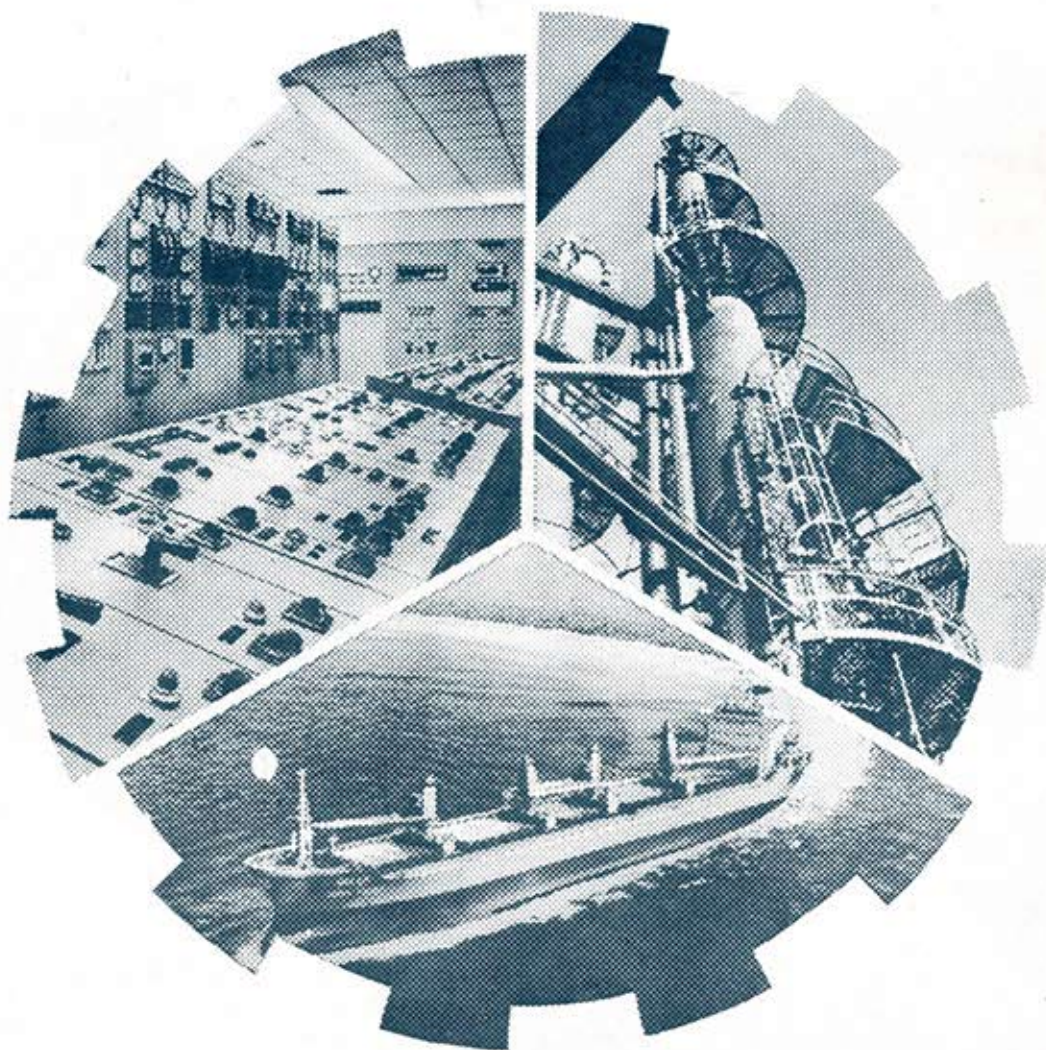


பாண்டிநாடு



Technology...a continuous effort for development



L&T provides design, engineering and fabrication capabilities in collaboration with Caterpillar, F. L. Smidth, Gutehoffnungshütte Sterkrade, J. M. Voith, Niro Atomizer, Poclain, Serck, Struthers Wells, Swenson, Unelec...

and supplies plant and equipment for chemical, petroleum, petrochemical, fertilizer, cement, paper, dairy, steel, power, earthmoving and construction industries.



LARSEN & TOUBRO LIMITED
where technology moves with time

P.O. Box 278, Bombay 400 038

Parsiana

December 1982
Volume 5 Number 6

EDITOR Jehangir R. Patel
ASSOCIATE EDITOR Abraham Mathai
ASSISTANT EDITORS Hutokshi D. Doctor,
Gouri Wagadarikar
DESIGN CONSULTANT Mini Boatwala
DESIGN ASSISTANTS Kranti Shilotri,
Yasmin Irani
MARKETING DIRECTOR Veera Patel
ADVERTISING Zarin Billimoria,
Hanita Irani
CHIEF EXECUTIVE R.P. Thanavala
CIRCULATION D.B. Chinoy,
Yezdi Gandevia
MANAGEMENT Cheryl D'Penha,
Minoo Patel and Jasmine Driver

-
- 3 Readers' Forum
-
- 7 Events and Personalities
-
- 16 The Fate of the Federation
-
- 19 Tata Flies Again
-
- 20 Wings for a Nation by Russi M. Lala
-
- 24 Arphi: the sound of success by Nirmala Ferrao
-
- 28 A matter of death...and life
-
- 32 The Creative Chef by Hutokshi D. Doctor
-
- 34 Clippings and Cuttings
-
- 36 Tete-a-tete with Dastur by Gurudev Sharan
-
- 38 The Life of Dastur Dhalla - XXX
-

Cover: J.R.D. Tata commemorative stamp to mark
50 years of Indian civil aviation.

Parsiana is published by Jehangir R. Patel at c/o H.L. Roachat, Navsari Chambers, ground floor, 39 A.K. Nayak Marg, Fort, Bombay 400 001, printed by him at Jyoti Industries, 324 A to Z Industrial Estate, G. Kadam Marg, Bombay 400 013 and phototypeset at Decora Printers, Bombay 400 009. All rights reserved. Address all editorial and business correspondence to Parsiana, G.P.O. Box 892, Bombay 400 001. Phone: 268730.

Annual inland subscription: Rs 30 for one year (12 issues); Rs 55 for two years (24 issues); Foreign subscription rates: Seamail Rs 60 for one year, Rs 110 for two years; Airmail Rs 120 for one year, Rs 215 for two years.

For U.S. personal cheques add \$2 to cover bank charges. For Indian upcountry cheques add Rs 3 for bank charges. Cheques and drafts are to be drawn in favour of Parsiana. Single copy price Rs 5 and Re 1. All rates subject to change in postal rates.



In Memoriam

Mr. Fali Meherji Variava,

Director

BLAZE ADVERTISING PVT. LTD.
AND ASSOCIATE COMPANIES.



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.

Are These Parsis?

With reference to the interesting short article 'Are These Parsis?' by Shiraz Nanporia, (*Parsiana*, March 1982) may I add a general note, rather long, which could prove of some help to those scholars who would shed light on the subject.

Dresses are created and evolved much more by socio-climatic environments than by cults or religions. In fact, it is social customs, including superstitions, that take deep root and grow into religious tenets.

But, since the Zoroastrian religion, originally founded to become a universal order aimed at establishing a world brotherhood with no bars of colour, caste, race or land, has shrunk to become the birth-right—rather the rite of a small community of Iranian origin

enjoying an Indian haven — the Parsis, and a still smaller group living in Iran — the Iranis, we shall confine ourselves mostly to Iranian dresses.

Cap, turban, tunic, trousers, robe, gown, girdle, waistband and shoes have been and are still worn by Iranians. They are the creation of hard-working, fast-riding people, living on the rough terrain of the Iranian Plateau and beyond, with four distinct seasons. The fact is attested by archaeological excavations. The change over the last three thousand years is, in general terms, negligible.

The felt cap in various shapes — skull, oblong, pointed, folded, pheta-like with a shawl around it; the turban in various colours — haphazardly tied or artistically wound in Parsi, Khoja, Bohra, Rajput and other styles; the tunic with its different names — kurta, kamiz, jama, pairahan; the trousers, most probably an Iranian invention for easy riding, known as payjama, shalwar, lenga, gharara, breeches — tight or baggy; and shoes of leather and wool — high, low, laced, strapped — are documented from the Achaemenian period down to the present.

How much impact the early Vedic dresses had on Iranian costumes, I am not competent to assess. But the unstitched cloth — the sari, dhoti and pagri — has quite evidently evolved throughout the ages into one of the most graceful dresses of our times. Moreover, the Indians, with their vast and unlimited potential, have added great variety to the dresses brought by the incoming Iranians.

The Parsi dress of just fifty years ago, is not then of Muslim origin. In fact, history proves that some of the elite Arabs who brought Islam to Iran wore the Iranian turban, kameez and shalwar. The reason was obvious. Surrounded by the scantily dressed Byzantine Romans, Greeks, Egyptians and loin-clothed Africans, the neighbouring Persian dress was much more modest and moderate. It is still worn by the Yemenite tribesmen. The dress of the Muslims of the Iranian Plateau and the Indian sub-continent today, is that of the pre-Islamic eras. When Islam came, all that the people did was to change their religion, not their dress and other modes of living.

To-day the men and women of the sub-continent who put on the shalwar,

kameez, pagri and dupatta look, almost exactly, like any Parthian, Saka, Kushan or Sassanian of the past. The Gandhara and other akin sculptures and coins are the best proofs. Moreover, with the exception of the sari and chinoy khokho, most of the Parsi dresses — the sudreh, kusti, jama, pichori, dagla, dagli, jabla, lenga and shawl — have to this day their likes and prototypes in Iran, Afghanistan and the Central Asian republics.

I may go further and state, on the strength of my studies in ethnology, that Asho Zarathushtra, an eastern Iranian, wore clothes similar to those presently worn by a man in eastern Iran and western Afghanistan. A Muslim mulla, particularly of the sunnite sect, with his turban, kameez, shalwar and shawl — all in snow white — and his flowing beard, would look more like Asho Zarathushtra in dress and feature than a Parsi dastur with his 'Indianized' robes of the Moghul-Rajput style. The reason is simple. Early Islam did not have a prescribed dress for its theologians and mobeds, converted to Islam, kept their dress. And now, the changes brought about by time and distance — over a thousand years and more than three thousand kilometres — have made the Indian mobeds completely forget the dresses donned by their ancestors and to consider their modern versions, mostly worn by Muslims, as of Muslim origin.

Even the much-disputed figure of the Taq-i-Bustan relief in Iran, from which we have derived different versions of the picture of Asho Zarathushtra, has a typical shalwar beneath a typical kameez. The other two figures — Ardeshir Babakan and a higher authority — wear the same. Modern painters have very cleverly changed the shalwar into a flowing Chinese robe! But the turban still reveals the long tail. Take a closer look at the early drawings in the K.R. Cama Oriental Institute's Journal issues; you will witness what I state.

Here let me clarify a possible misconception. Tunics and trousers are not necessarily inventions of the Aryans. What we see from Median and Achaemenian reliefs and carvings is that *only* the Iranian nations, among all others of the then civilized world, wore tunics and trousers. Others are seen either in loin cloths or long robes. The man in the European suit today looks much nearer to a Mede or Parthian than any of the

Here's how we take care of your cargo —safely, quickly.

AIRFREIGHT can handle just about everything in
air cargo, both international and domestic.
From pins to tigers. Efficiently and quickly,
so that your cargo arrives exactly on schedule.



*We pick up
your cargo so
you don't have to
bother about
cartage.*



*Customs clearance is
managed by a special
department. No delay here.*



*We arrange for consolidation
and charters where needed.*



*Freight forwarding
is done thro' leading
international
airlines.*



*We secure special
commodity rates
when applicable.*



AIRFREIGHT PVT. LTD.

Regd. H.O: Neville House, Nicol Road, Ballard Estate, Bombay 400 001
Branches: Bangalore, Bhadohi, Delhi, Hyderabad, Kanpur,
Madras, Pune, Srinagar and Trivandrum.

ancient Indians, Mesopotamians, Egyptians, Greeks, or Romans did. All one has to do is to supply the Median, Parthian or any other Iranian with buttons, a gift from Europe, and see him in modern dress! The same is true of women's dress. One has only to shorten the clothes to expose more of their body! Nothing more. That again does not mean that the modern suit is a direct descendent of the Iranian dress. It has had its natural development through the ages but does resemble its ancestor.

All the above-mentioned points need scholastic elaboration. Fortunately, both in Iran and India, as well as certain Western countries, scholars have done extensive research on dress and food through the ages. I have, in my humble capacity, studied them both and have tried to coordinate the two. The result is



"An Indian Nabob with his son."

yet to be studied further, revised and edited before giving it final shape.

Meanwhile, let us conclude that the dresses we all wear have evolved out of the mingling and commingling of various people, all along undergoing changes to suit the progressing age. Clothes worn by a certain community in a certain age have been abandoned in another age, only to be adopted by another group of people. The process of take, give, abandon and adopt has been going on all along. This is how the fast-changing fashions have come into vogue. I would, therefore, suggest that to know whether those pictures — or others — are of the Parsis or not, one should have a broader outlook in his/her judgement.

B. B. ROUDBARI
Los Angeles, U.S.A.



The Planners L to R:
J.N. Tata, the founder,
R.D. Tata (J.R.D. Tata's
father), Sir Ratan Tata
(standing) and
Sir Dorab Tata.

Turbaned Times

From the photos of the late Jamsetjee Nusserwanji Tata (*Parsiana* August 1982), I was pleasantly surprised to see that even at home he wore the black velvet cap and his sons and his cousin followed this tradition. J.R.D. Tata's father, R.D. Tata, is shown with a Parsi cap on his head even though he had married a French lady and was supposed to be modern.

The Parsi religion/custom ordains that the head must be covered and who knows that such a method of covering the head may be one of the causes of the rise in prosperity of Parsees upto approximately 1920. The rich Parsees did not see anything wrong in going about with a turban and a turban was respected during those days.

The downfall of the Parsees came after the turban and the cap gradually failed to appear on the heads of Parsees.

KHORSHED M. SHROFF

"History in the Baking"

It was so interesting to read the article "History in the Baking" by J.P. Dotiwala in *Parsiana*, May 1982. The names 'Dutch Garden' and 'Dutch Road' rang a bell in my memory.

During those far-off childhood days when the evening shades were falling on the river Tapi, our carriage wended its way past the Dutch Garden and on the Dutch Road till we stopped at a small low-roofed bakery. And what freshly baked toddy loaf and 'Farmasu' biscuits we could buy there! We knew it was 'Faramji's', the oldest bakery of Surat.

However, now in my old age, after reading the article I know that we had been so fortunate in being able to patronize a bakery of such historical origin. Thank you Mr. Dotiwala and thanks to *Parsiana* for giving such an interesting article.

FRENY DALAL

"The Culture of Physiques"

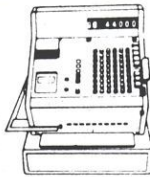
I am a close associate of Tehmurasp H. Sarkari ("Tehmurasp Sarkari and the Culture of Physiques," *Parsiana*, June 1982). In the year 1936 Tehmurasp and I published a monthly magazine named *Health and Physical Power*. We started the magazine with the help of my friend, the late R.P. Elavia, son of Pestonji Elavia — proprietor of Appeal Printing Press, Meadow Street, Fort. The illustrated magazine was sold for "annas four." The late Bernard Macfaddon of the U.S.A., known as "the father of physical culture," gave us full right to reprint from his magazine and also from the *Encyclopedia of Physical Culture*.

I used to excel in weight-lifting while Sarkari used to perform extraordinary feats of strength, breaking iron chains around the biceps and chest and also by hand, tearing three packs of playing cards and the telephone directory and permitting a car to pass over his chest. His display of muscle control was truly magnificent.

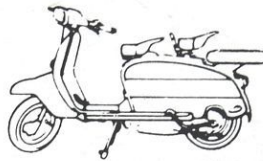
Unfortunately within two years we were compelled to discontinue the magazine as the Second World War was in full swing and there was a shortage of paper etc. and we had no assistance.

A.B. BHIWANDIWALA

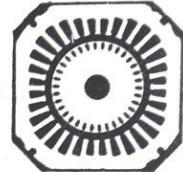
Working to fulfil the demands of today. Driving hard to meet the challenges of tomorrow.



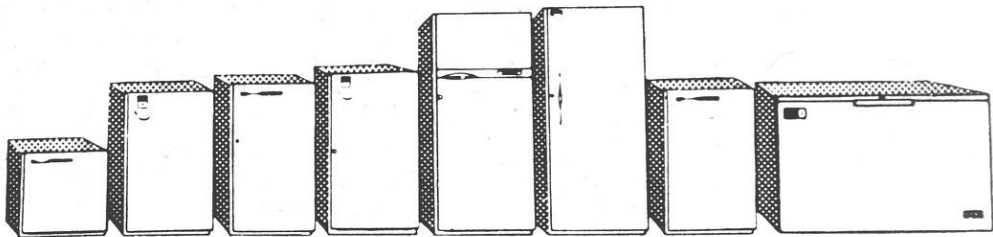
**CASH REGISTER
DIVISION**
(Electro-Mechanical &
Electronic)



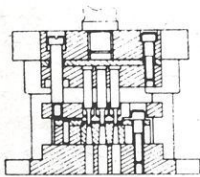
**AUTOMOTIVE
DIVISION**



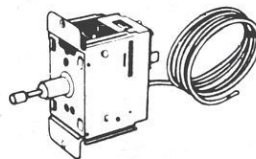
**LAMINATION
DIVISION**
(Electrical Motors &
Stampings)



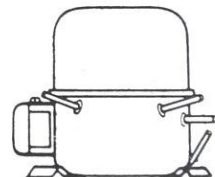
REFRIGERATION DIVISION
(Refrigerators & Deep Freezers)



**CENTRALISED
TOOL ROOM DIVISION**
(Sophisticated Tools,
Dies and Fixtures)



**CONTROLS
DIVISION**



**COMPRESSOR
DIVISION**

Kelvinator ***of India Limited***

Events and Personalities

Justice Madon

Noted jurist **Dinshah Pirosha Madon**, who began his career as an advocate 38 years ago, took over as Chief Justice of the Bombay High Court from September 1 this year. He had been appointed the Acting Chief Justice from August 11, 1982.

Madon, who has practised in the various courts in India and abroad, was appointed as a one-man commission of enquiry to study the "communal disturbances which took place in Bhiwandi and other places in the State of Maharashtra in May 1970 and the organisa-

Madon was part-time professor of law at the Government Law College for three years, and is also the author of *Principles and Practice of the Sales Tax*. He was appointed as a judge in the Bombay High Court in September 1967.

Madon's wife, Dr. Khorshed D.P. Madon, also an advocate of the Supreme Court and the Bombay High Court, is the principal of Davar's College of Commerce and Management and the managing director of Progressive Corporation, publishers and book-sellers. With a Ph.D. in law from the Bombay University, Khorshed Madon has written and edited several books on

cern to the Trustees of the Navsari Atashbehram and Vadi Dar-e-Meher, who have appealed to "Charitably disposed and Religious minded Zoroastrians and Trustees of Parsi Religious Charity Trusts," to donate funds and augment the resources of the Trust so as to enable them in turn, to help the Boywala mobeds.

Six months ago, both the Atashbehram in Navsari, one of eight in India, and the agiary, established 840 years ago, were served by only two trained Boywala mobeds. "This was mainly due to the fact that this old, holy and strenuous profession of mobeds is unable to ensure a reasonably good and steady income," note the Trustees in their appeal. Traditionally, Boywala mobeds were entitled only to the insufficient 'Chamach' offerings of devotees.

The Trustees have already employed additional mobeds for the Atashbehram and agiary and propose to pay them a minimum monthly income of Rs 1,500, approximately.

"Years back," notes the appeal, "our ancestors had created a small fund solely for amelioration of Bhagarya Mobeds. This Fund has now been incorporated in our present Trust and the Trustees have already started paying subsidy to our Boywala Mobeds. However, the corpus of this Fund is very small and it has become absolutely essential to augment it by inviting donations." The target for this scheme has been fixed at Rs five lakhs, the money to be utilised not only for the payment of monthly subsidies, but also of retirement benefits like gratuity, and provident funds to deserving mobeds or their widows.

"The survival of our Community depends upon the preservation of our Religious Institutions, and without good and trained Mobeds those Institutions cannot be preserved," notes the appeal.

"It is the duty of every Parsi to contribute whatever he or she can for the



Madon (right) being sworn in by Governor Latif.

tions and groups responsible for them." His subsequent report, notes the bio-data, "including all the recommendations made were accepted in toto by the Government."

A student of Elphinstone College, Madon graduated in English Literature from Bombay University and secured a first class in the LL.B. examinations, winning several prizes and scholarships in the course of his academic career.

law and management, and is professionally affiliated to several institutions in India and abroad.

Benefactors for Boywalas

Improvement of the low economic status of Boywala Mobeds is of vital con-

J.N.MARSHALL PVT. LTD.

POONA - 411 034.

**YEARS OF DEDICATION
AND
QUALITY CONSCIOUSNESS
BRING YOU THE BEST
IN**

STEAM ENGINEERING

DESIGN AND CONSULTANCY SERVICES FOR FUEL ECONOMY

- * Efficient Steam Distribution and Utilization
- * Condensate and Flash Recovery Systems
- * Waste Heat Recovery
- * Compressed Air distribution
- * Oil Distribution and Steam Tracing.

PROCESS CONTROL INSTRUMENTS

SYSTEMS CAPABILITY FOR VARIOUS PROCESSES

- * Versatile Linear Servo-Motor Type Potentiometric Recorders and Indicator Controllers.
- * PH, Conductivity Analysers and Controllers.
- * Flow monitoring of Liquids, Air, Steam, through Magnetic Flowmeters and Differential Pressure Transmitters.
- * Filled System Thermometers, Dial Thermometers Temperature Recorders and Controllers.
- * Pressure, Vacuum and Compound Gauges, Recorders and Controllers.
- * Gas Analysers for CO₂, O₂ and others.

constant burning of the Holy Fires and for preserving the invaluable and effective heritage of Yasna ceremonies. No amount for this purpose will be considered either too small or too large."

Crossed and order cheques or demand drafts drawn in favour of the Navsari Atashbehram and Vadi Dar-e-Meher Trust may be forwarded to either Vada Dasturji Meherjirana K. Dastur Meherjirana, Dastur Street, Mota Falia, Navsari 396 445, or to Dasturji Dr. Firoz M. Kotwal, 598-C A.H. Wadia Building, Sir J. Shankerseth Road, Bombay 400 002.

The trustees of the Navsari Atashbehram and Vadi Dar-e-Meher Trust are: Meherjirana Dastur Kaikobad Meherjirana, Manekji Tehmuras Desai, Firoz Meherji Kotwal, Jamshedji Pestonji Desai, Dosabhai Hormusji Desai, Noshir Dinshaji Kotwal, Kaikhushru Navroji Dastur Meherjirana.

Monitoring Head

The new head of the Media Monitoring Services, an organisation which attempts to exercise control over the number of commercials screened per



Wadia — Checking commercials

feature film, is the noted advertising personality, **Nargis V. Wadia**.

A former president of the Advertising Agencies Association of India, Ms Wadia is the managing director of Inter Publicity, one of the leading Bombay based advertising agencies.

"India has 7,500 cinema houses and

2,000 mobile cinemas," notes a write-up, while MEMOS have a checking service at 800 cinema houses, "which however, account for 60 per cent of the expenditure on screening ad films."

Ms Wadia "strongly feels that far more positive steps are to be taken to ensure an accurate and consistent check on whether ad films are being screened according to schedule."

"There should be a control on the number of ad films per feature," says Ms Wadia, "so that a digestible number of messages is served at a time to the audience."

A diploma holder from the Sir J. J. School of Applied Art Bombay, and a student of the Central School of Arts and Crafts, London, Wadia launched Interpub in 1964, notes her bio-data.

She is a guest lecturer at various institutions including the Jamnalal Bajaj Institute of Management Studies Bombay, has attended several national and international conferences, and was the chairperson of the Delegate Promotion Committee of the 13th Asian Advertising Congress. Ms Wadia has served on several committees like the Development Panel of the Printing Industry set up by the Government of India, and has won several awards for creativity.

B. S. Balsara and Ms Roda Mehta are among the other members of MEMOS, besides Julian Almeida, S.K. Chawla V. V. Menon, M. C. Nair and H. N. Nagaraju.

Iranian Thesis

A doctoral thesis on Ancient and Middle Iranian languages is being undertaken by **Sam N. Doctor** at the prestigious University of California in Berkeley. In addition he is researching 'The influence of Zoroastrianism on Inter-Testamental Judaism and origins of Christianity in the light of the Dead Sea Scrolls.'

Doctor, a teacher at the M.F. Cama Athornan Institute at Andheri, Bombay, a Zoroastrian seminary-cum-school which imparts religious and academic instruction to aspiring Zoroastrian priests, left for the U.S.A. recently.

"My field has very few students, though my professor, Martin Schwartz, is a remarkable linguist, a pupil of the famous Iranist, the late W.B. Henning, and a former professor at Columbia, New York. The university (Berkeley) is one of the biggest, and houses six million books, catering to 30,000 students," he writes.

Over the past two decades, Doctor has, according to his bio-data, studied various aspects of Comparative Religion, covering "diverse fields like Mithraism, Hellenistic Gnosticism, Judaism, Christianity, archaeology and



Doctor : Influence of Zoroastrianism

Vedic Astronomy." In 1981, he passed his M.A. in Ancient and Middle Iranian languages (Avesta, Pahlavi dialects and old Roman), after a six-year study.

Surat Report

"Since the past few years we face great difficulties in the publication of trust fund accounts," observes the report preceding the Surat Parsi Punchayet trust fund accounts. "Printing presses are prepared to accept straight printing jobs but are reluctant to accept large jobs involving figures (tables etc.). A leading charitable trust in Bombay having their own press approached us to enquire if their accounts could be printed in Surat."

The cost of printing is also "prohibitive" notes the report; and as the old letterpress technology becomes obsolete, the costs will continue to rise when the trusts have to switch over to the more efficient but also the considerably more expensive offset processes.

Thus it is that as the demand for accountability increases, trusts are finding it difficult to always meet with the community's requirements.

Housing is as much a problem in Surat as anywhere else. Even though there are less than 3,250 Parsis in Surat, there is an "acute housing problem." Paradoxically, "even though the number of persons in the community is

dwindling... the demand for housing is increasing," observes the report.

The idea that charities are not governed by laws concerning construction is erroneous. The report states explicitly that the Public Trusts Act and the Income Tax Act have to be considered in the planning of housing schemes. In case one floor is let out to shops, it is considered a commercial activity and liable to payment of income-tax, notes the report.

The inability of the Punchayet to meet the high expectations of the people has resulted in displeasure, even "bitter criticism." Most people are "unaware of the legal intricacies involved in the management of Punchayet funds," and are unable to understand why the lands available with the Punchayet are not used for housing purposes. Those "seriously interested" are "satisfied with the efforts made by trustees when the matter is explained to them," the report asserts.

Regarding the help given to the impoverished farmers in the villages of south Gujarat, debts of Rs 7,500 were paid in full. With the help of the BPP, the SPP staff distributed grain, seeds and fertilizers to the farmers. "Debts of Rs 1,68,754.90 involving 48 families were settled and 587 persons (in 28 villages) received grain worth Rs 80,885.39," notes the report.

The SPP runs two orphanages and three schools. Apart from providing free lunches and bus facilities, the SPP also provides scholarships to outstanding students. Foreign scholarships for prac-

tical training in science and engineering are also given.

For the younger generation, who the report states are becoming increasingly appreciative of the Parsi heritage and the Zoroastrian religion, "Arrangements have been made (by the SPP) to teach Iranian history and the Zoroastrian religion. Dr Eruch D. Dabu has been managing this programme since 1975 with success."

The trustees of the over 140-year-old SPP are, Maneck J.R. Gheyara, president, Dr Sam Bhacca, vice president, Burjorji N. Palia, B.S. Chacha, R.R. Patel, E.A. Pandol, Ms Dina R. Ghadiali, the first lady trustee of the Punchayet, Daver K.T. Modi and Dr M.K. Contractor.

Occult Dabbling

Bejan Daruwalla, the well-known astrologer who contributes to several national dailies and magazines, was awarded a gold medal and the Jyotish Martand degree by the Jyotirgnata Mandal, Bombay, a registered institute running classes in astrology.

"I worship Ganesha, am enough of a Parsee to clown away to Kingdom come, eat like a pig, sleep like a stone, and am rich enough to buy the world!" writes Daruwalla in what he describes as "a Parsee banquet of a bio-data." Yet he finds the time to write "spoofs on presidents and cats and actors for *Indian Express* and *Filmfare*," and to "predict correctly, in the name of Ganesha" sev-

eral important events including the death of Sanjay Gandhi (*Illustrated Weekly*) and the release of the American hostages (*Gujarat Samachar*), in which he claims "an accuracy of 80 per cent."

"We Daruwallas have been textile giants (in Ahmedabad)," he writes, "only this Bejan dabbles in the occult." He has been authoring the Orient horoscopes for the last seven years, selling two lakh copies every year.

Daruwalla, who has been a professor of English for 27 years, has also published three collections of poetry. His poems he writes, find him "very serious, a poet of the graveyard, taut, polishing every word to diamond brilliance." Daruwalla, who believes that poetry is "a cry; Torture unlimited; Torment of birth," has been to the Philippines at the invitation of the World Congress of Poets.

"Ganesha is my ruling deity but I do wear a sadra and kusti and pay my homage to Zoroaster," he writes. "All religions are respected."

Finding Funds

The need for self-reliance is being stressed by the six-year old, 220 member Borivli and Suburban Zoroastrian Association.

"We are still in a very primitive stage," notes the editorial-cum-letter by the association's honorary secretary, P. R. Mulla in the August newsletter. "We do not have any premises of our own... for holding meetings... storing files" or for a library.

The February newsletter also noted that though "the (Parsi) population in the suburbs, particularly Borivli, has shown an upward trend... our funds are showing a downward trend. The ratio and proportion between members and funds is not well-balanced."

The association planned to launch an old newspaper collection drive. "One Sunday in a month... our committee members have volunteered to go house-to-house collecting papers."

In the annual report for 1981, Mulla notes, "The most outstanding feature for the year 1981 was the benevolent gesture shown towards us by The Jamsetjee Nasserwanji Petit Reading Room and Library, Dadar. Four hundred books were given away gratis for our Library by the chairman Mr. Firoze K. Sholapurwala. We express our utmost feelings of gratitude towards the chairman, the honorary secretary and the

Bejan (left) receiving award



office bearers of the Petit Library." The association owes thanks "to Mrs. Roshan A. Chhoi who has stored these books in her flat, till the Association is able to get premises of its own."

The new governing body of the association, elected on January 23 to serve for three years, comprises: Ms D.H. Minocher, president, Ms S.A. Cama, vice-president, P.R. Mulla, honorary secretary, D.F. Variava and Ms R.A. Chhoi, joint honorary secretaries, N.G. Paghdwalla, treasurer, R.N. Sethna, Ms D.D. Patel, Ms F.R. Siganporia, M.S. Painter, B.R. Umrigar, Ms T.T. Govadia, S.P. Pavri, K.R. Amrolia and M.E. Wadia.

Tower Model Removed

The Prince of Wales Museum no longer exhibits the model displaying the layout of the Tower of Silence. "No reason has been given for this," notes Bachi Bharucha, in a letter to the Bombay afternoon daily *MID-DAY* on September 28, although a tourist guide feels "the model was very helpful for tourists who were keen to know of the unusual mode of disposal of the Parsi dead. Could the authorities give reasons for the removal of the model?"

When asked about the mysterious disappearance of the model, Museum authorities, while acknowledging its removal, stated that the model was being held in reserve, along with several other items, and that it would be reinstated as an exhibit at their discretion.

Blood Plea

An appeal to community members to register themselves in the Zoroastrian Blood Donors Directory has been issued by the Youth Wing of the Committee for Electoral Rights. The Directory is being compiled for emergency use in Parsi hospitals.

"The compilation process is on and even before its compilation we have started receiving many requests from various quarters for blood requirements... This calls for the immediate need to expand the list of donors... but so far the achievement has fallen short of the demand," notes the Youth Wing's honorary general secretary, Kersi Gazdar.

A simple test to determine the blood



Are these Parsis? Clothes and customs may change, lifestyles may differ but the answer is still: Yes. They are Astad Deboo, maestro of modern dance and Farida Pedder (inset) the well-known stage personality, performing at the Jazz-M'Tazz, a new wave and modern jazz show held recently at Bombay's exclusive discotheque, Studio 29. The show was sponsored by *Gentlemen* magazine, the *Gentlemen's Fashion Quarterly* and the makers of Hamburg Pilsner beer. Photographs courtesy Sohrab Daver and *Gentlemen*.

group of donors will be arranged by the Youth Wing.

Zoroastrians willing to "light up a life of (their) brethren" should send in their name, age, address, phone number and blood group, if possible, to Kersi P. Gazdar, 7/2, Rustom Baug, Victoria Road, Byculla, Bombay 400 027.

Venerable Statesman

Glowing tributes were paid to the memory of **Feroze Gandhi**, statesman

and Member of Parliament, at a public meeting in New Delhi on September 8, his 22nd death anniversary.

Gandhi would always raise the right issues at the right time in Parliament, and would not hesitate to expose his closest friends should the need arise. He exposed the Munda case knowing that it would affect T.T. Krishnamachari, a close cabinet colleague of Nehru, said P. Shiv Shankar, union minister for petroleum, coal and energy, and the chief guest on the occasion.

Gandhi would be remembered as a personality in his own right, and not as the son-in-law of Nehru or the husband of Indira Gandhi, said Shankar.

BUCKAU WOLF

DEPENDABLE NAME FOR SUGAR PRODUCTION



We help to produce sugar with 130 years
of experience to our credit in designing,
manufacturing and supplying complete sugar plants.



**BUCKAU WOLF NEW INDIA
ENGINEERING WORKS LIMITED**

PIMPRI, PUNE - 411 018 MAHARASHTRA STATE, INDIA.
BRANCHES : BOMBAY - CALCUTTA - DELHI - MADRAS - ROURKELA.

Educational Meet

Distinguished educationist and psychologist, **Dr. Mehroo Bengalee**, contributed a paper on 'The role of the university in integrating international students on the campus' at the international conference of the World Educational Fellowship at Seoul, S.Korea, in August, according to press reports.

Bengalee's recent trip abroad was one of several such in the past, and besides



Bengalee : Student integration

the World Education Fellowship and the International Council of Psychologists, she is professionally affiliated to several educational and psychological organisations in India and abroad.

Currently Professor of Psychology at St. Xavier's Institute of Education, Bombay, and a Professor for the University's M.Ed. classes, Bengalee is the author of 11 books on education, psychology and counselling.

Youth Exchange Programme

"Their houses were situated largely in the suburbs and we were very well looked after. Most houses had a small prayer corner, or a prayer room with 'diwas' and frames of Zoroaster," so stated Kersi Limathwalla, Youth Leader and chairman of the Committee for Electoral Rights (C.E.R.) Youth Wing, in his description of the recent youth exchange tour to the U.S.A. and Canada.

The five-week-long tour that commenced on September 2 included visits to Chicago, New York, Los Angeles, Washington and Toronto, in cooperation with the local Zoroastrian organisations. The 11-member group was accommodated in Parsi households in these cities.

Zoroastrians in America are Parsis as well as Iranis and call themselves 'American Zoroastrians.' The Parsis that the Youth Group met were Americans who had "still not outgrown the influence of Parsis," said Limathwalla, in an interview with Ms Merzin Mistry. He expects the differences to be predominant in future generations, mainly a difficulty of teaching "a religion (to) a generation which may not even have seen its place of worship." The Zoroastrians of Toronto and Chicago, among others, "have in the past invited scholars of the Zoroastrian religion to speak to and educate their children about Zoroastrianism," he added.

Toronto has a "friendly, almost Bombay-like Parsi atmosphere" and the unity of the Toronto Youth Organisation, which independently hosted their stay in the city, is exemplary, remarked Limathwalla.

Bombay's youth wing is "willing (and) tentatively looking forward to hosting a youth group from Toronto next year," the Toronto Youth Organisation having offered to sponsor one student, he added.

As in India, the "two points of conflict

strongly prevailing are conversion and inter-caste marriages." The answer, Limathwalla feels, is to conduct many similar YEP's. "By wondering whether to allow inter-caste marriages or not (the parents) are showing a passive acceptance of the problem. They should provide enough opportunities to enable young people to choose their partners within the community... They should provide us with direction as to how we can maintain the sanctity of our religion."

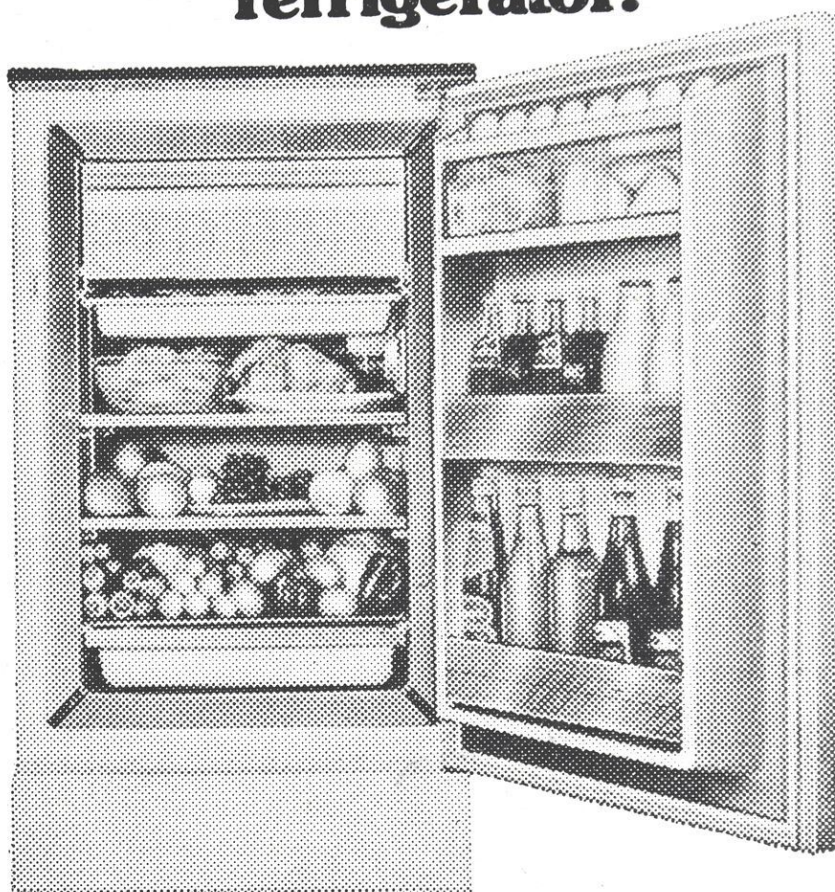
Yearly Report

In a 'Yearly Progress Report' the C.E.R. Youth Wing has listed the various activities undertaken in the past year (Oct. '81-Sept. '82). Apart from the exchange programme, painting the Godavara agiary, providing medical assistance to ailing members, presenting a television set to the "lonely inmates" of Parekh Dharamsalla, a visit to the Tower of Silence to "appraise the young members of the community of the significance of the various customs and ceremonies performed in the disposal of the dead," a trip to the historic Barot Mountain near Gholvad (believed to be the temporary sanctuary of the sacred Iran-shah Fire) and visits to the Parsi ward of the J.J. Hospital in an attempt to improve the condition of the patients, figured in the list. An important activity is the compilation of a Zoroastrian Blood Donors Directory for which they have requested assistance from the members of the community.

Statue of Dadabhai Naoroji at Bombay's Flora Fountain garlanded on the occasion of his 137th birthday. Seen in the picture are Mr M.R. Pai, a trustee of the Dadabhai Naoroji Trust, who garlanded the statue, and to his right are Mr. B.K. Boman-Behram, former Mayor of Bombay and Dr. S.R. Wadia, prominent homoeopath.



Why people trust Godrej more than any other refrigerator.



165 litre

In the Godrej tradition of fine quality, only the Godrej refrigerator has solid steel vitreous enamelled inner walls. They do not scratch, chip or crack like plastic walls do. And they're more hygienic.

Plus other features yet unmatched:

- * A full depth vegetable tray.
- * Two extra wide, extra deep shelves—more storage space, more space between shelves.
- * Withstands voltage fluctuations over a wider range.
- * Largest freezer in its size.
- * The first with automatic defrosting.
- * Efficient after sales service at your doorstep.

Also available 290 litre

Great things come from

Godrej®

JEENA & COMPANY ESTD. 1900

IATA AIR CARGO
Clearing, Forwarding
Warehousing and
Insurance Agents

10, Veer Nariman Road
Fort, Bombay-1.

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

C.14, Devtha Plaza, 1st floor
Residency Road
Bangalore-25
Phone : 564474

No. 26-26-24, 2nd floor
VIZAGAPATNAM-35
Phone : 62018

Farah's Music

A series of 20 lectures on western music appreciation was due to be conducted by the western music and film critic Ms Farah Rustom in Bombay, in December this year. A gold medalist Fellow of the Trinity College of Music, London, according to her bio-data, Ms Rustom is the Western music and foreign film



Rustom: Music lectures

critic for Bombay's *MID-DAY* evening newspaper.

A pioneer in the field of western music appreciation, Rustom has delivered lectures on her subject all over the country, through cultural organisations like Vaitalik, who are sponsoring the current lecture series.

Recently Rustom delivered several lectures at the House of Soviet Culture; in November she addressed the cadets at the National Defence Academy in Pune; she also addressed 500 young (and "extremely handsome," she says) seminarians at the Divine World Seminary in Pune. The fan mail from the cadets, she says, is still coming in.

Rustom is a guest lecturer at the prestigious Film and Television Institute of Pune. A student of Elphinstone College, Bombay, she "qualified as an advocate of the High Court (but) preferred to devote her life to music," her bio-data notes.

Herself a concert pianist, Rustom's annual concerts, she notes "have become a popular and much-looked-forward-to event in Bombay, and an integral part of the city's cultural life."

BOYS' TOWN Public School Nasik 2

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

All Academic Subjects—Technical Subjects: Workshop Technology, Mechanical & Electrical Maintenance, Carpentry & 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, Freeships and Concessions to Deserving Students.**

Apply to —

THE MANAGING TRUSTEE

**P. N. MEHTA EDUCATION
TRUST**

Cooks Building, 324 Dr. D. N. Road,
Bombay 400 001.

The Fate of the Federation

After being racked with dissent, the beleaguered Federation of Parsi Zoroastrian Anjumans of India appears set to stage a comeback. A meeting of erstwhile Federation members was held in Bombay at the behest of the Bombay Parsi Punchayet and unofficial reports state that all the anjumans favoured rejoining the Federation subject to certain conditions.

The Delhi Parsi Anjuman, whose president Shiavax Nargolwala's critical remarks about the BPP election system made at the Third World Zoroastrian Congress in January 1978 sparked the hasty withdrawal of the BPP from the Federation, will in all probability be represented by the Delhi Parsi Trust. Among the other conditions for the BPP to rejoin are reportedly, repealing many of the amendments made by the Federation after the BPP and others left.

BPP Chairman Dr Aspi Golwalla at a press conference held on 3 December said the 27 November meeting was "successful" and there was "unanimity as far as opinion went." He however, refused to elaborate as to what transpired at the meeting until the minutes were prepared.

According to unofficial reports however, the majority of the BPP trustees appear in favour of rejoining the Federation; these include Golwalla, Jamshed N. Guzder, Erach Desai and Jamsheed

Amongst the other former anjumans who withdrew from the Federation, Surat, Ahmedabad and Hyderabad-Secunderabad are in favour of rejoining as is Poona after some persuasion. Bangalore is said to have inquired about the earlier BPP proposal to start a parallel body to the Federation. Nagpur has already rejoined the Federation and has urged the BPP to do likewise.

The first indication of a change in the BPP's attitude to the Federation was noted shortly after Golwalla assumed the chairmanship when B.K. Boman-Behram's term expired in late 1981.

In an interview with *Parsiana* (March 1982) Golwalla stated, "If we can sit across the table, iron out our differences in a spirit of give-and-take, we might be able to revive the Federation...I will make a move in this direction at the right time."

"The fear that the BPP joining the Federation would create a dent in our established practices, tenets and traditions is indeed ill-founded."

Erach Desai, the lone BPP trustee to oppose withdrawing from the Federation in 1978, published articles in the conservative Gujarati daily *The Jam-e-Jamshed* and the liberal Gujarati daily *The Bombay Samachar* citing reasons why the BPP should rejoin the Federation.

"It is alleged that the Parsi Punchayet Bombay joining the Federation will be the thin end of the wedge and shall be a precursor for radical reforms to follow...on the contrary, considering the preponderant position which the Parsi Punchayet Bombay has always enjoyed and would continue to enjoy in the deliberations of the Federation, and its preponderant role, it is in a position to hold the reins, and sway the Federation to the left or to the right, or to march ahead in a straight line, fulfilling the role of a guiding force; the shining light, the jockey in the saddle.

"The fear therefore that the Parsi Punchayet Bombay joining the Federation would create a dent in our established practices, tenets and traditions is indeed ill-founded."

In reply to Desai's article, Vimadlal stated in an article published in the *Jame*, "there is no reason why the Bombay Parsi Punchayet should sacrifice its premier position and take a No.2 position after the Federation, if that will not benefit the community any way. If the Bombay Parsi Punchayet rejoins the Federation, a man like Mr. S.D. Nargolwala whose views on several important questions relating to the community are well-known...would always be a thorn in the side of the Bombay Parsi Punchayet and of the community...it is a fallacy to think that, through the Federation, the Parsees of India can speak with one voice."

"During the time that the Bombay Parsi Punchayet was a member of it, it was found that the Federation created more discord than accord...The Parsi Punchayet of Bombay can rejoin the Federation only if the Delhi Parsi Anjuman resigns or is expelled or removed from the Federation or decides to amend its Rules and Regulations so as not to permit non-Zoroastrians to be its members even with limitations on their rights."

Vimadlal's stand was echoed in the conservative Gujarati daily, the *Jam-e-*

"The Federation (must) take stock of our assets and funds scattered over the distant corners of this vast country."

"It is a fallacy to think that, through the Federation, the Parsees of India can speak with one voice."

Kanga. Maneck Hodiwalla's views are not certain while Dr Nelie Noble has not attended the BPP board of trustees meetings for several weeks; she has also remained absent at most of the BPP public functions. Vimadlal, who verbally clashed with Nargolwala on the floor of the Congress, is the main opponent, at one time even threatening to resign should the BPP rejoin.

Jamshed both editorially and in Editor Adi Marzban's 'Personally Speaking' column. Marzban accused BPP chairman Golwalla of performing a "gigantic somersault" by agreeing to withdraw from the Federation and subsequently "dancing with some of his colleagues to a completely different tune...of course now it has been proved beyond the shadow of reasonable doubt

that with the going of (former BPP Chairman) Mr. Boman-Behram and the coming of Mr. Jamsheed Kanga (the 'Champion of accountability') into the Board and under the very pliable leadership of the present Chairman Dr Aspi Golwalla, the Board of Trustees of the Parsi Panchayet of Bombay has become a fortress of "UNAC-COUNTABILITY." So many questions asked by responsible Parsis have remained unanswered. So many queries have been and are being just ignored."

The *Bombay Samachar* called on the BPP to rejoin the Federation noting "there are numerous tasks awaiting the Federation. The first and foremost is to take stock of our assets and funds scattered over the distant corners of this vast country. There are some lands the title deeds of which are not available. We, Parsis, have large properties where there are only a couple of Parsis living. It is essential that we should not only gather this data but also try to get possession of these assets. This work is beyond the competence of individual Anjumans and Panchayets. It has to be taken up by the Federation."

The *Zoroastrian*, the journal published by members of the Committee for Electoral Rights, editorially favoured the BPP rejoining the Federation. "At a time where strength is declining, both numerical and economic, unity is the dire need of the hour. Petty egos have to be shelved and religious difference of opinion forgotten at this juncture. Maximum co-operation leads to greater co-ordination of socio-economic activities and avoidance of the wastage of scarce communal resources — monetary and human."

"The entry of the BPP into the Federation will strengthen the current socio-

of the Delhi Parsi Anjuman's liberal outlook and the admission of non-Parsi spouses as members of the anjuman subject to certain limitations. At a meeting called to galvanize support against the BPP rejoining the Federation on 30 September at Sir Jivanji Mody Hall in Bombay, the leaders of the orthodox movement including Kaikhushroo Das-

"As we opted for total exemption from the adoption bill so also we want total exemption from the Federation."

toor, Adi Doctor, Curset Patel and Dastur Meherjirana, of Navsari attacked the BPP and the 'Nargowalian Federation', as Dastur termed it.

"As we opted for total exemption from the adoption bill so also we want total exemption from the Federation," said Faribourz Nariman, an architect and scholar. He was not in favour of the BPP joining even with veto powers or any other safeguards.

"We used to bow our heads in respect to the Bombay Parsi Panchayet trustees," said B.K. Mistry, an advertising professional and one of the orthodox's most prolific writers. "Now we bow our heads in shame." Mistry lamented that he and other like-minded people were being "kept in the dark" as to goings-on in the Panchayet. "Those who ridiculed the Panchayet (in the past) are being treated like royalty. We who are faithful are treated like dogs...Do we need a Federation? The Bombay Parsi Panchayet can be a shepherd...there is one strong body. Why do we need another?"

Mistry felt once the BPP joined the Federation the next step would be to affiliate with the World Zoroastrian Organization. Many of the overseas associations "have non-Parsi spouses as members," he warned. One reason why some anjumans were keen to join the W.Z.O. was so their representatives could go on "jaunts to New York and London," he alleged.

"Golwalla said we should move with the times," said Mistry, referring to a meeting the orthodox group had with the BPP on the Federation. Mistry interpreted this advice to mean conducting "gheraos" and holding "morchas", should the BPP not heed the

orthodox point of view.

While the decision to rejoin will earn the BPP ill-will among the more orthodox, there is little doubt that reviving the Federation is a necessary, though painful, step. After the fiasco of attempting to make a united representation to the government on the adoption bill, the need for an all-India body that can represent the community's interest became apparent. Coupled with it was the realization that it is only through a legitimate all-India organisation that the interests of smaller pockets of Zoroastrians throughout India can be effectively safe-guarded. This was after all, one of the primary reasons for first forming a Federation.

Parsiana

The Zoroastrian Link

Communication is the vital link that holds a community together. More and more people are dependent on the written word to keep themselves informed of developments that concern them.

That is why the need of journals like *Parsiana* is being increasingly felt. *Parsiana* narrows the communication gap by keeping you abreast of the events personalities and issues shaping world Zoroastrian opinion. *Parsiana* is also a catalyst for developing contemporary literature on the community. Whether writing on poets or panchayats, anjumans or Agiaries, *Parsiana* will keep you informed every month of happenings in the international Zoroastrian community. Subscribe today and encourage others to do so too or gift a subscription to someone you feel should be in touch.

Annual subscription Rs 30.
Parsiana, GPO Box 892
Bombay 400 001.

"Petty egos have to be shelved and religious difference of opinion forgotten."

economic revival and poses no danger to our religion."

Russi D.R. Wadia who has been publishing 'Cyclostyled Letter' espousing the orthodox point of view, warned in his letter number 16 of 21 June that rejoining the Federation was tantamount to committing "racial suicide."

The orthodox view the Federation as a threat to the religion, mainly because



NORTON GRINDWELL NORTON LTD.

*Regd. Office: Army & Navy Building
Mahatma Gandhi Road
Bombay 400 023
Phone: 244727 • Grams: GRINDWELL
Telex: 011-2840 GNO-IN*

Tata Flies Again

"As we saw the plane circling the airfield, for a moment we lived up there with him," was the remark of a young aspiring pilot who watched the 78-year-old doyen of Indian industry, JRD Tata land at the Juhu airport on October 15. The flight brought to an eventful close Tata's re-enactment of the first Karachi-Ahmedabad-Bombay flight, exactly 50 years ago, which pioneered the

The Amul butter hoardings displayed JRD as 'Aapko Superman,' hovering like a guardian angel over the city of Bombay; newspapers and magazines carried bold headlines and photographs of the elderly man and his vintage aircraft; Meher Heroyee Moos of Air India, a well-known globe-trotter, dedicated a poem to him. The city rejoiced - it was almost as if a war had been won.



JRD alighting from his de Havilland Leopard Moth at Juhu airport on October 15, 1982.

JRD (third from left) posing before the Puss Moth after the inaugural flight in 1932.

introduction of civil aviation in India. "I salute the spirit of adventure," said Prime Minister Indira Gandhi in a message on the occasion, an occasion that was an exemplar of the pioneering and enterprising spirit of the Parsis.

An editorial in *The Economic Times* entitled 'The Spirit of 78' says, "At 78, an age at which the spirit of adventure generally tends to recline in an armchair, JRD Tata decided to re-enact what he did when he was 28."

Whether it was to illustrate "the fact that from absurdly small beginnings worthwhile things can be achieved," that Tata flew again, as one press report had it, or simply that "I am old and I just want to re-enact what I did exactly 50 years ago," as another claimed, there is no doubt that the entire nation cheered this spirited man on a flight that was described as "JRD's Air Odyssey" and a "historic re-enactment."

Tata flew from the Santa Cruz airport to Ahmedabad and then to Karachi on October 13 in his tiny, propeller-driven, single-engined de Havilland Leopard Moth, an aircraft similar to the wood and fabric Puss Moth he had flown as a young man of 28. Carrying a packet of mail in 1932, Tata's flight had heralded the birth of an airline that now spans five continents. This time too, Tata carried a green Tata Airlines mailbag and a diplomatic bag which contained a letter from President Zail Singh to the Pakistani president.

The same Leopard Moth, recently refurbished at a cost of 16,000 pounds in the UK, had been used in 1962, when Tata had re-played his first flight to mark the 30th anniversary of Indian civil aviation. On that trip Tata had carried a message of friendship from the then President Radhakrishnan to the Pakistani president.

A large number of Parsis reportedly saw Tata off at Karachi on the morning of October 15. He was accompanied upto Ahmedabad by the chief flying instructor of the Bombay Flying Club, Chauhan, and then flew solo to Juhu, at 78, probably the oldest Indian to pilot an aircraft.

Several dignitaries, including the Governor and Chief Minister of Maharashtra waited to receive him, as he touched down at Juhu airport at 4 p.m. It was here that Air India International first started operating Dakotas and Super Constellations in 1946, here on the same mud flats of Juhu where Tata first learnt to fly.

Tired but smiling, in a blue-grey safari suit, and running a comb through his silvery hair, Tata alighted from the aircraft near a red carpet, and handed over to the post-master general a mailbag. He also brought a return message from the Pakistani president. An Indian Oil hoarding which stood close to the aircraft said: "Welcome JRD, the Maharaja of aviation."

Tata is reported to have said, on landing, that youth today were losing their morale, that "there is a lack of faith in ourselves." He hoped that his flight would "rekindle enthusiasm amongst the younger generation to do something for this country... When they are 78, I hope they will feel as I do now."

Wings for a Nation

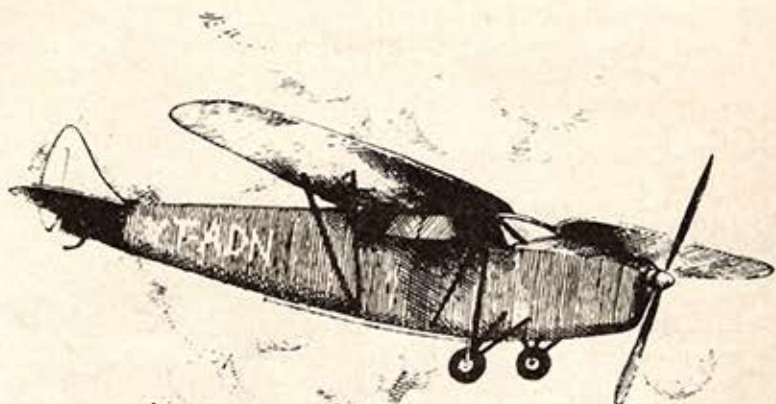
An extract from
The Creation of Wealth
by R. M. Lala

It was in the first decade of the century.

Two young boys spent their summer holidays at Hardelot, a beach resort near Boulogne in Northern France. One was the son of the legendary Louis Bleriot, the first man to fly across the English Channel in 1909. The other was the son of an Indian industrialist, R.D. Tata. As they played, the boys would occasionally see Bleriot's Chief Pilot Charles Pegoud land a plane on the beach. Pegoud was the first man to Loop-the-Loop in a plane. He was a hero, especially for Tata's young son Jehangir.

In such small beginnings lie the seeds of history. The exploits of the Frenchman stirred the heart of the young Indian. At the age of 15 after taking a joy ride in a plane, Jehangir decided to become a pilot and if possible make a career in aviation. Young Jehangir had to wait nine years. He was 24 before a Flying Club opened in his home town Bombay, India—5,000 miles away from that wind-swept beach in Northern France. Though not the first to register, he was the first Indian to pass out with 'No. 1' endorsed on his flying licence. And so it came to pass that India's first pilot, was to pour most of his creative genius into building an airline for his country, giving his nation wings.

Those were years of adventure. In 1930, the Aga Khan announced a prize of £500 to the first Indian who would fly solo between England and India, starting at either end. Among the competitors was a young man called Manmohan Singh. His spirit was willing but his navigation was weak. Twice he left England with a flourish to fly to India. Twice he lost his way over Europe and had to fly back to England to start all over again. C. G. Grey, Editor of *The Aeroplane* observed: 'Mr Manmohan Singh has called his plane "Miss India". He is likely to.' Another hopeful from the England end was 18-year old Aspy Engi-



Reprinted with permission from the Creation of wealth by R. M. Lala, published by India Book House Publishing Company, Bombay, pgs. 210; Price Rs. 45. Copyright Jamsetji Tata Trust, 1981.

TATAS

neer. Still another to enter for fun, taking off from the Karachi end, was the now 26-year old Jehangir R.D. Tata. At Aboukir near Alexandria in Egypt, JRD ran into Aspy, who had left England a week earlier and who was stranded for want of spark plugs. JRD gave Aspy his spare spark plugs, and they took off in opposite directions. Aspy reached Karachi a few hours before JRD reached England, winning the prize. On the strength of his performance, Aspy was admitted into the Indian Air Force, which had just been created, where he rose to be its first Indian Air Chief of Staff. JRD, meanwhile, had another ambition and he did not have long to wait, for this is what he said of an event that happened two years later:

On an exciting October dawn in 1932, a Puss Moth and I soared joyfully from Karachi with our first precious load of mail, on an inaugural flight to Bombay. As we hummed towards our destination at a 'dazzling' hundred miles an hour, I breathed a silent prayer for the success of our venture and for the safety of those who worked for it. We were a small team in those days. We shared successes and failures, the joys and heartaches, as together we built up the enterprise which later was to blossom into Air-India and Air-India International.

When JRD landed on the Juhu mud flats that October day in 1932, India's first air service was inaugurated. He does not take the credit for it. He gives it instead to a farseeing Englishman—a former officer of the R.A.F. called Nevill Vintcent, who a year earlier had come to India barnstorming the country giving joy rides. Nevill Vintcent offered J. R. D. Tata a project to start an airline. The then Chairman of Tata Sons, Sir Dorab Tata, was not a bit enthusiastic about the proposition. But the initial investment was small—Rs.200,000—and he was persuaded by JRD's mentor and colleague John Peterson to give his approval.

'We had no aids whatsoever on the ground or in the air,' JRD recalls, 'no radio, no navigational or landing guides of any kind. In fact we did not even have an aerodrome in Bombay. We used a mud flat at Juhu (a fishing village-cum-beach resort near the city). The sea was

below what we called our airfield, and during the monsoon the runway was below the sea! So we had to pack up each year, lock, stock and barrel—two planes, three pilots and three mechanics, and transfer ourselves to Poona where we were allowed to use a maidan as an aerodrome, appropriately under the shadow of the Yeravada Jail!'

The annual report of the Directorate of Civil Aviation (DCA) of India for the year 1933-34 stated:

As an example how air mail service should be run, we commend the efficiency of Tata Services who on October 10, 1933, arriving at Karachi as usual to time, completed a year's working with 100 per cent punctuality ... even during the most of the difficult monsoon months when rainstorms increased the perils of the Western Ghat portion of the route no mail from Madras or Bombay missed connection at Karachi nor was the mail delivered late on a single occasion at Madras ... our esteemed Trans-Continental Airways, alias Imperial Airways, might send their staff on deputation to Tatas to see how it is done.

Karachi was chosen as the starting point because Imperial Airways terminated there with the mails from England

"We did not even have an aerodrome in Bombay. We used a mud flat at Juhu."

and the route chosen by Tatas was Karachi-Bombay-Madras. Tatas requested Government for a small subsidy for carrying the mail as was the normal practice in other countries. The subsidy asked for was small but the Government declined. Tatas reduced the figure to a bare minimum. Government still declined. So Tatas decided that they would just give the service to the country collecting the little stamp surcharge which the addressor put on the envelope to connect it with the Imperial Airways at Karachi. When asked why they did so, JRD replied, 'Vintcent and I had faith in the future of aviation and believed that if we came in at the beginning of an era we had a better chance

ultimately to achieve growth and leadership in the field.'

The unfolding years were to justify that faith. In 1936 the all-up Empire Mail Service was launched by the British Government, under which all first class mail travelled by air without surcharge, and Tata Airlines' revenues soared. At the beginning the aeroplanes used were so small that the service was restricted to mails, but a single passenger was occasionally allowed to sit on top of the mail bags—usually with his heels higher than his head!

In 1936 larger aircraft, though still single-engined, were introduced. Tatas felt the need to give more sophisticated training to their pilots and hired an instructor from England to start a training centre for pilots. The Bombay-Delhi service was inaugurated in 1938. Then came the War and all services, including Tatas', were commandeered by the Government of India.

With their airline operations severely restricted and at times brought to a virtual standstill, Nevill Vintcent and J.R.D. Tata looked for alternative avenues for their brimming enthusiasm and their growing expertise. A specially exciting opportunity, they felt, offered itself in the field of aircraft manufacture. Whereas the construction of metal aircraft would have involved an elaborately equipped factory, the De Havilland Mosquito, an outstanding twin-engined fighter-bomber made of wood, could, they felt, be put quickly into production in India. Tatas, therefore submitted in 1942 a project to the British Government for the large-scale manufacture of Mosquito aircraft in a factory they would build for the purpose in Poona (Pune). The project was approved by the British Government and a new Company, Tata Aircraft Limited, was formed to give it life. Land was acquired and a large factory building constructed.

Unfortunately, the British Government had second thoughts and decided instead that invasion gliders should be built under the project. This change was reluctantly accepted by Tatas as the work of building the factory, recruiting staff and organising manufacture had already gone too far to be abandoned.

Match your **AMBITION** to a **CAREER**

To do so we offer you :

- Diploma Course in Business Management (Oral/Postal) (IMC)
- Banking : C.A.I.I.B. Course (Postal) • G.C.D. Course
- Executive Secretarial Course • Private Secretarial Course
- Steno Secretarial Course • Telephone Operating
- Personal Assistants' Programme (working stenographers)
- Telephone Operating-cum-Receptionist Techniques
- Shorthand & Typewriting • Punch Operating • Telex Operating



Enquire at:

Sir J. J. College of Commerce

14, Nanabhoy Lane, Hutatma Chowk,
BOMBAY 400 001. Tel : 251185



For Pure Diamonds

K. WADIA

JEWELLERS

324, GRANT ROAD, BOMBAY 400 007. TELEPHONE: 371483
APPOINTED VALUERS BY THE GOVERNMENT OF INDIA

JRD Tata

The project was revised accordingly.

Nevill Vintcent was a man of great physical courage and resourcefulness. He flew a number of times to England for discussions with the British authorities. Usually flying by Imperial Airway, long-range aircraft, he was flown by a sufficiently circuitous route to keep out of range of German fighters. Tragically however, on one occasion Vintcent, as an ex-RAF officer, arranged to get a lift on an RAF Hudson bomber on the first leg of a flight from England to Gibraltar. The plane never reached Gibraltar and was reported to have been shot down off the coast of France. The loss of Vintcent was a grievous blow to Tatas and to JRD personally, for apart from being the able and moving spirit behind Tata Airlines and Tata Aircraft that he was, Vintcent and JRD were close friends. This tragic blow was followed by the cancellation of the project itself by the British, who in response to Tatas' own enquiries on the subject, discovered that invasion gliders made by Tata in Poona could not be used in the War because there were no aircraft to tow them! Thus came to a tragic end a project on which JRD had set his heart and which, if it had gone through, as originally planned, would probably have resulted in an invaluable addition to India's aircraft industry.

In 1946, Tata Airlines, a Division of Tata Sons, went public and became a joint stock company. It was called Air-India Ltd. The age of passenger travel had arrived and there was to be plenty of competition. Even during wartime Tatas were working on a scheme to extend their services to London. In October 1947, in the turmoil of the post-partition period, Tatas proposed to the Indian Government a service to Europe. They placed an order for three Lockheed Constellations, on faith that this venture would be approved. It was a measure of their faith in the newly born independent India, then in the convulsions of the partition of the sub-continent.

Tatas proposed that the Indian Government take 49 per cent of the capital, Tatas 20 per cent and the rest be publicly subscribed. This was the first ever proposal of a joint enterprise

between the public and private sectors in the country. The proposal was made by J.R.D. Tata at a most inopportune time, when communal strife raged in Delhi. To his astonishment, which still lingers, JRD got acceptance to his joint-sector proposal from the Government in only ten days. Many years later he jokingly asked a senior Cabinet Minister, Jagjivan Ram, why a decision could be made so speedily in those days when today it took the Government at least two years 'not to make a decision'. Mr Ram replied, 'We did not know any better then!'

The proposal provided for a new company to be called Air-India International, to be managed and provided with crews, maintenance and all services by Air-India Ltd. On June 8, 1948, Air-India International with its famous Maharaja, spread its wings to Europe. The fledgling airline soon established itself as one of the finest air carriers of the world.

Meanwhile India's domestic airlines were heading for a crisis. At the end of the War, planes were disposed of by the American Tenth Air Force in India at throw-away prices. For political reasons the Government sanctioned every airline applicant, and India soon found itself with eleven airlines while there was room for only two or three. As a result they all ran into rough weather for there were not enough traffic routes to allocate amongst them. Except Air-India all the airlines lost heavily. In 1953 the Government took a decision to nationalise the airlines proposing to merge them into a single State Corporation with JRD as Chairman. Mr Tata advised that the domestic and the international airlines of India should be kept separate and two corporations should be formed. The suggestion was accepted and he was invited to head the international airline, a task he accepted. For the next 25 years he was to be the Chairman of Air-India, and a Director on the Board of Indian Airlines.

The international airline business is ferociously competitive and JRD, Chairman of some of the largest companies in India, had to give more and more time, to the running of Air-India. He carried this burden happily, for avia-

tion was, and remains, his first love. He did everything he could to make Air-India as good as the best among the world's airlines. Its planes were lavishly decorated. He insisted that even if a plane was used for 20 years, it should always look as if it had come out from its factory—new, inside and outside. He insisted on it and he succeeded. With Air-India, as efficiently run as it was, JRD sees no reason why all public undertakings could not also be run to the world's best standards.

As Chairman, JRD believed in personalised attention. He was dubbed a perfectionist for he called upon his staff: 'Always aim at perfection for only then will you achieve excellence! On every flight on which he travelled he kept detailed notes of his observations and would painstakingly take action on them on return to base. He gave India pride in its national airline. In a 46-year career that spanned an era from the wood and fabric of the little two-seater Puss Moth to the gleaming 400-seater giant Boeing 747, he insisted that there should be no compromise on operating and maintenance standards or on service. One of the airline's publicity chiefs recalls how he once received a midnight phone call at his home from the Chairman suggesting how to improve wording on a publicity hoarding. 'We had to give so much of ourselves because he gave so much of himself,' said this executive.

Air Marshal Nur Khan, former head of the Pakistan Air Force, and later Chairman of Pakistan International Airlines, when asked by an Indian magazine what he thought of his neighbour airline, Air-India, and of J.R.D. Tata, replied: 'A great airline and JRD is an epic figure.' In recognition of this epic figure's services to air transport, JRD was made the recipient in 1979 of the Tony Jannus Award, named after the founder pilot of the first scheduled airline in the world, which began in Tampa, Florida, in 1912. Amongst its recipients are the inventor of the jet engine Sir Frank Whittle; the developers of the Concorde SST, and the founders of the Douglas Aircraft Corporation, Pan-Am, Eastern, and United Airlines.

Phiroze Pestonjamas (right) with Arphi General Manager S. Raina testing professional headphone model.



Arphi: the sound of success

By Nirmala Ferrao

Two decades ago anyone in India who needed a hearing aid would have had to get one from abroad. Today, he simply has to go across to his friendly neighbourhood dealer and ask for an Arphi model. As pioneers in the indigenous manufacture of individual hearing aids, group hearing aids, speech trainers and audiometers (instruments for testing hearing ability), the Arphi group has set a pace that last year netted the company two thirds of its total turnover for Rs.2 crores (the rest coming in from its speaker systems and related products.)

It started with a parliamentary question in 1961 put by Savitri Devi Nigam (then Congress secretary) to the then Union health minister. Nigam wanted to know whether there were at that time any manufacturers of hearing aids in the country. Since the minister's answer was in the negative, Phiroze Pestonjamas, managing director of Arphi Electronics Pvt. Ltd., wrote to Nigam expressing his willingness to embark on the enterprise if the government supported him.

At the same time that Pestonjamas wrote to Nigam, he contacted a Danish firm, Oticon, world pioneers and leaders in the field of hearing aids.

A New Venture

Oticon responded positively to Pestonjamas' initiative. And so, in collaboration with Oticon of Denmark the Arphi story began. With one secretary, three assembly workers and an investment of Rs.30,000 from his private savings, Pes-

**Arphi's first hearing aid
was assembled by
the entrepreneur at his
writing desk at home!**

tonjamas set up his unit in approximately 400 sq.ft. of space in Bombay. In fact, Arphi's first hearing aid was assembled by the entrepreneur at his writing desk at home!

At first, merely assembly of hearing aids, based on the Oticon technology, was carried out. Gradually as Pestonjamas learnt the ropes he taught his engineers and workers every detail of the manufacturing process. With the setting up of its machine shop and tool room, Arphi began to manufacture the components. As a result today, of the 48 odd parts that make up a hearing aid, only

the receiver, microphone, ear moulds and volume controls are imported.

In the early stages, creating a market for the indigenously produced hearing aids was by no means an easy operation. "Being pioneers," says Pestonjamas, "we had to educate people in the use of hearing aids to convince them through actual demonstration that our product was as good as any imported product." Initially, the marketing effort consisted largely of hearing aid specialists and sales consultants touring the country and arranging demonstrations at deafness clinics and schools, research centres, teaching colleges and government and civil hospitals. Uniquely, Arphi offered a three year guarantee on its products, right from the start.

Meanwhile, spurred on by the efforts of its R&D unit (which had been set up a year after inception), Arphi extended its range of hearing aid systems to not only individual hearing aids, but also group hearing aid systems, speech trainers and audiometers.

In the field of individual hearing aids besides the conventional accessories like automatic volume controls, Arphi has recently started manufacturing "behind-the-ear" hearing aids that can fit dis-

creetly out of sight behind even a lock of hair. Presently Arphi manufactures 1,500 (individual) hearing aids each month in six different models, priced between Rs.400 to Rs.800.

Principal Supplier

Since 1963, Arphi has also been the principal supplier of group hearing aid systems to almost all schools for the deaf and speech clinics in India. Ranging in cost (including installation) from Rs. 3,000 to Rs. 15,000, they can cater to classes of two to twelve students.

It is however, in the field of audiometers (instruments that test hearing ability) that Arphi has excelled. The technology for the manufacture of audiometers according to international standards was developed by Arphi for the first time in India in 1966.

The electronic 900 mark IV model — the so-called digital audiometer — incorporates features developed independently by Arphi and probably unique in the world.

From the early years of production, Arphi has also been manufacturing microphones in co-operation with the Austrian firm, AKG; some of these are utilised in the group hearing aid systems, but the bulk of the microphone production is sold to Philips India (Peico) who market it under the AKG names.

The imported AKG capsules are also used by Arphi in its headphones — instead of the small loudspeakers used in all indigenously manufactured

headphones in India. The resulting superior quality meets even the exacting standards of the Indian Air Force (the civil aviation special model), All India Radio (the A.I.R. special monitoring version), Doordarshan, BARC, and the Ministries of Home and External Affairs to name a few satisfied customers.

High Fidelity

With its priorities initially fixed on hearing aid systems, Arphi's entry into the field of hi-fi production was relatively recent. Although engaged, in 1974-75, in

Arphi has recently started manufacturing "behind-the-ear" hearing aids that can fit discreetly out of sight behind even a lock of hair.

the limited manufacture of free-field speakers for use in their audiometers, these were not marketed individually, until Pestonjamas' son, Adi Pestonjamas, joined the family business in 1977.

"At that time," says Adi Pestonjamas, "entertainment electronics was still regarded as a luxury. The foresight that its potential would grow was not present. The first thing I realised was that we had a very good product in our loud-

speaker. And judging from the response of friends to the Aquarius model, I decided that it was worth promoting on a commercial basis."

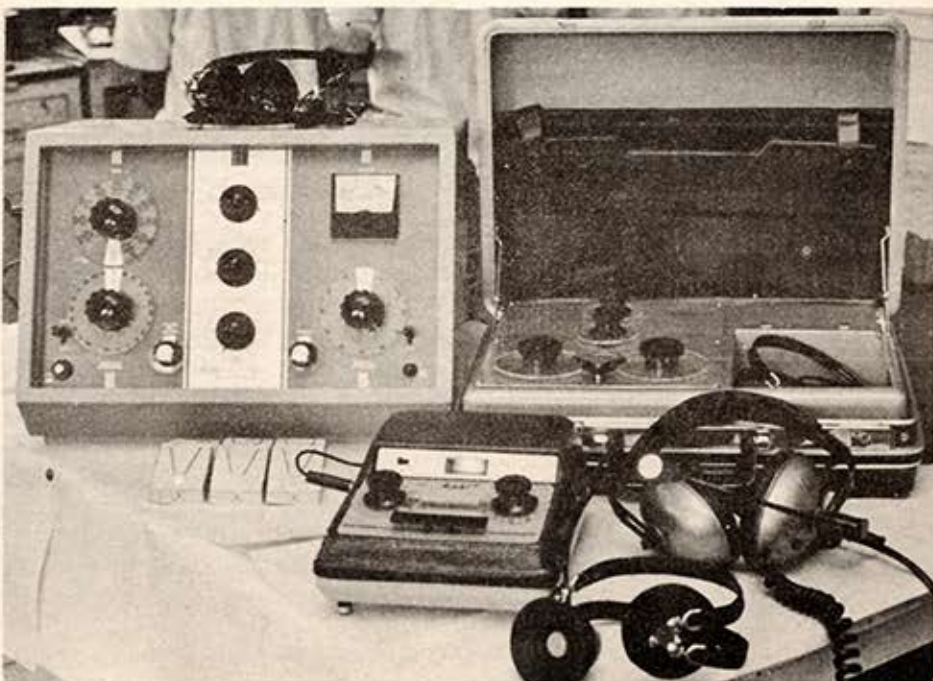
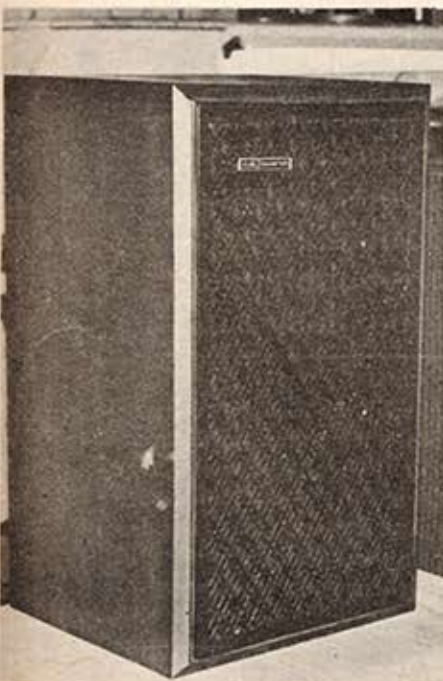
Given full charge of the entertainment electronics range of products, Adi Pestonjamas first expanded the range of speakers. Within 18 months, there were two more models. Initially they concentrated on established dealers in Bombay "where 60% of the market for hi-fi equipment exists." This marketing strategy was supported by an aggressive advertising campaign. Aimed at the upper middle class and utilising the major English dailies, the campaign initially confined itself to the print medium. The combined marketing-advertising strategy worked. "Within a year, the word had gone around among the dealers: Arphi must be stocked." Today out of 70 loudspeaker dealers all over the country, 45 are in Bombay.

Special emphasis is laid on Arphi's relationship with its dealers. "We were the first in the field of speaker systems to list the names and addresses of all our local dealers, no matter how many, in our ads," says Adi Pestonjamas, adding that, "having your product in as many shops as possible is the best form of advertising."

After Sales Service

The quality of the product itself has been bolstered by the peripheral client services offered by the firm. At the Arphi Acoustic Centre at Hermes

The Arphi range: (from left) Loudspeaker, audiometer, briefcase model speech trainer, and individual hearing aids.



House in Bombay's Opera House area, Arphi conducts acoustical demonstrations in a sound-treated room that simulates an average sitting room. Here 12 different brands of loudspeakers available in India and 12 brands of amplifiers can be compared, making a total of 144 possible tests in all.

Adi Pestonjamas also points to the emphasis laid on after-sales service "which is critical in the case of high investment products like hi-fi. We offer a one-year guarantee on our amplifiers and loudspeakers and we respond to calls for after-sales service at any working hour."

In contrast to the aggressive marketing-cum-advertising strategy for the Arphi hi-fi range, the approach in the field of hearing aids is geared instead to the promotion of what is considered "a welfare product." One aspect of this involves generating an awareness of deafness problems and their treatment in the rural areas: Arphi deputed three touring hearing aid specialists to assist at deafness camps organised by social welfare departments of various state governments and groups like the Lions

"Having your product in as many shops as possible is the best form of advertising."

and Rotary clubs. They help the camp doctor in conducting the audiometric tests and then, on the basis of his prescription, Arphi hearing aids are supplied at highly subsidised rates to those who may require them. In the urban areas, Arphi sales personnel stay in direct contact with almost all the ENT specialists and audiologists, keeping them abreast of the latest technological developments in the field.

Under its own steam, Arphi has also set up a Deaf AID Centre (the other company in the Arphi group) where hearing tests are conducted free of charge and hearing aids provided, according to specific needs. And Arphi claims today that 60-70% of its individual hearing aids are sold at subsidised rates.

The advertising effort, in the case of hearing aids, is similarly oriented towards an education/welfare objective. Equally, there is the recognition that deafness is still a sensitive issue in the minds of most sufferers and the advertiser must be careful in his very

choice of words. "For instance," says Phiroze Pestonjamas, "we would not have an ad say, 'Are you deaf?' Instead we would say, 'Are you hard of hearing?'"

Meeting Competition

Its competitors in the field of hearing aid systems have so far consisted mainly of around 15 other indigenous manufacturers, like Novax and Elkon but they are not considered a very serious threat. Recently, the corporate giant Philips has entered the field in India, but Adi Pestonjamas is confident that Arphi's market will not be affected. "The market for hearing aids is essentially a welfare market which Philips is not really geared to enter. It is a field in which all-India affordability is critical and where everything does boil down to the price." Therefore price is one area where Arphi hopes to score over the new entrant.

Such confidence in the face of competition from even the big names is also partly the by-product of the stringent quality standards adhered to. With testing equipment from Bruel & Kjaer of Copenhagen, world leaders in the manufacture of quality control instruments in the field of electro-acoustics, Arphi maintains standards that easily conform to ISO and ISI requirements.

Over the last two years, the Arphi group's turnover doubled from Rs.1 crore to Rs.2 crores. Part of this spurt in success may be attributed to basic changes in the ownership pattern and management structure effected during this period. At the time of inception, Arphi was a partnership firm with Phiroze Pestonjamas and Armaity, his wife, as partners. In fact, the name "Arphi" was a fused derivation from the two names Armaity and Phiroze. On the death of his wife, Phiroze's son Adi became a partner.

From 1 July 1982, however, Arphi was converted into a private limited company with shares held by the father and son in a 60:40 ratio.

Much before this conversion there was a switchover to a professionalised cadre of management staff. (For this purpose Arphi inducted the services of Santosh Raina, an ex-IBM and Tata executive who helped in completely reorganising and professionalising the company in his position as general manager.) From a set-up in which administration of every section was concentrated mainly in the hands of one person, Phiroze Pestonjamas, and

where engineers cheerfully doubled as salesmen, Arphi has moved gradually to a more rationalised structure.

Marketing is a separate department now, with professionally qualified staff. And, overall, the Arphi staff has increased to 100 persons today, of whom 60 work in the factory.

As for future priorities, perhaps the primary one will be to acquire larger premises. Although Arphi moved from its original location at Tardeo, Bombay, to larger premises (3,500 sq. ft.) at the Prabhadevi Industrial Estate, even this space has been overrun half by growing needs, and plans for any production expansion are at present frustrated by the severe limitations of space.

This, however, has not in any way discouraged the continuing process of innovation and improvement. Spurred by the promising response to its first Stereo Amplifier, Arphi is now working on developing a full range of Stereo-amplifiers. The production of cassette decks is also very much on the cards in the foreseeable future. Finally, Adi Pes-

"It (hearing aid systems) is a field in which all-India affordability is critical and where everything does boil down to the price."

tonjamas has plans to expand his operations into Calcutta "within the next six months."

In the field of audiology, Arphi's new offering is the minutely-crafted "behind-the-ear" hearing aid, tentatively priced at Rs.1,150. Simultaneously, there are plans to expand the range of audiometers.

Improving Expertise

Phiroze Pestonjamas however has no diversification plans. "We would prefer to continue in the electro-acoustic field and improve our expertise," he says decisively. As things stand, Arphi adds at least one new product or product-type to its range each year.

Around the late sixties-early seventies Arphi exported a tenth of total production to Denmark for around three years. Bureaucratic impediments forced Arphi to eventually give this up. Today, although confident that his range can compete successfully with "the best in

Europe and Japan," Phiroze Pestonjamas would prefer to expand his home base instead.

The domestic market is not without its problems. "Bottlenecks at every step, and obstructive processes of the various government departments, exist." In addition to bureaucratic hurdles, are the extremely steep rates of tax and duties. Import duties on essential components vary from (25 to 146 percent). Central excise stands at 30 percent on loudspeakers and 8 percent on other items. In Maharashtra even hearing aids, a welfare item, today carries a sales tax of 4 percent (even this being a reduction from the 8 percent of a few years ago.)

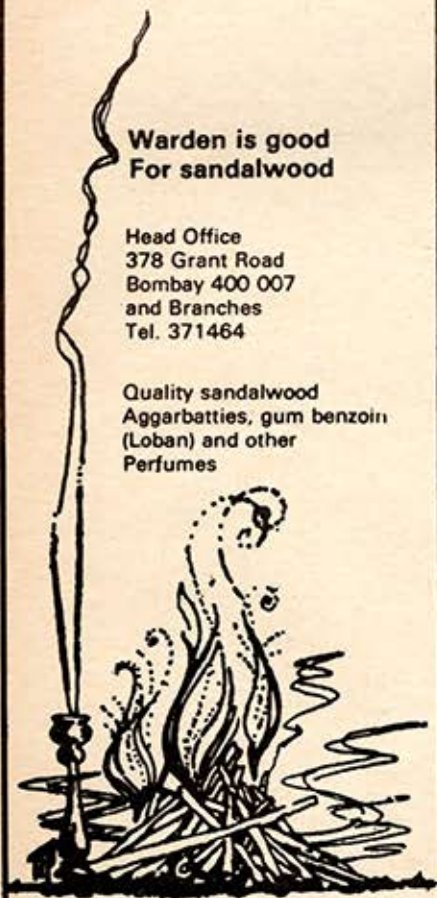
Phiroze Pestonjamas is understandably bitter about the non-encouraging attitude of the government to small scale enterprise in India; but in spite of the unhappy noises he sometimes makes, there is no doubt that Arphi continues to make good music.

Reprinted with permission from *Business India*, November 8 to 21 issue.

**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 Compliments
From**

EMPIRE ESTATE

**Liberty Building
41/42 Marine Lines
Bombay 400 020**

A Matter of Death...and Life

By Bill Morris

If you are shot in the head, stabbed in the heart, electrocuted or strangled, you'll probably end up here.

If you're poisoned, crushed, drowned or burned beyond recognition, you'll probably end up here.

If you jump off a tall building or swallow a bottle of sleeping pills or hang yourself, or if you ask to be cremated or buried at sea, you'll probably end up here, too.

Here, in the "county" morgue, where death delights to help the living and a tiny staff works long hours to make sure it does because that is the point of this business. Not the blood or the bullets, the headlines or the horror, not the beatings or the stabbings or the shootings.

The circumstances of every death tell a story, frequently a helpful story. They are the driving force in the life of Dr. Faruk Presswalla, deputy chief medical examiner of the Tidewater District Office of the Chief Medical Examiner, and the six staff members and 44 physicians who work with him investigating, analyzing, pondering, interpreting, cataloguing and reporting the details of unusual deaths. It is sometimes grueling, frequently grisly and almost always thankless work.

Under state law, roughly one-fourth of the deaths occurring annually in the Tidewater district — Norfolk, Portsmouth, Chesapeake, Virginia Beach, Suffolk, the Eastern Shore, Hampton,

Presswalla, a dapper 41-year-old native of India who is no stranger to late-night phone calls, working weekends, vacationless years and the glare of public scrutiny. In 18 years in the field here, in India, London and New York City, he has performed more than 5,000 autopsies. It is an unsightly operation that requires opening the chest cavity, removing and dissecting organs; peeling back the scalp, removing and dissecting the brain; photographing and documenting any wounds and relevant evidence, drawing blood and tissues for slides; then reassembling the corpse so an undertaker can embalm it.

Perhaps understandably, the public doesn't want to understand too much about all this.

"Our role," Presswalla sighs, "generally is not understood. Before the television show 'Quincy' became popular, even our name wasn't understood. Very often they thought medical examiners were involved in testing physicians. Almost everyday, even now, we receive a call from a doctor outside Virginia who thinks we are the licensing agency."

A thin smile. "People think we are concerned mainly with crime and its investigation. This is where there's an improper understanding by everybody — including the state bureaucracy, city government people, people in the medical and legal fields. They do not understand that we are concerned a lot in investigating deaths beyond crime, that our role is to answer questions that help the living."

The man who apparently died of a heart attack, for example, while working at home with a power drill. Did he actually die of a heart attack? Or was he electrocuted? If he was electrocuted, had he wired the drill improperly? Was the manufacturer at fault? The answers could prove helpful.

"Our role," Presswalla continues, "is not to say who did it. Our role is to say what was done — and what evidence might tie somebody in or exclude somebody. The person may be black, blond, Caucasian, Oriental, male, female. We have to remain totally impartial. When the question comes up between the insurance company and the family, the decision may favor the insurance company. Very often the subtle pressure is:

"There's a poor widow with four kids and there's the rich insurance company. What is \$25,000 or \$50,000 or \$100,000 to them?" Yet one has to testify to the truth."

Nothing is left to chance. Even the most obvious death could conceal a darker truth.

It is a demanding master, the truth. There is no room for emotion in this arena of death.

"In the social or emotional sense one may sympathize with the widow and her four children," Presswalla said. "But one must (see) the whole picture of society. If we were to sympathize with the victims — as sometimes juries do — in medical malpractice suits where something went wrong but there was no malpractice on the part of the physician, that causes everybody to pay in the long run. What happens as a result? The insurance company ups the doctor's premium and the doctor ups his fees and we come to a ridiculous situation. So it's shortsighted to look at the poor widow who may need the money more than the rich insurance company."

But this rigorous pursuit has not made Tidewater's chief medical examiner numb to feelings. Outwardly soft-spoken, articulate, precise, it is apparent that beneath the cool exterior there is a man who is alternately proud and tired, outraged and driven and, finally, sad.

"This goes on day after day after day," he says, "and ultimately you get worn out. Yes, I do feel worn out. There is no happy solution — ever. You don't lose some patients and also deliver babies."

So why did he go into "forensic pathology," the study of the medical and legal aspects of death?

"At first it was the scientific challenge of being able to find things out. But you're constantly dealing with death under the most tragic circumstances — young people in the prime of life, for example. In the past three weeks I've had three deaths of people who had just been married. I see babies, battered babies. Every time you see a woman raped or murdered, it could be your sister.

There is no room for emotion in this arena of death.

Newport News, and York, Southampton and Isle of Wight counties — require an investigation by a medical examiner, a doctor appointed by the chief medical examiner in Richmond. These are deaths that stir public interest because they happened in a "... suspicious, unusual or unnatural manner ..."

About one-fourth of the deaths investigated lead to an autopsy — usually homicides, suicides, hit-and-run victims, abused children and drug overdoses. Last year in Tidewater, 483 of 1,569 were autopsied.

All but a few were performed by Dr.

"When I was younger, I dealt with it much better — probably because I viewed myself as a scientist. As I get older I'm not able to handle it as well. So you build a barrier. But by building a barrier it tells in your personal life. You get morgue humor because if you didn't do that you would start crying. Also, people perceive you as cold and insensitive.

"It also tends to make you suspicious. Constant harping on these things makes you suspicious of your fellow human beings."

The morgue is a mirror of any community. "You see the mores of the community, and the worst of the community goes through the morgue," Presswalla says.

It is the place where the victims end up and so it tells stories about the people who sent them there. The stories, as seen through the eyes of Tidewater's chief medical examiner, have been getting uglier.

"You get morgue humor because if you didn't do that you would start crying."

"The number of deaths from criminal violence is increasing," he says, "and the number of deaths from firearms is increasing. In this area the number of suicides for romantic reasons — or the failure thereof — seems to be increasing and the bulk of these suicides are taking place with the use of a firearm. It's males as well as females. It used to be very rare that a female shot herself. Now it is becoming quite common.

"Maybe it is the new liberated female who is familiar with firearms. Maybe it is the society in general. It is my strong belief that the easy availability of firearms makes those little depressions much more dangerous ... In spite of the gun lobby and people who scream that criminals kill people — all that may be true — there is no doubt in my mind that the easy availability of firearms plays a very big role, not the only role, but a very big role in explaining why the crime rate is high," he said.

A forensic pathologist sees elaborate scenarios — both technical and human in something as simple as a bruise. Nothing is left to chance. Even the most obvious death could conceal a darker truth. And so the forensic pathologist cuts no corners, and the result is erudi-



"Our role generally is not understood," says Dr. Faruk Presswalla.

tion like this from an article by Presswalla in the Medical Science Law magazine.

"In falls from heights, aortic laceration results from vertical deceleration forces, as the downward accelerating heart is abruptly restrained by its attachment to the great vessels, the maximum stress here falls on the aortic origin and the tear usually occurs immediately above the aortic valve ring."

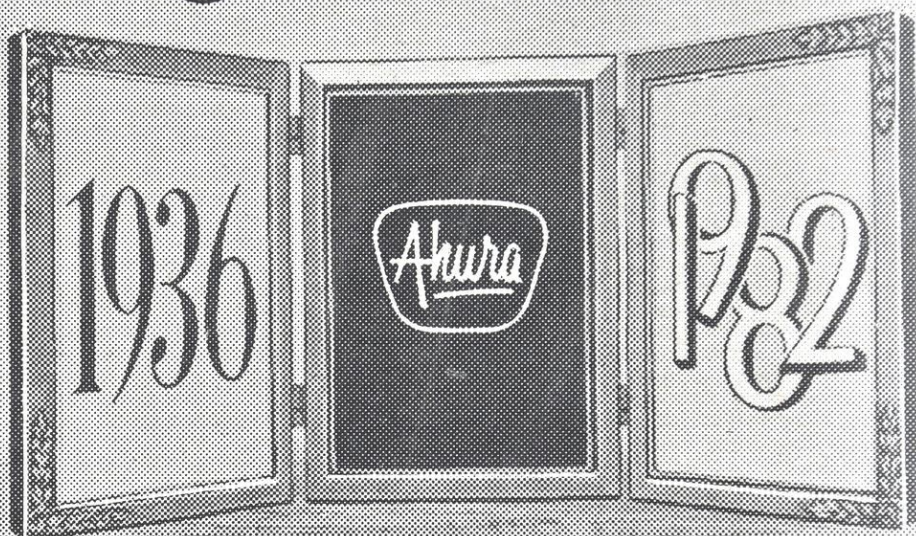
Which is a roundabout way of saying that jumping — or being thrown — off a tall building is hazardous to your heart.

Such work is done in the interest of scientific knowledge. It is part of his mission to know the truth and to tell it without flinching.

It has only been since the second decade of this century that an organized system of investigating deaths has operated in the United States. Previously, the states used coroners, elected officials who, in some areas, did not have to be doctors. The coroner system dates to feudal England when laws required a person to forfeit livestock and goods if he were found responsible for causing death of a Crown subject through murder, negligence or accident. The spoils collected by the coroners were used to finance the Crusades.

In 1915 New York City adopted a law creating a Medical Examiner System. This established for the first time the essentials of a competent medico-legal

46 Years young
- moving with the times -



AHURA- Whenever and wherever quality is mentioned in Process Chemicals.

When we offered our first consignment of Process Chemicals way back in the 30's, business circles commended us for taking the risk and termed it pioneering. We liked the word pioneering and decided to live by it.

Today 46 years later, we are striking a new course in keeping with the needs of our time, tuning

ourselves to the specific needs of industries that have turned to modern technology. Ahura now serve some 50 industries, each with a range that could be an eye-opener to the future.

**AHURA - The name that matters to
manufacturers of end products.**

AHURA CHEMICAL PRODUCTS PRIVATE LTD.
82, Mahakali Rd-Andheri East, Bombay 400 093 Phone: 572277-572278
Gram : AHURACHEM • Telex : 011-3917

investigating system and a civil service career in the speciality of forensic pathology. The system became a prototype for other governments in the United States and abroad.

In 1946 Virginia became the second state to establish a statewide Medical Examiner's System, operating within the Health Department. The Tidewater District Office of the Chief Medical Examiner opened in Portsmouth in 1956. One year later it moved to new facilities in Norfolk, the staff was expanded, and 35 medical examiners served the area.

The present quarters, a squat brick building at the corner of Colley and Brambleton avenues near downtown Norfolk, opened in 1972. It is one of four district offices in the state. Later that year the General Assembly created the Division of Consolidated Laboratories. Ten lab technicians — in the fields of toxicology (poisons), serology (hair, fibers, body fluids), firearms and drug analysis — work adjacent to the chief medical examiner's office, assisting him and the police. Each of the 44 medical examiners now working under Presswalla is a doctor first, a public servant and scientist second. Each is paid \$50 for every case he investigates.

With a \$300,000 budget Presswalla must pay a staff of six — two autopsy technicians, a histology (study of microscopic tissues) technician, an administrative assistant, a full-time and

**Beneath the cool exterior
there is a man who is
alternately proud
and tired, outraged
and driven and,
finally, sad.**

a part-time secretary — overhead, and his own \$60,000 salary. The other laboratory expenses are paid from a different state budget. He says he is stretched too thin.

"A well-funded medical examiner's office is cost-effective to the community because it enables a more detailed investigation into deaths. Many potential questions that might lead to litigation could be answered and the litigation avoided. I'm mainly talking about civil litigation — insurance disputes, malpractice."

Last year he worked an average of 60 hours a week and performed almost 500

autopsies; he believes 350 would be a more appropriate load. Also, he believes all "unnatural" deaths, including all deaths in car crashes, for example, should be autopsied. Such a move, impractical under current money constraints, would push the number of autopsies up to 750 a year and would require the hiring of a second forensic pathologist.

So the staff makes do. Presswalla and the 44 medical examiners don't always leave the job in the office. There are classes to teach at Eastern Virginia Medical School, instruction for doctors and law enforcement people, seminars, speeches before civic groups, courtroom testimony.

"I don't know if I'll stick with it in the future," Presswalla says. "I do stick with it because it is a job that has to be done ... and there are not many people who could step in and take over."

The work gets lonely. Presswalla admits, though you wouldn't know it by watching an episode of 'Quincy' on TV. But someone has to do it. Otherwise death would only cause sorrow, and would fail to delight the living.

Courtesy The Virginian-Pilot, July 15, 1982.

SERSON

**Electrolytic Capacitors
For
All Electronic Applications
From
12 VDC To 350 VDC**

Manufacturers:

Serson Industries Pvt. Ltd.

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

Cable: Etchfoil Poona-18. Phone: 82379

The Creative Chef

By Hutokshi D. Doctor

"Why should we always have 'sali boti' or 'gos no palao' at weddings and navjotes?"



Embossed in gold on the deep red cover of Abanara's menu, one of Bombay's popular restaurants, is the outline of a chef's face, in the traditional tall cap, with tufts of hair on either side of a plump face and a prominent moustache. He is Sarosh Khariwala, at 25, already the executive chef at Bombay's ten-storied Fariyas Hotel. He creates, with the help of his 60-strong staff, every culinary masterpiece listed in the aesthetically designed menu, right from the 'Shuruaat' with the inevitable *jal jeera*, in the Muglai section, and the hors d'oeuvres in the French section, to the Mithai, Desserts and Boissons.

In the compact kitchen beyond, at home amongst the enormous pots and pans, the steam and smoke, the constant hum of the exhaust and the clatter of the dish-washers at work, Sarosh has never been enamoured of the black coat and tie, like many of his class-mates at the Institute of Hotel Management, Catering Technology and Applied Nutrition, Bombay.

"I don't like to sit around, I'm very much a part of the kitchen; you must

involve yourself." Besides the actual chopping, garnishing, and bestowing of finishing touches on his works of art, Sarosh must also co-ordinate the operations of the kitchen with the bars, the food and beverages service, the sales and marketing people. "I'm very interested in feedback," he says, "and the poolside parties and banquets have increased. We all work in a team and market the hotel."

And then there are the atypical guests to deal with, those who demand 'halal' meat, that which is cut and slowly bled, the chefs of different natures and nationalities to be dealt with, the complaints of irate guests. But, Sarosh explains, "In our industry all of them have to be satisfied as the guest is always right."

Indian barbecue styles and French cooking are what Sarosh likes best, and he has toned down Abanara's earlier menu to selected items in these two styles. "An elaborate menu confuses," says Sarosh, who suggests that in planning a menu, seasonal availability must, along with the preference of the guests,

be taken into account. "The Parsi elite will generally go in for ham platters and lobster salads, but the simpler the meal the better. If the cooking is not good, no amount of lace napkins and tablecloths will help," he says. "Flavour, the right service, the right timing, is as vital as eye appeal."

"Some chefs insist on specific culinary efforts and procedures, and when you are preparing an authentic dish you have to follow a particular procedure, for example, a *bhuna ghosht* must be given a coal dum," but Sarosh feels that "young people today would like to deviate. Cooking is both creative and satisfying, involving experimentation till you've captured a different taste."

Creativity in cooking, he feels, is not limited to garnishing a salad or deciding on accompaniments, though "accompaniments are important, like an ice-cream without a cherry—you just can't send it out! If something looks good, half the battle is won." But "cutting a chicken into six pieces instead of four is creative, cutting down on expensive ingredients, being economical without affecting the taste is creativity; creativity is using left-over raw ingredients in a different way—never waste until you really have to."

"Our Parsi masalas are the simplest, yet the product is most excellent. Our *dhansak* and *kababs* are really way out." Sarosh's favourite Parsi dishes are *patra ni macchi*, *sali boti* and *lagan nu custard* "but why should we always have *sali*

"Too many small restaurants have opened, and people will eat almost anything on the road-side."

boti or *gos no palao* at weddings and navjotes? But it will never change.... We'd be most happy to have a Parsi wedding or navjote here," he says, "in a hotel owned by Parsis we'd look after them better." Fariyas is owned by Fariyas Hotels Pvt. Ltd., a company set up by entrepreneur Hosi Mistry.

"For me it was right from the start — kitchen, kitchen, kitchen," grins Sarosh, and kitchens it's been, right from his school days, when he'd wander through the laden Sunday markets, fascinated, and potter around happily in the kitchen at home.

Not for him the confines of the cashier's cage, though his father was the chief cashier of Air India, and his grandfather made history with 52 years in the Bank of India. Sarosh attended commerce college for just 10 days before news of admission to the catering institute caused him to leave, and gladly. "You'll just be a cook all your life," said his family, and that's just what Sarosh wants to be.

Absorbed by the Welcomgroup Sheraton Hotel chain soon after graduating, Sarosh was posted first to Delhi, then to Madras and Hyderabad, before spending two and a half years as executive chef in Jaipur.

"We'd be most happy to have a Parsi wedding or navjote here, in a hotel owned by Parsis we'd look after them better."

"I'd like to go abroad, get trained abroad, maybe open a restaurant someday, but not now. Too many small restaurants have opened, and people will eat almost anything on the roadside. They'd rather spend their money at Chowpatty than eat at a decent place.

"Epicurean, gourmet, what's that?" asks Sarosh with a broad smile on his genial face, but he admits that he loves good food and is fastidious about its preparation. "I like good food, wines and liqueur that you can cherish and enjoy." At home however, Sarosh is quite happy eating *pore and paun*, a change from the rich, elaborate food he usually has.

"We cooks are hot-tempered chaps," and Sarosh flares up when faced with poor service or needless delays. He instinctively knows when something's burning and he never lets a hair or fly escape his eye.

There's an absolute boom in the hotel industry now and Sarosh recommends this line to young people, but only hard-working youngsters, who prefer the brightly lit steaming kitchen to the subtle shades and cool atmosphere of the rest of the hotel. With "cooking up (his) sleeve" and what he considers the chef's best friend, the knife, in his hand, the scars on every finger telling of fish bones, chicken bones, unfortunate off-target hacks of the knife and angry lobsters, Sarosh believes in his art, believes that "each cook is a creator by himself."

SALI KHEEMA

150 gm onions finely chopped
1 kg mutton mince
2 carrots finely chopped
150 gm tomatoes finely chopped
100 gm peas (shelled) boiled
15 gm ginger finely chopped
25 gm garlic finely chopped
8 green chillies finely chopped
coriander leaves
salt to taste
75 gm ghee
2 tsp malt vinegar
1 tbsp grain sugar
red chilli powder to taste

Garam Masala :

10 gm jeera
20 gm cinnamon
20 gm cardamom (small)
10 gm cloves
10 gm javetri
10 gm cardamom (big)
10 gm black peppercorn
Grind to a fine powder and use as required.

For Potato Straws:

1 kg potatoes
ghee for deep frying
salt to taste

Wash the mince meat and let all the water drain off. Add red chilly powder; crushed garlic and ginger paste; add chopped green chillies, and garam masala powder; mix well and keep aside for at least half an hour. Heat fat in a *kadai* and fry the chopped onions till brown; add jeera, chopped garlic, chopped ginger and tomatoes. Fry well, add mince meat, and saute till well browned; add a little water and let it cook on high flame for about eight min; then add chopped carrots, and let it cook on a very slow fire till the mince is almost done. Add boiled peas and mix well; add malt vinegar and grain sugar to give it a sweet and sour taste. Simmer till the kheema is absolutely dry leaving very little gravy.

For potato straws:

Peel potatoes, slice thin, preferably through a wafer cutter; cut very fine straws from the slices of potatoes; soak in salt water for at least 25 min. Drain off all water. Heat fat in *kadai*, and deep fry the straws in batches till golden yellow in colour; spread on paper, and let all excess oil drain off. Sprinkle salt and a little white pepper if required.

Dish out the kheema, in a flat dish preferably, and sprinkle the potato straws on the kheema. Serve hot. Serves 6.

PATRANI MACHI

600 gm pomfret
2 banana leaves
50 ml oil
Chutney :
½ coconut grated
1 bunch coriander leaves
5 sprigs mint leaves
5 gm ginger
10 flakes garlic
10 green chillies
10 gm dhanias seeds
15 gm grain sugar
1 lemon (juice)
½ tsp salt
5 gm tamarind

Grind all the ingredients to a fine paste; note that the chutney paste should be moist in consistency. Cut the pomfret on the bone and make about five slices. Apply salt and lemon juice on each slice and set aside. Cut the banana leaf into squares and grease it with a little refined oil. Take each slice of fish and apply chutney on all sides, thus enveloping with chutney. Roll it in banana leaf, taking care not to leave any open space and tie it with a fine thread. Do the same for all slices. Apply oil on the outside of the leaf also. Arrange the slices in a steamer and steam for about 20 min. Serve hot along with the banana leaf. Serves 4.

Gift shopping at its best at



the friendly Gift Shop at
Bombay Swadeshi Stores Ltd.
Sir P.M. Road, Bombay 400 001. Tel: 253443/252730

**ZOROASTRIAN ARTEFACTS & SILVER
PENDANTS AVAILABLE**

Of Clippings and Cuttings

By Dr Kaikashru M. JamaspAsa

From childhood Parsis have been reared to believe that nail clippings and cut hair are unclean. Many Parsis cut their hair or clip their nails only on particular days and at particular times.

In orthodox homes men would have their hair cut seated on a balcony or porch clad only in pyjamas and sudreh with the kusti removed. Then avoiding touching any object or person, they would proceed immediately for a cleansing bath.

In an article published in the Georg Morgenstierne, Memorial Volume, 1981, on "The Ritual of Hair Trimming and Nail Paring in Zoroastrianism," the noted scholar and high priest of Bombay's Anjuman Atash-Behram, Dastoor Dr Kaikashru M. JamaspAsa examines the ancient taboos and translates questions and answers on the disposal of cut hair and nails from a commentary on the Pahlavi Videvdad text.

When they cut hair and nails, then how shall they take care?

If it is (a) ground, a short span if it (is) hard ground, (normal) span if soft. One shall dig a pit: 10 steps from the holy man, 20 steps from fire, 30 steps from water and 50 steps from Barsom, and one shall dispose of the hair from the physical pollution. And with (the Avestan recital): "Thus for her (i.e. the Cow), Mazda shall increase the trees through Right", one shall place them in the hollow. And one shall fill it up with the driest of dry (things), and flowing water shall be kept away from it. And with (a) metallic (instrument) one shall draw around (the hollow) 3 or 6 or 9 furrows with (the recital of) Yatha-ahu-vairyo. When one pares nails, then one shall dig the pit for it as much as the smallest finger or the joint (of the finger). And with (the Avestan recital): "Through Right, through Good Mind, so that I may be heard beyond the (circle of) faithful ones," it shall be disposed of from the physical pollution, then one shall put in semecarpus anacardium. And one shall recite aloud: "Over to thee, O bird" upto the place, and one shall throw in it the driest of dry (things) and flowing water shall be kept away from it. And one shall draw around 3 or 6 or 9 furrows with (the recital of) Yatha-ahu-vairyo.

(If) one digs this pit bigger or smaller, is it proper or not?

In height, not (proper). In length and breadth (one can dig) as much as one desires. In smallness it is not proper.

How shall one dig a hollow and how shall one fill it up and how much shall one place inside?

Height (shall be so taken) as the Avesta quotes. Breadth shall be so made, (that) when filling up (it is) level with the ground. There is one who says: One shall not place more than a fistful in the ground. From me: This shall be at that place where they dig a pit; if the ground (is) dry, even more (than a fistful) is proper.

Is it necessary to take the grace (Vāz), or not?

He who (is a) friend of the soul, then he shall take the grace (Vāz) of Srōš.

If one acts thus, then what (is) the merit?

He who (ceremoniously places) hair (in a pit) (makes) grass grow which every sheep eats (and) begets twins. From the milk of that sheep, health and healing from many illnesses shall reach unto the creatures. And he who (ceremoniously places) nails (in a pit, they) become (like) whip, knife, bow and arrow of the feather of the eagle and sling-stone which fall on the demons of Māzan.

If they do not act thus, then what (is) the sin and crime?

If they refrain from placing hair in a burrow or a hole then thereby they (i.e., the hair) become demons, and thereby they attract noxious creatures. With pestilence they dry up (things) from among men, corn, and clothes of man. And if they cause to conceal in the ground without the religious ritual, they become (like) scorpion, male serpent and lizard. If they (cause to) decompose in water, (the hair) become (like) swift serpent. If they (cause to) burn (them) in fire, (the hair) will cause itch, and high fever of heat and cold of the second and third (day) unto men and sheep. Likewise, if one does not dispose of nails as revealed from the religion, they will become (like) the whip, bow and arrow, knife and slingstone of the demons, and thereby

they smite, destroy and dissipate men and the creatures of Ōhrmazd.

(If) one intentionally throws hair and nails (without the religious ritual), then how shall one have committed demon-worship?

The man who does (this) even through negligence, then he shall have committed demon-worship as I shall say hereafter. (Through) the very strong and very powerful (sin of intentionally throwing hair and nails), men who (are) mortal extol (the demons) by speech, (that is) just as one extols (the demons) by speech, he shall have extolled (them) by (this irreligious) action. From the Avesta (this is) revealed.

(If) one intentionally throws hair and nails, or throws with this intention that I will pick up (later), or if through one's negligence it falls back, or one throws not with this intention that I will not pick it up, or innocently throws, then what (is) the judgement?

If one intentionally throws, then on account of demon-worship *Tanāpuhl* (sin accrues) to the stock, and then sin after sin. And if one unintentionally throws, *Tanāpuhl* (sin accrues) to the stock therefrom. If one (throws) with this intention that I will pick up (later), it is not more than three *Srōšocaranām*.

But if it decomposes or reaches to the water and noxious creatures arise, (then) what (is) the judgement?

Then *Tanāpuhl* (sin accrues) to the stock. Through negligence (it is) more than 3 *Srōšocaranām*. If through enmity to the gods, one throws it in fire or water, (one is) *Margarzān*.

Through innocence, (then) what (is) the judgement?

Nothing at all.

If one lets (hair fall) on the body (and) does not make (oneself) clean, then what (is) the judgement for it?

Rōšn said: If one has (hair) on the body an *aštak* (in length, and) one so performs the Yazšn, it will not be (proper). Those of the professional guild say: If one has (hair) on the body as much (as an *aštak* in length), even then one performs

the Yazisn, it will be proper. From me: if it was (the hair) of moustache or if that of nostril, anus and armpit, (an) *astak* (in length, it is) just as Rosn said. (In) another passage: Regarding hair, (it is) not regular, (but) it is not grievous. For men (of other categories the sin is) of lesser degree, and for cavalry at the front. It will be so much grievous (at) that time when they will be camping. For them application (of the rule) will be thus: When their partaking of food, drink (and going to) sleep (is carried out) according to religion. And for them (i.e. women, when) menstrual cycle has passed; for themselves it, (i.e. the rule) is so much applied as that for those who (like) us is able to shave and collect (hair, nail ceremoniously). And when there is no such application, then (one is) innocent therefor. And for this there will be no application (of the rule) when a non-Iranian comes in, does harm, for whatever harm they do, the warriors are absolved. When one stood forth (disengaged from battle), he will be cleansed by us. (If) the non-Iranians come, it is not authorized except one pursues (them). (If one) keeps back fear (thinking) that they will not do (harm and) they do injury (and) harm, then (sin accrues) for them to the stock. (For) the priest it is not authorized except one cleanses. And (for) the farmer when he has brought water to agriculture, it will be just as the warrior when the enemy comes. When water has not reached (hair or nails), it will be just as the priest. There was one who said: As to farmers, also those (who are) harvesters (in) autumn, it will be just as the warrior when the enemy has come to him.

Reprinted with the permission of the author.

Old post cards etc./wanted

Advertiser wishes to buy OLD picture postcards, photographs, cigarette cards, playing cards, posters, prints, illustrated books, albums and other related material. Willing to pay top prices for single items or entire collections. Please send, detailed list with expected prices to The Advertiser. (OLD) C/o. Parsiana, G.P.O. Box 892, Bombay 400 001.

2,94,726



sodas
a day



and
more



going
down



Since 1889, there has been only one soda for everyone. Duke's. Today, with so many other sodas on the market, there's still only one soda for most people.

Duke's.

The best-selling soda. Because it's the best.

No wonder over 2,94,726 bottles are drunk. Every day.



The one soda
for everyone



Market Movers/DS/155/Mag.

Firoz Dastur—my mind goes back in time with the very mention of the name, to the thirties, when I first saw him on the silver screen. The film was "Vaman-Avatar", based on the famous Dash-avata legend.

Firoz, then a teenager, had played the title role in that film. I was also then in my early teens. But I still remember how, witnessing the movie, I stared at the boy-actor in admiration, at times tinged with envy, whenever he appeared on the screen in the guise of a mendicant.

Thinly built but handsome, with a sharp nose and expressive eyes, he lived his role to perfection. He made a lasting impact on my mind as much by his singing as by his acting. His raga-based ditties, sung in a thin, silvery voice, were musical to the core and easy on the ear, and I used to keep humming them for days on end.

Many years went by before I heard Dastur's voice again. But it was on the radio, in the early forties. Firoz Dastur had by then emerged as a classical singer. He seemed well-groomed in the Kirana gayaki made so popular by the great Abdul Karim Khan. What is more, Dastur's frequent radio programmes from Bombay I thought, were a measure of his popularity with high-brow listeners.

As an ardent listener myself, and more particularly, as a keen Kirana enthusiast, I seldom missed Dastur's broadcast. What struck me most was the way he had assimilated the gayaki of Abdul Karim Khan, as also his chief disciple, Sawai Gandharva—indeed, almost to a degree where it had acquired a kind of personal colouring. Needless to say he became one of my favourites. To me his radio concert was an event to look forward to with anticipation; and I used to browse through AIR's fortnightly journal to satisfy my curiosity. I remember, incidentally, that alongside of the programme schedule in the journal, there often appeared a photograph



Tete-a-tete with Dastur

By Gurudev Sharan

that showed Dastur immaculately clad in western dress and donning a felt hat. Somewhat intriguing and amusing, too, was my reaction on such occasions. For, the idea of an artiste, dressed in western style and sitting cross-legged on the platform to perform, somehow, seemed rather ludicrous to my mind.

It was only after I settled down in Bombay in 1948 that I had the pleasure to hear him on the concert platform, simply dressed in the conventional style of a Hindustani musician. The number of occasions I have heard him all these years are too many to permit a recount. I also got to know him personally in recent years. But whenever I met him, I found him a man of few words with a shy, retiring sort of disposition, always more willing to listen than to speak with typical modesty and candour.

But it was the recent release of two lovely cassettes of Dastur's music that brought me closer to Dastur, and

offered me an opportunity to interview him at some length.

Q: Dasturji, not much is known about the role of Parsis in patronising and popularising North Indian music. How many people, I wonder, know that there was an institution, known as the Gayan Uttejak Mandali, in the early years of this century, which was started and patronised by a group of wealthy Parsi gentlemen of the time. It is rewarding to know that the institution used to feature leading lights in Hindustani music and even employ many of them for teaching music to talented, deserving students.

This shows that there is a section of music-lovers in the Parsi community which is involved in Indian music. But on the performing side, there haven't been many exponents of our traditional music coming from your community. The only names that come to my mind in this context are those of Firoz Framji, the eminent instrumentalist from Pune and Hirjibhai Doctor from Baroda from the older generation and Jal Balaporia, Zarin Daruwala and yourself, from the present generation, who have made a mark in the field.

A: True.

Q: Tell me, Dasturji, how you got interested in Hindustani music. Is there music in your family?

A: Yes, in a way. My father, who was a well-known billiards champion in his day and also ran a billiards club, was a great fan of Urdu drama and music, and he used to teach me his favourite songs from the time I was seven. He also encouraged me to sing them for those members of his club who had an ear for music.

Q: But when and how did you get into the film world?

A: My interest in music came to be known to the small Parsi community within a short time. Meanwhile it was J.B.H. Wadia, one of the doyens of Indian cinema and the founder of Wadia Movietone who, in a manner of

speaking, 'discovered' me for a role in his production "Lal-e-Yaman" in 1932. It so happened that Wadia Saheb was on the look-out for a boy actor who could also sing. As you know, this was long before the advent of playback singing, when singing was a 'must' for a film actor or actress.

The role I was assigned for the film was a small one, in which I was to sing only one song. But after hearing me at my residence, Wadia Saheb was so impressed that he introduced new situations to the original story so as to give me scope to sing six more songs. Music in films in those days was always based on our age-old ragas. Despite their classical colour, the film songs were simple in tune, with a rhythmic lilt all their own, and they had a tremendous appeal for the cinegoers.

Q: I guess the film proved to be a hit.

A: Indeed, it was a box-office success. Wadia Saheb, who produced and directed "Lal-e-Yaman", took paternal interest in me and gave me the facilities to ensure my success as a singing actor in this maiden attempt. Soon I began to receive offers from many other producers even while I continued to work for the Wadia Movietone. In the 15 years from 1932 to 1947, I think I must have played roles in 17 films.

Firoz Dastur, who will be 63 next Thursday, turns emotional when he speaks with gratitude about Mr. Wadia. The octogenarian veteran makes it a point to attend his protegee's concerts even today. The meeting of the two on such occasions is always heart-warming.

Courtesy The Economic Times, September 26, 1982.

Rashid D. Bamanbehram

**Professional Photographer
for Photos of
Weddings, Navjotes
and Birthday parties.**

Contact :

Flat No. 3, First Floor,
No. 6, Wadia Block,
Khareghat Colony,
30A Hughes Road,
Bombay 400 007.

Phone : 8226074

About the visit of Maneckji Kursetji to Russia in January 1865.

The visit to St. Petersburg of a Bombay Parsee, Maneckji Kursetji.

We had an occasion the other day to get acquainted with a rather remarkable personality — an Indian Parsee from Bombay, an ardent traveller, who came to Russia with his daughter for the shortest period of time. His daughter is the first woman of Parsee origin who has come to Europe and contrary to the existing Parsee tradition does not avoid strangers.

Parsees follow the traditions and religious rites of their ancestors, but recently amongst them have appeared reformists who admit it is time to borrow certain customs from the life of Englishmen. One of the essential issues in this respect is the social position of the women. Although Parsees do not have polygamy and the women have been kept in higher esteem than Hindus and Muslims, the wives of Parsees do not make appearances in society, they do

**The wives of Parsees
do not make appearances
in society, they do not
dare to sit at the
same table with their
husbands and get almost
no education.**

not dare to sit at the same table with their husbands and get almost no education. Certain people of the new generation started to oppose this strongly.

Our guest Maneckji Kursetji is one of them. He established a girls' school in Bombay and thus rendered an important service to the local Parsee community. He educated his two daughters in a pure English way and as noted above, did not lock them behind doors.

The father of Maneckji had considerable property and was one of the most respected personalities among Parsees in Bombay. His son, since he was not compelled to dedicate himself to the usual occupation of Parsees, i.e. trade,

took up science, the study of Sanskrit and the Zoroastrian religion. In the thirties he was in active correspondence with the famous Burnuf, one of the prominent French Indologists of the 19th century.

Maneckji showed to the author of this article, with evident pleasure, letters which he had received from some famous Orientalists and the diplomas of scientific societies to which he rendered important services by giving them some rare books and manuscripts in oriental languages. At the beginning of the forties, he visited Europe for the first time. He went to Italy to make the acquaintance of Cardinal Maccofanti and was introduced to Pope George XVI, who gave him a golden medal as a memento.

On coming back to India, Maneckji received the honourable post of a judge, which he holds up till now. The main aim of his present visit is to see all the Asian libraries in Europe and to find out what they lack regarding the Sanskrit language and Zinda-Vesta literature. In our country he is very keenly inspecting the oriental manuscripts which are kept in the Asian Museums of the Academy of Sciences and in the Imperial public library and expressed his complete readiness to add new items to the collection. In general, he expressed the hope that the relationship between our scientific societies and the Asian societies in India will be developed in the near future. Maneckji also took great interest in our Geographic Society and promised to send us the complete collections of the publications of Bombay's Geographic Society of which he is also a member.

Maneckji travels with his younger daughter, a girl of 16. While seeing the museums, libraries etc. she has attracted general attention by her clever questions and remarks and by her strange national dress.

Maneckji Kursetji also visited Moscow. At Tsarskoye Silo he had the honour to be presented, together with his daughter, to their Majesties the Emperor and the Empress.

From the Bulletin of the Emperor's Russian Geographical Society, Volume 1, 1865, No. 8 Miscellaneous News, pages 167-168. Submitted by Homi Parekh of Air India.

The American Mazdaznan Sect

The Life of Dastur Dhalla XXX

Aek Atmakatha is the autobiography of the late Dr. Maneck Nusserwanji Dhalla, high priest of the Pakistan Parsis and a scholar of world repute. This is the 30th edited and condensed extract from the book "Dastur Dhalla - The Saga of a Soul" — an English translation by Gool and Behram Rustomji of the original Gujarati, published by the Dastur Dhalla Memorial Institute, Karachi.

THE STORY SO FAR

Born to a poor Dastur family in Surat on 27 August 1875, Dhalla moved with his family to Karachi three years later. He was married to five-year-old Cooverbai when he was eight years old. After failing his matriculation, Dhalla sought employment while educating himself in religious matters. With the assistance of the Karachi Parsis, Dhalla studied Iranian languages in Bombay and then proceeded to Columbia University in New York, where he was awarded a Ph.D. in 1908. On his return to India he was nominated head priest of Karachi in which capacity he tried to critically evaluate old religious beliefs and customs in the light of his broadened outlook.

This approach caused him to clash with the more orthodox section of the community and he became involved in several religious and social controversies.

But despite the opposition, Dhalla proceeded with his efforts to educate the community and resolve old conflicts. In the last instalment, Dhalla wrote of the Joodin Navjotes that had been performed at Vansda and Bharudi and his evidence in the High Court in Bombay regarding these navjotes.

All major railway stations have an Inquiry Office. Details regarding travel and other information can be had there. In the whole of the United States of America there was only one centre where information regarding the Zoroastrian religion, its language, its history, the life-story of its founder-prophet, his birth place and many relevant matters could be had, and that was Columbia University at New York. The person to give such information was Professor A. V. Williams Jackson. It was possible to study Sanskrit literature at Harvard and other universities besides Columbia, through Lenman, Bloomfield, Hopkins and others, but the study of Iranian literature could be carried on only at Columbia and under Jackson alone.

At the end of the last century the students of oriental religions and languages were taken aback. Suddenly, a religious scholar came into the public eye as a rival to Jackson. Verily he seemed to have dropped from the sky, as he came with a claim to prophethood. He was God's messenger of this age — the Zarathushtra of modern times. On the strength of his sanctity he even invested himself with the title of Zardoost. He had an intuition in ancient Babylonia. In the Desert of Gobi and in Tibet he had found Avestan manuscripts! Many such bombastic statements did he make to astonish the scholastic world. That august person was Dr. Ottoman Zaradoost Hannish.

In the first decade of this century — i.e. in 1905 — just when the sacred stream of

this revered gentleman's captivating words was flowing in full force, through the length and breadth of Uncle Sam's land, I happened to go to America for my studies. A Christian by birth, he was founding a new religion. Gleaning stray concepts from the Zoroastrian, Christian, Hindu and other religions commensurate with his own understanding, he was offering a medley or hotchpotch to everyone. Many a curious and well-informed person came to Jackson or wrote to him seeking clarification on various problems. Naturally some came to us also. Some asked whether all the strange things that Dr. Hannish wrote and spoke about Zoroaster, the prophet of ancient Iran, were true or false. In reply we referred them to Jackson's *Zoroaster, the Prophet of Ancient Iran*, and other authentic books.

Although he was completely ignorant of the rudiments of the Avestan language, yet to give a new form to Zoroastrianism and to drape it in new garments, he began to give ungrammatical constructions and imaginary pronunciations: The word *Mazdayasna* — believers of Mazda — he turned to *Mazdaznan*. *Anaheet*, the attribute of *Ardvisur Yazad* he dubbed *Ainynahit*. *Spenta* which means 'sacred' he changed to *Speyent*. The *Chinvat* bridge became *Khinvat*. *Armaiti*, 'devotion', through him turned to *Armai*. The law of *Karma* became '*Kharm*'. *Avesta* he chose to bifurcate into '*ave*' meaning 'living' and '*sta*' meaning 'word' and thus he measured and weighed many words according to his choice. A usurper must manifest something different, hence he assigned to *Zarathushtra* ridiculous statements wound up in legend, such as *Asho Zarathushtra* had never meditated upon, believed in or expounded. '*Mazdaznan*' was an addition to the pretensions that arise age after age of bringing a message from divine sources.

News of this novel movement reached our shores. On my return from New York after four years, I received anxious letters from co-religionists in Surat, Bombay and other places, wanting to know what was going on in *Zarathushtra*'s name on the other side of the Atlantic. Moreover, whenever news of our having returned from America was published in the papers, such enquiries kept pouring in. Later, many were impressed by the information received here that those white *Mazdaznans* had sent for '*sudras*' and '*kustis*' and were organizing '*ghambhars*' there.

While we were in New York in 1938

we knew through newspapers coming from Bombay that the lady disciples of Hannish had delivered a series of lectures there. They returned in due course and at the headquarters beautified by the 'mighty American' dollar, a 'Mazdaznan Centre' had sprung up. After some time when I read in Karachi about the

He was God's messenger of this age — the Zarathushtra of modern times.

discussions that were going on in Bombay regarding this institution some very queer things came to my notice for the first time.

Dr. Hannish was born of Christian parents. His family had come from Germany and settled in the State of Illinois in U.S.A. In spite of all this, leading co-religionists of Bombay who were over-enthusiastic about the Mazdaznan Movement, created a myth by printing in our papers that Hannish Saheb was the descendent of an ancient royal family of Iran and born of a Zoroastrian

mother. Moreover, this supposedly Zoroastrian lady, passing through India, had died in Surat and her body had been placed in the local Dokhma! Not limited to columns of gossip in newspapers, this falsehood was published in the *Parsi Prakash* which records noteworthy events that happen in the life of the community. Hence, if a future Parsi historian writes the history of the community, this event can pass as an authenticated fact. This was most distressing and disturbing for the community. Here is a living example of the type of charlatany that goes on in the name of religion.

Wherever faked pirs and prophets come into the limelight, their movement is always founded on falsehood. Some receive inspiration from the angel Gabriel or from Sarosh Yazad; others are informed by secret Mahatmas; while others still go into seclusion and live amongst an invisible tribe for a long time and attain some esoteric knowledge that throws strange new light on ancient scriptures. The history of the religions of the world reveals that such things have been taking place everywhere. So-called saints who give birth to such mendacity seem to beguile them-

selves that their deeds cannot draw God's wrath upon them since they do not serve any selfish ends. Such fakery, they believe, is necessary and in the interest of the people themselves so that they may have faith in their message, listen to their teachings and learn. When

Those white Mazdaznans had sent for 'sudras' and 'kustis' and were organizing 'ghambhars' there.

the original preachers are of such a calibre, what can be expected of those who place their faith in them?

At this time the Bombay government served a notice on the organisers of the 'Mazdaznan Centre', requisitioning the premises for war work. As the government was not permitted to commandeer the vacating of religious houses, the commonplace 'Mazdaznan Centre' suddenly became the 'Mazdaznan Temple'. Overnight the centre of religious learning turned into a temple of worship.

LET'S BUILD THEM TOGETHER!

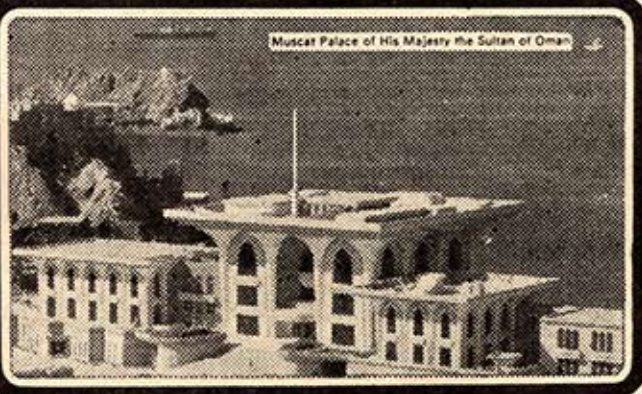
Whether it's a five-star hotel, a Sultan's Palace, a hospital, a chemical factory, a fertiliser plant or a housing project — we have the expertise and experience — to handle any turn-key construction project anywhere in the world. Over the last 100 years we have not only pioneered the construction industry in our country but spread our wings to Muscat and the Middle East — where against competition from the best construction companies, we won the contract

for putting up the imposing Muscat Palace complex of His Majesty the Sultan of Oman — and completed it in time.

The multiplicity of projects carried out by us over several decades has resulted in the building up of expertise in numerous aspects of the construction industry. We proudly offer this expertise for any construction project and proposals for joint ventures would be welcome.

Taj-Intercontinental Hotel
— Bombay

Oberoi-Sheraton Hotel
— Bombay



Muscat Palace of His Majesty the Sultan of Oman



SHAPOORJI PALLONJI & CO. (PVT.) LTD.

International Operations Division,
Engineering & Construction Contractors,
New India Centre, 17 Cooperage Road,
Bombay 400 039 India

The hearing of the case was to commence in the High Court within four days. Hannish was not a Zoroastrian but a Christian; to declare his teachings and the teachings of his American disci-

As the government was not permitted to commandeer the vacating of religious houses, the commonplace 'Mazdaznan Centre' suddenly became the 'Mazdaznan Temple'.

ples publicized since the start of the century as a genuine revival of the pure and pristine faith of Zarathustra was absurd and astonishing. I had commented upon this matter in my 'Atma Katha' in 1942 and I had chanced to see that this had been published at the time in the Bombay papers by the Secretary of the Panchayat. In the interest of the community, and with the honest intention of removing this deceit, I fulfilled my

sacred duty by sending a timely wire to the Panchayat. The case did not proceed further and the matter ended there. An embarrassing situation was avoided.

It is true that these American Mazdaznans who believe in Mazda and love Zarathushtra abide by a certain faith. There is a constant accusation levelled against them by our scholars that since sprinklings of Christianity can be seen in their teachings, they are contriving to convert us to Christianity. These gentlemen are mistaken in their surmise. In America those who have become Vedantists or Baha'is or Muslims or Mazdaznans have completely abandoned their Christian faith. Even today, just as in Europe and America, we find in our own country, white men and women Vedantists of the Ramkrishna Mission, who, like the well-known Sister Nivedita and others, were converted to the Vedant faith as a result of Swami Vivekanand's religious expansion. We had met such a man in Bangalore and a woman in Virpur. Like them, others have been dissatisfied with their Christian faith and have been converted to their adopted religions and have adhered to them faithfully. The condition of these white Mazdaznans is identical.

Hannish's Mazdaznan religion is heterogeneous and eclectic. He believed in it himself and made others believe it was true. He died as a staunch Mazdaznan and not as a Christian. The followers of his creed are honest. They believe that the religion they have adopted is true and excellent. They are true and

In the Desert of Gobi and in Tibet he had found Avestan manuscripts!

faithful devotees. They are certainly not Christians in Mazdaznan disguise.

We have not made them Mazda-worshipping Zoroastrians. They have themselves appropriated that role. If the doors of the Zoroastrian faith were open to Joodins today, they would enter and add to the fame and lustre of the community. The fold is made up of such noble, qualified and learned people. This is the truth. This new facet of the Mazdaznans of Chicago is posing a fresh problem to the Joodin question.

To be concluded.

With the Best Compliments of

 **INGERSOLL-RAND (INDIA) LIMITED**

Manufacturers of

**Air & Gas Compressors * Rock Drill Equipment
* Vacuum Pumps**

THE THERMAX GROUP

**THERMAX PRIVATE LIMITED
TULSI FINE CHEMICAL INDUSTRIES**

Offer equipment and systems for
**EFFICIENT HEAT GENERATION
DISTRIBUTION AND HEAT RECOVERY
ENVIRONMENTAL POLLUTION CONTROL
WATER TREATMENT
POST-HARVEST PROCESSING**

... IN PROCESS HEATING

WATER TUBE STEAM BOILERS

100 kg to 100 tonnes steam/hr. Pressures up to 185 kg/cm². Multifuel : coal, husk, woodchips, bagasse, oil or gas.

MECHANICAL STOKERS

Reciprocating Grate and Travagrate Stokers for coal-fired boilers of 1-6 tonnes steam/hr. Dumping Grate and Spreader Grate Stokers for coal-fired boilers over 10 tonnes steam/hr.

WASTE HEAT BOILERS AND RECUPERATORS

10-100 tonnes of steam/hr. at pressures up to 70 kg/cm².

HOT WATER AND HOT AIR GENERATORS MOBILE INDUSTRIAL STEAM CLEANERS

THERMIC FLUID HEATERS

1,00,000 to 1,500,000 kcal/hr. Higher capacities on request. Fuels : oil, gas or coal.

... IN AGRICULTURE

Seed/grain drying, processing and storage equipment and systems.

... IN ENVIRONMENTAL POLLUTION CONTROL AND WATER TREATMENT AIR POLLUTION CONTROL SYSTEMS AND EQUIPMENT

Mechanical dust collectors, baghouse filters, venturi and wet scrubbers.

SOLID WASTE & WASTE HEAT RECOVERY INCINERATORS

Burns industrial, municipal and biological waste as fuel to provide hot water or steam.

EFFLUENT TREATMENT EQUIPMENT

Primary and secondary clarifiers, surface aerators, sludge thickeners and digestors, neutralising equipment, trickle filters, activated sludge treating plant, strainers, etc.

WATER TREATMENT RESINS, EQUIPMENT AND SYSTEMS

Cation and anion, polystyrene and acrylic based resins, gel type and macroporous resins.

Water treatment softeners, demineralisers, deaerators, degassers, pressure filters, chemical dosing equipment.



THERMAX PRIVATE LIMITED

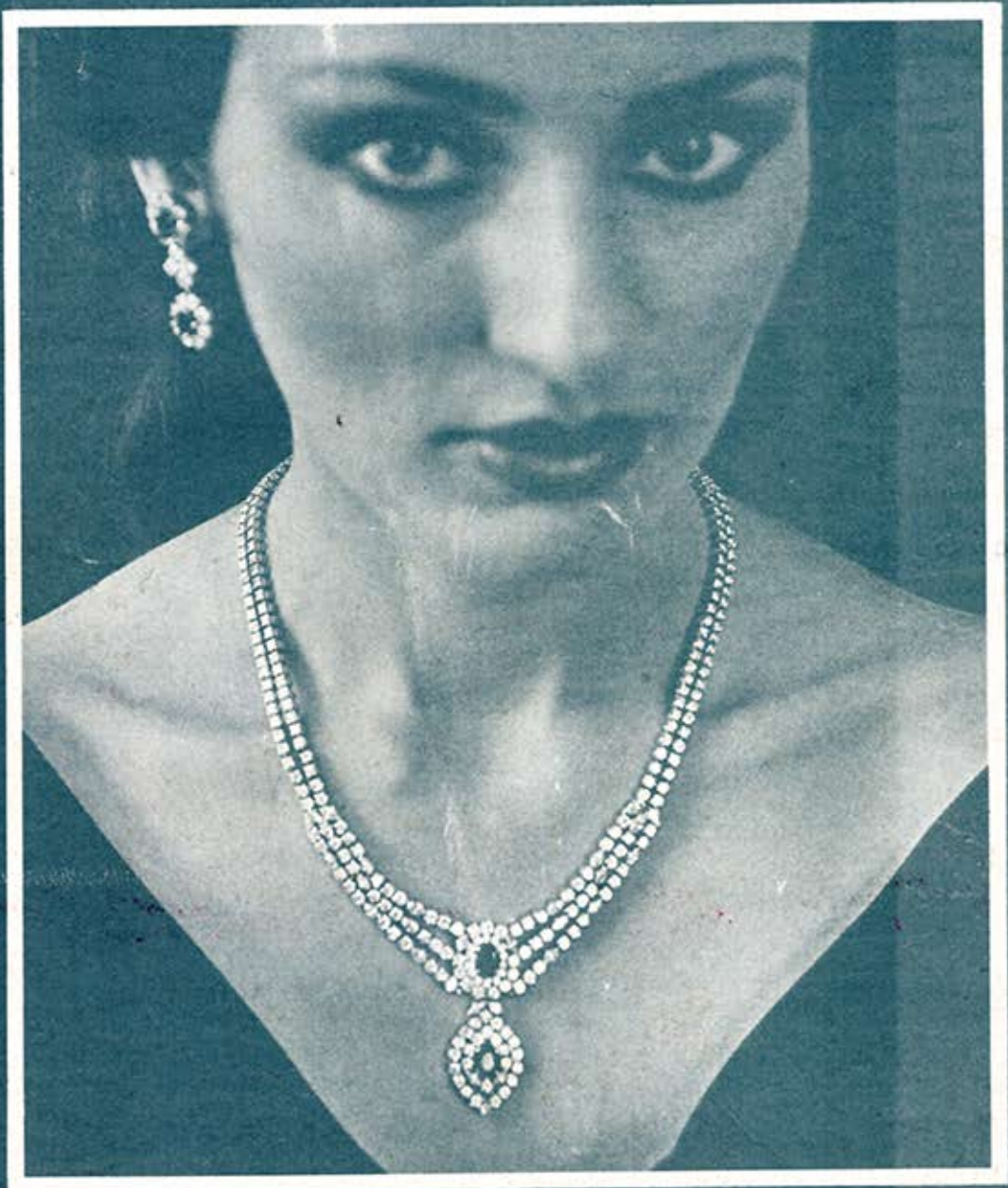
THERMAX HOUSE, 4 BOMBAY POONA ROAD

SHIVAJINAGAR, PUNE 411 005, INDIA

TELEX : 0145-545 TMXS IN

CABLE : THERMAX HO TEL : (0212) 51125

THERMAX—conserving Energy ... preserving the Environment



TRIBHOVANDAS BHIMJI ZAVERI

241, ZAVERI BAZAR, BOMBAY 400 002.

TEL: 325115, 326135