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EDITOR Jehangir R. Patel
MANAGING EDITOR Arnavaz Mama
EXECUTIVE EDITOR Parinaz Toddywalla
DESIGN CONSULTANT Mini Boatwala
DESIGN ASSISTANTS Kranti Shilotri,
Varghese W. Fernandez
MARKETING DIRECTOR Veera Patel
ADVERTISING MANAGER Zarin Billimoria
ADVERTISING EXECUTIVE
Cheryl D'Penha
CHIEF EXECUTIVE R.P. Thanavala
FINANCE B.L. Arora
CIRCULATION B.P. Umrigar
MANAGEMENT Minoo Patel,
Jasmine Driver, Khurshid Daruwalla
and Rohinton Mistry.

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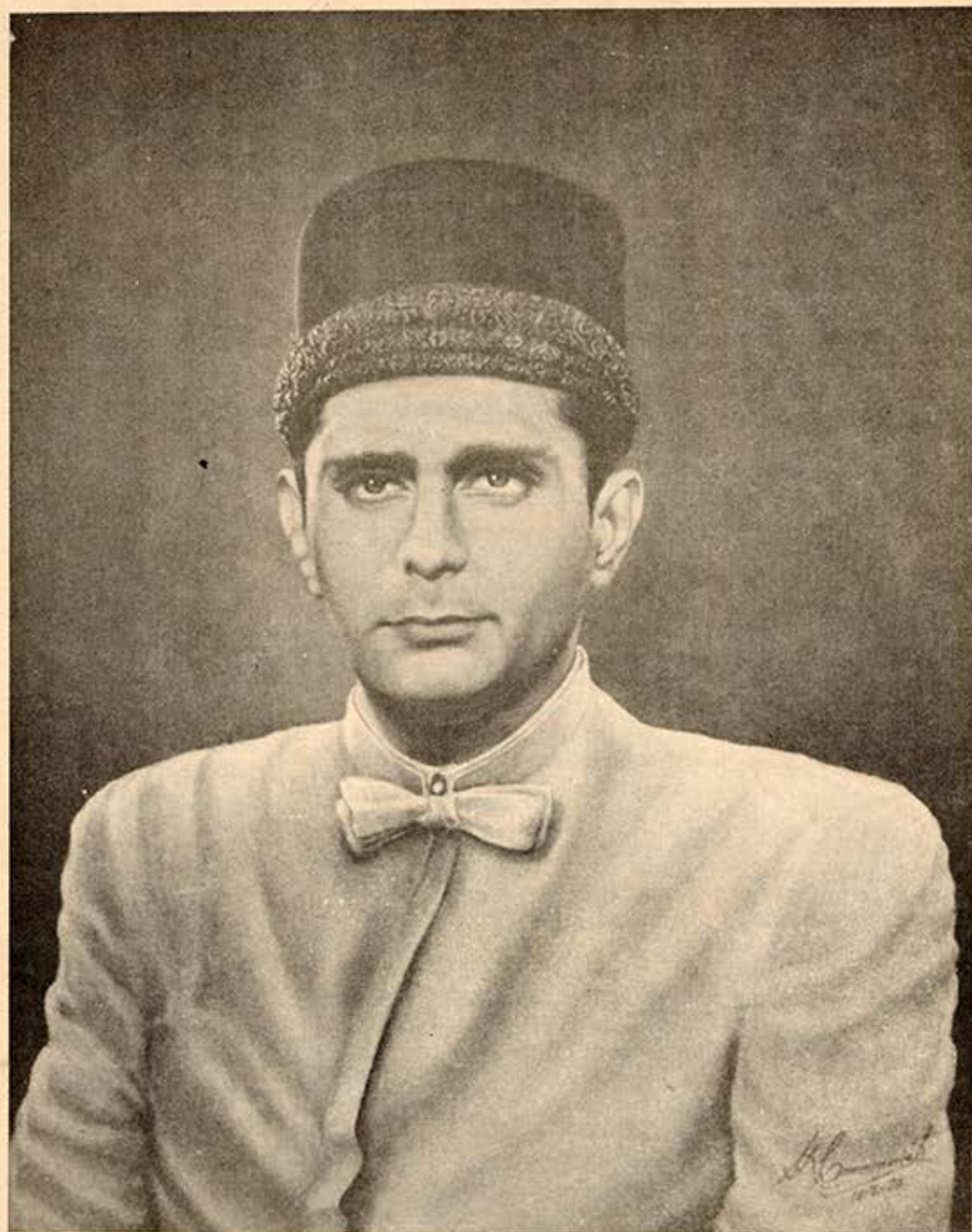
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In Memoriam

Mr. Fali Meherji Variava,

Director

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Twenty years and thereafter

As *Parsiana* completes the twentieth year of its existence, we should be celebrating. After all, despite tremendous odds, losses, delays, we have managed to survive, thanks only to the warmhearted and generous support of our advertisers, subscribers and dedicated staff.

But *Parsiana's* platinum year also coincides with the publication of the Government of India's 1981 census figures which show a dramatic drop in the Indian Parsi Zoroastrian population. As versus a community strength of 91,266 in 1971, we were 71,630 in 1981, a loss of 20,000 in ten years. By 1985 we may have lost several thousand more.

In addition, the study conducted in 1982 by the International Institute for Population Sciences, a report of which was presented by Dr Malini Karkal at the Fourth World Zoroastrian Congress and is reprinted in this issue of *Parsiana*, shows that every fifth Parsi is in the age-group of 65 and above as versus one in 50 in 1901. At the turn of the century, around a third of the Parsis were under 14 years of age. In 1982, the figure was only about one in eight. We are both an aging and a dying community.

The negative growth rate goes back 40 years. In 1941 the all India figure for Parsis was 1,14,890; in 1951 it was 1,11,791; in 1961, 1,00,772; in 1971, 91,226 and in 1981, 71,630; which means an overall loss of 40,000.

If we allow for around 10,000 Parsi Zoroastrians overseas and around 20,000 Iranian Zoroastrians, the world population is 1,00,000.

The Zoroastrians overseas are not confident of their children growing up in the Zoroastrian tradition or marrying fellow Zoroastrians. Even if conversion is accepted by Zoroastrians

throughout the world, it is unlikely that more than half a dozen persons would convert in the course of the next few years. After the navjote of Joseph Peterson in March 1984, there has been no publicly known navjote of a non-Zoroastrian performed. Should the community also accept the children of Parsi women married to non-Parsis, the increase in numbers would be negligible.

Everywhere one goes one hears the same thing: That we don't have mobeds, that Parsis are no longer seen in government service or medicine, law, journalism or engineering. Applications for bank loans and scholarships come from all communities, but the number of Parsi applicants are miniscule. Many of our fire-temples are in a decrepit state. Many have shut their doors to the public, others have had their fires snuffed or amalgamated or shifted.

Instead of realizing that these are all manifestations of a dying community a lot of time, money and effort are spent to reverse the trend. People believe that more housing means more Parsis. (Dr Ketayun Gould, who has been researching Parsi demography, has found decreasing fertility in both rural and urban areas for Parsis. There is no housing shortage in rural areas. And Karkal notes that in countries like Sweden where housing is more than adequate, the populations are dwindling. She also notes that while it is possible to convince people to have smaller families, it may not be possible to convince them to increase their numbers.) Instead of accepting the fact that fewer Parsis mean fewer mobeds and therefore the need for fewer agiaries, people ignore the reality. As a result, no community plan is drawn up as to which agiaries should be shut or shifted. Instead every

time an agiary wishes to down its shutters, much anguish is caused. Eventually the agiary falls into disuse, it does not serve the purpose for which it was constructed and it is a place of worship only in name. As the number of mobeds decrease it is essential that lay people be trained in mobedi. But this unfortunately is not the thrust of any of the major schemes for the priests.

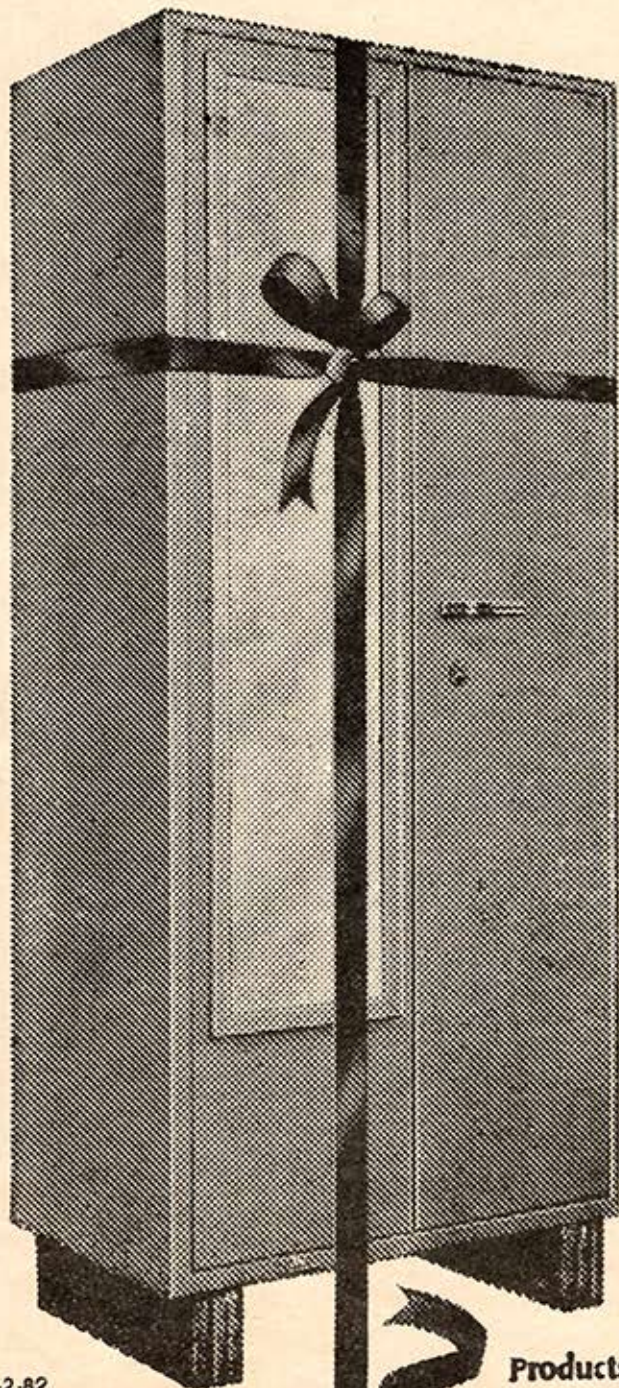
Every session of the Federation of Parsi Zoroastrian Anjumans of India devotes itself to the assets of defunct anjumans: a cemetery in Hathras, a dokhma in Diu, an agiary whose grounds have been encroached upon, a dharamshala in ruins. There is one Parsi in Kashmir. There are one or two families in Coimbatore. Thefts are taking place from the buildings that once housed agiaries in the villages of Gujarat. And so on.

There is decay where there should be planned withdrawal. There is animosity, where there should be understanding. There is fear of dying, where there should be acceptance.

So what is to be done? Gould has pointed out, as have Karkal and others, that the community's resources must be directed to assisting the aging. This means more homes for the elderly, more hospital beds, more health care units and the like. This is the essential requirement of the community today. And yet little is being done for the elderly. There is an emphasis on housing, on self-employment, on mobed training, all of which are laudatory goals. But the community cannot afford to neglect the facts staring them in the face: the aged.

We cannot reverse the trend toward extinction. No miracle can save the community. But a change in attitude could help us better cope with the inevitable.

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

Karanj fire extinguished

On behalf of the trustees of the Karanj Agiary I would like to clarify the issues raised by Mr J.F. Pavri (*Parsiana*, July 1985).

The agiary is a dadgah and not an adarian. As far back as 1984, the trustees had informed the members of the community regarding shifting of the fire to Surat as no mobed was available to tend the fire at Karanj (*Jam-e-Jamshed*, January 14, 1984). A local resident had insisted on this as he felt that some Parsis might object to the shifting of the fire, but no objections were received.

When arrangements were made to shift the fire, well over a year ago, the

same individual would not permit the mobeds to do so. As there was danger of violence, and as the keys of the premises were with the said individual, the matter of shifting had to be dropped.

It is entirely false to say that the fire was extinguished for want of sufficient funds to maintain it. If the fire was extinguished, this must have been owing to the neglect of that local resident who had locked the agiary and kept the keys with him.

It is also false to say that the caretaker was not given any increase in his salary. The fact is that he refused to work owing to his ill-health and with a lot of difficulty the trustees persuaded him to carry on for about a year. However during this period no one else was prepared to work as a caretaker of the agiary.

No request was made to the trustees to repair the roof of the agiary. When it had been decided to shift the fire to Surat there was no point in repairing the agiary.

After a lot of persuasion, the local resident who had opposed the shifting of the fire gave his consent only a few days ago. The fire was shifted to Surat on July 20, 1985 and has been temporarily installed at an agiary in Surat. From here it will be shifted to the Bisni Adarian as soon as the work of repairs and renovation of these adarian premises are completed and the sacred and holy fire of the adarian saheb is re-installed.

Regarding the re-installation of the Goti Adarian fire, it was not the Surat Parsi Punchayet which had arranged the function; the function had been arranged by the trustees of the Goti Adarian which is an independent body. I would like to inform Mr Pavri that with a lot of difficulties I have in the past succeeded in getting the fires of the Bhagva and Bhessan agiaries shifted to Bhatha and Surat respectively, as there were no mobeds available to look after them.

From the above it will be clear that the trustees were vigilant and were doing their best in the interest of the agiary despite being obstructed in their work.

DAVAR KAVASJI T. MODI
President
Karanj Parsi Anjuman Trust

AET inaugurated

The group which Khojeste Mistree alleges attempted to "sabotage" the inaugural function of the Athravan Educational Trust through an advertisement in *Jam-e-Jamshed* as reported in the concluding paragraph of "Phase I" by Arnavaz Mama (*Parsiana*, June, 1985) is the Council of Vigilant Parsis. We were responsible for this "attempt." If telling the truth can be called sabotage, then we are proud to be saboteurs.

Our advertisement was a free and frank statement of truth. Ours was a sincere, straightforward appeal to 'mobed sahebs' that if they valued their honour or self-respect, they should neither jeopardize nor sacrifice these and surrender to the temptations of a measly dinner and paltry pelf, by attending the inaugural function.

What was the idea in literally purchasing their support with a free dinner for two and some cash? We are sure that if neither free dinners nor cash had been offered, hardly 10 percent of the mobeds would have attended.

Thus, you will see, our only objective in wanting to insert the said advertisement was to save our mobed sahebs from humiliation and loss of self-respect. We are happy to note that a majority of working, full-time mobeds, who are genuinely committed to our religion, kept away, whereas those who came were employed in banks and offices, and therefore had nothing to lose but everything to gain. For them, it was just an evening of fun.

Although, our advertisement was not published, we are satisfied.

- that it produced an electrifying effect.
- that it revealed various people in their true colours, which will prove of immense help to COVP in planning its future strategy.
- that it has helped to highlight the kind of respect in which our poor mobeds are held by the trustees of the Athravan Educational Trust.

B.K. MISTRY
Jt. Hon. Secretary
Council of Vigilant Parsis

In the write-up "Athravan trust inaugurated" by Niloofar Madon (*Parsiana*, June 1985), mention is made of



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the felicitations to two old mobeds, two mobeds who had performed 69 and 65 nirangdins and one who passed his Ph.D.

There are many more mobeds who are now old and have excellent records of spiritual activities. One such is Ervad Sohrab Mulla who, along with Dastur Minochehr-Homji, was a founder student of the Cama Athornan Institute, studying the course of *pucca* mobedi and Avesta-Pahlavi in addition to the usual school curriculum.

Mulla, who is 75 years old, has performed about 57 nirangdins and presently supervises and directs the performance of nirangdins at the Anjuman and Wadia Atash Bahrams. Mulla has also served both these atash bahrams as boiwalla and was a panthaki at the Thoothi Adarian at Walkeshwar for 30 years. He is presently at the Anjuman Atash Bahram.

Another mobed, Ervad Noshirwan Sohrab Bode has performed many nirangdins and is about 76 years old. He was a boiwalla at an atash bahram, two or three years ago. The above two mobeds know the intricacies of our rituals, and our existing mobeds may learn more about rituals from these two mobeds if they care to do so.

FRAM F. MULLAN

Udwada

All efforts in the right direction to improve the lot of the priestly class should be regarded as commendable. Dastur Kotwal rightly pointed out that we had been talking about it for more than two decades. Several schemes have been considered and some merely shelved. Since the community is already aware of the problem, research to investigate the reasons for most of the schemes being non-starters would have helped us to identify the problem and to take remedial measures because inadequate remuneration is not the only cause of this intricate problem facing the community.

Before the advent of the present madressas, training for priesthood used to be imparted in our atash bahrams and agiaries by practising priests who themselves performed ceremonies of higher liturgical order. The young boy under training observed how these priests functioned in day-to-day life, reciting 'grace' or *baj* whilst partaking of food, bathing, cutting hair, paring nails, etc. and it was impressed upon these youngsters that besides lear-

ning the prayers, ceremonies, *yazshne* etc, the observance of these fundamental rituals was the most essential part of the daily life of a Zoroastrian priest. In the *yazshne* ceremony the priest is one of the 33 *alats* used for the ceremony and if the priest has not activated his spiritual self by observing these rituals and learning the intricate details of performing the ceremony, the desired results are not likely to come about.

In other words, it is necessary to inculcate in the minds of priests under training, the necessity of practising the religion properly before attempting to understand its significance. The practising priests were required to follow a tough and rigorous routine. Our family friend, who was a priest and visited us almost daily, would refuse to drink water at our place as we are behdins. How then could priests partake of food prepared by behdins or non-Zoroastrians? Distribution of free coupons for dinner for practising priests tantamounted to degradation of the lofty spiritual profession of the priestly class.

It is rather difficult to understand how the subject of philosophy finds place in the training of priests. The divine laws are immutable and we have no right whatsoever to effect any change therein. If ever a doubt arises, one must look deep into the doctrines and he is sure to find a satisfactory answer for dispelling his doubt.

Teaching by non-Zoroastrians is pernicious because today, by and large, these non-Zoroastrian scholars have shown a tendency to present innovative concepts, not backed by scripture, probably in their enthusiasm to show something new about the religion; listeners who have not studied the religion in depth are bound to be misled.

Under the circumstances if a few well meaning persons who honestly feel that the Athravan Educational Trust — the way it proposes to function — would not be able to achieve the desired results and attempt to dissuade the priests from attending the function by inserting an advertisement in the community's most popular daily, it could hardly be termed as "sabotage!" It is interesting to note that care has been taken not to miss such details whilst reporting on these activities, while a lecture on "Omnipotence of Ahura Mazda and the concept of evil in the Zoroastrian religion" lasting over an hour, was dismissed in a four-line

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report, probably because in your considered opinion the king could do no wrong.

SOHRAB NAVALSHAW PATWA

The ZAGNY split

The serious split prevailing between the Parsi and Iranian Zoroastrians in New York makes sad reading. ("The ZAGNY split" *Parsiana*, June 1985.)

Arbab Rustam Guiv was one of the two Zoroastrian philanthropic giants — next being Seth Shapurji F. Jokhi of Hong Kong. Perhaps, it was Arbab Rustam Guiv's aim that the Zoroastrians in America remain as good brethren, enhancing the message of Lord Zoroaster amongst the Americans, for which he donated large amounts.

It is a matter of deep regret that after the sad demise of Rustam Guiv, a split amongst the ZAGNY members began to surface and the dissident Iranian Zoroastrians have separated from the principal body, ZAGNY, to form their own association under the name and style of IZA.

Our Iranian brethren should know well that Zoroastrians are conspicuous in their obstinacy. Because of adamant, arrogant and obstinate behavior, Zoroastrians lost their empire centuries ago.

The grounds raised by the dissident Iranians are that the ZAGNY members are arrogant and insolent, they do not maintain account books properly and up-to-date, they misuse funds in any manner they like, and last but not the least, on some auspicious occasions such as Navroze, the food served does not suit the palate of the Iranians. Such arguments, in my humble view, are minor.

Both sides should meet together and solve the problem in a spirit of mutual give and take. ZAGNY members are a highly cultured and learned people. Zoroastrians all over the world expect them to solve the minor problems in a spirit of give and take and avoid formation of a separate institution.

R.N. RUSTOMJI

Daressalaam hospitality

If any Parsi is visiting Daressalaam for business or pleasure, he is most welcome to contact us. If I can be of any assistance in this part of the world please contact me at P. O. Box 1054 Daressalaam, Tanzania, Phone: 25724.

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Prayers on cassette

I would like to bring to the notice of your readers, a recent cassette on Avestan prayers. The 13 prayers, recited by Dastur Navrooz D. Minochehr-Homji, start with kusti prayers, and end with *Tandurasti*. For the younger generation this is an ideal opportunity for learning our Zoroastrian prayers, while the older generation could avail themselves of the harmonious vibrations.

The cassette is available at the Petit Fasli Atash Kadeh, 44, New Marine Lines, Churchgate, Bombay 400 020.

V.J. KAPADIA

Of wise men and purity

We are reducing at a rate of one percent per year and in less than a hundred years our gallant little community will be extinct.

We do not allow the children of Parsi girls married to non-Parsis, into the fold. Who are these "we" anyway? These are our educated "wise" leaders who claim that such "seeds" are not pure. But surely even a hybrid seed will not flourish on barren ground, and nor will it have any offspring if it falls on unfertile land. But if the land is good and fertile, any seed will flourish and the land is always more important than the seed it nurtures.

Can our orthodox "wise" be described as any other than M.C.Ps (male chauvinist pigs)? Why are the women of our community allowing this utter injustice to carry on? Don't we know that there is complete equality of sex in our religion? Shall we let this little community die "pure" for whatever good it may do to our corpses?

Zarathushtra converted and spread this unique and thought provoking religion. The Sasanian Empire (224-636 AC) which stretched from Syria to India — saw the establishment of Zoroastrianism as the state religion. How could this possibly have happened unless the population of the conquered land was converted to Zoroastrianism? We do not advocate mass conversion — but accepting children of Parsi girls married to non-Parsis if both the parents so desire, accepting anyone who genuinely wants to come into our religion, and the adopted children of Parsi couples.

At a funeral of a Parsi officer who had died in Delhi, other officers and friends of the deceased also came to

pay respects. What surprised us was that after the ceremony some non-Parsis who knew Sanskrit told us that they could clearly follow the gist of our prayers for the dead. (Something more than what the average Parsi can boast about!)

Some scholars are of the opinion that in prehistoric times, Parsis and Hindus were part of the same stock and "seed." Some spread to the Middle East and others came to India. Later, when we were in dire need we accepted their hospitality. We have been allowed to prosper and follow our religion freely. There are similarities in the *Vedas* and the *Avesta* but our superior wise men designate all others as *purjats*.

We are so bigoted that an innocent two-year-old is denied his name being in the *Tandurasti* prayer if his father is not a Parsi. Does one think that Zarathushtra will deny an innocent babe or his father, as a matter of fact, good health because they are not Parsis? And yet our "wise" men organized a jashan for Indira Gandhi. Our priests have also prayed at the demise of prime ministers and presidents. Where are now the "pure" principles of our "wise" men? Or are there two sets of conduct, one for the famous and the other for ordinary people? To say that the prayers are chanted for the famous non-Parsi, without taking the name of the person concerned, is the height of hypocrisy!

BHICOO J. MANEKSHAW
COL. SAM NARIMAN MEHTA (RETD)
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Is God all-powerful?

There is a letter by J.R. Russell "Is God all-powerful?" in *Parsiana*, July 1985. It is really galling to read, over and over again, the same arguments explaining the evils and miseries in this world as the thought of the devil, and further arguing that if God cannot control the devil, he must be equal and opposite to everything which the devil represents.

The faculty of reasoning by which we imbibe knowledge, by which we understand the world, applies to creation and not to the creator i.e. not to God. In the 101 names of Ahura Mazda we learn that He is all-powerful, all-wise, and omnipotent. It is impossible for our human mind to understand and comprehend His mind.

The theory propagated by Russell

and Khojeste Mistree is that Ahura Mazda needs our combined prayers, good deeds and goodwill, to fight Ahriman. This type of thinking strikes at the very root of Mazdayasnian Zoroastrianism. When Zoroaster came on the scene he did away with the concept of a plethora of gods, and propagated the theory of one supreme omnipotent Ahura Mazda.

There is a danger that fickle and feeble minded Parsis may consider that Ahura Mazda is not effective in granting them their boons or helping them in their troubles and will start resorting to deva and druja worship. That means again bringing in a plethora of gods and taking us further away from Dr Alan Williams' wish that Parsis should convert themselves back to Zoroastrianism.

Z.M. ZEND

I have read "Is God all-powerful?" (*Parsiana*, May 1985) which however, does not make quite clear what exactly is Zoroastrian dualism.

True Zoroastrianism is ethical and it lays emphasis on a man's mind. *Ahri* or *Anghra* denote evil and *Spenta* or *Vohu* mean good. As one thinks, so does he become, devilish or angelic. Demons and angels are priestly personifications of the evil and the good in a man's mind. Ahura Mazda is omnipotent, omnipresent and omniscient. Some state that God the Creator, is not the controller of His creations and that He has some sadistic pleasure that He creates us to be left to the mercy of the damnable demons over whom He has no control! How absurd.

DARA J. CAMA

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Events and Personalities

BPP hearing postponed

On an appeal by the trustees of the Bombay Parsi Punchayet for an adjournment on the hearing of the revised electoral reforms scheme, the Bombay High Court has postponed the hearing to August 19, 1985 on which day a final date will be specified for the hearing to begin.

The BPP solicitors asked for an extension on July 15 on the basis of studying the affidavit submitted by the Committee for Economic Revival (CER) the preceding Friday. Mr Justice S.P. Bharucha, giving four clear weeks, postponed the hearing to August 19 and directed the solicitors to request the next presiding judge to stipulate a date when hearings can proceed regularly so that Parsi Zoroastrians from other parts of India can partake of the trial without the discomfort of frequent postponements. This statement was prompted by the presence of Shrivax Nargolwala, president of the Delhi Parsi Anjuman, who is a member of the donor register of the BPP and wished to present his views to the court.

The CER affidavit, submitted by Ms Mani Sohrab Dalal, suggests that donor register membership should be available to those donating Rs 1,00,000 and over, as against the original Rs 5,000 which was set in 1910 and which the official scheme of the trustees has raised to Rs 7,500.

The CER affidavit

- requests that the constituency-wise representation be proportionate to the size of the constituency;
- questions the size of the envisaged Anjuman Committee and the propriety of the method of parity between its elected and donor members as suggested by the official BPP scheme

which propels present losers into future winners;

- suggests an Anjuman Committee of 100 persons, preferably with 80 elected from the general population and 20 from among the donors (or 50 — 50, if necessary);
- restricts a trustee to two terms of seven years each;
- suggests an upper age limit of 70 years for trustees;
- requires the trustees to mandatorily call the Anjuman Committee once a year to submit accounts and present a report of activities;
- empowers the Anjuman Committee to summon meetings on the written requisition of 25 percent of its members to discuss any urgent question;
- enjoins trustees to seek amendments from the High Court on a written requisition from a majority of the Anjuman Committee/a majority of its elected members/a majority of its donor members;
- empowers the Anjuman Committee to requisition a meeting by a 25 percent vote to try a sitting trustee on grounds of breach of community interests, a 70 percent vote against a trustee requiring him to resign office;
- suggests that reservation for graduates is unnecessary.

Monthly matrimonial meet

The Bombay Parsi Punchayet's matrimonial bureau will hold the first of its monthly social evenings on Saturday, September 28, 1985 at the Framji Cawasji Hall near Metro Cinema with an 'agenda' that includes games, dancing and snacks on the house.

After two years of staid one-to-one matchmaking and a record of seven marriages and five engagements behind it, the bureau is switching to a speedier

track. A committee comprising noted humorist and playwright Adi Marzban and social workers Ms Homai Mody and Ms Desi Mehta, has suggested to the BPP trustees that the 165 women and 184 men on the bureau's register be given an opportunity to meet each other more regularly in an informal setting, noted the BPP's chief executive Russi Anklesaria at a mini press conference in the punchayet's board room. In answer to the committee's plea for such "continuous recurring impact," the trustees have sanctioned Rs 36,000 towards the cost of such get-togethers in the current year, notes the punchayet's press release.

The invitation to the first social has been extended to about 150 registrants who also have the privilege of bringing one guest each on a token payment of seven rupees, said Anklesaria. Whereas a parent could be a guest, the committee is hoping that the guest will belong to the younger age-group — perhaps an unregistered brother, sister or friend — thus widening the choice of marriage partners among the community.

The organizers are keen to ensure sufficient space for people to play, dance, talk and generally get to know each other. Unfortunately, says Mody, space at the Framji Cawasji Hall is limited and other venues have restrictions on dancing.

Much will depend on how well the initial program swings, says Mody. Pound parties, picnics, hiking, harbor cruise, whist drive, fancy dress and talent competitions, debates, hat speeches and disco sessions are some of the other ideas the organizers intend to exploit — "anything where participation is required," notes Mody. The participants will, it is hoped, make further suggestions themselves.

Lack of independent accommoda-

tion with the boys is the first of the major difficulties that hinder match-making activities. "Other communities do not have the same problem" laments Anklesaria, adding, "It's the weakness of our community that we have accepted some of the worst characteristics of western society." It is to the advantage of newly-weds to live with in-laws as the children from the marriage can be easily looked after and the young mother can continue to contribute to the family income, he noted.

As per the press release, the girls registered with the BPP have higher income and educational qualifications than the boys and are, moreover, reluctant to settle in other parts of India. Bombay based boys are also reluctant to accept mofussil brides who may not get jobs in Bombay easily, noted Anklesaria.

According to the press release, of the 349 individuals registered with the bureau, 19 persons are resident abroad and 102 belong to cities and towns outside Bombay.

Anklesaria re-elected

Dr Russi Anklesaria was unanimously re-elected trustee of the Calcutta Anjuman Trust Funds, at a meeting held on February 24, 1985 notes *Calcutta Gavashni*, the Calcutta Zoroastrian Anjuman newsletter. There was no other contestant for the post.

Jehanbux Kapadia "has done us proud" by winning the bronze medal in the 100 metres event at the All-India Veteran Athletics Meet held in Nagpur, notes *Gavashni*. "His love, dedication and interest in sports is remarkable and we wish him many years of active life," adds the write-up.

A jashan ceremony was conducted at the Olpadvala Memorial Hall on January 20, 1985 at 10.30 am, before "a gathering of Calcutta Parsis to dedicate this hall and building to the community," notes Dr Russi Anklesaria, trustee of the Calcutta Anjuman Trust Funds, in a press release. The 700-capacity hall with two fully equipped kitchens will be used for navjotes, weddings and other get-togethers adds the press release.

The hall, to be let out to other communities on hire, will be free for Parsi Zoroastrians, notes the release. A roof garden is in the planning.



Each member of the anjuman has been requested to donate Rs 170 towards the cost of a chair for the hall as 700 chairs are needed and the anjuman hopes the members will respond as they always do because "after all, this is your hall."

Though the idea of a hall was mooted way back in the forties, it was only on December 19, 1955, when Edulji Olpadvala, then chairman of the board of trustees, bequeathed his property at 52 Chowringhee Road ("the most fashionable area of the city") to the community, that the idea took shape. However till 1981, nothing could be done due to lack of initial finances.

In 1981, a representative of the Assam Company asked if the building could be leased out to them, offering to renovate it at their own expense as well as pay advance rent on it.

Though part of the building will be kept for the anjuman offices, the rest has been rented out to M.N. Dastur and Company, the Tata Iron and Steel Company, and the Nissho Iwai Corporation. This rent will augment the resources of the anjuman and will be used to maintain the hall and building, as well as provide housing, educational and sports grants, and medical aid. A charitable dispensary, a home for the aged, and a large bus for holiday camps to "help integration between our boys and girls" are the future projects.

Strengthening ties

"To investigate and report on the current events and happenings in the community on a world-wide basis," is the

prime objective of the news bulletin, *Hamazor*, brought out by the World Zoroastrian Organization, notes an editorial in the first issue of March 85.

The word *Hamazor* is derived from the Pahlavi word, *Hamag-Zor*, which is etymologically broken up into *Hama* which means all and *Zor* which means strength. "In its wider context, the word... means unity, cooperation, harmony and brotherhood," adds the bulletin.

Publishers Dadi Mistry and Zal Contractor, and editors, Noshir Dadrawala and Ms Dinaz Diventri promise their readers that all noteworthy events, irrespective of geographical boundaries, will be factually reported.

The first six-page issue contains reports on the Fourth World Zoroastrian Congress held in Bombay in January this year, the proposed fund raising activities of the producers of the movie, *A Quest for Zarathushtra*, the Federation of Parsi Zoroastrian Anjumans of India and other news.

The World Zoroastrian Organization was set up in 1980, to promote "unity, cooperation and solidarity amongst Parsi Zoroastrians scattered throughout the world," adds the newsletter.

Satarawala for Mexico

The new Indian ambassador to Mexico is K.T. Satarawala, the former governor of Punjab, who will simultaneously be accredited to Guatemala and El Salvador.

Sixty-nine-year-old Satarawala, a retired Indian Administrative Service officer, has served in several ministries in

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various capacities. Satarawala was co-ordinator and vice-chairman of the ninth Asian Games and was closely associated with the seventh non-aligned summit.

"Satarawala's posting assumes significance in view of India's expanding ties with Mexico, an important non-aligned country," adds the Bombay local newspaper, *The Daily* of June 14, 1985.

Rustomji advising Andhra

"To introduce professional and modern management techniques" into its administration, the government of Andhra Pradesh has appointed Minoo Rustomji, the noted management author to "streamline the state administration and make it more efficient," note press reports. "This is probably the first time that a state government has commissioned the services of a private management consultancy firm to undertake such work," states *The Times of India* of June 18, 1985.

Chief Minister N.T. Rama Rao, who took the decision of appointing the Bombay-based firm, wishes that the complaints and grievances of the common man are attended to quickly and without bureaucratic delays, notes the report.

Rustomji will review the existing government administrative machinery and its procedures and methods of work, and recommend changes if needed. He will also review the adequacy of delegating power at all levels with a view to encouraging responsibility and initiative. A comprehensive report to the state government in this regard will be ready in six months, adds the write-up.

Olympia for Framji

Kavasji Kaikhushrou Framji, secretary general of the International Commission on Irrigation and Drainage, New Delhi, has been awarded the Olympia prize for 1985 for bringing about major changes in planned water resources.

Framji, who is the first Indian to get this award, shares the prize with the Royal Academy of the Netherlands for their complete and authentic edition of the works of Erasmus, notes *The Daily*, dated April 9, 1985.

The 10,000 dollar award is conferred annually by the Alexander Onassis Public Benefit Foundation of Greece to persons or institutions who have



Right Chief Justice, M Reddy presented the Special Executive Magistrate's shield to Ms Zeenia Lawyer, partner, Associated Breweries and Distilleries at the Special Executive Magistrates' Society presentation held on April 1, 1985. (Left) Satarawala: in Mexico

made notable contributions in scientific progress, notes the write-up.

Framji was previously chief engineer and joint-secretary in the irrigation ministry and was associated with the Ganga water problem and the Farakka Barrage, the report adds.

Oxford favors Jussawalla

"When I wrote the book I had Indian students in mind. I did not have Oxford in mind at all," says Ms M.C. Jussawalla, head of the English department, Elphinstone College, Bombay in an interview published in *Indian Express*, June 11, 1985. Jussawalla's book on Elizabethan literature has been prescribed by Oxford University for its A-level papers in literature.

One of seven books annotating the works of Edward Spencer, "one of the greatest writers of allegory of the sixteenth century," Jussawalla who analysed the entire works of Spencer for her Ph.D. thesis says of her book, "I have steered clear of the two extremes that writers of such texts fall prey to. I have tried to make it neither too scholarly nor like a guide," she says. Yet

Bamji: vitamin pills ineffective



Jussawalla's book is not prescribed by Bombay University.

Immediately after her M.A., Jussawalla did her B.A. at St. Annes, Oxford. During her subsequent 28 years of teaching graduate and postgraduate students at the Elphinstone College, she revisited Oxford for four years to do a research course where she studied 26 folk poems of the medieval period, states the report.

After retirement Jussawalla wishes to study Indian folklore, especially that of Maharashtra, notes the write-up.

Research award for Bamji

For her pioneering work in the field of biochemistry and nutrition, Dr Mahtab S. Bamji was awarded the Shri Amrut Mody Foundation Research Award in June 1985. The award which carried a citation and an amount of Rs 10,000 was gifted by her to a rural charity hospital in Medak district, noted a report in the Hyderabad daily, *News Time* of June 25, 1985.

Bamji, who is presently deputy director of the National Institute of Nutrition (NIN) in Hyderabad, in charge of the division of biochemistry and officer in charge of the Laboratory Animals Information Service Centre (LAISC), opined, "As supplements to Indian diet, vitamins would be ineffective by themselves. Hence the strategy should be to improve the infection infested environment. Pressure cooking is always better than frying or open cooking. Overcooking destroys vital vitamins in vegetables. The present day pharmaceutical companies that sell vitamins make their millions not from what people need but from what they do not need and excrete in the urine."

Nutritional risks of oral and injectable contraceptives (a WHO project)

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is another area where her contribution has gained significant attention, notes *News Time*. A crusader against environmental pollution, Bamji is active in the Joint Forum for Protection of Environment which is working to bring the industries and the government together in pollution control efforts.

After graduation from Bombay University in 1955, she completed her Ph.D. in biochemistry while working at the Indian Institute of Science in Bangalore. Between 1963 and 1965 she received post doctoral training in biochemistry at the Tuft's University in Boston and at the Johns Hopkin's University, Baltimore, USA. Since 1965 she has been at the NIN, notes a press release.

In the past she has published around 75 research papers, attended many national and international scientific meetings and has also served on editorial boards of journals, national and international. She is also the recipient of the USA National Science Foundation travel award, a WHO Visiting Scientist Fellowship, and the Patwardhan Prize and the Shakuntala Devi Amirchand Prize awarded by the Indian Council of Medical Research.

Bamji is also a student of Hindustani classical music.

The principal ballerina

"I am very family conscious. I like going back to my roots, to see where my father lived, where he grew," says Nicola Katrak, principal ballerina in the Sadler's Wells Royal Ballet of England which toured India in April this year in an interview published in *Mid-day*, April 16, 1985.

Though her father was born in Calcutta and brought up in Karachi where she claims to have a large family, her mother is English. Nicola was brought up entirely in England and follows the Church of England, notes the report.

"My mother always wanted to dance but was not allowed to, so she enrolled me in the local ballet classes in Orphington, when I was four" notes Katrak. However she joined the Royal Ballet School at 10 and was later absorbed by the company. Today she is the "junior-most principal dancer but if required I also dance with the corps de ballet," adds the report.

In India however, Katrak did not dance *Giselle*, but was the lead in two

of the dances in the production. This was the first time that a full length ballet, with sets and a live orchestra was performed in India, adds the report.

Katrak's most challenging role has been that of Princess Aurora in the *Sleeping Beauty*. Yet her favourite is *The Two Pigeons*, "because I enjoy any part that calls for drama and emotion," notes Katrak, adding, "The day-long exercises and rehearsals and the lack of social life can become extremely frustrating."

Married to Charles, a journalist whom she met in Manila where he was doing a feature on the company's tour, Katrak noted in an interview to the *Indian Express*, April 2, 1985 that her work does not conflict with her personal life because "my husband and I both adore our work... (however) when we do plan to have a family, I would have to reconsider my options. It would be difficult to play two roles then, one at home and the other at work."

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Karanjia: new technique to save water

tion of Greater Bombay (BMC) is 56-year-old Rustam Ardeshir Karanjia who took up his new assignment from April 1, 1985, notes a BMC press release.

Karanjia joined the civic services as an inspector in the Water Works Department in 1954 and was also actively associated with the World Bank aided stage I of the Bhatsai Water Supply Project and also stage II of the project currently under implementation states the release. Prior to his new assignment Karanjia was deputy engineer in the Water Supply and Sewerage Department, adds the release.

"Karanjia has the distinction of designing and developing a new technique for repairing the expansion joints on water mains which can save about 10 percent of the total quantity of water lost during conveyance," notes the release.

Parsi man on South Pole

The first Parsi male to set foot on South Pole, Antarctica, was 30-year-old Percy Dossabhoy Aibara, Petty Officer, Electrical Air Radio, in the Indian Navy, states a press release received on June 1, 1985.

Aibara who was part of the fourth Antarctica Expedition of 1984-85, left Goa by the ship *Finn Polaris*, on December 4, 1984 and landed on the South Pole on December 25, 1984, adds the release. Though temperatures were below 18 degrees centigrade and the wind 90 miles per hour, not a single member of the expedition suffered even a minor cold, the release adds.

Gujarat's youngest surgeon

The youngest surgeon ever to be selected in a state-wide interview by the Gujarat Government was 27-year-old



Aibara: Antarctica expedition

Dr Minoo Rustom Patel, who has since been appointed assistant professor at the Medical College, Baroda and surgeon at the Shri Sayajirao Gaekwad General Hospital, Baroda, states a write-up sent by Edulji Dabhoiwala, president of the Baroda Parsi Anjuman.

Besides being a surgeon, Patel is also a dramatist and singer and was the founder president of the medico-cultural group of Baroda, adds the write-up.

In 1978, at the All-India University Cultural Festival, Patel won a prize for his drama, *Mushaira*. He also won a shield for the western and Hindi solo song numbers and bagged the first prize for group songs for three consecutive years, from 1978 to 1980, notes the write-up.

Of stallions and serums

Racing is his hobby and breeding his profession. Naturally, he loves horses tremendously; he owns about 250 of them in the stud farm in Pune, which is the biggest in the country.

Appropriately named Poonawala, Cyrus sells his horses all over the coun-

Davar: contemporary and soul jazz



try, from his Pune residence.

His father set up the stud farm and Poonawala steadily built up his collection of horses. He loves Bombay and is invariably here during the races. He says that the price of horses has gone down considerably now because of a substantial increase in the breeding of racehorses. The number of races have doubled in the last four years, he adds.

His other interest is the Serum Institute of India, Pune which he heads. He is at present involved in an expanded program of immunization, which aims at providing 100 percent protection to children against tetanus, diphtheria, whooping cough, etc.

Multi-millionaire Poonawala owns about a dozen cars, besides half-a-dozen vintage including a 1926 Mercedes and a 1927 Rolls Royce.

After he left college, Poonawala was in a dilemma: whether to pursue his breeding business or to launch into some other activity. Looking back, he is content that he did the right thing by starting the Serum Institute which produces life-saving drugs.

Excerpted from Mid-day, April 2, 1985

Dance into shape!

Noted jazz dancer, Shiamak Davar, has started jazz ballet classes, "to help tone the physique and enable the participant to get into shape faster," notes a report in the *Mid-Day* dated May 24, 1985.

The five-week course, conducted at the Girton School from May 29, 1985, emphasizes warm-up and introductory exercises set to lively dance music, thus breaking tedious exercise routine, adds the report.

Davar has studied contemporary and soul jazz and the Martha Graham modern dance forms at the Pineapple Dance Center in London and at the London Contemporary Dance Theatre. He has also attended voice workshops in London and has been broadcast on the All-India Radio, states the write-up.

Davar was part of the dance troupe in the stage performances of *Tommy* and *Evita*, and is currently starring in the lead role of Danny, in the musical, *Grease Lightning*, the report concludes.

Pat for Parsis

Parsis in Bombay can heave a sigh of relief. They certainly do not figure on the list of people the Shiv Sena wishes

continued on page 81

The Federation opts for reservation

The executive council seeks reservation in medical and engineering institutions endowed by Parsis.

Arnavaz S. Mama

Limited reservation for Parsi students in medical and engineering institutions endowed by the community's funds will be sought by the Federation of Parsi Zoroastrian Associations of India. The historic decision, marking a volte-face in the community's self-perception, was taken during the Federation's executive council meeting at the ballroom of the Connemara Hotel, Madras, on July 20 and 21, 1985.

The rigors of intense, country-wide competition for less than 50 percent of the seats available (50 percent seats are reserved for scheduled castes and tribes plus another 18 percent for other backward communities) together with the Parsis' diminishing numbers, have resulted in undermining the community's confidence.

The presence of the Bangalore representatives as observers at the meeting lent a happy anticipation of rapprochement with that orthodox citadel — one of the few major anjumans still outside the Federation fold.

Announcing the likelihood of a BPP dharamshala in Khareghat Colony, Bombay within the next two to three years, Federation president and Bombay Parsi Punchayet (BPP) chairman Dr Aspi Golwalla noted that the plot is now available — the problem is to collect funds for the construction.

Noting that the newly formed Athravan Educational Trust is asking for funds, the BPP's mobed amelioration scheme needs funds and the B D Petit "Parsee General Hospital needs a crore of rupees," Golwalla added, "there are too many schemes and the funds (of the community) are limi-

ted... more schemes (result in) less donations."

The school counselling project, undertaken by the BPP at the behest of the Federation, has cited family and marital discord as the root of poor academic performance in Parsi youth. Under consideration is a new, more ambitious plan for family counselling that expects the community to look at itself with greater objectivity.

The Federation is also considering instituting of national annual awards to Parsi Zoroastrians in all areas of endeavour. A proposal to form a compact managing committee consisting of the Federation's office bearers — a "super committee" as noted Bejan Dittia of Hyderabad — received a cool welcome from the majority of the executive council.

To rouse the social conscience of young scholars who benefit from the

community's funds, the Federation has suggested that applications for educational grants should incorporate a clause by which the recipient agrees to augment the existing scholarship funds. Such communal contributions would enable the trusts to meet the increasing costs of higher education abroad.

The incidence of death by accidents is increasing, noted Golwalla. The community lost two boys — second engineer R.E. Karkaria and third engineer Y.P. Zaveri — according to the Maini Shipping Corporation which owned the m.v. *Nitia Ram* and the m.v. *Nitya Nanak*, the two ships reportedly missing in the Bay of Bengal and the Indian Ocean. Golwalla called it "a severe blow to us." Around six Parsis died in the ill-fated Air-India jumbo *Kanishka* — Freddy Balsara, Marazban Patel, Sam Madon, P. Vaid,

**MADRAS PARSI ZARTHOSTI ANJUMAN
WELCOMES THE DELEGATES OF
THE FEDERATION OF PARSI ZOROASTRIAN ANJUMANS OF INDIA**



At Federation meeting: Guzder, S. Nargolwala, Golwalla and Gandhi

D.D. Dumasia and J.S. Dinshaw — which crashed off the Irish coast. (A child victim of the crash was reportedly denied funeral ceremonies at Dadar's Narielwalla Agiary on the grounds that though the father was a Parsi, the mother was a non-Parsi — Editor).

Golwalla revealed that B.K. Mistry of the Council of Vigilant Parsis (COVP), whose challenge to the BPP's decision to rejoin the Federation had been overruled by the Bombay High Court, may appeal against the court's verdict.

The cost of taping the Federation meeting in Bombay on January 14 — a matter of Rs 1,660 — normally met by the host anjuman, may not be sanctioned by the other trustees of the BPP. In which case Jamshed Guzder, Federation treasurer and ex trustee of the BPP who is now representing the Gandevi anjuman, has offered to pay the bill in his individual capacity.

Golwalla's other announcement pertained to the BPP's unanimous decision to shift the Godavara Agiary, the only one within the BPP's direct control, from its present location in the Fort area to Godrej Baug.

Although no representative from Surat was present the delegates were informed by Golwalla that Maneck Gheyara, president of the Surat Parsi Panchayet and a vice-president of the Federation was eager to retire and had nominated Dr Sam Bhacca in his place. Gheyara had been persuaded to see through, prior to resigning, the application for injunction he had filed against the Government of Gujarat's requisition order on the Tithal Sanatorium near Bulsar.

The Madras anjuman had worked hard to ensure the delegates a gracious welcome with rose garlands at the airport and sandalwood garlands at the Connemara. As Golwalla observed, "Every time outside Bombay the hospitality gets better and better." It was obvious that Minoo Belgamvala, president of the Madras Parsi Association, Mani and Jehangir Clubwala whose family agiary, the Jal Phiroj Clubwala Dar-e-Meher's platinum jubilee the delegates had gathered to celebrate, and Rusi Ginwalla, secretary of the Madras anjuman had all contributed significantly to ensure the smooth functioning of the executive council meeting as well as the evening functions at the Phiroj Clubwala Memorial Hall.

"Villages are being adopted around the country. Can we do something constructive in Vesu to justify our existence?"



Gov. Khurana felicitating Belgamvala

Reservation

Member anjuman of the executive council voted unanimously in favour of seeking reservation for Parsi students in engineering and medical colleges endowed by Parsis. But coming to terms with reality was a long and painful business. The community, having ridden the crest of prosperity for nearly a century, had spurned the thought of reservation at the time of the Constituent Assembly. Indeed, reservation continued to be a repugnant word until 1984, the thrust of the managing director of *The Statesman*, Cusrow Irani's speech to the executive council in Calcutta in February 1984 being "the pursuit of excellence."

With the absolute numbers of Parsi students declining (the Parsi birth rate by 1971 was already down to 10.6 ver-

sus the all-India figure of 41.2) and with only 32 percent of seats in medical and engineering colleges open to general competition, Parsi students, seeking admission on merit, have been receiving an increasingly raw deal. As Katie Seervai of Madras noted, it is "impossible for a person of average IQ (intelligence quotient) to get 95 percent marks," which is the level at which selections are said to be made.

The concern is aggravated by the fact that there are no young Parsis who have succeeded in getting into government service either. "Give us a unanimous mandate that the Federation should try for reservation," appealed Federation honorary secretary Keki Gandhi early in the morning of the first day and Seervai noted, "It's our duty to get reservation for Parsi boys and girls." Golwalla, however, suggested the council give it mature thought.

When the motion was carried unanimously that same evening, Delhi president and Federation vice-president Shrivastav Nargolwala summed up the result as "No reservation on reservation." But there was: Guzder suggested that the letter broaching the topic to the government "must reflect the dignity of the community;" and Bejan Dittia, the co-opted member from Hyderabad-Secunderabad, emphasized that it be officially maintained that the community was seeking reservation only because the ratio of reserved seats made competition so difficult as to be impossible. Minoo Irani of Poona was concerned that reserved seats may be cancelled if there were no applicants.

Referring to reserved wards and beds in the J.J. and K.E.M. Hospitals in Bombay, Golwalla noted, "We cannot keep the beds empty when other patients are on the floor... we have only agreed to transit accommodation..."

Ironically, the same evening at the Phiroj Clubwala Memorial Hall, Tamil Nadu Governor S.L. Khurana, complimenting the community on its "history of adventure, foresight and self-reliance," noted, "Everyday some committee is appointed to extend concession... The number of backward communities keeps increasing. The number of such communities should come down," and spoke with exuberant satisfaction of this "insignificant minority claiming no privileges... (which) has taken our country forward..."

The Governor's comments, though irrelevant to the community's present predicament, triggered off heartburn, reappraisal and some ambivalence, but on the final evening Golwalla, the chief guest on the occasion, spoke of the compulsion in favour of reservation: "In view of changed circumstances — more and more seats being given to backward classes etc — at least in institutions founded by Parsi philanthropists we may ask for some reservation so that Parsi boys and girls might get a seat." Noting that "education is going down as also representation in higher government services," Golwalla urged that "protective discrimination in favour of Parsis" had now become a necessity.

Membership

A high point of the Madras meeting was the presence of the three Bangalore delegates — Behram Sidhwa, Ervad Nadersha Unwalla and Furrokh Bamji — who attended as observers. An orthodox bastion and a founder member of the Federation, Bangalore had left the organization in the wake of Bombay's exit. Now, despite two years of persuasion, the Bangalore delegates demurred about rejoining. In response to Shiavax Nargolwala's invitation, "Let's have free talk and hear what's deterring you from joining us... and let's be friends as ever," Sidhwa "congratulated the Federation for the work they are now doing," but noted, "we took two years to come out of the Federation; now we are taking a little more time to return... Our diamond jubilee (of the agiary in Bangalore) is in January, '86. Who knows, we may have the Federation meeting there."

Mobed Unwalla's main contention against rejoining the Federation was the non-Parsi membership of the Delhi anjuman. Referring to the dokhmarang controversy in Bangalore, Unwalla noted, "friction was there, but now we are friends... We do not (permit entrance in our agiary to) women married outside (or even the children of Parsi fathers married to non-Parsis). If these girls come to you, what will you do?"

Affirming once again that each member anjuman of the Federation is autonomous, Golwalla replied, "We'll send them back to you!"

Referring to a recent article in *Femina*, a Bombay based women's

fortnightly, attacking the BPP as well as the Bangalore anjuman, Unwalla questioned, "Did anyone come to defend us?" To which Nargolwala replied, "The BPP filed a notice of defamation and received an apology. Why doesn't the Bangalore anjuman itself take up the matter?... If you'd been a

"Our diamond jubilee (of the agiary in Bangalore) is in January, '86. Who knows, we may have the Federation meeting there."

member of the Federation, the Federation would have sprung to your defence."

In answer to Unwalla, Nargolwala noted, "Non-Parsi spouse members (of the Delhi anjuman) are only a handful... (they are) not allowed any of the benefits of the agiary or aramgah. The step was taken because the capital city of India has a cosmopolitan nature... The Delhi Zoroastrian Trust has replaced the anjuman on the Federation. The Delhi agiary is recognized by the Government of India as a public place of worship of renown. We have never forced any priest to go against his conscience... In our whole history (the Federation) has not passed any resolution forcing any anjuman on any subject. Our fer-

vent appeal to all three of you from Bangalore is that you should rejoin."

Bamji began by saying "In my individual capacity always in favour of the Federation... let us postpone the decision. We'll try again after going and hope to convince our anjuman." Homai Pudumjee of Poona and Arde-shir Batlivala of Calcutta sought to persuade the Bangalore delegates to take a positive decision but the delegates insisted that the decision could only be taken by the Bangalore anjuman. Informal discussions over dinner, however, led Shiavax Nargolwala to announce the following morning that he "had fallen in love with Unwalla" after his free and frank discussions with the mobed.

Jodhpur's membership of the Federation may not materialize, Gandhi said, as Parsi families there were very few and there was no anjuman. Also, since the Surat representatives were absent, the latest position on the Broach membership was unknown.

School counselling

Announcing the extension of the school counselling project for a further period of two years at a cost of Rs 96,000, Golwalla noted that the BPP had received three letters of appreciation. Katie Seervai of Madras suggested that the BPP continue the program on a permanent basis as intelligent children also require guidance. However Gandhi noted that not mere scholastic backwardness but the child's total personality required development and read out a report of Professor Noshir Kaikobad, convener of the project, which noted: "This experience of

Sidhwa at the mike with Unwalla and Bamji on his left



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one year has shown that in many cases the root cause of these children's problems lay in their family situations arising out of marital disharmony, poor relationship with the in-laws, infidelity of the life partners... Not only the child but the parents and other significant members of the family needed professional help to cope with unhappy family situations."

Kaikobad's proposal for family counselling envisages premarital guidance, marriage and family counselling, psychotherapy for the severely disturbed and a referral service to appropriate community resources for legal, educational, vocational and employment guidance. The scheme's objectives include the strengthening of family life and the promotion of wholesome social relationships as well as the training of volunteers and members of welfare committees in the basic principles of family counselling, to enhance their effectiveness as social workers.

Dittia suggested the school counselling project be extended on an all-India basis, financed by specific anjumans under the direction of Kaikobad but Gandhi reminded the council that Kaikobad's health would deter him from

such a large project and advised individual anjumans to form their own pools of specialists.

Quoting Dr Dara Antia, the noted technocrat and industrialist, Gandhi

Efforts are afoot to create a guidance cell in Bombay for community entrepreneurs.

said, "Parsi students are not able to score because of the restrictions of limited accommodation." Antia has suggested that the library/reading room of the colonies be converted into study rooms for children, sheltered from the usual household disturbances.

Drugs

Reporting on the incidence of drugs in the community, Golwalla recounted that a year ago in Hyderabad, he had hopefully noted that Viraf Mehta, a reformed addict, would be able to spearhead the BPP's anti-drugs cam-

paign. A crestfallen Golwalla now noted that Mehta had suffered a relapse and returned to London. Social scientist Vera Mehta, who had addressed the Federation meeting on the subject of drugs in May 1984, had undertaken a professional assignment in Vienna and the noted stage director Pearl Padamsee, who had initially roused the BPP trustees to the magnitude of the problem in the community, was too involved with family problems.

Prof. Rushikumar Pandya whom the BPP had contacted via Katie Seervai had submitted a report that involved an overly large sum of money. The BPP then turned to Russell Pinto of Seva Dham, the clinic in Bandra, Bombay, that tries to help fight addiction to narcotics. Pinto, Golwalla reported, had just undergone an operation and was not available.

In the meantime a 25-year-old Parsi boy was found dead on the street in Bandra, having succumbed to heroin addiction, said Golwalla. While the Government of India legislation will involve very severe punishment for drug peddling when it goes through,

continued on page 89

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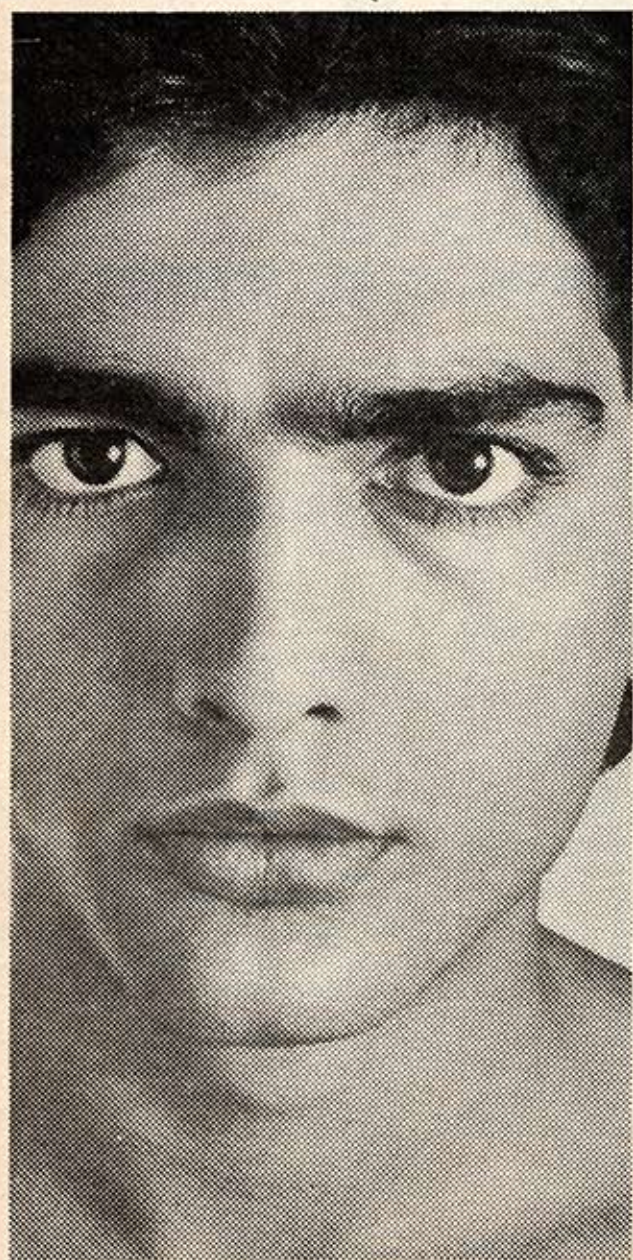
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You scholars of the future who may wish to dip your hand in the archives of our museums — we would like you to know that we, the Parsis, were a very clever people in the arts, sciences, commerce etc. (But not so clever since we have allowed ourselves to die out!) We were also the first community in India to take to western culture. In our food habits, we were very versatile. We loved food from all parts of our country and we also adopted western dishes. Our great grandmothers created a dish called *machhi no sas*: the word *sas* is derived from the word sauce. We thicken it with either gram flour or plain flour. It is presumed that a Parsi gentleman must have gone to his 'angrej' friend's house and had fish with either bechamel or morney sauce. He came home and described it to his clever wife, and she in turn produced the *sas* — voila! We even have a Parsi *custard* derived from the baked English custard, and an *estew* derived from stew. But our versions are, we feel, much more *tum tum ta!* So while the Parsis eat drink and vanish forever, we

are reminded of the Roman orator Cato (234-149BC) who fiendishly cried "Delenda est Carthago" (Carthage must be destroyed). We can hear our orthodox fossils echo Cato "Delenda est Zoroastrianism."

The Parsis enjoy mixed menus, that is Indian and Continental, so given below is a mixed menu offered to the few generations yet to come, and later for the archives! Try them; they are rather nice, especially the icecreams.

MENU

(For 12 persons)

Chilled beetroot soup

Frill nee machhi

or

Pomfret cooked in cider

Murghee Mai Vahlans

or

Vagharela chaval ne kharu gosht

Dar Masalani

Dahi bharela bheeda

Ratatouille

Banana and peanut praline ice-cream

or

Ginger peach ice-cream

CHILLED BEETROOT SOUP

Strong chilled consomme (6 cups)

Onions (2)

Carrots (2)

Celery (1 stick)

Beetroots (12 medium sized)

Water (5 cups)

Red coloring if necessary.

Salt and pepper to taste.

Sour cream (1 cup)

Chop all vegetables. Add water and cook till the beetroots are done. Liquidize and mix with consomme. Adjust seasoning. Chill. Serve into 12 soup bowls and spoon a little sour cream in each bowl of soup. Add coloring if necessary.

FRILL NEE MACHHI

Any firm fish (18 fillets)

Eggs (5)

Breadcrumbs

Oil for deep frying

Grind to a paste:

Garlic (8 large cloves)

Powdered cumin (1 tsp)

Turmeric powder (3 tsp)

Chilli powder (4 tsp) or 6 green chillies

Juice of 6 — 8 lemons

Wash and dry the fish and marinate with masala paste. Heat ghee or oil for deep frying in a medium *karai*. Beat two eggs until frothy. Press marinated fish in breadcrumbs, then dip into beaten eggs and deep fry, pouring a little egg on top to create 'frills.' Continue to do this till you have about two or three fillets of fish in the *karai* at a time, not more. Fry till a golden brown, drain and keep hot. Keep adding fresh oil or ghee and keep beating eggs as needed.

Note: The secret is not to pour all the ghee or oil at one time nor to beat up all the eggs at once, if you want good 'frills.'

POMFRET COOKED IN CIDER

Pomfrets (4)

Chopped tarragon (4 tsp) (Omit if not available)

Chopped onions (8 tsp)

Fish fumet (400 ml)

Cider (400 ml)

Mushroom Puree* (8 tbsp)

Butter (100 g)

Tomatoes (skinned, seeded and sliced thinly 6 tbsp)

Peeled apples (3 large) Cut into thick juliennes.

Lime juice (6 tbsp)

Chopped parsley (4 tbsp)

* To make mushroom puree take 250g mushrooms, 1/2 ltr creamy milk, seasoning, nutmeg, and 1 tsp lime juice. Wash well the mushrooms, slice and mix with lime juice. Bring milk to the boil and add the mushrooms and simmer for about 20 minutes uncovered. Drain mushrooms. Add about 60 ml of liquid and liquidize.

Grease a large dish with butter. Sprinkle tarragon and onions and lay the whole cleaned fish on top. Mix fish fumet, cider and mushroom puree together and pour over the fish. Season with salt and pepper. Cover with tin foil and bake in an oven preheated to 240°C (475°F or Mark 9 gas) for eight minutes.

Remove the tin foil, baste fish and sprinkle the apples coated with lime juice round the fish. Bake for seven minutes more.

When the fish is done, lift carefully from the dish, peel off the skin and carefully remove the fillets. Lay fillets on a clean platter, spoon the sauce over them and garnish with tomatoes and parsley. Serve hot.

MURGHEE MAI VAHLANS

Chickens roasted and deboned (3) — Keep the gravy.

Blanched, sliced and lightly fried almonds (200 g)

Fried sultanas (150 g)

Sliced and crisp fried onions (12)

Chopped green chillies (12)

Paste of 1 med garlic and 2 inch piece ginger

Cream (4 cups)

Chopped coriander leaves (6 tbsp)

Eggs (4)

Hard boiled eggs (6)

Salt, pepper and a little chilli powder to taste

Butter (100 g)

Oil (2 tsp)

Butter two pyrex dishes large enough to hold the ingredients or use three dishes. Mix cream, raw eggs and roast gravy (about three cups; if not sufficient, cook the bones of the chickens with a little water to make up three cups). Season with salt, pepper and chilli powder. Cook ginger and garlic paste in hot oil for a few minutes and mix with chicken pieces. Quarter the hard boiled eggs.

Put a layer of chicken in the buttered dish, then sprinkle with almonds, sultanas, onions, coriander leaves and chillies — in this order — with the slic-



ed hard boiled eggs on top. Start the layering again with the chicken, maintaining the order. Then cover with the cream sauce. Repeat the same process in the other pyrex dish. Bake in an oven preheated to 175°C (350°F) for about 25 minutes.

VAGHARELA CHAVAL NE KHARU GOSHT

Vagharela chaval as for dhansakh

Kharu gosht (made with 2 kg meat)

Potato sali. Masalani dar

Recipes for these dishes have not been given as every Parsi knows how to make them. But the beauty is in putting them together and making a new dish.

Put the rice in a large platter. Cover with kharu gosht and sprinkle the meat with fine sali. Serve with masalani dar, if so desired.

DAHI BHARELA BHEEDA

Ladies fingers (1 kg)

Thick drained curds (2 cups)

Cumin seeds (2 tsp)

Turmeric powder (1 tsp)

Green chillies (10)

Ginger (1 inch piece)

Coriander leaves (50 g)

Salt (2 tsp)

Oil (4 tbsp)

Wash and wipe the ladies fingers.

Grind together cumin, turmeric, green

chillies, ginger and coriander leaves.

Mix salt and curds with the masala. Slit

ladies fingers and stuff them with ma-

sala. Heat oil in a large flat frying pan.

Lay out the ladies fingers in the pan.

Cover with lid. Cook on a brisk fire for

five minutes. Then remove the lid and

turn the ladies fingers, cover and cook

on the other side. Serve hot.

RATATOUILLE

Long aubergines (4)

Capsicums (3)

Large onions (2)

Smooth skinned gourd (tooria) (4)

Tomatoes (4)

Garlic (6 cloves)

Dried oregano (ajmo 1 tsp)

Olive oil (4 tbsp)

Wash and dry all vegetables. Cut cap-

sicums into eighths and remove kernel.

Peel and cut onions in medium round

slices. Skin the gourd and slice one-

eighth of an inch diagonally. Cut to-

matoes into quarters. Crush garlic

coarsely.

Heat oil in a shallow frying pan.

Add onions and saute until slightly

soft. Add capsicums, aubergines,

gourd and garlic. Add salt, pepper and

oregano. Saute till the vegetables are *al*

dente. Add tomatoes. Stir fry for half a

minute and serve.

Note: One can eat this dish hot or cold

as a starter. The vegetables should on

no account be mushy.



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BANANA AND PEANUT PRALINE ICE-CREAM

Egg yolks (6)
Sugar (1 cup)
Cream (3 cups)
Scalded milk (2 cups)
Mashed bananas (5 cups)
Lime juice (2 tbsp)
Roasted peanuts (150 g)
Sugar (150 g)
Salt (a pinch)
Vanilla (6 drops)
Rum (6 tbsp)

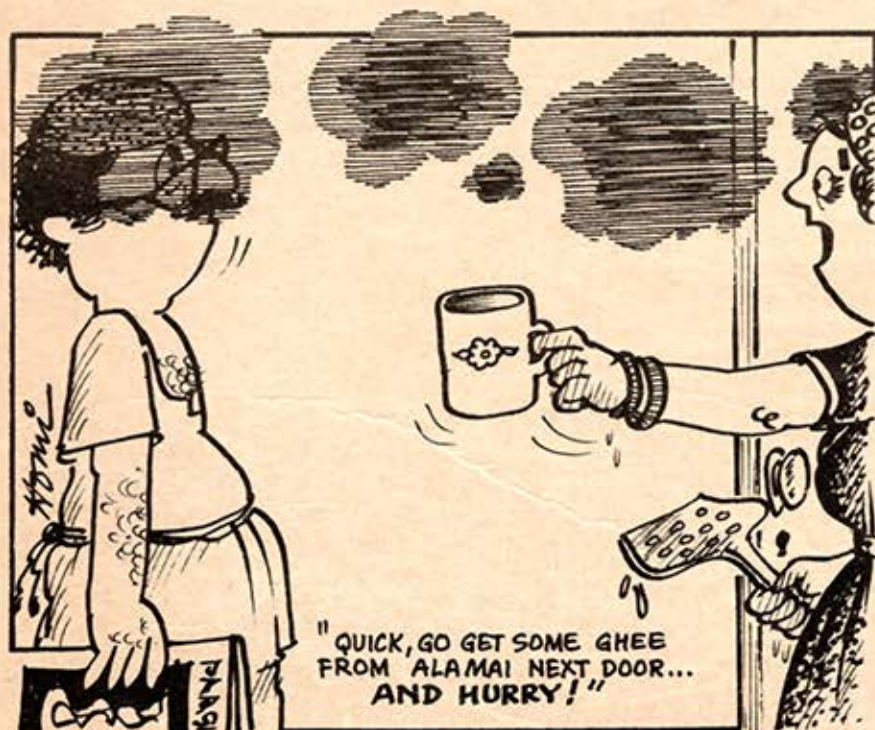
Make praline by melting 150 g sugar. When brown, add peanuts and mix with a skewer till peanuts are well coated. Pour on to a well greased marble slab, to set. In the meanwhile, beat egg yolks and sugar until smooth. Scald cream and milk and pour into the egg mixture beating all the time. Cook on a medium fire until the mixture coats the back of your wooden spoon. Strain immediately. Chill over ice stirring occasionally. Mix bananas and lime juice and freeze until semi stiff. Crush peanut praline coarsely and fold into

the ice-cream. Add vanilla and rum and freeze. This makes three quarts.

GINGER PEACH ICE-CREAM

Sliced peaches (fresh if possible, .5 cups)
Chopped preserved ginger (4 tbsp)
Sugar (2 cups)
Water (1 cup)
Egg yolks (12)
Cream (4 cups)
Peach brandy (2 tbsp)
Juice of 1 lime
Salt (a pinch)

Preserved ginger syrup (1/2 cup)
Puree peaches and ginger with the syrup. Keep aside. Beat egg yolks in a mixing bowl. Make syrup with sugar and water to one thread consistency. Start beating the egg yolks and very gradually pour the hot syrup on the eggs (best in an electric beater) until the mixture becomes thick and foamy. Continue to beat till cold and chill. Half beat the cream, add brandy and lime juice. Fold into the peach mixture and freeze. This makes one gallon.



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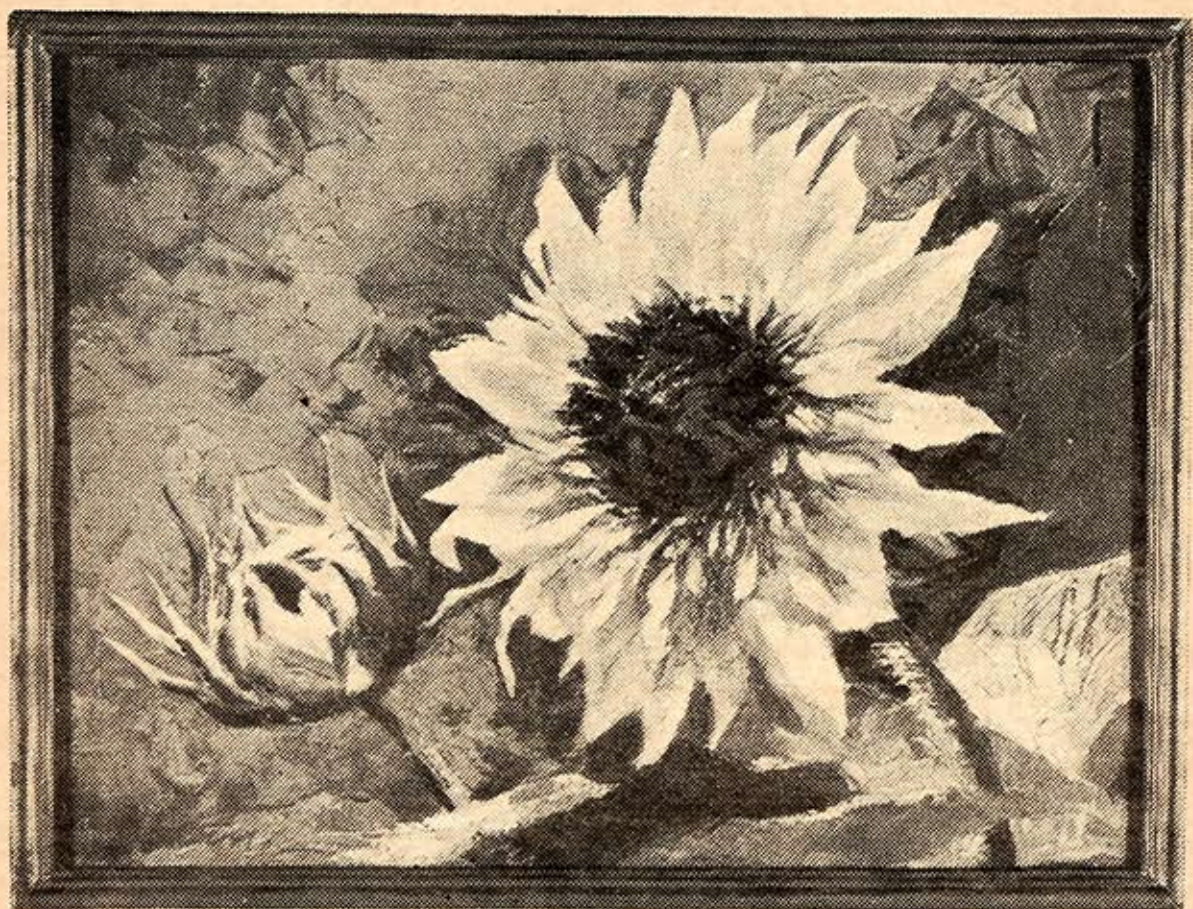
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A career in business

Speakers at a CER seminar stress the pros and cons of self-employment.

Stating that India was "on the threshold of tremendous economic growth," noted industrialist and former Bombay Parsi Punchayet (BPP) trustee Jamshed Guzder urged community members to take to business. Speaking before a crowd of almost 300 Zoroastrians on June 2, 1985, at the Indian Merchants' Chamber in Bombay at a one-day seminar on "Youth and Self-employment" organized by the Youth Wing of the Committee for Economic Revival (CER), Guzder noted that with the spurt in production of automobiles, scooters, power generators, fertilizers and so on, there was great scope for creating ancillary units. He noted that in Japan companies relied on ancillary units for up to 85 percent of their requirements.

BPP trustee Jamsheed Kanga who was the secretary for industry in Maharashtra prior to his appointment as Bombay's Municipal Commissioner, noted that Parsi entrepreneurs were not coming forth due to the "easy availability of jobs... Bombay is making (the Parsis) soft... what we need is the enterprise of our forefathers."

Ajay Duo, managing director of the Maharashtra Small Scale Industrial Development Corporation noted that Small Scale Industries (SSI) can create employment at one third the cost of large corporations. He noted the small



From left: Goiporia, Kanga, Duo and J. Guzder

scale sector was "a free sector... nobody's permission is required to enter. Registration is not required." However for certain technical formalities, people obtained SSI registration. Banks reserved 40 percent of their funding for the small scale sector, he noted.

Darius Forbes, a director of J.N. Marshall and Company who has assisted many young Parsis in Poona, recalled how he started his business career using a garage as premises. "We even swept it ourselves," he recalled. He and his colleagues worked long hours assembling machines and attending to the other requirements. But for all the hardship, he referred to those times as "fun days." Forbes also stated that when employees of his company leave to start competitive industries, he encouraged them in their venture noting that, "A former employee is your best ambassador."

Maneck N. Goiporia, chairman and

managing director of the Central Bank of India, noted he "hardly came across members of our community," taking advantage of the various schemes provided by the nationalized banks. "Our people do not want to leave Bombay... in rural areas where banks are opened, farmers flock" for facilities, etc. "Our community farmers do not come forth."

Speaking on computers, Adi Cooper, managing director of Digitron Computers Pvt Ltd, noted that computers was the "fastest growing industry... it is slated to be the largest industry by 1991... larger than oil or banking." As computer equipment required larger investments, he urged the audience to take up software products, noting, the only ingredient required was "brain power... The most successful software products are devised by drop-outs, high school students and even housewives... the only investment is learning... the time to enter is now."

"Parsis," Cooper noted, "are suitable to computers — we always dream, have a very fertile imagination and are illogical, but logical in our illogicality."

Amongst the other speakers lawyer Tehempton Andhiyarujina spoke of the vast scope for lawyers in a country governed by laws. "You can't do without a lawyer," he noted. Dr Sam Mahalaxmiwalla, a noted plastic surgeon, suggested that even people without a medical background could set up nursing homes which was a very lucrative business. Jehangir Patel editor of *Parsiana*, spoke on business opportunities in metropolitan cities and noted that the most important ingredient required to start any business was a customer. He cited cash flow as the most

Top from left: Forbes, Cooper, Shroff, Poncha

Bottom from left: Andhiyarujina, Motivala, Mahalaxmiwalla, Deboo



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crucial factor in the survival of a small business. Fali Poncha, a director of Tata Sons (Insurance Division) suggested young people take to agencies or brokerage. "There is no cost of setting up business as no office or staff is necessary." He noted that around Rs 800 crores of real estate changed hands annually in Bombay and at two percent commission from each party, a total brokerage of Rs 30 crores was earned a

"Parsis, are suitable to computers — we dream, have imagination and are illogical, but logical in our illogicality."

year. As regard life insurance, "every individual is your customer." But despite the vast market, he noted "the number of Parsi agents have dwindled to almost nothing."

Ms Silla Motivala, a partner of Asiatic Travel Agency in Bombay, spoke about the growing travel trade in India as people became more affluent. The business required one to basically "handle human beings." Dara Deboo spoke of the facilities offered by the Gujarat Government to entrepreneurs and the plentiful opportunities the state offered.

Behram Unwalla, a member of the audience, suggested Parsis take to building contracting because as the ownership of more and more buildings were turned over to the tenants, they would want to repair and maintain the structures.

Noted management consultant Minoo Shroff, who chaired the afternoon session of the one-day seminar, stated that "if you plan, you get profits; otherwise you get the consequences... success comes before work only in the dictionary," he noted.

In response to suggestions from the floor for creating a cell to assist Parsis in starting business, course director Kersi Limathwala said the CER would pursue the recommendation.

The office-bearers of the CER youth wing who organized the seminar are Kersi Gazdar, chairman, Pervina Doctor, vice-chairman, Shyam Wadia and Dinaz Devitre joint honorary general secretaries.

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Whatever happened to Behram Uncle and a few important tips on how to use a flash.



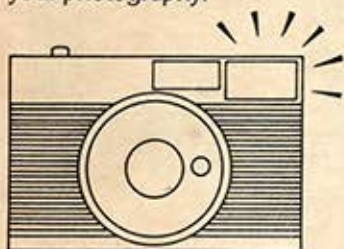
Poor Behram Uncle. There he was, all ready for a shot with his grandchildren and the photographer did him in. If only the chap was a little closer, the light from his flash would've got Uncle Behram into the picture.

Actually, using a flash is easy, but the trick is in controlling it to get a good image. Here are a few tips on how to make your flash your camera's best friend.

Understanding your flash



Your flashgun is your greatest asset when 'existing light' is too low — it provides your camera with almost the same light as daylight. Another advantage is that you can also use the flash in daylight to restore detail and pleasing colour rendition in backlit portraits or to achieve a better exposure when your subject is in the shade. A flash can also 'freeze' motion — good when you're shooting frisky kids. Knowing your flashgun and its abilities (whether it's a built-in flash or a separate equipment) could be one of the best things that happened to your photography.



Flash points

If you have a built-in flash, take care that the flash window is above the lens, not below. Ignore this rule and you end up with 'monstrous' pictures — shadows thrown upwards.

Give your flash enough time to recharge (a little indicator will tell you when it's ready) and it will give the same intensity of light as before. Always remember to carry fresh batteries.

Since the actual light thrown on the subject is impossible to gauge, the exposure has to be calculated on the basis of guide numbers.

Take care your fingers or the flap of your camera case remains clear of the flash window; if they block it, underexposure will result.

Some points to remember

If you're using a flash against a white wall or a reflective surface, look out for glare. If you can't change camera angle, put a handkerchief or facial tissue over the flash to cut down on glare. Remember to adjust your speed to the recommended number. (1/60 of a second is a safe bet — to avoid partly blackened exposures — generally experienced at higher speeds when flash-synchronization goes haywire).

If by chance you use a long exposure or leave the camera on auto and the auto has decided the situation needs a long exposure, you

will get one of two effects. The first is an overexposed image, the second an interesting blurred picture plus a sharp image from the flash — a fascinating effect.

A built-in flash seldom can light subjects beyond 20 feet (6m). See the flash or camera instruction manual to find the distance range of your unit.

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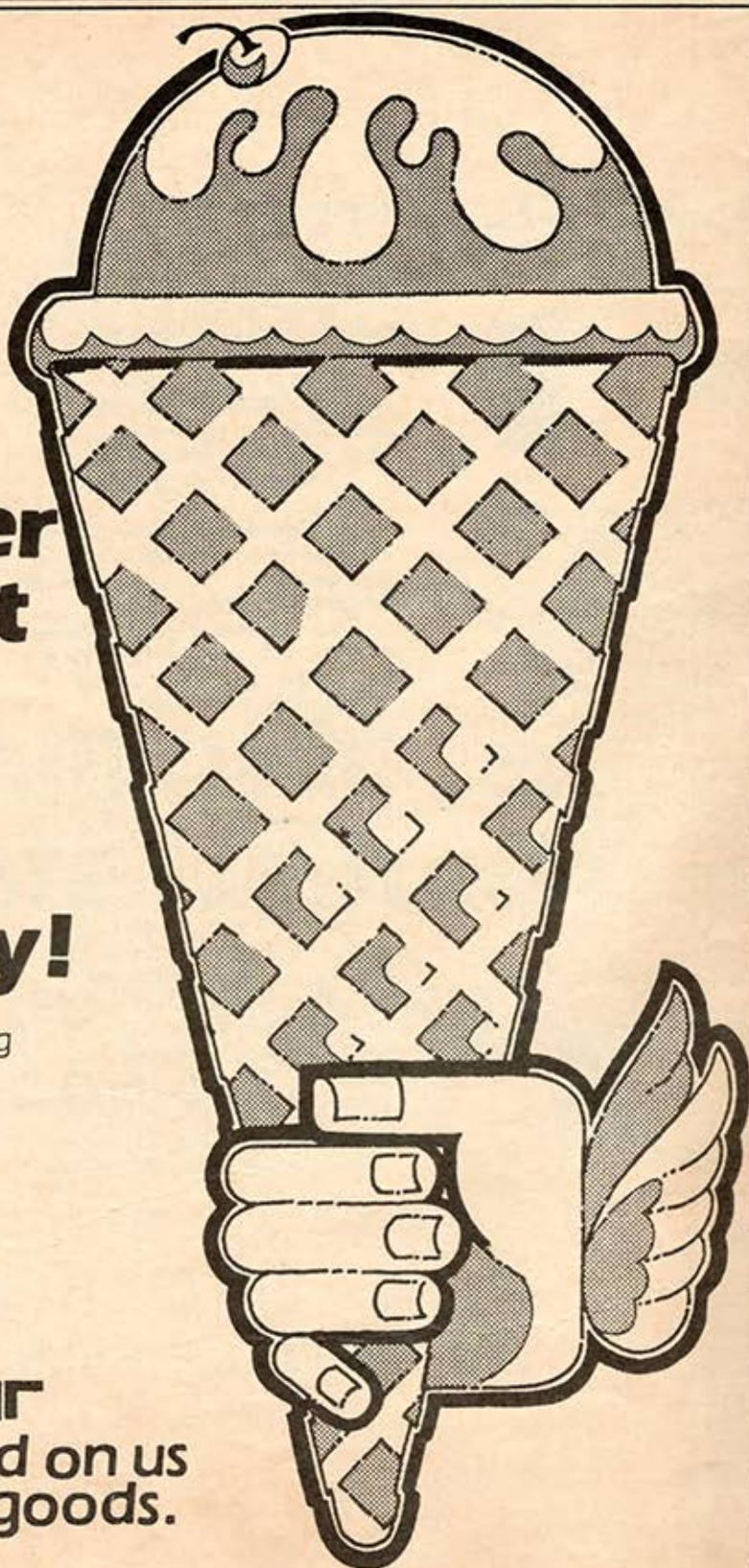
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The ZAGNY split

An "open forum" called by the Zoroastrian Association of Greater New York (ZAGNY), to heal the rift in its ranks, turned out to be a non-starter here on Sunday, June 23, 1985.

The breakaway Iranian Zoroastrian Association (IZA) didn't show up. ZAGNY president Ms Ivy Gandhi said the meeting had in fact been postponed from May to June at the IZA's request. About 50 ZAGNY members showed up for the meeting at the Darbe Mehr here, unaware that the IZA wouldn't attend.

Speaking for the IZA, Khodarahm Hematti said his group had changed its mind because the format of the meeting had been set up unilaterally by ZAGNY. That decision he said could not be communicated to ZAGNY because IZA was unable to reach ZAGNY officials over the phone.

Besides, Hematti said, the IZA was not interested in reconciling with ZAGNY. "We are not going to go back," he stated. The IZA had agreed to the "open forum" only to discuss ways of sharing the Darbe Mehr with ZAGNY.

But Gandhi affirmed that ZAGNY remains the sole tenant of the Darbe Mehr trust. The IZA would have to pay for the use of the Darbe Mehr like any other private party, she said.

Porus Cooper

The Guiv family wishes to change the name of the Darbe Mehr in New York from 'Arbab Rustam Guiv Darbe Mehr Zoroastrian Temple' to 'Arbab Rustam Guiv Foundation of New York,' notes the ZAGNY newsletter of April 22, 1985. The announcement was made at the annual general meeting of ZAGNY held on March 23, 1985.

Dr Rostam Sarfeh, head of the Rustam Guiv Trust, and the Guiv family have assured ZAGNY of exclusive tenancy rights of the Darbe Mehr. ZAGNY will be given a new lease for five years with a renewable option.

"Five thousand dollars will continue to be paid to ZAGNY annually by the foundation towards repair and maintenance and ZAGNY will continue to have representatives relating to the management of the property," notes the report.

"Members generally agreed to effect

the transfer, provided the assurances now given by the Guiv family and Dr Rostam Sarfeh were legally documented," the report adds.

Also announced at the meeting was ZAGNY's experiment with the practice of para-mobeds which was unanimously accepted.

Furthermore ZAGNY has decided to publish a quarterly bulletin giving detailed information on policies formed and important events such as conferences and meetings, especially for associations abroad, notes the same newsletter.

The 1984-85 annual report "earmarks the completion of the twelfth year of the establishment of ZAGNY," notes the newsletter.

From a total membership of 402, ZAGNY has collected dues of \$5,585 for the year 1984-85.

ZAGNY runs religious classes, held once a month for a two-year duration. Every year 55 to 60 youngsters participate in this educational program. Four separate classes are held for children between the age-groups of five to 14 years. "Our teaching staff comprises of priests and teachers who dedicate their time and services to this noble cause," notes the report.

In addition to religious classes, Gatha classes known as the Zoroastrian Adult Discussion Group has also been started which is "an intellectual series of lectures and discussions," adds the report.

ZAGNY's two-year-old Good Life Emblem Program "is gaining momentum amongst Zoroastrian youth in ZAGNY and other Zoroastrian associations in North America." Five youngsters have successfully accomplished the project and have received the emblem which signifies universality and a bond of unity amongst different groups in a community. The Zoroastrian Emblem is highly recognized and included amongst other religious emblems.

ZAGNY also held an annual Young Zoroastrian Camp, "an occasion very much looked forward to by the youngsters" where they live and work together with their friends and are given an insight into the Zoroastrian way of life, notes the report.

During the year ZAGNY celebrated

two ancient Iranian festivals. Mehergan — the festival attributed to the spirit of Mehr and Mithra — was celebrated with a jashan and a talk by Dastur Nowrooz Minochehr-Homji, high priest of Bombay's fasli atash kadeh, followed by a traditional gahambar.

Jashne-Sadeh, a festival attributed to the discovery of fire, was also celebrated with a jashan and a talk on the significance of fire.

The death anniversary of Zarathushtra, according to the Iranian calendar, was also observed with a jashan.

Burial ground proposed

Discussions on a burial ground for Zoroastrians on the east coast of USA are under way thanks to a donation of \$150,000 set aside by the late Arbab Rustam Guiv, notes the Zoroastrian Association of Greater New York (ZAGNY) newsletter of April 1985.

Dr Rostam Sarfeh, head of the Rustam Guiv Trust, and other members of the committee decided that a body should be formed to make a workable plan for the burial ground. The committee would consist of one or two representatives from each Zoroastrian association located on the east coast of USA, including Chicago, notes the newsletter. The money cannot be used for a crematorium as that would be "against the wishes" of the late Arbab, said Sarfeh.

Controversial issues

An objection to the inclusion of "controversial religious subjects" at the Fifth North American Zoroastrian Congress (NAZC), to be held from August 30 to September 2, 1985, has been made by the joint secretaries of the Zoroastrian Association of California (ZAC), Ms K. Khadem and D.R. Irani in a letter dated April 12, 1985, to Ms Dhunmai Dalal, chairperson of the fifth NAZC. The letter states, "A discussion of controversial religious subjects by an unrepresentative and unauthorized organization such as the congress, can only hurt our small community... we therefore request you not to include topics such as standardization of rituals, conversion etc. which... everyone knows will cause dissension."

Subjects like increasing religious

education among youths and adults, helping the destitute priestly class and improving communication among the Zoroastrian community, "will be a positive contribution... Some adults may thrive on controversy but... you will turn off the younger generation" by it, notes the letter.

In reply, Dalal in her letter dated April 25, 1985 to the joint secretaries of ZAC notes, "A congress is a forum, a gathering to discuss matters concerning the community. It is aimed at making recommendations after sufficient deliberation and not necessarily to impose its decisions."

"We hope there will not be acrimonious controversy. We are as concerned as you to preserve the teachings of Zarathushtra and have the welfare of the community foremost in our minds. We have some scholarly speakers attending the congress and all Zoroastrians, especially the younger generation, can have an opportunity to decide for themselves to carry out Zarathushtra's truest teachings into their daily lives and be proud of their religion and heritage..."

"The topics that you suggest are quite valid and many of the subjects mentioned will be discussed. Helping

Zoroastrians outside America to get better education and helping the destitute priests are of concern to all of us. Although they are more suited for discussion at a world congress, if anyone would like to write a short paper on one of the above subjects, please be free to present it by June 15 and we will gladly distribute and publish it."

"We do want a large attendance of course, and have set a low rate of \$25 for adults and \$20 for students for the congress registration. This is the first Zoroastrian congress on the west coast and it is hoped that many people including our youth will attend, contribute their ideas and meet each other socially."

Australian Zoroastrians

Australia has 124 Zoroastrian families making up a total of 384 individuals, states a survey compiled by Purviz D. Kolsawalla, vice-president of the Australian Zoroastrian Association (AZA). "Our community has grown substantially in the last 10 years," notes Kolsawalla.

The number of adult males and the number of adult females is the same — 129. Male children number 68 and fe-

male children 58.

In case of professions, clerical and secretarial work seems to be the most prevalent, students coming second and housewives third.

Fifty-eight percent of the Zoroastrians gave India as their country of origin, 14 percent are Australian born and an equal percentage originate from Pakistan. Nine percent are from Iran and five percent from other countries.

The median age-group, 21 to 40 years, includes the majority of Zoroastrians.

Lastly, regarding residence in Australia, most families live on the north shore followed by the north-west. None of the families however, live in the city central area, states the survey.

"We are inviting Zoroastrians all over the world to contribute generously" towards the first Zoroastrian community center and place of worship in Australia, notes a letter written by Purviz D. Kolsawalla, dated May 22, 1985.

The AZA has collected enough funds to purchase a five-acre plot of land in Sydney and has been promised US \$50,000 from the Arbab Guiv Trust in New York, adds the letter. As a fur-

Continued on page 72c



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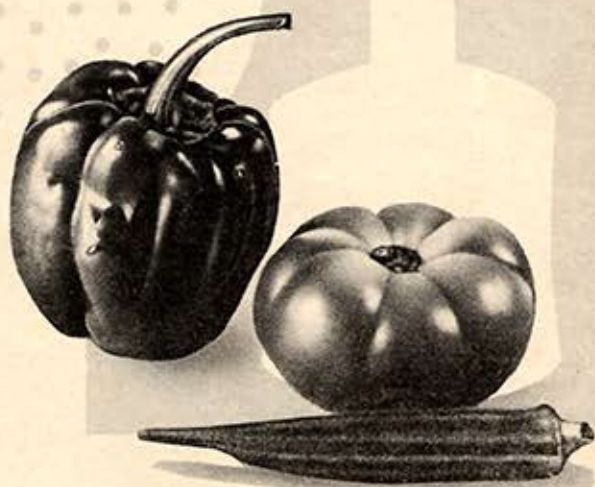


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The dying community

Malini Karkal

Edited and abridged from Dr Malini Karkal's paper entitled "Demographic situation and factors responsible for decline of population of Parsis" presented at the Fourth World Zoroastrian Congress under the topic "Findings of modern research regarding the Zoroastrian community and identifying areas for further research."

According to the census of 1891 there were 100,000 Parsis living in different parts of the world. By 1961 the number was estimated to be 1,28,077 of which 1,00,772 (78.7 percent) were in India.

The twentieth century witnessed a continuous process of Parsis migrating to Bombay from Iran and other parts of India. But since the 1961 peak, the number has fallen. The Government of India census of 1971 counted 64,667 heads in the city.

A survey conducted in 1982 under the joint sponsorship of the International Institute for Population Sciences and the trustees of the Bombay Parsi Punchayet, indicates that the number of Parsis in Greater Bombay is not more than 62,478 and during the period of 1971-1982 there has been a decline of 2,189 (3.39 percent) persons.

Enquiries made with Bombay families about how many relations they had staying out of Bombay indicated a figure of 11,236. The count of the Parsi population worldwide then works out to be 73,714. To these figures should be added the number of families who migrated and have no family members in Greater Bombay.

Components of population growth

Though the Parsis have lived amongst the rapidly growing Indian population, the rate of growth of their population has been low for over a century. Between 1881 and 1951 the Parsi population living in the Indian subcontinent increased from 85,314 to 117,147. These figures show that when the general population grew by 74.6 percent,

growth in the Parsi community was less than half (34.3 percent). More significantly, the general population had grown due to natural increase—the difference between the births and deaths in the population—whereas among the Parsis there was significant addition due to immigrants to India. Indeed, immigrants accounted for 4,779 (82.75 percent) of the total increase of 5,775



Though the Parsis have lived amongst the rapidly growing Indian population, the rate of growth of their population has been low for over a century.

Parsis in India between 1901-1911. During the following decade, when an influenza epidemic was rampant, the population grew by 1,663 whereas the next influx was 419 (25.20 percent). Again between 1921-1931 the popula-

tion had gone up by 7,913 and the net influx was 3,913 (49.45 percent).

The age-distribution of the population of undivided India shows that during 1881-1891 the birth and death rates for the community were 31 and 29 per thousand. The rates for the general population for the decade were 49.2 and 42.6 respectively.

The post-Independence period saw net out-migration of the Parsis, fewer births (the birth rate in the 1961-1971 decade was as low as 10.6) and an increase in deaths (the death rate in 1971 was 15.9) due to the aging of the population.

Parsi households in Greater Bombay

The 1980 electoral rolls, which formed the basis for obtaining information on the location of households in Greater Bombay, showed that there were 17,024 Parsi households in this city. Of these, 86.7 percent were on the island, 12.3 percent were in the western suburbs and 1.0 percent in the eastern suburbs. These figures show that most of the Parsi households are on the island part of the city. Since Parsis migrated early to the city, they resided on the island where housing became much more expensive in later years.

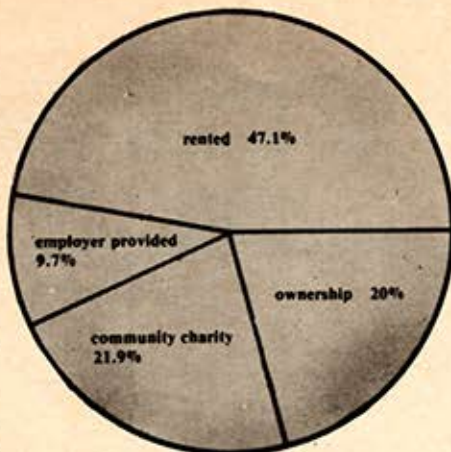
Over 58.5 percent of the Parsis surveyed had occupied their houses before 1950. Over 12.3 percent took possession of their houses sometime during 1950 and 1959, 14.6 percent during 1960-1969, 13.8 percent during 1970-1979 and 0.8 percent after 1980.

Being old residents of Greater Bombay, almost half (47.1 percent) of the households lived in rented houses, another 9.7 percent lived in houses provided by the employer and 21.9 percent in houses constructed by community charities. Only one in five Parsi households owned a house, most of which were purchased in recent years. A comparatively larger proportion of houses in the suburbs were on an ownership basis. The old rented houses were

larger, and the rents lower than what the later migrants to the city paid.

No Parsi household was found living in a *kutchha* house. About 3.6 percent of the households lived in one room, 19.4 percent in two rooms. Corresponding percentages of households for the general population living in one and two rooms in Greater Bombay (1971) were 77.4 and 14.2 respectively. The housing situation of the Parsis, therefore, was better than that of the general population.

Condition of housing in Greater Bombay has rapidly deteriorated. Thus it may be better that the housing situation of the Parsis be examined separately from that of the general population. The census of India includes the kitchen as a room. However if the kitchen is looked at as an essential accessory and not available for general



Pattern of Parsi homes

living, then the housing condition of the Parsis gives a different picture.

It was observed that when the kitchen was excluded, 22.5 percent of the households surveyed lived in one

room, 29.4 percent lived in two rooms, 26.4 percent lived in three rooms and the remaining 21.7 households had four or more rooms. It was also seen that one room houses had, on an average 3.1 persons, houses with two and three rooms had 3.7 persons and those with four and more rooms had four or five persons. The average size of a Parsi household was 3.7 persons.

Over 91.5 percent of the houses had a kitchen and a bathroom (some houses had more than one bathroom), 4.3 percent had a kitchen but they had to share a bathroom with another household, 1.3 percent of the houses had no independent kitchen but they had a bathroom, and 2.9 percent had neither bathroom nor kitchen.

Amenities in the house

Kitchen gadgets were owned by 91.1 percent of the households. These gadgets included cooking gas (82.2 percent), refrigerator (78.3 percent), water heater (48.9 percent), mixer / grinder (48.5 percent) and electric oven / stove (23 percent).

Electronic equipment such as radio, transistor, two-in-one, stereo-system television etc. were possessed by 97.7 percent of the households. Nearly 36 percent of the households had a telephone and 10.6 percent owned an air-conditioner.

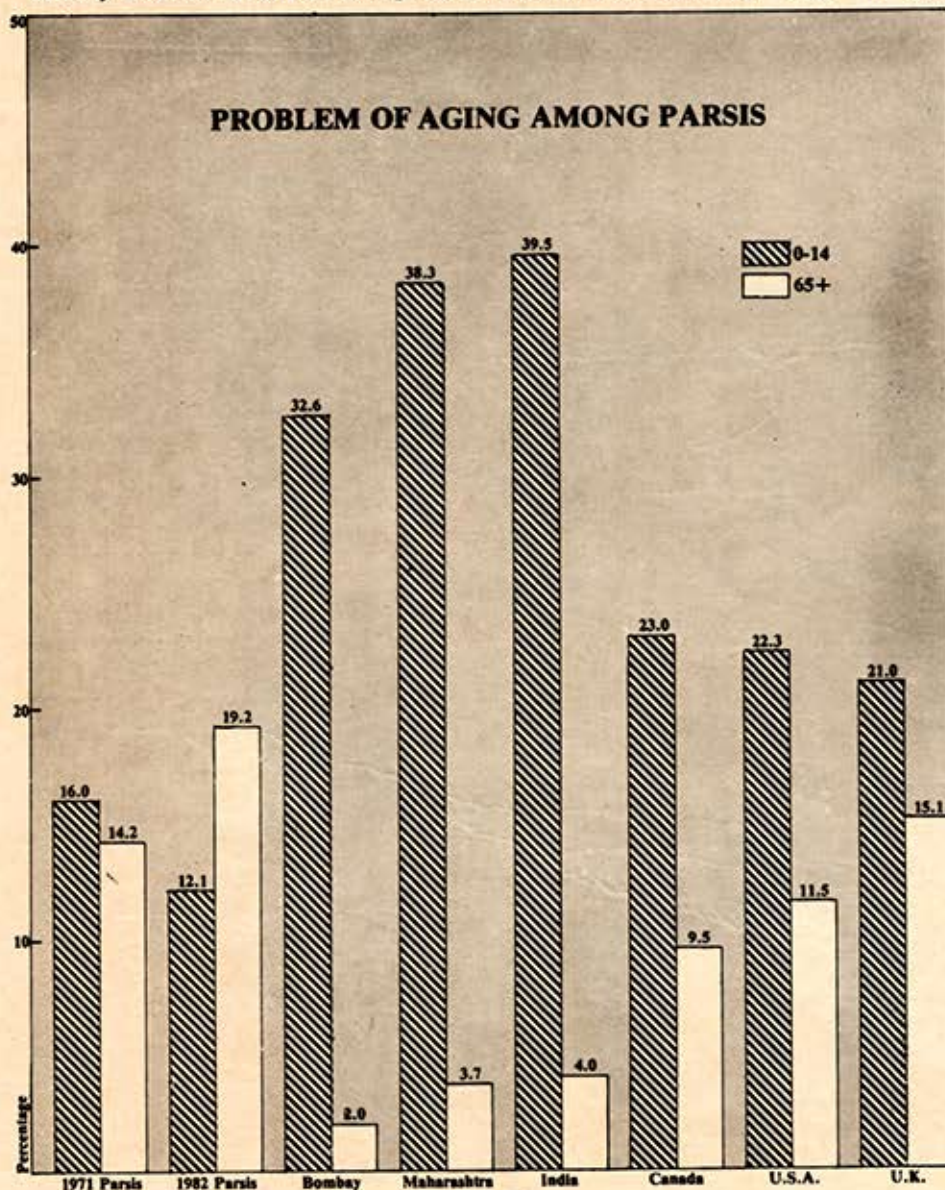
One in three households owned a vehicle of its own, two out of three vehicles being motor cars.

Size and composition of households

The average size of a Parsi household as reported by the 1971 census was 3.73 whereas the 1982 survey showed that the size was 3.67 indicating a decline of 0.06 persons per household. Households with a single member were 8.5 percent of the total. Those with a nuclear family or a family of husband, wife and their children were 41 percent; nuclear families with other family members constituted 19.8 percent of the households. In 17.5 percent of the households there were single members who were related to each other but these households had no couples. Large households of nine or more members comprised two or more couples (13.3 percent) and indicated that the family size could be ascribed to jointness rather than fertility.

Age composition of population

Age composition of the population, as



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a consequence of the demographic changes in the community, indicated by the births, deaths and migration, underwent drastic changes. At the turn of the century, children in the ages under 14 constituted 29.7 percent of

According to the 1981 GOI census, there are 71,630 Zoroastrians in India: 56,866 in Maharashtra and 11,732 in Gujarat.

the population. The survey of 1982 showed that only 12.1 percent were children. The percentage of Parsis aged 65 and above for the corresponding years rose from about two to 19.2 respectively. In other words, at the turn of the century, almost one in three Parsis were children under the age of 14 years; by 1982 the ratio of children in the population was one in eight. During 1901, one in 50 persons was 65 and above, whereas by 1982 every fifth Parsi was in this age-group.

For a better understanding of the problem of aging among the Parsis, some comparative figures may be of interest. Given here are the percentages of children under 14 and those aged 65 and over in different populations.

	AGE-GROUP	
	0-14	65+
India, 1981	39.5	4.0
Maharashtra, 1981	38.3	3.7
Greater Bombay, 1971	32.6	2.0
Canada, 1980	23.0	9.5
U.S.A., 1981	22.3	11.5
U.K., 1980	21.0	15.1
Parsi, Census 1971	16.0	14.2
Parsi, Survey 1982	12.1	19.2

Dependency burden

Aging of population affects the dependency burden of the population. Persons in the age group under 14 are the 'young' dependents, whereas those aged 65 and above are the 'old' dependents. The ratio of these two groups to those aged 15 to 64 (the productive sector of the population) is known as 'young' and 'aged' dependency ratios respectively. It should be mentioned here that the dependency burden of the 'young' is considered investment in the

future of the population whereas the burden of the 'aged' is mainly the expenditure on the provision of food, housing, medical care, etc. of the old.

'Young' dependency among the Parsis which was 37.2 in 1911 and 22.9 in 1971 showed a further decline to 17.7 by 1982. And the 'aged' dependency which was 4.21 in 1911 increased to 20.3 by 1971 and to 27.9 by 1982.

Thus the dependency ratio of the 'young' and the 'aged' together, to those in the middle ages of 15 to 64, showed an increase from 41.42 in 1911 to 43.25 in 1971 and to 45.56 in 1981. More important was the shift in the burden from 'young' to the 'aged.' This shift is indicative of the nature of the problems of the community.

The 'young'

As will be noticed from the figures, over nine percent of boys in the age-group 25-29 continue being 'students' and thus the age-groups up to 29 years may be considered for the purposes of the discussion.

In the ages up to 29 there were as many boys as there were girls and the sex ratio was balanced.

Age-group	Economically active		Students		Total	
	Boys	Girls	Boys	Girls	Boys	Girls
5-19	19.4	17.4	79.9	81.5	99.3	98.4
20-24	42.3	41.9	50.0	36.3	92.3	78.2
25-29	80.0	71.8	9.4	1.7	89.4	73.4

The figures indicate that the percentage of girls in young ages who are economically active are nearly the same as those for boys. However women drop off from education earlier than the boys do. It is also seen that because of these differences, a comparatively larger percentage of girls are idle in ages 20-24 and 25-29.

The 'aged'

It was observed in the survey that 36

percent of the population was aged 55 and over. Thus more than one out of three persons in the population were aged 55 and over. It is important to mention here that the population of both the sexes was not distributed



equally over age-groups and the ratio was 874 men to 1,000 women.

In the population there were fewer men than women. In ages up to 24 the sex ratio (men to 1,000 women) was 1012, in the age-group 25 to 39 the ratio was 944, in the age-group of 40 to 54 the ratio was 789, and for those aged 55 and above it was 874. In other words almost one in six persons in the population was an 'aged' man and one in five was an 'aged' woman.

These ratios show that men migrate after the age of 25; hence the ratio for ages 40 to 54 is lower than the one for ages 55 and over. In future there will be still fewer men in the population.

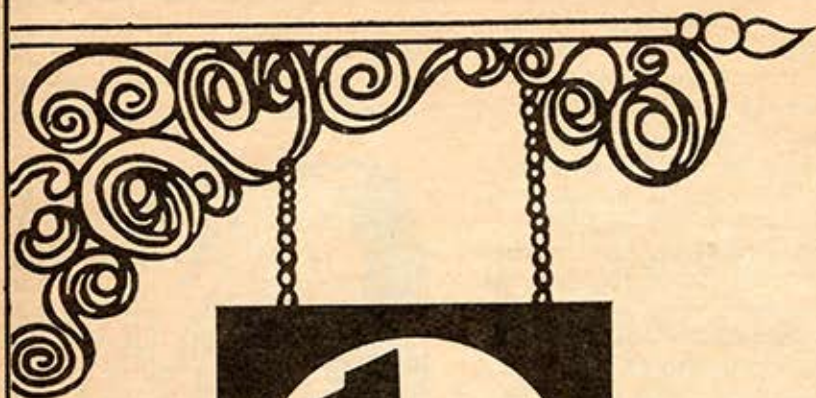
Distribution of 'aged' by marital status
The survey had collected information about the distribution of population by its marital status.

The data shows that the proportion of women who were not married was slightly higher than that of not married men. However, in each age-group, much larger proportions of men were married whereas larger proportions of women were widowed, separated or divorced.

Distribution of Parsi 'aged' by their marital status

Age-group	Men				Women				Both			
	NM	M	W/S/D	Total	NM	M	W/S/D	Total	NM	M	W/S/D	Total
55-64	14.4	81.5	4.1	100.0	15.9	62.3	21.8	100.0	15.2	70.9	13.9	100.0
65-69	13.4	78.1	8.5	100.0	13.2	56.1	30.7	100.0	13.3	67.6	19.1	100.0
70+	14.6	65.7	19.7	100.0	15.3	22.9	61.8	100.0	15.0	42.7	42.3	100.0
All	14.2	75.4	10.4	100.0	15.2	47.5	37.3	100.0	14.8	60.5	24.7	100.0

Note: NM-not married, M-married, W / S / D — widowed, separated or divorced.



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When the entire population of those aged 55 and over was considered, it was noticed that 14.8 percent (men 6.6 percent; women 8.2 percent) of the 'aged' population were not married, while 60.5 percent (men 35.2 percent; women 25.3 percent) were married. The widowed, separated or divorced accounted for 24.7 percent. (men 4.8 percent; women 19.9 percent).

From the above it is seen that the population has not only larger proportions of the 'aged' but the proportion of women and that too widowed, separated or divorced was more.

The 'aged' and their economic activity

The data obtained in the survey showed that the percentage of population gainfully employed (work participation rate) was higher for the total Parsi population than for the population living in urban India for 1981. The rates were 48.5 and 7.3 for men and women respectively in 1981 for the urban population, and 57.9 and 28.8 for Parsi men and women respectively. Thus the rates were not only higher for the Parsis but the differences between the two groups of women were wider.

However, the comparison of participation rates, on the basis of age, revealed that the rates were lower for Parsis. Higher participation rates for Parsis as a group were seen because the community had more older persons whereas the general urban population had larger proportions of children.

The shift in the burden from 'young' to the 'aged' is indicative of the nature of the problems of the community.

The rates for Parsi women were higher for each age-group as well as for the total population of women.

Health of the 'aged'

Data on morbidity or illness are not easily available even for populations of the developed countries. Problems of collecting such data are many. Among these can be mentioned the respondent

errors. It is observed that not all the individuals rate their health problems in the same manner and to the same degree. When asked to report about the illness in the household which lasted for a week or more, as was done in the survey, some individuals list all physical discomforts that were experienced. On the other hand there may be others who may not report health problems that would otherwise be listed as illnesses and needed attention. Respondent errors are also likely to creep in because of the lack of knowledge of illnesses of other household members by the person answering the questions. To collect better quality data on the health situation of a population, generally, medical or paramedical persons are engaged. However the investigators engaged for the survey were not thus qualified. To that extent the data is likely to under-report the extent of illnesses.

As reported in the survey, 15.8 percent of those aged 55 and over were ill. Of these 43.2 percent were men and 56.8 percent were women.

It was observed that 38.3 percent of the ill were in the age-group 55 to 64, 21.7 percent in the group 65 to 69 and 40 percent were aged 70 and over.

Nature of illness of the 'aged'

The largest proportion (21.7 percent) of the ill was suffering from heart trouble. About 55 percent of these were men, 45 percent women.

The next largest group consisted of those who suffered from diabetes (11.6 percent). In this group, 48.9 percent were men, 51.1 percent, women.

Men and women who complained about arthritis constituted 9.6 percent of the group and almost three out of four in this group were women.

Those suffering from blood pressure were 7.7 percent of those aged 55 and over and 71 percent in this group were women and 29 percent men.

Complaints about the digestive system were reported by 7.4 percent in the group and the distribution was equal for men and women.

Living arrangements of the 'aged'

Parsi households were smaller than those found in the general population. Among these too, the smaller sized households had larger number of those in ages 55 and over, indicating that the 'aged' were the remainders of families that were dissolved. Eighty-four percent of one-member households con-

sisted of 'aged' individuals, eight out of nine among them being women. Among households comprising two members, 68.4 percent of the members were 'aged.' In these households too, women were more than men (55 and 45

The largest proportion (21.7 percent) of the ill was suffering from heart trouble. The next largest group consisted of those who suffered from diabetes.

percent respectively). In the households with three or more members, the 'aged' constituted a smaller proportion and men and women were equally represented.

The above observations indicate that many amongst the 'aged' were left to fend for themselves and of these, larger proportions were women.

Those in ages 20 to 54

This group contributes mainly to the economic activity in the population as well as to the fertility. In the case of the general population, the 1981 census reported 41.8 percent population in this age-group. However among the Parsis of Greater Bombay, the percentage in this group which was 50.5 in 1971 had declined to 46.9 percent by 1982.

Work participation rates or the percentage of the population engaged in economic activity for men and women in the general population in urban India (1981) and for Parsis of Greater Bombay (1982) are given below:

Age Group	Work Participation Rate			
	Men		Women	
	Urban India (1981)	Parsis (1982)	Urban India (1981)	Parsis (1982)
20-24	63.4	42.3	9.3	41.9
25-29	86.8	80.0	12.2	71.8
30-39	94.9	93.0	15.1	54.4
40-49	95.5	95.1	15.3	46.0
50-54	86.9	85.1	12.4	22.5

The survey had showed that about 18 percent of the economically active Parsi men and one in five women, were engaged in professional or technical work. Men holding executive, administrative or managerial positions were 22.4 percent of the total economically active men, and for women this percentage was 20.6.

Marriage among Parsis is at a late age and not all of them marry. Those never married in ages 20-to 29 is taken as an index of late marriage and those in ages 40 to 49 as index of non-marriage. For Parsis the value of the index for late marriage was 68.2 (1982) and for non-marriage it was 21 (1982). Because of this marriage pattern, it is estimated that births among the Parsis were 63 percent fewer than what they would have been, if all women were married and had remained in the marital union till the end of the reproductive period, that is age 49.

Distribution of Parsi population by age-groups, sex and marital status

Age-group (years)	Men				Women			
	NM	M	W/ S/ D	Total	NM	M	W/ S/ D	Total
20-34	74.7	24.7	0.6	100.0	54.5	44.5	1.0	100.0
35-44	25.0	73.5	1.5	100.0	20.6	75.2	4.2	100.0
45-54	19.9	77.8	2.3	100.0	17.8	74.0	8.2	100.0

Note: NM-not married, M-married, W / S / D — widowed, separated or divorced.

Fertility of the Parsi population

Married women had an average of 1.6 children. For those who had completed fertility the number was 1.9. This figure is far below the replacement level. Since non-marriage was high, the



Karkal: need for health surveys

number of children in the population was very low. It was observed that the fertility of the married woman was 17 percent of the standard. Taking the effect of non-marriage as well as low fertility, actual fertility of the Parsi population of Greater Bombay was 11 percent of the standard.

Conclusion

The Parsis as a group showed an interest in the welfare and progress of its members. The community maintained its identity, but in the bargain developed certain demographic characteristics. With enterprise and entrepreneurship of its members, there was economic progress and with a progressive outlook the community accepted modernization. As a consequence there was improvement in the health of the members and rapid decline in death rates. With an emphasis on personal development, there was simultaneously a great

ter interest in education and careers. This led to marriage and childbearing being replaced by career orientation and self development which resulted in rapid declines in the birth rate.

Even at the turn of the century the birth and death rates for the Parsi population were low. The growth of the population of the community was mainly through the in-migration, especially of men. With India gaining Independence the in-migration stopped and the community has been experiencing out-migration of its young. It may be mentioned here that generally it is the more competent and the brighter ones among the young who look for pastures outside.

Thus low birth as well as death rates and out-migration of the young has resulted in 'aging' of the population. With fewer children and younger people in the community, prospects for growth in numbers in the future are dim.

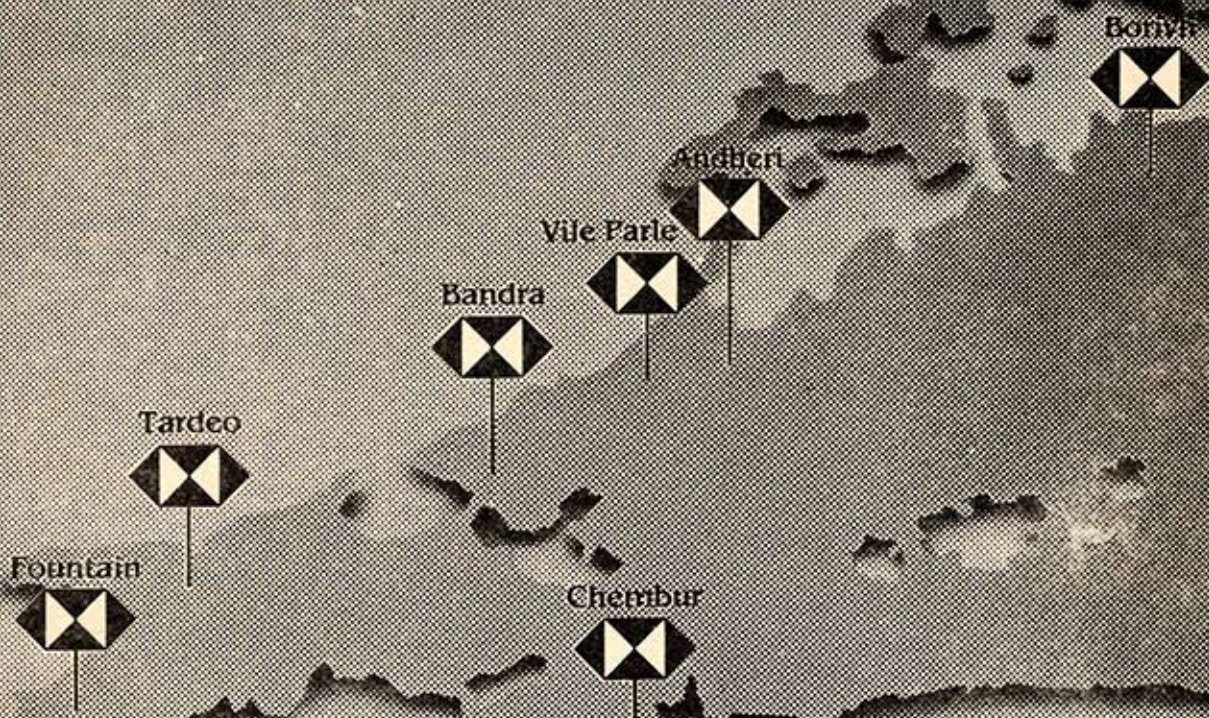
Experience in the field of fertility has shown that it may be possible to reduce fertility of rapidly growing populations, but once the members of the community have enjoyed the advantages of non-marriage and low fertility, the process is almost irreversible. It is therefore to be accepted that the birth rate cannot increase and with declining numbers of the young it is bound to show further rapid decline.

Though the socioeconomic conditions of the Parsis as a group are better than those of the rest of the population, there are areas in Greater Bombay where members of the community are living in dilapidated buildings. In many homes the major problem is with the aged who are living alone or with other members who are also old. Such households find it difficult to meet even the daily needs. Health problems of the aged and of the community in general need a careful investigation through properly planned health surveys that will make epidemiological investigations. Since there are a select few medical persons and institutions that cater to the health needs of a substantial number of the community, their assistance can help considerably in better investigation.

The survey indicates that childlessness and foetal wastage is higher among Parsis compared to the general population. The International Institute for Population Sciences is presently investigating this area.



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The Parsi Priesthood in India

Arnavaz Chubb

The athornan has lost his exalted status in Zoroastrian society. But the plight of the Parsi priests today is not a recent development. The graph began its descent more than 100 years ago, and much has been written and said about it since then. Attempts have been made to identify the causes and solutions have been offered, but the problem persists.

The early history of the Parsis in India presents a vague and unclear picture. The only sources of information for this early period are manuscript colophons (inscriptions at the end of a book or manuscript, usually with facts relative to its production). Manuscripts were mainly copied by priests, and stray notes and references to events and people have been preserved in them. The *Qissa-i Sanjan*, the poetical record of the arrival of the Parsis in India, was composed about 650 years after their landing. But, even after making allowances for the long passage of time which elapsed and a certain amount of poetic licence, the basic sequence of the narrative seems factual. The subse-

quent history of the Parsi communities in India can be traced through numerous scattered references in the narratives of European travellers and the Gujarati literature of the Parsis during the last few centuries.

The sudden spurt of religious awareness amongst the Zoroastrian laity in recent years has once again led to the spotlight being focused on the condition of the priesthood.

This is the third in a series of three articles attempting to reconstruct briefly from these sources the history and nature of Parsi priests from their heyday down to the present. The first installment dealt with the three categories of Zoroastrian priests, the high social and spiritual codes of conduct to which they were required to adhere and the eminence they commanded in the community's life.

The second installment referred to the creation of the five main panthaks of Sanjan, Navsari, Surat, Broach and Cambay, the travels of *Iranshah* and the eclipse of the Zoroastrian clergy due to the increasing influence of western materialistic education.

In the early history of the Parsis in India, the name of **Dastur Meherjirana** of Navsari (1510-1591) is specially prominent. His claim to fame was due to the fact that he was invited to the court of the Moghul Emperor Akbar to expound the tenets of Zoroastrianism. Several legends and ballads have woven themselves around the figure of Meherjirana, for he obviously had impressed the emperor and his courtiers with his learning and wisdom. Meherjirana, along with a group of Parsis from Navsari, took part in the religious debates organized by Akbar in 1578.

Evidently, Meherjirana and his group of Parsis were fairly successful in explaining Zoroastrianism to Akbar, because according to the legends of those days preserved in old songs, Akbar is said to have ordered an ever-burning fire to be installed in his palace, in whose presence he used to worship. Some accounts even go so far as to say that Akbar got himself invested with the *sudreh* and *kusti*. But, when one realizes that Akbar also adopted several customs from the Hindus and Christians, the legend, if true, can hardly be understood to mean that Akbar renounced his religion and became a Zoroastrian.

Wherever fact may end and fiction begin, one thing is certain, that Dastur Meherjirana was a prominent citizen of Navsari, a devout priest and an erudite scholar. In recognition of his services, Akbar allotted to Meherjirana and his family 200 *bigahs* of land, tax free. On Meherjirana's return to Navsari in 1579, after being thus honoured at the court of the Emperor Akbar, the Parsis of Navsari acknowledged his yeoman services to the community, his wisdom and learning, by granting him and his successors the title of Dastur — High Priest of Navsari. The office has continued in his family till this day.

Dastur Firoze bin Mulla Kaus Jalal (1758-1830), was the first Kadmi High Priest of Bombay. Born in Broach and named Peshotan, he later assumed the pen name Firoze. He learnt Persian



White bearded Dastur Kaikobad, son of Dastur Meherjirana, at the court of Akbar.

Dasturs of distinction

and Arabic and at a very early age gained proficiency in them. At the age of eight, he accompanied his father to Iran, travelling to Yazd, Kirman, Isfahan and Shiraz. He was ordained a maratab there in 1771. Firoze, young as he was, distinguished himself at the court of the Caliph of Baghdad who honoured him with the title of *Mulla*.



Firoze Jalal

Firoze Jalal, distinguished himself at the court of the Caliph of Baghdad who honoured him with the title of *Mulla*.

He was also granted an audience by the Shah of Iran.

Mulla Firoze returned to Surat at the age of 12, and some years later published the memoirs of his travels with his father in Iran. When the first Kadmi Atash Bahram was built in Bombay in

1763 by Dadabhoy Nasserwanji, the sacred fire was enthroned under the supervision of Dastur Mulla Kaus Rustom Jalal, Mulla Firoze's father. Mulla Firoze became the High Priest of that Atash Bahram in 1794.

Mulla Firoze, along with Dastur Khurshedji Jamshedji JamaspAsa, High Priest of the Samast Shahenshahi Athornan Anjuman, became the *Akabar* of the reconstituted Parsi Panchayet in Bombay in 1818. At that time, the Panchayet consisted of 12 behdins and six priests. Today not a single priest sits on its board to guide the community in religious matters.

Mulla Firoze was a scholar of high repute. He has some 29 books to his credit, including the translation of the *Desatir* into English and the *George Nama*, written under the patronage of the Bombay government. The Mulla Firoze Madressa and the Mulla Firoze Library in Bombay still bear his name.

Dastur Darab of Surat (circa 1698-1773), achieved fame as the teacher of the Frenchman Anquetil Du Perron, who came to India in 1755 and stayed here for three years in order to learn the languages of the Zoroastrian scriptures. Being a member of a family of learned priests, Darab had a good opportunity to acquire religious education, and by 24, he was pretty well versed in Avesta, Pahlavi and Persian.

In 1721, there came from the mother country of Iran, a learned Zoroastrian named Jamasp Velayati, who was also instrumental in educating the young Darab. In 1736 another emissary arrived from Iran, named Jamshed, who brought to the notice of the Parsis in India the discrepancy between the calendars of the two countries. A large number of Parsis opted in favour of the Iranian calendar; Darab and his cousin Kaus, also a learned priest, were also among that lot. Thus, since that time, the Parsis have been divided into two sects — Shahenshahi and Kadmi — on the calendar issue. Dastur Darab was nominated the first High Priest of the new Kadmi sect.



Boman A Framji A Rabadina

When Anquetil Du Perron arrived in Surat in 1758, he got possession of an Avesta manuscript and proceeded with the help of Dasturs Darab and Kaus to master the characters and language. At the end of three years, Du Perron left Surat armed with several manuscripts and a fair knowledge of the scriptural languages. On his return to Europe, he laid the foundation of Iranian studies in the west.

Dastur Framji Aspandiyarji Rabadi (1778-1834) of Rustompura in Surat was a famous scholar of Avesta and Pahlavi. His mastery over those languages led him to be invited to Bombay by Framji Kavasji Banaji, to translate the *Vendidad*, *Yasna* and *Visperad* into Gujarati on behalf of the Parsi Panchayet. In 1831, he published the *Hadesa Namu*, narrating the difficulties faced by the first Parsi pilgrims settled in India.

Although not a Dastur, Mobed Far-doonji Marazbanji (1787-1847) is remembered for establishing the first vernacular press in Bombay. Born in Surat, where he was trained in the priesthood, he mastered the performance of various religious ceremonies under his father and also studied Guja-

rati, Persian and Sanskrit.

Fired with the ambition to go to Bombay for further studies, he set out on his way in 1805 at the age of 18. Despite several trials and tribulations, he educated himself, set up a printing press and in 1814 published the first Gujarati *Panchang*, following it up with an edition of the *Khordeh Avesta* in 1815. In 1822 he started the *Bombay Samachar Weekly*, the first Gujarati paper in the Bombay Presidency. In around 1834 he also started a postal service between Bombay and Gujarat.

Probably one of the most illustrious priestly families is that of the Sanjanas, their lineage going back to those ancient pioneering settlements at Sanjan. **Dastur Edalji Darabji Sanjana** was the first High Priest of the Wadia Atash Bahram in Bombay and was also one of the *Akabars* of the Bombay Parsi Punchayet along with Dastur Mulla Firoze and Dastur Khurshedji Jamshedji JamaspAsa, when it was reconstituted in 1818.

Dastur Peshotanji Bahramji Sanjana, his grandson, was respected as one of the most learned Dasturs of his time. In official acknowledgement of Dastur Peshotanji's learning, the government of Lord Reay selected him as the first recipient of the title *Shams-ul-Ulema* in the Parsi community. His succession to the High Priesthood occurred at a time when bitter religious controversies prevailed and he emerged as the defender of his faith against the inroads that Christianity and western education were making in the community.

Dastur Peshotanji is well remembered in connection with several Pahlavi works. Amongst others, his most important contribution to Pahlavi studies has been his translation of the voluminous *Dinkard* in 19 volumes, four of which were edited by his son, Dastur Darabji. He was the principal of the Sir Jamshedji Jeejeebhoy Zartoshti Madressa in Bombay, from its foundation in 1863 till his death. A Fellow of the Bombay University, he was appointed to establish a course of studies in Avesta and Pahlavi at the University. He was also a member of the German Oriental Society.

Dastur Darabji Peshotanji Sanjana, Rustamji Edalji Sanjana (1868-1951) the Wadia Atash Bahram in 1898. As a priest, teacher and writer he devoted

himself to the advancement of the Zoroastrian religion, and like his father before him, was awarded the title *Shams-ul-Ulema* by the Government of India in 1899. A vast number of articles, monographs and books have been authored by him and his learning and mastery over the ancient scriptural languages led to his being honoured with a Fellowship at the Bombay University and also at the Sir Jamshedji Jeejeebhoy Zartoshti Madressa whose principal he later became.

Besides fulfilling his duties as a priest and pursuing his studies, Dastur Darab also found time to serve his community in matters of secular interest and as a result of which he was made a Justice of Peace in 1888.

Rustamji Edalji Sanjana (1868-1951), was the first amongst the Bhagaria priests to be initiated *maratab* in Bombay. All Bhagaria priests before this were sent to Navsari to be initiated. Under the guidance of his eminent grandfather Dastur Peshotanji, Rustamji became very proficient in the performance of various ceremonies and rituals and upon the death of his grandfather was appointed deputy Dastur at Bombay's Wadia Atash Bahram. But soon after he left off practicing his profession and took to furthering his knowledge of the Zoroastrian religion.

His vast knowledge of the religion led him to be invited to the World Religious Conference in Brazil in 1904. While he was away from India, he also visited several centres of Zoroastrian learning in the U.S. and Europe. At the invitation of Professor A.V.W. Jackson, he lectured at Columbia University. He also presented the Washington National Museum with a specimen of a *sudreh* and *kusti*. Rustamji also lectured in Upsala, Copenhagen, London and in parts of Germany as a guest of the famous German scholar Wilhelm Geiger. A prolific writer, he authored several books on Zoroastrianism which received international acclaim.

Dastur Jamaspji Minochehrji JamaspAsa (1830-1898) was a highly reputed scholar and the High Priest of the Samast Shahenshahi Athornan Anjuman in Bombay. He has authored learned works, the most ambitious being the Pahlavi dictionary, which although started in his youth, was unfortunately never completed. He is also



Edalji Sanjana



Peshotanji Sanjana



Darabji Sanjana



Rustamji Sanjana



Jamaspji JamaspAsa



K.R. Cama

remembered for his stirring sermons and lectures. He was embroiled in the bitter religious controversies of his times, to which he gave scholarly replies. His learning led him to be elected a member of several oriental societies.

In 1884, the honorary degree of Doctor of Philosophy and Master of the Fine Arts of the University of Tuebingen were conferred on him, 'in consideration of his great merits in Pahlavi literature, as well as of the liberal spirit which he displayed in forwarding a great number of valuable Avesta manuscripts not accessible till then to scholars.' In 1889, he was conferred the degree of Doctor of Civil Laws *honoris causa* of the Oxford University, in recognition of his valuable services in providing the Bodleian Library with an Avesta manuscript that was hitherto inaccessible to scholars there.

Dastur JamaspAsa was responsible for consecrating several *Dar-i-Mihrs* in and out of Bombay, and the culmination of all his labours may be seen in the Anjuman Atash Bahram in Bombay; which was established in 1897, and whose first High Priest he was appointed. He was also deeply interested in the welfare of his colleagues in the priestly profession.

The nineteenth century was a turbulent period in Parsi history. Religious controversies, debates and innovations were the order of the day. At such a time, when a guiding spirit was required, Dastur Erachji Meherjirana (1826-1900) provided the orthodox response. In 1869 he published his book *Rehbar-e Din-e Jarthushti* — a guide to the Zoroastrian religion, wherein he not only discussed controversial issues but affirmed the continuity of traditions.

While trained in the scriptural languages in the traditional manner, Dastur Erachji was receptive to modern philological methods of studying them and in a sense, bridged the gap between the traditional and modern systems of learning. As a practicing priest, his knowledge of the intricate details of rituals and ceremonies was unquestioned.

From 1862 to 1887, when he was the librarian of the Mulla Firoze Library in Bombay, he laboriously copied several Avesta, Pahlavi and Persian manuscripts in duplicate; one for himself and one for the library. His personal collection now lies in the First Dastur Meherjirana Library in Navsari.



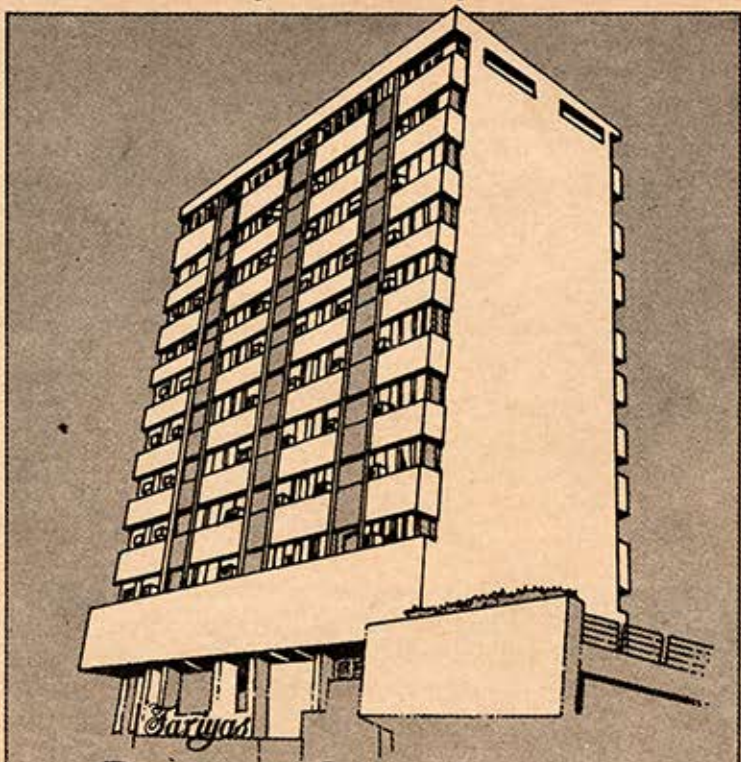
Erachji Meherjirana

Dastur Maneckji Nusserwanji Dhalla (1875-1956) was born into a poor priestly family of Surat and at a young age moved with his family to Karachi. Even though he failed his matriculation examination, Dhalla had a great love for scholarly pursuits and while performing his priestly duties, continued reading on his own, realizing that 'nothing could be achieved in this world without higher education.' Resolving to educate himself, Dhalla, by his sincere efforts impressed the Karachi Anjuman, who arranged to send him to Bombay to study at the madrasah there.

Even during the course of his studies, Dhalla was delivering lectures and receiving acclaim as an erudite speaker. On successfully completing his course of studies at the Bombay madrasah, Dhalla received the support and encouragement of people like K.R. Cama, Dr Sir Jeevanji Jamshedji Modi, Shapurji Saklatwala and Jamshedji Tata, and was able to realise his ambition of going to Columbia University to study under the famous Iranist, Professor A.V. Williams Jackson.

On his return to India, Dhalla was honoured with the Dasturship of Karachi, even though he was not ordained a *maratab*, but he in every way proved worthy of the honour bestowed upon him. An eloquent speaker, prolific writer and respected Dastur, Dhalla delivered numerous lectures in India and abroad, and has carved for himself a permanent niche in the field of Zoroastrian scholarship.

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A CLARIFICATION

In the second instalment of "The Parsi Priesthood in India: from athravan to bringers of andharu" (Parsiana, May 1985) a reference is made to "700 years of peaceful existence in Sanjan." It should be noted that if we take the traditional date of the enthronement of the Iranshah fire, 85 A.Y. (Yazdgardi era, date of the Shahenshahi calendar) corresponding to 716 A.C. (after Christ) then we arrive at the traditional reckoning of 700 years of peaceful existence in Sanjan. But, if we follow, as most present day western scholars do, Shahpurshah Hormasji Hodiwala (Studies in Parsi History), and take the date of the arrival of the first Parsi pilgrims in India as 936 A.C. then the Parsis in Sanjan would have led a peaceful existence for about 450 years.

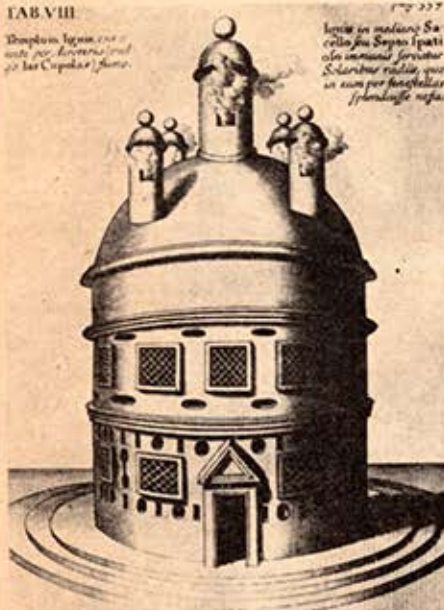
The photograph of the Anjuman Atash Bahram (Parsiana, March 1985, page 40e) was taken when the atash bahram was consecrated on October 17, 1897.



Hyde's pioneering work

TAB VIII

Domus in forma
magna per Persarum
et Indorum gentes.



Inter in medio Sa
cellis Septu spaci
alis immundis foribus
Solentur rutilis
in eum per fasciculis
splendentes neta

TAB IX

pag. 379

ENGRAVINGS FROM HYDE'S BOOK

The author visualizing a
Magi priest reciting from
the Avesta. (Left) Hyde's
conception of a fire-temple.



Vetustissimo ritu Sacerdos mi-
nistans Ore bucculis volato.
Sacerdos ministrans cui Os parvo
inter velatum est et Thura reflexa.
Sec Strabonem caput bucculis
labia contigebantibus.

Sacerdos cum Cin-
gulo quadrimodi
et Virgo ministrans
relicto Ore detecto
ne deformaretur
figura.

Published in 1700, *Vet-
erum Persarum et Partho-
rum et Medorum Reli-
gionis Historia* by Thomas
Hyde, professor at Oxford
University, was the first
western publication on
Iran, Zoroastrianism and
Zoroaster. A pioneering
work in the field of Iranian
studies, Hyde's interpreta-
tion was an idealized Ira-
nian form of Judaism. This
work, despite its tremen-
dous impact and impor-
tance at the time to Euro-
pean scholars, set the seeds
for controversy.

Hyde interpreted Zoroas-
trianism from a Christian
point of view for a Chris-
tian readership and his
work held sway for almost
three quarters of a century.

"A midnight tryst with divinity"

Hundreds of behdins and athornans assembled at Surat to pay respect to the reinstalled Goti Adarian fire.

Arnavaz S. Mama

"Please fall back and make way for the Atash Padshah" called the officiating mobeds. It was 1.30 a.m. on the night of May 11, 1985 (*roj Behram, mah Adar*) and a hush fell upon the Zoroastrians from Gujarat and Maharashtra assembled in the Modi Atash Bahram courtyard, Surat, as the vanguard consisting of three trustees bearing symbolic shields and sabres in the Padshah's defence, three high priests and three mobeds began to move. Five minutes later emerged six mobeds dragging an iron bar, presumably creating a talismanic field which the Goti Adarian fire could traverse unharmed. The legendary fire itself, duly encased in a round metallic sieve (*sarposh*) that looked like a toy satellite, was carried by four mobeds — Jehangir Turel of the Modi Atash Bahram, Goti Adarian panthaki Parvez Turel who is the fifth generation scion of the Turel family that has dedicated itself to this adarian, Aspi Surti and Noshir Dastur.

After a prescribed five-minute interval, an estimated 1,500 to 2,000 strong multitude followed in a reverential though straggly procession through the still night. There had been talk of a police escort as the trustees expected "the opposition party" — a group of Parsis with a contrary point of view who had raised a hue and cry when the fire had been initially moved to the Modi Atash Bahram in April '84 — to create unpleasantness. There had also been talk of street lights being switched off at the time of the procession. In fact however, the lights were evident, the police were not.

The Goti Adarian precincts, repair-

ed, painted and spruced for the occasion, were ablaze with lights and crammed with devotees as the fire was reinstalled in its rightful place and the *boi* ceremony for the *Ushin gah* chanted out with a special *machi* from the trustees. The anjuman's *machi* was offered the following morning. The maunds of sandalwood offerings from the behdins to the Padshah, resulting in meter high flames and corresponding temperatu-

"The lesson taught here by the Kadmi and Shahenshahi priests will teach us to end infighting wherever it is..."

res did not deter the faithful, baptised in sweat, from reciting their *Atash Nyaish* in the regal presence. The fire's reputation for wish-fulfilment evoked a corresponding response. With the providential blowing of the electric fuse, the radiance within achieved even greater prominence — both physical and symbolic — providing an all-too-short reenactment of life in those historic environs on the Tapi's banks in an earlier age, completing, in Dastur Navrooz Minochehr-Homji's apt phrase, this "midnight tryst with divinity."

After daybreak the Goti Agiary flag, duly consecrated with an *ijashni* at the Modi Atash Bahram, was carried aloft by a band of young mobeds with a retinue of Parsis through the various

Parsi mohallas, raised and dipped to receive and acknowledge garlands and benedictions from Parsis at second floor windows or at street level. The police band escorting the flag lent a festive air — even though their choice of melodies was occasionally hilariously inappropriate (including *Never on a Sunday*) — until the flag was run up the agiary flagpole. A jashan at 9 a.m. at the agiary, with a score of mobeds and the five assembled high priests participating, marked the end of the religious ceremonies involved.

The exact age of the Goti fire is unknown. Conjecture dates it anytime after 1373 when the first mobed families settled in Surat, noted Davar Kavaji Modi, president of the Goti Adarian Trust Fund. There is no doubt about it being the first fire-temple in Surat and Modi estimates its age at 600 years.

Nor is this the fire's first dwelling. It was installed in the present abode in 1796 when Nusserwanji Coyajee built a structure here and transported the fire from its earlier quarters from within a fort called Rafeburz, further up the Tapi's banks. A number of factors are said to have contributed to this change of location. Movements of the community had carried them some distance away from the shrine, which was said to have reached a state of dilapidation.

Facing page:

Goti Adarian: long and legendary history

In the Padshah's defence: Minochehr-Homji, Mody, Bhacca, Merchant, Mirza and Dastur





Above:

Goti flag brought out of its temporary abode at Modi Atash Bahram

Flag raised to receive garlands from Surat residents

Right:

Speakers at the morning function: (from left) Merchant, Modi, Gollwalla, Godrej, Mirza, JamaspAsa and Minochehr-Homji

Straggly procession following the fire. Throng awaiting to pay respects to the reinstalled fire



The Rafeburz area was also prey to bandits and marauders raising questions of security for the atash and the attending mobeds. The Neksatkhan family which had donated the earlier area, contributed land anew and the agiary was built upon its current site.

The Goti Adarian is the only place where Kadmi and Shahenshahi priests officiate in *paw mahal* (high liturgical) ceremonies side by side. This rare case of amity among Zoroastrian mobeds dates back to 1831 when the first Sir Jamsetji Jejeebhoy undertook repairs of the agiary building for the first time. The *ijashni* ceremonies of the entire place, mandatory after such intrusion of the material world, led to feuds between the Shahenshahi and Kadmi priests. The case went to the court of Justice Grant and a compromise was effected whereby the Kadmi priests undertook the *ijashni* of the *hindolan*

(*idhoran* or stone stools) and the entire outer area, while the Shahenshahi priests carried out the *ijashni* of the *gumbaz* (sanctum sanctorum). In 1920-21 when the old structure was replaced by the present one, the Kadmi and Shahenshahi *hindolans* were carefully preserved. Indeed, this year, for the first time, the *ijashni* for the outer areas was not performed, there being not enough Kadmi mobeds available, noted Modi, who thanked Eruchshah Pundole for having borne the entire cost of the reconsecration.

The present site of the Goti Adarian had its own shortcomings, specifically the fury of the river Tapi. Each flood of the Tapi notched a high water mark in the courage and fidelity of the Turel family which has tended the Goti Adarian for the past five generations, noted Modi. The last and most momentous occasion occurred in 1959 when the family chose to remain cut off from the rest of Surat, tending the fire in the attic while the swirling waters entered the agiary precincts and the sanctum sanctorum was itself awash with waters six feet high.

A special mandap built just outside the agiary gate where the congregation repaired for a morning of speeches, was an innovation of 1985. (Indeed, Ms Daulatbanoo Jamshedji Turel, mother of the present panthaki and veteran of earlier shiftings and re-installations of the Goti Padshah, had wondered the day before, why there was such fanfare over the reinstallation this

time.) A humbandagi led by Surat's high priest Dastur Noshirwan Dastur was followed by a welcome address by Dr Sam Bhacca, a trustee of the Goti Adarian and the Surat Parsi Panchayet, and the day's master of ceremonies.

In the course of his speech detailing the highlights of the Goti Adarian's long and legendary history — it's the only agiary, according to Modi, which celebrates two anniversaries every year, one of the building, another of the fire



(Above) Meherjirana: 'maintain guidelines'

(Top left) Modi: 'enormous effort'

(Left) Gheyara: 'this gigantic job'

(Below) Daulatbanoo Turel 'veteran of earlier shiftings' felicitated by Dastur Noshirwan Dastur

(Photographs: Homiyar Mistry)

— Modi noted that the Land Ceiling authorities had issued orders for acquisition of part of the agiary land. "Under such circumstances there was no question of undertaking extra construction," Modi said in Gujarati, referring to the suggestion of a section of the community that another makeshift structure be set up to shelter the fire while the agiary was under repair. "I am happy to announce that with enormous effort and the benediction of the sacred fire, we won the case against the government two months ago," he added.

The adarian trust had received 3.25 lakhs of rupees from the community in response to its plea for funds to undertake necessary repairs, Modi noted gratefully. Expenses totalled nearly 2.25 lakhs, he said, including increments granted to mobeds. He now requested the assembled community to contribute with characteristic generosity to the adarian's *nibhav* and *kathi* funds.

Dr Aspi Golwalla, chairman of the Bombay Parsi Panchayet, who presid-

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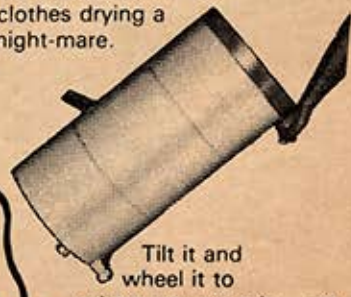
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ed over the function spoke of the problems faced by the BPP in the task of amelioration of mobeds. "Two and a half to three lakhs of rupees (annual interest on 30 lakhs of rupees) would be required to help just the very poor among the mobed community," he noted in Gujarati. "Projects look good on paper, but where are the resources? Except for a very few, most affluent Parsis prefer their own comforts (to contributing towards community welfare). Moreover the gift tax deters contributions of over Rs 5,000," he added gloomily.

BPP trustee Naoroji Godrej, chief guest for the day, was the only one to speak in English. "I'm not used to Gujarati so please excuse me for speaking in English," he began. Then, referring to Bhacca's eulogistic introduction Godrej noted, "Those were the days when it was comparatively easy to prosper. In these days when we are up against the whole country and the British are no more, we are likely to suffer much more." Godrej's mission that day was to inject some entrepreneurial derring-do among Parsi youth:

"The advantages of trying to run an

industry are far more than earning a living elsewhere. Unfortunately Parsis of today are not going into industry while the opportunity is there. Small industries are at times very lucrative... (but they) require a lot of hard work...the zeal to succeed...the grit of

"Our fire-temples are very powerful, having the strength to influence the neighbourhood for miles."

man which ultimately counts... Get funds from banks or relatives, start something small. If we miss this opportunity, I don't think Parsis will have a name at all. We have to make the money... Parsis must be masters of themselves. Even to get men to fill high positions is difficult. Once the high positions are filled by other communities, the tendency will be to fill the rest

from other communities. If Parsis don't see that now, the future will be grim.

"Parsis need to get together. Unfortunately (they) find fault in small things and blow them up while the basic things get forgotten. Even in small places where Parsis are few, we tend to fight among ourselves. I hope the lesson taught here by the Kadmi and Shahenshahi priests will teach us to end infighting wherever it is..."

Introducing the guest of honour on the occasion, Bhacca noted that Dinshaw Merchant had raised his outfit from insignificant beginnings to one employing 250 men over a 9000 sq ft area. Merchant described himself in General Cariappa's phrase as a VOC — very ordinary chap. Singling out hard work, excellence, honesty and religious knowledge as the qualities that had raised Parsis to front rank, Merchant noted there was an ebb in these qualities among the community today. "My generation is responsible," he confessed. "We gave instructions but did not check whether they were carried through, somewhat like Akbar who had a tank placed in

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THE TIMES OF INDIA

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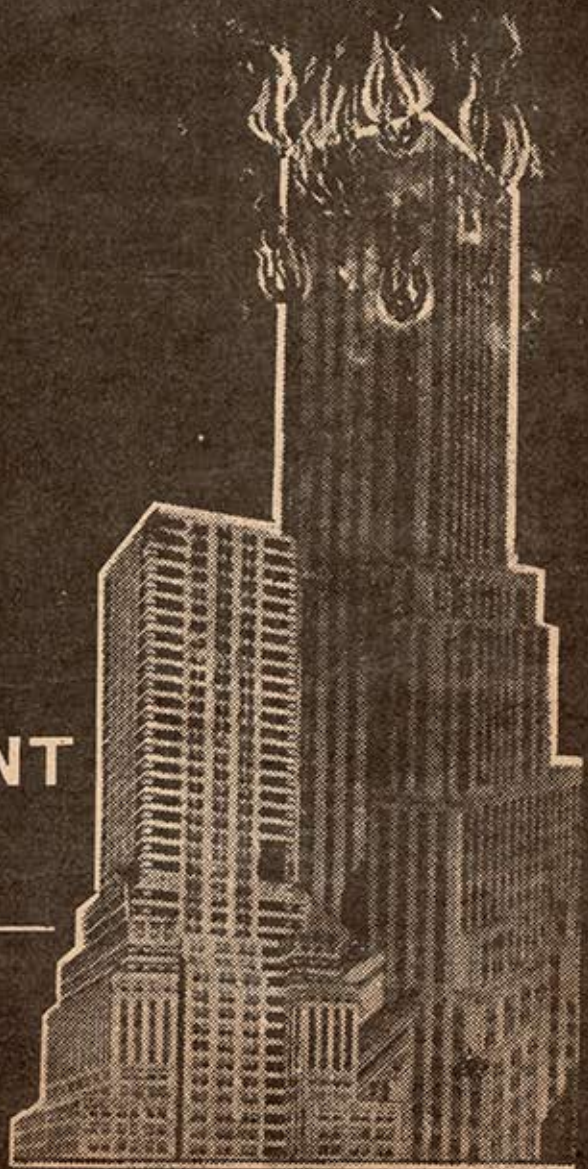
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the town square one night, decreeing that every citizen contribute into it a cup of milk." Each citizen, expecting his own small misdeed to go unnoticed among the law abiding community, poured into it a cup of water, Merchant said. In the morning the tank contained only water — Akbar had failed to establish a supervisor to ensure that his edict was obeyed!

Harkening to the principles of our forbears, Merchant noted that as each family prospered, the first priority had been the digging of a well for the benefit of all, followed by the erection of a dharamshala, an agiary and a dokhma — in that order. "We should turn back to where we went astray," noted Merchant. "Why bother with babas and peers who are only ministers of the King, when we have direct access to the King — Ahura Mazda?" he added.

The behdins having concentrated on the secular problems of an ebbing community, the high priests tilted the balance towards religion once more. Noting that "Ahura Mazda is spirit even among spirits... we can only think of Him as full of glory, full of lustre and therefore all sources of light are lesser manifestations of Him," Dastur Dr

Hormazdyar Mirza, high priest of Ud-wada said, "Although man's body is material, Ahura Mazda's *shaktis* are a part of it... Today's event reminds us of our ancestors. Parsis advanced in India progressively from the eighteenth century and peaked in the nineteenth. Great riches were accumulated and dispersed toward communal benevolence. To be good and do good unto others is our duty as Zoroastrians. The three qualities that raised Parsis were faith in God, character and hard work. If these qualities are cultivated again, Parsis will rise again."

Dastur Meherji Kaikobad Meherji-rana of Navsari, whom Bhacca described as a Kshnumist, noted, "Our ancestors came at a calculated time, in calculated numbers. They did not arrive pell-mell as fugitives... If we maintain our original guidelines it will not matter whether our community numbers 10 thousand or 10 lakhs... Our fire-temples are very powerful, having the strength to influence the neighbourhood for miles. Till the perfection of the world is reached we have to keep striving."

In a characteristically brief speech, Dastur Kaikhusroo JamaspAsa of

Bombay's Anjuman Atash Bahram, who had arrived early that morning to participate in the jashan, noted that science today acknowledges the truth of the explanations enshrined in our doctrine and practice.

After the "midnight tryst with divinity" Navrooz Minochehr-Homji of Bombay's Fasli Atash Kadeh advised the assembled gathering to consider this day "a day of introspection," to live the way our ancestors did thanks to which we — ".003 percent of the world's population" — can still hold our heads high; to seek the source of that spiritual strength and bequeath it to our successors. "The Moghul wall outside the agiary has been submerged. Similarly let all athravans drown their differences," he said. "The sky is the limit for a Zoroastrian. We praise everyone who has virtue, wherever he may be between the earth and the heavens." Noting that Zoroastrians had survived while "Greece, Rome and Egypt are now only memories," Minochehr-Homji quoted Benjamin Franklin's famous answer when questioned about the longevity of the United States of America after the signing of the Charter of Independence in 1776:

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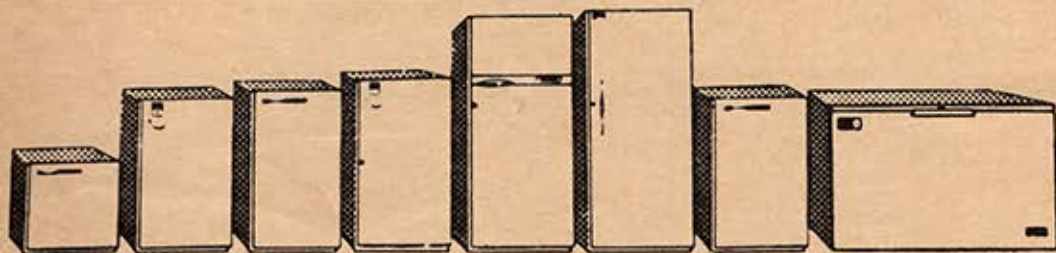
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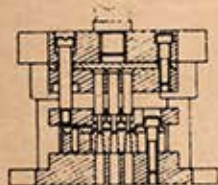
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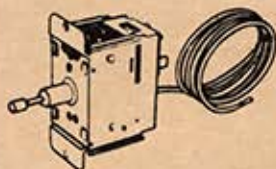
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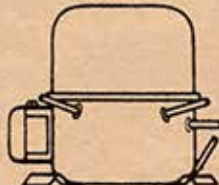
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One commemoration of the event was the publication of a Gujarati booklet on the Goti Adarian by Dr Ratan Marshall, ex-secretary of the Surat Parsi Punchayet, which Golwalla officially released. Marshall noted "I had a strange happiness, a glow, as I wrote this book. I feel it came from the Atash Padshah." Marshall despaired the fact that "we do not even know the names of those who preserved this sacred fire so long, perhaps against great odds."

Noting that "anyone who practices his religion with knowledge and love finds a variety of virtues springing up within himself," Marshall, a devotee of history, referred to the case of Dadabhai Pandya who on a single occasion was known to have rescued 125 humans from the raging Tapi to receive a 20-rupee watch as his reward. "In Greece he would have been honoured with a monument," said Marshall, contrasting our own cavalier nonchalance towards heroism.

The euphoria of the day resulted in a

swamp of exchanged shawls: from the Goti Adarian trustees to Golwalla, Godrej, Merchant and the high priests, to each other and to the Turel family, with a special bear hug to the aged Daulatbanoo from Sam Bhacca.

On behalf of the large Turel family, Homi Turel, who along with the Iran League secretary Fali Master had brought a busload of pilgrims from Bombay, took the mike to enumerate a few personal memories of the Goti Adarian and to present shawls from the Turels to the trustees: "Modi has worked silently... Bhacca treats the Parsis of Surat free..." Turel then requested all Parsi doctors to look after the mobeds, adding, in reference to the mobed amelioration schemes that are so much in the air, "Call us, the younger mobeds, when you want to create schemes."

It had been an intensely hot morning. An old man in the audience had fainted and was carried to the Turels' quarters to recoup. The gravity of the speeches added to the fatigue. But the audience held out until Maneck Ghe-yara, president of the Surat Parsi Punchayet ended the proceedings with "Our first thanks to Ahura Mazda to

have enabled us to complete this gigantic job."

The entire Parsi community of Surat then repaired to the Kadmi Atash Bahram compound to partake of a free community lunch served by the Surat Parsi Punchayet at the request of absentee host Shiavax Vakil, Bombay's legal luminary and controversial ex-trustee of the BPP. Not until it was over could Bhacca, Modi or Modi's wife Roshan and daughter Pervin relax a moment. The weeks of preparation had taken their toll; on the morning of the shifting, invitees were arriving in Surat at all hours; a special dinner had been arranged for 55 select Surtis to meet Golwalla, Godrej and the high priests. Then, disaster almost overtook the carefully organized plans. Lured by a bottle of booze and a bribe of Rs 20 apiece from "the opposition party" as Modi alleged, the cooks disappeared and the trustees had to round up another batch from as far away as Navsari, to cook for the night.

Despite it all, hosts and guests could consider themselves lucky to be there that day as Golwalla noted, "If you make religion your business, God will make it your blessedness."

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"The energy level is lower"

Alan Williams says Parsis have lost their ancient bearings in the course of their secular pursuits.

Arnavaz S. Mama

"The fall of the Shah has had a profound impact on Parsis and Iranis. The Shah identified with Iran, not Islam. For all the faults and injustices of his reign, he called himself a Pahlavi king... Iran was seen as the homeland. When this base (was converted) into an Islamic republic, it affected Zoroastrians deeply."

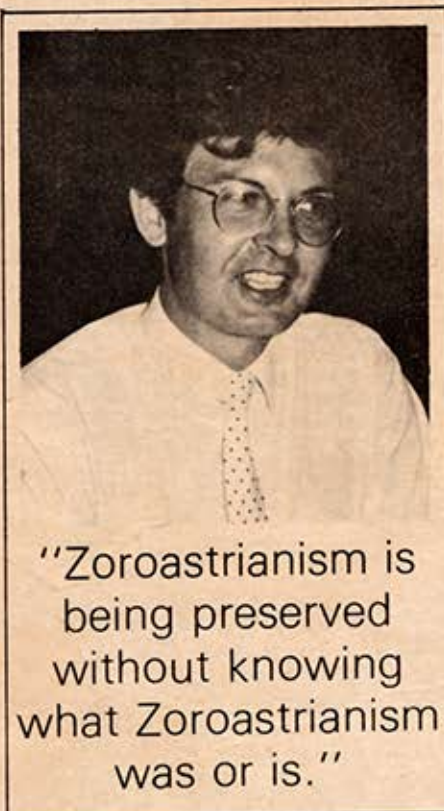
Dr Alan Williams, who teaches the anthropology and sociology of religion at the University of Sussex and lectures on Zoroastrianism at London University, was probing the malaise currently affecting Parsis, in the course of an interview at Khojeste Mistree's residence on September 27, 1984. By then the athletically structured young professor who also teaches meditation had already delivered two lectures in Bombay under ZS (Zoroastrian Studies) auspices on "Zoroastrian doctrine and metaphysics" and "Zoroastrianism and the other world religions."

Williams, who had lectured Bombay Parsis in 1977 when ZS made its debut and found a "mood of excitement and tremendous energy" now noted, "The energy level is lower now in the community... perhaps a falling off of support from the younger generation. The Parsi community — its religious identity and culture — is really at a crossroads."

Referring to the endlessly debated two-year-old navjote of American engineer Joseph Peterson as the "symbolic point of no return that the community has come to," Williams noted that while Peterson has become "the cause celebre that everyone wants to talk about... the issue is really Parsi and Zoroastrian identity — how compatible are (Parsis) in the modern world."

Williams notes that people appeal to history to settle the conversion issue. But, he says, this is a very new problem of perhaps the last 100 years. While "Christianity accepted people of all races, Zoroastrianism was never a mis-

sionary religion... The racial identity was Iranian. There was no communication or interaction in the world then. The religious and ethnic identity were one and the same thing." On the other hand, Christianity was born in the



Middle East when the "Roman Empire had brought Jews, Gentiles and Pagans together. Early Christianity never had a deep-seated ethnic origin." Later, when the different churches did acquire a strong ethnic identity, as in the case of the Russian Orthodox, the Armenian, Syrian and Ethiopian churches, entrance into the religion there became a very rigorous process of education, training and preparation. As their ethnic identity strengthened, these churches became very strict about the entrance of new converts, Williams noted.

"Things do go up and down," continued Williams. "I don't think the only answer is to proselytize—not yet. Zoroastrianism for so long has been the religion of the Zoroastrian community, all its structures are geared to the preservation of religion and community... For a long time (it was) a persecuted community. The ethnic identity was strengthened by the need to preserve. Can you preserve something if you spread it around so much? It requires a very strict lifestyle. Parsis, as people, are very clean and well aware of the immense number of directions from which pollution can come."

Referring to the particular problems of Parsis who've settled in North America, Williams spoke of the strong American ethos which children imbibe in the secular schools they attend. "How can Parsis survive in the American way of life and still remain Zoroastrians?" he wonders. As for converts, "It's going to take newcomers a long time to adjust to the religion's requirements," he says. Referring to the reformist lobby's "homogenized, sterilized message," Williams comments, "That's why they appeal to the Gathas, because the Gathas can be manipulated anyway (and) 3000 years of Zoroastrian tradition is dispensed with. All that's like trying to base Christianity on the Sermon on the Mount... You have to take the whole flower, not just the seed."

"I don't want to pronounce on Peterson. Neither the community in India nor (the community) in the US is ready for conversion. Parsis survived because of their distinctive cultural wall. (They were) a quasi caste, defining and seeing themselves as different and being faithful to their tradition. The next generation in America will acquire the national cultural identity. Already the community all over the world is not just spread but split. (With) new pressures, the priests will adapt orthodoxy to the wishes of the com-



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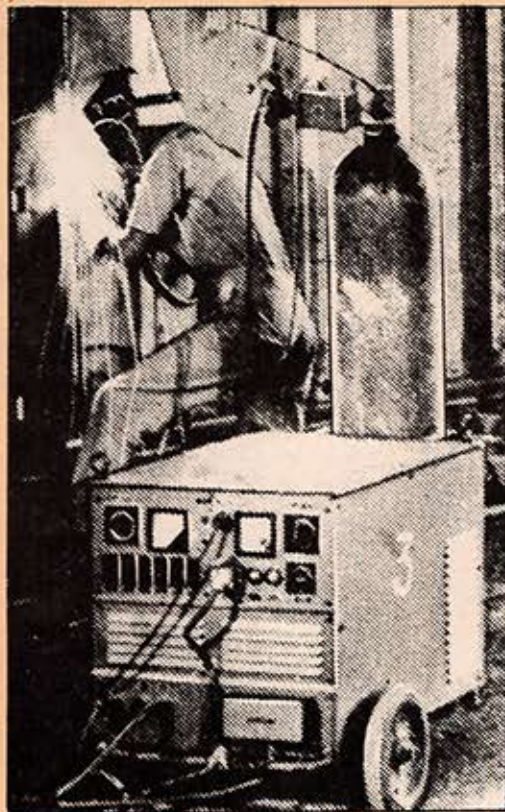
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munity... To what extent will the new identity require a transformation of religion?

"The cultural drift is away from Zoroastrian values and traditions (and) closer to the American way of life. Priests in America reinterpret religion in ways entirely opposed to traditional ways. Zoroastrianism is being preserved without knowing what Zoroastrianism was or is. Zoroastrianism isn't just a set of ideas and noble principles (but a) lifestyle and daily routine. It's hard to preserve the noblest aspects of Zoroastrianism in the mind or in intellectual ideas... The full practice of its principles is required. Many practices are difficult for a modern community to keep up." The need of the hour is enlightened discussion for preserving Zoroastrian doctrine and Zoroastrian practice, says Williams who believes, "the reformists are damaging the religion (by the) vague eclecticism of western, Indian and other religious ideas."

"A real crisis of faith or identity has been triggered by the political realities of Islamic Iran with Zoroastrian Iranis, especially well-to-do ones, forced to move abroad," says Williams. "Distinguished Irani exiles feel strongly about establishing a new Zoroastrian identity—a factor which is not openly discussed in the Parsi community," opines Williams.

Apart from the unsettling effect of the decade of Islamic revolution in Iran is the effect of mass communications on a hitherto "hermetically sealed community," notes Williams. The Parsis identified with the British who were western, like their own Persian ancestors, says Williams, who strongly feels that the time has come when Parsis "must consolidate their true identity, not sell out to the US or European way of life." What is at stake according to Williams is "not just succeeding or making big businesses. Something much deeper will be lost if the American or European way of life is pursued with full vigor," he says.

In "trying to find a world identity for the community, the World Zoroastrian Organization (WZO) is a fine thing if it is truly Zoroastrian, ie if it (accepts) Zoroastrianism as it has been practised for the last 3000 years. I am against the school of thought that says it can all be found in the Gathas; we have to use tradition as a key to unlock the Gathas. People have such contempt

for Pahlavi books and tradition. There are things in the Pahlavi tradition which are unworkable and medieval, but the spirit of Zoroastrianism is there. It is callous to reject it in that way."

Surveying the education and status of the priesthood, Williams pressed the need for dialogue between the priests and the community: "In this day and age people won't do something if they cannot understand it. The priests have not felt it necessary to teach the laity, to explain, to write explanatory

"I don't think the only answer is to proselytize, not yet... Can you preserve something if you spread it around so much?"

books... The priesthood must maintain their uncompromising stance through which they can be exemplary symbols of virtue and the right choice in life. The reformist lobby of laymen, constrained by the needs of the community, is bypassing religion and bypassing the priests. Traditions and the priesthood have to be maintained for the maintenance of the religion. Social forces are at loggerheads; it's not just a religious problem but a social one. Wherever the liberal lobby is at work, the laity is pushing the priests around. But priests exist in a continuum of religion.

"It is the function of ZS to reestablish dialogue between the priests and the laity, to raise the consciousness of the community," says Williams. Citing the *Shkand Guman Vizar*—the doubt dispelling exposition of the ninth century as an example, Williams says, "We need priests to make an exposition which is faithful to the religion and is able to dispel the community's doubts. It is ZS's task to produce such books and talks."

Williams's socio-anthropological background casts a ray of understanding upon a phenomenon that devout Zoroastrians have found both perplexing and distressing—the Parsis' apparent lack of faith in Zoroastrianism

as they flock to peers and babas. He explained that when the Parsis' doctrinal base became lax or indifferent, they succumbed to the "emotional response to religion coming from Islam and Protestantism or to the mystical insight of Hinduism and Buddhism" which further emphasizes the need to educate the community to appreciate its heritage.

Williams, who plays music himself and whose Bombay visit had coincided with Zubin Mehta's "homecoming," commented succinctly on the Parsi euphoria it occasioned: "I was worried I might not be allowed to enter Shanmukhananda Hall. I expected a kusti check at the door!"

Educated in a Christian school and brought up as a Christian, Williams however was an alienated teenager with no interest in religious studies. He entered Oxford wanting to be a classicist. Chancing on Sufi literature and poetry led him to change from the classics to Persian and Arabic literature, and because the literature has such a strong religious base, to the study of Islam. During a visit to Yazd in 1975, Williams met the Zoroastrians there. Mary Boyce's lectures on Zoroastrianism shortly thereafter led him to the study of Pahlavi, Avestan and Middle Persian, climaxing in seven years of doctoral work editing, translating and explaining the Rivayat, says Williams, who is currently translating texts originally written in Syriac by Christians who were persecuted in Sasanian Iran by Shapur II in the fourth century. "It is a fascinating account of the contact between the Zoroastrians and Christians of that period, a source of historical information of Shapur's court and the attitudes of the Magi." Williams, who is "fascinated by the whole subject of martyrdom which is going on even today in Iran where the Ayatollah's soldiers are dying for Islam," had noted in his lecture earlier, "one is a freak (pursuing) Iranian studies in the west."

At his public lecture on Zoroastrian doctrine a couple of days earlier, Williams, who is actively associated with the campaign for nuclear disarmament, had described Zoroastrianism as "a religion of the highest moral authority," adding, "If there was a living force in the world akin to the USSR and the US, based on Zoroastrianism, there wouldn't be such a mess in the world."

Thermax: 'From the familiar to the not so familiar'

Concentrating on aggressive marketing and technological innovation has placed Thermax India in the corporate limelight.

Deep Kapur

Engineering industry trackers weren't surprised when the Pune based Thermax won the first Association of Indian Engineering Industry (AIEE) award for technological innovation in February. Since inception, instead of trying to reinvent the wheel, Thermax has been busy trying to adapt, innovate and develop imported technology. In the process they have not only captured a significant part of certain segments of the highly competitive boiler business but have successfully diversified into a whole range of other related and not so related areas.

Financially the results have been more than gratifying. During the last four years, Thermax has more than doubled its turnover from Rs 25 crores in 1981 to nearly Rs 60 crores in 1984. Along with revenue, profits too have been steadily growing—return on sales has grown from a respectable 4.7 percent in 1981 to a very impressive 8.15 percent in 1984. Senior company executives are more than hopeful that in another two or three years Thermax will cross the Rs 100 crore mark.

Thermax, founded by A.S. Bhatnagar, started operations in 1966 manufacturing small packaged steam generators. Today the company has several divisions and has spread its tentacles to boilers, waste heat recovery units, surface coating systems, water treatment plants and chemicals, post harvest agricultural machinery, electronics, computer software and pollution control equipment. Over the years Thermax has redefined its business several times. Initially (the company was then known as Wanson India) they were boiler makers; a few years later they were process heat people. "In 1980 when we changed the name to Thermax, the defined business became conserving energy and preserving the envi-



Aga receiving engineering award from President Zail Singh.

ronment," explains Kersi Kabraji, director, manufacturing.

No formal planning

Management gurus may be surprised to learn that this amazing growth and diversification have been carried out minus any formal, structured, corporate planning. What Thermax did was to follow a couple of simple but important guidelines: diversify into areas where the technology and the market are somewhat familiar, and where the same assets and infrastructural facilities could be used to create new products and markets. And even these guidelines were dropped when Thermax recently entered into the manufacture of electronic resistors and development of computer software for export.

"If you look at our chronological pattern of diversification you will notice that essentially our strategy has been to move from the familiar to the not so familiar," explains Rohinton

Aga, chairman Thermax. The company started business by manufacturing small packaged steam generators. It soon added a whole range of industrial boilers and process heat equipment to its product range. In the process, Thermax changed focus from being manufacturers of standard products to being designers and makers of entire systems.

"From steam we moved into thermic fluid heating and from there to gas, to air heating, to industrial drying, to paint drying, to automatic paint systems, to grain and seed drying in agriculture," says Aga. Today Thermax offers Indian manufacturers complete paint systems from a single source: electrostatic guns, spray discs and paint booths with heating and conveying systems. The Thermax range of post harvest equipment and systems includes grain and seed cleaning, grading and drying equipment, seed processing plants and storage silos with processing and handling systems.

Hi-tech expansion

Diversification into electronics was partly planned and partly accidental. Thermax had been toying with the idea of entering high-tech, high-growth areas for a while. When a company based in Singapore offered to sell its plant to make carbon and metal film resistors, Thermax was only too happy to grab the offer and has now begun exporting resistors to Dale and Bell Labs.

What led Thermax to grow and diversify so rapidly, especially in a business (originally boilers) that has virtually stagnated over the years and has also seen tremendous competition? Before making an analysis of the few key factors which were responsible for Thermax distinguishing itself, it is interesting to note what the senior management has to say. Aga himself believes that the basic reason was a team of professionals who were ambitious enough to be dissatisfied with a quiet, orderly, professional life and who had

by Aga and his family, its board of 14 has 10 executive directors. Most of them have been with the company since the early years and now also own part of the stock. When Aga was incapacitated for nearly two years in the early eighties owing to a serious health problem, the senior executives formed a committee to run the company. At least from the financial results there is no sign that the company was constrained in any manner. Says Aga, "After all, the people who run the company now, ran it then."

What the company concentrated on was marketing. Here the company's strength comes from two sources. One, is what the competitors point out about Thermax—aggressive selling. Another, and possibly more important is the ability of its technologists to procure and adapt designs to quickly introduce new products to capitalize on market opportunities identified.

Product innovation

Since its inception, Thermax has consistently been the first to introduce new products to the Indian market. And the list of such products is quite impressive. It includes forced circulation steam generators, thermic fluid heaters, gas to air heat exchangers, macro-porous based exchange resins, heat recovery units fitted to diesel generators using the diesel engine exhaust to generate steam and so on. Recently Thermax developed ceramic recuperators for which their research and development chief, N.D. Joshi won a national prize. The chemicals division has developed a flow improver for the oil industry which is being marketed now.

"We have very consciously stayed tuned in to the market," says Aga. Thermax took a big risk in 1967 when it decided to set up its own marketing organization rather than sell its products through an agency house. "A sales agent would have guaranteed a minimum turnover, paid us an advance at the time of placing an order, giving the balance on delivery. But if we had succumbed to that temptation we would have been where we were in 1967—maybe marginally better," says Aga.

"When you sell through an agent, you hold him responsible for not achieving a target. When you market yourself you learn to be personally responsible. You realize that if you are not doing as well as you should it is because you are not giving the customer his money's worth. So you start introspecting—you study the customer's needs, you check on what the competition is offering, you update your designs, you provide the service back-up and you become the stronger for it," says Aga, about the advantages of a direct interface with the market.

In addition, for Thermax, a direct interface with the market has thrown up new opportunity areas that weren't even thought of when the company was born. "And we've an organization culture that seeks to exploit new opportunities as they come along," explains Aga.

Another important fact of the company's approach to marketing merits

"We have had more than our share of failings. There have been products that have not taken off."

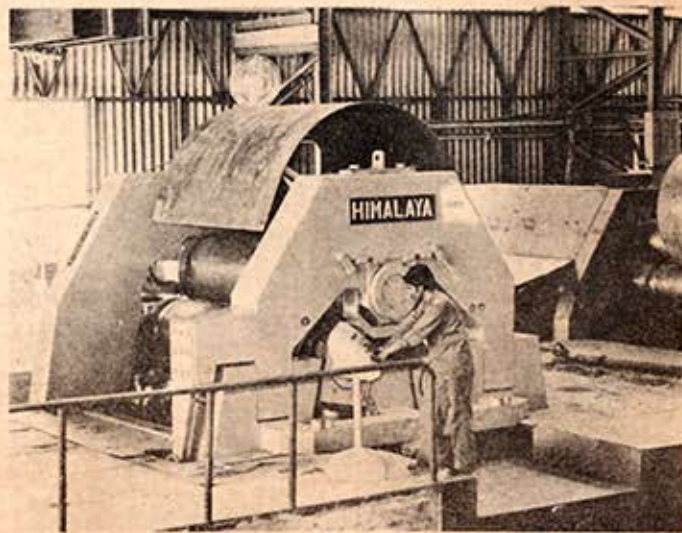
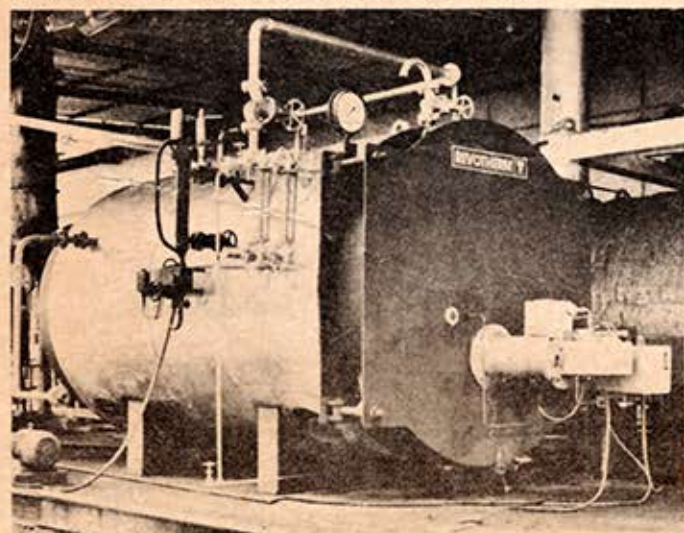
an irrepressible urge to grow. Says B.K.J. Rao, director, marketing, "We were driven by our youth, ambition and a desire to go places in the energy business."

And within the company they did go places. Even though Thermax is owned

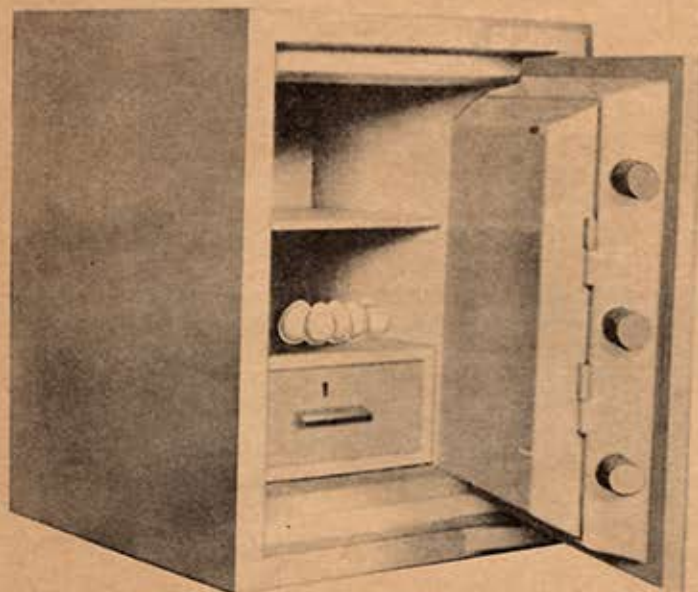
Hi-tech, hi-growth areas:

Left: 'Reverse flame' boiler

Right: Plate bending machine



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attention. Not only has Thermax managed to offer the right kind of products, it has aggressively sold them. The company is reported to have one of the most well trained, highly motivated and pushy sales forces of engineering companies in this country. "Apart from a thorough grounding on company products, the sales engineers are trained to work with a system's approach so as to understand the customer's specific requirements. Continuous contact with a customer, long after a sale is made, is an established tradition with the marketing group," says a company spokesman.

"Their products are hardly up to the mark. It is their aggressive selling and advertising that pulls them through," laments a competitor. A factory engineer in the chemical industry has this comment on the Thermax sales force; "They can sell you the hind legs of a donkey as a boiler. You will believe them and buy it also. They can sell you anything unless you are very very careful."

B.K.J. Rao, marketing director, politely smiles when told of these comments and says that no company can survive and do well in the long run if its

products are substandard. His deputy Abhay Nalawade, divisional manager marketing, agrees that the Thermax sales force is highly pushy and aggressive. "Yes, we sell like hell and there is nothing wrong in that. In practically every product that we sell we face competition and we have to push and push to gain and keep our share of the market, or else we won't survive," says Nalawade. Thermax also claims that over 95 percent of its customers place repeat orders with them.

Excellent advertising

As part of its marketing effort and also to create the image of a company at the forefront of the energy and environment business, Thermax has run a series of excellent advertisements in the last four years, reportedly spending over Rs 1 crore in the process. This, incidentally, has also led to the widespread speculation that Thermax might go public this year. The finance director, M.Y. Paranjpe, however is non committal.

Aga likes to point out that Thermax has, over the years, not only been willing to take risks but has developed an ability to contain them. "The first risk

taken was to set up our own marketing organization. This implied a commitment to overheads which required a level of break-even turnover substantially higher than what we were achieving at that time," he says.

Why is the risk factor so important in explaining the company's success? Aga points out that this is mainly because of the nature of the business. Thermax is involved in—primarily manufacture of capital goods with little or no replacement demand. Here large orders (of several crores at times) have to be executed in a scenario where the supply of raw materials and power and even getting import licences is unpredictable, gestation periods are long with inadequate safeguards against cost escalation and, in the case of new products, substantial performance guarantees have to be provided. "Given this background, any activity that results in under absorption of overheads or under recovery of direct costs is likely to make us extremely vulnerable," says Aga. "But to grow, these risks have to be taken and yet have to be contained at the same time."

How exactly has Thermax managed

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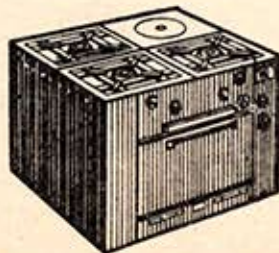
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to contain these risks? For one it has restricted its growth to areas requiring less investment in fixed assets and more in working capital and has subcontracted many manufacturing processes. Second, the company has stayed aloof from product lines that would serve a specific market—for example the automobile industry. The idea here is that fluctuating fortunes of any particular industry should not have a major impact on Thermax. Third, the company tries to achieve a balance between selling to the private sector and to the government. The climate for new investment influences the private sector more than the public sector. Government spending is more or less autonomous and more predictable since it follows a pre-determined resource allocation plan. On the other hand Thermax runs up against price purchase preferences that makes selling to the private sector easier.

Financial planning

In addition, Thermax tries to maintain parity between standard products with steady demand where margins are low, and large custom built products where margins are higher but the demand erratic. Also, Thermax hedges risks by

exporting significantly—nearly a fourth of its revenue comes from exports.

"In the last 10 years, since we started exporting, we have earned over Rs 70 crores in foreign exchange," says M.P.

"When you sell
through an agent,
you hold him
responsible for not
achieving a target.
When you market
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be personally
responsible."

Rao, director, international marketing. Thermax has exported paint spraying and drying units to the USSR, mobile containerised hot air generators, water treatment resins, site erected boilers, waste heat boilers and now computer software.

The company has always been rather careful about managing its money. "I

am aware of many a small organization that has come to grief for want of liquidity," says Aga. As a mater of policy Thermax closely monitors cash flows. "I have to keep the daily cash flow statement on Aga's desk which he must see first before he begins his day," says M.K. Kanade, divisional manager, finance.

In the early years, it was liquidity rather than profitability that was the focus of activities in Thermax. For example it preferred a larger advance and a lower price to a lower advance and higher price. "We were willing to consider a price reduction that would outweigh savings by way of interest," says Aga.

Another important element of the financial strategy that has assisted Thermax's growth is the use of development expenditure as a means of tax planning. "Many organizations better endowed than us prefer a form of tax planning through massive investment in assets eligible for investment allowance and high rates of depreciation. We couldn't afford that because of the cash outflows involved," says Aga. Instead Thermax has gained tax benefits from research and development expenditure, gearing some of its

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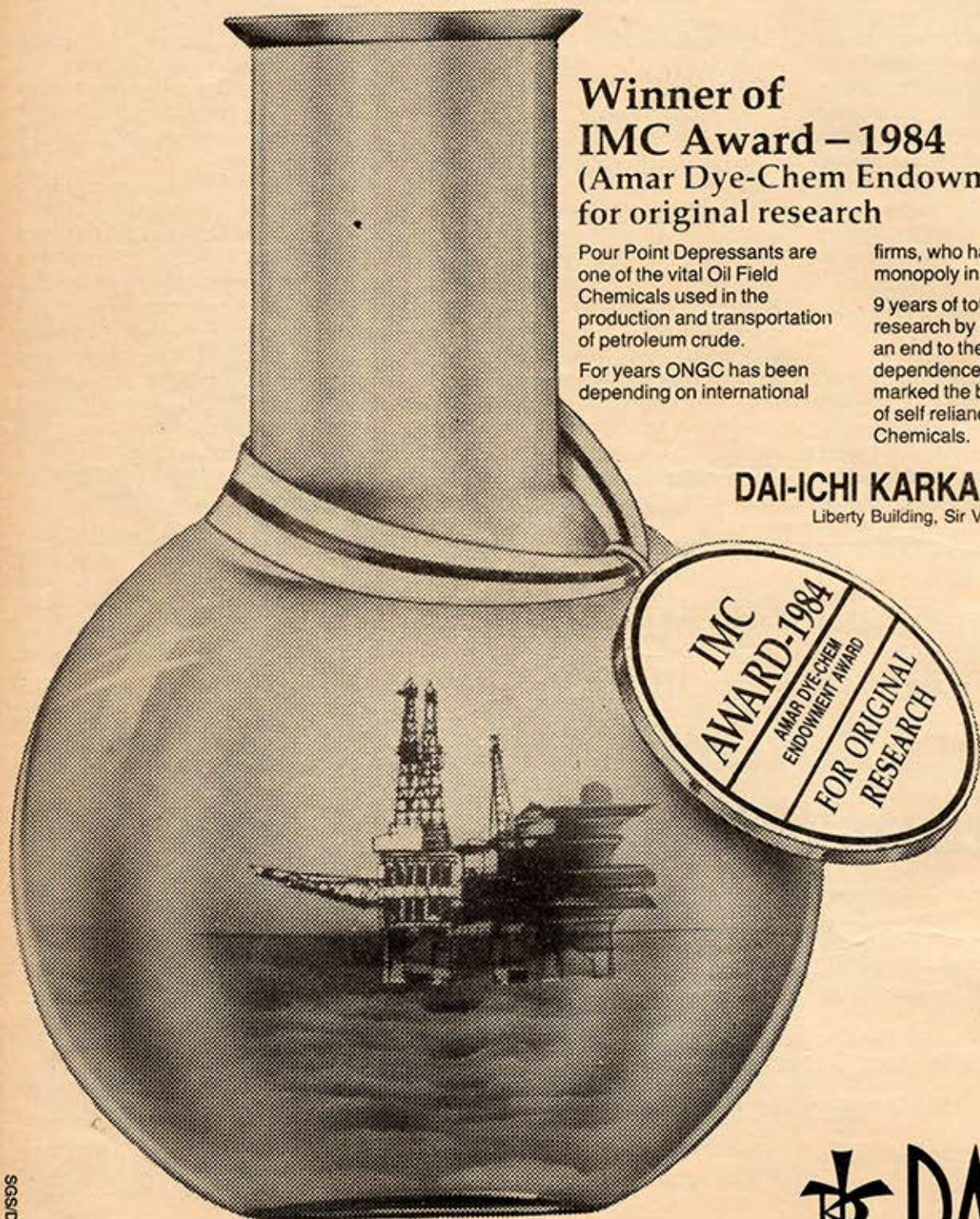
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capacity towards exports, and through selling technology abroad.

"We started with limited resources and one of the major constraints that we faced was that high taxes kept us from having much surplus to plough back. The punitive tax structure limits both internal funds available for growth and the company's borrowing capacity," says Aga. However Thermax did plough back a fair amount of its own resources. In the last four years, dividends have not taken away more than 15 percent of the surplus available for appropriation.

When talking about Thermax, management professors and consultants often acclaim the company's ability to make best use of its human resources. People who know the company, both insiders and outsiders, agree that the organization's structure and management style have been instrumental in building an effective team.

"In our organization, fixed investment is small, the machinery is general purpose workshop machinery, and the entire value added comes from the dedication and ingenuity of people in designing products, identifying markets, generating resources, in manufacturing and in after sales service," explains Aga.

Thermax executives find that the decentralised decision making process in the organization, and delegation of authority have allowed for high motivation and a strong commitment to doing a good job. Aga considers this a necessity rather than a matter of following text book rules and says: "In our type of business, where expertise is very diverse, where the quality of decision making is largely dependent on the accuracy of information available and where full responsibility has to be taken by the man on the job, centralised decision making would be both limiting and ineffective."

Aga also points to the loose and flexible organization structure and he views himself as well as his managers as facilitators of the groups they lead. And this is not as easy as it sounds, as this mode of interaction has to percolate down the line to be really successful. Thermax executives would have one believe that to a large extent all this has succeeded.

A case in point is a technical cell that designed custom built products which ran into trouble because of personal problems between the manager

of the cell and his colleagues in sales, engineering, planning and manufacture. "Things came to such a pass that we were faced with the uncomfortable choice of stopping this activity altogether or reorienting the structure of the cell," says Aga. Thermax decided on the latter course of action. Young engineers of the technical cell were asked to set up a team with their counterparts in other divisions. The manager of the cell continues, but more as a facilitator who makes himself available when needed. "As a result, the youngsters who form the teams have become highly motivated, and have full responsibility for each project they undertake. Earlier, passing the buck was frequent," says Aga.

Surprisingly modest

In corporate circles, among management consultants and in business schools, Thermax has a solid reputation of being an 'excellent' company. On a recent trip to the Indian Institute of Management, Ahmedabad a group of Thermax executives were glad to hear their company being referred to as a 'miracle' company. Aga however is very reluctant to make any claims about excellence. "I do not want to create the impression that we are some sort of a unique organization with remarkable clarity of objectives run by a bunch of self actualised managers. Nothing can be further from the truth," he says.

Aga, in sharp contrast to the more than usual corporate practice of beating one's own drum and claiming excellence from rooftops, is refreshingly modest about the success of his company. "We have had more than our share of failings. There have been products that have not taken off. We have disappointed some clients through shortcomings in quality and service. There are some creditors whose indulgence we have stretched and have also occasionally disturbed the confidence of bankers. We have also had people in the organization whose personal egos have taken precedence over the organization's needs to the point of tearing the company apart," says Aga.

However, the point is that in spite of all these factors, this Pune based company has survived and grown. And at this stage, there is no denying the fact that Thermax has indeed arrived.

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Comes a horseman

Trainer Bezan Chenoy's life is moulded to accommodate his horses' schedules.

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Graciousness. That's the key word of Bezan Chenoy's existence.

His house in Pune, nestling in a charming garden with a lawn that slopes down to the river, exudes an air of gentlemanly leisure. Inside, the rooms are spread out comfortably, studded with furniture just sparse enough to reveal their noble proportions.

The drawing room leads to the patio, an elegant area that runs across the length of the house. Its wicker chairs invite the pleasures of quiet reflection, a sundowner in hand, while outside, dusk draws the curtain on one more day.

Chenoy's own appearance does nothing to belie the illusion. Tall and burly, with a ruddy complexion, he has the image of a huntin', shootin', fishin' country squire as he comes bounding up the stairs, sports jacket in hand, fresh from an early morning training session.

Add a wife dressed in a cool, crisp cotton dress and a two-year-old charmer in a frilly white romper and the picture seems complete.

Complete, that is, but for the most important ingredient in his life—horses.

Equestrian career

Horses form Bezan Chenoy's *raison d'être*. Both heredity and environment willed it. His father was the manager of a stud farm called Manjri, belonging to the Maharajah of Gwalior, in which environs Chenoy spent his early years. He grew up with, on and around horses—their influence as pervasive as the air around him. Inevitably, he opted for an equestrian career.

"I simply couldn't imagine leading a life uninvolved with horses," confesses Chenoy. A jockey's life held allure but he had to reluctantly set aside the idea when, at the age of 15, he was already an impossible 5'9", and with no end in

sight. Now 6 feet plus and with ten years of experience as trainer behind him, Chenoy has no regrets.

Indeed, he has no call to. Widely acknowledged as one of the successful trainers in the field today, Chenoy's stable of horses encompasses some of the biggest owners.

The late Noshir Irani, ex-chairman of Associated Breweries, and his two daughters, Zeenia and Bakhtawar, head the list with around 13 horses. Interestingly, Chenoy's links with the

"I simply couldn't
imagine leading a life
uninvolved with
horses."

Iranis aren't merely equine in nature. In the midst of his training activities, he found the time to woo and wed Irani's younger daughter, Bakhtawar. Chenoy also trains horses belonging to industrialist Sajan Kumar (10 horses), the Khatau family (four horses), Rashid Oomerbhoy of Ahmed Oil Mills (three horses), Talwar of Nitco Tiles (two horses), Suresh Mahindra of Mahindra and Mahindra (three horses), and Major Mehra (in partnership with Irani, 10 horses).

The winning streak

A trainer's main function is to ensure that the horses under his charge win. This, of course, is sooner said than done because horse-racing, though the sport of kings, is no longer (or perhaps never was), the cleanest of sports. Big money is involved here and the temptation to make things go one's way, either through fair means or foul, is certainly hard to resist. Thus, an honest trainer may find himself at a

disadvantage when competing against those who don't scruple to inject horses with anabolic steroids to increase speed or against jockeys who pull their horses. Nevertheless, competent training can make the difference between winning and losing.

Training begins from the moment a foal enters the stable but the forces that determine a winner are set into motion much in advance — at the moment of breeding, to be exact.

A foal's antecedents determine much of its market value, hence breeders exercise utmost care in the mating of thoroughbreds. Pedigrees are scrutinized, records of winnings examined and personality traits probed in their pursuit of the perfect winner. Not always do these strategies score, but experience and a knowing eye help. So also technology.

The latest technique in stud farms is no less than computerized breeding, a process that, theoretically at least, can pinpoint the most favourable pairings. The first two years of a foal's life are spent on these stud farms, after which it is brought to Bombay for the annual auction held in February. The only one of its kind, this auction is eagerly patronized by buyers and trainers, though some of them preempt competition by visiting the stud farms shortly before the date of the auction and snapping up the cream of the crop.

The purchase of a horse is a matter of grave import, demanding judgement, attention to details and experience with horses. As in other aspects of the sport, malpractices prevail, and an unwary trainer may find himself fooled by a horse whose air of well-being is largely the result of drugs. "The quality to watch for in a horse," says Chenoy, "is general good health which can be judged by the sheen of its skin and the clarity of its eyes. One also largely goes by its breeding and conformation



Chenoy (right) leading Revelation, Pesi Shroff astride, winner of The Oaks 1985. Others in the picture are (from l to r) Major P.K. Mehra, Zeenia Lawyer and Bakhtawar Chenoy.

(body structure). A winner must have a perfectly proportioned body. Sound in wind and limb, as we say."

The acid test

The transaction complete, the horse is now the trainer's responsibility. Will it go on to win glory and fame or will it be relegated to the obscurity of a riding school? These are questions uppermost in a trainer's mind as he gradually breaks the foal in, saddling, bridling and teaching it to carry weight.

The definitive moment arrives when the horse is put on its trial run. By gauging the ground it covers and the way it gathers speed, a trainer can tell whether it is destined to be one of the noble breed of racehorses. Says Chenoy, "Sometimes one comes across a horse with a pedigree as long as one's arm, but whose performance would put a hack horse to shame. On the other hand, there are horses with no antecedents who make great racehorses. It's just a matter of natural ability. Speed, endurance and musculature. These are the three factors that make a victor.

"Temperament counts as well," adds Chenoy. "A highly-strung horse, for instance, is that much more trouble in training and the tensions of the race may tell on him. An aggressive, confident horse, however, can be relied upon for that extra spurt of power that often determines a winner."

Having spotted a winner, a formidable task still remains: that of training and tempering the horse to a finely-tuned peak of capability.

Every morning, Chenoy is up at 5 am. A quick shower, and he's off to

the racecourse. There, from 6.30 am till 8 am, the thoroughbreds are exercised for short periods of 15 minutes to half-an-hour, just enough to tone up the body. Never more, because India's sultry weather is highly unsuitable, causing horses to get easily winded. Thus, horses are normally exercised only early in the morning or late in the evening. A trainer's lifestyle is tailored around these timings.

Chenoy returns home around noon and spends the rest of the day catching up on sleep or indulging in his favourite preoccupations (next to horses, of course) of reading or watching video. When in the mood, he may also have a round of golf or play snooker.

But at 4 pm he's back at the stables from where he emerges well after 9 pm. If this plays havoc with his dinner engagements, Chenoy's not complaining and wife Bakhtawar, herself an enthusiastic horsewoman, is certainly too sympathetic to try.

After five months of training, a horse is ready for its first race. The aim is to win, and this is where the trainer's mettle proves itself. Depending upon the horse's speed, endurance and likely competition, it is up to the trainer to pick out a race where it has the maximum chance of winning. As the late Noshir Irani put it, "The right horse has to be at the right place at the right time."

Once the race is pinpointed, training will be geared towards grooming the horse into optimum condition on the day of the race, by controlling its exercise regimen, its food intake, etc. The best horses are reserved for the big races — the classics.

The classics

A classic is a race run by horses of a specific age-group and usually of a particular gender, though some races, like the Derby, are open to both colts and fillies. Performance in these races determines a horse's standing and victory in any classic automatically upgrades the trainer. Classics are the most prestigious of races and, among them, the Derby has pride of place. Like its famous British counterpart, winning the Derby is the best vindication of a trainer's ability. Says Chenoy, "Before entering a horse for an important race, it's usually advisable to let it rest for a couple of months — wrap it in cotton wool, as it were, and do not tax its strength with minor races."

Such strategies have paid off in the past. Chenoy's record of classic winners is creditable. His first winner was a horse called Deepali which won the One Thousand Guineas race in Bombay in 1981. Another horse, Snow, won the same race in 1983. In February 1984, Enterprising won the Derby. Eminence is Chenoy's fourth classic winner, having won the Fillies Trial in Bangalore. Another prestigious race, reverently labelled the Derby of Derbies, is the Invitation Cup, so called because entry depends upon a personal invitation by the Invitation Committee. Conventionally, the honour is reserved for the best three horses of every region and victory, therefore, is highly valued.

Chenoy's horse, Revelation, won three prestigious races — The Oaks, the Derby and the Invitation Cup — during the 1985 Bombay season).

Racing centres

Bombay, in fact, is the premier racing centre in India, offering the highest stake money—a factor which largely determines its attraction to trainers and owners. Money, after all, is what

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makes the mare go, and the purchase and upkeep of a racehorse are expensive propositions — running into lakhs of rupees.

The Breeder's Produce Stake in Bombay is reported to have the most lucrative stakes offering amounts as high as Rs 1,50,000. The other racing centres of importance are Bangalore, Madras, Calcutta, Hyderabad and Pune. Chenoy himself concentrates on Bombay, Bangalore and Pune.

The Bombay season begins from end November and continues to end April when it gives way to the Bangalore season which prevails between April and end July. At which time the Pune races begin, which go on till the beginning of the Bombay races.

It's an enticing cycle which Chenoy is only too happy to comply with, descending upon each city, and settling down into his charming residence (he has a house in each city) together with his entourage of wife and child. His is an enviable existence — the citizen of three cities, and in a position to counterbalance the wear and tear of Bombay's frenetic pace with the serenity of Pune or the cantonment chic of Banga-

lore. Chenoy happily agrees. "I get the best of all possible worlds," he says and wife Bakhtawar corroborates, "It's the best way to live."

Horses are normally exercised only early in the morning or late in the evening. A trainer's lifestyle is tailored around these timings.

Love for horses, in fact, runs deep among the Chenoy's. Their two-year-old daughter has already learned to lisp "hossy" and is quick to identify a horse when she sees one. Daddy, meanwhile, is waiting for her to grow old enough to ride. "Perhaps she'll grow up to be a jockey."

Invaluable link

A jockey forms an invaluable link bet-

ween the trainer and the horse. Once the trainer knows that the horse is in peak condition, there's little he can do on the day of the race but rely upon a competent jockey. The jockey's control and handling of the horse can be, and often is, instrumental in the outcome of the race.

Chenoy's own jockey is 19-year-old, slightly-built Pesi Shroff. Says Shroff, "You have to push a horse flat out. Take everything that he has." As Chenoy's jockey, Shroff rides all his horses, regardless of the individual owners. Nevertheless, his employment depends also on the owners' concurrence.

Young though he is, Shroff wouldn't exchange his job for any in the world. "It's such a thrilling experience to win," he exclaims. "I hope to be a jockey right up to the age of 50 — which I can do, as long as I maintain my weight."

The same dedication rings through in Chenoy's voice as he speaks of being a trainer all his life. "My only ambition is to keep winning classics," he confesses, with a disarming smile.

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Looking back

Parinaz Toddywalla



In his last interview, Dr Pestonji Warden reminisces on the founding of *Parsiana*.

"If you have money to throw away then publish a magazine for the Parsi community. All they read are foreign magazines." Dr Pestonji Byramji Warden recalled the advice given by Edward Fielden, "the doyen of advertising in India," when in 1965 having "lots of time on his hands" he decided to launch *Parsiana*, contrary to the advice given.

Seated in the living room of his Worli Seaface residence, wearing a traditional Parsi black cap, the kusti loop peeping out of the shirt opening, 87-year-old Dr Warden seemed pleased that he'd be spending the morning of June 4, 1985 recalling the early days of *Parsiana*. Looking back on the last 20 years, he did not grudge investing a capital sum of Rs 5,000 to launch the monthly magazine, realizing it was a "hit or miss game."

At that time, meetings convened to discuss religious subjects were attended by about 250 Parsis. "I observed one thing," disclosed Warden. "At any of the meetings which I attended, the same 250 persons would attend." That is when he decided "to give a magazine to the people in the hope that more than 250 would read it."

A pre-publication advertising campaign evoked a response from 1,250 potential subscribers. He was totally disillusioned when not more than 550 people paid up for the first issue. Laughing at his initial disappointment,

he attributed this poor response to a Parsi idiosyncrasy whereby "one person buys the magazine and it is circulated among dozens." Gradually his list of subscribers lengthened reaching an all-time high of 1,400, including 300 overseas subscribers from Europe, America and Africa.

In the early days, Warden and his editorial colleagues would bring out a 40-page issue each month, priced at 50 paise, for which the postal rates applicable were two paise initially, subsequently rising to five paise, Warden remembers.

Labelling his editorial team as "elderly, excellent amateurs," Warden asserted that their mode of functioning was "very systematic." He was full of praise for his editorial assistant Mahiyar Byramji Patel, referring to him as "my right hand and left hand." Though the thrust of the magazine was mainly religious, current topics were also covered. Starting out as an English monthly, after four or five years when "the demand grew that Gujarati must be introduced," Warden earmarked certain pages for Gujarati readership. Regular contributors for the Gujarati section were "Ervad Nadersha Aibara and another gentleman who used to write on Kshnoom. I also used to write on Kshnoom but without any prejudice because it is after all an esoteric philosophy of life."

When asked to list his regular adver-

tisers, Warden named Diana Soap, Cavasji Behramji and the Life Insurance Corporation (LIC). Mention of LIC reminded him of the staff at the Bombay office when despite having standing orders from the head office not to release advertisements in community magazines, they made an exception for *Parsiana*, releasing six full-page advertisements when *Parsiana* had not completed three years and was not considered a viable medium. Unable to name the remaining advertisers, he attributed this to "slow cerebration, when an old man can do everything that a young person can, but at his own pace." True to form, he mailed *Parsiana* a letter the following day where his "memory feat" had listed his 10 advertisers: United Motors, Polson, Modi and Co, Boys' Town, Diners Club, Homi and Co, Tata Textiles, Bombay Dyeing, Central Bank and Bank of India.

"My rates were Rs 100 for a full page," said Warden. "There was no question of making big money. It was a service. We gave the impression of breaking even, though it was not so. *Parsiana* was operating from my residence (which was then a bungalow where the present building stands)," availing of his personal amenities like telephone and car as well as his domestic assistants. Without much ado Warden summarized, "You could say it was financed from my own pocket. I

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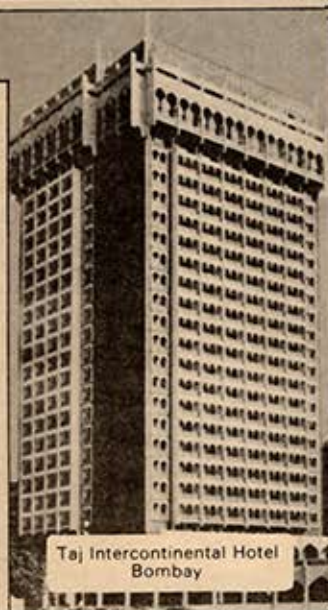
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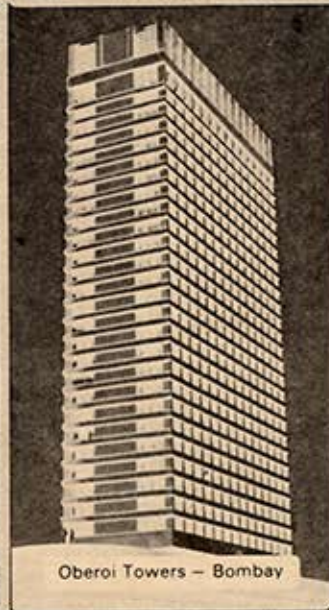
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He attributed this poor subscription response to a Parsi idiosyncrasy whereby "one person buys the magazine and it is circulated among dozens"

would present the *Parsiana* losses along with my own Income Tax returns."

When asked why he gave up *Parsiana* in June 1973, prompt came his repartee "I did not give up. They chased me out," he said in apparent seriousness while mellow mirth in his eyes told a different story. In a more serious tone he added, "I was getting too old. I ran this magazine for nine years and 10 months. After my quarrel with the (BPP) trustees (over alleged financial improprieties at the Godrej Memorial Printing Press at Tardeo)... I negotiated with three persons — Jehangir Patel, Homi Dhalla and Nader Turel. The latter two, together, wanted to run it on orthodox lines. I handed it over to Jehangir for one rupee."

At the time of change of editorial hands, Warden had laid down two conditions: Patel was obliged to ensure that the magazine continued, and not be sold for the first three years.

"I had told Jehangir, 'don't take it if you think you'll make money,'" Warden remembers his counsel to Patel. Dinshaw Petit who drew up the sale agreement without any charge was convinced by Warden's genuineness and recommended to Patel, "*Koi vechhavallo malse nai je leva na kech* (You'll never find another vendor cautioning the prospective buyer against the purchase)." Warden was unwilling to continue even as partner because he felt that being of a different generation he "wouldn't fit in as ideas would be very different. *Hajun bi* orthodox *khari* (I am yet an orthodox)," he admitted.

But more than identifying with orthodoxy, Warden associated himself with the Adlerian school of thought (a theory and technique of psychotherapy propounded by Alfred Adler emphasizing the importance of feelings of inferiority and overcompensation). While qualifying for his diploma in psychological medicine in London, Adler's views on inferiority complex and especially his book *Patterns of Life* which Warden advised everyone to read, influenced him greatly. His success with the children of Bal Bhavan made Warden suggest, "I wish the Parsi community starts thinking along Ad-

lerian lines..." Prior to working on *Parsiana*, Warden was on the panel of medical consultants of several companies including LIC, Hindustan Thompson (then J. Walter Thompson), Rajputana Textiles and Apollo Mills.

Warden completed his schooling at the Bharda High School in Bombay and his bachelor of medicine and surgery at the Grant Medical College. He was also a diploma holder of several drawing and painting courses at the J.J. School of Art. Warden's paintings as well as those of others on the life of Zoroaster were exhibited in India, London and Teheran. He was instrumental in expanding the family's sandalwood business, started by his brother.

Warden was keenly interested in setting right the anomalies he perceived in the Parsi political milieu. "I decided that irregularities in the BPP trusteeship elections should be made known to the public. I stood as a dummy candidate four times against Dr Nelie Noble, Maneck Hodiwalla, Eruch Desai and in the contest of two Jimmys (Guzder and Shroff). My attempts at canvassing brought to my notice certain anomalies." It was "after my instigation that the Committee for Electoral Rights (now Committee for Economic Revival) started working on electoral reforms" insisted Warden.

Before the last anjuman committee elections in 1981, Warden used to attend meetings of the Committee of United Zoroastrians (CUZ) and the CER because he believed "there are some very good people on both sides." Taking pride in his diligence he said, "I took one and a half hours to fill in the voting paper. I gave 33 percent votes to CUZ and 66 percent votes to CER."

To set records straight, Warden wanted *Parsiana* to clarify that an earlier remark of his before a CER audience declaring, "I've nothing to do with *Parsiana*," was meant literally because he had no hold over *Parsiana* and not in the sense generally interpreted that he was looking disfavorably on *Parsiana's* then coverage of events. Recollecting his attendance at one of the CER meets at Ms Moos (now Girton) School he remembers

asking someone to show him the way out when Jamsheed Kanga voluntarily offered, "You showed me the way in so why shouldn't we show you the way out?" These words "are ringing in my ears even now" after Kanga became municipal commissioner, Warden disclosed.

Due to arthritis and weakening eyesight, Warden's forays out of his Worli home were restricted. But he would keep himself acquainted with community developments. "I've read *Parsiana* (recent issues). Now I want to study it. The last issue (*Parsiana*, May 1985) is full of the most important current problems of the community." When reading stopped being a convenient pastime due to his weakening eyesight, Warden's niece Teena Patel obligingly filled in the gaps. Referring to his 72-page play *Athrahan Hamaro* on the deteriorating conditions of Parsi priests, Warden lamented, "No one wants to stage it because there is no singing and dancing."

Lauding the CER organized seminar on Youth and Self Employment, Warden said that if such a move had been planned in his younger days, it might have helped prevent him from being "halfway between success and failure in life." Feeling that steps like these would lead to great advancement of the community, he added optimistically, "Though we have a setback at the moment, if we work in a sensible way we will be able to bring our standard up, improve our future."

Ill health forced Warden to be hospitalized frequently. Yet he was full of optimism and good humor. When *Parsiana's* photographer Homiyar Mistry was about to click the gregarious old man, Warden remarked, "Don't show me as being too handsome otherwise I might get offers and it will be difficult to refuse... I am still up and about," insisted Warden, not enjoying the way he was being made to pose with his walking stick.

Five days after the interview Warden expired at the B.D. Petit Parsee General Hospital. "He was very excited about being interviewed and told everyone to read the article," recalled his niece Pilloo Pochkhanawala.

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Continued from page 28d

ther means of collecting funds for the center, the AZA wishes to print and sell cards with typical Zoroastrian motifs on them, notes the AZA newsletter of February 1985. They invite suggestions for the motifs which "could be religious, cultural or abstract, but with a Zoroastrian emphasis." The entries selected for printing would have the designer's name prominently displayed, adds the newsletter.

The Australian Zoroastrian Association of New South Wales is to be incorporated as a company notes the association's March 1985 newsletter, *Manashni*.

"At the extraordinary general meeting held on March 2, 1985, at the Unvala residence, it was decided unanimously to accept the draft of the memorandum and articles of the Australian Zoroastrian Association to be incorporated as a company. The same after a few amendments will be submitted to the commissioner of corporate affairs for approval and acceptance.

Hopefully we shall be an incorporated company before the next A.G.M.," notes the association president, Boman Kalapesi.

"We have a lot of books, periodicals, audio-tapes and a video tape in our library... a wealth of information which has been generously donated by some of our members," notes Phirooza Batliwalla, librarian of the association in the April issue of *Manashni*.

A collection of *Jam-e-Jamshed* newspapers of last year are also available.

As distances in Sydney may prohibit most from taking advantage of the library, Batliwalla offers to "bring the books over to Sunday School or other social functions if given advance notice."

Zoroastrian consultation

For the first time in the history of the American Academy of Religion, a consultation on Zoroastrianism is to be held at its seventy-sixth annual meeting from November 23 to 26, 1985 at Ana-

heim, California, notes the June issue of *Gavashni*, the newsletter of the Zoroastrian Association of Quebec in Canada.

The consultation, the theme of which is Contemporary Zoroastrianism, will include papers by John Hinnells, Kaikhosrov Irani, Farhang Mehr and James Russell. James Boyd, William Darrow and Michael Simmons comprise its steering committee, notes the newsletter.

For further information contact, H. Michael Simmons, chairman, AAR Zoroastrianism Consultation, Centre for Zoroastrian Research, 801 East Tenth Street, Bloomington, Indiana, 47401 Tel. 812-332-3228.

Cemetery committee

Preservation and proper management of the 179 burial lots owned by the Zoroastrian Society of British Columbia (ZSBC) was the subject of discussion at a special general meeting held on May 18, 1985. "It is everyone's duty to see it properly managed, preserv-



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ed and kept for Zoroastrian community members only," note the minutes of the meeting signed by Jamshed K. Pavri, acting honorary secretary of the ZSBC.

The society owns a total of 179 burial lots in the Zoroastrian section of the Garden of Four Prophets of the Valley View Memorial Gardens, Surrey, British Columbia, add the minutes.

"To safeguard the interests of the community and especially future generations," the directors wish to form a Cemetery Management Committee of minimum three and maximum five members of the society to form rules and regulations for the proper management and preservation of the cemetery, adds the report.

The society has also issued a Cemetery Burial or Interment of Cremated Remains Form, which has to be filled by a responsible family member or relative of the deceased. "Where such a person is not available, a close Zoroastrian friend or a respectable Zoroastrian member of the ZSBC can be permitted to act in this respect," the report adds.

Both Zoroastrians and non-Zoroastrians are allowed to pay their last res-

pects to a deceased Zoroastrian, but a non-Zoroastrian priest or individual cannot offer any kind of prayers at the funeral director's mortuary, chapel, crematorium or at the Zoroastrian section of the cemetery, read the minutes.

Youth exchange program

Phiroz Dastur of Quebec is organizing penfriendship and Zoroastrian youth exchange visits between individuals and groups, notes *Gavashni*.

No expense is to be borne by the visitor except that of a return ticket to and from the place of residence, and a commitment to reciprocate and host similar youth exchanges, adds the newsletter.

Those who wish to join the Zardosti youth exchange program should send a brief resume of themselves including hobbies and interests care of Zoroastrian Association of Quebec, P.O. Box 654, Station Tour De La Bourse, Montreal, Quebec H4Z 1J9.

Bamji is ervad

Eleven-year-old, Zubin Bamji of Quebec has "joined the ranks of ervads in Canada," notes *Gavashni*.

Training for over two years and memorizing all the prayers was, to Bamji, a major sacrifice he had to make. However he felt quite proud to be part of the modern day Zoroastrian priesthood.

He is looking forward to participating in jashans and if needed, to perform weddings and navjotes, adds *Gavashni*. A major difficulty, Bamji felt, was the language barrier, notes the report.

Commenting on the language barrier that most of the children experience, the editor of *Gavashni* notes that "a possible solution would be to compile a short glossary of some colloquial terms used from day-to-day... which can be distributed to the families whose children are undergoing the ceremonies."

Not being permitted to refer to the *Avesta* while reciting the prayers is also considered to be a major problem for the students. Though prayers are to be learnt by rote, the children find the language difficult. Yet 'The Book,' which is permitted in Navsari, is not allowed in Bombay, notes the editor. "It is suggested that the mobeds in Bombay kindly consider this matter, and oblige by allowing (use of) the text during the ceremony," he adds.

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Malthus to Mirza

An analysis of the problems confronting the community.

Homi J. Rogers

Some Religious Problems Facing the Parsi Community by H.K. Mirza. Published by H.K. Mirza, Bombay, 1983. Second Edition 32 pp.

It is disturbing to read Dr H.K. Mirza, the head priest of Udwarda, bemoan that general conditions prevailing at present in the Parsi community are not encouraging or heartening for the long-term existence of the community. The problems facing the community today are serious; but is the proverbial candle of the community's existence burning at both ends or is it "blazing on all sides," as concluded by Mirza in his booklet, *Some Religious Problems Facing the Parsi Community*.

An analysis of the problems confronting the community would leave the reader to draw his own conclusions. The difficulties to be surmounted — labelled "religious" by the author are more socio-economic and are mainly on the five fronts of dwindling population, inter-communal marriages, conversion, economic well-being of the priestly class, and disposal of the dead.

Mirza elucidates his point on each front to convince his readers of his "dooming" viewpoint. For example, while writing about dwindling population, he reasons that late marriages, reluctance to surrender independence, accommodation problems, and marriages outside the community, have caused a drop in population. Further, the fact that "a certain standard of comfort, or rather luxury, has been set up by the community and habits of extravagance and display have been acquired" have reduced the birth rate. But will adopting the principles of simplicity, frugality, honest hard work, service and dedication, as suggested by the author, necessarily mean an increase in the population?

Inter-communal marriages, however, may prove to be a major problem — especially, with the community's reluctance to accept converts, even willing converts. While Mirza contends that the community is in real danger of

losing its identity and individual existence after a few generations, unless it is miraculously saved, he offers no practical suggestions to avert this fate. Rather than wait for a miracle, surely Mirza realizes that facilities like accommodation provided to young couples would stem the tide of inter-communal and late marriages. Disbursement of loans to assist young entrepreneurs in the community to set up their own businesses, could be yet another remedy. Unfortunately, Mirza is not concerned with suggesting 'cures.' Even while discussing the third bogey of conversion of non-Zoroastrians, Mirza sticks to the old path of declaiming proselytization because he claims our ancestors never converted.

Similarly, while focussing on problems of the priestly class, Mirza traces the history of the priesthood from Achaemenian and Sasanian times to the decadence of the system by the nineteenth century but fails to contribute concrete suggestions on how the problem of retaining priests can be overcome. Forming madressas (schools for imparting religious education) and advertising their activities has not helped. The apathy to higher religious and

scriptural studies has increased. The community is faced with a bleak future because of the gradual withdrawal of the priestly class from their hereditarily assigned duties. But unless concerted and united action is taken by the Parsis, the current trend cannot be reversed — not at the expense of a starving stomach!

From Malthus to Mirza, clergymen have contemplated on current day problems and lamented on population trends. While the difference between Malthus and Mirza is apparent, in that the former was alarmed at the increase in population, the similarity between the two rests on their prophecies of doom. Both have next to no statistics to go by, but form their conclusions on the basis of wide reading and personal experiences. In retrospect, we know that Malthus' theories were fallacious. He had the right points to base his thesis on. But he did not have the foresight to see either improvements in agriculture or the colonization of Australia and the Canadian prairies. Mirza's booklet, one hopes — and believes — suffers from the same drawback. The doctrine is sound. But the vision is missing.

The Peterson Papers

Antia puts forth his case in favour of conversion.

The argument for acceptance: a reply to the three high priests by Dr Kersey Antia. Printed at Parsiana Publications. pp 48.

On March 5, 1983, the navjote of one Joseph Peterson, "a self-taught Zoroastrian," was performed. Much water has since then flowed down the Mississippi, though the tonnage of verbal and written barrage in the Zoroastrian community that followed the ceremony, could well put even that mighty river to shame.

Part of the Parsi press in India — controlled by the orthodox elements — were up in arms. One even published a letter advocating that Parsis in India ignore their brethren abroad and have their own religion, own creed and own faith untouched by foreign hands and unpolluted by the Parsis abroad. The layman, unable to gauge the right from the wrong, to separate the wheat from the chaff, turned to guidance from the priests. And the faith's three erudite

"Everyone
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Dasturs (Mirza, JamaspAsa and Kotwal) lambasted the navjote ceremony, its perpetrators, and proceeded to 'explode' the myth of conversion, through a jointly signed article.

However, Dr Kersey Antia, one of the priests who performed the navjote, was not to let pass the gauntlet of challenge thrown at him. In a well argued, fact-packed rejoinder of well over 40,000 words, Antia places before the community *The argument for acceptance*, shattering systematically, and significantly, the case built up by the three Dasturs against conversion in their article.

Conversion, as Antia points out, is a part of Zoroastrianism. There is little doubt that the prophet converted King Vishtasp, and as per Yasna 46.4 quoted by Antia, ordained that his son Aspandiyar "explain it to the people of the world, and his wife to other women." These facts have also been recorded by numerous European historians, and Parsi Dasturs like Dhafla ("His victory was complete when ultimately he triumphed in winning as a convert Vishtasp...") and Mirza himself who writes in his book, *Outlines of Parsi History* that "King Vishtasp and the Iranian people accepted the religion

of Zarathushtra."

What is disturbing — and distressing — is that the triad should be contradicting their own earlier statements, as has been pointed out by Antia in this objective study. If Mirza has been found erring in the historical interpretation, Kotwal has been shown by Antia as contradicting his own views from those expressed by him in the Zoroastrian catechism book, edited (with James Boyd) and translated by him from the Gujarati original written by Dastur Erachji Meherjirana, "a conservative priest of the nineteenth century," on the universality of the religion.

However, what makes Antia's work an unputdownable treatise is that he rises far above the pamphleteer or debator, controverting with jibes or taunts, the arguments put forth by his detractors. At no point does Antia turn personal, or continue to slash away at the views expressed by the Dasturs. On the contrary, he imparts to the study his own original contribution. He informs the reader as to why conversion, which was a way of life in ancient Iran, was later rejected by the community. He places before our fossilized minds, evidence for conversion in India, and

its indications by genetical research. The evidence is culled from reports and records, and it is only a high level of knowledge and awareness of existence of such works that would enable a writer to quote from tomes as diverse as the *Dastur Hoshang Jamasp Memorial Volume* published by the Bombay Gatha Society in 1918 to the *American Journal of Human Genetics* (1973).

In the course of his study, Antia establishes the spread of the religion to civilizations as far apart as Hungary and China. How many Parsis would have known that at the court of Kublai Khan, Zoroastrianism was practiced, as can be borne out by the facts mentioned by Marco Polo in his diary, that the Mongols then believed in the Supreme God of Heaven whom they knew by the name of Khormazda, and to whom they daily offered prayers with a fire before them on which they burnt incense? Or that, ancestors of Hungarians and Bulgarians professed Zoroastrianism? To establish his point — as is his practice, throughout the study — Antia quotes here Aurel Stein, the celebrated scholar, traveller and archaeologist, who mentions that most nomadic tribes were impressed by the Iranian culture.

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Graphic A-181

It is equally interesting to learn that Kanishka I, the great Kushan ruler of India, remembered more for his coins and inscriptions, could be a Mazdayasnan, and the foundation by him of a dynastic fire-temple at Surkh Kotal in Afghanistan suggests that the state religion of the Kushans (whose empire under him stretched from Pataliputra to Peshawar) was a form of Mazdaism.

Antia's study is a veritable treat for a history buff, and anyone who is interested to learn about the community's glorious past. The noted lawyer and former Bombay Parsi Punchayet trustee Shiavax. R. Vakil, in his foreword to the book, writes that any community to be strong and healthy must realize its own weaknesses and seek to remove them. The book under review points out the community's weaknesses, especially the mentality of an

ostrich taken by our elders, who diplomatically barred Antia from reading a paper at the Fourth World Zoroastrian Congress. But what the slim monograph achieves even more powerfully is that it points out, probably unwittingly, the community's strength — its halcyon days, its magnetic appeal over world civilizations, and later, over scholars and theosophists, and its simple philosophy that makes men into better human beings. Read the book even if you have a closed mind on proselytization: it may not change your beliefs, but it will definitely leave you more enlightened.

Peterson's navjote, by the time the community heard of it, was a *fait accompli*. Yet, judging by the morass of literature it has produced, the community has a lot to thank Peterson for.

Homi J. Rogers

Immigrants' angst

Two portrayals of immigrant life in England.

Romance, Romance and The Bride by Farrukh Dhondy. Published by Faber & Faber Agents, Oxford University Press. 48 pp. Price £3.95.

Everyone is familiar with the image of the typical "outsider": nose pressed against the glasspane, preferably icy cold, looking into a warm and well lit interior. Whether it is a bakery, a departmental store, a restaurant, or a home at Christmastime is a matter of detail; The essence of the image is that the person outside wants to get in. Farrukh Dhondy, in these two short playlets that were shown on BBC2 in the autumn of 1983, provides an outsider's viewpoint with a slight twist. He is on the inside looking out. The inside is the sticky warmth of immigrant life in England with its familiar odours of asafoetida (*hing*) and garlic mixed with the sweat of the desire to attain instant material success, and one would not blame the playwright for longing to escape. This would perhaps be unfair to someone who has consistently taken up the cause of the rights of the racial minorities living in England. Yet Dhondy delineates his characters with familiarity and wit, only to underscore his contempt.

At least this is the feeling one gets from reading through *Romance, Ro-*

mance that won the Samuel Beckett Award for the Best First Television Play screened in 1983. The characters, the Chaddhas and the Patels, with their middle-aged paunches and their middle-aged wives in their horrid Harrods homes, talking in their 'koi hai' accents, seem to be as clichéd as the Hindi movie that the younger generation in the play tries to parody.

The plot seems to be unnecessarily elaborate to prove a very small point — the rebellion of a daughter against parental machinations to get her married to a suitably rich and unctuous candidate. The eligible candidate, whose name is Bunny Singh, provides the heroine with the perhaps one funny line, when she says, "'Bunny Singh' — ridiculous. Why doesn't he call himself Donald Duck Singh? No wonder people laugh at Indians," which could bring the house down. But this is really undergraduate stuff, lively, but hardly worth taking seriously.

It is the girl Satwinder's remark that seems to fuel Dhondy's energy as he presents us with Indians one can really laugh at. But to provoke true laughter one needs a little affection and sympathy, and this the playwright does not seem to be able to summon, so at best

one is left with a snigger, at worst a sneer.

The second playlet is much more richly textured and symbolic because it is told through the mind of a "young White man" Tony, who is reliving his infatuation for a Sikh girl whom he knew in his interracial school. There is an *Elves and the Shoemaker* element of fairytale about Tony's story that provides a touch of magic to an essentially sad and sordid tale that almost casually depicts the fate of the 'bride,' Jaswinder, forced to marry a rich old man. There is a sub-plot which involves a Muslim boy whom Jaswinder loves, called Junaid, and here again, though Tony makes a sneering remark about "right Indian film stuff," one gets the uneasy feeling that a little of the right stuff comes in handy to get the plot moving. But an episode where Jaswinder ties a *rakhi* on Tony's hand is portrayed with finesse and sensitivity, providing what must be a strong visual metaphor of the bonds that may be developed between the two races, if left alone. But this strange and somehow disturbing love story is set against a background of violence and urban squalor. There are images of the school, its walls scribbled with graffiti: "Sikhs rule: top knot boot boys" "Alien culture: Punjab jabbers," disco nights, and the boys' washrooms where the rivalry between Tony and Junaid is played out, and the mean streets where Tony spends his life hustling to make money. Yet for all Tony's skinhead image and punk talk, one somehow feels that Dhondy is more sympathetic in his treatment of him than of his 'Indian' characters, so that one is made aware once again of the playwright's ambivalence. Does he really despise what he sees of Indian life in England, or is it that he is harsh only because he cares?

One is forced to add that to "Indian Indians" the two plays under review are so removed in time and space as to have a limited significance. One has the curious feeling of looking at them through the wrong end of a telescope. Perhaps this can be seen as a good sign. Finally cut off from the gravitational pull of the old country, the immigrants have managed to develop a lifestyle that may be documented, satirized and even portrayed on BBC2. It may be narrow but at least it's their own and for giving them this legitimacy, Farrukh Dhondy must be complimented.

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The sunset years

Suggested modes of remaining active and independent in the post retirement years.

Retirement: plan now for your best years by C Northcote Parkinson, M.K. Rustomji and Walter E. Vieira. Published by India Book House Pvt. Ltd., Bombay, 1985. 122 pp. Price Rs 25.

*Age is a quality of the mind
If you have left your dreams behind
If hope is cold
If you no longer look ahead
If your ambitions' fires are dead
Then you are old.*

A recent study conducted in West Germany showed that of those questioned 80 percent do not want to be 'old people' and 56 percent do not want to be 'pensioners.' Yet, all over the world, with the slowing down of the birthrate, there are more 'elderlies' today than at any other time in history. And the number is expected to rise dramatically by 2025!

And now, with the world growing old, comes a compact little book of 122 pages *Retirement: plan now for your best years* co-authored by M.K. Rustomji, with his usual collaborator, C. Northcote Parkinson, and Walter E. Vieira, that offers the managers of today a neat blueprint for the oncoming change in their lives. Retirement is no longer the end of the road; if planned the way suggested by the authors, it could be the beginning of the best years of one's life.

Gerontologists maintain that the age level of retirement is quite arbitrary. The very concept of retirement is a recent discovery — previously, people worked until the end of their lives. In 1889, the pensionable age was 70; it was reduced to 65 in 1916, and lifted again to 70 in the U.S.A. in 1970. And now, as if to mark the forthcoming centenary celebrations of retirement, Rustomji elevates the concept to one which needs as careful a planning as one's career. It is a kind of poetic justice that just as one needs training to slip into a job, one needs to be prepared to slip out of it. Sadly, all over the world, except in Japan and Sweden, little thought is paid by corporations to 'phase out' their employees. And hence a book, that presents ideas culled from

the works of eminent sociologists and behavioral experts, to fill this lacuna is highly recommended.

How does one bide the years after receiving the golden handshake? As a crabby old man? Or, one lolling in self-pity? Or, is it possible to continue to remain active and independent? It is possible to lead a happy retired life, pursuing goals that are, as Rustomji terms them, CIA (Creativity-Integrity-Autonomy) oriented, in place of the earlier MSR (Money, Status, Reputation) principle. It is not necessary to work after retirement, or job hop to companies that offer a higher retirement age. If the flesh is as willing as the spirit, the book suggests ways of being fruitfully employed: full-time, part-time, or even self-employed in a small business or as a consultant. It also suggests leisure pursuits that can be considered, like voluntary services which lend meaning to life, so vital during the sunset years.

Innumerable case studies elucidate the points made, and add weight to Rustomji's observations. And the examples are so 'authentic,' that one can always bring to mind someone in the family or friend circle who fits the description. Carlos D. Rustomji's example of a criminal lawyer and art authority, whose passion for miniature paintings has helped him in following the CIA principle and hence lead a satisfy-

ing 'retired' life, seems closely patterned on the eminent Parsi jurist and art connoisseur, Karl Khandalavala. And the cover resembles a bench on Grant Road Station frequented by elderly members of our community, who unabashedly ogle at a pretty young female while clutching on to a walking stick.

Retirement..., incidentally, is worth a read for all Parsis. The community has an increasing proportion of members over 60 (36 percent aged 55 and above according to the 1982 survey, 18 percent according to the 1961 census, as against 5 percent in 1881). Ironically, it is this high figure which is responsible for the dwindling birth rate, as one of the chief reasons for Parsi Zoroastrians of both sexes not marrying or postponing marriage, stems from the responsibility of looking after aged parents. Rustomji's retirement plan could help in solving the community's problem by making the elders more independent.

The book should find a universal audience, and could well become one of Rustomji's more frequently translated works, for, the problems of a life after office know no borders. And Rustomji captures all aspects of planning for this second life—mental attitudes, finance, health, living arrangement, etc. in his usual simple and lucid style. The book gives tips on how to make a will, how to take a frank look at oneself, and how to plan one's finances, through its 36 crisply-written chapters, enlivened by some superbly witty and clever sketches by Halbe. As one falls in line with Rustomji's CIA principle, there is only one nagging thought: How does Rustomji manage to KGB (keep getting better)?

Homi J. Rogers



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The implications of the Athravan Educational Trust

Hormazdyar K. Mirza
Kaikhusroo M. JamaspAsa

Two high priests attack the newly formed trust for mobeds

Our opinion has been solicited, both privately and publicly, about the above movement which has been launched ostensibly for collecting funds from the community for the upliftment of Parsi priests (athravans). In the absence of any authentic written material up to now, we preferred to remain silent. But, as facts emerged, it has turned out that in reality the Athravan Educational Trust (AET), has quite a different end — a movement for collecting funds for cosmopolitan and multi-purpose objectives.

Some weeks ago, a co-religionist sent us a cyclostyled write-up for our opinion. The title of the write-up was "Zoroastrian Studies' proposal for the upliftment of the forgotten few — the mobeds." As claimed, this write-up was a proposal by Zoroastrian Studies for the education and economic upliftment of our priests. This we have learnt was the document which elicited the following statement from Peshotan Nargolwala in *Parsiana*, December 1984. "Zoroastrian Studies has estimated that the cost of training 15 mobeds continuously would cost three lakh rupees a year, 50 percent of which will be payment to Zoroastrian Studies." The said write-up was subsequently withheld and a public refutation of Nargolwala's statement made in *Parsiana*, April 1985. This write-up seems to be a subterfuge to divert attention from the actual trust deed referred to below.

As the *Parsiana* (June 1985) report states, the Athravan Educational Trust

was publicly inaugurated at a mammoth gathering of our community at Cusrow Baug on May 11, 1985, commencing with a *jashan* on a grand scale in which 200 priests are stated to have participated. According to the same report of this meeting, the said trust was inaugurated for collecting funds from the community for the amelioration of our priests. Copies of an illustrated brochure in support of the movement were distributed at the meeting for the same purpose. We have read this along with a report of the function appearing in the *Parsiana* issue mentioned above.

Late in June 1985, extracts from the AET trust deed appeared in *The Bombay Samachar*. Early in July, *Jam-e-Jamshed* published the said trust deed verbatim, a copy of which the Editor "managed to obtain," as stated in his introductory note, without specifying how he obtained the copy.

The AET trust deed was registered with the charity commissioner of Maharashtra State on February 21, 1985. Strangely enough, this fact was never mentioned or announced even once anywhere — not even at the May 11, function, nor were any part of its contents disclosed by anyone either orally or in writing. It was kept a secret, and it seems that it was meant to be kept a secret.

The said trust deed, as it was published, makes painful reading. It does not mention the word "athravan," "mobed" or "Parsi priest" even once. The contents of the trust deed are total-

ly inconsistent with the title it bears and wholly repugnant to the publicly declared objectives.

As already noted, the trust is meant for cosmopolitan multi-purpose objectives. It mentions as its objectives on the one hand, the "preservation, inculcation, advancement, propagation, study and better understanding of the doctrines, precepts and practices" of an unspecified and undefined "Avestan people of Indo-Iranian stock," and on the other, "to encourage study, research and training in all such branches of knowledge as in the opinion of the trustees would inter alia promote the development of human understanding and promote universal brotherhood and integration of mankind as a whole," and again, "without reference to caste or creed!" Strangely enough, it is meant also for carrying on business, purchase and sale of property, agricultural and non-agricultural lands and shockingly enough, also for "the stage, screen, radio and television in all its varieties such as drama, opera, cinema, films and all other possible methods of communication..." It is indeed a matter of surprise that while the trust deed mentions "education" vaguely, "business," "sale and purchase" and "methods of communication" are described in detail.

It is apparent that the said AET has no connection whatsoever with the upliftment of the athravan and will not solve any of the problems facing our community.

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tions for imparting priestly education and training, and also for higher scriptural studies up to the university level are existing already and working in the community. Hence it is not necessary to collect funds and to establish a new institution.

Certainly, what is urgently required in the present circumstances is funds for helping trained and deserving new aspirants and also those who are rendering service as yozdathregars and who are genuinely in need of help.

Moreover, the AET trust deed is replete with irregularities and raises some serious doubts. The trustees have assumed "absolute," "full" and "unfettered" powers; and some of the clauses of the trust deed, if put into practice, are violative of the Public Trusts Act. An eminent jurist, Mr S.R. Vakil, has examined the serious legal complications of this trust deed (*The Bombay Samachar/Jam-e-Jamshed*, July 21, 1985). Instead of solving the vexing problem, the new trust raises some serious questions.

It has become increasingly clear that there is considerable duplication of funds and efforts between the different trusts in helping the priests, and it is

therefore suggested that only one body should collect and work exclusively in this direction. The time and money thus saved can be devoted to some other area of useful work in the community. We reiterate that while the intentions and sincerity of such amelioration programs may be above reproach, the style of functioning is questionable. While we are certainly in favour of economic amelioration of our priestly brethren wherever necessary, we are sorry to state that the implementation of the present AET will not solve the grave problem facing the community.

The real problem is acute shortage of qualified and deserving yozdathregar mobeds. The need of the hour is to make some arrangement so that the young priests, who are educated and trained in the madressas, may be able to acquire further training and experience in the atash bahrams under the present cadre of yozdathregars, and to retain them in the profession for which they are being educated and trained.

With a letter dated July 23, 1985, Mr Homi P. Ranina sent one of the undersigned a copy of a so-called amended trust deed. While we have in

our possession a xerox copy of the original trust deed on Government of India stamp paper totalling Rs 150, "signed, sealed and delivered" by all the trustees, the so-called amended trust deed sent by Mr. Ranina is just cyclostyled. Surprisingly, both bear the same date of registration — February 21, 1985! On detailed examination of the two trust deeds, we found that except for the fact that a few words occurring in clauses 4 (ii) and 5 (iii) of the original trust deed have been deleted in the so-called revised trust deed, for all practical purposes, the two trust deeds are the same in their contents. The so-called amendment in effect does not amend anything and all the objections raised against the trust deed regarding irregularities, illegalities and possible misuse of trust funds, as explained above, stand intact even after the so-called amendment.

It is very unfortunate that well-meaning and capable men like Mr Homi Ranina and our colleague, Dastur Dr Firoze Kotwal, have associated themselves with a trust which, to put it mildly, has taken the community at large and the athravans in particular for a ride.

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continued from page 19

to evict in its concerted efforts to decongest the city.

Chatting with newsmen last Friday, Shiv Sena leader Bal Thackeray pointed out that his party had high regard for the community which had contributed so extensively towards the development and progress of not only Bombay, but of the nation as a whole. He was answering a query as to whom he considered a Marathi *maanoos* (Marathi person).

Recalling the Sena's call for a 'Beautiful Bombay, Clean Bombay' — or rather, *Sundar Mumbai, Swachha Mumbai* — he believed that if there was one community which could be counted upon to beautify the metropolis, it was the Parsis.

Reprinted from Indian Express, June 10, 1985

Tatary's typed sketches

Seventeen-year-old Dinyar Rumi Tatary, makes sketches and portraits with the "earnest, ever-willing cooperation of his father's aging Hermes typewriter," notes a report in the *Mid-Day* of June 2, 1985. Sketches of the Asho Farohar, Sai Baba and various scenes find expression in the work of Tatary, adds the report.

"Apart from intricate curves that there may be, especially in portraits," the sketches themselves are not difficult, says Tatary. A sketch is never done at one sitting. During intervals a particular piece may bring on fresh ideas and the entire original has to be redone. This can also happen when a letter is typed in the wrong spot, distorting the sketch, adds the write-up.

Having completed his Elementary and Intermediate Drawing Examinations, Tatary took to typing sketches when he did a course in typing at the Central Shorthand and Typing Institute, Bombay. Tatary has just completed his Higher Secondary Course examinations this year and wishes to take up catering as a profession, adds the report.

Disillusioned with politics

Most honest councillors do get disillusioned eventually with the Bombay Municipal Corporation and return to private life. But, perhaps, the member who got disillusioned in the shortest time of all was Adi Dubash.

Dubash is a successful businessman, a ship chandler, affluent, provided

with some of the comforts of life. He did not have to contest the elections to further his interests and status. If he did so, he did it to improve the quality of life in the city.

If one's memory serves correct, he lost interest in the corporation within a year of his being elected. Elected on a Congress ticket, after his initial forays in the house, he probably found that even his own party members were more interested in playing civic games and scoring points over the opposition, rather than doing any constructive work. So for the remaining part of his term, one found him in a corner seat in the last row, keeping up a brave face and vaguely smiling at what was going on around him.

The experience of Naval Tata, another good man not meant for politics, was even briefer. He stood for the parliamentary elections and was disillusioned before the elections were over. In an eve of election horse-deal, he suddenly found himself losing an election he would otherwise have won by a mile-and-a-half.

Excerpted from The Afternoon Despatch and Courier, April 24, 1985

Machhina stands second

Diana Rustom Machhina, a student of Ruia College, Bombay, ranked second in the Higher Secondary Course Examinations. In a letter of congratulations, the divisional chairman of the Maharashtra State Board of Secondary and Higher Secondary Education, R.C. Karnik termed her accomplishment "a memorable event" notes *The Bombay Samachar* of June 16, 1985.

Machhina who secured 83.83 percent marks wishes to either take up economics and commerce or specialize in languages, adds the report.

She is an alumni of the Wadia Vachha High School in Dadar.

Katrak kirtans in U.S.A.

Parvez J. Katrak, the noted kirtankar, who has presented more than 550 free musical kirtans in all the major cities of India and Pakistan, will soon be the first Parsi kirtankar to perform in England, U.S.A. and Canada, notes a press release, dated May 17, 1985.

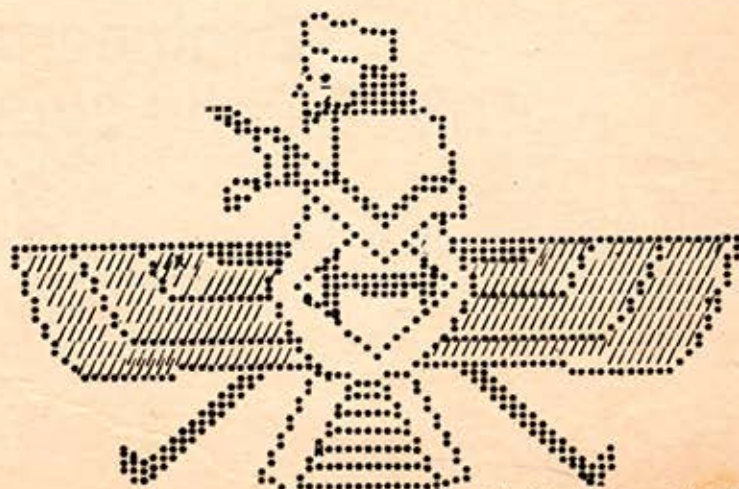
Invited by the Zoroastrian Trust Funds of Europe, Katrak will first perform in London before embarking on a kirtan tour of U.S.A. and Canada, under the auspices of the Shree Ramkibir Bhakta Samaj of America, adds the release.

BUSINESS

Operation Enterprise

"Academic qualifications or degrees are not necessary, but clear goals, direction, self-confidence and hard work are most important," advised the speakers at a seminar on Opportunities for Self-employment, held under the auspices of the FKS (Friendship, Knowledge, Service) Foundation, notes a press release issued by the president and managing trustee of the foundation, Firoze K. Sholapurwala.

Inaugurated by BPP trustee Homi P. Ranina, the seminar was held at the Mancherji Joshi Parsi Colony, Dadar on April 5, 1985, "with the active co-



Asho Farohar typed by Tatary

A thought on the 20th Anniversary of PARSIANA

"AGE CANNOT WITHER HER,
NOR CUSTOM STALE HER INFINITE VARIETY"

Shakespeare

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operation of Rustom Tirandaz, ward corporator for the Dadar Parsi Colony area and Marzban J. Giara, director, Creative Communications Centre," adds the release.

F.S. Chothia, retired director of the vocational guidance bureau, who started Operation Enterprise, a movement to motivate people to take up business, suggested that the Bombay Parsi Panchayet should start a bureau of self-employment, the blueprint of which he handed over to Ranina, states the release.

Several successful businessmen and social workers "narrated their experiences before a packed audience." The speakers included Ratan B. Kakalia, pioneer of Griha Udyog and president of the Dadar Parsee Youths Assembly, industrialist Jimmy F. Jesia, electronics engineer Dr Mehernosh Cooper, chartered accountant Phiroze P. Gandhi, businessman Hoshi Chhapkhanawala, Tirandaz, Chothia and Sholapurwala, notes the release.

Those interested in starting their own business or in contributing their skills and resources towards this cause, may write to the FKS Foundation, 808, Boman Lodge, Khodadad Circle, Dadar, Bombay 400 014 or telephone 8825414, adds the release.

Pharmaceutical president

The newly elected president of the Organization of Pharmaceutical Producers of India (OPPI), for the year 1985-86, is Rusy Langrana, chairman and managing director of Abbott Laboratories (India) Ltd, notes a press release.

Langrana, who has had many years of experience in the marketing and general administration of the pharmaceutical industry, has been vice-president of the OPPI for the past three years and has held many senior posts in the pharmaceutical industry's professional organizations. He also lectures in marketing, finance and management at various institutions and associations in an honorary capacity, adds the press release.

Mody Merind chairman

Minoo H. Mody of Tatas was elected chairman of Merind Ltd (formerly Merck Sharp and Dhome of India Ltd)

At self-employment seminar: Sholapurwala, Ranina, Giara and Tirandaz



Langrana: experience in marketing

at a board meeting of the company held on April 17, 1985, note newspaper reports.

Mody, a professional accountant and chief executive of Tata Sons Ltd, entered the industrial scene in 1972. He was instrumental in setting up a joint venture between the Tatas and the Burroughs Corporation, the result of which was Tata Burroughs, a company which has carved a niche for itself in the Indian computer industry, notes *The Daily* dated April 25, 1985.

The Tata Housing Development Company and the Tatas involvement with the refinance brokerage business via their business association with Greg Foster, London, were also a result of the key role played by Mody in these ventures, adds the report.

Mody is also vice-chairman of Tata Press, Tata Services, Goodlass Nerolac Paints and Ewart Investments, concludes the write-up.

Patent for Godrej

Dr Burjor Pirojsha Godrej, managing director of Godrej Soaps Ltd, has been granted the Indian patent for making alpha olefins from that portion of rice

bran oil which cannot be rendered edible economically.

Godrej, who is interested in innovating chemical processes, has established modern and efficient plants for the manufacture of all kinds of fatty acids, soaps, detergents, glycerine, animal feeds, cosmetics, and the like.

In recognition of his distinguishing achievements, Godrej has been included in *The International Who's Who of Intellectuals*. The eighth edition of the *International Register of Profiles* was dedicated to Godrej "in honour of an outstanding contribution to the chemical industry." He was also selected by the director general of the International Biographical Center of Cambridge, England, in 1985, to be included in *The First Five Hundred* (in the world) for his distinguished service and outstanding achievements, adds the bio-data.

Born on June 23, 1915 in Bombay, Godrej received his doctorate in engineering in 1949 from the Technical University of Berlin-Charlottenburg and a diploma in engineering in General Machine Building.

Associated with a wide variety of professional bodies, Godrej is chairman of the Soaps and Other Surface Active Agents Sectional Committee of The Indian Standards Institution. He was also former chairman of the panel for soaps, synthetic detergents, glycerin, fatty acids, toiletries and cosmetics of the Basic Chemicals, Pharmaceuticals and Soaps Export Promotion Council and of the Vegetable Oils Research Committee of the Council of Scientific and Industrial Research, Government of India, adds his biodata.

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vala, director of Skylark Travels Private Limited, notes *The Economic Times* of March 31, 1985.

Nagarvala is also vice-president of The Air Cargo Agents' Association of India and on the managing committee of The Travel Agents' Association of India. He is a member of a wide variety of sports clubs connected with boxing, billiards, cricket, hockey, golf and sailing, notes his bio-data.

Gherda management head

Kersi Minocher Gherda, deputy managing director of Tata Electric Companies, has been elected president of the Bombay Management Association (BMA), for 1985-86, notes a report in *The Times of India* of April 30, 1985.

A senior professional manager for over 30 years, Gherda, who is on the board of several companies, is an associate of the Institute of Chartered Accountants of India and of the Institute of Company Secretaries of India and a fellow of the Institute of Chartered Accountants in England and Wales, notes the report.

Gherda is also associated with social service organizations like the Cheshire Home, the Indian Red Cross Society and the Rotary Club as also with various sports associations of Bombay, adds the report.

Engineer in business

Farokh Engineer (46), the famous wicket-keeper and batsman who represented India in 55 test matches hardly needs any introduction. His prowess as opening batsman and wicket-keeper made him a household name even among the small minority of those indifferent to cricket in this country.

Less well-known is the fact that ever since he bid goodbye to first class cricket nine years ago, Engineer has had an equally successful innings in the business arena, and in April this year, this UK-based cricketer-turned-company-executive-turned-entrepreneur was in India in the capacity of consultant to Lep Transport Ltd, part of the UK-based Lep Group (net worth: £32.5 million or Rs 51 crores in the year ended December 31, 1984).

The group's activities are primarily centered around international freight forwarding, utilizing all modes of air and surface transport. In addition, the Lep Group also offers a wide range of



Mody: in joint ventures



Godrej: chemical innovations



Nagarvala: air cargo agent

allied services and facilities to further international trade. The parent company is among the largest of its kind in the UK — with 34 offices in that country alone — and worldwide too, is a heavyweight in the business. While the Lep Group has a presence in almost every country in the world, India for some reason thus far remained unexplored territory for the company, or somewhat unexplored in any case, because the company did have agents in India during the days of the Raj.

After a span of half a century or more, Lep is once again back in the fray in India with the Lep Group's wholly owned subsidiary, Lep Transport, having appointed Sai Shipping as its local agent. This, according to Engineer, is the culmination of a serious effort that has for some time been under way in the company's Manchester-based offices. "For many months now, Lep's senior executives have been looking long and hard at India and have been considering ways and means of gaining a foothold in this large and growing market," says Engineer whose informal links with Lep date back to the time when he was with Jules Simon Ltd, a Manchester, UK-based group dealing primarily in textile exports (though he took on the role of consultant to the Lep Group only a few years ago).

After a decade-long stint in Blighty which began towards the end of his cricketing career and was mostly spent as sales and marketing director of Jules Simon, Engineer put in his papers "to start something of my own." And thus Farokh Engineer Import Export Ltd was born in 1984. Today, according to its major shareholder, the company which deals mainly with textiles and leather goods "is doing very very well indeed." Engineer has plans to go into other lines of business such as sports goods and health foods as well, and in the course of his trip to India was also

scouting around for exporters of "virtually any and everything that's in demand in the UK, Europe and the US."

Developments on the Lep front have been very encouraging too. "The response from Indian shippers and big and small business houses has been extremely favourable," says Engineer. This, according to him, is because Lep Transport, hand-in-hand with its local agent Sai Shipping, is today in a position to offer customers services that are hard to come by in India such as 100 percent door-to-door delivery, for instance.

"What we are in a position to offer today is a total package deal which no one else in this country offers. Under the arrangements, Sai Shipping will handle all the formalities at this end such as documentation, etc, and Lep will handle the worldwide arrangements, thereby helping both the Indian exporter as well as their importer associates all over the world at one go," says Engineer. Which is no doubt why he is confident that the Sai-Lep combine will carve out a large market share in India in a minimal period of time, though he declined to give the rupee volume of business that has been targeted by them.

And given the fact that Lep's unique package also includes Farokh Engineer who is not only an eminently marketable name in this country but is also a businessman with considerable knowledge of the ins and outs of international trade, there is no reason to believe that the benefits accruing to shippers and exporters will be insubstantial.

Sheila Kumar

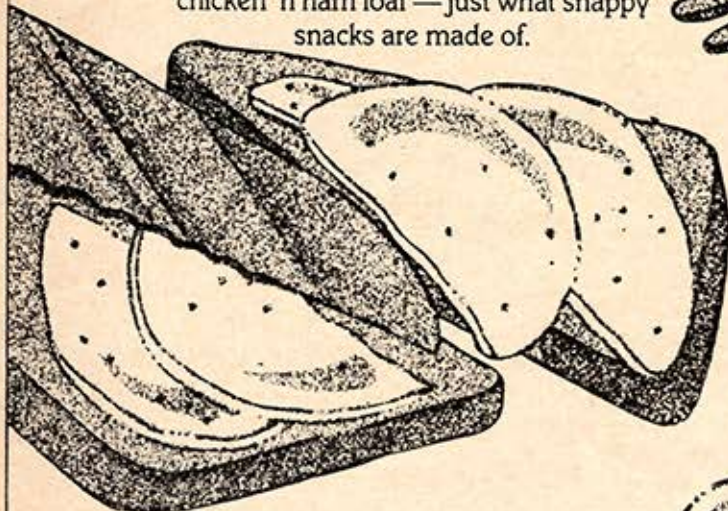
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A "clean banker"

Reputed to be "one of the clean bankers in the industry" Maneck Nadirshaw Goiporia, has been appointed chairman and managing direc-

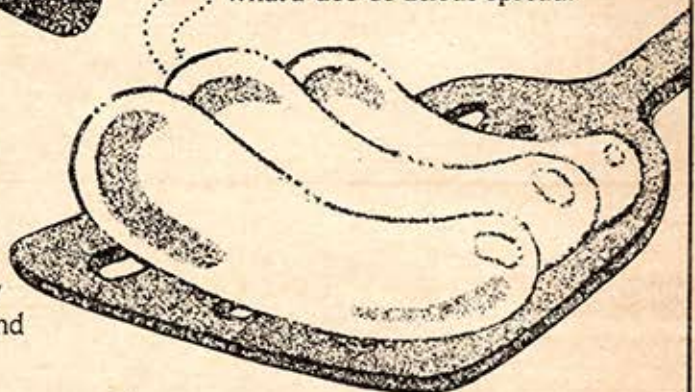
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tor of the Central Bank of India with effect from April 29, 1985, notes a report in the *Indian Express* of April 30, 1985.

According to the report, "the decision of the Union Finance Ministry to shift Goiporia within weeks of his appointment to the Bank of Baroda, follows the failure of the Department of Banking to find a clean banker to head the Central Bank."

Having more than three decades of experience in the banking industry, Goiporia is the chairman of the Indian Banks' Association. Prior to this appointment, he has been the chairman and managing director of Dena Bank as also of the Bank of Baroda, adds the report.

Change labour laws

"My long association with the International Labour Organization (ILO) for nearly 40 years, has convinced me that our labour laws have created more problems than helped us to solve them," said Naval H. Tata, veteran industrialist and outgoing president of the Employers' Federation of India, at the fifty-second annual general meeting of the federation, in Bombay on May 2, 1985, notes a report of the address published in the *Financial Express* the following day.

Tata added, that out of a total working population of 222 million, a 10 percent militant minority appropriates nearly 30 percent of the national income. This glaring disparity can only be abolished if the union government introduces a bill compelling all states to accept the Industrial Relations Commission on Labour, notes the report.

Tata has also set up a research foundation called SOLAR, to deal with social and labour problems. This computerized research project has been given gift tax exemption, the report adds.

To bring about industrial peace, Tata outlined his five-point action plan.

- The right to work should be recognized as a fundamental right by law so that the worker is free from intimidation, coercion etc.
- Workers should have every right to strike but only if the employer refuses to bargain in good faith and does not agree to voluntary arbitration.
- Employers should have the right to lockout but only if the union refuses to

resort to voluntary arbitration.

•The central government must introduce a bill compelling all state governments to accept the Industrial Relations Commission on Labour.

•A law should be passed whereby worker or employer is denied protection under the labour laws if either is guilty of violence.

SPORTS

Squashing opposition

Three times junior national squash champion, Darius Pundole, "Bombay's squash wonderboy," won the John Jacob Invitational Tournament for amateurs in the United States of America, notes the Bombay based evening paper *Mid-day* of June 21, 1985. Pundole was also part of the five-man Harvard University squash team which won the U.S. National team championship, adds the report.

Born on April 27, 1966, Pundole started playing squash 10 years ago, coached initially by his grandfather and father, "both ardent squash players themselves," notes the write-up. At 14, he became the youngest



Bhathena: to represent India

player to win the Junior Nationals (under 19) at Jaipur. He also won the Western India Maharashtra State Tournament twice and was ranked sixth at the Asian Junior Championships, adds the report.

Pundole has been to the U.K. three times for coaching by Iqbal Din. Currently he is under the guidance of David Fish, "one of the topmost

coaches in the US," notes *Mid-day*.

Having studied at the Cathedral School and Sydenham College, Bombay, Pundole is currently an undergraduate at Harvard adds the report.

Bhathena cycling champ

'The king of the ghats,' Homi Minoo Bhathena, "brought an end to the two-year-old reign of Pune's Ashok Captain" to win the second Indian Professional Cycling Championship at the Vallabhbhai Patel Stadium, Bombay on March 10, 1985, winning two gold and three silver medals, notes a report in *The Times of India* dated March 11, 1985. Following his success, Bhathena has been chosen to represent India in the world championships to be held in Rome, Italy, this August, notes his bio-data.

Trained in San Diego, USA, Bhathena has participated in both the junior and senior national championships and has represented India at the European Cup, 1982 in Zurich and at the IXth Asian Games in New Delhi in 1984. In 1981-82, he received the Shiv Chatrapati Award for cycling, adds his bio-data.

Bhathena who had turned professional in 1984, was handicapped by a "serious head injury" and has just resumed professional cycling this year, states his bio-data.

After completing his Higher Secondary Course, Bhathena did a one year course in bakery and confectionery and later a three year diploma course in hotel management. At present he works as a kitchen trainee at the Hotel President, Bombay, his bio-data adds.

Bronze for Baria

Wrestler, Dali Firoz Baria, a student of the D.K. Tata High School, Navsari, won a bronze medal in the 40 kg class in the All-India Rural Sports meet 1984-85, held at Bhiwani, Haryana, notes the *Jam-e-Jamshed*.

Baria, who has won many prizes at the district and state levels as well as in the open and rural wrestling meets, trains under eminent wrestling coach Phiroz D. Jokhi, at the Ustad Kanga Gymnasium in Navsari, adds the report.

In November 1984, Baria won a gold medal in the 40 kg class during the Gujarat State Rural Sports meet held at Balsar, notes the report.

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CHILD RELIEF AND YOU

There's a child somewhere crying for help.

continued from page 20 d

the police are currently turning a blind eye, Golwalla alleged.

Drug peddling is at its worst outside schools and colleges and Golwalla noted the example of the K.C. College students who have taken up the issue. Noting that the BPP's scheme may involve over one lakh of rupees, Golwalla asked, "Will the community come forward to avail of it?"

Homi Bodhanwalla of Jamshedpur informed the council that ex finance minister T.T. Krishnamachari's son

The BPP's scheme to fight drug addiction may involve over one lakh of rupees. "Will the community come forward to avail of it?"

had reportedly died of drug addiction and that his wife is a crusader against drugs. He suggested that the Federation contact the lady for further information.

Gandhi on the other hand noted "Prevention is better than cure. Drug addiction is virtually impossible to cure after a certain stage. Rather than spending the limited funds on curing the incurable, spend it on family counselling which might build resistance, create an atmosphere in the house where frustration does not lead to this. There is no room for complacency. Cases do not come to light until it is too late."

Tehmi Grant of Poona admitted that drug availability is "so easy that Parsi parents are afraid to send their children to established colleges... The Zoroastrian Association of Poona is showing films on drug addiction."

Dr Russi Anklesaria of Calcutta suggested the drug problem be treated as a part of the school counselling scheme with frank discussion with students, protecting them from drugs by making them aware of what it leads to.

Attributing the strength of the drug menace to a weak Zoroastrian foundation in Parsi households, Seervai noted, "Bangalore is lucky in its mob-

ed Unwalla. Ceremony is not the only work of the mobed. The mobed must help in the social difficulties of the families."

Scholarships and awards

About 25 to 30 Parsi candidates who go abroad each year for further studies receive about Rs 60,000 each from the community's funds, said Golwalla. Thus the community spends over 15 lakhs of rupees each year.

"Over the last 10 years, what is the amount that has come into this fund?" queried Gandhi. Emphasizing that some measure of the prosperity gained by individuals at community expense should be shared with the community to ensure its future, Gandhi suggested that application forms should include a para in bold type specifying that the candidate accepts his responsibility to augment the funds of the community for the benefit of future students.

Tehmi Grant suggested, and Golwalla immediately concurred, that the BPP should write to those who've benefitted in the last 10 years.

A specific problem highlighted by Anklesaria refers to professional courses requiring long internship like the F.R.C.S. (Fellow of the Royal College of Surgeons). "The Reserve Bank of India does not give permission for transfer of funds for long internships," he noted. Gandhi suggested, "Let the people who have settled there as a result of educational grants from the community contribute to the local Zoroastrian association there which then looks after the concerned candidate."

On the subject of getting beneficiaries, to contribute to the community's coffers, Gandhi questioned, "What about those enjoying community residences? Is it not their duty to help augment the housing funds?" But Golwalla was pessimistic about community co-operation on that score, noting that often old, single people continued to occupy large three to four room flats and refused to be shifted to smaller accommodation.

Bodhanwalla has suggested the institution of annual Federation awards to outstanding Parsi Zoroastrians in the field of sports, performing arts, literature and journalism, education and social work, scholarship, religious leadership, small scale entrepreneurship etc. "While nominations should be considered in different fields based on con-

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tribution that merits recognition at a national level, the main criterion for selecting the awardee should be the impact made on the total community through the respective fields," notes Bodhanwalla's letter to the Federation.

Mobeds

"The large majority of the priesthood have not united to give the matter any thought. We have heard only the voice of the laity championing the cause of ameliorating the priesthood... No organized lay body can do this without being aware of the functioning of the priestly hierarchies... Once the priesthood is united, and a uniform and acceptable canon has been established amongst themselves, the scope of religious controversy will also diminish, and Zoroastrians in general will be more united."

The views of Dastur Kaikhusroo JamaspAsa, High Priest of Bombay's Anjuman Atash Bahram, addressed in a letter to the Federation secretary were read out by Gandhi who then noted, "The Athornan Mandal is neither coming forward nor cooperating... some very valuable information would have come out... (we have) no reliable data..."

However, Peshotan Nargolwala, Federation treasurer, noted with reference to the two schemes for mobed amelioration currently in the limelight, "In Bombay the mobed situation is improving pretty fast... keep your mobeds well... (Otherwise you are going to) face greater problems of availability. (The mobeds) will not go to the mofussil."

Reporting on the BPP-Federation scheme for amelioration of priests (popularly referred to as the Vimadalal report as retired Justice Jal Vimadalal has been working on it) Peshotan Nargolwala anticipated that eight trusts between them will approximately contribute Rs 80,000 to one lakh a year. The target amount, according to Nargolwala is five lakhs of rupees a year.

The Athravan Educational Trust, an independent public trust created by BPP trustee Homi Ranina, Dastur Firoze Kotwal, High Priest of the Wadia Atash Bahram, founder of Zoroastrian Studies Khojeste Mistree and others came under heavy flak from Guzder, Peshotan Nargolwala and others on the basis of its 26-year-old lady managing trustee being endowed with powers to sack any trustee;

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anyone wanting to go abroad being able to do so at trust expense; and the 80G exemption received by the trust from the Income tax authorities being interpreted as the cosmopolitan nature of the trust.

Referring to these two schemes for mobed amelioration in Bombay Bodhanwalla charged, "You are going to make the other anjumans' work impossible...this must not be done on a Bombay basis," Dittia noted "If they keep on training, there's bound to be a spillover effect." Batlivala sought guidelines from the Federation on how agiaries should be maintained, what should be the payment to mobeds, etc.

Gandhi sought to placate the fears: "Mobeds benefitting from this scheme should be expected to work outside Bombay by rotation...the BPP has always taken the stand that it does not represent Bombay alone..." Golwalla added soothingly, "We'll see how we can prevent the attraction of mofussil mobeds to Bombay."

To mobed Unwalla's charge, "The point is amelioration of mobeds. From Dadar no priests are forthcoming (The Dadar madressa receives an annual donation from the Federation)..." Gandhi responded, "At least a mobed's child is getting free education and getting a start in life. When he goes to a small community in India or abroad, he is able to look after the religious needs of his community."

Defunct anjumans

A representation to the Gujarat chief minister against that government's order to requisition the decrepit Tithal sanatorium property close to Bulsar, has been held up for lack of details from the concerned trustees. "Until we receive details from (Tithal trustee B.K.) Boman-Behram we are helpless," said Golwalla. Maneck Gheyara, president of the Surat anjuman and vice-president of the Federation, had brought an injunction against the Gujarat government's acquisition order. Golwalla had also secured an appointment with the ex chief minister Madhav Solanki but the riots intervened and the matter had to be dropped. Golwalla however informed that Boman-Behram had written to say that he had agreed to sell the property to a Jain trust.

"If you get the chief minister of Gujarat to rescind the order, Boman-Beh-



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ram will sell the property to the Jain trust. How will the community benefit?" queried Dittia. But Gandhi opined that the sale idea will have to be discarded totally before the government agrees to rescind its requisition order.

Guzder spoke of the sanatorium at Bordini, which is only two and half hours drive from Bombay by car or fast train, where there are 32 rooms but only two bathrooms. There was a proposal to rent out plots of 400/500 sq yards but, Guzder noted, the Government of India declared that there could be no construction on the coast within 500 meters of the high tide level. Now that restriction has been removed, he added.

On the Khambhat front, Gandhi reported "substantial progress." While Gheyara had posed questions of methodology of the Federation taking over defunct anjumans' properties, Gandhi suggested that attempts to dispose off the properties with an indemnity to the buyer could proceed simultaneously with transfer of legal property rights to the Federation. While Gandhi pressed the executive council to give the defunct anjumans subcommit-

tee a clear mandate, Golwalla informed the council of Gheyara's decision to "relinquish office because of ill-health and some other reasons," in favour of Dr Sam Bhacca. No other members of the defunct anjumans subcommittee

Boman-Behram had written to say that he had agreed to sell the Tithal property to a Jain trust.

being present, the matter rested.

The Archeological Survey of India has accepted in principle to protect the two dokhmas and agiary in Diu, noted Gandhi, but the Collector of Diu was not giving the relevant information. At the behest of the Federation. Minocha-har Bharucha of Bhavnagar went to Diu to ascertain matters. Joint honorary secretary and BPP trustee Eruch Desai noted that the chief minister of Goa, being personally known, might push the matter to a conclusion.

However, no decisions were taken nor any positive line of action delineated. The discussion on defunct anjumans degenerated into a free-for-all during which Desai noted that the railway platform at Udawada will be extended this year, thanks to contact with the railway minister; Grant briefly aired the question of the Parsi gymkhana in Mahabaleshwar which has now acquired four or five non-Parsi trustees who plan to sell it. Desai advised Poona, as the neighbouring anjuman, to handle the matter by engaging a lawyer. The question of the plot adjoining the cemetery in Srinagar came up for its routine biannual hearing with Guzder noting that it would cost approximately 20 lakhs of rupees to construct around 6,000 sq feet. "Would the community contribute?" Nargolwala suggested that large Parsi concerns might contribute if their Parsi employees can use it as a holiday home.

The topic then veered round to the sale of cantonment land on a freehold basis by the army at market price and Nargolwala noted that he was on the point of persuading the army canton-

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ment authorities that such a price should not be applicable to a place where trustees were trying to build low cost housing for the poor as in the case of the J.J. Agiary in the heart of Poona.

Reading from a report on rural Parsis in Vesu, a shaken Gandhi noted that of a total population of 62, there were 19 children under the age of 10 living below the poverty line. "Villages are being adopted around the country. Can we do something constructive to justify our existence?" Gandhi asked.

But the discussion ambled on to a general recitation of the depleting numbers of Parsi students in Parsi institutions in Bombay, Poona, Golwad, Surat and Gandevi until Gandhi demanded, "Can we have a welfare scheme for Vesu as a village? Make an example of it? Make a case study?"

Although R.N. Engineer of Industrial Boilers volunteered to take on the task, Golwalla declared, "the initial exercise is a waste of time. Gheyara knows each and every family," and Guzder seconded him noting "Gheyara will feel offended that the Federation is bypassing him."

Naval Vakeel of Hyderabad raised the question of anjumans or trusts outside the Federation ambit which do not function properly and Gandhi opined that 20-30 such trusts exist in India, each controlling property worth a lakh of rupees. "We can only intervene if we are confident that the board of trustees that the Federation appoints is capable of doing the job; otherwise the Federation's name will be spoilt. Zonal vice-presidents or neighbouring anjumans should take it over," Gandhi said.

To Dittia's poser: "What happens when there is a possibility of active mismanagement?" Desai answered, "Our task should be confined only to those anjumans where there's a possibility of loss of property of the community."

Iranian visas

The Government of India has now "appointed an additional secretary in the ministry of home affairs who is in charge of helping minorities all over India," reported Shiavax Nargolwala who recommended that this official be the "focal point" of the Federation's efforts to help Zoroastrian Iranis with visa problems.

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Iranians with visa problems in India include those who wish to settle in India, those who come illegally and those who are sponsored by their government. Students who seek professional education without Iranian government sponsorship — which is generally given to Moslem Iranis — experience two-fold difficulty: in gaining admission to degree courses in educational institutions on the one hand and in procuring long-term visas on the other as the government does not recognize diploma courses for such a purpose.

At the Bombay meeting of the Federation in January '85, the BPP's representatives on the Federation had undertaken to meet the Iranian delegates to the recently concluded World Congress, to iron out the visa problems faced by Iranis in India. However, no effective meeting could be held with the delegates who were in a hurry to tour, said Golwalla.

"Requests for visas will be considered on merit," notes the home ministry's reply to an appeal from the Iranian Anjuman, Bombay, quoted Gandhi. Gandhi therefore requested the anjuman to cite specific cases, the government being unwilling to do anything on a policy basis. "We try our best to help any Irani student in Delhi (but) they are themselves very reticent," said Gandhi who is unwilling to turn down anyone who comes all the way to Delhi in hope.

Nargolwala advised the Federation to register a procedure by which individual cases are brought to the notice of a member of the local anjuman who could then refer the case to Nargolwala and Gandhi in Delhi. Countered Gandhi, "It's all very well for the Federation to lay down a procedure; but how does the individual (Irani) learn of the procedure?"

Managing committee

A suggestion to establish a managing committee of office-bearers to help the executive council was mooted by Shrivax Nargolwala and seconded by Gunder who designated it a "committee composed of seniors" and drew the analogy of the standing committees of major multinational corporations. Golwalla also supported the suggestion: "In an emergency such a committee would serve a useful purpose."

The tide of counter opinion was stronger, spanning a spectrum of ob-

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jections: Desai questioned the utility of an additional committee which he felt would "dampen the enthusiasm of specific persons appointed by the executive council to go through with specific work." The executive council could itself be made more functional, he suggested, by synchronizing guest speakers with the evening functions. While Jal Postwalla of Vishakhapatnam questioned the number of emergencies that had arisen over the past so many years, Dittia opined that the managing committee could forestall the executive council by calling an extraordinary general meeting and Batlivala declared it an "inner cabinet."

When Gandhi raised the issue of whether the executive council or the general body was competent to decide on the subject of the executive council's powers being given to the managing committee, Dittia noted that the matter required due notice to elicit the consensus of the anjumans. Desai however opined, "The executive council is perfectly competent under the rules to constitute subcommittees. (But) is it wise, politic, expedient to have another subcommittee? To just defer it is to set a bad precedent, show that the executive council is impotent." Dittia disagreed with Desai's presentation of the problem: "There's great difference between a subcommittee and a super-committee as envisaged."

Sensing the mood of the house, Gandhi noted, "The anjumans may want to spell out the parameters..."

Desai and Golwalla were in favour of clarifying the issue for the members by way of a note, but Nargolwala stated that a summation of the arguments in the minutes was enough.

Congress

Reporting on the aftermath of the Fourth World Zoroastrian Congress, erstwhile congress chairman Jamshed Guzder noted that video tapes have been reduced to two hours, 20 minutes from the original 18 hours and a preview was scheduled for the following Thursday. Guzder also noted that he has written to anjumans in India and abroad inviting them to order the tapes for viewing by their anjumans at a cost of Rs 100 and \$50 respectively. Much of this work has been done by Ms Homai Mody, the erstwhile secretary of the Congress, noted Guzder, while Aspie Moddie, the management consultant, has undertaken to make a

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precis of the tapes — all except the World Zoroastrian Organization session which Guzder purports to handle himself. A 40-50 page report has also been compiled and there's a proposal to send a copy to each anjuman of the world.

"What is the object of the report and the video? Can we say to the Fifth World Zoroastrian Congress that the inputs of the Fourth Congress were utilized?" queried Gandhi. But no answer was forthcoming and the discussion carried on to the ownership of

The root cause of these children's problems lay in their family situations arising out of marital disharmony, poor relationship with the in-laws, infidelity of the life partners.

the surplus funds generated by the congress and the feasibility of holding a youth congress.

The congress surplus, a source of veiled contention between the Federation and the BPP since the end of the Third World Zoroastrian Congress, is still in BPP custody. Guzder suggested that the amount, one lakh 40 thousand rupees — "the same (at the end of the Fourth Congress) as we started with" — be kept to seed the Fifth World Zoroastrian Congress: "The BPP is historically the custodian of funds of other anjumans. Why not let this amount remain with the BPP?" Shrivax Nargolwala suggested that it be shown in the Federation's books of account, but kept in a separate account with the BPP in the name of the Federation and the Federation be paid interest on it.

The intention of holding a world youth congress in December 1985 — the Year of the Youth — was announced at the conclusion of the Fourth World Zoroastrian Congress. But Golwalla considered the deadline too soon after the Fourth Congress; moreover, with Guzder retiring from the BPP at

the end of his trusteeship term, Golwalla did not think anyone else would be in a position to organize the youth congress and dropped the idea. Now Shrivax Nargolwala, realizing that the department of youth affairs is directly under the Prime Minister with a 99.9 percent chance of Rajiv Gandhi attending to inaugurate such a congress ("The PM's own officials have told me that there's a very good chance of his coming," said Nargolwala), was clearly in favor of making a last ditch attempt to hold an all-India youth congress under Federal auspices if possible or, failing that, Guzder, Desai and Golwalla to arrange it on a personal basis.

Desai was chary to take on the responsibilities involved: "I know how much I had to exert (to raise the funds by collecting advertisements for the souvenir)... too soon after the last occasion." "The CER youth wing is quite capable if we give them moral and financial assistance," noted Golwalla.

In the meanwhile, Homi Ranina and the Zoroastrian Studies group are said to be working on the task of organizing such a congress, leading Guzder to remark, "The BPP is the apex body in India... the BPP now belongs to the Federation... (you are) abrogating your responsibility... (the BPP is becoming) subservient to an individual who is doing it for personal glory..."

A dispute has arisen between the congress organizers on the one hand, and Bejoo Jilla of Nanded and the partner of Pyrkas (a restaurant at Flora Fountain, Bombay) on the other, over the sale proceeds of liquor at the congress. Beer, whiskey, and wine had been gifted to the community by London Pilsner, Haywards and McDowell's. Guzder noted that the matter was being sorted out.

WZO

Guzder, chairman of the Federation's WZO subcommittee, acquainted members with the discussions held at his residence on March 7, 1985 when Golwalla, Bombay's municipal commissioner and BPP trustee Jamsheed Kanga, Gandhi and Shrivax Nargolwala also met the WZO's India representatives Dadi Engineer and Dadi Mistry. Guzder noted, "We in India would agree without prejudice to individual membership (provided) associations and anjumans have weightage — two-thirds

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to anjumans and one-third to individuals." Since then, Guzder said he had written to Shahpur Captain, vice-president of the WZO, London, noting that "you did not send statistics regarding

"2,200 small scale units are sick... even a small scale industry with a capital of one lakh rupees requires 28 clearances."

your members. Also, we negotiated with your representatives but we have received no feedback."

Golwalla intervened to note that Dadi Mistry who was also in Madras to join in the Clubwala Dar e-Meher's platinum jubilee celebrations, had mentioned that Captain had written to him (Golwalla).

Guzder also noted that a couple of other associations had complained of late receipt of notices, no details and no feedback from the WZO. Guzder castigated the WZO as "farcical... a hoax."

Newsletters

As an example of people in high places reading the Federation's newsletter, Gandhi narrated how he had received a letter of invitation from Noshir Santook of the Minorities Commission. At the meeting, Santook requested the names of Parsi specialists for appointment on the various sub-committees of the Minorities Commission, said Gandhi, which include insurance, banking, arts, literature, architecture, medicine, engineering, law, accountancy and education.

It was decided that Parsi professionals in these disciplines be contacted by the local anjumans and only the names of those willing to take on government assignments be forwarded to the Minorities Commission with a detailed bio-data.

Gandhi's immediate problem vis-à-vis the newsletters was that three of the year's 12 issues still awaited advertising sponsors. "I've no advertiser for the August newsletter," said Gandhi who noted that Bombay's quota was short by two. "I want to be assured of at

least six more ads for the continuity of the newsletter." Desai and Guzder undertook to get one more advertisement apiece (they had already delivered two advertisements each, earlier); Poona, Jamshedpur, Delhi and Calcutta also pitched in and agreed to arrange for one advertisement each.

Job opportunities

Offering to revive the Federation's job opportunities pamphlet if the anjumans would undertake to send information on vacancies in their area, Gandhi noted that the experiment has not been particularly successful because of lack of sincerity on both sides: the efforts of the industrialists have been "disjointed... the candidates applying, not very earnest... if the Federation can claim any success on this project, it is due only to the vocational training from Darius Forbes (of J.N. Marshall). Assistance in individual capacities is very welcome, but couldn't the Poona anjuman put up a panel and work cohesively as a team?" he asked.

On the vital issue of reviving entrepreneurship, Guzder reported on the recent CER (Council for Economic Revival) seminar on self-employment where, despite a fee of Rs 30, 290 people attended and 129 returned the completed questionnaire. The Industrial Development Bank of India has started special schemes for small scale industries, Guzder noted but continued, "2,200 small scale units are sick... even a small scale industry with a capital of one lakh rupees requires 28 clearances" but a technocrat need provide only 10 to 15 percent of the capital as seed money. Efforts are afoot to

create a guidance cell in Bombay for community entrepreneurs.

Murzbani Giara of Bombay suggested that employment opportunities should be displayed on the notice boards of agaries and gymkhanas to acquaint the community at a local level.

Annual General Meeting

Copies of accounts reached the delegates moments before the annual general meeting began for which Gandhi tendered an apology but explained that end June and end July being deadlines for filing tax returns, the Federation's auditors were under tremendous pressure from commercial organizations to finalize their annual accounts and complete the tax audits and yet they had been good enough to take up and com-

It is "impossible for a person of average IQ to get 95 percent marks."

plete the audit of the Federation's accounts.

Rs 12,979 and Rs 35,457 were the expenses for the years '83 and '84 respectively, Rs 16,248 being the expenditure incurred in 1984 on the newsletter before the idea of advertisement sponsorship was mooted.

The AGM's other task was the election of vice-presidents and zonal representatives. Delhi, Agra, Allahabad, Lucknow and Mhow were elected to represent north zone; Calcutta, east zone; Madras, south zone, Baroda and



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Bhavnagar west zone B (Gujarat including Saurashtra). The representation for west zone A (Maharashtra and the Union territories of Diu, Daman and Goa) is to be advised later on by Poona in consultation with other member anjumans from Maharashtra.

Shiavax Nargolwala from Delhi and Jamshid Italia from Secunderabad were re-elected vice-presidents from the north and south zones respectively. Italia has not attended any of the executive council meetings since the BPP rejoined the Federation in May 1983 except for the one in Secunderabad in October 1984.

From west zone B (Gujarat including Saurashtra) Dr Sam Bhacca replaced Maneck Gheyara as the vice-president at the latter's request while the Poona president, currently Marazban Kekobad, became vice-president of west zone A (Maharashtra and the Union territories of Diu, Daman and Goa). Ardeshir Batlivala of Calcutta relinquished the vice-presidency of the east zone in favour of Homi Bodhanwalla of Jamshedpur.

Kapadia, Damania and company have been re-appointed auditors at an honorarium of Rs 500.

After the conclusion of the AGM, the executive council took up the remaining items on the agenda, which included the co-option of members and the appointment of office bearers. Bejan Dittia of Secunderabad, Rustom Daroga of Delhi and Peshotan Nargolwala of Bombay, whose two-year term as co-opted members ended at the



Clubwala: organizing celebrations

Ginwala: good arrangements (left)

Jal Phiroj Clubwala Dar-e-Meher (below)

rary treasurers. The chairmanship of the Federation vests, ex officio, with the chairman of the BPP, currently Dr Aspi Golwalla.

Golwalla complimented Gandhi on the "tremendous work" he puts in and observed that the BPP was sorry to have lost Guzder (who declined to seek reelection when his trusteeship term ended last March) while Shiavax Nargolwala wanted to bestow a "man of the match" award on Guzder for his organization of the congress. Anklesaria noted that Guzder was still considered a leader of the community. He then went on to state, "The Federation has observed Desai's views, comments, etc. We can say openly that we should support him to the hilt (when he stands for reelection to the trusteeship of the BPP on November 2, 1985). Nargolwala suggested that each member of the executive council become a voting member of the BPP's Anjuman Committee by donating Rs 5,000, but Desai was quick to disclaim: "I'd rather lose than win by money power."

The next meeting of the executive council is scheduled to be held in Bombay on November 9 and 10, 1985.

Those attending the meeting were: Dr R.H. Sagar of Allahabad; Ervad N.P. Unvalla, Behram Sidhwa and Furrokh Bamji of Bangalore; the BPP's Dr Aspi Golwalla and Eruch Desai; R.N. Engineer, Ms H.R. Engineer and M.J. Giara from Bombay; Minochaheer Bharcha and Ms Banoo Bharcha of Bhavnagar; Ardeshir Batlivala, Dr Russi D. Anklesaria and Ms Najoo Batlivala of Calcutta; Shiavax Nargolwala, Keki Gandhi, Zal Nowsherwanji, Rustom Daroga, Farida Variava, Noshir Captain and Ms Nergish Nargolwala of Delhi; Jamshed Guzder of Gandevi; Ms Daulat Irani of Hyderabad and Karnataka; Peshotan Nargolwala of the Iranian Zoroastrian Anjuman; Homi Bodhanwalla of Jamshedpur; Minoo Belgamvala, Ms Mani Clubwala, Rusi Ginwalla, Ms Mehru Belgamvala, Ms Dhun Dalal, Kerman Mehta, S.K. Tarapore and Ms Katie Seervai of Madras; Dinshaw Anklesaria, Ms Tehmi Grant, Ms Homai Pundji, and Minoo Irani of Poona; B.F. Dittia, Naval B. Vakeel and Ms Perin Dittia of Secunderabad and Hyderabad; Ms Nergis Panthaki and Ms Dhunmai Irani of Shahabad; and Capt Jal Postwalla of Vizag. The Press was represented by *Parsiana*.

Other associations had also complained of late receipt of notices, no details and no feedback from the WZO.



AGM, were co-opted again for a further term which will end at the 1987 AGM. In the remaining two seats were co-opted Jamshed Guzder and Ardeshir Batlivala.

Gandhi and Desai continue as joint honorary secretaries with Ms Gool Tata, joint secretary of the BPP, as executive secretary. Guzder and Peshotan Nargolwala remain the joint hono-

Distinguished centenarian

Died: Piroja Sorab Boyce, 106, one of the foremost women educationists of India and chairperson of the Cawasji Behramji (Banaji) Atash Bahram Trust on April 28, 1985 in Bombay following obstruction jaundice.

"Boyce, one of Bombay's most distinguished centenarians, will be remembered more for her 106 long years, most of which were spent in service to her community and society," noted a write-up in *The Daily* of May 20, 1985.

At a condolence meeting convened by the Banaji Atash Bahram boiwala Ervad Aspi Faramroz Nalladaru and Shree Karelwadi and Thakurdwar Zarthoshti Mandal at the Banaji Atash Bahram premises on May 28, 1985, a message received from B.K. Boman-Behram, former chairman of the Bombay Parsi Punchayet read, "She had a pleasing personality and winning manners. She conducted the meetings of the trust as the chairman of any company would. She did her duty as chairman till about a year and half ago when her physical condition prevented her from attending." Earlier, the Bombay High Court by a writ petition had appointed Boyce trustee by virtue of her being a lineal descendent of the Banaji family of Calcutta. She was later made chairperson of the trust, "a post she cherished and kept till her death."

Others who paid tributes to Boyce at the meet were chief guest Cowasjee Nusserwanji Dinshaw Adenwalla, Dastur Dr Hormazdyar Kayoji Mirza, high priest of Udwarda, and advocate, Rustom Andhyarujina.

"During the last 10 years of her life, she lost vision in both the eyes, but her spirit was indomitable. The great handicap did not deter her from discharging her duties as also in taking keen interest in everything that was happening around her," noted *The Bombay Samachar* of May 12, 1985 in its "Parsi tari arsi" columns.

After her matriculation from Miss Moos (now Girton) High School, she was among the first batch of women to enrol in Bombay's Elphinstone College. Completing her BA, she then pursued her M.A. in English and French,

being the first Indian woman to complete her postgraduation, states a press release.

A teacher of the Alexandra Girls Native Institution and principal of the Panday Girls High School, she later established the Dhunmai Cawasji Boarding School for Parsi Girls at Khandala and founded her own school at Versova, known as the Suburban Boarding School for Parsi Girls.

When her husband Dr Sorab Boyce was stationed at Hyderabad, Sind, Boyce involved herself with founding the Nari Shala, a school for the widows of Indian soldiers who had lost their lives in the First World War. Boyce and her husband's service during the war was recognized by Lord and Lady Willingdon who organized a dinner in their honor and thanked them in a public citation, notes a press release. When plague had spread in Bombay, the cou-



Boyce: sympathy for downtrodden

ple nursed those afflicted. Later the Boyce couple spent a few years at Udwarda, serving the community there.

Boyce was also nominated as a Justice of Peace and Honorary Presidency Magistrate of the juvenile court for the inmates of the Remand Home at Umerkhadi. "She worked very credit-

ably as a magistrate for six years and was always known for her sympathy and love for the poor and downtrodden."

She is survived by her daughters, Shireen and Dhun Dadabhoy, and sons, Homi, Jimmy and Dadabhoy.

Religious instructor

Died: Putli Marzi Byramjee, 46, active worker of the Zoroastrian Society of Ontario (ZSO) and district guider on March 16, 1985 in Ontario, following cancer.

"To the ZSO she was an integral part of its existence for the religious instruction program depended on her and was her main forte," noted Sabar Balsara, editor of ZSO newsletter, while dedicating the March issue to Byramjee. "Whenever I asked her for an assignment for the newsletter and gave her a deadline, it would always arrive ahead of time. Soft spoken and gentle, and in spite of her illness, she was always ready to accept any new assignment as a challenge and see it through. She recently accepted to head the religious instruction group, formulate the program and circulate it to the volunteer teachers involved with the teaching of the children," wrote Balsara on the loss of "a devoted worker (and) a friend."

At Byramjee's funeral, Minoo Treasurywala stated in his eulogy, "Even in her last few weeks of suffering and illness, she did not think of her comfort but continued serving the society around. She even told her colleagues where all the work she has completed could be found, so that others after her could carry on the work."

As Maplebrook District Guider of the Girl Guides of Canada, Byramjee "found time to serve the movement which was very close to her heart." She served in various capacities on several programs and committees and voluntarily did radio reading for the blind.

"To leave society in a little better place than I found it," was Byramjee's life's philosophy as she had explained to Treasurywala.

Byramjee is survived by her husband Marzi, and daughters Roshni and Deenah.

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