking away the remaining few days before the light goes out of the Constitution." So wrote the noted constitutional jurist, Nani Palkhivala, a few days before Diwali and the passing by the Lok Sabha of the 44th Constitutional Amendment that would deny nearly all the fundamental freedoms to the 600 million people of this country.

Palkhivala's article in *The Indian Express* was the latest in a series of attacks by several prominent public personalities including Minoo Masani and Aloo Dastur, against the 59-clause amendment—the longest in the world.

The bill "aims at altering and destroying the basic structure of the Constitution," said Palkhivala. "It takes away the basic human freedoms enshrined in the Constitution, including the right to equality before the law, freedom of speech and freedom of the press, the right to form associations or unions and to move freely throughout the territory of India."

Minoo Masani, one-time leader of the Swatantra Party and member of the Sub-committee on Fundamental Rights at the time of the drafting of the 26-year-old Constitution, wrote in his monthly journal *Freedom First* that "the 44th Amendment may be the last as there would be precious little left of the Constitution to amend further... The saddest part of the story is the way in which the Constitutional Amendment Bill strikes a blow at the political stability of our Republic... it opens the floodgates to the dangers of instability which accompany absolute sovereignty of any kind particularly

when located in a limited number of hands."

At a meeting organized by the Citizens for Democracy, Dr Aloo Dastur, head of the Political Science Dept. of Bombay University said, "A democracy is constituted of the Parliament, the Judiciary, the executive, and the citizens. If a citizen believed at any stage that the Parliament had deprived him of his rights, there was a recourse to law available to him. The judiciary stood outside the Parliament and the executive, taking note of the feelings of citizens. Now we are placing the Parliament and the executive beyond the law..."

* * *

A crucible in which Picasso and a galaxy of masters were evaluated, the international art exhibition at Menton on the French Riviera, this year offered a slice of modern Indian art. Thirty paintings by eight Indian artists, including three by Gieve Patel, were exhibited in the halls of the Palais de Europe from July to September.

"India and UK were the two countries singled out for a major presentation because they have done good work", noted Kekoo Gandhi of the Chemould Art Gallery whose concerted efforts with the painter S. Raza, Nari Dastur of Air India and Soonoo Kochar of the Indian Council of Cultural Relations, made India's larger presentation possible. "Normally all other countries are represented by two artists. This is the first time that a museum of such high standing has acquired Indian works of art."

The artists who were selected by the Biennale's Secretary General

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Dhanjishaw Framji Bhamjee joined the Bombay branch of Grindlays as a clerk in 1892, one of the first of the long line of Parsi gentlemen who work in the banks of Bombay. He retired in 1942 as chief cashier. Parsis continue to be a part of Grindlays personnel today.

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Grindlays—Aapro Banki



Photo taken at the Annual National Award Film Festival



Ms Freni Variava, Managing Director, Blaze Film Enterprises and Fali Variava (above) receiving the Silver Lotus Award from President Ahmed for their production, 'Nishant' which was judged the Best Regional Hindi Feature Film of 1975.

and noted painter, Emile Marze, on a flying visit to India, "depict our times in (their) own characteristic way," noted an article in *The Illustrated Weekly of India* by Shaila Parikh. Gieve Patel, a medical doctor by profession who is also a poet and playwright, "conveys through vast empty platforms of a railway station an eeriness which overpowers you with a sudden feeling of anonymity. He brings out the desolate lonely feeling of human beings in his own inimitable and original style."

* * *

The old Parsi bastion of Balaram Street has produced some of the community's strongest men. From scrapping on the sidewalks to lifting weights in a gym they rose to prominence through that one section of a newspaper which still gives coverage on merit, the Sports pages. "I used to sit and watch the boys in my lane, train," recalled 22-year-old weight lifter **Gev Burjor Katrak** "One day the instructor saw me and told me to start." Since then the Burhani College first year arts student has gone on to win the National Junior Weight Lifting Championship and again made headlines when he recently shattered three collegiate records, one of which had been unbroken for 18 years. Katrak participated in the Bombay Collegiate competition despite "being medically advised not to participate in any strenuous workouts due to a strained back," noted *The Evening News* correspondent, John Crasto, who termed him "the star of the show."

A graduate of Bharda New High School, Katrak works full-time as a cashier in the Zaveri Bazar branch of the Union Bank and serves as a mobed during the muktad days to supplement his income. He trains three evenings in the week at the Bal Vyam Mandir gymnasium near Nana Chowk under the watchful eye of his teacher, Lingappa Salian.

"The overall technique is most important," notes Gev, "Seventy per cent is technique and thirty per cent is power." At 5' 10" and 150 pounds, the 22-year-old athlete is a polished lifter who along with other young weight lifters such as Vispi and Neville Daroga, Dara Akolawalla, Jazzel Mehta and Keki Dubash promise to keep Parsi Power in the news.



Katrak : 'Seventy per cent is technique'

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The Dawn of the Federation

In a community whose institutions are notorious for functioning in secrecy, the Federation of Parsi Zoroastrian Anjumans of India (FPZAI) made a bold departure from tradition. For the first time in its four year history, the body consisting of nearly all the major anjumans of India, conducted its Executive Council's proceedings in the presence of the Parsi Press. Aside from enlightening the public as to its working, the decision to take the community into confidence also signalled the Federation's coming of age. The brainchild of the 1964 World Zoroastrian Congress, it hovered inconspicuously in the shadow of the larger Panchayats like a poor, neglected relative; even when the Council met in Bombay, it was not unusual to find the Trustees of the Bombay Parsi Panchayat (BPP) conspicuous by their absence.

But on Saturday, November 27, thanks largely to the efforts of the Surat Parsi Panchayat (SPP) and its president, Maneck Gheyara, delegates from all over India gathered in strength in the Parsi heartland of Gujarat. And the open and forthright deliberations testified that the Federation may hold the answer to resolving the "crisis of leadership" which as Delhi Parsi Anjuman President Shiyavax Nargolwala noted, is confronting the community.

Priests

The top priority item on the Federation's agenda is the amelioration of the priestly class, a problem which the BPP Delegate B. K. Boman-Behram noted, has eluded solution for the past 100 years. "I would be happy," he added in jest, "if the problem was solved in the next century." Judging by the performance of the committee appointed to study the matter, it may well take that long. As Dadi Mistry of the Delhi Anjuman lamented, the BPP was "to get the details (on the priests), instead, we've only got another note... we're going round in circles." Even Nargolwala, one of the Federation's four vice-presidents felt, "It is a matter of regret that between January (when the

Federation passed a resolution entrusting the BPP to take the lead in the matter) and October... what the Parsi Panchayat did, is best known to it." Bombay Trustee Jamshed Guzder, a special invitee to the meeting, went so far as to suggest the committee be "abolished" if it did not "take effective steps". At the insistence of Mistry and several other delegates, a "target date" of March 31 was set for the committee to prepare its report.

Among the many schemes voiced by the delegates are the creation of a central body to look after the interests of the priests, a central fund to train and subsidize the clergy, and a central register comprising 15 to 20 trained and educated priests who would go wherever their services were required. "The Parsi Panchayat has an existing fund for the amelioration of the priestly class," noted Boman-Behram. "The question is, can we amalgamate it?" Nargolwala felt that aside from rendering financial aid, it was necessary that priests are respected by the community, otherwise they would shun their hereditary profession. Nadirshah Mulla, a former President of the BPP and a co-opted member of the Federation, felt it was only when Parsis were enlightened and educated in religious matters, that priests would receive their due.

But as Boman-Behram noted, the ultimate solution lay with the priests. "They must help themselves" he said. And they may well have to, for as BPP President Erach Nadirshah, who is also the Ex-Officio President of the Federation stated, people should not expect too much from the committee as "we have no magic wand." He turned down the next day a request from a section of the Press to attend the committee's meeting which was to be held on November 30th in Bombay.

World Congress

The next major item on the agenda pertained to the Zoroastrian World Congress tentatively scheduled for 25, 26 and 27 November 1977 (the

Congress has since been tentatively scheduled for early January 1978) at Bombay's Taj Mahal Hotel. Trustee Guzder, who heads one of the main committees formed for the Congress, noted that brochures on the meet are being prepared for distribution to groups of Parsis throughout the world. Any Zoroastrian can be a delegate while a non-Zoroastrian spouse can attend as an observer, Guzder said. The main theme of the Congress will be, "The Status of the Zoroastrian Community in a Changing World" and delegates will be able to participate in open forums and workshops. The formation of a World Zoroastrian Federation will also be taken up at the Congress.

A target of two lakhs of rupees is to be raised for the function, of which the BPP has pledged Rs. 25,000, the SPP Rs 20,000 and the Delhi Anjuman Rs 3,000, subject to increase. Other anjumans will also contribute and business houses are expected to book advertisements in a souvenir brochure to be published for the occasion. Fees for delegates are Rs 100 and for spouses, Rs 50; this includes two lunches and dinners and four teas. A lower charge for those under 35 years of age is being considered.

Disciplined Democracy

While a democratic spirit characterized the Federation meet, two issues were rather unceremoniously, if not despotically squashed. The first concerned the admission of Navsari and Udwada to the Federation. Both have refrained from joining because they reportedly disapprove of the body conducting its proceedings in English and object to the FPZAI clause defining a Parsi as one born of a Parsi father, as is the law. The two Anjumans consider only a child born of both Parsi parents to be a Parsi.

"They follow a particular type of thinking," said Dr. Ratan Marshall, Special Officer of the SPP, who felt that if Navsari and Udwada did not wish to join, they should be left alone. "By bringing them in, the Federation will be fettered."

Gheyara said Navsari was "confused" on the issue and as the matter was a delicate one, he requested the subject be adjourned. The motion was seconded before two "observers" who came from Navsari could be asked to speak.

The second bone of contention pertained to a harmless enough resolution endorsing the right of Parsi women who marry out of the community but retain the Zoroastrian faith, to enter fire temples subject to the individual trusts permitting them to do so. Erach Nadirshah felt every Parsi Zoroastrian had this right and J. D. Italia from The Secunderabad and Hyderabad Parsi Anjuman said when a panthaki of a fire temple in the twin cities had barred a woman who had married out from entering a fire temple, the Trustees passed a resolution permitting her entry and warned the priest to comply if he wished to continue in their employ.

But in Gujerat, Gheyara said, the tradition was to bar entry to such women and requested the Federation not to take a decision on the matter while they were the guests of the SPP. Boman-Behram seconded the postponement noting the matter was pending before the BPP and that when Nadirshah supported the measure, he did so

in his individual capacity and not as President of the Panchayat. Shortly thereafter the all-male gathering of delegates adjourned for lunch.

In the evening, the SPP organized an open meeting with the public in the courtyard of the Entee Dharamsala at which Nargolwala, Boman-Behram and BPP Delegate Erach Desai spoke and entertained questions from the 740-strong gathering. After Marshall did a very commendable job of introducing the 23 delegates, Nargolwala spoke on the crisis of leadership, noting that in the past when the community was confronted with difficulties, leaders came forth. This, however, was not the case today. He noted that 40 per cent of the community "is living on some charity or the other. This is not a good state of affairs... charity can be a curse. We have to overhaul our system of charity." He felt it was not enough for anjuman to just administer and manage their trusts and properties. The problems facing the community are due more to a "loss of spiritual identity," than economic circumstances. He cited the instance of a Parsi liftman and his wife who wished they had been born in a scheduled caste so that they could avail of government housing. A

Parsi *dada* (bully) offered to secure a *zupadi* (hut) for them in a Bombay slum for Rs. 400, but the couple did not have the money.

Nargolwala felt that the present system for the election of Trustees to the Panchayat is "outdated. It's not really a democratic franchise. Leadership cannot evolve with this system." In former times, public meetings were called to decide issues but this system regrettably had fallen into disuse. "The progressive section of the community is feeling frustrated," he noted. When asked by a member of the audience how he viewed the fact that no elections are held to elect the Trustees of the SPP, Nargolwala said he was not knowledgeable about the method followed in Surat, but in Delhi the Trustees are elected and he himself had stood for office unopposed for 15 years. The Delhi leadership comprised "young people and ladies," said Nargolwala, "and there is a continuous exchange of ideas." The remark was an obvious reference to the SPP Board of Trustees on which there are no women, the youngest member, Gheyara, is over 60, and the relations between the Panchayat and other factions are strained. Nargolwala, however, cautioned that elections are not a "cure-all" and "any

Please turn to page 43, col. 3

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TATA ENTERPRISES

ZOROASTRIANS ABROAD

Despite the limitations of time and money, Zoroastrian associations overseas are steadily increasing the scope and volume of their activities. From initially organizing social get-togethers, many of them now routinely publish newsletters, hold religious classes, perform jashans, collect books for their libraries and so on. All this is in addition to the more ambitious projects undertaken by the associations such as hosting symposiums, obtaining permanent premises and organizing a World Zoroastrian Congress for 1980.

Due to the geographic gap, the most convenient and practical method to keep track of Zoroastrians abroad is through their newsletters. The Zoroastrian societies in Ontario, Greater New York, Quebec, British Columbia and New South Wales in Australia publish and dispatch their newsletters to *Parsiana* regularly. The publishing consistency of a newsletter is a fair yardstick of an association's maturity for it reflects the members' level of activity. The newsletters are usually mimeographed or xeroxed copies of two to four sides, listing forthcoming events, news on community members around the world, marriages, births, deaths, and historical and religious information.

Jamshed Pavri's missives from Vancouver provide full length articles on individuals and events in the community; the Ontario newsletter edited by Sabar Balsara and the Greater New York bulletin edited by Lovji Cama and Edul Daver are chatty in tone while Quebec's *Gavashni* edited by Dr. Jehan Bagli tends to be more weighty reading. The New South Wales newsletter edited by Ernani Giambuzzi is a relatively young publication but holds great promise.

The newsletters reflect an awareness on the part of Zoroastrians abroad for the need of consistent and regular communication, a need which in India is best served by an atrophying Parsi Press. Both Zoroastrian Association of Greater New York (ZAGNY) and the Zoroastrian Association of Quebec have through their newsletters attempted to gauge the community's sentiments on religious issues. The Religious Education Committee of ZAGNY attached a questionnaire to its July news-

letter to determine what members expected from religious classes, to be conducted by the association. Among the questions asked were: Do the children understand the general meaning of the prayers, how often and for how long should the classes be held, should they be combined with family-type activities, how far would people be willing to travel to attend the lectures, would they volunteer to conduct classes in religion, Iranian history or other subjects and did they have any books on religious subjects? The response to the questionnaire was encouraging and when the classes were held for the second time on November 6, 32 adults and 23 children attended. The classes began with the recitation of the Ashem Vohu prayer and were followed by a translation in English; an English transliteration was handed out for use at home. Stories from the *Shahnameh* were recited also.

In Quebec, Bagli sent out a questionnaire to the Mobeds (priests) of the North American Continent to "gather consensus of opinion... on certain points of vital interest to the Zoroastrian community on this continent." Noting that the number of mixed marriages is on the rise and also the possibility of Zoroastrians adopting children of other "races and nationality," Bagli asked the priests if they would perform the Navjote of such adopted children and children of mixed marriages, irrespective of which parent was a Zoroastrian.

"To the best of our knowledge there are some twenty-two practicing Athravans on this continent. They are located as follows: six in Montreal; four in Toronto; three in Vancouver; two in Chicago; and seven in New York State. To date, we have received only eight replies—four from Montreal, three from Toronto and one from Vancouver. Seven out of eight have answered all the questions in the affirmative. One Dastur did not return the questionnaire but expressed his desire to refrain from the practice of Navjote ceremony of the type referred to.

"This survey, to the best of our knowledge, was the first attempt to obtain an opinion of Zoroastrian priests on this Continent about the

situations that are sure to arise in the future. It was done with a view to bring to the attention of our community, the availability of the Athravans, with foresight, who are prepared to consider unusual situations of the nature mentioned in the questionnaire. Considering that only 36% of the known Mobeds even, bothered to send in their answers we consider this as a very poor track record of the religious leaders of our community.

"We would like to repeat at this stage, that the issue at hand is not a modification of a social custom, or practice, it is not of proving to Zoroastrians elsewhere, of our competence, nor is it, to cause any kind of confrontation. The issue is of far greater importance, that of the very survival of the Zoroastrian philosophy. We sincerely hope that with the passage of time, more and more Dasturs will realize the need for proclaiming the religion of Ahura Mazda to humanity, without discrimination."

Iran

The *Teheran Journal* headline said "Welcome home," and the article below noted, "The return of so many Zoroastrians to Iran in recent years, including many Parsees from Bombay who came after the Shahanshah's invitation to them to come back when he visited India, has produced a new burst of activity in the community here." The particular activity the paper was referring to was a gala dinner and dance organized by the newly formed Zoroastrian International Cultural Association (ZICA), to commemorate the 50th anniversary of the Pahlavi Dynasty.

Over 300 guests attended the December 16 function held at the Retired Officers Club on Aryamehr Avenue where a four-tier cake with 50 candles was cut by Senator Buzarj-e-Mehr. Mr and Ms Tahamtan Aresh, ZICA's staunch supporters, bore the cost of the band and cake among other things.

According to ZICA Treasurer Kersi Bhesania, who recently visited Bombay, the association's membership has already crossed 225 since its inception 11 months ago, and a bi-monthly newsletter is on the anvil.

The Flight of the Fire



temple, Minocher Dastoor handed over charge of the Aden fire which was then ceremoniously placed in a specially constructed chamber adjacent to the existing Dar-e-Meher fire.

As Noshir Motiwalla, a third generation resident of Aden and a trustee of the Aden Anjuman, told the large gathering, "For the last six years, Dastoorji Minocher, in spite of his failing health, family

Photo on left courtesy Forward Studio. The Lonavla Agiary photo courtesy Rashid Bomanbehram



In the light of the rising sun, the Boeing 707 touched down at Bombay's Santa Cruz airport. On board was a very special passenger, a consecrated fire that only a few hours prior had burned in the Cowasjee Dinshaw Adaran 1,900 miles away in the People's Democratic Republic of Yemen. A large crowd watched in reverence as Ervads Minocher M. Dastoor and Jehangir Sheriar carefully disembarked from Air India's flying temple, *Lhotse*, on November 14, a metal urn containing the 93-year-old fire in their hands. As they descended the steps washed with holy well water and set foot on Indian soil, they wrote a new chapter in the recorded annals of Zoroastrianism. Never before had a sacred fire journeyed from a foreign land to this country; even the holiest of the holy fires, the *Iranshah* was consecrated in India.

From the airport, the fire was

taken under police escort in an air-conditioned, Travel Corporation of India coach, to the Soonawalla Agiary at Mahim. As hundreds of people milled around to offer prayers, the *Havan* and *Rapithvan* *geh* *buoy* ceremonies were performed. The ceremonial offering of sandalwood, *buoy*, has to be performed five times a day if the fire is to maintain its sanctity. At 1.30 p.m., the fire was again housed in the bus for the 70-mile journey to the Western Ghat Hill Station of Lonavla where another fire temple built by Cowasjee Dinshaw stands. All traffic was halted to permit the large convoy of cars, several passenger buses and scooters, escorted by police outriders and jeeps, to make the trip unhindered; even trains had to give right of way at the crossings. The procession arrived at 4 p.m., and as over 1,000 people from Bombay, Poona and the local areas assembled outside the fire

worries, considerable mental strain, continued to stay in Aden to protect and serve the Holy Adaranpadsha. He was under no obligation to continue. He had long completed his term of service... it was so very difficult to find a replacement for him. No priest was willing to proceed to Aden. But Minocherji continued to serve with unflinching devotion... I once told him whilst in Aden that he was perhaps ordained to preserve and protect the sanctity of the fire. I hardly knew at that time I was making an unconscious prophecy. Had it not been for him, this day, this gathering, this joy we feel today would not have been possible".

The saga of the Aden fire goes back to Good Friday, 1845, when a 17-year-old lad who started his career as a printer's apprentice on a salary of Rs 3 a month, landed in the British port colony. His name was Cowasjee and he had come to

serve as his father, Dinshawji's assistant in the firm of Muncherji Eduljee & Sons. The family soon acquired the name Adenwalla and in the course of the next few decades, Cowasjee Dinshaw built up a business empire and laid the foundations of modern Aden. As his wealth grew, Cowasjee contributed vast sums of money to various community and cosmopolitan charitable and religious institutions. When the Dar-e-Meher built in the memory of Merwanji Kharegat, possibly the first Parsi to stake his claim in the Arabian Sea port, needed repairs, Cowasjee decided to build a new fire temple which was consecrated on September 20, 1854.

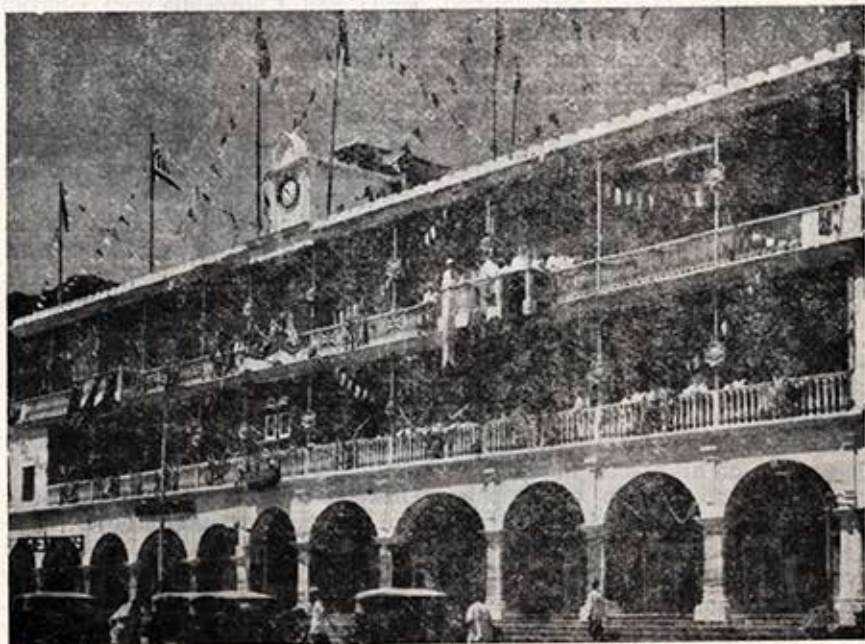
In 1869 the Suez Canal was officially opened. Trade between India and the ports of the Red Sea grew phenomenally. Aden was declared a free port and served as a coaling station. With the growth in business, the number of Parsi expatriates in Aden increased and on February 6, 1893, on land belonging to the Aden Anjuman, Cowasjee laid the foundation stone for a new Adaran which was consecrated in October that year.

While the British ruled Aden, the Colony flourished. Between 15 to 20 ships anchored there daily, earning the port three to five million rupees per ship, notes Jehangir Sheriar, a 28-year-old former resident of Aden. But as the desire for self-rule swept the colonial world, the winds of change touched Aden. With the struggle for independence the exodus of the expatriates began. By November 1967, Aden reverted to the Arabs. A moderate regime held power for the first two years but in 1969, a radical party with strong leftist leanings came to power. In 1972, a nationalization act was passed whereby all immovable property including places of worship were acquired by the state without compensation. In the case of the agiary, the government paid the salaries of Minocher Dastoor and his assistant, Kawas Madan, who still resides in Aden and looks after the dadgah fire consecrated earlier; water and electricity are also supplied free of cost. But the cost of maintenance and sandalwood was, and is, the responsibility of the community.

The agiary had a liquid fund of eight lakh rupees but in June 1967, a few months prior to independence,



Cowasjee and Jerbai Dinshaw



The Cowasji Dinshaw & Bros. building in Aden: Its controversial sale left the Agiary in dire economic straits.

Hormusjee Hathadaru, a trustee of the fire temple, with the prior or subsequent approval of his co-trustees Cowas Dinshaw, a fourth generation descendent of Cowasjee Dinshaw and Phirozshah Patel, an elderly, infirm man—reportedly transferred a large office building belonging to the firm of Cowasjee Dinshaw & Brothers to the agiary in exchange for the eight lakhs. Hathadaru, who went to Aden as a representative of the court receiver to reportedly dissolve the Cowasjee Dinshaw & Brothers partnership and ended up becoming the general manager and executor of the firm, was both a party to the selling and buying of the building. "We did not know of the transaction till the end of 1969," said Sheriar who along with several other former residents of the port feel the building was overpriced. According to them, with independence impending, it was very unlikely that anyone would want to invest in property and the most the building could have fetched was two or three lakhs. Cowas Dinshaw defended the transaction, saying, "The buying of the building was thought to be a worthwhile proposition." "Everything was legal," says Sheriar who along with other members of the Anjuman asked Hathadaru for the accounts. Soon after news of the transaction came to light, Hathadaru was placed under house arrest, says Sheriar, but he was given permission to return to India in May 1970 in regard to a case filed against him by disgruntled heirs of the Dinshaw family. He never returned.

From 1970 onwards the agiary had no liquid fund, says Motiwalla, "the Aden agiary would have been finished but for the Anjuman." The Anjuman has reportedly spent about a lakh of rupees on the maintenance and supply of *kathi*.

After Hathadaru's departure, the government cracked down further on the Parsi business community. Motiwalla was imprisoned for six months and tried before a 'People's Court'. The case was later dropped. Unsure what the future held for him, he vowed during his frequent visits to the fire temple that should he manage to leave Aden, he would see the fire was not left behind.

In November 1973, Motiwalla left minus all his assets; the family's third generation firm of Bhicajee Cowasjee Ltd was nationalized. Upon returning to India, Motiwalla met with Dinshaw and Hathadaru and received permission to bring the fire to India. He contacted Air India's

Nari Dastur who suggested a Boeing 707 be chartered for the flight. In Aden, Minocher Dastoor and Minoo Patel, the honorary secretary of the Anjuman started discussions with the Indian Ambassador, Imdad Ali and through him the Prime Minister of the PDRY, and the Ministers of state, foreign affairs, interior, tourism, justice and others.

Models of the *afarghan* and pictures of the container were shown. "At first the Yemen government was reluctant to give us exemption because they thought we were trying to take away gold images," said Sheriar. "We had to explain that there is no difference between your masjid and our temple, except the fire." While most of the officials concerned gave their sanction, the Minister of Tourism objected on the grounds that the 93-year-old fire was of historic value. "Their argument was: 'We are paying your priests and not interfering with the fire, so why do you want to take it away?'" said Motiwalla. "We had to explain that our Parsi population had dropped from 1,000 to 18 and it was difficult to get priests." But from November 1974 to August 1976, the papers just gathered dust.

In January 1976, Motiwalla who moved to Dubai, returned to Bombay for his daughter's navjote. On a trip to Udawada, he met Framroze Chiniwalla. "I used to tell everyone of our problem," said Motiwalla, and Chiniwalla recommended Motiwalla speak to Rusi Kuka, a wealthy real estate agent and social worker who is well acquainted with the Minister of External Affairs Y. B. Chavan. Kuka, Motiwalla and Chiniwalla met Chavan who agreed to speak to the President of the PDRY at the conference of non-aligned countries to be held in Colombo.

In August 1976, the PDRY Presidential council voted to let the fire go and an official letter to that effect was sent in September. Cowas Dinshaw offered to bear the cost of transporting the fire. "India was the safest place to bring the fire," said Motiwalla, "Nowhere else could we get an all Parsi crew or a non-stop flight."

An Air-India Boeing captained by Sam Pedder left Bombay at 8.45 p.m. on November 13 with Sheriar, Udawada High Priest Dastur Kaikobad Ferozji, five other mobeds, Dinshaw, Kuka and others. The plane landed four hours later and Sheriar was the only passenger to disembark. He immediately went to the agiary

to assist Minocher. A large cosmopolitan crowd of 200, mostly Indian gathered outside the agiary. Imdad Ali made a speech and Minoo Patel replied. The midnight *buoy* ceremony was performed and the fire was placed in a metal urn; the urn had been made to safeguard the fire during World War II when a neighbouring territory was attacked by Italian forces. The urn was placed in a car provided by Yemen Airlines and driven by Homi Tangri, an Aden resident, to the airport. Two police outriders, four military vehicles and over a dozen cars belonging to well-wishers escorted the fire to the tarmac. The airport was cordoned off for two hours; the police commissioner had permitted the urn to pass without customs inspection as the fire is not supposed to be viewed by non-Parsis. The urn was placed in an aluminum alloy container washed previously with *nirang*. The 4 x 4 x 2.5 feet box with ventilation holes and double wire mesh on four sides, specially designed by Air India engineers, was then secured to the floor of the first class compartment which was converted into a temporary *pavi*. The plane departed at 3.30 a.m. and according to one of the passengers, Bahadurshah Dalal, everyone on board covered their heads and many prayed. At 7.15 a.m. the plane landed in Bombay and the odyssey of the Aden fire was over.

As Motiwalla put it, "Our sole aim was to fulfill our promise. It was a solemn duty for us, because we who had lived under the umbrella of the Holy Fire, had prospered."

FIRE, FIRE

Throughout the ages, people have sought symbols to represent their ideals and beliefs. Whether it be a fire or a cross, the symbol serves as a rallying point for people with a common cause. Sometimes the symbol is mistaken for the idea it personifies. Thus though fire has come to symbolize the religion of Zoroaster, it has also resulted in people labeling Zoroastrians fire worshippers. As Sir Rustom Masani in his book, *The Religion of the Good Life* notes, "Fire occupies merely a subordinate, though important, place in the religious system of Zarathushtra. In it he merely recognized the type of Immortal Light and the spiritual resurrection of the Soul. In the *Gathas* he speaks

Please turn to page 52, col. 3

Zoroastrian Association (India)

The stories of associations are the stories of individual men and women who for one reason or another take upon themselves the arduous task of bringing people together. It is their plodding, penpushing, paisa-pinching, fund-raising effort that creates an organization which in turn

becomes an institution. Parsiana launches its new column on Zoroastrian Associations in India with an article by Ardeshtir F. Cama, honorary secretary of the Borivli & Suburban Zoroastrian Association, who writes the story of the Association he helped found.

On 13th October 1974 we shifted to the Life Insurance Corporation (LIC) township in Borivli. At that time I had a vague feeling that there would be at the most half a dozen Parsi families residing in the area. I remember I had earlier turned down a leased flat as I had thought Borivli was the other end of the world—a typical Parsi attitude which I resent now when told by my friends "*Bap re kella door rehva giyan*". (My God, how far away you've gone to live!)

Having made it my home for the rest of my life, I was eager to fraternize with those of our community living around. The activities of the Parsi Club at Calcutta, where I resided for almost a decade, and Madras where I stayed for six months, were alive in my mind. Towards June, I suggested to my friend, Pheroze Mulla who also resided in the LIC Colony, that we should have a get-together of the Parsis by holding Deh, month's *Jashan*. We found there were not less than forty Parsi families living in East and West Borivli—about fourteen of whom stayed at the Central Bank Employees Co-operative Housing Society. And so for the first time in the history of Borivli Parsis, we met on 8th June 1975—for the *Jashan*, games and dinner.

We arranged another Naoroz day function in August 1975 and came in contact with many more Parsis—around sixty families in Borivli and about twenty-two in Kandivli which is the next stop on the Western Railway.

We now thought of organizing ourselves into an association. Dhanji Variava broadly jotted down the aims and objectives; we studied the rules and regulations of similar organizations, selected the most suitable and formed a com-

mittee of eleven Founder Members. Initially we were warned that our venture would land us in trouble that the Association would end like many others in misunderstandings and squabbles. But we decided to go ahead in the larger interests of the community.

Drafting the Constitution, getting it approved, having the Association registered, applying for tax exemption and keeping the accounts is all very time-consuming. When one spends three hours every day commuting to work, it is even more so. But we managed, especially with the help of my family.

On 25 January 1976 we formally inaugurated the Association with a *Jashan* performed by Ervad Peshotan Peer, followed by a musical programme, games and dinner.

Up the Organization

It is our hope that the Association will prove itself an asset to the community, particularly to the growing numbers which are shifting northwards from Bombay city. We can achieve this by providing healthy recreation such as organized games and sports for which we are on the look out for some piece of land with a cover for indoor activities. We wish to have an *agajay* when we have the required number to sustain it and to formulate a scheme for providing housing.

We have in a short spell introduced a scheme to sell cheap exercise books, organized a Scouts and Guides group, held picnics, and game evenings. We have made a beginning with our 'Service Bureau' to assist those desiring to earn in their spare time or start a side business by mentioning it in our Newsletter. We have a small library, with a few books on religious and other topics.

Today Borivli has over 100 Parsi families, Kandivli over 30; there are many Parsis residing at Goregaon and Malad, and a few at Dahisar, north of Borivli. Our Association has 151 members and about a dozen more applications have been received. Membership is open to all Zoroastrians but with the present trend in the country's government (against communal trusts) it may perhaps be necessary to modify the rules regarding admission to gain certain exemptions and benefits. But we will do so without losing sight of the purpose of our Association.

A Federation First

Due to the vast distances that separate the various Zoroastrian Anjumans in the country, the Federation of the Parsee Zoroastrian Anjumans of India (FPZAI) finds it expensive and time-consuming to meet often. To overcome this obstacle, the Federation—which is fast becoming the truly legitimate and representative body of the community in India—has divided its members into four zones: West, East, North and South. The South Zone, whose members include the Bangalore Parsi Zoroastrian Anjuman, the Madras Zarhosti Anjuman, the Nilgiris Parsi Anjuman and the Secunderabad & Hyderabad Parsi Zoroastrian Anjuman, held the first zonal conference in Bangalore on October 2 and 3 under the auspices of the Federation.

Over a 100 delegates registered for the conference held at the Institute of Engineers Hall. They represented the approximate 3,000 Parsis living in the four states of Karnataka, Andhra Pradesh, Tamil Nadu and Kerala; the area boasts seven *agajays*, three prayer halls, three *dokhmas*, seven *aramghas* (cemetries) and five *dharamsalas* (guest houses).

A 36-page booklet issued after the occasion noted the delegates discussed the "problems of employment, education, sports, inter-racial marriages and maintenance of fire temples and other institutions; the common point made by all was the need for a Central financial pool, managed by the Federation, which could help the programmes and schemes formulated by the various Anjumans."

Please turn to page 51, col. 3



What is the Parsi Dream?

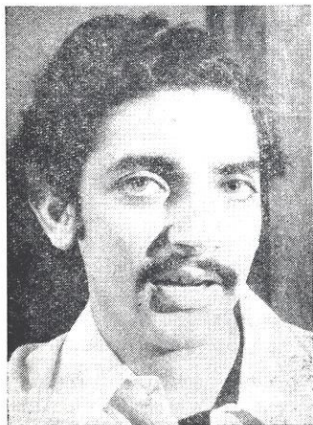
From Iran to the shores of India and the New World, the Parsis have pursued the good life. Their dream is the dream of all peoples, freedom from want and persecution, the right to 'life, liberty and the pursuit of happiness.'

While these goals elude many, the majority of the community has managed to achieve the basic, physical necessities of life. But once people have a roof over their heads, they want a chandelier as well; if they have a leaf to eat off, they want china. And so dreams always remain one step ahead of reality but they help to reflect the level of social and economic attainment of people.

As the word dream has several interpretations, we asked five of our interviewees, "What is the Parsi Dream?" and two, "What do Parsis Want?". Thus some interpreted the word dream in the sense of ideals while others replied in terms of wants.

Interviews by
Feroza Chavda and
Jeroo Gorimar

Photo on left by Farokh Reporter



Rohinton Commissariat, 20, Student, R. A. Podar College of Commerce and Economics

"Basically Parsis want a comfortable enough life, a happy existence with enough money to indulge in what they want to do; not necessarily a lot of money but enough for a few luxuries like a flat of your own.

"They want to get married and have children, which is what any normal person would do. The reason why there are so many unmarried people in the community is probably because they can't find the right partner or don't have a flat. I would want a wife who would enjoy doing the things I enjoy. Physical appearances matter in selecting a spouse but not a great deal. Parsis like someone fair, but I don't put much importance on that. Mental maturity is more important.

"The community in general is materialistically-minded, especially the younger generation. They are

usually happy-go-lucky, take-it-as-it-comes types. Frankly, I'm like that too at times. I would prefer to work in a firm so I can get out of the office at 5 p.m. and leave my responsibilities on the desk. I wanted to go to sea but Maths was my weak subject. Now I'd like to be a C.A." (Chartered Accountant).

Rohinton would like to retire at 65 and continue to stay in Bombay, "though I don't know what the city will be like then. At present I would not leave it for any other place.

"My parents' generation would want the same things I do. These things are basically deep-rooted. They don't change, at least not in one generation. Each generation gets a little more than the one before, but they are not necessarily happier on account of it, maybe a little wiser."



Jasmine Bharucha, 26, Reservations & Ticketing, Singapore Airlines

"I don't think Parsis have much of a dream generally. They have certain basic goals in mind such as landing a good job or being well settled in life but they don't aim for things. They don't stand out and make a name for themselves or the community.

"The tendency among the younger generation is to take up jobs after graduation and maybe take a course. But they don't want to start a business or go in for further studies. I'm a rather conventional person. I'm content to hold a job for the present. Ulti-

mately I'd like to settle down and keep house. I'd want a husband who is well settled and has a good job involving responsibility."

Jasmine is not in favour of emigrating, "considering the situation in the U.K. and elsewhere, I feel more secure here. It's rather sad that more and more people are migrating. The community is not so intact anymore. Those who are abroad enjoy being there but they are a loss to us, just like the girls who marry out. It would be better if the community were closely-knit and not so diversified."



Adi Aga, 79, Retired Chief Town Engineer, Tata Iron & Steel Co.

"Parsis believe in enjoying life. They are more on the luxury side, generally go after cinemas, theatre, restaurants and things like that. They want a place of their own and like to have some form of 'vehicular' transport.

"Most of them prefer to stay in Bombay though many have gone abroad. I feel we should settle in this country otherwise the community cannot exist. As it is, Parsis like to keep their families restricted. Of course, if there are too many children, they won't get the type of attention and education they require.

"Parsis want money but they are quite honest and work hard for it.

They mostly go in for technical jobs. I wanted to educate myself and have a good job. I was lucky enough to achieve these objects. I feel sorry about the discrepancy between the rich and poor. Everybody should have at least two or three meals a day, a roof over their heads and the essentials of life. I would like to do social service but my weak eyesight and hearing prevent that.

"I spend most of my evenings at home, mostly reading. Part of the morning I take a walk or go shopping. In the afternoon I rest. Sometimes in the evening I go to the club."



Mani Langrana, 39, Housewife

"My dream for the Parsis is to see more Tatas, Bhabhas, Manekshaws etc. This is not impossible—much can be achieved through grit, determination and ingenuity.

"The young are more intelligent, but tend to be more materialistic," says Ms Langrana. "In our time it was different. We derived much happiness from the simple things in life. Even a leisurely walk with friends was as enjoyable as going to posh places. If you've been brought up without much extravagance, you appreciate the things

you achieve through hard work.

"In most families there is a generation gap. To bridge it the young should be exposed to the elders more often in say group activities such as social get-togethers, religious discussions etc. I would like our youth to have opportunities to better themselves and meet each other. Every Parsi wants to be comfortable and have a good standard of living. The important thing is to be content with what you have."

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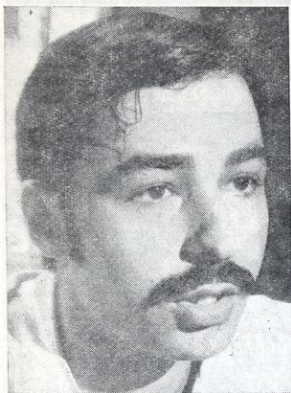
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Darayush Irani, 22, Asst. Persian Secretary, Iranian Zoroastrian Anjuman

"Parsis as well as Iranis want a comfortable life, a house, children. They want to go to Iran to better their prospects, earn more money. Previously Iranis used to come to India, Pakistan, and Kuwait for business. Now that they are learned and there are plenty of jobs available, they don't go into business.

"Iran is developing day by day. The people enjoy life. In the evenings they go for walks, see movies, watch television. Many

young people go in for body building. They have to put in two years compulsory military service. Many do not like it but I think the discipline is a good thing.

"Most Iranis are religious. They believe traditions should go on, that fire temples and dokhmas should be open only for Zoroastrians, that sons of dasturs should remain dasturs. Elderly people do social work after they retire. I would also like to do that. Everyone should serve the community."



Khorshed Khashvala, 49, Proprietress, F. R. Ratnagar & Co.

"The dream of the average, intelligent Parsi is to be an integral part of India, whilst continuing to maintain his unique identity. Many, however, have a distinct preference for Western standards in their dress, home decor etc. Their life-style tends to be stifled—with the accent on bridge parties, coffee mornings and club life, at the expense of their children and society."

Coming from a small town in Uttar Pradesh, Ms Khashvala notes, "Our approach to life was different. We'd go cycling, play badminton, read... we had complete freedom to choose our occupation. My mother wanted me to be a professor but I started work in an office at the bottom rung. I wanted recognition of my worth as an individual, not as a member of my community, or as a woman.

"My parents' generation was less ambitious. They wanted their children to settle down, to secure jobs and beget enough children to carry on the family name! Marriage was never an obsession with me: I didn't consider it essential to fulfilling myself or finding security and happiness.

"The average Parsi is content not to delve too deeply into spiritual matters and tends to be superstitious believing in *amas* and *Chand-raats* etc. There is a lacuna in our spiritual life which could be filled by a greater dissemination of religious values.

"When I retire I would like to farm my land in Karjat. Life in the country moves at a slower pace, and one has more time to devote to the important issues of life."



Jehangir Choksi, 44, Cash Dept., Reserve Bank of India

"There is no such thing as a Parsi dream today. Individuals may have dreams in the sense of landing a good job, getting a house, settling down, having children but there is nothing specifically Parsi about it. It's a typical, middle class dream, common to most communities.

"In the past when we were pioneers in so many fields, Parsis had dreams. Under the British we had the advantage of being the first to educate and westernize ourselves. But this generation has no goals

and is not achieving anything. The community has grown complacent and reality is so bleak that life has become merely a question of survival.

"I certainly didn't achieve what I wanted for myself, jobwise," says Choksi. "I wanted to be a marine engineer but it didn't work out. As for my son, I would want him to get what he wants, basically a comfortable life with a wife who would make him happy."

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THE PATETI PAPERS

The manner in which men and women holding public office conduct their affairs is always a matter of concern to their constituents. To write of their activities is not to applaud or denigrate, but to keep the public informed so they can judge their representatives accordingly. Below we publish the remarks written by three Trustees of the Bombay Parsi Panchayat, B. K. Boman-Behram, Neli Noble and Maneck Hodiwala in regard to whether the Maharashtra Chief Minister, S. B. Chavan, and a member of the State Legislative Assembly, Ms Aloo Chibber, should be sent letters of thanks for Parsi New Year being declared a public holiday on 27th August 1976.

Mr. B. K. Boman-Behram's Remarks :

I have seen Mr. Hodiwala's letter dated 16-8-1976 with the Panchayat President Mr. Erach Nadirshah's endorsement on the reverse, as also the draft letters proposed to be sent to the Hon'ble Chief Minister and Mrs. Aloo Chibber expressing thanks for the declaration of Parsi New Year's Day as a public holiday.

It is neither necessary nor advisable at this stage to write such letters to either of them. The Trustees dispatched a letter to the Hon'ble Chief Minister on the subject on 11th August 1976. The said letter must have been before the Hon'ble Chief Minister. Thereafter a news item appeared in *The Jam-e-Jamshed* of 13-8-1976 stating that due to the intervention of Mrs. Aloo Chibber, the Hon'ble Chief Minister had been pleased to declare Parsi New Year's day a public holiday. It is doubtful whether the Chief Minister was influenced by our representation or by the supposed intervention of Mrs. Chibber.

In this connection it may be interesting to note that as early as 26th June 1976 a letter by one Jimmy Pesi Mistry had appeared in *The Jam-e-Jamshed* informing that our Chief Minister was contemplating to declare a public holiday on Parsi New Year's Day falling on 27th August 1976. At that stage Mrs. Chibber was nowhere on the scene.

Till date there has been no official announcement of the Parsi New Year's Day being declared a public holiday. It seems to be a curious procedure that the Chief Minister should have made Mrs. Chibber his mouthpiece instead of making an official announcement. *At any rate it is clear that Mrs. Chibber is making political capital out of the situation.* In these circumstances, it would not be appropriate to send any letter either to the Chief Minister or to Mrs. Chibber.

I may also remind my colleagues that during 1967-72, when I was a Member of the State Legislative Assembly, I had prevailed upon the then Chief Minister, Shri V. P. Naik, to declare Khordad-Sal a public holiday in addition to the Parsi New Year's Day. At that time the Parsi Panchayat never wrote a letter of thanks to the Chief Minister nor were any thanks to me placed on record. Why then should a precedent now be created in the instant case?

Sd/- B. K. Boman-Behram, 19-8-1976.

Circulate and place before the Board.

Sd/- E. A. Nadirshah, 19-8-1976.

Sd/- Trustee A. F. Golwala, 19-8-1976.

Dr. Miss N. R. Noble's Remarks :

Indeed a good suggestion from Mr. Hodiwala. I feel Mrs. Aloo Chibber's services to the Community should not go unacknowledged by the Trustees.

The trustees had sent Resolution dated 17-12-75 and a reminder dated 21-1-76 to the Chief Minister, requesting him to include Parsi New Year in the list of holidays for the year 1976.

The result of these efforts was that Parsi New Year was declared as optional holiday.

On 11-8-76 we sent another resolution to the Chief Minister Shri S. B. Chavan, requesting him to declare the Parsi New Year in 1977 as a public holiday. But Mrs. Chibber by her intervention managed to get us a holiday for the year 1976.

It is indeed very bad taste on the part of Mr. B. K. Boman-Behram to have called Mrs. Aloo Chibber M.L.A. a mouthpiece of the Chief Minister, and that she was making a political capital out of the situation.

Such remarks are an insult not only to Mrs. Chibber but also to the Chief Minister, and I feel Mr. Boman-Behram should have thought twice before making such remarks which might harm the whole community.

It would be more proper to put aside personal animosity and appreciate what Mrs. Chibber has done for the community.

From the facts recorded in the circular it is very clear that our New Year holiday was re-instated in 1969 because the Chairman Mr. N. R. Mulla and the Trustees waited in deputation on the Chief Minister, Mr. V. P. Naik, and there is nothing on record that Mr. Boman-Behram got this holiday for us.

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Even then if Mr. Boman-Behram feels that he should be thanked for that holiday, he may make a public statement to that effect and convince us that he was instrumental in getting us the same, then in fairness, the present Trustees on the Board may consider thanking him.

Sd/- N. R. Noble, 23-8-76.

Will express my comments at the Board Meeting,

Sd/- Trustee J. N. Guzder, 23-8-76.

I feel that thanks to the Chief Minister and the State Cabinet is a must.

Sd/- Trustee E. B. Desai, 28-8-76.

Mr. M. B. Hodiwala's Remarks :

I do not agree with the remarks of Mr. Boman-Behram. I feel that it is the duty of the Trustees to look after the interest and welfare of the community and should not disagree on account of their personal grievances and grudges against a certain individual. That facts about Mrs. Alloo Chibber are published in all the prominent papers and further the same is confirmed of her being instrumental in getting Parsi New Year holiday when Mrs. Shera Vazifdar mentioned this in the presence of Mrs. Kusumbai Chavan in the public function of Navsari Association held on 20th August 1976 and also at that time Mrs. Alloo Chibber thanked the Chief Minister Mr. Chavan at the said function for the same.

I am of the opinion that the Trustees should not fail in their duty and our chairman Mr. Nadirshah should thank the Chief Minister Mr. Chavan as well as Mrs. Alloo Chibber for the said Parsi New Year holiday.

Sd/- M. B. Hodiwala, 31-8-76.

Mr. B. K. Boman-Behram's Remarks :

We have above one more example of the puerile *sheras* (notings) with which Miss Noble entertains us occasionally.

Miss Noble has not answered my point at all. Without ascertaining the fact, she merely states parrot-wise that "Mrs. Chibber by her intervention managed to get us a holiday for the New Year 1976." She conveniently glosses over the fact pointed out by me that as early as 26th June 1976 it had been announced in "*The Jam-e-Jamshed*" that our Chief Minister was contemplating to declare a public holiday on Parsi New Year Day falling on 27th August 1976. My contention is further strengthened by what appeared in the issue dated 5-9-1976 of *The Bombay Samachar*. In that issue, a correspondent complained that the Chief Minister of Maharashtra should have declared a holiday on August 27th as a special favour to and upon the express request of Mrs. Chibber. He further asked the question "Why was the community so ignored?" Upon that, the Editor of *The Bombay Samachar* commented as follows :

"We feel it is not correct to state that August 27th was declared a holiday as a special favour to any individual. The Chief Minister has taken his decision strictly on merits of the case and to do justice to the Parsi Community. The way the news was spread lent itself to the mis-interpretation."

Certainly, the comment of the Editor makes sense which some people do not seem to possess.

Then Miss Noble goes on to attack my "bad taste" in remarking that Mrs. Chibber was making political capital out of the situation. Now, the term "political capital" is one very commonly used in political and legislative debates and controversies and does not imply any bad taste. I feel that Miss Noble was let into making such a remark through her ignorance of public matters. That apart, is it not bad or for the matter of execrable taste, to seize every occasion to vent her malice by writing such *sheras* against a colleague? Miss Noble should have thought twice before launching a fatuous, personal attack against a colleague.

I repeat that Mrs. Chibber is making political capital out of the situation. She is now circulating a story that she visited the Chief Minister at his residence on Cooanot Day and tied a *Rakhi* round his wrist and in return the Chief Minister acceded to her request to declare Parsi New Year Day a public holiday. I am sure that no one can believe such a story except a person at the level of intelligence of Miss Noble.

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Miss Noble certainly deserves an award for the fatuousness of her suggestion in the last para of her endorsement. I care less to convince Miss Noble that what I stated in my previous endorsements was correct. Miss Noble is not aware that a list of holidays is generally placed before the Legislative Assembly for its approval. It was on that occasion between 1967-72 that I raised the question of a holiday on Zarthost-no-Disso on the floor of the House, and Shri Naik took note of my contention that the omission to give such a holiday would hurt the religious feelings of the community. If Miss Noble at all cares for the truth, she can refer to the printed proceedings of the State Legislature for that period. I only cited a precedent and not that I wanted thanks from the Punchayet or any other body. I had enough thanks from the Parsi community in general which I prize much more. The Zarthost-no-Disso holiday was widely publicized.

It would have been wise for Mr. Hodiwala to have kept out of the fray. I can understand his anxiety to oblige his election ally. But Mr. Hodiwala is new to public life and he does not know the background of the persons who helped him in his election. I am sorry to say that in the instant case Mr. Hodiwala has been made a convenient tool. On 16th August Mr. Hodiwala, Miss Noble and Mr. Eruch Nadirshah happened to come together in the Punchayet office. Very likely under the inspiration of Miss Noble, Mr. Hodiwala scribbled a note to Mr. Nadirshah on a piece of paper torn from the writing pad on the Board table. It was handed over to Mr. Nadirshah who also immediately made an endorsement on the reverse instructing Mr. Antia to put up a suitable draft. It was a happy family arrangement to boost Mrs. Chibber. Unfortunately, Mr. Hodiwala failed to see through the game and motive behind the move.

Mr. Hodiwala seems to be impressed that the facts about Mrs. Chibber were published in all the prominent papers. But he forgets that it was Mrs. Chibber herself who circulated the news in order to get credit for herself. The Chief Minister himself has never stated that he declared the public holiday in question at the instance of Mrs. Chibber. As the Editor of *The Bombay Samachar* correctly observes: "The way the news was spread lent itself to the misinterpretation".

Mr. Hodiwala again refers to personal grievance and grudge against an individual. I have no grudge against Mrs. Chibber and I am not at all concerned with her. She has many a time made approaches to me, but knowing her as I do, I have kept my distance. I have never uttered a word against her either in private or in public. But I know the sort of vile propaganda which Mrs. Chibber carried on at the time of Mr. Hodiwala's election.

Sd/- B. K. Boman-Behram, 13-9-1976.

Miss Noble's Remarks :

The *Shera* is just another specimen of Boman-Behram's malicious and vindictive nature, and a desperate but vain attempt to prevent the other trustees from thanking Mrs. Aloo Chibber.

At first I thought I should ignore this specimen of illogical and irrelevant verbosity, a sign of old age. It is a known fact that such lapses occur in persons with senile condition of the mind which in medical parlance is known as "Cerebral Degeneration".

However lest my silence be construed as a sign of weakness, I have decided to reply, but in doing so I shall not stoop to using the language of cheap rustics and the so-called educated illiterates.

Referring to paras 3 and 4 of his *shera*, I certainly repeat that it was bad taste to have called Mrs. Chibber the mouthpiece of the Chief Minister.

Boman-Behram poses as a great politician, but what are his political achievements? His knowledge of politics is zero, otherwise he would not have made the political blunder of joining the party which all throughout he had been attacking and criticizing, and in return getting a well-deserved kick. I feel in politics he is just a 'Lilliput' posing as a giant.

As for his remarks, accusing me of venting malice against a colleague, I would ask Boman-Behram, what has his attitude been towards his colleagues, particularly towards our revered Chairman and towards me?

Referring to para 5, Boman-Behram says that he raised the question of a holiday on Zarthost-no-Disso, and the holiday was widely publicized but he seems to forget that on page 10 of this circular, he states that he prevailed upon the then Chief Minister Mr. Naik to declare Khordad-Sal a public holiday. I wish Boman-Behram would make up his mind whether it



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was Khordad-Sal or Zarthost-no-Disso? I wonder how true are the claims made by Boman-Behram or is it one more lapse of the mind for reasons stated above.

In para 5, he says that he has had enough thanks from the Parsi community. I feel, he will earn the gratitude of the community only if he gets out of the Punchayet, because his presence is harmful to the community, he being opposed to the ruling party, and also the reckless manner in which he attacks our revered Chief Minister Mr. Chavan and our popular M.L.A. Mrs. A. Chibber.

Referring to paras 6 and 7, I may say that Boman-Behram judges others by his own standard. The aspersions cast on his co-trustee Mr. Hodiwala who is a very astute and experienced person, belittles the attacker himself.

Referring to para 8, the disgusting remark of Boman-Behram about Mrs. Chibber, requires to be censured, and is no doubt the result of his being inebriated with the exuberance of his own false pride. As for his utterances and remarks about her are known to many people.

Mr. Hodiwala's Remarks :

I thank Mr. Boman-Behram for his advice, viz. to have kept out of fray. Will Mr. Boman-Behram let me know his reasons for his so called wise advice? In the present case there is no anxiety to oblige my election ally. It seems Mr. Boman-Behram is under a wrong assumption. From the very outset let me clear my position that Mrs. Aloo Chibber had not played any vital role in my election or had made any sort of vile propaganda during my election.

My success in election is due to my "F" Register Voters with whom during my interviews I found to my utmost surprise that Voters were not in favour of Mr. Boman-Behram. They described to me that Mr. Boman-Behram is a very dominating person, wants to carry everything in Parsi Punchayet as per his desire and to have his hand up in every matter against the Trustees and to make them his "Yes men" and also wants to become a "King Maker" at the time of every election to bring the new Trustees of his choice to serve his motives etc. and so they definitely promised me their votes privately, so as not to create unnecessary enmity with Mr. Boman-Behram.

Besides this "E" Register Voters, who are of different groups, such as—Pundole group, Prof. Sheriar group, Bharucha group, Talyarkhan group, also split amongst themselves after my interview with them and have privately voted for me. Moreover, my policy is of not speaking any evil against my opponent and even not asking promise or assurance from my voters to vote for me, are the reasons for my success in the election.

Yes, Mrs. Aloo Chibber was requested to propose my name. This I did only to spite Mr. Boman-Behram being fully aware of the grudge Mr. Boman-Behram had for Mrs. Aloo Chibber as well as for the very improper part played against me and propaganda done by Mr. Boman-Behram during my election. It is a pity that a senior most Trustee like Mr. Boman-Behram should stoop to such attitude to go round with my opponent to canvass votes against me. I am sure Mr. Boman-Behram cannot deny these facts, as on one occasion, we met face to face with Mr. Boman-Behram and my opponent at one voters's place, whose vote Mr. Boman-Behram was very sanguine to win with his pressure and influence, but unfortunately for Mr. Boman-Behram that voter informed him that he is going to vote for Mr. Hodiwala and wished his and my opponent, "better luck next time" in presence of my relative who was accompanying me during my voting campaign and thereby Mr. Boman-Behram's position was made awkward in our presence.

Is this a fair policy and creditable for the Trustees to join hands with the candidates at the time of election and thereby lower their prestige and self respect in our community? I think Mr. Boman-Behram should refrain from this practice in future, if he wishes to maintain his former respect and regards our community had for him some years back, both in the rich and poor classes of our community. It is really a matter of great pity that there is no harmony or peace between seven Trustees, who have been trusted with crores of rupees for the benefit of more than 70,000 Parsis of our community and that the Trustees should work jointly unitedly in the interest of our community is my humble suggestion and appeal to the Trustees.

Please turn to page 52

The Lost Generation

FIGHTING FIRE WITH FIRE

by Jamshed Modi

Dr. Jamshed Modi's essay won first prize in The Lost Generation essay competition. An Operations Research specialist Modi heads the Quantitative Management Techniques Group at Tata Consultancy Services in Bombay and is presently in the process of starting his own electronics concern. Below Parsiana carries an abridged portion of his prize winning essay. As there was a tie for the first place between

Modi's essay and that of Dr. Lovji Cama of New Jersey, the tie-breaking vote was cast by the competition's sponsor. Cama's essay will be published in the next issue of Parsiana. The Judges were the late Lady Hirabai Jehangir and the Editors of the Bombay Samachar, the Kaiser-e-Hind and Parsiana.

Photo of a Jashan performed at Horniman Circle at night.



I lived in the United States for 19 years, did well by myself, and was happy in the normal sense of the word. In the twelfth year of my career there, I came to India, got married and took my wife back to the States with me. Over the next few years, we were blessed with two lovely daughters. Watching them grow up I began to be imbued with the same thoughts as that of the writer of "The Lost Generation". Try as we might, I and my wife could not provide them with enough Parsiana to make a dent on them. Worse yet, we found ourselves losing what little of it we had. The pointlessness of an American career began to weigh on me. And for this and other reasons, I decided to return to India—in the hope that in the cradle of Parseism, surrounded by the people and the institutions of our community, all of us may more easily acquire the spiritual and cultural assets built up by our forefathers.

When reviewing our own condition in the States, I could not help but review the condition of the community at large—the community in India and the community abroad. I also could not help but observe the conditions of several other communities in the States: the Catholics, the Methodists, the Presbyterians, the Episcopalians, the Baptists and Southern Baptists, the Mormons and others. Christians all? Yes, but with distinct identities, each a vigorous and dynamic sect. Then there were the Jews—the Reform and the Orthodox—often compared to the

Parsees for the similarity of their communal history and achievements. Each of these communities, like us, had their problems. But quite unlike us, they seemed to have organization; they had institutions to bring focus, and means to tackle their problems and further their cultures.

None of those institutional arrangements seemed suitable for our Parsee community, but the conviction grew in me that the problems of our community must be solved by an organization of some sort. Exhortations (and even actions) of individuals, towards individuals, as individuals is welcome but just cannot go far enough or fast enough.

"The Lost Generation" is primarily concerned with imparting feeling and knowledge among our youth: "How to give them a sound knowledge of the Zoroastrian ethic? How to give them a clear picture of their rich heritage? How to inculcate in them a pride in being a Zarthosti?"

However, the problem of feeling and knowledge cannot be treated in isolation. It is inextricably tied in with the question of where Parsees live and how much they earn, their family life, the status of priests and fire-temples, even with the directions that science is taking and what is happening in the country and the world.

The essay may read more like a proposal for a business venture than an essay: I will pay no mind to the catchy phrase, and will make no references to past glories and traditional virtues. If it does read a little business-like it is because

I feel our problems will defy solution unless we approach them in a business-like manner. To me the upliftment of our community is business—serious business.

In order to develop effective solutions to the problems outlined in "The Lost Generation" we need to realize in specific the external forces which bear on the community's current status. These are powerful forces with complex effects and they will not be countered by simplistic solutions. To begin with we must take note of the forces of secularism agog in the world. Secularism really requires only that religion, caste and creed are not to be considered in national, political and economic life. Its side effect has been that religion, caste and creed are not considered—full stop! One's own religion and creed are ignored in one's own private life! The world climate is all attuned to telling us that the next community is just as good or bad as ours is—there are very few voices who point out differences. These voices are raised in small meetings, perhaps by older people, and buried in little known publications. I am not opposed to secularism, but merely wish to mention in passing that secularism is not incompatible with a quiet, internal awareness and pride in what distinguishes our community from others.

The modern world is a world of large institutions and organizations of man. It is the institutions of man which appear to sustain us; nature seems to be at least two steps removed. We have our birth in a large human institution;

we will be fed and clothed by the products of large organizations of man; we will learn, grow and work in human organizations. If we are close to death, the facilities of a large human organization are our best chance for survival. If we have phobias and fears, if we have worries and feelings of insecurity, there are human organizations to help us. The attitude grows that human organizations can take care of everything, from the cradle to the grave, then where is the need for God and religion? One turns to them only when human organizations fail or are not accessible. Human organizations preoccupy us every day of our lives but the Superhuman Organization behind the human organization is hardly noticed. Our modern urban lives are removed from nature, and we hardly notice our dependence on it. The institutional world is more immediate than the spiritual world, and we need to take note of this fact, too, as we develop our solutions to communal problems.

A special factor on the Indian scene that has a bearing on the problems of our community is the struggle for existence. Barring a relatively few fortunate cases, being whatever we are—student, housewife, breadwinner—takes most of our time and energies. If I may put this human problem in business terminology, we have very little (human) surplus or savings to be able to internally “finance” our own (spiritual) expansion. Here, I am not referring to the sort of program that requires “just 15 minutes each day”. Many a well-meaning and sincere individual has pointed out how much knowledge about our community we can acquire, if each of us read on the subject for just 15 minutes each day. But I am referring to the sort of programs that will take all the hours of a day from some, and at least a couple of hours each day from some more, in order to get just 15 minutes a day from all the rest of us. It will take a large, well-organized program, requiring substantial involvement from quite a few people to alter the status of the community, and we should not rely on this involvement coming forth from “spare time” energies: the realities of Indian life have not left much to spare.

Getting large groups of people to alter their thinking and life-

style in any way is a task in applied sociology and economics. It is what they call a “socio-economic” problem, and must be tackled by the methods of socio-economic research and development. There are several examples from our own national life where we can see the alterations in life-style that were sought and the methods that were employed. The best known of these is the Family Planning program. Here some fundamental alterations in life-styles and thinking of the people were sought to be made. To do the job, a Department of Family Planning was created in the Ministry of Health. It was substantially financed. Experts from various social sciences were directly hired, as were plain workers at all levels. Base-line surveys, control groups, mass media, economic incentives, new technology evaluation seminars, and a variety of other methods were employed. These are the ways of making socio-economic changes. Whether one wants to curb the birth rate in the country, educate villagers through television, promote the use of high-yield seeds or build knowledge and pride of membership in the Parsee community—one has got to go in with a well-staffed, well-financed, and well-designed program to study the full dimensions of the problem and to evolve approaches.

The second half of Modi's essay envisage the creation of a “new professional, action-research organization” with a corpus of 70 lakh rupees to work for the uplift of the community “in all its various dimensions.” The organization, tentatively called The Zoroastrian Community Development Institute, would be run by paid, professional staff who would operate the various departments such as education, family life, economic development, religious affairs, international programs, and so on. An honorary board of patrons would be authorized to review and set policy.

Modi intends to form a small team of like-minded individuals to help with the legal and accounting formalities, fund-raising and other steps necessary to form the institute. Those wishing to receive the complete printed text of the essay may write to The Lost Generation, C/o Parsiana, GPO Box 892, Bombay 400 001.

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Aban, Ava, Abtum

We publish below the fourth and final installment of names and meanings not listed earlier. 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 lists are not comprehensive and readers are requested to draw omissions and errors to our attention so that corrections may be incorporated in the proposed book of names. 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 s affers Sanobar Marker, Pervin Mahoney, Veera Parbhu and Veera Patel worked on the project. All rights reserved.

Female Names

AVA
Waters ; name of an angel ;
name of 10th day and eighth
month
ARMINDOKHT
Right thought ; daughter of
fourth son of King Kaikobad
ARTA
Righteous
ASHA
Righteousness, holiness

BAHAR
Spring

DANISH
Wisdom
DEYAZAD
Worshipful creator
DINAZ
Religious song, music
DOGDO
One who milks cows ;
daughter ; Av. *Dugedhra* ;
name of Zarathushtra's mother

FARNAZA, FARZANAK
Learned ; intelligent
FRAWARTI
Guardian Spirit
FRIYA, FRIYANA
Beloved

KHUSHNAM, KHUSHNAMA
Having a pleasing name
KHUSHNAWAZ
Pleasingly caressing

MAH
Moon
MANI
Pearl

NILOPAL, NILUFER
Lotus, water-lily

PARIK
Fairy

ROZAFZUN
Prosperous day
ROZBAHAR
Spring day
ROZMEHER
Day of love and light
RUXSHIN
Shining, bright
RUX
Day

SHAHNRINAZ
Music of the realm
SIMURG
Mythical bird
SPENTA
Holy
SPENTA ARMAITI
Beneficent, right mindedness
truthfulness

TISTAR
Angel of rain

YAZDIN
Angelic
YAZDINDOKHT
Angelic daughter

ZARINCHINAR
Golden poplar
ZARMANDOKHT
Daughter of time
ZOISH
Name of Zarathushtra's
mother

Male Names

ABTUM
Creator of the plentiful waters
ABARJA
Most strenuous
ADRO
Most righteous
ADVI
Needing no protection
AHUN
Of God, pertaining to God
AJMAN
Infinite
ANAOSHAH
Immortal
AOSHANAR
A man of intellect ;
Av. *Aoshanara*
ARAWAOSTRA
Possessing a white stallion
ARTAWAHISHTA
Best holiness ; one of the
seven *Amahraspand's*
archangels
ARYAMEHER
Aryan sun ; sun amongst the
Aryans
ARSHAMA
Having the might of a hero
ARSHAN
Hero
ARSHAVIR
Righteous hero
ARTA
Righteous
ARTAVARDIYA
Doer of justice, name of one
of Darius' generals
ASTOH
Unconquerable
ATRAS
Undaunted
ATHRINA
Pertaining to fire
AURASHASPA
Possessing swift camels

BAKHTAFRID,
Blessed by fortune
BAKHTAVAR
Fortune
BURJASP
Having tall stallions
BURZAFRID
One who is exalted
BURZAFRAH
Having exalted glory
BURJIS
Exaltation
BOKHTAR
Reliever of all troubles

DADAFARIN
Created by justice
DESTAN
Strong, powerful ; another
name for Zal, father of
Rustam
DILAWER
Liberal, charitable
DILIR
Brave
DILSUZ
Sympathetic
DINPANAH
Having protection of the
religion
DURASARUN
Whose fame is known afar

EREZWAND, EREZWA
Righteous, holy

FARSAK
Father of all progress
FARROKHAN
Glorious, having glory
FARROKH BUNDAD
Having a happy family
FARROKH HORMAZD
Prosperous Hormazd

FARROKH MARD

Happy, prosperous man

FAROKH RUZ

Happy day

FEROZGAR

The triumphant

FRAHIMRAWA

Exalted soul

FRAMARZ, FARAMROZE

Merciful; name of the son of hero Rustam. His exploits are narrated in Burzu Nameh and Faramarz Nameh

GIRA

Supreme control

HUAFRITA

Well-loved

HUCHITHRA

Having good origin

JANAFRUZ

One who cheers, kindles life

KAI, KAY

Royal

KARAN

Active, efficient; name of an Iranian hero

KERFEGAR

One who recognizes all merit

KHORDAD

Created by glory

KHOREHOMAND

Surrounded by a halo

KHUDAVAND

King of the Universe

KHAVER

Creator of all favours

NASHAK, NASHA

Friend of all

PADMANI

Lord of moderation

PARVANDA

Within everybody

RAKHOH

Independent

SAFNA

Bringer of prosperity

TARONISH

Enemy of all evil

VARUN

Worthy of the faith reposed in Him

VASPAR

Beneficent Lord

VASPAN

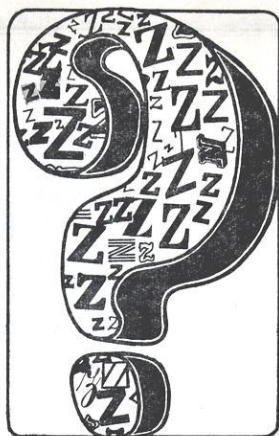
One who reaches the entire creation

VASNA

Omnipresent

LEARN AND EARN

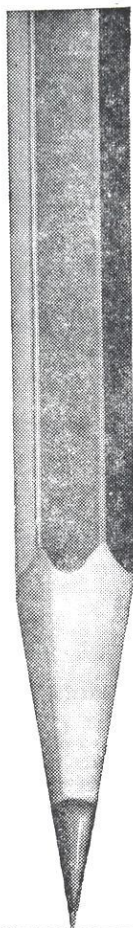
How much do you know about your social, cultural, religious and economic heritage? Most Parsis are brought up on myths which they continue to believe till the dokhma. To help readers gauge the extent of their knowledge and also to keep them informed and enriched, *Parsiana* introduces a Z-Quiz on behalf of the sponsor of The Lost Generation Essay Competition. The entry with the highest number of correct answers will receive Rs 75, the next Rs 50 and third Rs 25. In case of a tie, the amount will be split among the winners.



Test Your Knowledge

1. Was the Iranshah fire brought from Iran?
2. What is the difference between a Dastur and a Mobed?
3. What is the literal translation of Atash Behram?
4. Was Cyrus the Great a Zoroastrian?
5. What does 'Kshnaothra Ahura Mazda' mean?
6. What is the Boye ceremony?
7. What is the message of the Yatha Ahu Vairyo?
8. How many Zoroastrians are there in the world (approximate figure)?
9. Is Pateti New Year's day?
10. How many Trustees are there on the Bombay Parsi Panchayat?
11. Who was the first person to unfurl the Indian (tricolor) flag?
12. What is the name of the Parsi couple who hold the record for the longest marriage in the world?

Send your replies to The Editor, Z-Quiz, C/o Parsiana, GPO Box 892, Bombay 400 001. Last date of entry is 10th May. Answers to the above 12 questions will be published in the next issue.



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comment

The Parsi in Quest of a Job by R. P. Billimoria



From cleaning furnaces in the Tata steel melting shop, R. P. Billimoria rose to become Chairman of the Steel Authority of India (SAIL), the country's apex steel body. The 52-year-old native of Davangere in the old Mysore State took over the reins of office from M. A. Wadud Khan on October 7 this year. His appointment climaxed a 32-year career in both the private and government sectors of the steel industry.

A recipient of the Jehangir Ghandy Gold Medal for Industrial Peace in 1963, the conscientious and unassuming administrator was SAIL's Director of Personnel since its inception. He has also been personnel director of Tata Steel and Hindustan Steel. We carry alongside an article he wrote at our request concerning employment opportunities for Parsis, wherein he calls for the creation of a community vocational guidance agency.

"Jo dikra, bahargan na ja—nokri ne vare. Tari character badhi kharab thai jase," (Look son, don't go out of town for a job. Your character will be completely spoilt) was the sage advice given by an elder in 1944 when I left the portals of the Wadia College in Poona, as a young graduate in search of a job at Jamshedpur. I ignored it not from lofty considerations of national integration but because I needed a job and the queue for clerks in Bombay was too long for me to wait. My relations threw a fit when I sent them a picture with the caption, "My first job—cleaning and shovelling the furnace at Rs 2 per day. Please send Rs 50 by TMO (Telegraph Money Order)."

Today, there are larger opportunities in the private and public sectors. A variety of jobs are advertised in the daily press. Candidates are also recruited directly or through employment exchanges. At the lower level, the posts vary from manual jobs to those of typists and stenographers or in some cases, specialists like welders, drivers and machinists. At the higher level, direct recruitment of graduate engineers and management trainees takes place. A preliminary screening and a written test or interview is conducted depending on the nature of the job.

In one of the larger organizations, graduate engineers, for example, are recruited in different disciplines for manning the first-line managerial positions in operation, maintenance and service departments at the level of assistant foreman or junior engineer. The selection is made on the basis of written tests and an interview. The written test consists of two papers, one is an aptitude test, and the other a

technical knowledge test on respective disciplines. Keeping in view the number of vacancies available, successful candidates are interviewed. The merit list is drawn up, taking into account the marks obtained in the written test and interview. Offers of appointment are issued after a medical examination of the candidates. Those selected are employed in the scale of Rs 725-1,325 and undergo intensive training for 18 months.

There can be no denying the fact that the Parsi, like any other Indian, has access to these and many other jobs in business and industry in India. Those in the private or the public sector, have done well for themselves, some of them having secured the highest position.

In that case, one would ask, why do we still have such a large concentration of Parsis—is it 75 or 80 per cent—in Bombay alone? Obviously, there is some reason why the vast majority of young Parsis do not wish to move to other parts of India in quest of an occupation. This is a problem about which Parsis need to do their own thinking. To assist them in this task and to provide professional guidance, it is necessary to set up an adequate agency, duly elected by all members of the community, with sufficient funds to engage counsellors and other specialists for the purpose.

Vast avenues lie open to Parsis. The handful who landed in India nearly 1,300 years ago would have been wiped out in any other country; but in this great motherland of ours, we have been allowed to grow and prosper without any encumbrances. It is for us to make the best of these opportunities and contribute in ever increasing measure to the prosperity of our nation and our small community.

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COMMENT

LEST WE FORGET

By Rustam T. Saklath
and Jal Mehta

Zoroastrians owe an immense debt to a number of Western scholars, who, since the beginning of the 18th century, have devoted their lives to the study of Avestan, Sanskrit and other oriental languages. Their studies in linguistics, philology, comparative religion and allied disciplines have brought to light a wealth of forgotten lore, which has guided our own scholars in interpreting Zoroastrianism.

One such Western scholar was Karl Friedrich Geldner, Professor of Indian Philology and Comparative Indo-German Languages at the University of Marburg in Germany. His monumental editions of Avestan and Vedic texts illustrate the hazardous tightrope that scholars must tread in balancing interpretation with precision of expression.

Born on December 17, 1852 in Saalfeld in Thuringia, Geldner obtained his Bachelor's degree in Hildburghausen before studying Sanskrit and *Zend Avesta* at the University of Leipzig. Later he moved to Tuebingen where his teacher, Prof. Rudolph Roth, considered a leading authority on the *Vedas* and *Zend Avesta*, had a decisive influence on his future. Roth's classes were attended by men who later achieved worldwide fame as Sanskrit scholars.

Geldner's first research work was the solution of a query set by the Faculty of Philosophy of the University of Tuebingen. Published in 1877 under the title *About the Metric of the Younger Avesta*, it proved an excellent addition to Avestan philology. He wrote a great many papers and several books on Vedic hymns, their grammar and kindred subjects. In 1875 appeared *Seventy*

Songs of the Rigveda, translated in collaboration with Adolph Kaegi and with contributions from Roth.

Roth persuaded Geldner to undertake the publication of a new edition of the Westergaard *Avesta*, which was out of print. Geldner had hoped to complete this task within a few years, but soon realised that he had miscalculated. Besides the European manuscripts used by Westergaard, a treasure-trove of Indian manuscripts was discovered. The wealth of hitherto unknown manuscripts that came to light obliged Geldner to devote about twenty years of labour to this monumental work which is considered even today a reliable, critical, standard and authentic publication. He presented this critical compilation to Bismarck on the Chancellor's eightieth birthday.

The first part of Geldner's *Avesta* texts, entitled *Avesta*, the *Sacred Books of the Parsis*, appeared in 1886; this contains the *Yasna*. The second part containing the *Visperad* and *Khordeh Avesta* was published in 1889 and the third containing the *Vendidad* in 1896. The chief value of this work lies in the very careful collation of the manuscripts and in the exhaustive list given of the varying readings. Geldner had thought of a complete translation of the *Avesta* texts and it seems that he deliberately adopted the readings that he thought would be best suited for this purpose. He has actually translated quite a number of the important texts, including three of the longer *Yashts*, and also has annotated these fully. Not only did he publish the *Gathas* as metrical but he also proved that considerable portions of the so-called younger *Avesta* were also metrical. Later, he dropped the idea of doing a fresh translation of the entire *Avesta* and during the last years of his life he went back to the *Rigveda*.

Like all Geldner's translations, *Studies in Avesta* (1882) and *Three Yashts* (1884) are priceless examples of his art of interpretation. They give proof of a wonderful sensitivity and insight into the original language and the precision of expression holds the reader spell-bound.

Despite these significant publications, Geldner's hope of obtaining a professorship in Tuebingen remain-



Geldner: Treading the hazardous tightrope

ed unfulfilled. After waiting for ten years he left Tuebingen in 1887 for Halle where Prof. Richard Pischel welcomed him. They soon began joint research and a lifelong friendship ensued.

In Halle, Geldner received the recognition he had missed in Tuebingen, becoming a University Reader and then succeeding Prof. Herman Oldenberg at Berlin, where he worked for seventeen years.

In 1907 he married his friend Adolph Weber's daughter who died soon after. His second marriage was to the sister of his deceased wife.

In 1980 his great friend Pischel died in India. Geldner dedicated the second volume of his *Selections from the Rigveda* to Pischel with a quotation from the *Rigveda*:

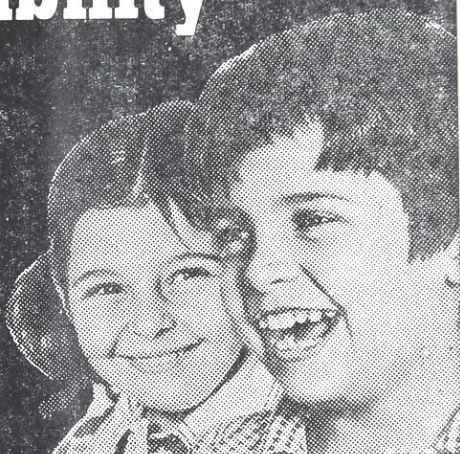
"Beyond the Will of the Gods
no one can survive,
Even if he has a hundred lives;
Thus have I been separated from
my friend."

Geldner left Berlin in 1907 for Marburg where he continued his researches. In the following years, he wrote *Religion of Zarathustra* and *Vedism and Brahminism*, and re-edited Stenzler-Pischel's *Elementary Book of the Sanskrit Language* which had been out of print for many years. When Geldner passed away on 5th February

Please turn to page 45

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FINE ART

In the two years after she finished her Diploma in Fine Arts, Dinaz Hodiwalla had a happy accident: she spilt some water on a painting she had been working on. "I thought I'd see what happened when I rubbed the color out," she says, and then, from the ruins of a smudged and muddied painting, she resurrected the soft, subtle tonal abstracts and crucifixions which distinguish her present work.

The participant of two group exhibitions, in Bombay and Poona, and the recipient of a host of scholarships, prizes and awards while at the Sir Jamsetjee Jeejeebhoy School of Art, Dinaz has been favoured with the sale of all her work and with consistently good reviews—a hard won achievement in the shark's pool atmosphere of the Bombay art world. "I've never taken it up as a hobby," she says of her work, but sees it as her livelihood. "Many people do the course and after five or six years of art, give it up to do something quite different—but you can't do something else side-by-side and do well."

Though she does not feel a particular attraction to any current art trends in India, Dinaz finds she is drawn to "the color schemes of the old masters. I like figurative work, because most people use abstract art as an easy way out—it is more difficult to gain complete mastery over the human figure." The old-world quality of her watercolors is heightened by the fact that she finds particular enjoyment in doing scenes of Christ on the cross. "I like creating the effect of suffering," says Dinaz. "Many people ask, 'Why do you paint the Crucifixion? Aren't you Zoroastrian?' But I don't think of it that way, the idea never occurred to me. It was just the subject I liked and I felt I could express myself through it—just being Parsi or Moslem or Christian doesn't force you into molds."



Dinaz: Old world quality

Each small, carefully created work takes a week, says Dinaz. "I don't think about my subject before I start to paint. It gradually takes shape, and changes as I work, until I feel it is complete." While she used to do figurative, realistic work, she finds her present technique has become almost completely abstract.

Despite the highly textured quality of her paintings unusual for watercolor, Dinaz finds, "I've almost completely left out other mediums, like oils. I haven't had time to experiment much. When we started our course at J. J. we wondered how we would survive five years, but at the end we realized we didn't have time to learn enough." At present she attends evening graphic art classes there, to learn print-making from metal plates.

An only child, the 24-year-old artist has spent all her life in Bombay, living by the seaside, in Bandra. "My parents did not discour-

age me," says Dinaz, explaining that her talent developed as she found her feet in the Art School. While she has contemplated going to universities abroad—to America in particular as the facilities are better—she finds the expense prohibitive and competition stiff. Compared to other cities in India, Bombay "is good. There is a lot of interest and people are willing to spend the money."

Unlike those who get lured by the higher prices and easier terms of commercial art, Dinaz expects to tread only the steep and narrow path of fine art with its high costs, low returns and success only for the very few. She has one group exhibition of prints in the offing in December and her first one-woman show lined up possibly for next year. "People like my work, but many of them ask, 'What does it mean?' But I can't express myself in words. Art is so much a visual medium, where the state of mind of the viewer decides how the painting is interpreted. One shouldn't ask for meanings."

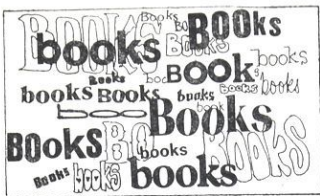
Article & Photo by Manjula Padmanabhan

Federation Continued from page 15

election system will be good or bad depending on the voters."

Desai, while admitting that the condition of the community was "not good," added he was "not a prophet of doom," and felt confident that "new talent will emerge as it has in the past." But the last speaker, Boman-Behram painted a gloomier picture as he cited more instances of Parsis forced to live in hutments; he spoke of a Parsi driver and his wife who slept on the benches adjacent to the Bhikha Behram Well in Bombay's Fort area and of women who due to financial and moral circumstances were forced to follow dubious professions in the slums of Bombay. "As we weaken, more and more will stay in *zoppadpattis*," he warned. "It's a shameful state of affairs for our community." Boman-Behram hoped that the collective wisdom of the Federation delegates would resolve the crisis. "We don't have a leader, but the Federation of Parsi Zoroastrian Anjuman of India may assume leadership," he said.

The meeting in Surat was a historic step in that direction.



Valsad Mainstream

Directory & Survey Report of the Parsis of Valsad, 1975-76

Published by The Zoroastrian Union, Valsad, 84 pages.

The growing consciousness amongst Parsis of belonging to a shrinking community has bred a spate of survey reports attempting to chart population trends which throw light on social and economic problems. One such report comes from remote Valsad, where the miniscule community took its own census.

The Survey is in two parts: one of the Parsi population in Valsad and the other in the outlying town of Atul. There are 220 families with totally 738 persons in Valsad and 13 families in the Atul colony. In both cases the numbers are too small to come to any demographic conclusions.

About 150 Valsad Parsis hold jobs and 81 are self-employed. Rustic Valsad does not lag behind educationally. There are several double graduates, one Ph.D. and several high school graduates. However, there is not a single Parsi doctor. The surveyors have omitted to give income levels, but have indicated 44 families as affluent, 47 as satisfactory, 83 ordinary and 46 weaker sections.

The Valsad Anjuman has under it some 54 trusts. The Report makes no mention of how they are being used and whether they are only for the Parsis of Valsad and nearby villages or for Parsis living in other towns and villages as well. At a time when agiaries are difficult to maintain, Valsad has three; a mute testimony to better times, when they catered to a larger population.

The report is embellished with pictures of Valsad landmarks such as the agiaries, schools, dispen-

sary, and the dokhma. It contains several informative articles, including one by Dr Ratan Marshall of the Surat Parsi Panchayat who explores problems confronting the Valsad Parsis and the community as a whole and another by Jal Birdy who writes of Parsi munificence in providing health and education to the community and relates how the Parsis have admirably merged themselves into the Valsad mainstream.

From a review by Sapur Desai

Her Master's Voice

Broadcasting and the People

by Mehra Masani, 179 pages, National Book Trust of India, Rs. 10.25

In Nazi Germany the microphone crackedled with Goebelsian lies; modern day coups and counter coups climax with the commandeering of radio stations to propagate the views of those who have grabbed power and totalitarian states use professional broadcasters to perpetuate official myths. The communications media have been used equally to yoke and enslave men as to liberate them.

In India, however, the best thing that can be said of All India Radio is that it has neither enslaved nor liberated but instead left the average Indian indifferent. Since its birth in British India, the only change in AIR has been in the number of installations and a different Minister of Information and Broadcasting every five years to undo the little that had been achieved by his predecessor. In dilapidated studios with tired equipment AIR continues to churn out raucous film music, sterile talks by pontificating politicians and ('biased') news. Essentially a government toy, the minister of the day uses the service to broadcast his point of view and feels he has the right to install transmitters in favoured areas and cities. Professional broadcasters do not exist, for years of kowtowing to ministers has bred petty bureaucrats. Talent is a scarce commodity for the staff is underpaid and outside artists are paid a pittance of Rs 25 and at the most Rs 75 per play or talk. It has never occurred to the authorities to slash the programmes which no one listens to and pay

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Stamping Grounds

by Jeroo Gorimar

A lone Parsi postal official ventured into the wilds of Abyssinia in the wake of the Indian army in the year 1868. "The Indian Post Office used to follow the British and Indian forces on their campaigns abroad," revealed Vispi Dastur whose foray into philately and postal history have not only made him something of an authority on the subject but also won him several medals at international and national stamp exhibitions.

The 35-year-old practising Chartered Accountant's collection of Indian stamps used in Aden in the Victorian era won him a gold vermeil at the Hafnia '76, Denmark's first international stamp exhibition. It is also the first time an Indian has won such an award in the 'Used Abroad' category. "I chose the Victorian era stamps because it is the classical period as far as stamps go. The collection covers the correspondence of the Cowasjee Dinshaw family. They were the uncrowned Kings of Aden.

"What is important in a collection is the originality, the research done, the method of presentation and your contribution to philatelic knowledge. One can't compete with millionaire collectors so I went in for something where research and knowledge would help. That's where the charm lies, not just in buying and sticking stamps in your album. Anyone can do that." Dastur is also a specialist in Early Indian Cancellations such as Instructional Markings, Abbreviations and so on.

Though this country was the pioneer of organized postal communication in Asia and Africa, Dastur feels, "most Indians are juvenile about stamp collecting... but since the last three years we have been having state and national exhibitions which is a good sign." There are eminent Parsis in stamp collecting "but for middle class Parsis it is a problem. Phiroze Medhora is the Editor of *India's Stamp Journal* and Rustom Shroff has been an inspiration to us. The late Jal Cooper was India's most eminent philatelist. He founded



* Not just buying and sticking stamps*.

the Empire of India Philatelic Society," notes Dastur, who is the society's honorary secretary and serves in an official capacity on several other stamp associations, such as the India Study Circle (UK), the Philatelic Congress of India and was most recently Commissioner for India at Hafnia '76.

A 'silent philatelist' while a student at Dastur's School in Poona and the Antonio DeSouza High School, Dastur used to collect stamps in a "haphazard manner" and gave it up while at Sydenham College. "Then I met Cooper in 1967—you could call him my guru. When he died, to keep the philatelic society going I entered state and national competitions."

Cooper who was an authority on stamps of the old princely states "was strongly opposed to the Government move to auction the Indian States stamps collection. We are still fighting. The *Federation Internationale de Philatelie* may ban our participation and it will put the country to shame for a few dollars. We have built our reputation over the years and the proposed auction would ruin it at one stroke."

The Government has meted out step-motherly treatment to the philatelists on more than one occasion. Dastur and his seven co-medallists were served with notices

by the Customs to show cause why their Hafnia '76 medals should not be confiscated. "I suppose you can't blame them, it's their job" he says. "Entering competitions is an expensive headache. There are problems with freight, insurance, the Reserve Bank of India, the Ministry of Communications, the Customs and there is always the possibility of exhibits getting lost. I may be participating in 1977-78 at Amsterdam and Toronto if things go well. In spite of everything, competitions are a temptation you can't resist. As you move around you meet other philatelists, and gain knowledge which is more important than winning bits of gold and silver."

Geldner Continued from page 41

1929 at the age of 77 he was meticulously researching the fourth volume of his *Rigveda* translation.

Geldner's judgement was completely independent; he never accepted anything without testing it. This is evident from many of his interpretations and explanations which differ from the Indian commentaries.

His personality showed in his style. His lectures and writings often had an almost poetic elan which one did not expect from his calm and staid exterior. Easily approachable, he had the rare gift of communicating his enjoyment to his students.

As Dr. Irach J. S. Taraporewala, who had studied under another great German Indologist, Professor Christian Bartholomae, writes in the Introduction to *The Divine Songs of Zarathushtra*: "I spent one whole day at Marburg with Prof. Geldner. I have seldom met a teacher more enthusiastic for his work. I caught some of his enthusiasm also and he has been one of the principal inspirers of my work ever since. To the inspiration of these two great Iranists of Germany—Bartholomae and Geldner—I owe all I have been able to work out."

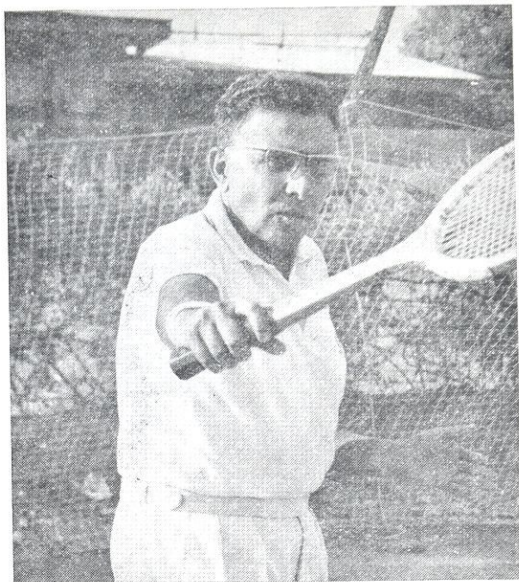
About the Authors: Rustom Saklath and Jal Mehta both residents of Calcutta have done considerable research on Zoroastrianism. Their efforts and assistance to other scholars have made possible the publication of several books and articles on religious matters. Saklath is a former President of the Parsi Zoroastrian Association of Calcutta and of the Iran Society.

IN MEMORIAM

From Wimbledon to Forest Hills, to the tennis courts of Bombay, **Jimmy Mehta's** name was synonymous with the sport he loved. The 61-year-old former Davis Cup captain and player earned the nickname 'Mr. Tennis' not only for his prowess on the courts but also for his legion efforts to promote the game. As *The Times of India* noted, on the day following his death in an airplane accident on 12 October, "he must have drawn the passenger alongside into a conversation on tennis before the end came."

An outstanding doubles player in his heyday, Mehta had till recently participated regularly in the veterans tournament at Wimbledon and represented India several times in the Stevens Cup, open only to players over 45. This year the gregarious sportsman had been elected Vice-President of the All India Lawn Tennis Association and named the Chief Referee of the forthcoming Grand Prix tourney in Bangalore. He "carried with him wherever he played round the world, the true image of what is intended when talking about ambassadors of sport," wrote the noted Sports Columnist A. F. S. Talyer-khan in *Blitz*. "This most lovable person overcame many handicaps to become one of the most astute of the country's players. What he lacked in speed and power, he made up for by meticulous study."

His tennis associate of many years, Ramnathan Krishnan who played under Mehta's captaincy in the Bombay and Barcelona Davis Cup matches, recalled in an article in *The Illustrated Weekly of India*, "Jimmy's firm and majestic voice was always heard around the tennis courts. He would be present for any match. If the officials were desperately looking for a good umpire, Jimmy would occupy the chair and start the match without waiting for an invitation."



Mehta : Mr Tennis

At the time of any tennis event, a get-together at the Mehtas' apartment "was a must", recalled Krishnan. "Not a single tennis star ... escaped Jimmy's hospitality." As the *Evening News* Columnist, Busybee noted, "Of (Jimmy) it can safely be said that he had all friends and no enemies ... being a sportsman, he had this fitness fad and he worried about other people's health as much as his own."

Born in Nagpur, Mehta first came into tennis prominence when he won the Nagpur University title. "It was at that time (1937) Bill Tilden said of him that Jimmy had a great future in the game," noted *The Times of India* obituary. "Jimmy, however, never really hit the heights, but as a doubles player he did enough to find a place in the Indian firmament." He partnered Sumant Misra in the Davis Cup and at Wimbledon where tennis aficionado still recall the set they took off the redoubtable pair of Jack Kramer and Ted Schroeder. On the domestic front, he won many mixed double titles

with Rita Mody. Mehta served on numerous sports bodies and was president of the Academy of Martial Arts and founder of "Club 55" of Bombay, an association of players over 55 years of age.

A clever tactician on the courts, the tennis veteran had "sound business sense" as well, according to Jehangir Shroff a long time business colleague. After his marriage to Homai Shapoorji Pallonji, Mehta took over as managing director of W. H. Brady & Co. and later was connected with Nowrosjee Wadia & Sons. He subsequently branched out on his own with J. N. Mehta Enterprises.

It was on a business trip to Madras that Mehta along with 94 others was killed. The Indian Airlines caravelle crash-landed at Bombay's Santa Cruz airport a few minutes after take off. The flight had been delayed around seven hours when the Boeing aircraft assigned for the trip was replaced by a caravelle.

A few days before the final flight, an old bridge-playing friend, Zafar Tayabali recalled meeting 'Big

Jimmy near the tennis courts of the Willingdon Sports Club and asking him to join in a game of cards. "All I want to do is play tennis," replied the sportsman, "so long as I can do that, I'm happy."

As Talyerkhan noted, "Sportsmen like (Jimmy) always die with their boots on."

Mehta leaves behind amongst others, his wife, Homai.

Among the two other Parsis who lost their lives in the air crash was **Soli Warden**, who was called on duty as a flight engineer at the last moment.

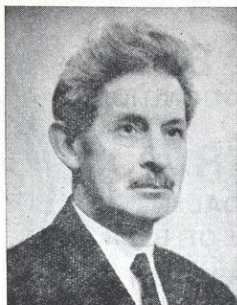
"He who possesses the privilege of higher education owes it to society to share this as widely as possible." **Beram S. Saklatvala**

voiced these sentiments in an article that appeared barely a month before his death on September 27, following an attack of double pneumonia. The 65-year-old Tata director and son of Comrade Shapurji Saklatvala, communist member of the British Parliament, devoted many years of his life to put this belief into practice. He served as Dean of the London Working Men's College for several years, where he taught students ranging in age from 17 to 70 in jobs from sweepers to university professors. He was also Chairman of the Northbrook Society educational trust that extends aid to Indian students and the Indian Women's Education Association of London.

"He was an extremely articulate man, clear in expression, lucid in his thinking and brilliant in his exposition," said his colleague of many years at Tatas, Jamshed Bhabha.

A lineal descendent of J. N. Tata, Saklatvala was born and raised in England, and graduated from University College in London. He was appointed secretary of Tata Ltd. London in 1943 and later became its managing director and vice-chairman. He was also vice-chairman of Tata A.G. Switzerland, a director of Tata Industries and served for two years as President of the Indian Chamber of Commerce in Britain.

A poet and historian, Saklatvala translated the poems of Ovid, Sappho and Francois Villon. "He was completely at home in all the European classical languages," re-



Saklatvala: A debt to society

called Dinshaw Malegamvala, a Tata associate.

A prolific writer who wrote both under his own name and that of John Marsh as his publishers advised him to use a pseudonym when writing on Britain, Saklatvala's books include *The Christian Island*, *King Arthur*, *Roman Britain's last champion* and *The Rebel King* on the life of Jesus Christ. "He was not religious in the orthodox sense," said Bhabha, "but basically religious like all good men."

He is survived by his wife, Vera.

"Some nights the sea would be full of phosphorus and we would go bathing in the waves at Juhu and come back our bodies all spangled with it," she had said once, describing a time when the dark waters circling Bombay had shone with that mysterious light dredged from the depths of the Arabian sea.

The speaker was **Kamal Wood**, whose presence, during more than two decades of teaching at Bombay's Elphinstone College, touched and electrified generations of students, leaving at the time of her death of cancer on 8 August more than just a trail of phosphorus. "She made us feel that we were people and not just numbers," wrote one of her students in a letter to *The Times of India*. Others recalled with affectionate horror the redoubtable Ms Wood's habit of storming into the then favourite student strongholds, the Bullock Cart and Samovar and

restoring the guilty ones to their respective lecture halls.

"She trained us, there was a certain discipline," said one of her associates at Elphinstone College, Caveh Munshi. "Her meetings would be gay, casual affairs that would go on for hours. But the work was done and she made sure that it was done on time. She always insisted that it was very important for us to think of students as individuals. And I think they adored her for all her strictness." She had in her the ability to recognize the spark of originality, and the gift of all good teachers, to nurture and feed this spark.

Born Coomi J. Dastur at Surat, Ms Wood received her primary education at the Convent of St Joseph in Nagpur and went on to do her B.A. and Masters degree in English at the Morris College, Nagpur University, standing first both times. During the years 1937-38 she received a Tata Scholarship for study in England and went to St Hugh's College at Oxford University. On her return to India she was appointed Lecturer in English at Elphinstone College and in 1954 became Professor and the Head of the Department of English, a post she held until she was appointed head of the English Department at the University of Bombay.

Ms Wood travelled extensively in India and Europe and received a grant to study Elizabethan literature at the University of Pittsburg in the USA in 1965 where she



Wood: 'The gift of all good teachers.'

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also taught a Freshman course. She was appointed member to the board of studies of several Universities in the country and her unflagging enthusiasm for the arts is evidenced by the numerous talks and broadcasts she prepared for All India Radio or encouraged through her written work and papers.

A celebrated beauty, who drew around her noted poets and writers "Kamal was part of the intellectual elite, and along with (Author) Raja Rau and other romantics started *Chetana* as a kind of intellectual centre where they could meet to discuss art and literature," recalls Dinshaw Malegamvala, a director of the J. N. Tata Endowment and long time friend of Ms Wood. "I think it was perhaps then that she changed her name. There was a romantic longing to go back to all things Indian at the time."

At the height of her popularity, Ms Wood married Evelyn Wood, an Irishman who was both an intellectual and a poet. The marriage was to bring out a facet of Ms Wood's personality which would be tested again and again as she grew older, her courage. For while she was expecting her second child, her husband suffered a breakdown in health which was to afflict him periodically for the rest of his life. It was during the strain of this period that she turned to the Advaitic teacher, Sri Krishna Menon, in Kerala. Malegamvala, who is also a devoted disciple, gently explained this change in her: "At first she was completely broken down, but in the face of difficulties her natural spiritedness matured and her real worth came out. Perhaps for a girl of her type, a crisis like this, a result maybe of some past Samskara, was necessary for her evolution... I do not say that she stopped being a Parsi. If you are in the right hands it will make you a better Muslim, a better Christian a better Zoroastrian, a better Hindu for Vedanta simply means going back to the changeless source of your being."

Ms Wood leaves behind a daughter, Leela, and a son, Ananda. A postgraduate award in her memory has been recently instituted at the Department of English in Bombay University.

Geeta Doctor



Major Sohrab R. Bamji, 89 prominent social worker and noted Free Mason, following a brief illness on 25 July in Bombay.

An active figure in numerous associations, Bamji "worked energetically" and often at cost to his own purse, noted a condolence resolution passed under the auspices of the Dadar-Matunga Parsi-Zoroastrian Association and nine other local organizations. He was a founder-member of the Sohrab Bharoocha Lodge and according to his friend of many years, Jehangir Shroff, wrote and delivered more lectures "than any other Parsi mason could have done". He was on the managing committee of several institutions and served as a Municipal Councillor and Honorary Presidency Magistrate.

In the sphere of community activities, Bamji was honorary secretary of the Bombay Parsi Association for over 18 years. He was president of the Parsi Pioneers, honorary secretary of the Bombay Parsi Textile League and was on the advisory board of *Parsiiana*. His son, Furrokh, described him as "very orthodox" in religious matters, yet having "the courage of his convictions. He once recited some prayers at the funeral of a Parsi who wished to be cremated... he knew that prayers are for the soul and not the mortal remains..."

months after that event, my father was attacked in the Parsi newspapers, forgetting all his (past) services to the community."

Born in Bombay, Bamji graduated from the Fort & Proprietary High School and joined St. Xavier's College. While studying accountancy, he took up a job with Forbes, Forbes Campbell and later switched over to the Kolar Gold Fields English Warehouse. He then became an insurance agent with Norwich Union Life Insurance Society and after nationalization, was attached to the Life Insurance Corporation of India as an agent.

Along with his professional career, began Bamji's involvement with social work, starting with the St. John Ambulance Brigade in 1908 and the Adam Wylie Hospital where he served on weekends as a nurse. In 1912 he passed the Military Commissioned Officers Examination and when riots broke out in Bombay over the visit of the Duke of Windsor in 1921, Bamji captained one of four units to ward off attacks against the community. He served in various capacities in the auxiliary and reserve forces for over 30 years and was promoted to Major in 1932.

"His physical fitness training enabled him to move with vigour, even at 89," recalled his daughter Ms Narges Minochehr-Homji. But the out-going and good-natured Major "lost interest in life" after his wife, Meherbanu's death in October 1971, noted Ms Minochehr-Homji.

He is survived by his nine children, Furrokh, Nairiosang, Shrivax, Narges, Dogdo, Rustom, Esadwaster, Mahtab and Maharukh.

Died: Queenie Captain, 86, Founder President of the National Association of the Blind and Honorary Life Member of the World Council for the Welfare of the Blind, a distinction she shared with only one other lady, Helen Keller; following a heart attack on 16th October, in Bombay.

A dedicated social worker who for over half a century nurtured fledgling committees into full-blown institutions, "Her greatest contribution was to the blind," noted Lady Jena Duggan, her friend of over 40 years. A resolution passed

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at the Bombay Sheriff's meeting to mourn her passing, noted. "Under her distinguished leadership this humanitarian work developed rapidly in the country".

Mrs Captain was "someone who could never sit still even at 86," noted her son Khushroo Captain. "Her attitude to social work was that it was something that was 'needed to be done'. She was a gentle person but became tough when she wanted to get things done."

Born Queenie Powell in Agra, Ms Captain graduated from St. John's College there, and then taught briefly at Bombay's Sydenham College. Soon after her marriage in 1925 to Hormusji Captain who was then Secretary of the Central Bank of India, her involvement with the All India Girl Guides Association began. While Chief Commissioner, she was elected to the World Association of Girl Guides and Girl Scouts and in 1951 played an important part in merging the Indian Girl Guides into the Bharat Scouts and Guides.

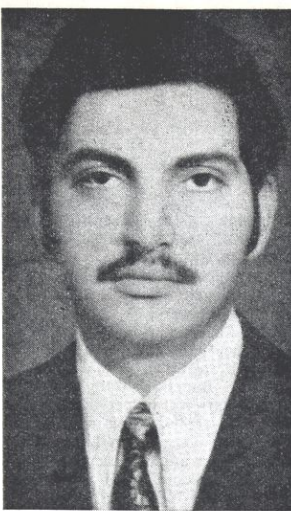
During the second world war as Chairman of the Ladies Committee of the War Gifts Fund, she and Lady Duggan put up pantomimes, dances and shows on the lawns of the Duggan house, which became the focal point of their fund-raising activities. "Whenever any committee was formed she would be elected chairman and I the treasurer," said Lady Duggan. "She was also one of the founder members of the Cheshire Home for the old and infirm. It had its beginnings under a tree but she was responsible for bringing it up."

When her husband died in 1955, Ms Captain gave up social work till Sir Jamshedji Duggan persuaded her to work for the blind. Among the many honours bestowed on her was the Rustom Merwanji Alpawalla Memorial Award, for promoting the cause of the rehabilitation of the blind.

"She had led a very full and useful life and the end was peaceful," noted Captain. "One of the bishops of her church who conducted the ceremony set the right note when he said, 'We are gathered here to celebrate the promotion of Mrs Queenie Captain.'"

She is survived by her sons, Khushroo and Rustom.

The Bombay-bound, single-engine,



Mehta: 'Weather was against him'

Navian aircraft floundered in the inclement September sky and then crash-landed in the woods near Boisar village. In its mangled wreckage lay the bodies of Captain **Rohinton Dali Mehta** and his passenger Vinay Shah, a prominent industrialist.

The 26-year-old pilot who had worked with Maneckji Aviation for five years, had taken off from Ahmedabad at noon on September 3 and was due in Bombay three hours later. "We're not sure about the reasons for the crash," said his brother Vispi. "The weather was against him and Rohinton lost his bearings. Small aircrafts don't have very many navigational aids and the pilot has to depend on visual flying."

A gregarious, soft-spoken youth who would "joke with everyone from the Directors to the *chaprasi*," Rohinton was "keen on flying even as a child," recalled his mother. Thirty. A few days after graduating from Hill Grange High School in Bombay, he joined the Andhra Pradesh Flying Club. He acquired an Instructor Flying Licence at 19, a Commercial Pilot Licence at 21, and joined Maneckji Aviation soon after. His numerous flying assignments included a brief performance in the film, *Toofan Aur Bijli*.

He is survived by his parents, his wife, Firoza, daughter, Naheed and two brothers, Vispi and Pour-chaspa.

The seven had gone to the town of Taloja for a biryani party. But what started out as a birthday celebration, ended in tragedy when the car they were travelling in rammed into a stationary truck loaded with iron bars near Panvel around midnight on November 22nd.

Five of the car's occupants, Cyrus Adi Mody, 25, a shipping agent employee, his wife, Aban, a tourist guide, Phiroz M. Lali, 40, an employee of Tata Textiles, Rohinton Pesi Raja, 26, a works manager in Master Packaging Service who was driving the car and Ms Zarine Shroff, a friend of Raja, were killed instantly. Skyla Adi Mody, Cyrus' younger sister, died a few days later in hospital. The seventh passenger, Firdaus Debarra escaped with minor injuries.

Zoroastrian Assoc. *contd. from pg. 21*

In a companion piece, Furrokh S. Bamji, convenor of the conference, stressed the need for zonal meetings. "Getting to know and understand the problems of our brothers and sisters living in different cities of our Zone is the first major advantage," of these conferences. "By a free and frank discussion... many problems can be solved." Bamji also listed some of the Federation's achievements, noting, "After examining the conditions of priests and their emoluments, the Federation has made recommendations to all the anjumanas affiliated to the Federation to revise the scale of pay of the priests, Bangalore Anjuman has already implemented this recommendation, not only by revising the salaries of the priests substantially but also of all the Anjuman employees and that too with retrospective effect. It is becoming increasingly difficult to find Zoroastrian priests and so the Federation is currently preparing a Manual with the help of which Behdins will be able to perform most of the religious ceremonies, when priests are not available. This Manual will be published shortly."

Mr. Boman-Behram is wrong in stating that I am new in public life. I am fully conversant with the public life, but not directly as Mr. Boman-Behram but I am fully aware of the tricky and unhealthy methods adopted by those in public life (who) achieve unnecessary pride of power and forget their past humble life. It seems that Mr. Boman-Behram does not know my nature, as well as know me thoroughly well otherwise he would not have written that I can be made a convenient tool by others. Let me assure Mr. Boman-Behram that it would be a very hard "nut to crack" for any one to make me his tool, seeing to my honest, straightforward, outspoken, independent, just and fair nature and way in all my dealings, as I fear "None but God". At the same time I do not chew the wrong done to me in the past but always adopt the policy of "forget and forgive" with vengeance to none. I am of opinion that Mr. Boman-Behram will know me well in years to come during my closer contact with him during my tenure of trusteeship.

As regards 16th August, and happy family arrangement between Dr. (Miss) Noble, Mr. Nadirshah and myself regarding thanking Mrs. Aloo Chibber, I really fail to understand from where Mr. Boman-Behram collected this gossip, which is entirely false. The true facts are that, when I opened this topic verbally with Mr. Nadirshah when he was all alone and he was a bit hesitating, I presumed maybe because Mr. Boman-Behram being the opponent of Mrs. Chibber and realizing the situation, I immediately took a paper from the Punchayet's pad and gave him my note writing my proposal in the matter. It is a pity that Mr. Boman-Behram sees everything narrow minded instead of looking at things with a wider angle in a small matter like "Thanking" Mrs. Chibber in the interest of our community and according to me she has done something for the Parsis.

As regards my remarks regarding grievance and grudge against the individuals, I reaffirm the same, as Mr. Boman-Behram himself has spoken to me during the time of my election on the phone while pacifying me regarding his so called "misunderstanding" between us which I actually do not believe till today. At that time during the conversation he also informed me that he had a lot of things against Mrs. Chibber which he would talk to me when we met. Does not this show that he has a grudge and grievance against Mrs. Chibber? It is not fair on the part of Mr. Boman-Behram now to turn and twist matters at this stage and to go back on the talk he had with me on phone whilst now stating that he has no grudge and grievance against Mrs. Chibber. It may be due to his tactics of public life.

Finally I appeal to the Board of Trustees, including those Trustees who have joined hands with Mr. Boman-Behram to kindly persuade Mr. Boman-Behram after going through all the true facts mentioned by me and thereby agree to solve this petty question of thanks in the interest of all concerned peacefully to save unnecessary unpleasantness among the Trustees. I feel that senior Trustees should set a good example by maintaining proper decorum not only in their 'sheras' but also at Board Meetings thereby setting a good precedent for Junior Trustees to follow and I am sure that if Mr. Boman-Behram had not written such a 'shera' then no reply would have been necessary.

Sd/- M. B. Hodiwala.

Voice contd. from page 44

its artists more to improve quality.

These and other equally dismaying facts are brought to light in Ms Mehra Masani's critical but perceptive book on the ills of, and the possible cures for All India Radio. A 30-year veteran of AIR, and its one time Deputy Director General, Ms Masani is most suitably qualified to dissect the complex issues of programming and management.

Ms Masani feels broadcasting in India has developed an urban bias due mainly to the fact that the licence revenue comes from the affluent and the middle classes.

The urban and rural poor who need to be informed and entertained are left largely untouched because the cheapest reliable radio set is beyond their means and they are fed with programmes that they can neither understand nor appreciate.

As Vice-Chairman of the International Broadcast Institute, Ms Masani studied the broadcasting systems of other countries and notes that without "a radical change in its status and its relationship to Government (AIR's) problems will increase as time goes on."

JEROO GORIMAR

of fire as a bright and powerful creation of Ahura Mazda and prefers it, as a symbol of divinity, to idols and other created objects. Nowhere does he enjoin the worship of fire."

Zarathushtra says in *Yasna* Ha 43 Verse 9, "Unto the inner flame I pay my homage;" and in Verse 4, he notes that fire is emblematic of the inner flame.

There are three grades of sacred fires, the Atash Behram, the Atash Adaran and the Atash Dadgah. Each fire has different rituals of consecration and different rites for the daily prayers offered during the five periods or *gahs* of the day, when they are fed with fresh fuel.

The rituals required to consecrate or make sacred the three types of fire are: collection, purification, consecration, union of the purified and consecrated fires, consecration of the united fire and consecration of the room that will house the fire.

For the atash behram fire—the fire dedicated to the angel of victory—fires from sixteen sources are collected namely: fire from a crematorium, a king, a potter, a dyer, a brickmaker, an ascetic, a goldsmith, a mint, an ironsmith, an armourer, a baker, a brewer, a distiller, or idol-worshipper, a soldier or traveller, a shepherd, the home of a Zoroastrian and atmospheric lightning.

Since the atash behram was originally a royal chapel where the king used to keep his royal standard and his sword, no other light is tolerated or allowed to glow near the inner sanctum dedicated to Ahura Mazda. Only priests who undergo special preparation can enter this chamber, while worshippers remain outside, placing their contribution of sandalwood and *buoy* on the threshold.

The fire of the adaran is dedicated to Adar, as to the vazir or minister to the king and is more modest. The adaran or agiary fire is gathered from four sources: the homes of the priestly, military and agricultural classes and from the homes of artisans or tradesmen or manufacturers. There is no prohibition to light being lit in the presence of this fire, however, lay people are not allowed within the inner sanctum.

Finally there is the fire of the dadgah, which is called Dar-E-Mehr and is dedicated to Mithra and can be installed even in an ordinary household.

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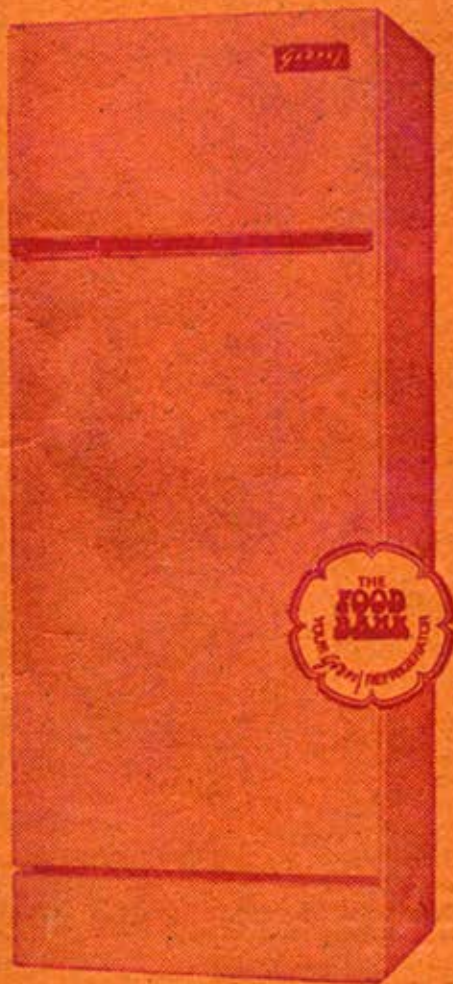
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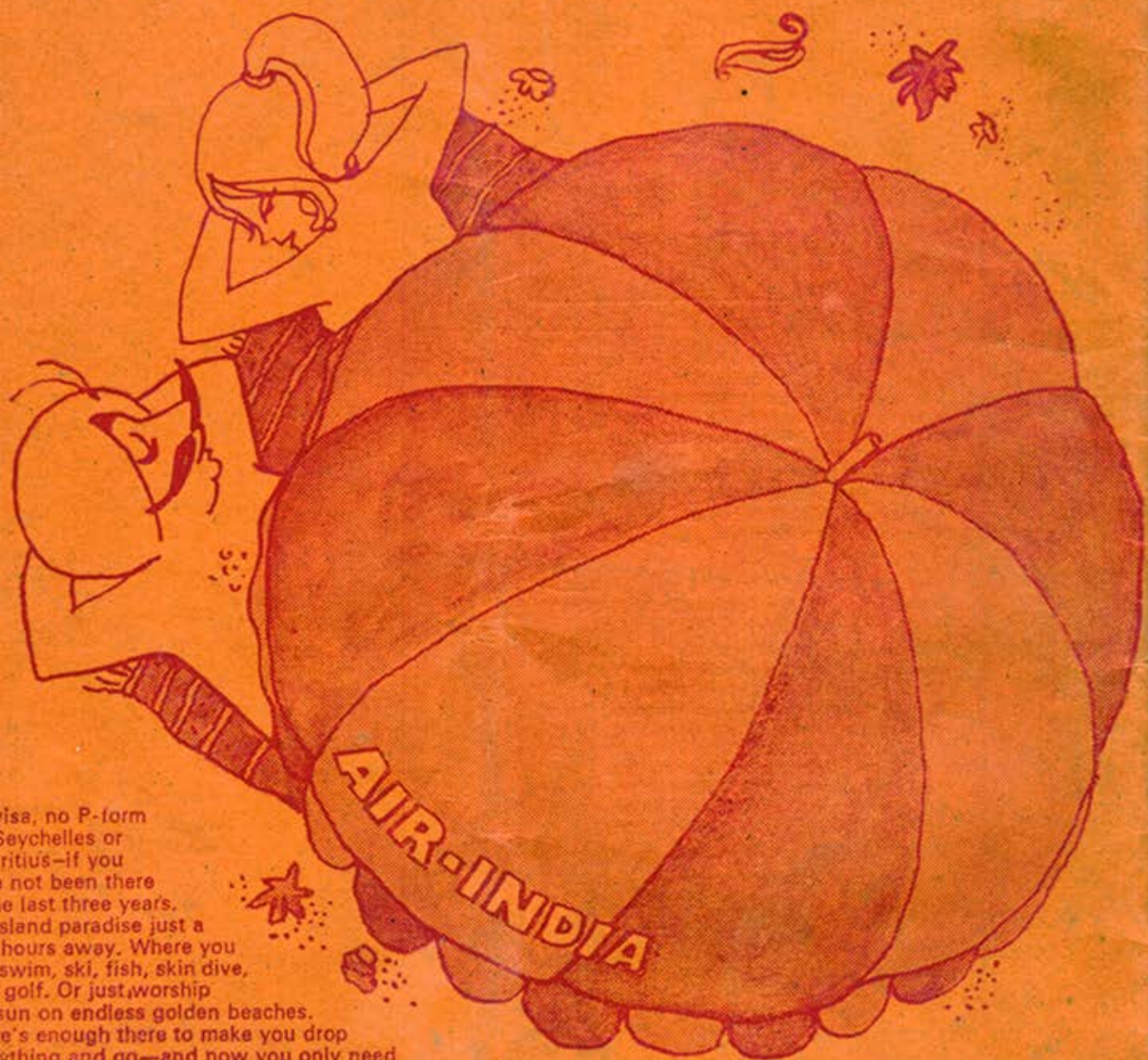
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