Pārsiāna

October-November 1977
Price Rs. 3



Interpub/GSC/2/74



Parsiana

Aug. - Nov. 77 Vol. 1 No. 19

CONTENTS

COLUMN 5

THE ADVENTURES OF FEKO BABA .. 7
Cartoon by A. S. Pahlav

READERS' FORUM 9

PEOPLE 12

THE THIN END 13
The World Congress Detente

PARDESI PARSIS 27
An Interview with Jamshed Pavri

LEARN AND EARN 31
The Z-Quiz

FROM HEARTH FIRE TO AGIARI .. 35
by Firoz M. Kotwal

PLEASANT PUNISHMENT 41

MEHER NI MUSAFRI 45
or Travels with Ms Moos

IS THE THIRD WORLD CONGRESS NECESSARY ? 48

ZOROASTRIANS ABROAD 53

WHO'S WHO 59
Book Review by Ratan R. Marshall

IN MEMORIAM 63

Parsiana cover of Zoroastrians International Pvt Ltd
by Manjula Padmanabhan.

Thirst cousins



Share-some-Limca. Great for togetherness. Make merri the lime 'n' lemoni way. Cool and refreshing thirst-aid.

RADEUS-BL-17

Limca

is veri veri lime'n'lemoni

Our quality means so much to so many!

Millions of people at home and abroad benefit from our diverse range of products . . . refrigerators, deep freezers, cash registers and industrial laminations.

Kelvinator
—where the obsession for quality never ends.







Refrigerator 65 Litres | Refrigerator 135 Litres | Refrigerator 90 Litres | Refrigerator 165 Litres | Refrigerator 286 Litres | Upright Deep Freezer 205 Litres | Chest Type Deep Freezer 425 Litres

Kelvinator
of India Limited
19A, Alipore Road, Delhi-110 054

Area Offices:
Bombay : Elphinston Bldg., 10 Veer Nariman Road. Ph : 254167
Calcutta : 46A, Rafi Ahmed Kidwai Road. Ph : 249143
Madras : 4, Patullos Road, Mount Road. Ph : 85543
New Delhi : 7th Floor, Atma Ram House, 1 Tolstoy Marg. Ph : 382648

Extremely intimate! Intensely powerful!

A deeply moving and incredibly daring story of a versatile star set in the colourful world of the theatre!

BLAZE

Film Enterprises Pvt. Ltd.

makers of internationally honoured screen classics

ANKUR (The seedling) **and** **Nishant** (night's end)

now present a supercharged drama of dynamic proportions unmatched in years of film making!



EASTMANCOLOR

Bhumika

(THE ROLE)

Dedicated to the memory of Fali Meherji Variava & Mohan J. Bijlani

Produced by: Lalit M. Bijlani & Freni Meherji Variava

Directed by Shyam Benegal

Starring: Smita Patil, Anant Nag, Naseerudin Shah and Amol Palekar

Music: Vanraj Bhatia. Photography: Govind Nihalani

Coming soon! Watch for the date

How Green Was My Valley

'Rajpipla is a pretty little village in the forest area of Broach.... When this part was under a native raja, the average Parsi citizen had a comfortable life. Under changed circumstances (the introduction of prohibition), his sole support is agriculture. Since the last few years, these Parsis have to fight against one or another natural calamity... besides having to cope with the devastating floods of the Narmada in the monsoon,' ran the letter from the president of the Surat Parsi Panchayat, Maneck Gheyara, inviting us to 'meet some forty-fifty representatives of these families living in interior villages.... That there are people who think of them, come to meet them from far-off places, bring relief to them, will give them joy and happiness.'

To mitigate the hardships of these people, the Surat and Bombay Parsi Panchayats contributed Rs 5,000 each and Dosu Mody, the doyen of the community in Rajpipla, along with his wife, Roshan, arranged the function where the aid was distributed on 4th September. Also contributing were the Navroze Baug Play Centre with Rs 6,800 and two truck-loads of clothing, the J.J. charities and some private individuals.

The farmers, who had turned out neatly in their Sunday-best, were advised by the many speech-makers that, whereas they evoked much sympathy and could rely on a Parsi helping-hand, they too, should make attempts towards solving their unfortunate predicament since natural disasters hit them unfailingly. Formerly, the *mofussil* Parsi relied on a small liquor business to tide him over a bad harvest, but with Gujerat going 'dry', this added source of income has been cut off. Of the many solutions offered, the most viable came from a spokesman of the stricken farmers, who, visibly sorrowful at the ignominy of receiving a hand-out, suggested that instead of dole, the aid take the form of peanut seeds for a rotation crop that would supplement their regular harvest.

Delhi Denizens

Ever the enterprising member of the Federation of Zoroastrian Associations of India, the Delhi Parsi Anjuman was quick to take up the Federation's suggestion that member *anjumans* conduct a census of their respective communities.

Despite many members not responding, in spite of several reminders, to the painstakingly drawn-up questionnaires, the Delhi demographers have managed to publish an overall review of their Parsi population, while honestly admitting, 'To the extent that our knowledge and information may not be complete or exact, the analysis suffers... that it is not absolutely accurate in some respects.'

The analysis revealed 453 Parsis resident in Delhi, almost equally divided in number among the two sexes, with the majority in the 40-60 age group. As the community is based in the central capital, it can boast of an admiral, an air-marshal, two air-commodores, a brigadier and a lieutenant-colonel. A major proportion of the community would also seem to enjoy a high standard of living, which is perhaps reflected in the *anjuman's* role as the *enfant terrible* of the Federation.

'Son of Parsiana'

Parsiana intends to introduce a four-to eight-page supplement to alternate with the regular bi-monthly issue. The subscription rate will remain the same and subscribers will receive the supplement in addition to the bi-monthly issue.

Publication of the supplement has been made possible by advertising and financial support from Ahura Chemicals, Ruttonsha companies, Shapoorji Pallonji and American Express.

Show and Tell

Two young men in their '20's so packed the auditorium at Bombay House, the Tata headquarters, on 9th and 10th September evenings, that the overspill stood patiently in the canteen listening to a transmission and an impromptu second show was held the first evening.

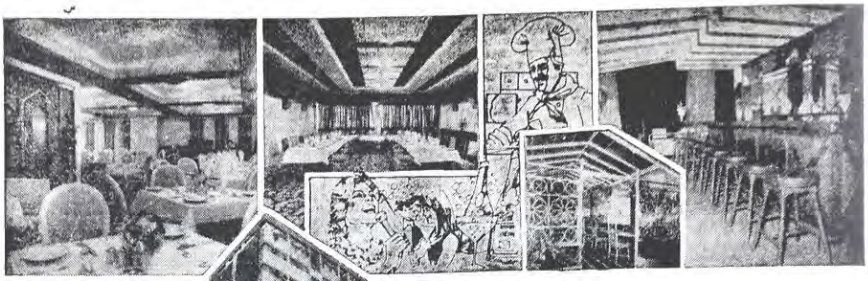
And it wasn't guitars they were thumping, but the *Avesta*. Alan Williams' and Khojeste Mistree's debut is the culmination of an undergraduate course at Oxford in Oriental Studies and for Williams, a further year at SOAS (The School of Oriental and African Studies, London) under professor Mary Boyce, as part of his PhD studies.

Williams' talk, the first in the two-part series, 'An Introduction to Zoroastrianism' was interspersed with colour slides. The next day, Mistree, after presenting his talk, surrendered himself to a barrage of interrogation invited from the audience. However, Fredie Mehta, director of Tata Sons Ltd and one of the many who had helped organize the lectures, prefaced the session with a request that 'controversial' questions should not be raised.

The response to the young students has been enthusiastic. Their parrying questions on delicate social issues and insistence on focussing on 'religion' only, may yet help a confused community to differentiate between the two. Two more lectures, 'The Life of Zarathushtra' and 'Are You a Zoroastrian?' were held on 19th and 26th October at the more commodious but packed Bhulabhai Desai auditorium, while a questionnaire distributed at the first series hinted at study groups. Further information can be obtained from The Secretary, Zoroastrian Studies, Empress Court, Maharshi Karve Road, Bombay 400 020.

To See Ourselves as Others See Us

The full-page cartoon is an experiment. The bashful author/illustrator, preferring to launch himself under the pseudonym of A. S. Pahlav, is working on a PhD. thesis at SOAS, London, on Traces of Zoroastrianism in Armenia. His earlier studies in Armenian at Columbia University led him to Oxford, where his increasing interest in Zoroastrianism made him take extra courses in Avestan and Pahlavi. 'Pahlav' has yet to visit India, but has acquired an amazing empathy for Parsis within 3 years of their acquaintance and is assiduously teaching himself Gujerati. Though his knowledge of traditional Parsi dress may be slightly confused, his humour is, perhaps, more pertinent.



A touch of Indian hospitality is a special touch, in big things and also little things. Personal care and attention to thought provoking details. That's what you'll get at Fariyas—all of which will make you come over and over again.

A 'PERSONAL TOUCH' THAT COMBINES BUSINESS WITH PLEASURE!

CHAPNIR

Why not make fariyas your home away from home?

Fariyas HOTEL

BEHIND STRAND CINEMA, NEAR TELEPHONE BHAVAN, COLABA BOMBAY-5 TEL. 215911

The Bank that gets things done

AMERICAN EXPRESS

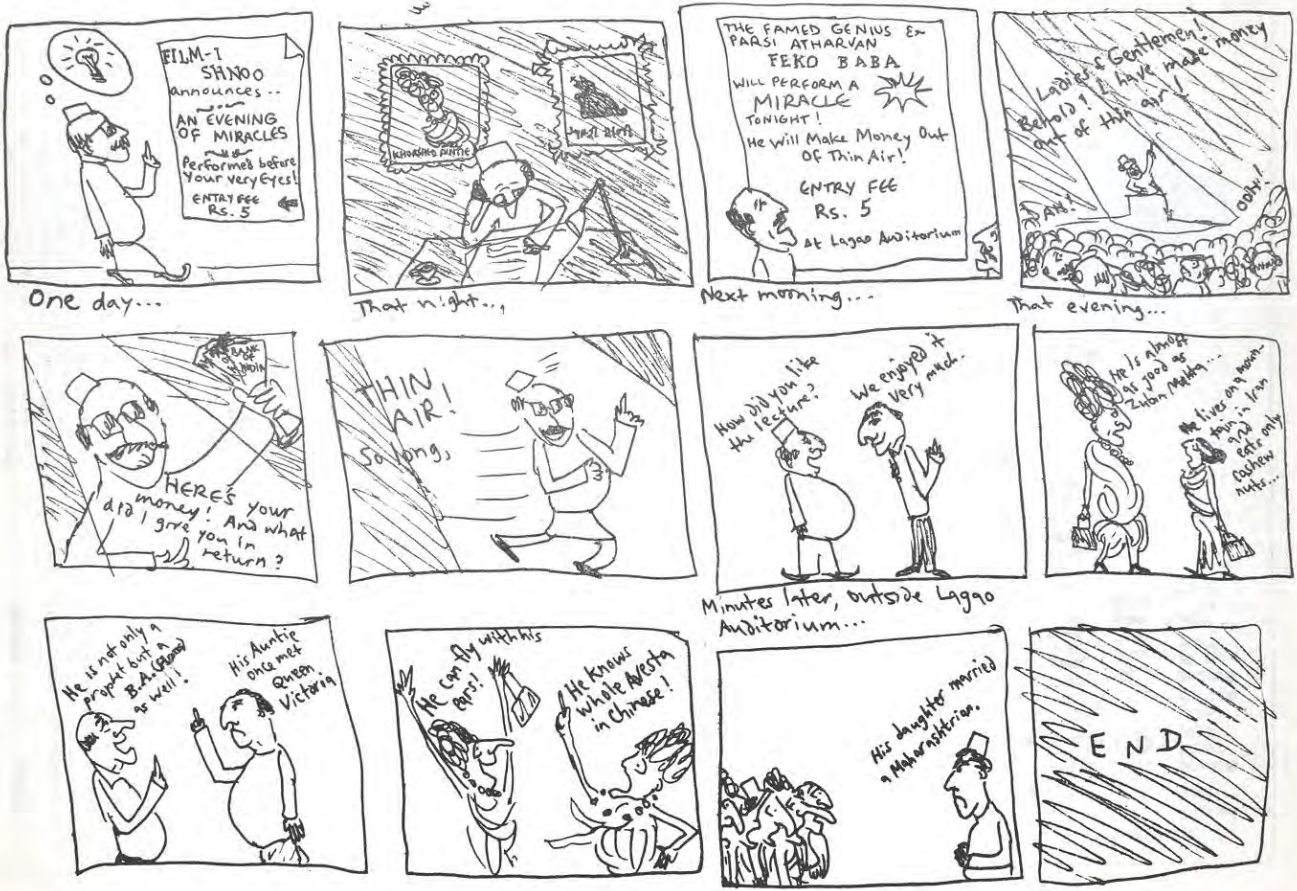
American Express International Banking Corporation

Bombay □ New Delhi □ Calcutta

OBM 2374

THE ADVENTURES OF FEKO BABA

by A. S. Pahlav



Grindlays love you —either side of the counter





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.

On the other side of our counters too, you save with us—for big business and small. For navjotes, Navsari and ooh-Lala tours...dhanshak, belly laughs at yourselves with Adi Marzban and lagan noo parikoos...

To you, one of just a 100,000 in the world, affection and service from any one of 56 branches in 14 cities in India. As well as in 33 other countries.

Grindlays—Aapro Banki

Grindlays Bank Limited

Incorporated in the United Kingdom. The liability of members is limited.

FORT: 90 Mahatma Gandhi Road, 270 Dr. Dadabhoy Naoroji Road, 132 Mint Road.

OTHERS: 110 Kazi Syed Street, Mandvi, 21 Shamaldas Gandhi Marg, 87 Bhulabhai Desai Road, 82 Dr. Anandrao Nair Road, Agripada, Byculla, N.C. Kelkar Road, Dadar, 43 Mahatma Gandhi Road, Ghatkopar East, 65F Vithalbhai Patel Road, Santacruz, 377 Swami Vivekananda Road, Vile Parle West, Shivaji Path, Jambhli Naka, Thana.



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.

The Village 'Agiari'

Time and again, on visits to small towns or villages, one notices the miserable condition of our *agiaries*. These sacred places of prayer and worship are in such poor condition within, that especially young people, when persuaded to go to the *agiari*, come back repulsed by the dark, foul smelling rooms with peeling paint, the furniture in shambles, the tattered prayer books yellowed with age, the once clean and polished implements and decorations, dusty and dirty—and this, in the house of worship of a religion that stresses so much on cleanliness within and without. The condition of the *mobed* and helper is so poor, they can only look forward to a visit from someone to dole out *asodad*. The Parsis who lived in these outposts once and tended their sacred fire, have moved either to a better land or to more lucrative jobs, leaving behind the old and infirm.

For years, we have been told that these *agiaries* are trust property and that their trust deeds may not be changed, though the buildings fall to pieces and the grounds resemble a jungle. Today, when even the constitution of the country can be changed, surely our many Zoroastrian legal luminaries can readjust these trusts. The noble donors would never have allowed these holy shrines to deteriorate thus; the whole purpose of their donation is being abused.

The same applies to our various *dharamshalas* and *gahambar* funds, which could be properly utilized in these days of shortage of food and accommodation.

A well planned system can be evolved to move our ancient *agiaries* from their dying homes to better equipped places where the Parsi population has migrated. The fire brought from Aden to Khandala is an excellent example. *Baugs* in Bombay, where many Parsis live close to *mandirs* and mosques, but not an *agiari*, and new Parsi colonies could provide for a *dadgah* on the premises. An *agiari* would be maintained and our children would be close to a place of prayer. The *atash* should move with the Parsi population to be preserved and revered. A comprehensive code of standard maintenance and rates for religious ceremonies could be adopted by every *agiari* to remove the taint of mercenariness. Dedicated people could inquire into the details of our scattered places of worship, visit them and make a comprehensive survey. Later, residents around the *agiari*, could take up voluntary regular duties of cleaning, polishing and general care of these places.

GOOL N. PARAKH

'The Pateti Papers'

Though the Panchayat trustees' *sheras* (jottings) provided interesting reading, I think it was not proper to waste so many pages of *Parsiana* (Dec.-Jan. '77) for the *tari mari* (back-biting) of the trustees.

H. M. PAVRI
Nagpur

Parsi Patriots

During the last emergency grave injustice was done to patriots like Dr A. D. Gorwala, Justice Vimadalal, Mr Soli Sorabjee, Mr Cushrow Irani, Mr Minoo Masani, Mr Nani Palkhivala and Mr Pilloo Mody. The leaders of the community should rise to the occasion and honour these valiant people.

DR S. R. WADIA

Dr and Ms Oonwalla

Parsiana readers will be grieved to know that Dr Nariman Oonwalla (82) and his wife, Shehera (76) were fatally stabbed in June, by a former servant who had previously been convicted of theft and was recently released from prison.

Dr Oonwala was a committee member of the Calcutta Amateur Parsi Dramatic Club and served in the Medical Branch of the Indian Air Force in the rank of squadron leader. His charming wife, Shehera was a popular social worker.

DHUN MEHTA

Easy Riders

In the sports item ('In the News', *Parsiana,* Jun.-Jul. '77), you mentioned three young Parsis. I should like to add two more names, both of whom are cyclists.

Khurshid Irani from Bangalore took part this year in the nationals (cycling) and won a gold in the track event for women, for her state, Karnataka. She was in the lead in the road race as well, but her cycle broke down and she had to abandon the race.

Firoze Sagar from Allahabad stood first in the 25 km road race of the district. He was eighth in the Nationals in the 200 kms road race for men. Firoze is also a keen boxer and has earned his university colours in this sport.

NAVROZE D. DHONDY
Allahabad.

Inns of Happiness

With the increase in the number of Parsi travelling salesmen, I believe that a list of Parsi *dharamshalas* in India should be made available with details of addresses, type of accommodation, etc. Enquiries could then be made directly to them and such a list would also encourage the young to travel.

Z. ZEND

The request was forwarded to the Federation of the Parsi Zoroastrian Associations and the executive secretary, informs us that the matter is being looked into.

Duke's
ZAPPEL
MADE FROM REAL APPLES



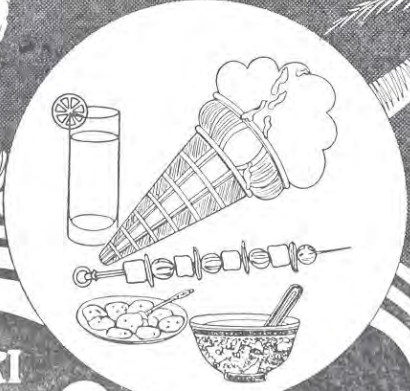
FROM THE MAKERS OF MANGOLA

A QUALITY PRODUCT FROM
DUKE & SONS PVT. LTD.
CHEMBUR, BOMBAY 400 088.
TELE.524143 – 524516

BIRLA

THE FAMOUS
WAIKIKI®
OF BREACH CANDY
NOW OPP.
NEW EMPIRE CINEMA





VENKATESAA

WAIKIKI
SUPER
SNACK BAR
16 MARZBAN ROAD
FORT BOMBAY.

ALSO AVAILABLE
FRIENDLY ICE CREAM IN EXOTIC FLAVOURS

Inseparables

In your last issue, there is mention of the Avestan *Yatha Ahu Vairyo* prayer ('Earn and Learn', *Parsiana*, Jun.-Jul. '77), which prompts me to suggest why the *Yatha Ahu Vairyo* is always preceded by the *Ashem Vohu* and why the two are invariably joined together.

The true significance of *Ashem Vohu* is Self Love. But this is incomplete. If one wants to develop oneself, one must go further to *Yatha Ahu Vairyo*—Universal Love; to serve humanity is to serve God. But how can you love others if you do not love yourself? Self Love and Universal Love cannot be separated. Their combination makes the whole perfect.

SORAB A. KALYAN

Neo-Parsis

Many would like the children of Parsi mothers and alien fathers to be Parsi after the *navjote* ceremony. To know how many are involved, a census of such 'Parsis' with name, age, sex, father's religion, etc., should be prepared. In order to verify that such 'Parsis' are sincere about conversion and not merely swelling the numbers for the sake of splitting the Parsi community, each such 'Parsi' should have the permission of his/her alien father and Parsi mother who has kept up her Zoroastrian religion and not undergone marriage rites of another religion. This could be guaranteed by three Parsi sponsors.

Parsi girls married to aliens belong generally, to the upper middle class and are well off. If their children want to follow the Zoroastrian religion, they could afford to arrange to meet for prayers and discussion. These 'New Parsis' could show that they can stand on their own two feet.

K. D. CHARGEMAN

Increase and Multiply

Persons talking of genetics tend to forget heredity. Our ancestors used to marry amongst near relations and led healthy lives. If urban Parsis today are not very healthy, it is due to their mainly sedentary occupations. Nearly sixty years ago when I was schooling in Bombay, my friends had told me that their sisters and cousins studying in 'posh' schools thought Parsi boys were cissy and non-Parsi boys, virile. But girls of those days by marrying Zoroastrians, became mothers of the topmost officers in the armed forces, and of some in charge of high posts in government and industrial organizations.

As for converting to Zoroastrianism the non-Parsi spouse of a Parsi, when a person changes his or her religion for the sake of marriage how true would he or she be to the religion? About ten years ago, I was told that there were nearly 30,000 persons in Iran who had embraced Islam, in name only, to escape persecution but were following the Zoroastrian religion in their homes and wanted to be taken into the Zoroastrian fold. Young ladies were converted from such families and knew our prayers and customs well. Such cases cannot be compared with people outside Iran nor can such instances be generalized upon. As for taking children of alien marriages into the Zoroastrian fold, it is not the parents of the children but the grandparents who are anxious to bring their grandchildren into the faith.

Young people should be encouraged to marry early and not resort to birth control. We are a microscopic population in the Indo-Pakistan sub-continent and no government would grudge our non-observation of birth control. Most youngsters restrict their families for economic reasons. Low rent buildings with nurseries should be constructed where working mothers may be able to leave their infants when they go to work.

T. R. SETHNA
Karachi

Is This Rite?

It is high time Parsis asserted themselves and rid the community of certain repulsive rites and customs. To debar non-Parsis at funerals from viewing the face of the departed and paying their last respects must be done away with. The feeding of birds of prey upon the corpse needs to be replaced by a more humane method.

T. C. KATRAK
Calcutta

In Remembrance

The criticism that it is a waste of time and money to observe the *muktad* days, is based on the misconception that our religion is concerned only with the living, and not with the dead.

In fact, immortality of the soul, is one of the cardinal principles of our faith. The concept of *muktad* has been instituted to remind the living that if, through the year, they were occupied with mundane affairs, during the *muktad*, they may think of the souls of the dead.

B. S. SURTI
Secunderabad

Zest

Time and again complaints have come up against outmoded Zoroastrian norms. Time and again our disgruntled community has expressed its dissatisfaction at the existing state of affairs. Yet nothing has been done to halt the downhill march.

We, the undersigned, are a group of young people eager to start a movement called 'Zarthustrians for Emancipation and Socio-religious Transformation' (ZEST) to prevent Zarathustrianism from going into oblivion. We, therefore, propose to form a body with certain fixed objectives to revitalize our faith: To confirm Zarathustrianism as a religion for the whole humanity, not confined to any group by virtue of birth alone or any other extraneous consideration—whosoever wishes to become a Zarathustrian can be solemnised into our faith; to reorganize Zarathustrian beliefs and practices on the basis of sincere and rational application of Gatha Philosophy and to indoctrinate our youth into the tenets of our religion; to perform Zarathustrian marriage ceremonies for any couple in which either partner is a Zarathustrian; to guarantee equitable treatment to children of Parsi mothers and non-Parsi fathers in matters of religion; any human being be allowed to pay homage to the dear departed at our funeral ceremony and other places of religious worship; to attempt to set up a proper, trained priesthood system based on aptitude, moral calibre and organized training and to endeavour to ameliorate the condition of their families.

We appeal to every person interested in our objective to join us, contact us (c/o Y. M. Khambatta, Uranwalla Mansion, Near Parel T.T., Bombay 400 012), and to aid us. Age, sex, qualification, are no bar.

Y. M. KHAMBATTA
H. J. ROGERS
R. D. COMMISSARIAT
M. B. IRANI
B. M. DESAI



Palkhivala & Boman-Behram: 'We like...controversy.'



Irani & Kotval: 'Great courage under great stress.'

'On the Side of Truth'

His new role may be that of a diplomat but **Nani Ardeshir Palkhivala** still believes in speaking his mind. Addressing a large gathering of the community, convened by the trustees of the Bombay Parsi Panchayat on 12th September at Patkar Hall to felicitate him on being appointed India's new ambassador to the U.S.A., the noted jurist decried the bigotry that was debilitating and dividing the Parsis.

'We like to have a controversy,' Palkhivala said, 'but I would like to see the day when the controversy is over something constructive.' Emphasizing that 'truth is the most difficult thing to come by' and that 'none of us is divinely inspired,' he asked, just because someone differs from us 'do we tell him he is wrong or not a true Zoroastrian?' Palkhivala noted, 'An open discussion is necessary if you want to come to the truth. By discussion, the truth gets fortified.' The only person 'afraid of discussion' is the one who is not on the side of truth.'

If that was not sufficiently embarrassing to the seven B.P.P. trustees seated on the stage, Palkhivala also touched on more sensitive, religious issues. Remarking that certain traditions and customs 'get encrusted' and that 'the crust often gets mistaken for the kernel,' he bemoaned the tendency to sometimes overemphasize things that are not the essence.' In the past, certain customs were incorporated 'in order to protect ourselves,' he said, adding, that as we lived in a 'more stable world,' these customs should change with the times.

Speaking on the taboo on accepting converts to the Zoroastrian fold, Palkhivala asked, 'How could he (Zoroaster) have spread his religion if he did not accept converts?' The ambassador stated he believed 'in all religions' but if given a choice, 'I would choose Zoroastrianism.' Though the number of Parsis was declining, Palkhivala felt that Zoroastrianism would survive.' I don't believe it is destined to die.'

Born in Bombay on 16th January, 1920, Palkhivala took an M.A. degree with honours in English and stood first in both, the LL.B. examinations and the Advocate (Original Side) examination. He was professor of law for several years at the Government Law College in Bombay and the Tagore Professor of Law at Calcutta University. His legal career includes a series of historic cases in India and abroad. He argued the Banks Nationalization case, the Privy Purses case and the Fundamental Rights case before the Supreme Court and represented India before the Special Tribunal in Geneva against Pakistan's claim to certain territories in Kutch, and the World Court in the Hague upholding India's ban on Pakistani over-flights. The eminent jurist was appointed a member of the First and Second Law Commissions in 1955 and 1958 and was elected honorary member of the Academy of Political Science, New York, in recognition of his 'outstanding public service and distinguished contributions to the advancement of political science.'

Palkhivala's contributions as an author have also been notable. *The Law and Practice of Income Tax* has become the standard reference book on the subject, and *Taxation in India, The Highest Taxed Nation in the World* and *Our Constitution Defaced and Defiled* are widely read. A chairman, vice-chairman, director and trustee of several companies, trusts, charitable institutions and social organizations, Palkhivala has made a mark 'in all spheres not only as a lawyer and industrialist, but also in the field of scholarship and culture as an outstanding citizen of India,' reads the citation presented to him by the president and the trustees of the Parsi Panchayat, Bombay. 'Today is a proud day for us Parsis,' the citation continues, 'to send a first-class Parsi as Indian ambassador from the largest democratic nation in the East to the most powerful democratic nation in the West, who will seek nothing for himself but give himself to the service of our nation to foster a new era of friendship and goodwill between our two great countries.'

Pressing Honour

'In the none too distant past, when the Emergency was declared in India and press censorship was imposed, the Indian press was put to the acid test. One by one, the lights went out in the firmament of Indian journalism. Only a few... stars continued to illuminate the encircling gloom.' So read the citation awarded to **Cushrow Russy Irani**, managing director of the prestigious Calcutta English daily, *The Statesman*, by the president and members of the Iranian Zoroastrian Anjuman on 25th August at Bombay's Bhulabhai Desai Auditorium.

Irani was one of the few newspaper publishers to oppose Ms Indira Gandhi's attempts at press manipulation. By doing so, he 'carved a niche for himself in the annals of journalism,' noted I.Z.A. president, Noshir Irani.

Jehan Daruwala, editor of The *Bombay Samachar*, the oldest daily paper in the country, spoke of Irani's 'great courage under great stress' and noted 'we admire in others what we lack'; while Naval Tata the noted industrialist, addressed the gathering saying that though many may not have come out in opposition to the Emergency, 'the least we can do is to be associated with such a function.' Minoo Masani, former president of the Swatantra party of which Irani was once joint secretary, spoke of the support Irani received from his wife, Thrity, during a period of 'constant strain and threats.' He reminded the gathering that though the Emergency was over, the fight to preserve freedom 'never finishes'.

Irani when talking of his escapades with the erstwhile Congress government said he had 'a marvellous time'. But quickly added, 'I wouldn't want to repeat it.' In the final analysis, examining his role as an opponent of the dictatorship, he noted there was 'no alternative but to stand up and be counted.'

Raised in Bombay, Irani graduated from St. Xavier's College and Government Law College and wrote extensively for newspapers on constitutional and political problems even as a student. After completing his degree in law however, he branched into insurance, joining the Alliance Assurance Co. Ltd at Calcutta. He served the Sun Alliance Insurance Group successfully as superintendent, assistant manager and manager and was elected chairman when a local board of directors was formed. He joined *The Statesman*, Calcutta as managing director in 1968 and has since been president of the Indian and Eastern Newspaper Society, chairman of the Audit Bureau of Circulations, chairman of the Press Trust of India, director of the Press Foundation of Asia, Manila and member of the Executive Board of the International Press Institute. He has also written *Bengal—The Communist Challenge*.

Irani's stewardship of *The Statesman* during the dark period of the Emergency, won him, in January 1977, the Freedom Award of the New York-based, civil liberties organization Freedom House, for 'fearless journalism and for upholding the highest principles of democracy' and the Commonwealth Press Union's coveted Astor Award this June in recognition of his 'resolute stand over a considerable period of time for the practice as well as the principle of Press Freedom.'

Justice Bharucha

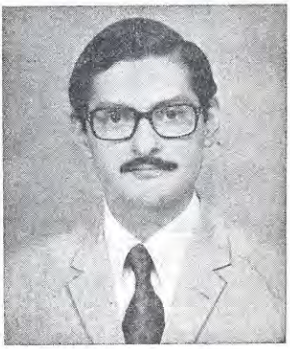
To be appointed judge of the Bombay High Court is always an honour but to be so named at the age of 40 is a rare distinction which has been achieved by only three or four judges. Among them is **Sam Piroj Bharucha** who was sworn in as judge of the Bombay High Court on 19th September.



Bharucha: Young judge.

Bharucha has practised for 17 years on the Original side of the High Court, and appeared mainly in civil and commercial matters. He also represented the state of Maharashtra in contitutional writ matters.

Born in Bombay, Bharucha was educated at St Mary's School and St Xavier's College. He graduated in science in 1957 and two years later, in law from the Government Law College, where he excelled in inter-university debates. He was enrolled as an advocate of the Bombay High Court in 1960 and worked as J. Mistree's junior in Sir Jamshedji Kanga's chambers.



Guzder: Cargo agents' chief.

A Weighty Load

The Air Cargo Agents Association of India, an all-India body representing IATA and Indian Airlines-approved air cargo agents, elected 32-year-old **Cyrus J. Guzder,** managing director of Airfreight Pvt Ltd and Indtravels, as its president.

The association aims to promote the development of exports from India by air as well as more rapid movement of goods within India on Indian Airlines' services. Guzder's father Jimmy, is founder president of Airfreight and one of the founders, along with other well-known agents, of the Air Cargo Agents Association in 1970.

After completing his schooling at the Cathedral and John Connon School in Bombay, Guzder studied for his 'A Levels' in England and went on to read Economics and Oriental Studies at Trinity College, Cambridge. He entered the family firm as a trainee after returning to India and is at present, its managing director.

The Illustrated Weekly of India



Know the men of forms, the men of melodies, the men of sport in India and the world

India takes much pride in the men she has produced. A Hussain. A Ravi Shankar. A Vijay Amritraj. Men of quality. Men of the world.

Know India and the world through the Illustrated Weekly of India—Asia's most-loved magazine. It brings you also history of the peoples who live and love in war and peace. Their foibles. Their achievements. It brings you the world of films, theatre, books, sport. There is no livelier reading than The Illustrated Weekly of India and no better way to know India week after week.

Discover

The Illustrated Weekly of India

—millions have already.

FOCUS/EC IW/104

Insured Success

Rusi Daruwalla, managing director of the General Insurance Corporation of India, has been elected president of the Federation of Insurance Institutes for the year 1977-1978. The Federation, established in 1955 in memory of J. C. Setalvad, is an all-India, professional body devoted to insurance training and education. Fifty-six-year-old Secunderabad-born Daruwalla assumes the presidentship of the organisation after a long career in insurance, which began in 1943, when he joined the New India Assurance Co. Ltd. He has also worked with the Life Insurance Corporation and was transferred to the General Insurance Corporation in 1973, where he was appointed managing director in 1975.

Eyes Right

'India is not only sufficiently advanced in the field of contact lenses but we are also one of the cheapest,' says **Dr Rusi N. Dastoor,**



Dastoor: Hard and soft contacts.

the noted city optometrist and contact lens specialist. Dastoor was the sole Indian delegate at the International Contact Lens Conference at Barcelona, Spain, in April 1977, the American Academy of Optometry Conference at London and the British Contact Lens Association Conference at Torquay, U.K., both held in May 1977.

At the Barcelona Conference, Dastoor read a paper on the 'Effective Use of Permanent Wear Soft Contact Lenses'. These lenses can be worn for a continuous period of three months, besides having all the advantages of the normal daily wear soft lenses. But Dastoor does not foresee a soft contact lens revolution in India because of the high costs.

Educated at Bombay's St. Xavier's School and College, Dastoor qualified from the College of Opthalmology of the Howrah General Hospital and set up practice in Bombay 18 years ago. He took a post-graduate course in opthalmics at the London School of Optics, following up with specialized training courses in London in 1967 and 1974.

Scholar Priest

In a simple ceremony, which included a thanksgiving *jashan*, 42-year-old **Dr Firoz Kotwal** was ordained *dastur* (high priest) of the Wadiaji Atash Bahram, Bombay, on 1 May 1977. Ervad Framroz Antia, the senior *boyewala*, requested the assembly to join in the *Tandarosti* prayer for the new *dastur* and then, officially proclaimed him so. Kotwal, formerly chief *panthaki* at the Tata *agiari* at Bandra, was felicitated with speeches and presented with nearly 30 of the traditional shawls of honour by H. B. Wadia, managing trustee of the *Atash Bahram* and other trustees including Sir Jamshetji Jijeebhoy, and on behalf of *dasturs* who could not attend as well as by those who came for the occasion, from Udvada, Pune and Kotwal's hometown of Navsari.

The office of *dastur* is usually hereditary, but when no filial successor is available, the vacancy is 'advertised', according to Kotwal, and applications sought. However, in his case, his name had been suggested to the trustees several years ago. Kotwal succeeds Dasturji Khurshed Dabu (88), who was his mentor at the M. F. Cama Athornan Madressa at Andheri and whose principal Kotwal was till



Kotwal: Wadiaji's new High Priest.

recently. A Ph.D. of Bombay University, Kotwal has published theses here and in the West (see 'From Hearth Fire to Agiari', p. 35). Reared in the priestly tradition, Kotwal has participated in most of our intricate and sometimes, taxing religious ceremonies. It is because of this practical experience combined with his erudition that scholars James Boyd from Colorado, U.S.A. and Professor Mary Boyce of London University consult and collaborate with him. Kotwal has also been invited to Harvard which he hopes to visit when suitable arrangements are made.

Apart from the honour of the title, the post of *dastur* entails being



Menon, Bhabha, Nicholson, Husain, Modern Art.

available to the community for guidance and counsel, especially on religious matters, says Kotwal. He now lives just behind the *Atash Bahram* in quarters, with his wife, Navaz and sons Behram, 6 and Dosu, 4 and daughter, Silloo, 2.

Nicholson Museum

'Our aim was not to duplicate the Prince of Wales Museum but to perpetuate and protect the works of outstanding contemporary artists,' notes Jamshed Bhabha, trustee-in-charge of the National Centre for the Performing Arts which houses the recently opened Jehangir Nicholson Museum of Modern Art. The museum is the first of its kind in the city and has been named after the collector businessman **Jehangir Nicholson** who donated Rs 6 lakhs and a part of his modern art collection to the centre.

The gallery is temporarily located in a spacious, well lit room and will be moved to a larger area in the Teaching and Research Block yet to be constructed. Strung on the walls are the works of more than 20 eminent painters of our time. The 31 canvasses, acquired by Nicholson over two decades, have been arrayed by Bal Chhabda, the painter; in some cases, to demonstrate the interaction between older and younger masters. The reported lapses of the collection which includes artists like Souza, M. F. Husain, Sailoz Mukherjee, Gaitonde, K. K. Hebbar and J. Sabavala but does not include Gieve Patel and Vivan Sundaram amongst others, will be 'partly remedied by the Tata collection,' said Bhabha, pointing to a Gieve Patel canvas decorating his office. 'We are expecting donations from institutions and private collectors; and we will name rooms after donors,' he says.

Nicholson who is head of one of the oldest firms of cotton brokers, Breul & Co. and a racing car enthusiast, 'has become a central personality in the art world today, like Homi Bhabha in the 50's,' notes Kekoo Gandhy of the Chemould Art Gallery who has known the collector for many years. Nicholson who was not available for an interview, 'has befriended many of the country's great painters. He always had this vision, a sense of responsibility to posterity which is why he gifted his collection to the city,' says Gandhy. During its brief existence, the museum has already displayed the works of British, Japanese, Italian and American artists. It is open to the public daily from 2 p.m. to 7 p.m.

Prelude

In an age of untuned ancestral pianos, **Nauzer Daruwalla's** impressive concert debut at the Patkar Hall on 30 June 1977, is a testimony to the community's continuing interest in Western classical music. Playing as soloist (piano) with the Bombay School of Music Orchestra conducted by Parvez Doctor, 20-year-old Daruwalla, who also plays the violin, harpsichord, viola and organ besides occasionally wielding the baton, received repeated ovations and much critical acclaim. 'There was a certain lack of energy in his attack, but his delicate phrasing, the lightness of his touch and the beautiful moulding of tone that he displayed marked him out as a pianist whose freshness and charm would take him far,' predicted the *Indian Express* music critic.

Though the piano and particularly accompaniment is 'his first love', he plays the violin more often. A regular performer in the Bombay Philharmonia and Chamber Orchestra and the recently established Professional Chamber Orchestra, he also gives solo performances for schools and private organisations, and teaches general music at the Children's Welfare Centre in Juhu. 'I find little kids hardly able to read, wanting to start reading music,' he enthused.

Daruwalla is currently preparing a major, full-length piano recital. He practices for at least an hour every day but, 'I always like to be a little less than perfect,' he says. 'That way, I can play around with the piece and there is room for improvement.'



Daruwalla: 'Freshness and charm'.

Daruwalla started playing the piano at the age of two and by the time he was six, he was composing. 'I still do it but I am very self-conscious about my own compositions,' he reveals. He had his formal training at the piano with Tehmie Gazdar and later started studying the violin with Silloo Panthaki. 'I never took any exams. I find them terribly restricting,' he elaborates. When he was six and 'at my forte' he played before the renowned pianist and author Paul Badura-Skoda, who still corresponds with him and takes an interest in his musical career. His



Bamanbehram: 'Dangerous hobby.'

musical education continued at the Woodstock School in Mussorie where he was leader of the orchestra for four years. In 1975, he went to London to study the piano and violin as a double specialization at the Royal College of Music. While he was in London, he played the violin with several orchestras including the Royal College of Music 2nd Orchestra, the London Junior Orchestra and the Young Musicians' Symphony Orchestra.

Daruwalla is doing a course in commerce at the Davar's College and plans to combine business and music. 'I would like to export locally manufactured violins and bows as the ones abroad are prohibitively expensive. Of course, the quality could do with a lot of improvement,' he adds with a smile. Another dream is to form his own orchestra with a high standard of playing. 'It's a long time before one can take it easy,' he says, 'and the waiting is the hardest part.'

Trouble Shooter

Splashed on the front pages of the national and local dailies the photographs of **Rashid Bamanbehram** have often woken the reader to the realities of urban disaster, from house collapses and fires to riots and airline crashes. Clicked over almost a decade, the pictorial record recently won the photographer a certificate of merit from the Government of Maharashtra.

The pictures were exhibited at the Manekji Technical Centre in April this year, and the shutter-happy photographer feels that they will remain of human interest and historical worth even after they have lost their topicality. 'It's a dangerous hobby,' says Bamanbehram who prefers to plunge amidst the smoke and rubble 'to get a good picture' rather than focus from a safe distance with a telephoto lens. In the case of drowning incidents, he wades far out into the sea if necessary, often damaging his camera in the process. And despite the occupational hazards, Bamanbehram's tenacity has paid off. He was reportedly, the first on the scene of the Indian Airlines crash last October and has seen some of Bombay's finest and oldest buildings crumble or charred to a skeleton, like the Alice Building at Hutatma Chowk.

'Whenever anything goes wrong, I get to know of it, usually within five to seven minutes and I am there within 20 minutes,' he says. As for his source of information, it is a jealously guarded secret. 'Very often I have happened to be on the spot,' he reveals. Armed with his Yashica camera and a flash wherever he goes, Bamanbehram sleeps at night, his gumboots, helmet and other equipment close at hand, ready to zoom on his motor-bike to a disaster site. And since time is the all important factor he develops his own pictures within a few hours of taking them which are then published in the *Times of India*, *Indian Express* and the *Free Press*. 'I am paid from Rs





Pictures by Rashid Bamanbehram of a house-collapse victim and an unusual rescue.

What gives Godrej the confidence to say, 'This is the best refrigerator today'?

Besides Automatic Defrosting, it has many other features still unmatched.



First time in India

You just press the red button for the Godrej refrigerator to defrost itself. The temperature automatically comes to a level which melts the ice. But the defrosting temperature is so finely controlled, that the food will not spoil. When defrosting is complete the refrigerator automatically switches on. (Think of all the electricity you save too. Automatically.)



Point by point, the Godrej refrigerator is your best investment for years to come.

□ Only the Godrej refrigerator has solid steel, with vitreous enamelled inner walls. □ Only the Godrej refrigerator has a full depth vegetable tray. □ The new compressor cools much faster; withstands wide voltage fluctuations. □ Total rust protection. Every part on the inside, is made from anti-corrosive material. □ Huge interior, because of better space designing. □ FREE laminated top with the Godrej 165 litre refrigerator.

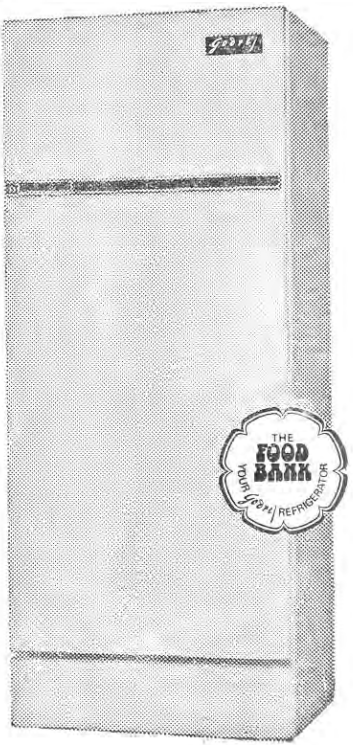
All-India Sales and Service network which made Godrej famous.

Godrej & Boyce Mfg. Co. Pvt. Ltd.
Godrej Bhavan, 4-A, Home Street
Fort, Bombay 400 001

Great things come from

Godrej®

GB.9486



50 to 100 per print, depending upon the news value of the picture.'

A photographer for Parsi weddings and *navjotes*, Bamanbehram's interest in photography dates back to his student days at the Byramjee Jeejeebhoy Parsi Charitable Institution. While trying to perfect photography techniques, he was employed as a photographer by Max Collie, a Scottish hypnotist.

The assignment was followed by a stint with some film barons. In 1971, he went to Kuwait where he worked for one and a half years as a colour technician operator for a private firm. On his return, Bamanbehram settled down to being the harbinger of bad news. 'What I see doesn't upset me,' he says.'I see it all through the lens of a camera.'

Odds on Umrigar

In a brief professional career of just a few months, jockey **Karl Umrigar** has won 19 races and is hailed in horsing circles as the 'find of the season'. The 16-year-old Bombay sportsman whose career began with sedate pony rides in Matheran and gymkhana race meets, became the first jockey'to boot home' five winners in a single race day, at the recent 30-day Bombay race meet held under the auspices of the Royal Western India Turf Club Ltd.

'My parents thought it was a craze and I would grow out of it,' says Karl, who is still bashful about his success. On 3rd April, the Special Race Day set apart for swelling the Chief Minister's Fund, he trounced the All-India Champion Jockey, Jagdish and veteran V. Shinde.

Since his graduation from the Apprentice Jockey School in Poona which entitled him to a licence, Karl, a former student of the Cathedral and John Connon School, has been practising at Bombay's Mahalaxmi race course, riding eight to nine different horses for two hours early in the morning. But he fancies one steed, Amontillado (nominated Horse of the Year) on whom he recently had three winning rides. 'Amontillado has both speed and stamina; to ride such a horse is like flying a plane,' he says, 'though horses can be temperamental.'

'A good breed race horse can cost anything from Rs 3 to 4 lakhs,' says Karl. While a race horse is good for nine years normally, a jockey's career has no time limit, as long as he exercises girth control. 'The shorter and lighter he is the better.' Karl plans to make riding his career and has already been booked for a year on a retainer basis.

Young Man and the Sea

16-year-old sunbronzed **Farokh Tarapore** recently made a splash on the sailing scene when he participated in the 11th World Championship (International Cadet Class) held in August in the Netherlands. Tarapore's bronze-winning performance in the 10th World Championship in Bombay in December 1976 gained him the honour of having a trophy named after him—the Tarapore trophy, to be awarded annually to the division of the Sea Cadet Corps excelling in sailing. 'That was the first time India won a bronze in a sailing event,' says Tarapore.

'Sailing demands judgement, skill, and concentration,' explains Tarapore who finds the sports 'thrilling but dangerous'.

Educated at Bombay's St. Sebastian and Don Bosco Schools, Tarapore joined the Sea Cadet Corps in 1972 and participated in the First Asian championship in Bombay in 1975 winning the championship.



Tarapore and crew: 'Thrilling but dangerous.'

This is a prize-winning rose in a lovely shade of yellow.



It's a pity this picture has to be in black-and-white. But then, it helps you to see our point: *take away the colour and you take away the appeal!*

Colours—the right colours—have the power to attract attention, to influence people in your favour, to make them prefer your products.

For two decades, Colour-Chem has been producing the colours that win over customers. Pigments and dyes that boost the sales of textiles, plastics, rubber, paints, printing inks, leather goods—anything and everything in colour.

Ask our experts to help you.

Colour is the business of **Colour-Chem**

COLOUR-CHEM LIMITED, 194, Churchgate Reclamation, Bombay 400 020

CC.1078

Muscles Bound

He was a 12-year-old weakling who took up body building under doctor's orders and went on to become Mr India. **Jehangir Patwa,** who won the coveted title in 1973 and stood second when he had his fourth shot at it in September 1977 at Darjeeling, says, 'With determination and hard work anyone, even a T.B. patient can become a body builder.'

Success in a body building contest depends upon muscular development, symmetry and proportion of physique, posing ability and spontaneity of movement, says Patwa. He trains three hours a day, increased to six before a major contest, has a weekly oil massage and follows a carefully-controlled high protein diet. 'I spent Rs 4,500 on my diet alone in the last three months,' he said.

Thirty-year-old Patwa who works at the Central Bank of India, has played small roles in the films 'Sanjog' starring Rekha, and Shakti Samanta's 'Great Gambler' starring Amitabh Bachhan and Zeenat Aman, while bigger roles are on the cards. He has also featured in four interview-demonstrations on television and modelled for underwear.



Patwa: 'I was a weak child.'

A former student of Bombay's Petit Orphanage, Masters' Tutorial School and National College, Patwa has won the Mr Bombay (Junior), Mr Bombay (Senior), Mr Maharashtra and Mr Y.M.C.A. titles. After his success in the Mr India 1973 contest, he was chosen to represent India at the Mr Asia 1973 body building contest in Kuala Lumpur where he stood eighth. Patwa's most recent titles are the Maharastra Shree 1977, which he won at Satara in August and the Mr Bombay 1977 won in July.

Patwa says that he will probably continue competition-level body building for two or three more years only. 'It is strenuous and also very expensive,' he explains. The government does not help financially and 'though the bank helps me during contests, I have to train and keep fit all the year round.'

Match your AMBITION to a CAREER

To do so we offer you:

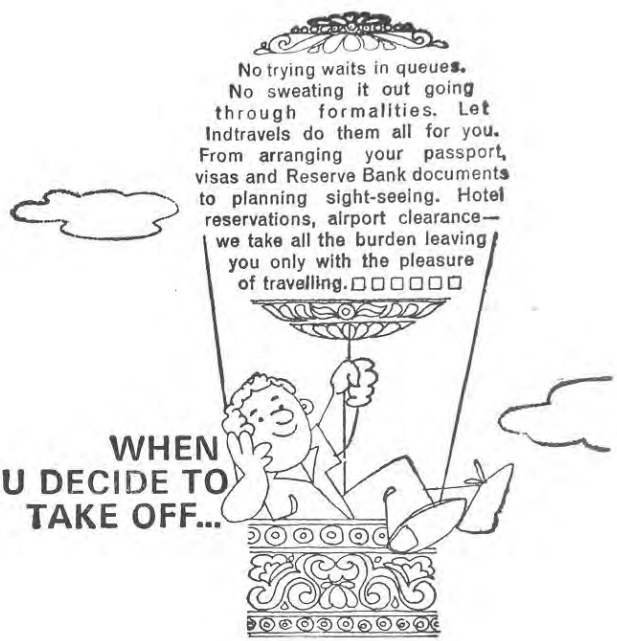
- Diploma Course in Business Management
- Banking: C.A.I.I.B. Course (Postal & Oral)
- Commerce: G.C.D. Course • Executive Secretarial Course
- Private Secretarial Course • Telephone Operating
- Telephone Operating-cum Receptionist Techniques
- Shorthand & Typewriting • Punch Operating

Enquire at:

Sir J. J. College of Commerce

14, Nanabhoy Lane, Flora Fountain,
BOMBAY 400 001. Tel : 251185

Grant&Co



INDTRAVELS YOUR FRIEND, TRAVEL AGENT AND GUIDE.

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

THE THIN END

The World Congress Detente

After weeks of intensive lobbying by both, the orthodoxy and the liberals, to determine the agenda of the Third World Zoroastrian Congress, compromise prevailed. At a generally low-keyed meeting of the executive council of the Federation of Parsi Zoroastrian Associations of India (F.P.Z.A.I.) held in Poona on 10th and 11th September, the representatives of the leading *anjumans* from all over India decided not to pass any resolutions at the Congress and to authorize the chairman of the various sessions to halt any discussion if disorder occurs or is anticipated. In return, the speakers would have the right to express their views in their papers without submitting to pre-censorship. A general circular would note that the opinions stated were those of the individual and not of the Congress or of the Federation.

'We've won the thin end of the wedge,' confided Delhi Parsi Anjuman president, Shiavax Nargolwala who headed the move for a free and open Congress; and Bombay Parsi Panchayat president and new chairman of the Federation, B. K. Boman-Behram, who opposed certain subjects being discussed at the Congress, expressed his appreciation for the 'conciliatory attitude' adopted by the liberal *anjumans*.

The spirit of accommodation boded well for the troubled Congress, which is still beseiged with a host of difficulties. With mounting criticism as to the cost, venue and subjects to be discussed at the three and a half day Congress slated for 5, 6, 7 and 8 January 1978, the functioning of the various committees appointed to conduct preparations has been severely hampered. The list of speakers, chairmen and rapporteurs for the six scheduled subjects has been changing from week to week, as individuals decline the appointment for one reason or the other. Though the Congress was officially announced as being held at Bombay's prestigious Taj Mahal Hotel, the convenors have stated their intention to hold it elsewhere since several members of the public have raised a hue and cry over spending a large amount over a five-star hotel when the money could be put to use for other purposes.

The convenors tried to book the Sir Cowasjee Jehangir Hall and the Birla Matushree Sabhagar Hall but neither of them is, reportedly, available for all the days. The uncertainty as to the venue, reportedly, prompted the Congress's executive committee at a meeting on 3rd October to consider holding the workshops immediately following the speakers on a particular subject, rather than hold the talks in the morning and the workshops later.

With less than three months to go before the Congress, the state of flux has already undermined public confidence in the meet and weakened its chances of serving as an effective forum to discuss and suggest solutions to the community's growing problems. As B.P.P. trustee, Jamshed Guzder who chairs the Congress's executive committee, told the F.P.Z.A.I. executive council in Poona, people had been asking 'why hold a congress and collect three lakhs (of rupees)?' Stating it was 'the press's prerogative to exaggerate,' Guzder cited a letter that appeared in the *Jam-e-Jamshed* claiming that Rs 60,000 had been budgeted to feed 100 delegates breakfast! Even Zoroastrians abroad were apprehensive Guzder said, asking if the Congress was going to be merely 'a Parsi Zoroastrian or a Zoroastrian Congress.'

Boman-Behram warned the Federation's executive council that if 'touchy' subjects such as the status of the children of Parsi women marrying non-Parsis, conversion, non-Parsis viewing the face of the dead after the *gah-sarna* ceremony and so on, were discussed, the orthodox Parsis were 'unanimous... that the Bombay Parsi Panchayat should withdraw from the Congress and the Federation.... On fourth September, certain people ... representing different associations came to see me ... they wanted the Congress to be postponed or the venue changed. They said, "If you want the Congress to be a success be very careful (otherwise) ... the damage will not be only to the Congress but also the Federation."' The delegation which consisted of representatives from the Jashan Committee and the Athornan Mandal also threatened to 'hold a meeting at Allbless Baug' at the time of the Congress. 'What will be the position of the Bombay and Surat *panchayats* if a parallel meeting is held?' asked Boman-Behram. 'If the Federation pushes us to the extreme ... we (the B.P.P.) will have to (re)consider our position.' Boman-Behram charged that Nargolwala's proposal to do away with resolutions and have instead 'a wide ranging discussion' was 'maliciously made.... We don't know what he wants to discuss.'

Behram Sidhwa, president of the Bangalore Parsi Zoroastrian Anjuman noted that similar misgivings had been voiced in Bangalore, with demands that the *anjuman* withdraw from the Federation. Sidhwa told the critics 'the Federation is the great hope of this community. The day you decide we have to leave (the Federation) I will resign.'

Referring to the 'ultimatum' served on Boman-Behram, Nargolwala counselled 'let's have courage. Let (the critics) hold a meeting at Allbless Baug. We are only asking for a discussion.' He noted that all points of view were already being propagated in the press but 'when we want to discuss it (in a meeting), they object.'

Boman-Behram contended the controversy was started by the 'anti-orthodox' section of the community, but Nargolwala argued it was begun by the orthodox and by former justice and new B.P.P. trustee, Jal Vimadalal, in particular. 'The controversy started in

Unique savings-plan for just about anybody...



...anywhere



Central's MINI Deposit Scheme

Central Bank's Authorised Collection Agent will collect deposits at your doorsteps—from your residence, office, factory or shop.

You can start an account with, as little as Re: 1/-and make subsequent deposits in multiples of 50 paise, as frequently as you wish.

EARN 7% INTEREST ON DEPOSITS FOR 5 YEARS.

Save right at home,
without even stepping out.
At your own convenience.

Central Bank of India
(A Government of India Undertaking)
The Bank that moves out to people and places

CBI/242/76.A.

the *Jam-e-Jamshed*. The *Jame* refused to print the other (liberal) point of view. They have the right to do so. Let the other papers write (what they wish).'

Dinshaw Irani, vice-president of the Iranian Zoroastrian Anjuman, claimed the controversy began at the F.P.Z.A.I. executive council meeting in Bombay on 2nd April, 'by you (Nargolwala) Sir, personally.... The *Bombay Samachar* and the *Kaiser-E-Hind* are the mischief mongers. (After them) the *Jam-e-Jamshed* took it up.'

B.P.P. trustee, Eruch Desai, noted the purpose of the Congress was to 'bring about solidarity.... Why do you want the Congress to serve as a forum when there are other avenues to ventilate points of view... Boman Behram is the right man to know the pulse of the community... why break (up) the Congress?' Delhi Anjuman trustee, Dadi Mistry noted that the theme of the Congress, 'The Zoroastrian Community in a Changing World' suggested 'changes taking place today should be discussed. The Congress is aimed at ... future generations ... let us have a healthy discussion, let us listen to all.'

Dr Sarosh Anklesaria, president of the Ahmedabad Parsi Panchayat noted the Federation had a 'Parsi Zoroastrian constitution and not a Zoroastrian constitution' and felt that controversial issues could be discussed in small workshops so that everyone could have their say but the time of the general assembly should not be spent discussing such matters. 'Zoroaster told his daughter to marry someone who follows my religion,' he said, 'if for 1,000 years we have kept certain traditions, let them change by evolution, not by revolution.' And *Ervad* Hormazd Pavri, Honorary Secretary of the Nagpur Kampte Parsi Anjuman warned that if children of Parsi women who married non-Parsis were taken into the community, it would spell disaster and the issue should not be discussed.

'The *dasturji* is entitled to his views,' Nargolwala said. 'But why should this stop discussion?... I disagree with Erach Desai. If this (the Congress) is not a forum, what is?... If a free and frank discussion is not permitted, we will not attend the Congress.... The president (Boman-Behram) has allowed a free and frank discussion (here at the Council meeting) so why not at the Congress? If the price we have to pay (to hold a Congress) is only one point of view, let it be a failure.'

Boman-Behram stated there were more important issues to be discussed such as the declining population and the economic health of the community. 'A few Parsi girls marrying out of the community, I don't consider that a burning problem.' Mistry contended that the problem of inter-community marriages should be looked at from the wider perspective of declining numbers and the state of the economy. Boman-Behram felt the matter should be left to the discretion of the executive committee of the Congress. But Nargolwala asserted that the committee had to function within the guidelines set by the Federation's executive council.

Ratan Marshall, special officer of the Surat Parsi Panchayat, suggested a compromise whereby the chairman of a particular subject would take a concensus of the audience to see if a particular subject should be discussed. Nargolwala welcomed Marshall's suggestion but Boman-Behram termed it 'impractical ... (the chairman) should have the inherent right to stop discussion.'

Nargolwala argued that no chairman of any committee was given the authority to stop a discussion arbitrarily. He could only do so if there was disorder. Boman-Behram noted he had more experience in conducting meetings and asked Nargolwala pointedly why he assumed the chairman 'would stop discussion arbitrarily. There would be an uproar if it were so.'

'Because,' retorted Nargolwala, 'you are under pressure from the Jashan Committee.'

Marshall again advocated a compromise, noting that if the Congress broke up, other important matters that need to be tackled would also suffer. It was then agreed that the chairmen would have the authority to stop any discussion 'which creates or which he anticipates will create disorder' and the 'paper writer would be allowed to write his views.' There would be no censorship but the speaker should keep in mind the sensibilities of the community when formulating his paper.

'I think we are in sight of (a) solution,' noted Desai. How successful a solution it is will be determined in January.

JEENA & COMPANY

(ESTD. 1900)

IATA AIR CARGO
CLEARING, FORWARDING
WAREHOUSING AND
INSURANCE AGENTS
10, VEER NARIMAN ROAD
FORT, BOMBAY-400 001

•

Cable : **'Justitia'**
Telex : **2313**
PHONE : **312032**

•

Branches :
E. Merc House
19/B, Shakespeare Sarani
(Formerly Theatre Road)
CALCUTTA-16
PHONE : **444711**

•

Jeena House
50, Hanuman Road
Connaught Circus
NEW DELHI
PHONE : **310821**

•

Spencers Building
153, Mount Road
MADRAS 600 002
CABLE : **"SEAIRJENA"**
TELEPHONE : **811454**

J. N. MARSHALL
Private Limited

POONA - 411018

Process Steam and
Instrumentation Engineers

We undertake
a complete study of your plant
and help to
design-construct-commission
process steam generation plants
distribution and condensate systems
fuel economy measures
and
industrial process control
instrumentation

Consult Us For Your Problems

PARDESI PARSIS

An Interview with Jamshed Pavri

Jamshed Pavri left India as a boy of 17 and has spent most of the years since then, residing abroad. First, as a resident of Hong Kong and then, Canada, he observed and studied the ways of the expatriate Zoroastrian and became one of few chroniclers of the contemporary history of the community overseas. Through his periodic newsletters and numerous letters, he serves as a link between Zoroastrians in India and their brethren overseas. He published the first directory of Zoroastrians overseas in the mid-60's and as honorary secretary of the Zoroastrian Association of British Columbia, he has done much to present the best image of the Zoroastrians to Canada and the West.

In 1975 at the age of 58, Pavri suffered five heart-attacks which, as he notes, left him 'a disabled person'. However, his disability did not prevent him from visiting India this year, when 'Parsiana' interviewed the forthright and candid community member.

Parsiana: How do Zoroastrians overseas view themselves?

Pavri: When a Parsi goes overseas he will say to anyone he comes in contact with, 'I am a Parsi, I am a Zoroastrian,' but that is all he knows about himself. Something from within prompts him, that he should know more. He starts meeting people of his own community and sends home for books, to read what he can about the subject.

At the same time, there are many people in Canada trying to create a little homogeneity and understanding amongst our community. Mr Minoo Treasurywala conducts history and religious classes in Toronto, Dr Jehan Bagli does the same in Montreal, I, in Vancouver. We send out circulars and newsletters. An overseas Parsi, somehow, has greater knowledge of his ancestors and history, and probably knows a little more about his religion than the average Parsi in Bombay.

Parsiana: Do you feel there is a widening gap between Zoroastrians overseas and those in India?

An overseas Parsi has greater knowledge of his ancestors and history

Pavri: Naturally. What separates Zoroastrians overseas from Indian Parsis, is that those overseas are more outward looking and more open minded.

For instance, I was invited to attend the executive committee meeting of the third Zoroastrian World Congress which is to take place in January, '78. The members of the executive committee said that they would not discuss certain controversial subjects; if they will not discuss these now, they are only putting off the fateful day. In 1964, at the second World Zoroastrian Congress, some resolutions were also passed but nothing was ever implemented. Now, thirteen years later, they will meet again, a few more resolutions might be passed, but I don't know how much progress will be made.

We, in Canada, are not trying to reform and redefine the religion. Religion is not a commodity which can be amended according to the whims and fancies of any individual; the customs and rituals which were added later, can be. Our ancestors, at the time of the dispersal of our



people, must have gone and settled in various places abroad. When they came to Sanjan, they must have made rules and regulations to enable us to maintain our identity, otherwise, we would have disintegrated like the rest who went elsewhere. But now, some changes have got to be made to hold the community members together. There must be some cementing force, but that seems to be lacking in India.

The bond that holds the community members overseas together is our freedom of thought. If we were as dogmatic as people here we would probably all end up fighting. We might disintegrate this way but there is a possibility also that we might preserve ourselves. Perhaps, the religion as practised today in India, and in Bombay in particular, has also become so diluted

that the original message of the Prophet is probably all lost.

Parsiana: Why do you use the term 'community members'?
Pavri: It is my own term, others may call themselves Parsis or *Zarthostis*. But according to me, the

The prayers were taught by the Japanese mother and not by the Parsi father

right definition should only be 'community members', because overseas, every third marriage is a mixed marriage, so the spouse is neither a Parsi nor a *Zarthosti*. The term 'community member' is a very appropriate term. I have found that the non-Parsis or non-*Zarthosti* spouses take greater interest in our activities than community members who are supposed to be *Zarthostis* and Parsis. In Vancouver, a Parsi is married to a Japanese lady. Last year we performed the *Navjote* ceremony of their daughter and the prayers were taught to the daughter by her Japanese mother and not by her Parsi father. When I went to Toronto, I saw Mrs Jamshed Mavalwala, a Canadian, take such great interest in issuing name cards and invitations and running around everywhere. In Toronto, Dara Dastur's wife, a Yugoslavian, took more interest in the Zoroastrian Fraternity than Dara did. In Vancouver, Viloo Irani's Muslim husband, Abdul Sheik, always takes greater interest than most of us at our functions. The honorary secretary of the Zoroastrian Association of New South Wales in Sydney, Australia, is of Italian origin. He says, 'I am proud to be the honorary secretary and proud that my wife is a Parsi.'

Parsiana: Has the term, Parsi, been dropped overseas?
Pavri: Except in Malaya and Hong Kong. The name of the Hong Kong *anjuman* is the Parsi Zarthosti Anjuman of Hong Kong, Canton and Macao and in 1952 in Malaya, they formed the Parsi Zoroastrian Association of Malaya. In Ceylon too, perhaps, they use that word. In England, Montreal, Toronto, Vancouver, New York, Los Angeles and Chicago, they are all Zoroastrian associations or societies. Even our



anjuman in Tehran is called the Zarthosti Anjuman of Tehran.

Parsiana: That means that the facilities are for all Zoroastrians?
Pavri: Of course. We perform the *navjote* of a child irrespective of whether the parents are non-Parsis or Zoroastrians; to us it is immaterial. We also have a burial ground though only used twice so far. We also perform the *muktad* ceremony, but we lacked all the facilities so the London *anjuman* came to our rescue and we had it performed there. But for 10 days in my house I say the prayers for everyone. I think it is my duty to.

Parsiana: Do you feel there are sufficient funds for the activities of the overseas associations?

Life is very rough over there. There are no 'ayahs', boys, butlers or cooks

Pavri: Well, I belong to a different school of thought. All *anjumans* as bodies, I feel, could never have a membership fee. *Anjumans* are living bodies. The assets belonging to the *anjuman* type body, belong to the entire community. As long as there is one *Zarthosti* or Parsi alive, this *anjuman* continues. Some associations or societies which claim to be an *anjuman* type body such as the London *anjuman*, require a membership fee.

Now, last year, Dr Shirin Kutar, the president of the Zoroastrian Association of Europe, made a personal appeal, directed particularly towards the life members from whom fees are no longer due, to contribute at least towards the maintenance of the Zoroastrian House. All she received was £202 towards the annual deficit of £500-600! Two years ago, a washroom was required at the Parsi cemetery of London at Brookwood, and the local Parsis could not even raise money to provide that; £1,500 were given by Arbab Rustam Guiv from Iran. There are 4000-5000 *Zarthostis* or Parsis in London today, yet people from outside provide money for them.

In British Columbia, we are about 120 or so including children. There is no membership fee for the Zoroastrian Society of British Columbia and even with this small number we have an asset of $15,000, raised only from voluntary contribution. All our functions are entirely free and everyone is welcome. No function or dinner has ended in a loss. If a family with two or three children comes, they do not pay $5 and walk away. They give $15 or $20, which is more than what we spend on them. That is why we have more harmony and understanding amongst our community.

Even other *anjumans* in India don't have membership fees. They are pure *anjuman* type bodies. You may have a social set-up on which you



can impose rules, regulations or fees, but in an *anjuman*, where the entire community's matters are to be discussed, it must run on a voluntary basis. If some don't wish to join, that is their business.

Parsiana: You have mentioned the indifference of the London Parsis. Why do you feel that the community in London has become lethargic?

Pavri: It is not a question of lethargy. When numbers increase, naturally, there are many more factions. In London, the annual general meetings of the *anjuman* are open to every member of the community but they cannot vote if they are not members. Only members



who are in good standing may vote. And another thing, they can accommodate only 200 people at the most at a *Pateti* or *Jamshedi Navroz* function, so it is on a first-come-first-served basis.

Parsiana: What are the prospects for the New York Zoroastrian House which is to be established?

Pavri: Arbab Guiv has given the money for the Zoroastrian House, but looking after it is not going to be easy. In Vancouver, we were getting the choicest abandoned churches for $100 a year. Today, if you rent a hall for an evening, you pay more than $100. But even then, we decided against it because to maintain such a house would require anywhere around $4000-5000 a year. Life is very rough over there. There are no *ayahs*, boys, butlers or cooks. It is practically impossible even for retired people to have time to go to the Zoroastrian House. Even if we meet every fortnight which is unlikely, we would be using the place only 26 times a year. Of course, 10 or 12 times a year it would be crowded, but just for that, $5000 a year is a lot of money.

In 1968, a *Zarthosti* of Iran told me that he was prepared to give $50,000 to erect the first fire temple in North America. Of course, it was a very noble offer, but it was practically impossible for us to maintain a fire temple. Take the Parsis of Hong Kong, they are only 128 in number, and very prosperous; there are even four *crorepatis* among them. They have a resident *mobed sahab* and they have a Zoroastrian House but even they refused to have an *agiari* there. The primary reason would be that it would create more problems than it would solve.

Even serving as a janitor or cleaning windows, he would still make much more

The first problem would be, who will be allowed to come, who will not be? Who is a Zoroastrian, who a Parsi? In Iran, today, fire temples are open to everyone. In Kerman, the Shahbanu was there when the new fire temple was opened. In Yazd, Amir Taheri, a well-known journalist, visited each and every fire temple of ours in the company of his *Zarthosti* friends. In that way, they are more enlightened than we are here, in India.

Parsiana: Do you feel, the community in Bombay is not cohesive because people are not involved sufficiently? For example, not every Parsi can vote for the Panchayat trustees.

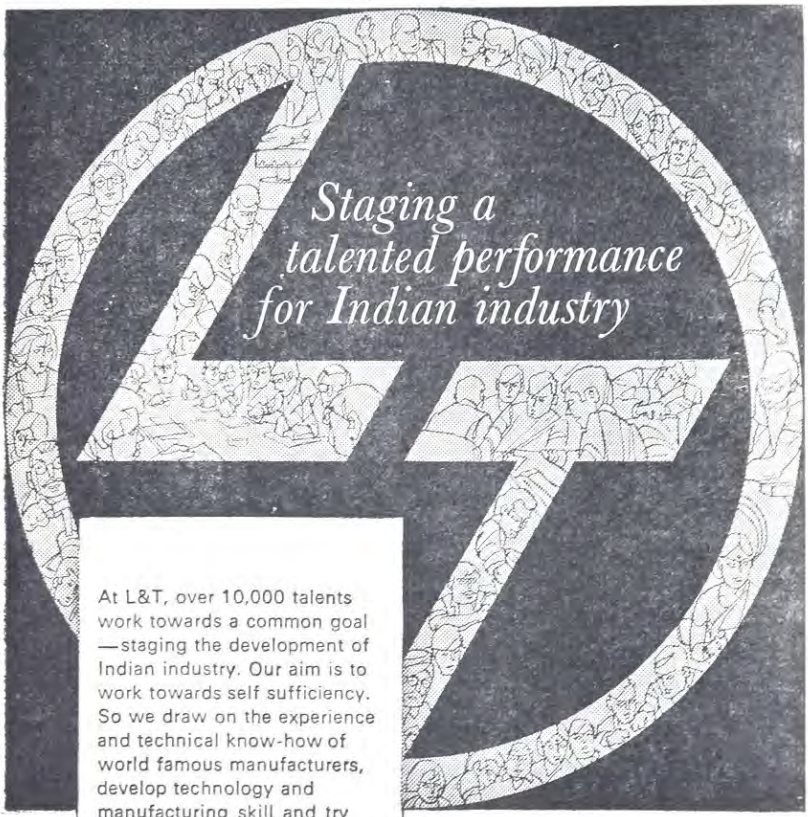
Pavri: I respect the Bombay Parsi Panchayat as the *de facto* mother body of Parsis everywhere. Unfortunately, it has become very archaic and the system of election is not very democratic. Whoever is elected sits there for 10 years and represents the whole community. I told the Panchayat at a meeting on February 22, 'You must first of all, take everyone under your wing and the only way to do so is to communicate with the people. You should have a newsletter sent to various overseas bodies, *anjumans*, associations or societies. Ask for their views, opinions, ideas. It should come out regularly. You have to create and generate interest and then you must sustain that interest. Only then, can you expect participation.'

Parsiana: Is there any possibility of a federated body of all the *anjumans* of North America being formed, like the Federation of Parsi Zoroastrian Anjumans of India?

Pavri: Sooner or later in the foreseeable future, perhaps even in my own lifetime, it is my hope to see a federated body of North America. But I don't know whether our laws would permit it because after all, Canada and America are two separate countries. There is a good possibility though, of a Federation being formed if not of North America, at least of Canada, because we remain in personal contact with each other. In 1975, the Toronto Zoroastrian Association organized a symposium. It was an effort to bring the Parsis of North America together. Six or seven came from New York, one or two from Chicago, I too was requested to come and three or four came from Montreal. We discussed quite a bit, it was all tape recorded and they were going to send out reports. Recently, I received a letter saying we were going to meet in Chicago in May. We meet like this every alternate year but then, we should follow it up.

Parsiana: Do you feel Canada is still a land of opportunity today for emigrating Parsis?

Pavri: It depends. If a Parsi in India earns Rs 400-500 a month then he loses nothing by going to Canada. Whatever he does there, even serving as a janitor or cleaning windows, he would still make much more than he does here. For the first couple of years he will undergo hardships but eventually he will settle down and be more or less happy. But if he is an executive here, he may have to start at a lower level in Canada and that may upset him. It is our hope to see our community members come there and prosper, though not everyone who comes there is very successful either! There is not a single *sethia* amongst us. Cowasji Adenwalla went to Aden and prospered. There is no businessman as such, who could employ more members of our community. But still, we are happy.



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

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

LARSEN & TOUBRO
LIMITED
P.O. Box 278, Bombay 400 038

INS508

LEARN & 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* continues the 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 the third, Rs 25; In case of a tie, the amount will be split among the winners.

Send your replies to The Editor, Z–Quiz, c/o Parsiana, G.P.O. Box 892, Bombay 400 001 by 15th December. Answers will be published in the next isue.



1. Which Zoroastrian priest was summoned to the court of the Moghul emperor, Akbar?

2. What is the E register?

3. Who has written the longest piano piece ever?

4. How many parts are there to the Parsi marriage ceremony?

5. Who is the Parsi mentioned in Melville's Moby Dick?

6. What is the Vendidat?

7. Who won the 1975 Booker prize for fiction?

8. How many strands of wool are used in a Kusti?

9. Which Parsi is 'honoured' in Madame Tussaud's Waxworks, Lond.?

10. Who were the parents of the hero Rustom in the Shah Nameh?

Due to the relatively rapid succession of this issue, the winners of Z-Quiz 2 are not yet finalized. The answers however, are reprinted below. Winners will be notified individually and announced in the next issue.

1. Was Firdausi, the author of the Shah Nameh, a Zoroastrian?

No. Abu'l Kasim 'Firdausi' ('Paradisal') (c. 941—1020) was a Mohammedan of the Shi'ite sect according to the Warner Brothers' edition of the *Shah Nameh*.

2. How many Atash Bahrams are there in India?

Eight. Udvada: Iranshah (1894); Navsari (1765); Surat: Modi and Vakil (1823); Bombay: Dadyseth (1783); Wadiaji (1830), Banaji (1845) and Anjuman (1897).

3. How many World Zoroastrian Congresses have there been in the past?

Two. In Tehran, Iran in 1960 and in Bombay in 1964.

4. What is the message of the Ashem Vohu?

Translations vary widely of this brief '*mantra*' on *Asha* (Truth, Righteousness) with which most Zoroastrian prayers end. According to Taraporevala, it gives the gist of all *Gatha* teaching.

Asha is good, is best. It is according to the wish, it is for him who is of *Asha* for the sake of *Asha* the best.

5. Who was the first Indian to cut Gujerati type?

Furdoonjee Marzbanjee (1787-1847) founder of the *Bombay Samachar*, the first vernacular newspaper in western India.

6. What is the Baj ceremony?

One of the funeral services after one's death where the name of the deceased is recited and where symbolic offerings of fruit, butter or ghee, *darun* (sacred bread) etc., are made.

7. Who was the first Indian woman to set foot on the Antarctic?

Meher Moos, on 9 January 1977.

8. According to the Kissah-I-Sanjan, what were the five terms Jadi Rana made for the Parsis to stay in India ?

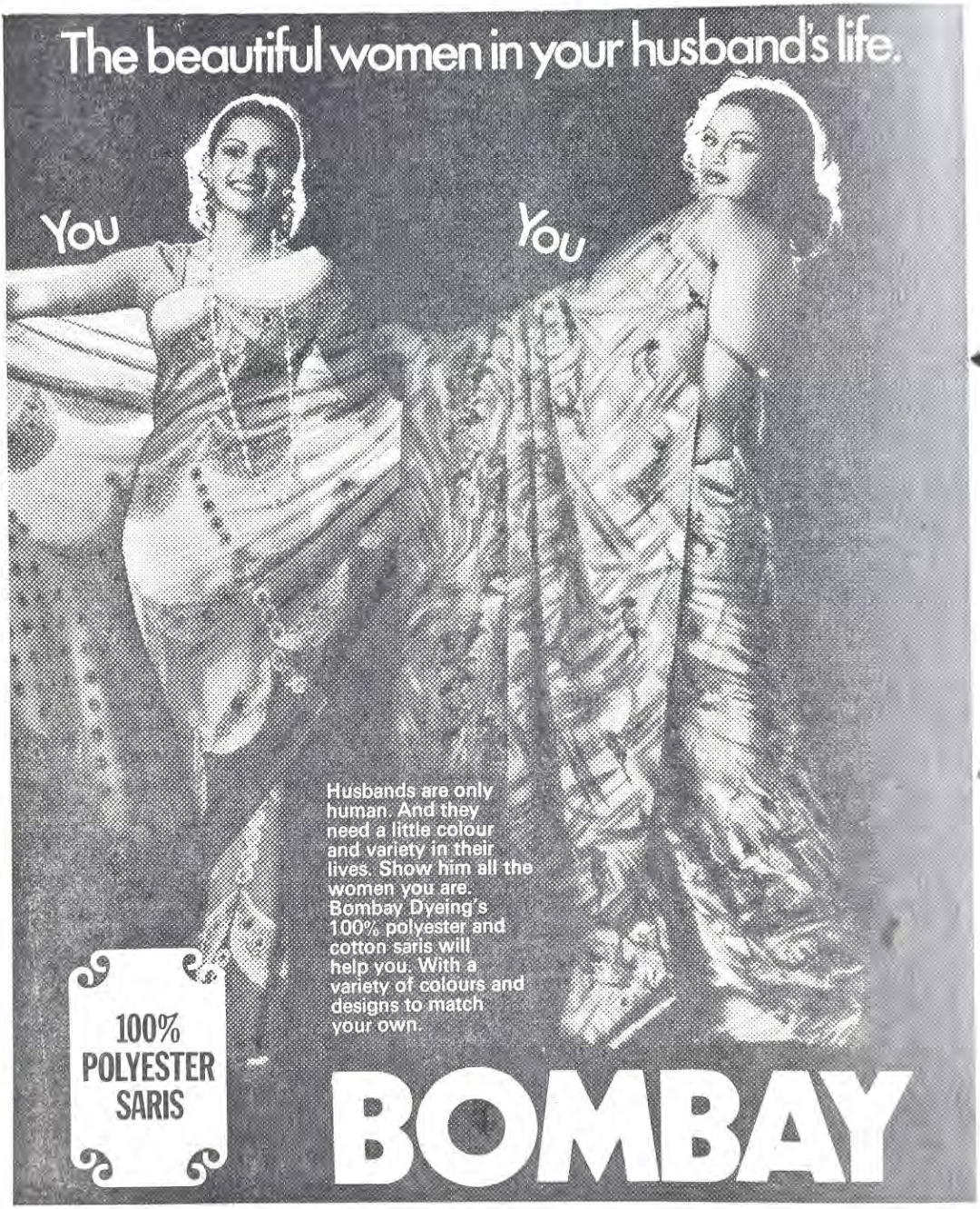
1. The *dastur* must explain the religion to the king. 2. The Parsis should adopt the Indian language. 3. The women should adopt Indian dress. 4. The men should not be armed. 5. Wedding processions may only be led after dark.

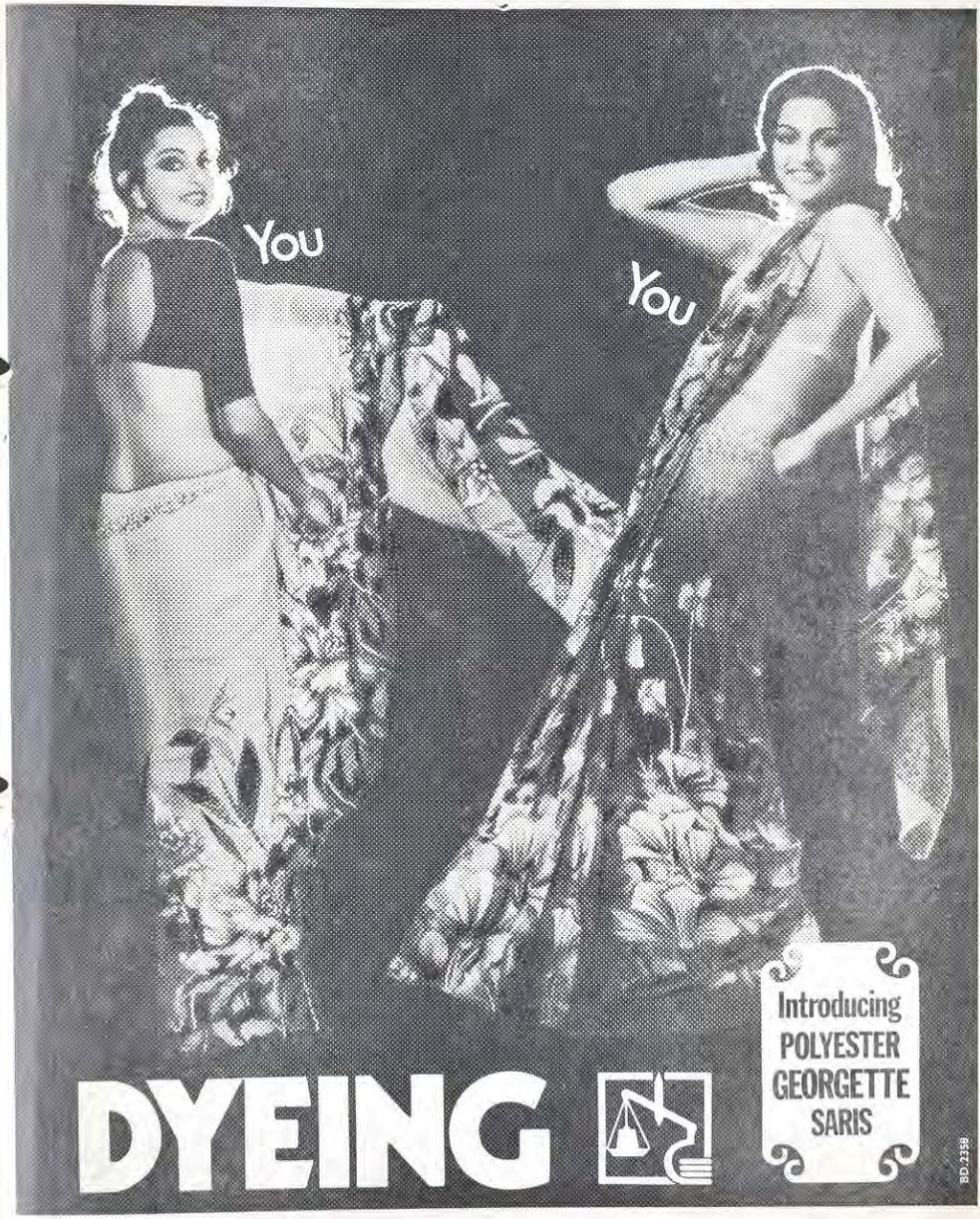
9. What is the literal translation of Ahura Mazdah?

Lord Wisdom.

10. What is a Varasya?

A white, uncastrated, sacred bull (a single black hair disqualifies it) kept in an *Atash Bahram*, the hair (Av. *varesa*) of which is used in the *Yasna* ceremony, while its urine is required for the *Nirang* ceremony.


The beautiful women in your husband's life.
You
You
Husbands are only human. And they need a little colour and variety in their lives. Show him all the women you are. Bombay Dyeing's 100% polyester and cotton saris will help you. With a variety of colours and designs to match your own.
100% POLYESTER SARIS
BOMBAY


You
You
DYEING
Introducing
POLYESTER
GEORGETTE
SARIS
BD: 2358

Steelman Engineers

Specialists in steel window grills and iron works

Phone: 26442
876, Dastur Meher Road
Poona I.

A happy occasion in the family?

Share the good news through Parsiana

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

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

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

FROM HEARTH FIRE TO AGIARI

by Firoz M. Kotwal

Dastur Dr Firoz M. Kotwal was recently ordained head priest of Bombay's Wadiaji Atash Bahram. 42-year-old, Navsari born Kotwal was formerly, high priest of Tata's agiari at Bandra and principal of M. F. Cama Athornan Institute in Andheri.

A Ph.D. from Bombay University, Kotwal has also had theses published by the Royal Danish Academy of Sciences and Letters (on the Supplementary Texts to Shayast-ne-shayast) and in England, where he was awarded an honorarium by the School of Oriental and African Studies, London, in recognition of his outstanding contributions in Zoroastrian Rituals and Observances.

Below, we carry a slightly edited version of a paper, 'Some Observations on the History of Parsi Dar-i Mihrs', courtesy of SOAS.

Within a few years of their landing at Sanjan in Gujerat, in A.C. 936, the Parsis established a great sacred fire there, an *Atash Bahram*. This was a costly and laborious undertaking, which must have taxed the resources of the small new colony to the utmost.

One of the most exacting tasks was to fetch by land from Iran, ash from an old *Atash Bahram* to be used in the preparatory rituals. Thus, the *Atash Bahram* of the Parsis acquired a physical descent, a *silsila*, from the sacred fires of Iran. Once they had enthroned it with rites which took months to complete, the Parsis were content to let this be their only temple fire for hundreds of years. A second *Atash Bahram* was not installed until 1765. Since then, another six have been consecrated, making a total of eight.

The history of the Parsi *Atash Bahrams* is well known; but it is difficult to trace the history of the lesser sacred fires. The obscurity is mainly due to two causes: one is the absence of early records before the eighteenth century in this respect and the other, is vagueness in terminology. For their places of worship the Parsis have used two terms interchangeably: Persian '*dar-i mihr*' used regularly by the Irani Zoroastrians, and Gujerati '*agiari*'. No Irani *dar-i mihr* is known which does not house an ever-burning, consecrated fire; and the Gujerati word *agiari* simply means 'house of fire'.

Nevertheless, the early Parsi *dar-i mihr/agiari* was evidently a building in which no fire was permanently installed. For centuries, it seems, the Parsis, struggling to establish themselves in another land, were content to let their one sacred fire suffice them. As their settlements spread out, they went on pilgrimage to it as regularly as possible. The daily prayers and offerings to fire prescribed by the faith, they made to their own hearth fires, which were themselves ever-burning, and kept in a state of strict purity.

The one *Atash Bahram* and the many hearth fires were thus, sufficient for the veneration of fire enjoined by the religion. But wherever Parsi priests went to serve a new colony, they needed also a building where they could perform the high rituals in seclusion and strict purity; these ritual buildings, for centuries the Parsis called *dar-i mihr* or *agiari*. They contained simply certain essentials for the Zoroastrian acts of solemn worship, a paved area marked out into separate enclosures or *pavis* which could be purified and consecrated; a well, both for supplying pure water and for receiving the offering to water made after each *yasna;* and a patch of ground in which to grow a palm tree and some pomegranates.

Fire, of course, must always be present during the solemnization of the rituals; but any pure fire may be taken for this purpose; and so generations of Parsi priests simply brought embers from their own hearth fires daily to burn in their *pavis*, and carried these home again when the day's work was done (this is traditional knowledge in Navsari). The fact that there was fire burning each day in these buildings evidently sufficed to call them *agiaris* or *dar-i mihrs*.

The oldest Parsi *dar-i mihr* with a continual history is the Great *Dar-i Mihr* of Navsari, which is called either the *Vadi Dar-i Mihr* or the *Moti Agiari*. It is believed to have been founded in the twelfth century A.C. by a priest, Kamdin Zartosht, who came to Navsari from Sanjan with his two sons in about 1142. Kamdin probably established the *dar-i mihr* beside his own dwelling house.

It was at first evidently a small, humble, strictly functional place. There are records of its enlargement down the centuries, with householders around it making grants of additional land; but although the Navsari community prospered and had many wealthy sons, and although the *Vadi Dar-i Mihr* was much loved and venerated, it remained without an ever-burning,

Generations of Parsi priests simply brought embers from their own hearth fires daily to burn in their 'pavis' and carried these home again when the day's work was done.

Ruttonjee Jehangir

Established in 1860

66, Bazargate, Fort, Bombay 400 001

Tel. 262679

Tel. Address : "QUICKWAY"

(Manufacturers of Tableware & Presentation Items)

The oldest manufacturers, wholesalers and retailers, of Silver and Nickel-Silver items of Oriental and European design

Sorabji Nowroji & Co.

16 Horniman Circle, Bombay 400 023

Oldest & Largest Stockists
and Exporters of Sandal Wood
Sandal Wood Oil and
Palmarosa Oil

Manufacturers of
'Crown' Brand Sandal Wood Oil Agmarked

TELEPHONES

Office :	268911/2
	268777
Factory :	378316
Wholesale Depots :	331275
	323262
Retail Shops :	351637
	261573

Cables : WELFARE Bombay

enthroned fire until 1796, nearly 700 years after its foundation. When the Sanjana priests brought the *Atash Bahram* to burn in Navsari in the late fifteenth century, they therefore distinguished its building from the *Vadi Dar-i Mihr* by calling the *Atash Bahram*, *atash-ni agiari*, 'the *agiari* with fire'.

There is a tradition of a similar *dar-i mihr* at Broach, another place of early Parsi settlement. There, the Bharucha *mobeds* say that a *dar-i mihr* was established when the first priests came there—probably late in the twelfth century. This old *dar-i mihr*, it is said, was underground, with a small dwelling above it for a priest and his family. The *pavis* were in the underground area, and a door led from there to the house, which presumably, had the necessary well and garden plot. Later, as in Navsari, portions of surrounding dwellings were given to enlarge the *dar-i mihr*.

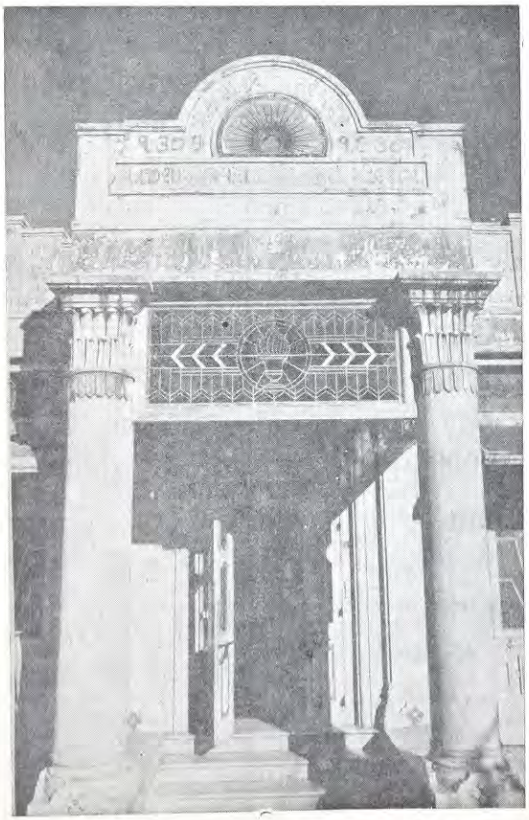
Presumably, there were similar developments at the other old Parsi centres, although the records are lost, and the practice continued down into better-known times. Thus, there are documents to show that in about 1660, the Parsis of Bulsar, a small port, persuaded the Navsari *anjuman* to send a priest, Shapur Rana, to live among them and 'do for them the works of religion'. There were then, 26 Parsi households in Bulsar; they made an *agiari* near the town gate and built a house beside it for Shapur and his family. There was no fire in this *dar-i mihr*, and Shapur must have continued the custom of taking embers there from his hearth fire next door. In about 1680 another priest, Jamasp Bhaiji, was invited to Bulsar, and he too was provided with an *agiari*. This was rebuilt in 1819, but still no fire was installed in it, but it was kept 'only for the work of *yazdathragari*'. The *behdin* who rebuilt it, however, made an endowment for keeping a lamp burning there through the hours of darkness.

Well before this, the establishment of lesser sacred fires had begun elsewhere. It seems likely that what was a new development for the Parsis was stimulated by greater contact with the Zoroastrians of Iran from the late fifteenth century onwards.

The Iranis had two kinds of lesser fires: one was the *dadgah*, a fire in an appointed place. The temple *dadgah* fire is not different in character from the pure hearth fire. In origin, it is a single fire; rituals may be performed at it, and it may be tended at need by a layman; but because it is installed in a consecrated building, its purity is strictly safeguarded.

The other lesser fire, the *adaran*, although much below the *Atash Bahram* in dignity, is nevertheless alike in character, since it is consecrated through bringing together and purifying a number of ordinary fires. It too, must be enthroned in a special chamber, and may be approached only by priests; and no rituals may be performed in its presence except those devoted to itself. The founding and maintenance of an *adaran* is therefore costly, though much less so than that of an *Atash Bahram* since its service is in every way on a more modest scale.

The Iranis, in their letters to the Parsis, strongly urged them to follow their own practice and establish *Atash adarans* wherever there were ten or more Zoroastrian households. This urging came when the Parsis were in a position to respond to it, for by the seventeenth century, the community had begun to prosper generally. There had been wealthy Parsi individuals before this time, but evidently, it needed stimulus from outside to make the Parsis think of breaking with their own long established tradition by founding lesser temple fires. Another factor suggested, leading them to do so in the end, was



Courtesy, Zoroastrian Union Valsad.

Mota Shapur Agiari, Bulsar: Embers from hearth fire next door.

AMA-GH 29

FOR
SERVICE
AND
COMFORT
THAT IS TRULY
GRAND

DELUXE ROOMS: Luxuriously spacious rooms, modern amenities, and incomparable room service.

BRASS RAIL: Enjoy a cocktail in this cosy atmosphere.

INNER CIRCLE: A variety of dishes, every connoisseurs delight!

RAINBOW ROOM: The ideal room for parties, receptions and meetings.

CONFERENCE ROOM: The best place to talk things over or clinch a deal.

DINING ROOM: For the most delectable dishes in town.

GRAND HOTEL
(BOMBAY) PVT. LTD.,
BALLARD ESTATE, BOMBAY 400 038
TEL NO: 26 82 11

With Compliments of

Maneckjee Jamshedjee

Wine Merchants

The Zoroastrian Co-operative Credit Bank Limited

Interest upto 10% on Fixed Deposit Accounts and 5½% on Savings Bank Accounts.

Loans granted on moderate terms

16 HORNIMAN CIRCLE, BOMBAY 400 023 PHONE : 269 069

that as they prospered, they were able to employ Hindu servants, and with the entry of *juddins* into their houses these ceased to be such secure strongholds of the faith. It therefore, became more desirable to have temple fires burning in strict seclusion, before which prayers could be said.

There is unfortunately, no evidence to establish when and where the first Parsi *Atash adaran* was installed. The strong probability is that it was in Surat, early in the seventeenth century. At that time, Surat was the chief port of Gujerat, and the largest centre of Parsi population. Much trade between India and Iran went through it, and several Parsi messengers to the Irani Zoroastrians sailed from there. The Parsis of Surat had therefore, relatively close contacts with their co-religionists in Iran. Living in a lively, cosmopolitan place they tended to be readier to adopt suggestions from overseas than their more conservative brethren of the older Parsi centres. But unfortunately for the history of the Parsi *dar-i mihrs*, many of the old Zoroastrian places of worship at Surat were burnt down in two great fires at the beginning of the nineteenth century. Often the history of such places is preserved only in tablets set in their walls, and so all records perished with them.

The oldest *adaran* of Surat, of which records survive, was consecrated relatively late, in 1771. This, it is interesting to note, was installed in an old *dar-i mihr* which already existed there, in the Chowki *molla*. Another eighteenth century *adaran* was installed in a private house adapted for the purpose and a neighbouring house was turned into a ritual precinct, with *pavis*. In 1808, these two houses were pulled down and a new building was put up to hold both the sacred fire and the *pavis*. But this was a humble structure suggesting that these developments in Surat were all still on a modest scale. The Parsis had no tradition of outward display in their sacred buildings, for they had lived for many generations under Muslim rule, which made any ostentation in such matters imprudent.

Better records are preserved about sacred buildings in Bombay. It had begun to develop as a rival of Surat in the late seventeenth century, and had succeeded it as 'the capital of the Parsis' by the beginning of the nineteenth century. The first *dar-i mihr*, possibly without a sacred fire, was consecrated there by Mody Hirji Waccha in about 1672; and a generation later, in 1709, a well-to-do citizen, Banaji Limji, established an *adaran-ni dar-i mihr*, that is, literally a '*dar-i mihr of adaran*'.

After this time, records of the foundation of *dar-i mihrs* usually distinguish between three types of foundations: the simple *dar-i mihr*, which has no fire; the *atash-dadgah-ni dar-i mihr;* and the *adaran-ni dar-i mihr*.

A second *adaran* was consecrated in the Maneckji Seth *agiari* in Bombay in about 1735. The need for such places of worship was much felt in this rapidly-growing city, where the Parsis no longer had their separate wards, as they had still even in Surat, but now lived much more among *juddins*. Throughout the eighteenth and nineteenth centuries, more and more *adaran* and *dadgah* fires were established in Bombay by devout and wealthy Parsis, to serve different areas of the city.

With the possible exception of Hirji Waccha's *dar-i mihr* (which was burnt down in 1803), no *dar-i mihrs* have ever been founded in Bombay without the installation at the same time of a sacred fire. This suggests that this usage had already become well established elsewhere before Bombay developed.

From Bombay, the practice of establishing lesser fires spread in two directions. One, was to new Parsi settlements in other cities, such as Calcutta (where an *adaran* was installed in 1839) and Karachi (where one was consecrated in 1848). The other, was back to the old Parsi centres in Gujerat, where Bombay citizens sometimes made lavish benefactions to the small villages from which they had sprung.

The oldest village *adaran* appears to be that of Siganpur, not far from Surat, singled out because it was the birthplace of Lowji Wadia, who created the great dockyards and founded a long line of master shipbuilders. Lowji became deservedly wealthy, and being deeply pious he founded this *adaran* in his native village. He in his lifetime, and his heirs after him paid both, for the upkeep of the fire and the salary of the priest who tended it.

Other citizens of Bombay followed Lowji's example. In 1816, for example, Bomanji Kapawala built an *adaran-ni dar-i mihr* in the small village of Umra near Surat; and six years later, another Bombay merchant installed an *adaran* in the old *dar-i mihr*, dating from 1671, at Sumali in the same region.

There were plenty of Parsi villages, however, which lacked such wealthy benefactors. Some still had no ritual precinct even as late as the nineteenth century, but still had to have all higher rituals performed at other more populous places. But gradually, as the number of temple fires increased, village *anjumans* ceased to be content with the older state of affairs, and made strenuous efforts to establish *dar-i mihrs* of their own—such initial efforts often attracting, in the end, the help of warm hearted benefactors from elsewhere.

A good example is Tavdi, a village near Navsari, which at the beginning of the present century had a Zoroastrian population of about 250. There was an old ritual *dar-i mihr* here, without fire, which fell into disrepair in the nineteenth century. It was rebuilt on a modest scale by the village *anjuman* in 1869, with four pavis; but this building too became dilapidated. The villagers had by now grown more ambitious, and towards the end of the century, they appealed to wealthy Zoroastrian *anjumans* elsewhere to help them to build a new *dar-i mihr* of stone. They received contributions from Bombay, Karachi, Calcutta, Hong Kong, Canton, Shanghai, and South Africa; and were able to consecrate a fine new *dar-i mihr* in 1900. This was built with a *gumbad* or domed chamber to receive an *adaran* fire; but the expense of consecrating and maintaining this was still beyond the villagers' means and so at first they placed a simple *dadgah* fire there. Soon afterwards however, a citizen of Navsari endowed an *adaran* and had it installed in the Tavdi *agiari*. Six pairs of priests performed the rituals of consecration and the fire was made *takht-nishin* with full pomp and rejoicing, to the great happiness of the villagers.

Thus, slowly, both by the work of individual benefactors and by the efforts of local *anjumans*, the number of lesser temple fires increased among the Parsis, from probably none in the fifteenth century to over 130 by the beginning of the twentieth century.

The long period during which the Parsis did without such fires meant, however, that they did not have the elaborate system of observances by which the Iranis linked their different fires together, with the *dadgah* being regarded as the courtier of the *adaran* and the *adaran* as the courtier of the *Atash Bahram*. Each temple fire is regarded individually by the Parsis, and receives its separate share of veneration.



For Pure Diamonds

K.WADIA

JEWELLERS

324, GRANT ROAD, BOMBAY 400007. TELEPHONE: 371483
APPOINTED VALUERS BY THE GOVERNMENT OF INDIA

FIRST INDIAN **BEER**
TO GET WORLD RECOGNITION

WINNER
OF SILVER MEDAL IN
WORLD SELECTION OF BEER
BRUSSELS—1976

LONDON PILSNER
SYMBOL OF THE INTERNATIONAL QUALITY



PLEASANT PUNISHMENT

The speaker behind the lectern suddenly whisked out a soft black cap which he donned respectfully as he launched into a prayer and then replaced it in his jacket pocket as he continued with the more secular content of his speech. Justice Jal Vimadalal, the latest recruit to that august band, the Bombay Parsi Panchayat trustees, was illustrating a point while speaking on a subject dear to his heart: religious education. The ex-high court judge was addressing a public meeting in Poona where he had accompanied his more seasoned colleagues to his first executive council meeting of the Federation of Zoroastrian Associations of India.

Following an uncontested 'election', Vimadalal assumed, on 30th June, the trusteeship relinquished by retiring president, Eruch Nadirshah. Though he had been urged to stand for the office since the last four or five years, Vimadalal says he preferred to wait for his retirement from the bench to have 'sufficient time for honorary work'. The black despatch box with files on matters pending, now arrives daily at five from the offices of the Panchayat and occupies a prominent position in the study.

Though he diplomatically and repeatedly fended off queries, when interviewed at his residence, on his role in the *panchayat* with 'It is too early to tell,' Vimadalal spoke candidly on the forthcoming 3rd World Zoroastrian Congress to whose executive committee and subjects committee he belongs. On the so-called controversial topics regarding the admission into the Zoroastrian fold of the children of Parsi mothers by alien fathers, and their being entitled to the benefits of our religious and charitable trusts: 'These are meaningless controversies which will do more harm than good,' suggesting that these topics might well provoke violence at the meeting. As a legal man, he feels, 'The matter is concluded by legal decisions,' and that the trusts cannot be changed so easily without a test case. Besides, 'I venture to state that there would not be more than 10 or 15 cases in which alien fathers married to Parsi women would be prepared to have their children brought up as Zoroastrian,' he had said in his speech to the Bangalore Parsi Zoroastrian Anjuman in July. Neither does he think that a referendum could be held before the Congress to gauge the true view-points of the community as there is no official up-to-date census on the Parsis.



Vimadalal: 'Meaningless Controversies'

'There are more important problems to be dealt with,' he emphasizes. 'The main problems,' as he had delineated in his speech to the Second Zonal Conference of the Federation in Secunderabad earlier this year, 'are economic, educational, religious, the diminution of population and inter-marriage.'

The diminution in the population, Vimadalal attributes mainly to the poor economic condition of many Parsis today. 'Do you know, there are some Parsis today, who live in hutments?' he declares. 'We should resort to small businesses and small-scale industries,' he suggests. 'Taxi drivers, for instance, make Rs 90 a day. What is basically wrong with Parsi youth today, particularly boys,' says Vimadalal who has two daughters, 'is that they do not put in the hard work that is necessary in the present highly competitive times.' Vimadalal concedes that the shortage in housing does not help towards a Parsi population explosion. 'Some fresh thinking needs to be done by our charitable institutions,' says the new trustee of the *panchayat* which has 4,724 applicants on its waiting list 'clamouring for accommodation,' according to the *panchayat's* officials.

Vimadalal also blames the parents who send their children overseas for education at too young an age. 'The parents must realize that at the latest, their descendants in the third generation will cease to be in the country in which their child has settled.... Economic advantage is itself actually a doubtful proposition having regard to the enormous cost of living in those countries. But... in any event, there are finer things in life than money.'

In this sphere, Vimadalal fully endorses using more modern methods. 'In order to fortify their faith in our religion, it is imperative to impress on the younger generation, its pristine purity.' Vimadalal, who was born and lived in Navsari till the age of nine, blesses to this day his religious mentor who taught him how to pronounce his prayers to derive utmost satisfaction from them. That is why he advocates that tape recordings of correctly intoned daily prayers be available on hire for the use of especially, pre-*navjote* children. He also elaborates on 'the preparation of correspondence courses for religious instruction which would be invaluable in the case of the children of Zoroastrians resident abroad.' Vimadalal envisages the course in three parts, pre-*navjote*, post-*navjote* and *navar-maratab*.

Vimadalal's own secular education was at the Cathedral and the Bharda New High schools in Bombay. He graduated from Elphinstone College and the Government Law

YCZA

Young Collegians Zoroastrian Association

Join and make friends at our regular weekly functions including Our Dances, Picnics, Whist Drives, Games, Film Shows, Hikes and Tours.

Religious lectures, Shah Nama Recitals and Literary/ Musical circles.

Borrow from our Book Fund Library texts on Arts, Science, Law, Commerce, Engineerng and Medicine at nominal charges and no deposits.

For further details contact:
MRS. H. N. MODI

Telephone No. 355241

Modi Lodge, 13, Vachha Gandhi Road, Gamdevi, Bombay 400 007.

Space donated by a well-wisher

Available

Ownership Flats
at
Green Park
Apartments
55/1 Gultekdi
Salisbury Park
Pune 1

1-2-3 Bed-Room
Flats with Lift
and
Parking Facilities

24 Hours
Water Supply

Contact
DINSHAW
AND
DINSHAW
Engineers
and
Contractors
390/286 Bootee Street

Poona 411 001

Telephone 24746

With
Compliments
from

GLOBE THEATRES PVT. LTD.

Established
April 3, 1915

Controlling :

*

REGAL
BOMBAY

*

CAPITOL
BOMBAY

*

GLOBE
CALCUTTA

*

ROXY
MADRAS

College with the B.A. and LL.B. degrees. His early training was in the chambers of Sir Noshirwan Engineer and Sir Jamshedji Kanga, both former Advocate Generals of Bombay. He practised at the bar for over 18 years, mostly on the Original side of the Bombay High Court. A part-time professor at the Sydenham and Government Law colleges, Vimadalal has authored a book for students on the Law of Negotiable Instruments, and was chairman of the Board of Examiners for the LL.B. examination of Bombay University. In 1958, he was appointed judge of the Bombay City Civil and Sessions Court and in 1963, principal judge of that court. He was appointed a judge of the High Court of Bombay in 1967. Vimadalal has served as president of the boards of appeal constituted under the Bombay Town Planning Act, as a one-man commission which inquired into the stowaway incident at Santa Cruz airport, Bombay, in 1973 and was again appointed one-man commission to inquire into certain charges against the Chief Minister and some ministers of Andhra Pradesh, earlier in May this year.

On 24th June last year, Vimadalal was transferred to Hyderabad as judge of the Andhra Pradesh High Court, just eight months before his retirement from the Bombay High Court was due, where he was fourth in line of succession as Chief Justice. This, for rankling the powers that were, during the Emergency. 'Even though the coming in of new judges to this High Court by transfer was not new, the transfer of nearly 16 judges of the various High Courts in May '76 has been received with mixed reactions throughout the country,' the President of the Andhra Pradesh Advocates' Association said in the farewell address given to the 'fearless champion of the cause of liberty and justice.' Vimadalal protested against the maltreatment of political prisoners under the infamous MISA (Maintenance of Internal Security Act), the detentions leaving, he had said, 'no room for doubt that they do not observe the object of the act,' as political prisoners were being 'punished for unproved acts' and treated like ordinary convicts. Replying to the farewell address by the Advocate General of Andhra Pradesh, Vimadalal pointed out, "I have had the privilege of having been a judge at a very critical period in our nation's history... it is an "open secret" that my being sent here was in the nature of a punishment, but it has been a very pleasant punishment, indeed.'

Back in Bombay, Vimadalal finds time and energy at 62 to keep up with tennis which he plays every morning, except Sundays. Apart from the honour of having partnered the late Jimmy Mehta in that game, he has excelled even further in badminton and was once Western India Champion and the All-India Champion (Doubles). Vimadalal also practises vegetarianism. 'You have to draw, what I call "the line of crudeness" somewhere,' he explains. However, he now includes fish and eggs in his diet which were prescribed him when he developed protein deficiency.

For food for thought, Vimadalal resorts to essays and poetry. 'As a judge, I have come across plenty of drama in real life,' he says to explain his preference for non-fiction. His varied collection of books, which he has methodically catalogued, includes many on *Ilm-e-Kshnoom* and Theosophy.

Vimadalal, who is the son of the late Rustomji and nephew of the late Jehangirji Vimadalal, both keen exponents of their religion, has himself authored *What Every Parsi Should Know*, published by the Jashan Committee which was founded by his illustrious uncle. The new trustee has also compiled *A Book of Daily Prayers (Zoroastrian) with the substance in English and explanatory notes*, written during vacations and culled from various translations, mainly, Kanga's. It is his contribution for those who 'make an honest attempt to know their own religion'. He likes to recount how an old childhood friend, an ardent supporter of Moral Re-Armament, sent him literature on the movement asking for his views on it. Vimadalal says he appraised it carefully and acknowledged that it was all very good, but continued equanimously, that had she cared to know anything of her own religion, she would have discovered nothing in the movement which could not be found in Zoroastrianism. 'She had no answer to give me,' Vimadalal concludes, 'she only gave me a disapproving look, and gave me up as a bad job.'

BOYS' TOWN

Public School
Nasik 2

CHOICE SCHOOLING FOR YOUR SON

Recognised as a Public School by Department of Education—for Indian Merit Scholars. Excellent Climate—All-round Education :

All Academic Subjects—Technical Subjects : Radio and Wood-Work Technology, Farming—Training in Self-Government through Elected Boys' Office-bearers, Games—Physical Training—Daily Assembly with Congregational Prayers—Weekly intensive Zoroastrian—Geeta—Koran classes—Excellent Modern Kitchen and Dining Room facilities—Airy Dormitories. Moderate Fees. **Concessions to Deserving Students.**

APPLY TO THE MANAGING TRUSTEE

P. N. Mehta Education Trust
Cooks Building, 324 D. N. Road
Bombay 400 001 or to the Principal.

SERSON

Electrolytic Capacitors

For

All Electronic Applications

From

12 VDC To 450 VDC

Manufacturers:

Serson Industries Pvt. Ltd.

Pimpri P. F. P. O., Poona-18.

Cable: Etchfoil Poona-18 • Phone: 82379

With best wishes to

PARSIANA

From a Wellwisher

MEHER NI MUSAFRI

or

Travels with Ms Moos

From the icy heart of the Arctic to the burning wastes of the Gobi Desert and the virgin jungles of the Amazon, Meher Heroyce Moos has traversed lands hospitable only to the brave. In December last, she became the first Indian woman to sail to the bottom of the world, and set foot on the Antarctic continent.

'It was as desolate as the moon, but breathtakingly beautiful,' says the former Air-India stewardess. Meher sailed for the seventh continent as the guest of the veteran traveller, Lars Eric Lindblad, on his ship the M.S. *Lindblad Explorer*, which cruises regularly across the Amazon, down the Nile, to the Antarctic and to remote islands of the Pacific. Trailed by frisky whales and blasted with blizzards, the small and sturdy 2,500 tonner ferried a motley crowd of about 80 passengers, ranging in age from 18 to 82, to the land which has more than nine-tenths of the world's ice. 'Within the Circle, we were surrounded by narrow channels set between huge mountain walls that soar upto 1,000 metres,' says Meher. 'These were capped by tons of ice and snow. The landscape was one vast sheet of ice.'

The polar Sahara has now been extensively explored and is dotted with British, American and Russian research stations. The personnel of one British base in this sterile wasteland, gamely tried to cultivate fresh lettuce and tomatoes for their salad, according to Meher. An American base was so well-stocked, that 'it resembled Manhattan, except that they had to cart away the garbage to America.' Russian and Chilean bases, 150 metres away from each other, followed different timings, 'so that when the Russians sat down for dinner, the Chileans sat down to breakfast.'

Apart from being the breeding ground for national rivalries and idiosyncracies, the Antarctic nurtures a rich concentration of wild life. Near the sub-Antarctic island of South Georgia, at one time a



Cheek by jowl on Easter Island.

bustling whaling station, now a ghost town since the ban on killing whales, 'we saw a lot of killer and humpbacked whales,' says the Parsi Marco Polo. 'Air bubbles would come shooting up from the water just under our ship and suddenly, a whale would jump clear out of the ocean and somersault in the air before coming down with a huge splash. We saw many elephant seals and fur seals, crab eaters and at least six of the nine variety of penguins.' Waddling and hopping around, the penguins with their distinctive black and white colouring, reminded Meher of 'waiters at a convention'. They were spotted courting, sitting on their eggs, bickering and pecking at their neighbours, feeding their young and leaping in and out of the water. On Albatross Island, Meher saw several albatrosses with wing spans measuring 31 metres—larger than any bird's; and if courting, the male usually tries to impress the female with his outstretched wing.

Fending for herself in remote lands, despite occasional raging wars, and grisly coups, has given the young explorer 'a surging sense of power'. Meher's desire to translate abstract geography into actual rivers, seas and mountains, to recreate the rise and fall of empires, and to visit the birthplaces and graves of favourite poets and writers, drove her to explore most of the globe from the Arctic to the Antarctic, using transport as varied as camels, bullock carts and canoes. 'It's a challenge, doing what nobody has done before,' she says. 'I must be a masochist. I always devise tortuous and challenging itineraries. It's an excellent discipline.'

Prior to a trip, Meher says she reads about 50 to 60 books on the countries she is going to visit, and scans maps 'as a religious man would read his prayers.' She reads about the history, folklore, music, theatre and art of the country. But as vital as the reading, she feels, is her stratagem of befriending the 'native' sitting next to her on a dusty bus ride, local families and travel agents. The policy has won her first-hand knowledge of different countries and people and some unusual experiences. 'In Corsica, a woman who claimed to be the reincarnation of Napoleon's mother, took me under her wing. In the Amazon, I convinced a local travel agent to let me stay at his fabulous guest house frequented by English lords and ladies. He's my friend to this day. I would often leave my baggage with people I didn't know; I would just knock on their door and request them to look after it. But I love being on my own. If I were to take someone along, I'd hate to discover the person was allergic to some foods or getting up early. I've eaten food that would make your stomach churn—like wood lice.

It was Meher's first forays into the so-called civilized world, as an air hostess, that set her 'gypsy blood'

With Best Compliments From

F. B. Havia
Managing Director

Udaipur Distillery Co. Pvt. Ltd.

Post Box No. 1
Udaipur 313001
Rajasthan

Gram: Distillery
Phone: 4521 & 4522

With Compliments of

Vazifdar Builders Pvt. Ltd.

'Corinthian' 17, Off Arthur Bunder Rd, Colaba, Bombay 5.

With
Best Wishes
From
E. A. CHINDHY

Decorative
Painters

4 East Street
Poona 411 001

thirsting for places unfrequented by man. She recalled how in 1970, after whizzing through most of North America including Hawaii, she explored remote parts of Central and South America, the home of the Jivarro Indians, famed for their practice of shrinking heads. In the Bolivian capital, La Paz, the National Museum of Archaeology houses three original shrunken heads. 'One was of an Englishman complete with a walrus moustache and sideburns; another was a long German face with piercing eyes and hollowed cheeks; and one was of a tribal Indian chieftain's wife,' she says. From the river Amazon to the navel of the world—Cuzco and Macchu Picchu—the fabled cities of the ancient Inca empire: 'I sailed in a coal boat, in the dead of night, across Lake Titicaca in Bolivia (the highest navigable lake in the world),' reminisced Meher. In Ecuador, with one foot in the northern hemisphere and the other in the southern, Meher felt 'like the Colossus of Rhodes'.

The South American trip she recalled, was followed by a trip to the three Laplands of Scandinavia in the Arctic Circle, in 1972. The Laplander's Mongoloid ancestry drove her to Mongolia—the land of the nomad warrior, Genghiz Khan. In the vast stillness of the Gobi desert, she 'experienced the wonder of silence'. Her imagination fired by the travelogues of Marco Polo, she retraced his steps through Samarkhand and Bokhara in Central Asia, also visiting nine other republics of the U.S.S.R. and rounding off her trip by sailing from Vladivostok to Yokohama. In between her longer trips, she went to war-torn Vietnam, also to South Korea, Taiwan and Laos. In December 1976, Meher sailed to the Antarctic and returned via the Easter Islands.

An only child, Meher is a former student of St Joseph's Convent, Panchagani and Bombay's Queen Mary School. She graduated with a B.A. degree from Sophia College and a law degree from the Government Law College. Now, tourism promotion officer for Air-India, Meher says she visits each place she promotes, assessing it for its tourist attractions and facilities, such as accommodation and transport, and has worked on many special tours: for instance, mountaineering trips, hiking holidays and game reserve tours, and was deputed by the airline as an assistant cruise director on the M.T.S. *Jupiter* for the Indian Ocean cruises. Her services were loaned to the Government when she was director of tourism in the Government of India Tourist Office in Milan for six months.

Wedded though she is to Air-India's Maharajah, Meher would like to settle down after two more trips—to communist China and the fabled land of Timbucktu. 'On a long trip, I've felt so tired at times, that I have to force myself to go on. Now that I'm growing older, it's tougher to live by your wits.'

JEROO GORIMAR



With a husky pup aboard the M.S. 'Lindblad Explorer' in the Antarctic.

WITH BEST COMPLIMENTS FROM

CAWASJI BEHRAMJI & CO.

Is the 3rd World Congress Necessary?

At the first World Zoroastrian Congress in Tehran 17 years ago, its president Erach Nadirshah stated that the most important feature was 'an audience with His Imperial Majesty Mahomed Reza Pahlavi.'

Today, Parsis require more than royal patronage to be the chief achievement of a conference which aims at bringing together Zoroastrians from all over the world.

The question asked by many is what the three-and-a-half days of *bonhomie* will achieve. Mud is still slung in the vernacular press at the mention of 'controversial' or even 'congress'. The less vociferous but more enlightened, on the other hand, have indicated that they would not be interested in a Congress which shied away from what they consider urgent and relevant issues.

The Congress could have no legislative power, but the executive committee has decided that no resolutions will be passed.

In view of the fanfare and fulmination the Congress is eliciting, *Parsiana* asked a cross-section of the community, 'Is the 3rd World Zoroastrian Congress Necessary?'





Dr Keikobad Batliwalla, 72, Retired.

'Parsis are scattered all over the world and we must have their opinions. But in my experience, nowhere in the world have Parsis agreed to disagree! If the discussions take place peacefully, and if the Congress achieves unity it's worth spending three lakhs.

'What's the point of discussing only issues about which everybody is in agreement? Controversial subjects like inter-marriage and conversion should be discussed. These issues have antagonized many leading Parsis. But if you anticipate *goondaism* (hooliganism) don't hold the Congress. To eliminate the rowdy elements, keep the fees high.

'Bombay is the appropriate place since it has a lot of Parsis. If you want a purely religious venue, Udwada would be ideal. But how would you accommodate people, especially from abroad, in the *sara tan* hotels (very few hotels)?

'Anyone who is interested should be allowed to participate. Non-Zoroastrian spouses should be allowed to attend. There are many non-Zoroastrians, Germans for instance, who could enlighten us about our religion. As for himself, Batliwalla joked, '*Mara mari ma kon pare* (Leave me out of the fighting).'



Moti S. Irani, 31, Physical Instructress, J. B. Petit School

'It is a very good idea as it will get Zoroastrians together from all over the world. I don't think the expenditure of three lakhs is justified if its going to be like a Janata 'party' or Congress meeting where nothing is done. In that case, the money should go to the poor.

'The topics discussed should be of interest to the common Parsi, even if they are controversial. Poverty, lack of religious knowledge and shortage of priests (especially abroad) are important problems; we are in a position to do something, since we have the funds.

'I think Bombay is the best venue since the Zoroastrian population is centred here,' says Moti. 'Zoroastrians from all walks of life should participate but non-Zoroastrians should not take part unless they are knowledgeble about our affairs. The fees are too high, I feel, and will only allow for a selective audience. All those who wish to participate as delegates may not be able to.

'The Congress should not be just a seminar or conference; an executive committee should be formed and regular meetings held after the Congress.'



Viraf Kapadia, 21, Student, Metropolitan Homeopathic Medical College, Calcutta

'Of course it's necessary. People of different countries will have the chance to exchange views, discuss their problems and bring about change. The three lakh rupees expenditure will be worth while only if something concrete is achieved. But not if people just gather to talk.

'The issues the Congress ought to discuss are housing, utilization of existing funds, conversion, religious education, and how young people could serve the community.

'How much the Congress achieves will also depend on the participants and the interest they take. All sections of the community should be represented at the meet—from doctors and lawyers to workers and labourers. However, the majority of the community will not be able to afford the high delegate and observer fees. They should be reduced so that poor Parsis can take part.'

Viraf who is from Calcutta, would have participated in the Congress if leave had been sanctioned by his college. 'The venue is appropriate because 65,000 out of the world's 1,20,000 Parsis are in Bombay. To allow non-Zoroastrians to attend, might create more problems. After all, it's our community and we have to solve our problems.'



Roshan Mancherji, 52, Housewife

'A lot of people are grumbling about the expense, but I think it is very essential for our dwindling community. Affluent Parsis from abroad who will attend the Congress, must know more about the community so they can help and support us,' says Ms Mancherji who also feels that inter-marriage, conversion and the role of the *panchayat* must be discussed. Abroad, *navjotes* of children of Zoroastrian mothers and non-Zoroastrian fathers are being performed on the quiet—why not make it official? The Congress could provide the impetus for religious education which is lacking, she feels, in Parsi schools.

'Educationists, prominent lawyers, educated priests, young people who have a genuine feeling for the community, should participate. There is no harm in non-Zoroastrians taking part. Let them see what we have achieved. I have already bought my ticket and do not think the fees are too high since we will have the opportunity of meeting so many people. Bombay is ideal since the majority of Zoroastrians are here.

'After the Congress, a committee of capable people should be selected to organize a movement to bring about reforms.'



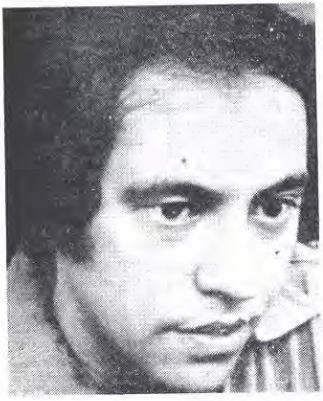
Firoza Maneksha, 18, Student, Sydenham College

'Yes. It could help bring about some unity. The Congress could enlighten many young Zoroastrians who know nothing about the religion. But it shouldn't become just a social get-together, after all, three lakhs is a heck of a lot of cash.

'Learned priests and "big shots" involved in Parsi politics should give speeches with a purpose, to tell us about our past and discuss controversial issues like conversion, and our primitive method of disposing of dead bodies. I would like non-Zoroastrians to participate since Zoroastrians have a very narrow point of view. They can participate as observers this time, maybe next time, as delegates.' Firoza herself would like to participate as an observer.

'To hold the Congress in Bombay would be ideal. But why at the Taj? They could use Parsi halls around town which they might get free, in which case, the fees could be cut down and the money used for some better purpose, like housing and feeding the poor.

'After the Congress, there should be a committee only if there is something constructive to be done, otherwise, there would be nothing but bickering.'



Jami Jambusarwala, 36, Architect

'High time we did something. If we sit back and do nothing, our numbers will continue to dwindle. Even if we achieve nothing concrete after spending three lakh rupees, it is still a step forward.

'The purpose of the Congress should be not only to advertise the religion, but to increase awareness of it and the community. The discussions must focus on controversial points — inter-marriage, inter-caste marriage, disposal of the dead, our diminishing numbers, and especially, lack of religious knowledge. The younger generation should realize that Zoroastrianism does not merely mean wearing a *sudra* and *kusti*.'

Jambusarwala feels that a cosmopolitan metropolis like Bombay is an ideal venue as it would draw participants of different nationalities and from all walks of life. 'There are non-Zoroastrians who take more interest in our religion than we do and they should be allowed to attend. I would attend as an observer but not as a delegate. Rs 50 and Rs 20 is a pretty cheap price to pay. If a delegate could not pay, I would not mind paying for him.

'It is necessary to analyse the results after the Congress by a committee formed for follow-up.'



Beroze Barjorji, 41, Dressmarker and Teacher

'Yes, of course it is necesary. We are such a small community, we should all meet once in a while. Besides, our beliefs are so old–the *apna-bap-dada-karta-aya* (our-fathers-did-it-before-us) attitude. The younger generation too, should have a chance to air their views and to bring about change. It would be worth spending three lakh rupees if something is achieved, even one small point.

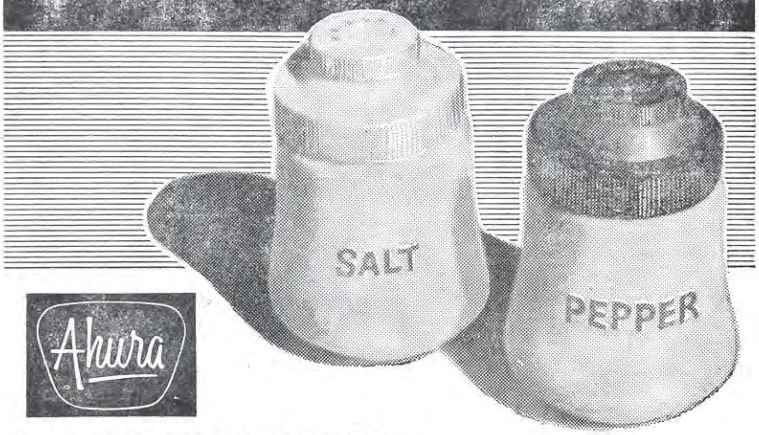
'Controversial topics like inter-marriage, cremation, conversion, should be discussed. The question of girls marrying out of the community is important. Why should their children not be accepted as Zoroastrians? It is a mother's duty to teach her religion to her children.

'The ideal place is Bombay, since almost 80 per cent of Parsis live here.' Ms Barjorji herself would like to participate as an observer and feels the fees are not too high in these modern times. 'If one is really interested one will pay. It seems absurd to allow non-Zoroastrians to participate since we do not allow them in the community. But a non-Zoroastrian spouse or anyone who cares, should be allowed to.

'After the Congress, dedicated workers should do something about the issues raised.'

Interviews by Jeroo Gorimar & Shirin Bahadurji.

EXPERIENCE & EXPERTISE
ARE INSEPARABLE TWINS....



Ahura

POSSESS BOTH

How to succeed and help others to succeed? The common denomination to success on both counts is "Experience & Expertise".

Ahura have forty years behind them and all of it in moulding the future of a variety of industries through the production and supply of quality Process Chemicals.

The results have been worth our time and toil. Ahura pioneered the indigenous production of a range of Process Chemicals that proved to be the harbingers of national self-sufficiency in Process Chemicals.

Experience and Expertise have found their rewards. Ahura prides itself in possessing both, for the common good of the industries and the larger good of the nation.

PIONEERS IN PROCESS CHEMICALS SINCE 1936

AHURA CHEMICAL PRODUCTS PVT. LTD.

84, Sion Road, Sion (East) Bombay 400 022. Phone 473351
Grams : AHURACHEM Telex : 011-3917

Graphic-A-98

With best Compliments

The White Cloud Paper Mills

Imitated by many Equalled by none

Pioneer Manufacturers of Quality
Filter Papers, Filter Pads and
Filter Pulp in India.

412 Gultekdi Road, Poona-9.

Phone: 41078 Gram: WHITECLOUD

Zoroastrians of the World Unite...

'With the creation of a World Zoroastrian Organization, we can prove ourselves still better citizens of our world, and truer members of a truly United Nations,' suggests a letter from the president, Dr Ms Shirin Kutar and honorary secretary, Ms Ruby Contractor of the Zoroastrian Association of Europe (Z.A.E.) in **London,** to the trustees of the Bombay Parsi Panchayat.

The foundation of such a world organization for Zoroastrians was the main subject of the one-day seminar held by the Z.A.E. in London on 30th April, to discuss 'The present demographic trend and future of the world Zoroastrian community' ('Zoroastrians Abroad, For Womb the Bell Tolls', *Parsiana,* Jun.-Jul. '77).

The seminar pondered the increasing trend of mobility among Zoroastrians which has scattered the community over various parts of the world. Whereas the larger concentrations abroad, the letter reported, have ready access to the yet larger, longer-established communities, and thus have more opportunity to cohere and retain their identity, it is the smaller further-flung groups of twenty or less families, who are at a risk of being absorbed into the larger alien mass around them and of completely disappearing. 'In such cases, their membership of the "World Zoroastrian Organization" may instil pride of identity in them, and the genuine observance in practice of... Zoroastrianism can sustain them against extinction.' Such a world organization, the letter argues could also achieve much moral and material benefit for its constituents scattered over the globe. 'This small community can get enough inspiration to exist, work, survive, and prosper as a unit of the larger human family, only if they have their small numbers looking up to the sum-total of the solid achievements, moral strength and harmonious functioning of an active, far-sighted, resourceful and altruistic world body, like the proposed World Zoroastrian Organisation.... The developments can be many, and they will not, and need not, be confined exclusively or selfishly to the benefit of our community alone.'

The setting-up of an organization to provide a link between world Zoroastrians is one of the topics to be discussed at the forthcoming 3rd World Zoroastrian Congress to be held in Bombay in January '78. Both the world congresses in the past, had also recommended the forming of a world body.

Since then, the notion has been fermenting in the London-based association, and one particularly enthusiastic member had even offered £1,000 towards the preliminary expenses of materializing the idea, and proposed that the organization be affiliated to the United Nations.

But after consultation, via the association's lawyers, with the U.N., it was realized that the formation of a world organization with U.N. affiliation, involved 'serious issues and required deeper consideration,' the letter stated. Fortunately, Dr Jal Bulsara, former secretary of the Bombay Parsi Panchayat and a former representative for Asia and the Far East at the U.N.'s Social Affairs Bureau, was in London at the time and was, therefore, consulted in the matter.

Since time was running out the proposal for the organization had to be submitted to the meeting of the U.N. Economic and Social Council Secretariat (ECOSOC) for Non-Governmental Organizations (N.G.O.'s) scheduled for the first quarter of the next year. and Bulsara suggested placing the entire matter before a meeting of the association to get the members' approval.

Hence, the seminar in April, which unanimously recommended that 'the president and the managing committee of the Zoroastrian Association of Europe (Inc.) take all necessary steps to promote the formation of a World Zoroastrian Organization, with a view to approach the U.N... to seek affiliation for Consultative Status.'

The London association has called on the paterfamilias, the Bombay Parsi Panchayat, to extend its co-operation, offering that the headquarters, executive organ and executive office of the world organization be established at the B.P.P. offices in Bombay. A constitution has been drafted so that it could be put before the World Congress in January and forwarded from there, to the U.N. meeting in 1978.

Symposium Synopsis

Nearly 250 people from various Zoroastrian pockets on the North American continent attended the symposium, 'Survival and Perpetuation of Zoroastrians in North America' hosted by the **Zoroastrian Association of Metropolitan Chicago** on 21st and 22nd May ('Zoroastrians Abroad, Give us your Hearts and Minds,' *Parsiana,* Jun.-Jul. '77). A detailed summary compiled painstakingly by Dr Lovji Cama of the Zoroastrian Association of Greater New York (ZAGNY), is the only report received so far, as no doubt, a more exhaustive compendium along the lines of that of the first such symposium held in Toronto in 1975, which has just been released, requires much precious spare time dedicated to it. In the meantime, Cama's report gives a prompt, if brief assessment.

The keynote speech on the 22nd, by Dr Framroze Bode, 'Zoroastrianism. An Ancient Faith for Modern Man', emphasized the perennial nature of the religion. 'By thinking, by meditating and by learning, man should rid himself of ignorance which is the root cause that throws man off the path of Righteousness,' Cama's notes read.

Dr Rostam Sarfeh, editor of the Iranian magazine, *Hukt,* in his speech on 'Zoroastrians in Iran, Present and Future', said that like the rest of the Iranians, the 25,750 Zoroastrians in Iran suffer from the effects of rapid Westernization and Zoroastrian culture is in a state of transition. The same problems that beset Zoroastrians everywhere also exist in Iran: marrying out of the community, late marriage, absence of conversion, dwindling numbers and the increasing rate of divorce. To redress the balance. 'Zoroastrians are at the forefront of business and education ... and are better-educated Iranians because Zoroastrian villages used to have schools long before their Iranian counterparts.'

Dr Richard Frye of Harvard, who along with Dr Bode, had been

Let Us Pray—
To Ahura Mazda

A book of prayers
for Zoroastrians in
simple English
with an
exposition of the
religion of Zarathushtra

By Noshir H Vajifdar

Available from
Union Press
Homji Street, Fort
Bombay 400 001

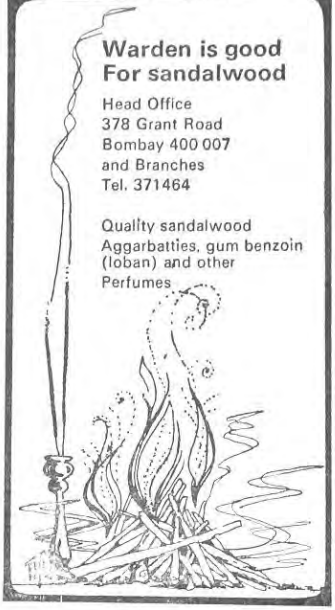
Mr Sam S Choksey
C/o Eastern Stores &
Trading Co Pvt Ltd
115 Nagdevi Street
Bombay 400 003

Price Rs 3

Warden is good
For sandalwood

Head Office
378 Grant Road
Bombay 400 007
and Branches
Tel. 371464

Quality sandalwood
Aggarbatties, gum benzoin
(loban) and other
Perfumes



With Best
Compliments From

Rohinton B.
Godiwalla
Caterers

Sainiketan B-Block
13th Floor, Room No. 13
Mazagaon 400 010.

Phone: 375350

Shapoorji Pallonji

And Company Private Limited
Building Contractors & Civil Engineers

Registered Office:
70, Medows Street, Fort, Bombay-400 001

Administrative Office:
New India Centre, 17, Cooperage Road, Fort, Bombay–400 001

Phone :
254262/212844

Gram:
Ginframe Bombay

awarded a special plaque making him an honorary member of the Chicago association, delivered the key-note address the next day, on 'Survival of Zoroastrian Theology and Culture.' 'More stress should be put on teachings rather than the rituals in Zoroastrianism,' said Cama. 'He pointed out that numbers were not all that important, however, if we are afraid to be assimilated, then "it is better to assimilate than be assimilated."'

Probably one of the most constructive and practical points made at the symposium was Frye's suggestion that a chair for Zoroastrian Religious Studies be endowed at a major university in North America, preferably where there existed a Zoroastrian community; and that the first professor appointed to the post should be a Zoroastrian priest with a doctorate in Iranian Studies, who would train graduates for advanced degrees. The advantages would be recognition of Zoroastrianism in the academic world and the best education for our priests. The traditional million dollars were quoted as a suitable endowment required, while the Shah of Iran was suggested as a possible patron.

Dr Bode spoke again, this time, on the *Gathas*. He explained the *Amesha Spentas*, the divine attributes of *Ahura Mazdah*, and Cama includes himself amongst 'most of the audience' who could not quite grasp the learned doctor's thesis.

However, the lecture of Dr Mary Boyce, from London University, 'though academic, was very interesting,' says Cama. She spoke on a subject she endorses: the influence of Zoroastrianism on other world religions. Cama's report outlines the five salient points in favour of the argument: that the Universe is the creation of an almighty God; that man has a duty to live righteously and fight evil; that he is responsible for his actions as they are made by his free choice and that he will be judged after death; that the world will be saved from time to time by Saviours and that there will be a final reckoning and an end to the Universe. Boyce, according to Cama, suggests that the *Gathas* be regarded as the *New Testament* of Zoroastrianism while the later Avestan writings be regarded as the *Old Testament*, since they re-introduce the pre-Zoroaster religious concepts of the ancient Aryans.

Dr Jamshed Mavalwala, professor of anthropology at Toronto University and president of the Ontario Zoroastrian Society, spoke on the demography of the North American Zoroastrian community and called on two of his committee members to outline two schemes the association is undertaking: the building of a community centre in Toronto, for which $600,000 are required and a tenth of which has already been pledged by members of the community in and around Toronto; and an international gathering of Zoroastrians in 1980, similar to the World Congress in Bombay in 1978.

The professor from Oregon University, Dr Behest Najad's lecture on 'The Mazdayasnan Movement' did not give a clear impression of the movement, Cama feels. 'The Mazdayasnan movement appears to be a group of people primarily not traditional Zoroastrians, who believe in the ethical and spiritual teachings of Zarathustra, but do not follow Zoroastrian rituals.... He threatened that we had better accept the movement because it is growing and we will be left out as a minority if we didn't.'

On the other hand, Dr Jehan Bagli of Quebec, outlined six suggestions for survival in North America which included acceptance of children of mixed marriages, adopted children and non-Zoroastrian spouses of mixed marriages into the fold; the abolition of a priestly class; adoption of a uniform calendar (c.f. 'Seasons Greetings') and the introduction of English into Zoroastrian rituals.

The panel presentation, 'Ways and Means of Survival' was a 'mixed bag of short speeches by the various Zoroastrian association representatives,' says Cama, and was curtailed due to lack of time.

Minoo Treasurywala, past-president of the Zoroastrian Society of Ontario on 'Knitting the North American Zoroastrian Community Together', called for the formation of a federation-type body of the Zoroastrian associations of North America. He announced that the representatives of the various associations present had agreed in principle to the formation of such a body the night before.

'Though the programme was very crowded leaving very little time for audience participation,' Cama feels everything went off smoothly, and the symposium was brought to a close with the *Jasame Avenghe Mazda* prayer—followed, significantly, by its English translation.

Booster Shot

'We Parsis in Ontario are grateful to Mr Guiv of Iran who has generously donated $600,000 (U.S. Funds) to build the Zoroastrian Centre in Toronto,' writes Jamshed Mavalwala, former president of the **Zoroastrian Society of Ontario.**

The need for such a centre formed a major part of the discussions of the First North American Zoroastrian Symposium held in Toronto in May 1975. Since then, New York has very nearly accomplished this ideal, once again, with the aid of Arbab Rustam Guiv, the philanthropic Iranian, who donated about $150,000 ('The Gift of Guiv', *Parsiana*, May '76).

As chairman of the Zoroastrian Community Centre committee, Kawus Nanavati reported to the Annual General Meeting of the Zoroastrian Society of Ontario in June that $60,000 had already been pledged so far, but though it was a commendable effort on the part of the community..... this amount was insufficient.' Guiv's further munificence now provides a shot in the arm for the Canadian venture.

Z.S.O.P.R.

To make the Canadian public 'conscious of our presence in their midst', the **Zoroastrian Society of Ontario** (Z.S.O.), is sponsoring a programme, 'The Heritage Series' in conjunction with the North York Public Library, according to a letter from Dr Russi Balsara, the new president of the association. The first event of the series, 'Heritage One', scheduled for 30th September, was to include talks by major Ontario personalities as well as concerts of Japanese and Indian music and dancing, with the Hon. Ms Pauline Gibbon, Lieutenant Governor of Ontario, as patroness.

With 'the largest concentration of Zoroastrians in the western hemisphere' now in Ontario, according to the former president of the association, Jamshed Mavalwala, the association has been active in the

With Compliments Of

ADI B. SAGAR & CO.

Electrical Engineers & Contractors
Bombay

past months in participating in many state and nation-wide inter-communal projects. Mavalwala was invited to attend a national meeting of the Canadian Council of Christians and Jews to discuss what measures could be taken to enhance Canadian unity, in April at the national capital, Winnipeg. Mavalwala was also one of the four hundred delegates invited from across Canada to Destiny Canada Destinee at York University in June. Minoo Treasurywala was to visit a one-day inter-faith camp as a resource-person (sic) on Zoroastrianism. The camp organized by the Canadian Council of Christians and Jews was to encourage understanding of other religions among younger Canadians. And in September, the association was to conduct a Zoroastrian seminar for civil servants and personnel of various agencies to familiarize the audience with the Zoroastrian faith as it is practised in Canada.

Season's Greetings

As Zoroastrians settle overseas, in the process of adjusting and establishing their new identity they tend to re-examine old beliefs and traditions to understand them better. Dr Jehan Bagli, past president of the Zoroastrian Association of Quebec, Canada and editor of its newsletter, *Gavashni*, has researched and published material on various aspects of the community that he feels is relevant to Zoroastrians abroad and in India. He submits below, his conclusions in favour of adopting the original *Fasali* calendar, which advocates beginning the Zoroastrian year from 21st March. Convinced of the calendar's superiority, Bagli is doing his best to convince community members in Canada to adopt it. 'I wish to spread this knowledge to the entire grass roots community in this continent,' he wrote in a letter to *Parsiana*. Aside from the resources that will have to be raised for the publishing and distribution of the calendars, Bagli feels that 'convincing people of the adjustments they have to make in the incorporation of the change is another aspect that has to be considered. The whole thing is going to take some time before people adjust.' He welcomes queries requesting 'readers to address their comments and criticism on this point to me at my address (12, Allancroft Road, Kirkland, P.Q., H9J 2G9, Canada).'

'The history of our community is studded with ups and downs. It would appear that a group of people, so torn and tattered under the strain of circumstances, would stay as an unwavering solid unit. But as we look at our history since our settling in India, we see significant cracks in our unity which have led to groups such as *Shahenshais*, *Kadamis*, *Faslis*, etc. What is the origin of these splits and are they necessary?

'We note in our traditional literature the mention of King Jamshed of the Pishdadyan dynasty. It is indeed an astounding fact that a character believed to have existed in antiquity is still remembered today not only by Zoroastrians around the world, but also by the entire country of Iran in celebration of the festival of Jamshedji Navroz. This marks the first day of the New Year of the Zoroastrians in particular and Iranians in general and occurs on every vernal equinox, 21st March; it also marks the beginning of Spring in the northern hemisphere. Indeed, what could be more appropriate, than that the first day of the appearance of light in those regions be chosen as the day that marks the beginning of the year? Why then the anomaly of two New Year's days in a year?

'A Zoroastrian calendar is a solar year, the time taken by the earth to orbit around the sun: 365 days, 5 hours, 48 minutes and 46 seconds. The present *Shahenshai* and *Kadami* calendars provide for a year of 365 days only—twelve months of 30 days each plus 5 *gatha* days. These calendars do not provide for the extra time (about 6 hours) to be intercalated in the computation of the year.

'This is clearly the reason for having two New Year's days within a year, namely, Jamshedi Navroz and the one in August. The situation can be rectified by adding either six hours every year, one day (24 hours) every four years or 30 days every 120 years. The Gregorian calendar follows the second method, of adding a day every four years (leap year). In Iran, the Zoroastrians today, also follow the second method of computing. The extra day is called Avardad Sal Gah and is added after the fifth *gatha*. This method is also followed by the Fasali Zoroastrians in India.

'A majority of Zoroastrians in India (*Shahenshais* and *Kadamis*) and on the North American continent have been following a time reckoning where this correction has not been made for several centuries, resulting in the drift of the New Year's day away from March 21 or Jamshedi Navroz.

'Computing the year according to celestial movements and hence, following the seasons (*fasal*) is the most realistic way of calculating our year. Zoroastrians everywhere should understand the abnormality created by an error of omission, set it right and celebrate the New Year at the vernal equinox.'

Antipodean Elections

A new committee for the **Australian Zoroastrian Association** in New South Wales, was formed at the Annual General Meeting in July.

The new members of the committee are Ms Gulu Billimoria, president; Peshotan Katrak, vice-president; Farrokh Mistree, treasurer; Ms Mahabanu Mae Ostowari, secretary; Ms Pervin Young, Dorab Kotwal and Ms Purviz Kolsawalla. Freddy Devitre, Rusi Rustomjee and Jal Taraporewalla were nominated as trustees of the association.

Ernani Giambuzzi of the ever-enthusiastic and effervescent newsletters, and secretary of the association for the last three years, wrote in his farewell bulletin that it had given him much pleasure to serve the association and 'it is with great regret that I have decided not to stand for re-election.'

In an introductory letter to *Parsiana*, Ms Ostowari writes, 'We, antipodes from "Down Under" are always eager and happy to hear from Zoroastrians the world over.' The community of 198 she describes as 'a very close-knit friendly lot', and goes on to invite, 'Should members from your part of the globe visit Australia, we would be very pleased to meet them.'

Managing Members

The Zoroastrian International Cultural Association (ZICA) formed by the Zoroastrian immigrants in **Tehran**, has elected a new managing committee: Kareeman Mehta is president and Adi Vakharia, vice-president, Kersi Bhesania, Ms Gullbanoo Bamji, Hosi Bardoliwalla and Khodaram Gavasni have been elected as trustees.

Breaching the Gulf

The oil-soaked sands of **Bahrain** now support over 60 Zoroastrians we learnt, when a brief introduction to the Bahrain Zoroastrian Anjuman arrived at *Parsiana*.

The *anjuman* was formed over twenty years ago by the late Jamshed Marolia, its founder president,

when the development and formation of an *aramgarh* (burial ground) became necessary. The then-ruler of Bahrain, the late Shaikh Sulman Bin Hamed Al-Khalifa, very generously 'gifted a plot of land to the *anjuman* for use as *aramgarh*,' the letter said.

With thirty regular contributing-members, the *anjuman* looks after the welfare of the Zoroastrians residing in or visiting Bahrain and organizes *jashans* and social gatherings. Any profit made from the proceeds of the latter augment the *anjuman's* funds and whenever called upon, 'the *anjuman* has contributed its share financial and otherwise,' the letter says, 'for the social welfare of the Zoroastrian community in and outside Bahrain.'



You don't have to be a millionaire to subscribe to Parsiana. Rs. 16 is all you need.

Gift it to a friend. Support the magazine that supports the community.

For further details see page 60

With Compliments from

EMPIRE ESTATE

Liberty Building
41/42 Marine Lines
Bombay 400 020

WHO'S WHO

By Ratan R. Marshall

'The Parsis' by Pilloo Nanavutty National Book Trust, India. Rs13

Publications about Parsis—their history, ancestors, religion, characteristics and contributions to the country of their adoption—appear with varying frequency. Years ago, Karaka and Marzban wrote detailed volumes on the subject. A few years back, P. P. Bulsara in his *Highlights of Parsi History*, gave a concise account of the community; lately, the German scholar Eckehard Kulke wrote a detailed, illuminating thesis, *The Parsees in India* (1974) and Dastur Hormazdiyar Mirza published last year, *The Outlines of Parsi History*. Now, Pilloo Nanavutty in the series, 'India—The Land and the People', launched by the National Book Trust, India, makes her contribution, *The Parsis*.

Most of these works were written to give authentic information to those curious about the community, especially non-Parsis. In the past, many adult Parsis knew much about the community, but times have changed; the younger generation today, knows more about other communities than about its own. However, recently, there has been a growing consciousness among the young to know more about their heritage and *The Parsis* should serve the need to a considerable extent.

Nanavutty, a talented writer, who previously co-authored *Songs of Zarathustra*, here, in the limited space of about 175 pages, presents a fairly good introduction to the Parsis — their origins, prophet, religion, ceremonies, customs, social structure and contributions to politics, the professions, commerce, industry, science, art and literature, social reforms, etc. There are also pictures of ceremonies and illustrious Parsis of the distant and the near past whose names and contributions are carved in letters of gold, not only in the annals of the community, but in those of the entire country; and in some cases, in the annals of entire humanity.

The first forty pages devoted to the origins, life and teachings of prophet Zarathustra, also explain rituals and customs of the Parsis. Many in our community are not quite aware of the underlying meaning of our important ceremonies. It is very essential that not only the young who undergo *navjote*, or those who marry, understand the meaning of the rites but that even those who attend these ceremonies should be aware of their significance. Nanavutty explains in simple language and a lucid style the beauty of our various ceremonies: *navjote*, marriage, *mukhtad*, *ijashne*, *jashan*, *gahambar* etc. She also describes how an *Atash Bahram* is consecrated. 'The *Atash Bahram* fire is spoken of as *Padshah*, the king. The roof of the consecrated chamber is shaped like a dome to signify the dome of heaven. From the centre of the dome hangs, high above the fire, the *Taj*, a large metal tray, which is the crown for the fire. A couple of swords and a few maces are displayed on the inner walls of the room. Just as the warrior fights with actual weapons, so must the soldier in the service of Ahura Mazda fight with spiritual weapons.'

Describing migration and settlement in India, Nanavutty relates how the early Parsis moved from place to place, mostly in Gujerat, what they did there and what impressions they made on the natives, foreigners and rulers of the country. As a woman coming from the historic city of Surat, it is natural that Nanavutty should write at some length about *surti ghat*, the *garo*, the *sali garo* and the *tanchhoi*. Praising the master weaver, Kaikhushrau Sorabji Joshi who won the appreciation and affection of the Father of the Nation, Nanavutty notes that Joshi wove silk for men also, but being expensive, the cloth was purchased mostly on occasions like marriages. While in bed at the end of his life, foreigners tried to persuade Joshi to teach them his art by offering large amounts of money, but a staunch patriot, Joshi left his weaving centre at Surat to the care of the Indian government.

Considerable space is devoted to the contributions of outstanding Parsis who played a major part in spreading social reform in the community as well as in other communities, and their outstanding contribution to the freedom movement. However, Nanavutty grieves turning to the contemporary political scene, we find that there is hardly a Parsi who has made his mark in the 1970s. The only individual who stands out is Pilloo Modi. A passing reference is made to the brilliant counsel, our legal luminary, Nani Palkhivala, along with the former advocate general of Bombay, Homi Seervai. Their writings and speeches have helped the public to understand their rights under the constitution. Palkhivala's outstanding contribution in this field could deserve a longer narration.

The young of the community would do well to go through the chapter on commerce and industry. The Wadias, the Banajis, the Jeejeebhoys, the Petits, the Readymoneys, the Tatas, the Godrejs—what amazing contributions they have made to the cause of commerce and industry in the country! To that may be added the contribution of Kavasji Davar, Sorabji Pochkhanawalla, Pheroze, Sethna, Rustom Masani, Homi Mody, A. D. Shroff, Pestonji Polson, Shapoorji Mistry and M. N. Dastur (of Dastur Co.). F. E. Dinshaw, however, is not mentioned.

Equally interesting reading is the contribution of Parsis to the professions, science and medicine. Nanavutty narrates with feeling the work of Dinshan Mulla, Jal Bulsara, Rustom Masani, Lady Hirabai Jehangir, Dinbai Patuck, Mary Clubwalla-Jadhav, Bachubai Moos, Jalbhoy Bharda, P. N. Mehta, Jai Vakeel, Meher Banaji, Amy Rustomji, Mithan Choksi, Mehra Masani and others. Aspi Engineer's and his three brothers' contribution to the Indian Air Force and in safeguarding the borders of the country is a unique page in the history of the Parsis. Jal Cursetjee's contribution to the Indian Navy is equally heartening; however, it is the story of Sam Maneckshaw's military genius and his gallantry in war that captures one's heart. A short reference to Parsis who made a name for the community in the field of sport however, surprisingly, omits Jal Pardiwala.

In discussing science, naturally, a major portion is allotted to Homi Bhabha. His extraordinary achievements are subjects of several other

Parsiana keeps you in touch....wherever You are



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.

For one year (six issues)

India, seamail	Rs. 16
airmail	Rs. 32 or $4 or £2
	Rs. 75 or $9 or £4

For two years (twelve issues)

India	Rs. 30
seamail	Rs. 60 or $7.50 or £3.50
airmail	Rs. 145 or $17 or £7.50

For U.S. personal cheques add $1.50 for bank charges. For Indian upcountry cheques add Re. 1.50.

Cheques and drafts to be drawn in favour of Parsiana and posted to GPO Box 892, Bombay 400 001.

Cash payment and money orders accepted care of the Hopeful Playgroup Centre, 40 Bastion Road (Opposite Cathedral School), Fort Bombay 400 001.

For further information phone 26262

All rates valid till 1977

NAME

ADDRESS

CITY PIN CODE

STATE AND COUNTRY

volumes. Homi Sethna, the present director of the Bhabha Atomic Research Centre, is also mentioned and there are three pages about Darashaw Wadia, the distinguished geologist. Jal Paymaster's connections with the Tata Memorial Hospital and his contribution to the cause of cancer research are rightly pointed out but there seems to be no reference to D. J. Jussawalla whose work in the same field is also considered unique. Also mentioned are achievements of eminent men of medicine like Rustom Vakil, Jamshedji Duggan, Phiroze Banaji and others.

Some illustrious Parsi *hakims* are also remembered but there is no reference to that outstanding bone-setter, Bhimji Jivanji, from whose name the *hadvaids* are also known as *bhims*. Neither is there mention of outstanding Parsi surgeons. Parsis, though numerically limited, have been outstanding in so many fields that it is difficult for an author to list them all.

On the Parsis' contribution to the arts and literature, Nanavutty quotes liberally from English poems of Parsi poets but regarding Gujerati literature, she makes a sweeping statement, 'Today, there is not a single Parsi who has made a name in Gujerati either in the essay, the novel, poetry or serious prose'. There is a one line reference to 'an outstanding poet like Ardeshir Khabardar'. He was the only Parsi so far, to be president of the Gujerati Sahitya Parishad, the highest honour in the field of Gujerati literature, though that fact is not noted. Though Behramji Malabari is remembered for his activities for social reform, there is no mention about his contribution to Gujerati poetry. As the author remarks, 'the westernization of the community seems to have reached saturation point.' She expresses dissatisfaction for what Parsis have done for art and literature and though the community produced a Zubin Mehta, it has not yet 'achieved any creative excellence in Indian art and literature. The extreme westernization of the community has stood in the way of such an achievement. There is no Parsi musician of the standing of Ravi Shankar, or a dancer like Yamini Krishnamurti, or a singer such as the late Begum Akhtar or Subbalakshmi.'

Since there are differing schools of thought in the community, it is natural there will not be entire agreement amongst them on some of the views expressed by the author about the 'many grave problems' facing Parsis today; but all would agree with her opinion that 'What kept the Parsis as a distinct community and saved them from disintegrating was their passionate adherence to their religion.'

Some incorrect statements however, require correction for another edition and/or translations of the book into other languages of the country. Writing about 'the sacred fire' one may be led to believe that the Iranshah fire was brought from Iran: however, the Iranshah was consecrated in India; Lady Hirabai Jehangir was the first lady president of the Bombay Parsi Panchayat but the honour of being elected the first lady trustee of that *panchayat* goes to the late Lady Navazbanoo Tata; *sarod* player Zarine Daruwalla is from Surat and Bombay and not from Hyderabad; Fardoonji Marzban, the Father of Gujerati Journalism did not start *Sanj Vartman* but *Shri Mumbaina Samachar* (*Bombay Samchar*) and Behram Karanjia was not its editor at any time.

Pilloo Nanavutty has drawn a vast picture of the Parsis on a comparatively limited canvas; those who desire to know the past and present of the Parsis should find reading this book to their advantage.

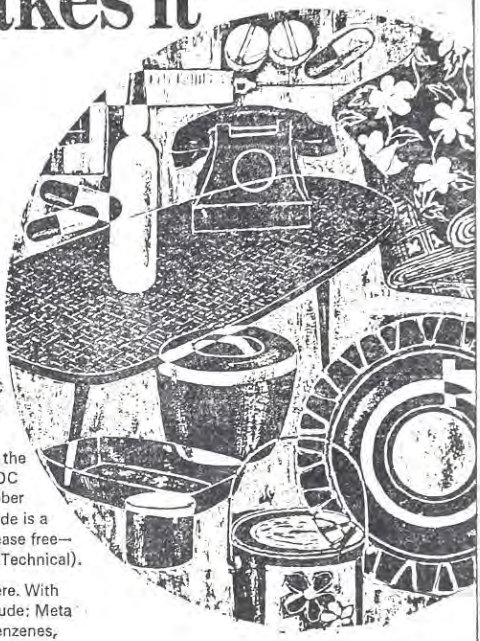
APOLLO THEATRES

Poona

proudly present

Yehi Hai Zindegi

life is worth living HOC makes it more so



Indoors or outdoors, HOC brightens up your life. From the laminates that lend colour to your house, to the telephone you use or the footwear you don, HOC intermediates make possible a variety of products.

And who keeps the nation's wheels on the move? HOC is there again. Because HOC Aniline helps manufacture tyres and rubber products. Or take health. HOC Acetanilide is a must for Sulpha drugs. Crops grow disease free—thanks to HOC Benzene Hexachloride (Technical).

In short, almost on all fronts HOC is there. With chemicals and intermediates which include: Meta Amino Phenol, Formaldehyde, Chlorobenzenes, Nitrobenzene, Nitrotoluenes, Dinitrobenzene, Nitrochlorobenzenes, Sulphuric Acid, Oleum, Metanilic Acid, Nitrobenzene Sulphonic Acid, 3-3 Dinitro Diphenyl Sulphone, Dil. Acetic Acid, Iron Sludge, Sulphite Sludge, Sulphur Sludge, PCHA, Spent Sulphuric Acid, Hydrochloric Acid and Carbon Dioxide.

All the products priced just right. Because HOC is committed to hold the price line down.

HOC — *Pace setters in a fast growing industry*

For all your requirements, please contact:
The Marketing Manager,

HINDUSTAN ORGANIC CHEMICALS LTD.

(A Government of India Enterprise)
81, Maharshi Karve Road, Bombay-400 002.
Phones: 314271/72

Dattaram-HOC-7 B.

It was a few days after **Fali Doctor's** untimely demise on 28th May following an attack of jaundice, that his photograph captioned, 'The Stream of Life is Onwards' won the Tokyo Koishikawa Rotary Club prize. Selected from over 2,500 entries for the Second Asian Photo contest held by the Asian Cultural Centre for UNESCO, the prize-winning photograph had been taken at the *Kumbh Mela* this year, on a day when the crowds exceeded 10 million.



Doctor: 'New heights of excellence.'

In search of such photofeatures, Doctor, a free-lance photographer and associate editor of Larsen and Toubro (L&T) publications, had travelled extensively. Last October, at the Indo-Arab Society's competition on 'Glimpses of Palestine War and Peace,' he won the first prize for his entry, 'Victory for the Olive Branch in Fight for Freedom'. The kind of subjects Doctor focussed on, ranged from air pollution to birds at the Bharatpur bird sanctuary and Mother Theresa. When he wasn't globe-trotting, he would capture on film everyday life in Bombay.

'He was a quiet man and spent most of his time either taking pictures or writing articles', says Rusi, his brother. Rusi recalled how after a full day's work at L&T, Doctor would set out with his Asahi Pentax camera, to return home and work on his articles late into the night. Doctor's photo-features were reportedly, published in the *Indian Express*, the *Sunday Standard*, The *Taj* magazine and American magazines like *Maryknoll, World Petroleum* and *Black-Belt*.

It was as a student at St Xavier's High School that Doctor first started tinkering with a camera. He graduated with an arts degree from St Xavier's College and also had degrees in law, commerce and business management. He worked for a time in the Public Relations Department of Caltex India Pvt Ltd and according to J. Joseph of Caltex, he was 'a P. R. man who shunned publicity.' In his early thirties, he switched to journalism, and joined L&T as associate editor of its publications *L&T Newsletter* and *Powai Pageant*. In 1976, he went to Manila, Hong



Glimpses of Bombay. *Photo by Fali Doctor*

Kong and Bangkok to promote L&T in these cities. During his seven and a half years association with the company, the L&T house-journals reportedly won a number of awards from professional bodies for production and editorial excellence. As the condolence resolution passed by the L&T management noted, 'The late Fali Doctor, reinforced and raised the standard of the communications media to new heights of excellence.'

He is survived by his brothers, Homi and Rusi and his aunt, Ms Commissariat.



Everyday life captured on film. *Photo by Fali Doctor*

A tragic scooter-accident claimed the lives of three Zoroastrian youths returning to Bombay after spending the long Id-Ganesh Chaturthi weekend in Khandala. **Jehangir Rustom Katrak** 26, and **Maharukh Rustom Irani,** 21, travelling on one scooter, and **Rohinton Khodadad Irani,** travelling on another, were killed in an accident some distance away from the Khandala Sanatorium at around 1.30 a.m. on Sunday 18th September. Details about the accident are not available but it is reported that all three died on the spot.

Ms Irani, a teacher at Juhu's Maneckji Cooper School and Katrak, an engineer in the Scindia Steam Navigation Company, lived at Kharegat Colony, while Irani, a student, resided at Sleater Road.

NATIONAL PEROXIDE LIMITED BOMBAY

Manufacturers of:

HYDROGEN PEROXIDE

Ideal bleaching agent for cotton textiles, wool, synthetic fibres.

Useful oxidising agent for chemical reactions.

Economical and permanent bleaching agent for writing and printing paper, newsprint pulp and jute.

Bleaching and sterilising agent in cosmetics, pharmaceuticals, food and fermentation industries.

It also eliminates many municipal and industrial water treatment problems and acts as a pollution control product.

SODIUM PERBORATE

Safe permanent and most effective bleaching and whitening agent for cotton, wool, linen and rayon fabrics when mixed with domestic and industrial detergent powders (15 to 20 per cent) and used at a temperature of 60°C to 90°C.

Used as an ingredient of bleaching creams, lotions, deodorizers, hair bleachers, dentifrices and mouth washes. Used in electroplating.

It is specially useful for removing yellowing of nylon and other synthetics.

NPL **National Peroxide Limited**

Neville House, Ballard Estate, Bombay-400 038.

Published and edited by Jehangir R. Patel at 285 J. Dadaji Marg, Bombay-400 007 and printed by him at G. Claridge & Co. Ltd. Shahid Bhagat Singh Road, Bombay-400 001. Parsiana Ph. 262624

Dr. Writer's
plenty of provisions...







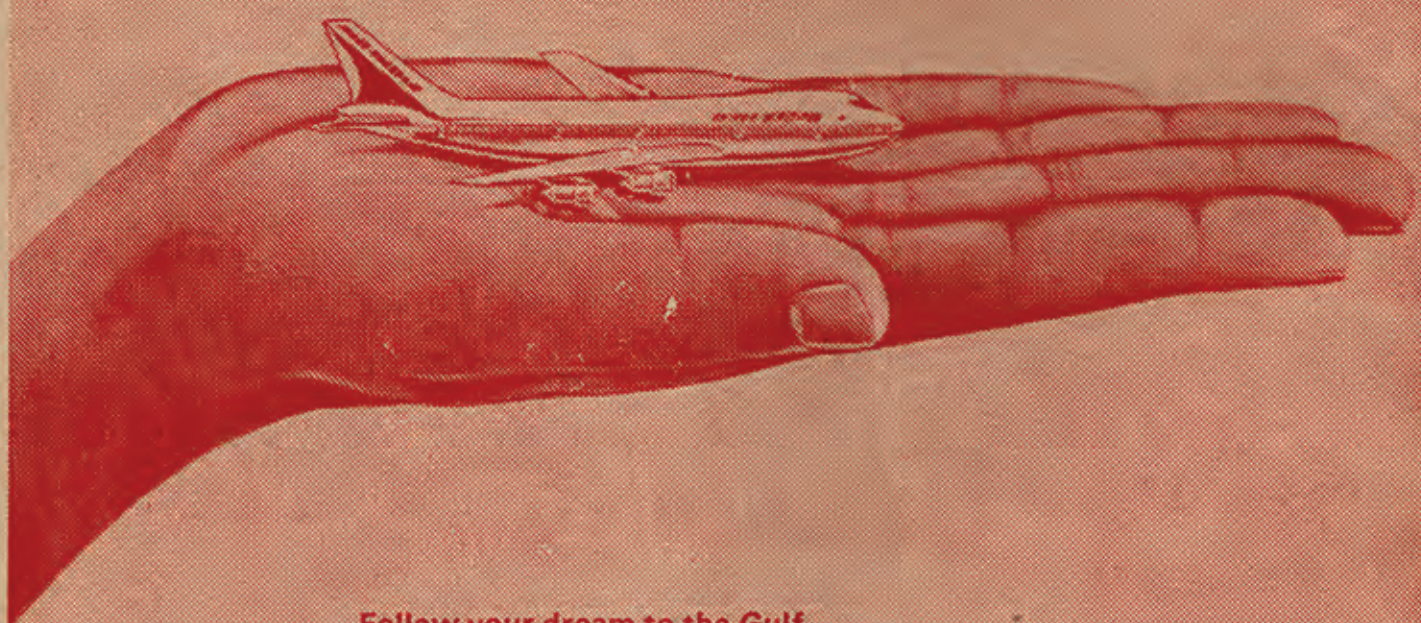
COME, FILL YOUR LARDER AND PANTRY WITH PLENTY OF PROVISIONS THAT THE FAMILY MUST LIVE AND GROW UPON!

DR. WRITER'S
CHOCOLATES & CANNING CO.
DADAR, BOMBAY-28.

makers of
fine foods

Registered No. R. N. 9474/64

Your fortune line to the Gulf. Twenty-six flights a week.



Follow your dream to the Gulf on an Air-India flight. We fly over 4500 people every week, to 9 destinations: Muscat, Dubai, Abu Dhabi, Bahrain, Doha, Dhahran, Kuwait, Baghdad, Jeddah. You'll love the experience— it's a warm, happy family on board.



AIR-INDIA