



Parsiāñā

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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.

"In pursuit of excellence"

The discussion on brain drain in a meeting of the Federation of Parsi Zoroastrian Anjumans of India (FPZAI) in Bombay on August 30 and 31, 1986, is of great concern ("In pursuit of excellence," *Parsiana*, October 1986). On the one hand, Parsi students find it increasingly difficult to get admission in engineering colleges and on the other hand, of those who do get admission, many go abroad and prefer to leave the country for good.

A proposal that those Parsi students who settle abroad or marry abroad should be asked to refund the grant of Rs 5,000 given by the Bombay Parsi Punchayet (BPP) is no solution. Today, the brain drain to America is controlled by the purse strings of American

universities. They are offering fellowships, teaching and research assistantships liberally, especially to students of Indian Institutes of Technology (IIT) because of their standing and reputation, so that many do not need much financial assistance for their studies abroad.

The reasons why many of our students do not return back are many and varied. Some are lured by attractive jobs and some are lured by girls. There are some who are encouraged by their parents to seek the green card and settle abroad, whereas others have a downright apathy for India, possibly because of their disenchantment with the policies of reservation for scheduled castes and scheduled tribes in educational institutions. What the BPP could possibly do to improve the chances of students returning home, is to charge heavy interest (say 20 percent) on grants and loans to students who settle or marry abroad.

The FPZAI's proposal to put before the state chief minister a memorandum for apportioning a few seats for Parsi students in engineering and medical colleges must be viewed with caution, as it may have a backlash from other minorities, like Muslims and Christians, demanding reservation, and the government might then be in a fix. Instead, the request would be justifiable at least in institutions like the Victoria Jubilee Technical Institute or the J.J. Hospital's Grant Medical College, which were founded and funded by Parsi donations.

We, the faculty at IIT, Bombay, are also becoming more conscious of this brain drain problem. In the decade 1970 to 1980, the outflow abroad varied from 20 to 30 percent in the various departments with an average of about 25 percent. It was then estimated that about 50 percent returned, the maximum losses being among electronic engineers (30 percent returned) and chemical engineers (40 percent returned). Recent estimates indicate that today the outflow of students may have exceeded an average of 50 percent, with losses being most marked in computer science, electrical engineering and chemical engineering. Since the problem has become aggravated in

recent years, the Department of Science and Technology, Government of India, has sponsored a case study entitled, "Pilot study on the magnitude and nature of the brain drain of graduates at IIT, Bombay."

There is only one sure way the IITs can completely stop the brain drain. The faculty can refuse to give the necessary three letters of recommendation which are insisted upon by American and almost all foreign universities. But we believe that's not the solution; we want those of our students who are interested, to get the benefits of higher education abroad. Some of the proposals to be considered would be an integrated five-and-a-half-year M.Tech. course after HSC (Higher Secondary Course or twelfth standard) or four years M.Tech. course after BSc (i.e. a total of seven years after HSC), the idea being to utilize the cream of talents to do some research work in this country, before they decide to go abroad.

Dr P.D.SUNAVALA
Department of Chemical Engineering, IIT, Bombay

Mr Rustom Taraporvala's assertion in "In pursuit of excellence" (*Parsiana*, October 1986) that Lucknow has the only full-time mobed in all Uttar Pradesh is slightly off the mark as there is another full-time mobed at the Kanpur Agiary. Both the mobeds were in Allahabad to perform a Parsi wedding in the month of November 1986.

The era is over when mobeds were easily available and I would suggest that Zoroastrian anjumans all over India, and in particular up-country ones, be sympathetic to the needs of the mobed community as far as their future prospects are concerned. The mobed should be looked upon as a spiritual leader and not as a paid servant of the Zoroastrian community.

SHIAVUX NANAVATI
Allahabad

"The Godrej exit"

What a shame that a man of Naoroji Godrej's eminence has resigned from the Bombay Parsi Punchayet, clearly casting grave doubts about the working of this so-called august body.

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The chairman of the Punchayet owes an explanation to the Parsi community as to the goings-on in the Punchayet for a man like Godrej to have quit. The community has a right to know which trustee/trustees arbitrarily increased a potential flat allottee's rating by 16 points and for whom this unfair favor was done.

JAMSHED M. MARZBAN

"A compromise film"

It is evident from an interview with Mr Cyrus Bharucha in "A compromise film" (*Parsiana*, August 1986) that the writ petition filed in the Bombay High Court had caused him mental anguish; but he must thank himself for this predicament because he cared two hoots for the opposition voiced by learned dasturjis and knowledgeable persons of the community.

Since the appellants attached great importance to degradation of the divine status of the prophet, and violent distortions and mutilations of Zoroastrian scriptures and history, their advocate dealt with these at great length. But Mr Bharucha's advocate did not touch upon these objections at all. Thus to this day these objections remain unreplied and if Mr Bharucha and his advisers have the required capability and guts, who is preventing them from putting the record straight even at this late stage? The fact of the case is that Mr Bharucha was misled and misguided by some self-styled scholars who think they know all about the Zoroastrian religion.

The *Shah Namah* has been acclaimed the world over as one of the immortal epics. Firdaosi himself had sounded a warning, not to regard some of the things mentioned therein as falsehood or fables, because circumstances and conditions vary from age to age. One may find some exaggerated accounts of heroic deeds, but that does not make this magnum opus a mere figment of someone's imagination.

A sterile version of the film shown on the Indian TV must have been highly disappointing to Mr Bharucha and the BPP trustees who refused to listen to the voice of the opposition.

Our scriptures, traditions and history have come down from remote ages by oral tradition and were reduced to writing much later. Hence no specific mention to prohibit filming at Doongerwadi could be found in the

doctrines.

The non-consequential lapse on the part of the appellants' advocate who stated that the Tower of Silence was filmed using a telescopic lens was rectified in the court itself.

SOHRAB NAVALSHAW PATWA

Why single out Antia?

For almost three years the controversy on the *sedreh-pooshi* (navjote) of Mr Joseph Peterson, the American engineer who was converted to Zoroastrianism, has raged in Bombay. However, of all the persons who took part in that ceremony, only one person has been singled out for criticism — Ervad Kersey Antia of Chicago.

As far as I know there were four mobeds who performed the ceremony: two of them were Parsis and two were Iranis. The ceremony has been accepted by a majority of Iranis and many Parsis here in America. Also, the Mobeds Council of Iran has endorsed the acceptance of Peterson as a Zarthoshti. I have seen Mr Peterson being welcomed by many Iranis and Parsis here in Los Angeles when he attended the North American Zoroastrian Congress. I have also seen the latest edition of the book on *sedreh-pooshi* ceremony by Mobed Ardeshtir Azargoshasb who is the president of the Mobeds Council of Iran. In this edition he has given the photograph of Mr Peterson's ceremony and also written that the Zoroastrian religion favors acceptance of good and qualified persons. The book proposes that the Anjuman Zartoshtian Tehran form a special committee to take measures to accept such people.

If Peterson's acceptance is heresy, then why single out Ervad Antia? Why not condemn all those who support acceptance? There are 40,000 Iranis and most of them support the idea. Then there are many Parsis who hold the same view. To single out Ervad Antia will not exclude other persons who support the policy of acceptance. It will not help them to abandon their view. It will not isolate Ervad Kersey Antia. On the contrary, it is helping him to become a hero. It has made him very famous among those who favor acceptance.

To accept, or not to accept, or who to accept is a problem which has not been created by Mr Peterson or the four mobeds who performed the cere-

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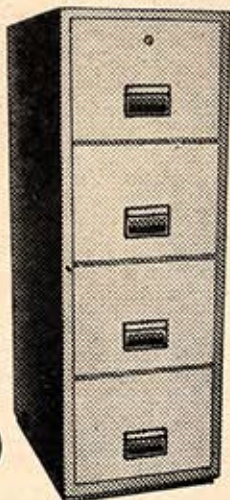
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mony. It is a problem created by the change of environment in which Zoroastrians are living.

Let each side present its views to the community without using strong language. Arguments must be logical. They must not be directed against any person. The Zoroastrian community of Iran and India, and the Zoroastrians living in America and Europe can decide for themselves. The Zarthoshtis in India can declare that they will not accept any newly converted Zoroastrian and they will not welcome such persons among them. But I think that the leaders are afraid that the problem of acceptance exists in India and that if they do not condemn some person now, there will be people who will raise their voice in its favor. *

We are a small community. Acceptance or no acceptance, it must survive. But it cannot survive by internal fights. Such fights may prove suicidal.

BORZU ROUDBARI
California, USA

Problem of kustis

The kusti plays an important part in maintaining our religion, hence it is

imperative that the shortage of kustis in many parts of our country and the steep rise in its price be discussed and solutions sought at the forthcoming meeting of the Federation of Parsi Zoroastrian Anjumans of India.

Excepting the west coast, the middle and the poor class of our community elsewhere are finding it difficult to procure kustis. Parsi industrial magnates could help alleviate this problem.

NAVAL B. VAKEEL
Secunderabad

Hope and acceptance

I would like to make a few points after reading the March and April issues of *Parsiana*:

Referring to a letter, "Laws were made....," one fact is clear, "there is no unity amongst us, we are always bickering, we cannot decide on one single issue." Take for example the controversy over the film *On Wings of Fire*. None of the Parsi filmmakers of the past, great as they were, even tried to make a full-length film on Zarathushtra. At least let us take comfort in the fact that a film on our prophet was first made by a fellow Par-

si and not as in the case of *Gandhi*, where a non-Indian showed us how to successfully complete the task. I have seen the film and believe a better effort could have been made, but if this film is instrumental in focussing attention on our religion and its glorious past, its purpose would have been largely served.

All controversies and disunity within our community will not help check our fall in numbers. To my mind this can perhaps be accomplished in two ways: by accepting into our fold offspring of mixed marriages where one of the parents is a Parsi; and by motivating and providing incentives to young Parsi couples to have more than two children.

Dr Shera Dastoor is doing excellent work in the community as well as outside it, as a psychiatrist, marriage counsellor and the moving force behind The Samaritans. Her efforts should be recognized.

It is extremely heartening that at last a Parsi (and that too a lady) has come forward to carry on the wonderful art of making pugrees. A true Parsi (*asli* Parsi) without a pugree would have

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been unimaginable.

Regarding the letter "Din at Parsi functions," I quite agree that the loudness of music at certain functions spoils the show. As for the impatience of some guests at the dinner table, it is hoped that it is not the gastronomic craving which drives these people to behave as they do but the fact that these days, due to unaffordable prices of flats in the city, many Parsis live in the suburbs. Many do not possess their own transport and have to rely on the trains and buses to see them home. If these people are unable to get a place in the first sitting, it can get pretty late by the time they reach their destination.

About dokhmenashini, I personally believe that a day will come when we may be forced by public opinion within our community (if we survive that long) to resort to electric crematoriums.

Dr ARDESHIR B. DAMANIA
Syria

Misuse of prayers

It is a pity that on the solemn occasion of a funeral, the *Ahunavad Gatha* (first divine song) is recited today. This sacred prayer has no relationship with death, according to the learned Zoroastrian scholar Dastur Dr M.N. Dhalla. Zarathushtra has included therein the philosophy of his religion and the pure precepts of ethics. As the prayer for the funeral rites has not been preserved, it has become a tradition to recite this first sacred *Gatha*. The question therefore arises - Can we not prepare a suitable prayer for our dear departed souls?

In the *Gathas* it is written: "Tolerance helps one to understand and endure the views of others and roots out bigotry, fanatic zeal and dogmatism, whereas intolerance is blind and savage - it stifles reason." This reminds me of the true teachings of prophet Zarathushtra "Unite and make com-

mon cause with all agencies that fight for truth."

RUSI B. PASTAKIA
Ahmedabad

Corrections and Clarifications

In the comment piece "The retreat from Nargol" (*Parsiana* September 1986) Marzban Khandhadia's name has been misspelt as Marazban Khandhiar. Also, the description attributed to Dadiba Fatakia ("a thin, tall man with a topi firmly positioned atop his head") is actually a description of Khandhadia. The errors are regretted.

All the photographs accompanying the article "A compromise film" (*Parsiana*, August 1986) were mistakenly credited to Jamshed Marzban of Photogenic. The color photographs only are by Marzban; the black and white photographs are courtesy Noshirwan Desai. The omission is regretted.

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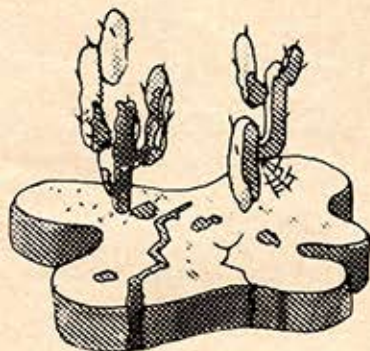
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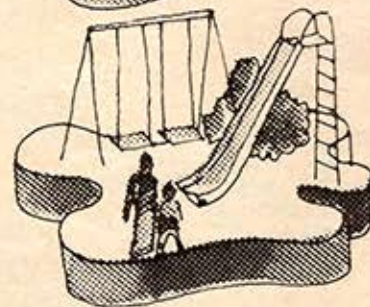
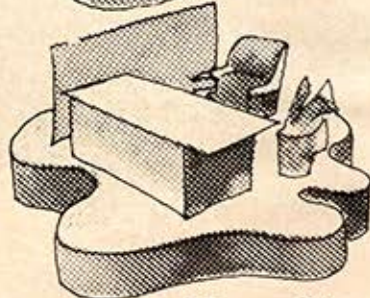
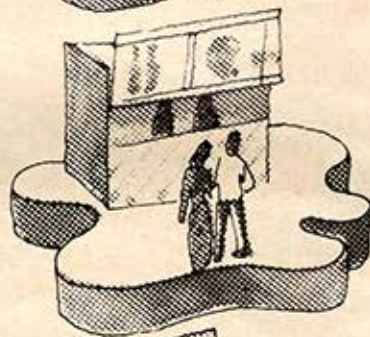
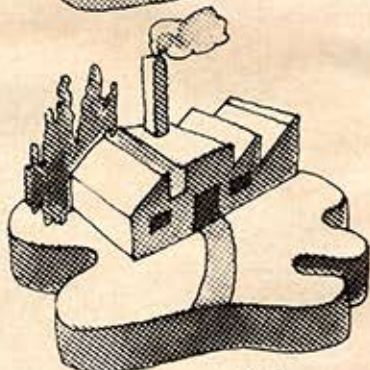
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Events and Personalities

Prayers for peace

Of the 50 religious representatives invited to an interreligious meet convened by Pope John Paul II on October 27, 1986 at Assisi, 200 kilometers from Rome, Dr Homi Dhalla was the only Zoroastrian.

"Representatives from all the major world religions, as well as those from traditional American and African religions attended this august event" which was held "to focus on the urgency for peace in the warring world," notes a press release. October 27, was declared the Day of Prayer for Peace. Earlier, the Pope had appealed to countries involved in conflict to observe a complete truce on this day.

The delegates were first introduced to the Pope at the Basilica S. Maria degli Angeli, where he addressed a

gathering. They then proceeded on a March for Peace, through the thronged streets of Assisi, resounding with cries of peace. The March, which ended at the Basilica of San Francesco, was followed by prayer recitations emphasizing the importance of peace by all the religious leaders. Dr Dhalla recited relevant verses from the *Avesta* and later translated them into English. The session concluded with an address by the Pope and was followed by a dinner hosted by him, where all the delegates broke the symbolic fast they had observed all day, notes the write-up.

On the following morning, at a symposium held by the Vatican Secretariat for Interreligious Dialogue, Dr Dhalla presented the Zoroastrian view on interfaith harmony.

The next day, the delegates returned to Rome for an informal meet-

ing with the Pope. Every delegate was given the symbolic olive plant by the City of Assisi and the Vatican presented a volume on *The Vatican and the Christian Church* along with a painting of Assisi signed by the Pope, notes the press release.

Cama is 156

"Are we really heading for the twenty-first century?" queried Bombay Parsi Panchayet trustee and Bombay University vice-chancellor Dr (Ms) Mehroo Bengalee. Presiding over the one hundred and fifty-sixth birth anniversary celebrations of renowned orientalist Khurshedji R. Cama at the library hall of the K.R. Cama Oriental Institute (KRCOI), Bengalee's question climaxed a list of national woes — illiteracy, terrorism, regionalism, deteriorating social and moral values —



Dhalla addressing the gathering (above) and greeting the Pope (inset).

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Above (left): Hidayatullah unveiling the portrait while Modi and Shroff look on. (Right): Karanjia receiving his shield from Bengalee.



which she recounted as an introduction to the day's main speaker, Justice M. Hidayatullah, the theme of whose oration was "Time to think and plan afresh."

Commencing lightheartedly, the former vice-president of India quipped, "I'm sorry Dr Bengalee did not go on with the opening address. Then I would have proposed a vote of thanks!" In more serious vein he noted, "We think we've achieved a great deal when we haven't even turned the corner. We have not yet reached the fringe of the problem of feeding our own people. If only poor people could eat statistics, we could feel we've succeeded!" Hidayatullah bemoaned the devaluation of education with university products displaying "big degrees but very little in their own heads" and the fact that with seven million workers, the country cannot produce its own coinage so that we have to import it from Britain or Korea or make do with "toffees as change!" He advocated need based planning as against "fancy planning."

Agreeing with the general tenor of Hidayatullah's comments, Bengalee said, "We know how to build, propose...but in implementing, we slip. We never thought of preparing a second line of workers. Every commerce student wants to go for managerial degrees" resulting in frustration.

Zarir Bharucha of Jai Hind College declaimed his prize winning piece, "The politics of apartheid," which won him the trophy and first prize of Rs 350 in the open intercollegiate Sir Rustom P. Masani Elocution Competition.

Bengalee gave away the prizes, as the Institute's joint honorary secretary Ms Homai Modi called out the winners: The Sarosh K. R. Cama and the K.R. Cama prize essays — respective-

ly open to college and school students of all communities — were bagged by Ms Kashmira Patel of St Xavier's College and Ms Quarratul-Ain Haider of the Alexandra Girls' English Institution. Once again Ramiyar Karanjia received the rotating shield for the highest number of outstanding essays on behalf of the Dadar Athornan Boarding Madressa. The A.S. Dalal research scholarship for the Parsi student scoring the highest marks at the MA examinations of the University of Bombay went to Ms Firooza K. Sheriar.

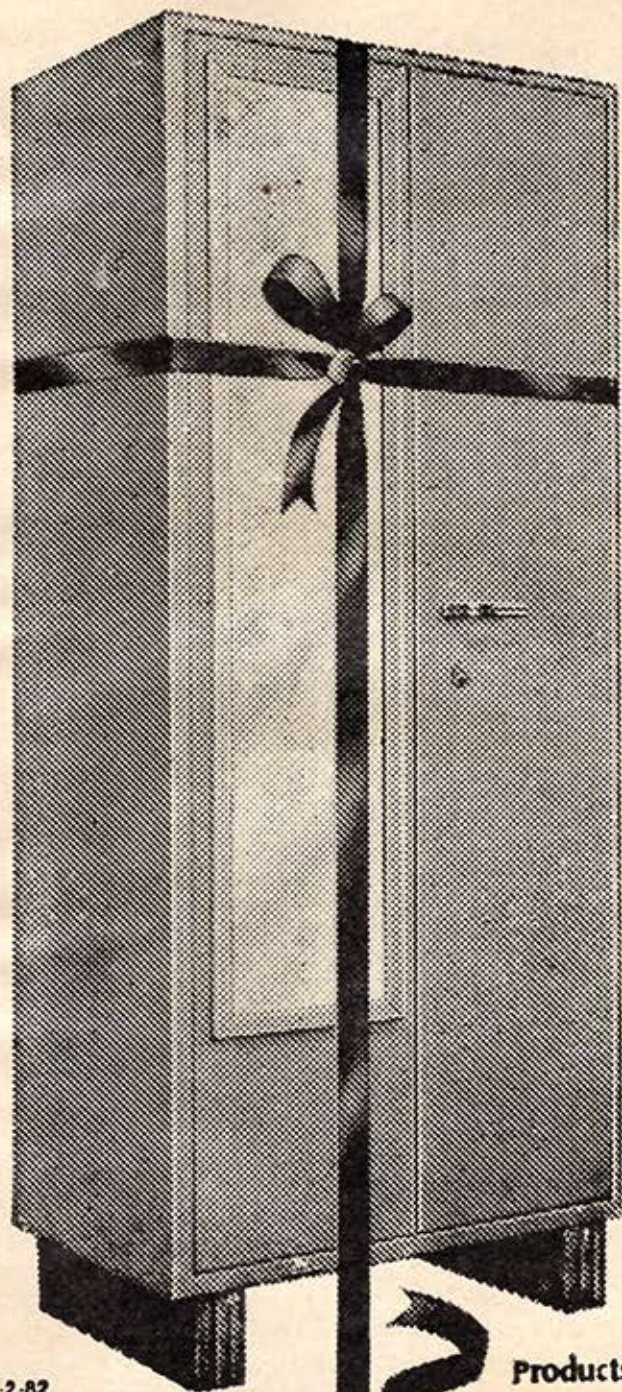
In the course of the evening a portrait of the KRCOI's late president Adi Chinoy was unveiled by Hidayatullah while Ms Nergish Adi Chinoy received flowers and a standing ovation. KRCOI president, Jehangir Shroff welcomed Bengalee and Hidayatullah. Joint honorary secretary Capt Hormazdiar Desai proposed a vote of thanks. Although the function had been organized to celebrate Cama's birth anniversary, very little indeed was said about him.

Shahnamah competition

At the second open Shahnamah competition organized by the Iran League on July 27, 1986, 12-year-old Havovi Sam Sidhwa of the Bai M.N. Gamadia Girls' High School was adjudged the best competitor. She was also awarded the Late Homai Fali Master Rolling Trophy, notes a press release issued by the League. The best candidate among boys was 11-year-old Ervad Darayus Purvez Bajan of the Athornan Boarding Madressa, Dadar, who along with Sidhwa received a cash prize of Rs 101 each.

Seventeen boys and 26 girls participated in the competition. The youngest were 9-year-olds and the eldest 17, there being no participant in the 21 to 25 age-group.

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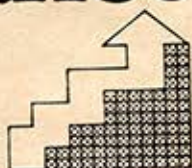
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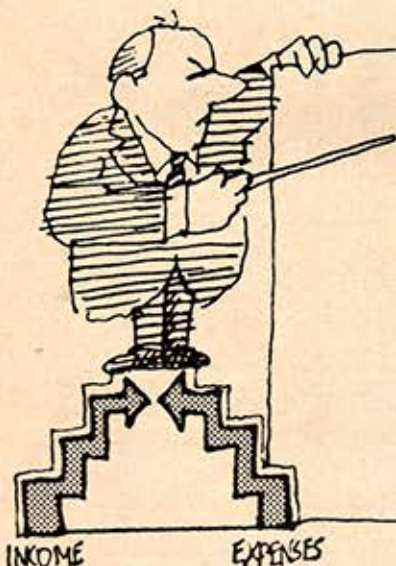
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Navjotes in Iran

Twenty-two navjotes were performed in Yazd this year on the birth anniversary of Zarathushtra (March 26, according to the Iranian calendar) by the Zoroastrian International Cultural Association (ZICA) of Iran, notes a press release in Persian sent by Faredoon G. Yezdani and translated by the Iranian Zoroastrian Anjuman.

Every year mass navjote ceremonies of Zoroastrian youth are undertaken by the Association in cities of Iran where Zoroastrians reside. "With a lot of effort" the navjotes of 10 youths of the Sistan and Baluchistan province were performed in Zahedan in 1985, while the navjotes of 33 Zoroastrian boys and girls were performed in Yazd in 1984, adds the press release.

Arbab remembered

"Darbe Mehrs in Chicago, New York, Toronto and Los Angeles stand to the testimony of his magnanimity in thought, word and deed. He was a dedicated Zoroastrian with a commitment to perform acts that would perpetuate the Zoroastrian way of life." Kayomars Mehta, president of the Zoroastrian Association of Metropolitan Chicago (ZAC), was eulogizing the late philanthropist Arbab Rustam Guiv at a function on October 12, 1986 commemorating Guiv's sixth death anniversary.

Ervad Kersey Antia had composed a Gujarati poem in Arbab's memory which was read and translated into English by Ms Jaloo Captain. Mehta further urged ZAC "to undertake the collection of information on this great Zoroastrian and publish a biography of the Arbab so that the community could treasure the details of his life," notes the November issue of the ZAC newsletter. Whoever has information on the Arbab should forward it to Mehta at 8615 Meadowbrook Drive, Hinsdale, Illinois 60521.

Liberal leanings

Last May, Ms Thrity Shroff was elected a councillor for Harrow – a London suburb known for years as a Labour Party stronghold – on a Liberal Party ticket. In the British political hierarchy, councils are the equivalent

of India's municipal corporations.

"Maggie Thatcher has driven me to it," says Shroff who adds, "The Conservative Party's ideology doesn't take the needy, the poor or the elderly into account."

Caring, concern and sharing are the concepts that preoccupy Shroff. "By offering everyone equal opportunities to advance in life, Liberal principles are closer to the principles and philosophy of life I've been brought up with ... Liberal (Party dominated) councils practise these policies of helping the needy," notes Shroff explaining her connection to the Liberal Party.

Thrity, who holds a responsible job in a pharmaceutical concern, attends council meetings that stretch to way past midnight after a full day's work. "These meetings are important," she says, "because the decisions taken by us affect hundreds of residents. As their elected representatives, we have the responsibility of taking a decision in their best interests."

Besides being actively involved on the Liberal Party's community relations panel, and the Council's education and leisure committees, Shroff started the Harrow Zoroastrian Group "to bring together local Zoroastrians for community unity and to teach the culture, tradition and religion." Those closest to Thrity consider this her greatest achievement. The group already boasts 100 members, who meet regularly for social, religious and cultural events.

"It is unfortunate that the Parsis can

no longer claim to be self-sufficient in terms of economic power or political strength. Apart from the fact that the community has scattered to settle in all parts of the world, a large proportion of those in India are poor and have to struggle to make a decent living. As a result they do not get involved in the usual political group structures. And those industrialists and businessmen who are in a position to wield political authority are usually more engrossed in their businesses or in running trust funds for the community," notes Shroff.

Born in London, partly schooled in Bombay and partly in Iran, Shroff graduated from Bombay University and says "circumstances" have led her to settle in London.

A political and ideological ally is Liberal politician Zerbano Gifford, a Parsi married to an English solicitor, who, as Liberal candidate for the Harrow East constituency, hopes to become the first Asian woman (and the fourth Parsi) in the British Parliament.

Spotting a fellow Parsi at a meeting of the Harrow community relations executive committee, of which they were both members, Gifford managed to persuade Shroff to step into the limelight. Shroff, whose community work continues an old family tradition – a maternal uncle was a well-known Gandhian and social worker from Surat – says, "The Liberal tradition has proved very consistent in recognising that individuals should be treated equally ..."



Thrity Shroff and (right) new initiates in Iran.



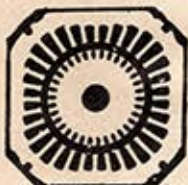
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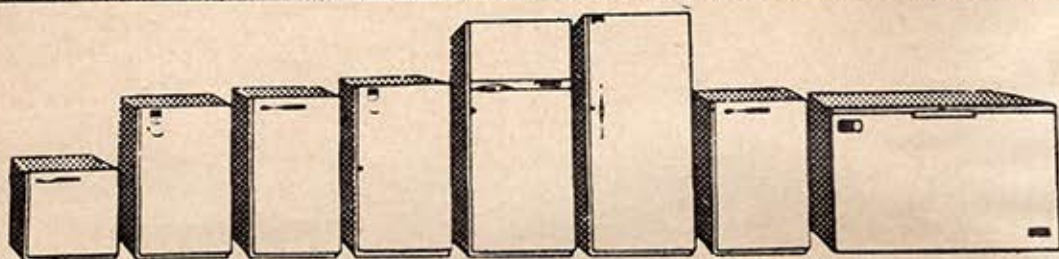
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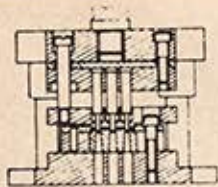
**AUTOMOTIVE
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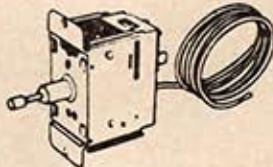
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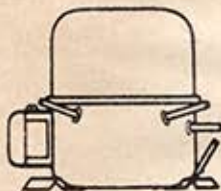
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Poona's select seven

The newly elected seven-member board of trustees will head the Poona Panchayat for the next five years.

Niloofer J. Madon

"Ladies and gentlemen, I am happy to say that we have a very enlightened electorate." Dr Khodu Irani, the polling officer at the election of the new seven-member board of trustees of the Poona Parsee Panchayat (PPP) was announcing that out of a total of 116 members on the Anjuman Committee, 93 had voted and all 93 ballot papers were valid.

On November 27, the long, narrow Pudumjee Hall attached to the Anjuman ni Agiary was the scene of fervid activity as presiding officer Rustom Dubash along with his co-helpers was sorting out the ballot papers quickly and efficiently. Opposite them, patiently seated in neat rows, were most of the 17 trusteeship candidates awaiting the results which would decide the fate of the Poona Panchayat for the next five years.

Tension mounted as the counting stopped and Dr Irani held up a small sheet of paper to announce the names of the winners: Meher Anklesaria 76 votes, Dinshaw Anklesaria 71, Kershasp Irani 62, Minoo Irani 58, Marzban Kaikobad 55, Ms Khurshid Jeejeebhoy 49, and Pervez Avari 48. The other contestants were Zal Kayani 39, Noshir Jagos 32, Cyrus Pundol 32, Ratti Ginwalla 28, Minoo Dinshaw 16, Soli Irani 13, Maneck Daruwalla 11, Faraidoon Irani 9, Dinshaw Irani 4, and Furrokh Khambata 3 votes. Four trustees - Dinshaw Anklesaria, Kershasp Irani, Minoo Irani and Marzban Kaikobad - were reelected for a second term.

The announcement of every winner's name was followed by all round jubilation, kisses, handshakes, et al, as people moved around congratulating the incoming board and the new trustees themselves congratulating each other.



The seven new trustees are (from left): Minoo Irani, Meher Anklesaria, Jeejeebhoy, Dinshaw Anklesaria, Avari, Kaikobad and Kershasp Irani (inset).

The first 45 minutes, of the three-hour election, saw around 70 members voting. However, in the next two hours people trickled in, leisurely getting their names registered and taking time off to first talk with fellow voters, friends and all.

The huge Agiary courtyard had pockets of people on its edges, chairs nicely arranged under the shade of trees in full bloom; some even sitting on the Agiary steps talking animatedly, mostly joking. A peaceful morning with no outward signs of factionalism, though most candidates voiced groupism as an important problem facing the Parsi community and board of trustees in Poona. Tellingly, Marzban Kaikobad's slogan read: "Build unity and build houses."

The younger crowd, all members of the United Zoroastrian Youth Association of Poona (UZYA), formed their own group, happy with the elec-

tion proceedings. In an unprecedented move, the UZYA undertook a meeting of the Anjuman Committee on November 25, wherein all 17 trusteeship candidates were invited to air their views before the electorate. "Most of the people standing for elections were not known to the members of the Anjuman Committee. Our group felt we should provide a common platform...not all have the time or resources to go from door to door" canvassing a vote, noted Eruch Irani, president of the Youth Association, and brother of trustee Kershasp Irani. Though they had expected a larger turn-out, approximately a 100 people attended the function to hear 14 of the 17 candidates. Three candidates did not attend.

"I feel housing is attracting the attention of all of us," noted Meher Anklesaria who netted the highest number of votes - 76. A respected fi-

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Most candidates voiced groupism as an important problem facing the Parsi community and board of trustees in Poona.

ity Trust and the J.N. Petit School and whose family has had a "long association with the PPP." Though she notes that housing seems to be the need of the hour, she admits her main interest lies with helping children. "They are quite neglected ... I feel there is no one who goes out to them" and talks of the high prevalence of drug addiction.

Noting that the problem with the

last board was infighting and groupism - "always 'you' and 'me' never 'us'" - Pervez Avari, assistant manager (corporate planning) at TELCO talks of conducting a detailed survey of Poona Parsis so that the board can set itself priorities. He notes, that to supplement the work done by the trustees, subcommittees should be set up with people from the Anjuman Committee itself. "The Anjuman Committee is the watch dog of the community," it is not enough that it meets just once in five years to elect trustees, he adds.

Minoo Irani cites the redoing of the road leading up to the Lullanagar Bungli, education, vocational guidance and a home for the aged as his priorities. He is confident that his previous experience on the board will help in decision making, probably echoing the views of the other three reelected trustees.

Now that the extreme activity of the past three months (during which time the Panchayat annual general meeting and the Anjuman Committee election took place) is over, the new board can settle down to tackling the many problems facing the Parsi community in Poona. What will finally be achieved will depend upon how the seven board members work together towards building a brighter future for the ever increasing influx of Parsis into Poona.

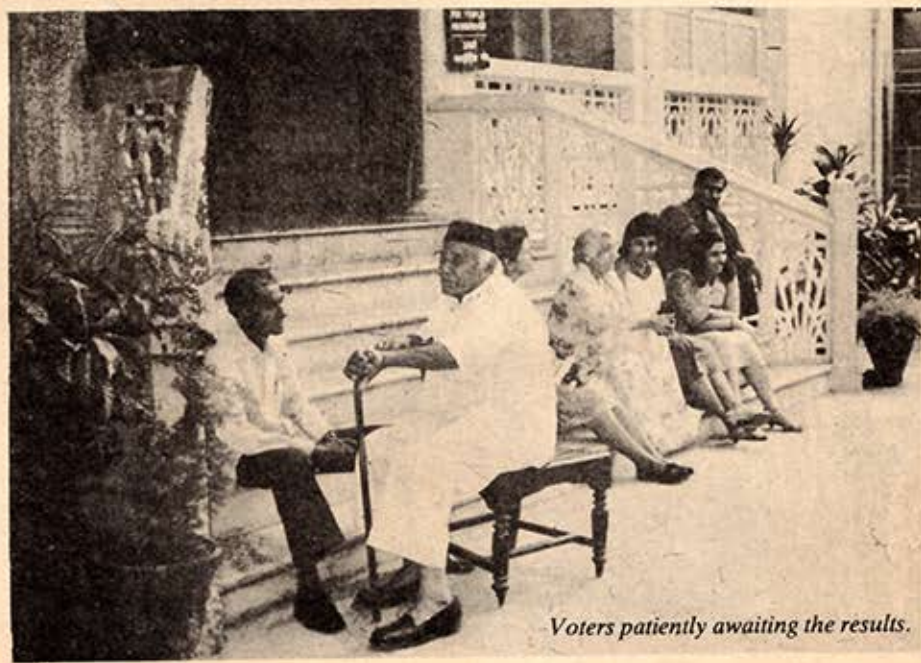


*Guiding the voters
Sorting ballot papers (top)*

gure among Poona Parsis, he is a graduate in law and has a road transport business, an ice factory, deals in petroleum products and is active in the Lions movement.

Anklesaria, who professes "an academic interest" in the Panchayat constitution wants to see if, with the passage of time, its aims and methods are still feasible. Moreover, he wishes to establish the identity of the second largest Zoroastrian locale "in the world community ... to take a more prominent role in India" and express the views of the Poona Parsis on the Succession Act, divorce and employment problems facing the community. He notes, it is important not to take a narrow perspective, "We can't live in isolation, we have to think about the betterment of others also."

Standing for the first time as a trustee, was Ms Khurshid Jeejeebhoy who is associated with the N.M. Petit Char-



Voters patiently awaiting the results.

Distinctive Portrayals

Parinaz Toddywalla

Dorabjee Pudumjee excelled in photography when the art was in its infancy in the nineteenth century.

Amused? Bored? Questioning? Perplexed? All these diverse facial expressions have been captured in portraits and group photographs taken by Sirdar Khan Bahadur Dorabjee Pudumjee who, assisted by his brother Nowrojee, had pursued photography as a hobby when the art was in its infancy in the third quarter of the nineteenth century. The blood vessels of the hand, the crease in the *dagli*, the elaborate hairdos of British ladies, the *mathubanu* tied securely on the heads of Parsi women, the children in their decorative *ijaars*, *jhablas* and intricately embroidered *topis* can all be distinctly recognized. In addition, ornate and beautifully carved furniture provide the backdrop to the subjects when photographed indoors, and the tricycle or lanterns create the atmosphere of the period when the models were made to pose outdoors.

Despite his amateur base, "Pudumjee Hall at Poona was the center of photographing the elite of Poona and

Bombay of those days. Dorabjee was so proficient in the line that he obtained recognition from the Amateur Photographic Society of London in the shape of a silver cup and a fine album," as notes a write-up in the *Parsi Lustre on Indian Soil*.

In 1965, almost a century after the photographs were developed and processed, on seeing the enlargements of the original prints, R.C. Leighton Herdson, honorary curator at the Royal Photographic Society, Museum of Photography, London, commented, "These examples are amongst the best I have seen of this period. The subject matter itself is also extremely well handled... These are really nice quality and show the subjects very well indeed, in particular the portraits and groups. I should think they would be most welcomed - I know they would be so - by all photographic museums and by those leading club(s) and societies who hold collections of their own." Herdson even recommended

the Harvey Library of World Culture in London to send for some of Pudumjee's prints. The one-foot enlargements show no distortion and in fact the clarity and sharpness of the photographs were commended even by later day photographers of standing like the late Jehangir Unwalla who marvelled at the quality of the prints.

A total number of 6,353 photographs comprised the work of Dorabjee as per the records laboriously maintained by his son, the late Fardoonjee Pudumjee, and offered to *Parsiana* by his great grand nephew Rusi Pudumjee. Parsis, British nobility and different ethnic groups of India form the subject matter of his photographs. His few landscapes were restricted to the scenery of Poona. Dorabjee's last photograph was of a group of cyclists but it met the same fate as the majority of his collection which was destroyed in a fire which broke out in the D. Pudumjee Paper Mills in Bombay in 1976.







Dorabjee Pudumjee



Nowrojee Pudumjee

Specializing in the *carte de visite* style of photography (the prevailing social custom demanded affixing of the owner's photograph on a visiting card in lieu of the present day protocol where only names are indicated) Dorabjee's small portraits either included head-and-shoulders or a full-length pose, two and a quarter by three and three-quarter inch in size. All card photographs "are the social currency, the sentimental 'greenback' of civilization," in the words of the late U.S. Supreme Court judge Oliver Wendell Holmes.

The photographs were taken on glass plates using the albumen and subsequently the wet collodion process. In the latter method a glass plate evenly coated with potassium iodide was immediately sensitized by dipping it in a bath of silver nitrate solution. It had to be exposed while still moist to prevent deterioration of sensitivity. Exposure time usually varied from five seconds to two minutes depending on the conditions of light. Directly after exposure the plate had to be developed with other chemicals. The collodion process replaced the albumen one, and in turn evolved into the gelatine and film negative methods. But today, "it is impossible to judge whether a photograph has been taken on albumen, collodion, gelatine dry plate or film negative by looking at the print, which is in most cases a contact copy on sepia-toned albumen paper lacking the visible distinctions," notes a write-up in *A Concise History of Photography* by Helmut and Alison

Gernsheim. Albumen paper, which was coated with the white of egg, remained the most popular until the end of the nineteenth century. The largest producer of albumen paper in Europe in the 1890s is believed to have consumed 60,000 eggs daily for albumenising, it is further detailed in the book.

Andre Disdéri, "the man who established photography" and who was responsible for introducing *cartes de visite* described photography as an art. "It used its own means; it had its own original standard of the aesthetic. The outward appearance of things are, as it were, the elements, the words of the language which the photographer expresses in his work."

Dorabjee was also talented in music, enjoyed rifle shooting and involved in the civic affairs of Poona. His life sketch in *Parsi Lustre* records his achievements: He constructed organ rollers, established his position as the champion rifle shot of India and was, for over a decade, the Government nominee to the Poona City Municipality and its president from 1886 to 1902. In 1895, the Government appointed him to the Bombay Legislative Council.

Studying under Sir Edwin Arnold (author of *Light of Asia*, a well-known work on Buddhism), Dorabjee and his brother Nowrojee attained a high standard in English and passed the junior and senior examinations (equivalent to BA and MA). The brothers also learnt Gujarati, Marathi, Hindustani and Persian. In conjunction with Now-

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rojee, Dorabjee started in 1884 the Deccan Paper Mills Co Ltd near Poona, "one of the first ventures of its kind in Western India ... Supported by his brother, he also started a bank, ice and cotton factories," states the *Parsi Lustre* article.

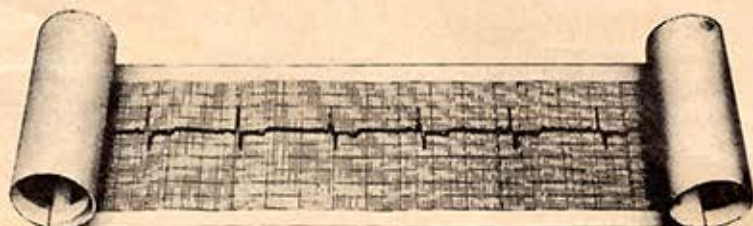
During his lifetime Dorabjee was conferred several titles. He was appointed a First Class Sirdar of the Deccan in 1894 and Khan Bahadur the following year. Lord Northcote, Gov-

ernor of Bombay, personally presided over a public meeting convened in 1902 to condole the death of Dorabjee at the age of 64, a rare tribute to a departed Indian.

All photographs reproduced in this article were taken by Dorabjee Pudumjee (1838-1902)

*The nineteenth century carved wooden frame on the front cover
Courtesy: Phillips Antiques*

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Cama's commitments

Rustom Cama, the newly elected president of the Indian and Eastern Newspaper Society, talks of the problems facing the fourth estate.

Parinaz Toddywalla

There is a hope that the newspaper industry will expand in the near future, "but the growth will not be because of easier availability of newsprint (inferior quality paper used in the printing of newspapers) but due to the fact that our literacy is rising at a very rapid rate," said Rustom Muncherji Cama, newly elected president of The Indian and Eastern Newspaper Society (IENS) for the year 1986-87.

Heading this apex body which looks after the interests of newspaper and magazine publishers, Cama dismisses the subject of his appointment in one sentence, "By talking sense in the meetings and doing work for the industry, you are selected on the various committees and elected to the various offices." Cama also enjoys the rare distinction of having his late father Muncherji (of *The Bombay Samachar* fame) serve as president of the IENS in 1950-51.

"As IENS president, I have only two priorities: one is the newsprint issue, and secondly, to get the advertising agencies to pay in time their outstandings which they owe to the newspapers (running into several crores of rupees)," he informed. The bespectacled, corpulent, 64-year-old Cama was at his *Bombay Samachar* office (where he is director) overlooking Horniman Circle, when *Parsiana* interviewed him on November 5, 1986.

Elaborating on the subject of scarce newsprint which is of prime importance to him, Cama empathized with the predicament of newspaper publishers who are unable to plan their expansion programs due to the Government's uncertain policy on allocation of newsprint. Levying of customs duty on imported newsprint, which the publisher is obliged to purchase since the

local producers only cater to 60 per cent of the national market, and the imposition of customs duty on imported consumable articles used in the printing process, are other factors which retard the industry's progress. "The Government wants to move into the twenty-first century in technology but has at the same time placed restrictions which affect the newspaper industry," a Press Trust of India news report had quoted Cama on September



Photograph: Homiyar Mistry

ber 29, soon after his election. "We are trying to persuade the Government but we can't force them to our line of thinking. The Government has accepted our recommendations many a times before, but it takes time."

Cama was hopeful of convincing the authorities.

"The IENS does not interfere with individual fights. But in case of problems which affect the newspaper industry and society, it feels obliged to settle (the dispute)," he clarified. Regarding pending dues payable to the publications by the advertising agencies, Cama was emphatic, "A newspaper should be powerful enough to demand payment of outstanding dues without the interference of the IENS."

Out of a total of 22,648 newspapers (including periodicals) published in 1985, only 536 are members of the IENS. "Membership is refused to 'house' magazines (which promote the interests of the parent organization) because they are not sold on the stands and because they enjoy the protection of the Company they are servicing..."

"Every newspaper management or Editor should follow a code of conduct which must be arrived at internally, depending on the functioning of the organization. Though the Press Council is there as a monitoring body, everyone should follow a code, even if it's an unwritten one, but this doesn't mean there should be no investigative journalism... It would be very dangerous to ask the Government for a code," Cama was convinced.

Where freedom of the Press is concerned, Cama was most uninhibited in his praise for the Indian situation where "we have got complete freedom. My newspaper is not controlled and I have not heard of any newspaper here being controlled through advertisements (though the Central Government expended Rs 4,54,41,059 by way of advertising in newspapers and periodicals in 1985-86, according to an IENS publication). It would become a



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party paper if controlled by advertisements...

"Coverage of world news is found much more among Indian newspapers than any other foreign papers, with the exception of *Time* and *Newsweek*," asserted Cama. "Though an average Indian paper covers more local news than world news, conversely foreign papers *ma aapre vaste ek bol nahi ave*, (make no mention of us)," Cama repeated his point.

Cama himself has grown with *The Bombay Samachar*. After completing his graduation from Sydenham College at the age of 20, he joined his father Muncherji, who was then the owner of *The Bombay Samachar*. "I first joined my father in the printing press. After being exposed to the working of all the departments, I was eventually made director. My elder brother Noshir is the managing director, and my son Mehli and nephews Munchi and Hormuz are also in the administrative field here." Cama is also director of the Press Trust of India, and former president of the All India Federation of Master Printers and chairman of the Development Panel of the Printing Industry.

Pursuing "all manly sports," Cama still goes for the occasional cruise (he was past commodore of the Royal Bombay Yacht Club) and is fond of outdoor sports like shooting, hiking and fishing. "I don't gamble, nor do I go to discos, but I enjoy gardening and swimming," Cama added with a straight face. "Reading is no longer a hobby, but a compulsion."

Taking pride in the history of *The Bombay Samachar*, Cama narrated how printing used to be done in 1822, without electricity, utilizing steam. The types had to be carved out of wood. Today of course, it is printed on a rotary offset, the composing having been done by photo typesetters, he added. The paper started by Furdoojee Murzbanjee, continued as a weekly for the first 10 years until 1832. Thereafter it was circulated as a bi-weekly for the next 23 years, and since 1855 it has been made into a daily.

In the commemorative volume released on the hundred and fiftieth anniversary of *The Samachar* in 1972, an article reproduced from *The Calcutta Review* of 1898, gives interesting insights into the early days of "the oldest paper not only among native, but

among all Indian papers in the whole of India...*The Samachar* has always been conducted by Parsis. But its language has never been the slipshod highly Persianized Gujarati of the Parsis, or the jaw-breaking and affected Sanskrit Gujarati of some pompous Hindu writers...(It) has developed an entirely new style free as well from affectation and involvement on the one hand, as on the other from the childishness and extreme levity of some Parsi writers and papers...Hindus and Mohammedans find their views reflected in it as much as Parsis."

An editorial in the first volume of July 1, 1822 states, "We recommend our readers to refrain from consigning to the waste paper basket, or from otherwise destroying the copies of this newspaper after reading them. Our subscribers will do well to preserve and file the issues of this paper and to have them bound in a volume at the end of every year because such volumes will be useful to themselves and more so to posterity."

The contents of the first volume include advertisements of things lost, a prospectus on the new paper, news on the arrival and departure of ships and Europeans from Bombay, information on government and supreme court appointments, and reprints from Calcutta and Madras newspapers, includ-

ing news from China where prices of opium are detailed. It includes a long article on the liberty of the Press and ends with the sentence, "The Press is also called the law of the world." *The Samachar* was taken over by the Camas in 1933 when the former owner defaulted on his creditors.

Though for the present *The Samachar* has no plans to bring out a sister publication, Cama noted, "Nothing stops us from expanding if we want to. Now with the newspapers spreading to the rural areas, we are happy that many villages in Maharashtra and Gujarat receive *The Samachar*. That's where the language papers come in."

Over the years, *The Samachar* has tried to maintain a tradition of appointing Parsi Editors to work independently at the helm of the paper's editorial team, because the Camas "don't believe in interfering with the editorial work." Despite few Parsis today having a sufficiently good command over Gujarati, Cama is confident that when the time comes they will succeed in finding a Parsi Editor for *The Samachar*. "Jehan Daruwalla (the present Editor) *kem malyo, tem koi malse* (just as we found Daruwalla, we'll find someone else). I am not worried about Parsis not learning Gujarati; so long as Gujaratis learn Gujarati, we'll go on..."

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Mazda's new property

Soon to enter the capital market with a public issue is the newest company promoted by Mazda Estates and Finance Private Limited - Mazda Properties Limited. Incorporated in October 1986, and ascribed with an authorised capital of Rs 10 crores and paid-up capital of three crores, the Company will initially develop commercial properties "and a couple of commercial projects in Bombay and Surat have almost reached the final stage," notes the Company's press release.

The chairman of this new Company will be Dara Deboo, who is presently the head of the Mazda Group of Companies. The other directors have not been named in the press release but will include "experts in their respective professions."

"Private builders often refrain from selling out space in their commercial complexes to banks, government corporations, insurance companies and even limited companies. Mazda Properties Limited therefore expects to play a lead role in catering to the needs of these organizations," adds the press release. The Company expects to yield a substantial lease rent from these projects and thus sustain high dividend rates of "at least 18 percent...for a period of many years," states the release.

The Company plans to diversify into the fields of forestry and agriculture in order to enjoy tax benefits, and is also currently negotiating with various public charitable trusts in Bombay for the



From left: directors Pradeep Shukla, Yezdi Master (managing director), Dara Deboo (chairman), Dhansukhlal Shukla and Farrokh Sidhwa.

development of trust properties, adds the write-up.

In the meanwhile, the first annual general meeting of Vitta Mazda Limited was held on October 25, 1986. Chairman Dara Deboo noted in his statement, that within three months of commencing operations the Company had completed leasing business worth over Rs 100 lakhs and earned a net profit of Rs 11.97 lakhs, thereby ensuring its shareholders a dividend of 20 percent. In the first five months of their second year, business of over Rs 200 lakhs was undertaken and the Company has generated a gross income of Rs 75 lakhs.

In addition to equipment leasing, Vitta Mazda has already undertaken leasing of immovable properties and is developing a warehousing project at Navsari covering an area of about 45,000 square meters adjacent to the national highway number eight. The 100 warehouses and godowns will en-

sure an annual income of at least Rs 30 lakhs, according to Deboo.

Vitta Mazda plans to diversify into the field of leather products and also wishes to set up sophisticated water jet looms, twisting and texturing machinery for supplying raw materials for polyester fabrics used in suitings, shirtings and dress materials. Another field of diversification is the manufacture of advanced commercial office materials.

However, all these projects are still being carefully screened for feasibility and market potential by reputed consultancies. In the meanwhile, "all companies now under formation and to be promoted by Mazda Estates and Finance Private Limited, will belong to the Mazda Group of Companies," notes the chairman.

Davar's deploy data bank

"As far as I am concerned there is no such thing as unemployment," said Nanabhoy Davar, principal of the Davar's College of Commerce (Secretarial Studies and Services) at a press conference organized by them on December 12, 1986, to introduce their new division, Davar's Placement and Development Services. Supplementing her husband's thought, Ms Puran Davar, director Secretarial Studies, elaborated, "I have rarely come across unemployable people. It may take some more time for an individual to realize his or her full potential. But once that is realized the progress is very quick. In fact, many such cases have proved to be far more stable and competent in their careers. And the most important aspect of development

From left: Nanabhoy Davar, S.S. Pannu, public relations consultant, Darab Davar, Puran Davar, Manjari Shivapuri, marketing executive, Tina Mullan, manager-placement and Neera Kapur, consultant.



is that it must continue throughout life. It should not stop with the first job."

"The most important part of our Placement is the meticulous selection system. It is called 'matchmaking' between the employer and employee... We are professional to the core, and are interested in building careers not just making a placement," noted the Davars' son Darab who is executive director. The system will essentially operate through the computerized data bank. The talent, aptitude and ability of the candidate will be critically matched against the right job requirements and will ensure the right person for the right job, notes the Davar's College press release. Training human resources over the last 86 years, placement service is not new at Davar's but the separate division is "the direct outcome of a big demand for trained and experienced manpower."

For the employers, the benefits will include saving of time and money in expensive advertisements, screening, call letters, interviews and other hassles connected with employment for a

professional fee, informs the press release.

Those seeking better prospects can avail of their free service - "the unemployed, employed, experienced or the inexperienced. If they are new, they can hope to build careers with the right placement and development. If they are employed, they may also send in their resumes clearly defining their career goals... We invite all secretarial categories of job aspirants..."

Bank's climate

While legal expenses to defend civil and criminal cases filed by the labor union and certain staff members against The Zoroastrian Co-operative Credit Bank Limited, have reduced its net profits by Rs 15,659.72, (net profits for the year ended June 30, 1986 were Rs 5,90,300.27), the long drawn out dispute between the management and employees of the Bank has yet to be resolved.

The dispute started in October 1985 when the bank amended the bye-laws to enable it to throw open its membership to non-Zoroastrians as well. Furthermore, administrative changes wrought by L.C. Mistry, the secretary and chief executive of the Bank, irked old employees who then moved the Labor Court, "alleging that the Bank was making an illegal change," noted president R.A. Gagrati in his speech delivered at the fifty-ninth annual general meeting of the Bank held on October 17, 1986. However,

by its order dated November 7, 1985, the Labour Court dismissed the application by the Union. The Union, not satisfied, moved the Industrial Court in this regard but once again the petition was dismissed. Finally the Tardec Branch of the Bank, which was awaiting the court judgments, was inaugurated on January 31, 1986, "barely a few days before the expiry of the licence period on February 4," noted Gagrati.

In the meanwhile, the domestic enquiry instituted by the Bank for acts of indiscipline committed by the staff members has come under a lot of flak from the Union which approached the Labour Court for an injunction, which it was granted. However, the Bank later moved the High Court against the order and "these cases are still pending for final disposal," notes Gagrati.

Be that as it may, the management of the Bank, is continuing its efforts towards obtaining licences to open more branches. Since the Reserve Bank of India (RBI) has started its branch expansion plan 1985-90, the Zoroastrian Bank has given a list of potential centers for branches.

As per the rules framed by the RBI for the cooperative banks, the Zoroastrian Bank has also provided nomination facilities to those hiring its safe-deposit lockers. Though net profit has decreased, the deposits have increased by 36 percent and loans and overdrafts have marginally increased by Rs 195,000, informs Gagrati.

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The second Parsi team in England 1888

Vasant Raiji

An improvement in style and judgment helped the Parsis put up a determined fight against the amateur cricket clubs of England.

"The first Parsi team in England" (*Parsiana*, October 1986) described the experiences of a group of 15 Parsi cricketers who sailed for England in 1886 to test their strength against the English teams and to learn the techniques of the game. Of the 28 matches they played, the Parsis lost 19, drew eight and won one. Yet their "pluck" and "modesty" endeared them to the British cricketers. *Parsiana* now carries the next instalment on the second trip made by the Parsi cricketers to England in 1888.

Without being unnerved by the failure of the first expedition, the following 15 Parsi cricketers were once again in England in the summer of 1888 playing cricket, this time mostly against amateur club teams: P.D. Kanga (captain), S.H. Harvar, J.M. Morenas, M.E. Pavri, R.D. Cooper, D.F. Dubash, N.C. Bapasola, M.D. Kanga, A.D. Vatcha, K.R. Eranee, D.S. Mehta, D.C. Pandole, B.D. Mody, D.N. Writer and J.M. Divecha.

The tour was organized by P.D. Kanga, D.C. Pandole and J.M. Divecha. Though not quite representative, it was a much stronger team than the previous one. Harvar and Morenas were the only two players who had been members of the 1886 team. Divecha was more of a manager than player and played only three innings on the tour.

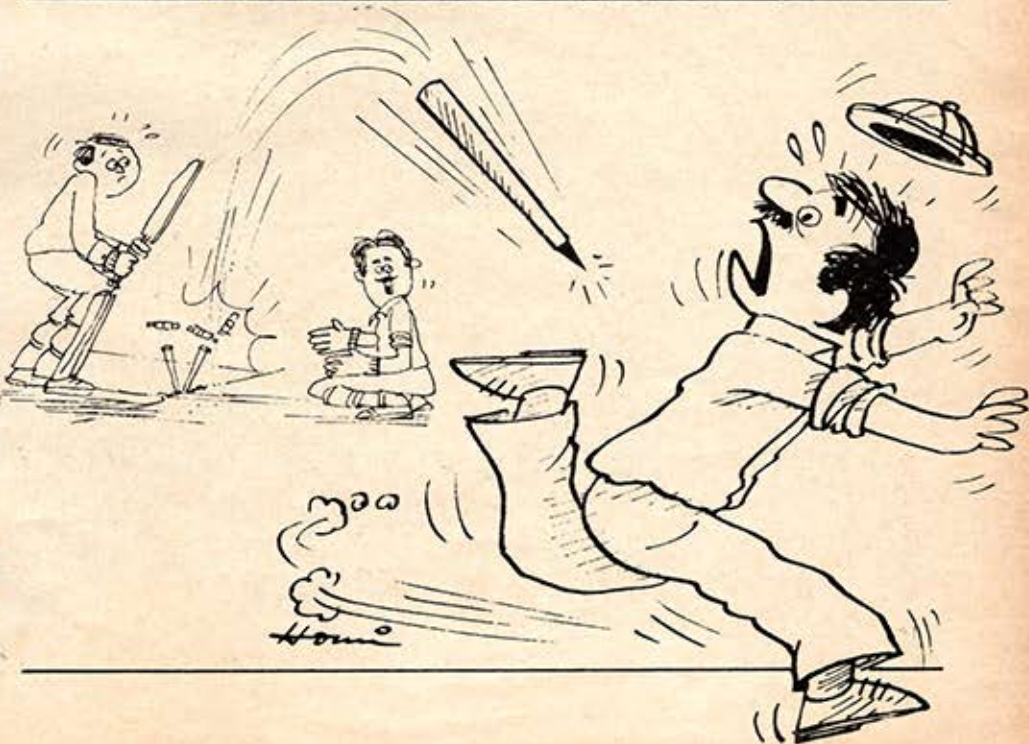
The tour began on June 7 with a match against the Gentlemen of Essex at Leyton. Against the home team's score of 447, the highest of the tour by the opposing team, the Parsis could score only 134 and 205 for nine wickets

thereby averting an innings defeat by a narrow margin. Nonetheless it was a creditable draw. The next two matches were also drawn but thereafter the Parsis suffered defeat in four consecutive games. Their first taste of victory came in the eighth match of the tour against the Gentlemen of Hastings on July 4. During the tour they played two matches against the M.C.C. at Lord's; the first was drawn but in the second, the Parsis were outplayed.

There were three most exciting matches, each different in its outcome. The first was against the Gentlemen of Eastborne. The home team batted first and scored 302, a good total for a game of two days duration. In reply the Parsis could score only 168 of which Cooper made 80. Following on

they fared better with 256, their highest score of the tour. The local gentlemen needed only 123 runs to win. But Dr Pavri struck a deadly spell dismissing six batsmen with his medium fast deliveries and with the help of P.D. Kanga who took the remaining wickets, the opponents were skittled out for a paltry score of 56. Defeat was turned into a victory by 66 runs. One of Dr Pavri's deliveries sent the ball flying a distance of almost 50 yards. In another game, at Norfolk, Dr Pavri uprooted the leg stump, which after turning a somersault, pitched itself again at a distance of nine yards.

At Scarborough the Parsis drew an interesting match. The home team requiring 71 runs to win scored 70 with three wickets in hand but were pre-



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vented from getting that solitary run which would have brought them victory.

In the last match of the tour, at the Oval, the Gentlemen of Surrey batted first and were all out for 49, the smallest total against the Parsis during the tour. In reply the Parsis scored 82 (Cooper 35) gaining a first innings lead of 33 runs. In the second innings the Surrey Gentlemen scored 160 leaving the visitors to get 128 runs to win. Cooper once again batted well for his 45 but failed to save his side from defeat. The Parsis lost the match by nine runs. Earlier during the season Surrey had defeated the Parsis by 300 runs.

The Parsi cricketers were strong believers in the efficacy of prayer. In one match when they were in a tight corner they prayed and invoked the help of the elements. Thereafter, a thunderstorm broke out stopping the play for a sufficiently long period of time to enable them to draw the game. Their unsophisticated and simple minds made them believe that the God Almighty had answered their prayer and had come to their rescue.

There was unanimity of opinion that there was a marked improvement in

The home team requiring 71 runs to win scored 70 but were prevented from getting that solitary run.

the standard of Parsi cricket since their last visit two years ago. Of the 31 matches they played, they won 8, drew 12 and lost 11.

The *Northampton Chronicle* comparing the performance of the 1888 team with that of the earlier one, observed: "That the Parsis have largely profited by their cricket experience in England two years ago no one who saw their display on the County Cricket ground yesterday will for a moment attempt to deny. In fact they seem a different body of players altogether. In 1886 their batting lacked the most essential quality—defence; their bowling, while none too straight was of erratic length, and their fielding was frequently loose and unreliable. The

example of English cricketers and their own assiduous practice since, have brought about a remarkable change. Now their batting, if wanting in dash, is marked by care and judgment, the bowling is of fairly good length, and the fielding, would not suffer in comparison with that of the best English elevens."

W.G. Grace was less critical of the 1888 team's performance. The champion's comments: "Another team of Parsi cricketers paid us a visit this year, and had a successful tour from a cricket point of view, but came to grief financially. They showed a conspicuous improvement upon the team which came over two years previously, but their record of 11 defeats and eight victories proved that they were not equal to our second and third-rate clubs. Their object in visiting England was educational rather than mercenary, and as they succeeded, in spite of a program of 31 matches, in seeing some cricket played by the best exponents of the game, they returned to India well satisfied with the results of their tour. The measure of ability they displayed was satisfactory proof that

continued on page 44



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Billimoria's bronze

Having won a bronze for judo in the Seoul Asiads, Cawas Billimoria is setting his sights on the forthcoming Olympics.

Niloofer J. Madon

A strong hold on the collar of an imaginary opponent, a strong quick kick on his ankle taking his feet from beneath him and the opponent is on the ground — a sequence in studied slow motion courtesy Cawas Keki Billimoria, demonstrating the finer techniques of judo.

The six foot four and a half inch frame of Billimoria, who won a bronze in judo at the recently concluded Tenth Asian Games held at Seoul, South Korea, dwarfed the makeshift stage between sofa and chair at his residence at Cumballa Hill.

Talking of his success at Seoul, Cawas says, "In the beginning I did not expect it at all, but once I saw the draw (opposition) I had to get the bronze. I had to beat the Sri Lankan and I was quite certain I would." The result of this confidence not only increased the paltry medal tally that India notched up at the Games but was a considerable achievement, seeing that this was the first time that India sent an eight-member judo contingent to the Asian Games.

"I felt like singing because of the atmosphere," notes Billimoria, enthusiastically describing the camaraderie that existed at the Asian Games Village where the participants were housed. "One was really treated like a VIP. Perhaps the only hassle was getting into the Village (there were four security checks at short intervals). I guess that had to be done." Adds Billimoria with a grin, "It only made one feel more important!"

Success came to Billimoria at the Asiad not just in judo. He also won a talent contest organized at the Asiad Village theater on September 22, 1986. His talent — a medley of Elvis Presley songs with the gyrating show-

manship of Presley thrown in for good measure, ably accompanied on the synthesizer by Hirjee Nagarwala of track and field. Says Billimoria, "I was confident that the Japanese, Koreans and Chinese are not so good at singing, so Hirjee and myself decided to participate just for the fun of it. We practised half an hour before the show. I had never sung on stage before!"

Seated on the sofa in red jogging shorts and T-shirt, the national judo champion could only be described as 'solid.' A handsome bespectacled face matched the strong hefty build of a winner.

The morning of November 5, saw the Billimoria household in action. People kept walking in and out of the always open front door — uncles, aunts, family and friends — a continuous stream of visitors interspersed with as many telephone calls. A lived-in home with well-worn sofas and easy chairs, a positive heap of chopped green vegetables, on the dining table — everyone going about their usual morning household chores.

A national champion in the above 85kg category and silver medalist in the open weight category at the 1985 championships held at New Delhi, 24-year-old Billimoria secured his first dan (grade) in 1985 at the Kodokan Institute of Judo, Japan, the birthplace of the sport. "In judo you have junior grades — yellow, orange, green, blue, brown and black," explained Cawas. "After the black belt there are 10 degrees. There are very few in the world who get a 10 dan and by then they are 75 to 80 years old. Above the fifth and sixth degree you get your dans for your contribution to the sport..."

"Judo is a difficult sport in the sense



Photographs: Homayr Mistry

that when one has to throw another person, you are off balance yourself...the opponent knows what is going to happen" which makes it all the more difficult, says Cawas. Then bringing out two well illustrated books on judo he goes on to explain the various techniques involved. "Out of a total of 60 throws recognized in judo, a professional would concentrate on merely three to four." Once the opponent is thrown onto the ground, one has to keep him down on his back for the stipulated 30 seconds to win a bout and here the ground work or grappling techniques are brought into play. Grappling includes chokes, strangulations and bone locks to help pin the opponent down.

Disclaiming the Japanese notion that in judo a small man and a big one have an equal chance to win, Billimoria notes, "If two people have the same technique, the bigger one wins — hence the seven weight categories" but adds that strategy is far more important. "If you don't know when to use what, if you just go around practising like a fool (then it is no use)."

In India the popularity of judo has increased in recent years due to the various judo competitions, both inter-school and inter-collegiate, organized by various sports bodies, notes Cawas but admits: "Today, most of the martial arts have lost their importance in self defence because people carry arms and there is little one can do (in the circumstance)." Yet people are interested in it to keep fit or as a competitive sport as he is.

It all started for Cawas in 1975 when, according to him, "I was awfully fat and I had to get fit. (At that time) I could not dream of competition because I could not do a simple squat! I was lucky to (train) under Sensei Pervez Mistry and under him I started falling in love with judo...It just happened!"

Today judo has become a full-time proposition for Billimoria. "One cannot concentrate on other things. You have to prepare not just physically but also mentally. A month before the competition one has to think judo through-

out the day."

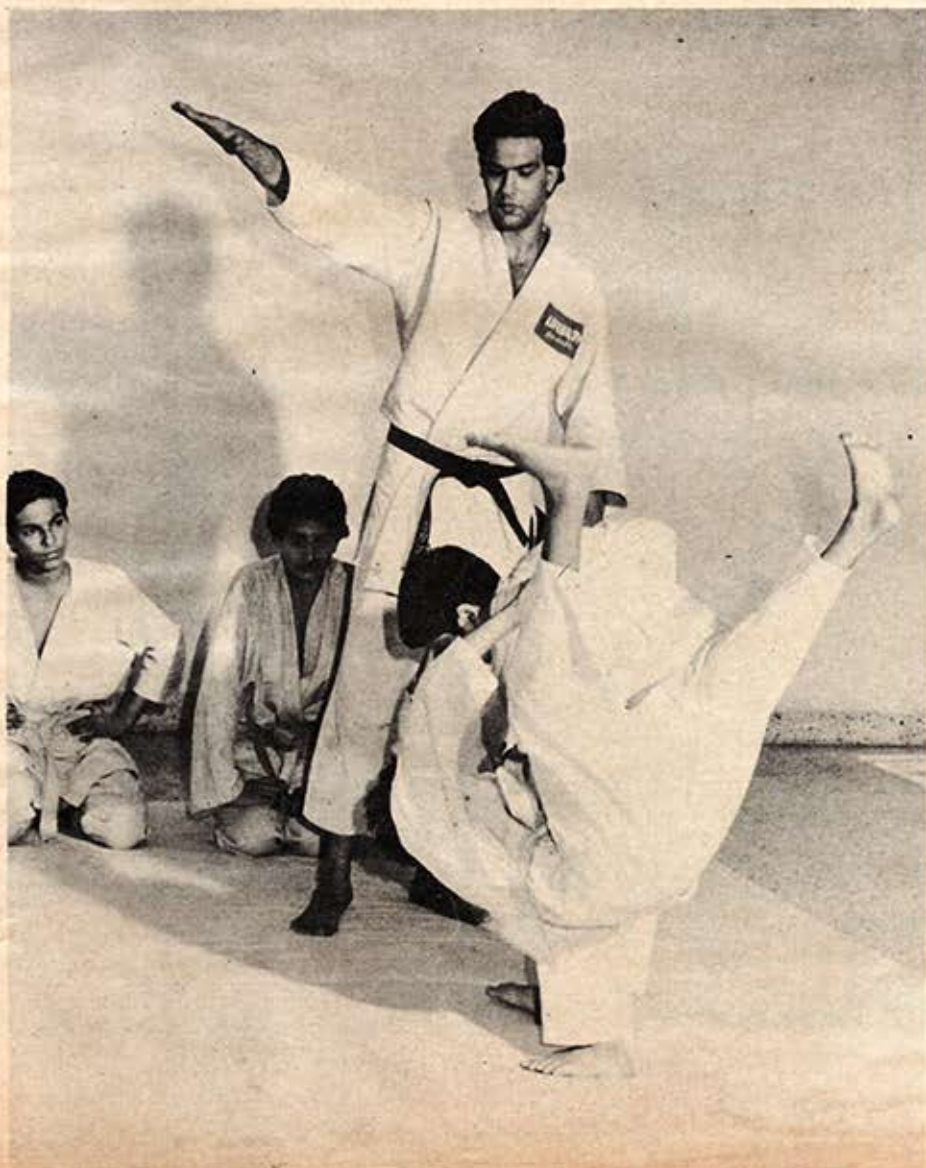
Talking about his daily training, Cawas says, "In Bombay there is no one who can give me a fight so I have to...concentrate on building my speed, strength and stamina." It is therefore imperative for him to make a trip to Japan for three months of the year so that he can train "with the champions." And this is where Cawas appreciates all the help given to him by such organizations as Hindustan Lever and Air-India and individuals like Pheroze Jhabvala of the Pee Cee Trust and Dossu Gandhi, vice-president of the Judo Federation of India. "There are so many individuals who have helped me make it," says Cawas gratefully acknowledging their help.

Training involves weight training from 6 am to 8.30 am which continues later between 4 pm and 6 pm and includes running. From 6 pm to 8 pm Billimoria is involved with his judo classes which he runs at four different centers in Bombay. Notes Billimoria, "To a certain extent my own practise is

suffering because I have to concentrate on my students" despite which it is difficult to ask them to sacrifice certain things for judo. For the students it is a question of priorities — judo or studies?

Comparing judo and karate, Cawas explains, "Judo has an international set of rules — a grade syllabus unlike karate, which has several styles...just knowing the basics of karate, I can go to Hong Kong and get a black belt. There is no control." The International Judo Federation was formed in 1964 and judo was incorporated in the Olympics in the same year, informs Cawas.

According to the champ the Japanese and Koreans are the strongest in the international field and though Korea won six of the eight medals in judo at the Asian Games, Cawas feels that "the technique of the Japanese is the best." He talks of the Japanese Yamashita, who retired from competitive judo in 1984 at the age of 27 after the Los Angeles Olympics.



"Judo is a difficult sport in the sense that when one has to throw another person, you are off balance yourself."

Notes Cawas in awe: "What Edwin Moses is to hurdles, Yamashita was to judo. After 1977 he never lost a competition!"

Confident of India's position in international judo, Cawas opines that "Barring the Japanese and Koreans, India is on par with any other Asian country, in the sense that we could beat them." According to Billimoria, international exposure for competitors and foreign coaches, are the keys to India's success in judo at the coming Seoul Olympics, in which he has every intention of participating. However, before the Olympics he will take part in the South-Asian Games to be held at Kathmandu in March 1987. "The Japanese and Koreans will not be around and so this is a good chance to do well!" he adds.

When Billimoria is not training or taking his classes or attending one or

the other competition, he keeps snakes and calls himself an amateur herpetologist. "Since Second Year BCom, I started going on hikes specially to collect snakes," his interest in this hobby being whetted while being taken to an exhibition on snakes from school. Notes Cawas proudly, "At one time I had 13 snakes of five to six species, (though) I knew at some stage I would have to leave them." And so, some were deposited at the zoo and others at the Haffkine Institute, Bombay, for immunology research. Today however, Cawas does not keep snakes because it involves a lot of care and he is busy with his judo.

The eldest of three brothers, Cawas, after completing his ICSE exams from St Mary's School, did his BCom from Sydenham College and is currently studying for his Chartered Accountancy. The second in line, Dinshaw, who is going through his first year law, is the current inter-collegiate judo champion and helps Cawas with his various classes. The youngest, Kayomarz, has opted for Arts at the First Year Junior College (FYJC) at the Elphinstone

and is very interested in dramatics. In fact he has a tiny role in the new musical *Are you Lonesome Tonight* which is currently doing the rounds of the Bombay theaters. Cawas's father Kersi is a stock broker while his mother Persis gives tuitions. Of his family's reaction to his bronze, Cawas notes with a smile, "They were happier than myself, though I'd told them not to expect it," and continues modestly, "Let us just say that though I was happy, I was not very very happy or excited because I know I have a long way to go before I can challenge the Japanese or the Koreans."

An interview with Farokh Tarapore, who won a silver medal in yachting at the Seoul Asiads, will be carried in the January issue.

Neutral Reporter

The concept of neutral umpires has not yet been formally accepted by the London based International Cricket Council, notes a news item in *Mid-Day* of November 29, 1986. Yet, "two amiable and softspoken gentlemen, re-

cently found themselves implementing a dramatic change in history and tradition. Pilo Reporter, 48-year-old sports officer in the Maharashtra State Electricity Board and V.K. Ramaswamy, personal assistant in the Indian Railways, became the first pair of neutral umpires to officiate in a test match outside their own country," the report continued.

At the request of the Pakistan Cricket Board, the two umpires were sent from India to officiate in the test matches between Pakistan and the West Indies. "It was not an easy series to officiate. The test matches were incredibly close and the umpires naturally were subjected to a great deal of pressure. Both coped well," notes *Mid-Day*. But according to Reporter, "There was no extra pressure whatsoever."

Though Reporter has umpired in only three test matches, his "first class experience is pretty formidable. Reporter has put in 20 years and is deemed to be among the best (umpires) in the country," the write-up continued.



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Another dimension

*Heaven and hell are only
physical and psychological states
while the body lives, emphasizes
Phiroz Mehta.*

Homi J. Rogers

Zarathushtra: The Transcendental Vision by Phiroz D. Mehta. Published in Great Britain by Element Books Limited in 1985. Pp 110 + xviii. Price £ 3.95 (Rs 72.30).

'Transcendental' is a word that lends itself to many different interpretations. The *Chambers' Twentieth Century Dictionary* for example gives three: supereminent, surpassing others; as applicable to knowledge, beyond human knowledge; as applicable to being, relating to the absolute; vagueness and illusiveness in philosophy; and the investigation of what is independent of experience.

Zarathushtra: The Transcendental Vision encompasses all the three different definitions, as it proceeds within its 110 pages to convey the nature of the transcendental vision of the perfected holy ones, and in particular, as proclaimed by Zarathushtra. The book describes the prophet, by virtue of his preachings and writings, manifested mainly through the *Gathas*, as a supreme individual, the son of God (Ahura Mazda), who communicated with the Supreme Deity, and laid down a simple religious code, yet one comparatively so advanced for its time (between 1,400 and 600 BC, according to the author) as to have influenced the basic thinking of Judaism, Mahayana Buddhism, Christianity and Islam.

The book under review is also equally vague at times, and illusive in philosophy, thus, probably, in its own manner, qualifying for the second and not-so-flattering description of the word 'transcendental.' It is not easy to state succinctly the outline of the book, but the message of the author to the human race (and not only to

Zoroastrians) is to attain their full adult stature and strive to achieve that fully humane and divine status, which rightfully belongs to them.

Brought up in Zoroastrian traditions in Sri Lanka, Phiroz Mehta, the author, daily observed the forms of Buddhism, and imbibed within himself a considerable knowledge of the *Vedas* and *Upanishads*. His books on comparative religions, *Early Indian Religious Thought* and *The Heart of Religion*, are recommended reading in US universities, notes Noel King, professor of history and comparative religion at the University of California (Santa Cruz), in his Foreword. The books have influenced and inspired students to do their own thinking, he adds. Mehta follows the same principle in this title. He urges the reader to think for himself, to reject anything that does not stand to reason: "Do not worry over man-made problems regarding the monotheism of Zarathushtrianism, and whether Zarathushtra's teaching is dualistic or not."

Zarathushtra: The Transcendental Vision is a book that deserves to be read, primarily because of its fresh approach to the religion. It gives meaning to words such as transcendence, God, primordial creative energy, consciousness, infinity, eternity, immortality. In the course of elucidating their meaning, Mehta describes the mode whereby the finite and temporal may commingle with the immortal, the divine.

In the process, some untenable doctrines too are refuted by Mehta, like the existence of hell and heaven, as described by Arda Viraf, a saintly priest, who is believed to have entered

the other world in a trance, and given an account of it to his master, King Shabuh II (307-379 AD). According to Mehta, there is a complete absence of material things in the after-death state ("if there is one"), and Zarathushtra, as he postulates, had himself given no descriptions of perfumed breezes, ambrosia, and thrones for a person leading a good life. The prophet, writes Mehta, had only affirmed the Laws of Life, and heaven and hell, contrary to modern Zoroastrian beliefs, are only our physical and psychological states here and now, while the body lives.

Immortality, too, is to be experienced whilst embodied in the human form. No finite mortal, according to Mehta, liberates himself – he can only liberate the embodied transcendence by his flowering into the full-fledged perfect human. "Every flower – the existential shape and form – soon withers and dies. Its perfume gladdens man and the world and lives deathlessly as a happy memory."

Mehta's work exhibits a lucidity of vocabulary, and strength of style. It is a modern approach to our religious heritage, and "if the reader," as de-

Mehta urges the reader to think for himself, to reject anything that does not stand to reason.

sired by Mehta in his preface, "can respond to the expression – and not merely agree or disagree with it – he may realize freedom from fear and anxiety, dejection and sorrow. Self-reliant by virtue of such freedom, he can be a light and blessing to a world in pressing need of renovation."

Zarathushtra: The Transcendental Vision is heavy reading. It combines western thinking with Vedic philosophy and Avestan contents. The troika offers balance to a work that lends a new dimension to Zoroastrian religious thought. The inclusion of a detailed index makes it a valuable reference book as well.

The saga continues

The second volume of Dr Bahman Surti's translation of the Shah Namah depicts the tragedy wrought by Soodaabah's passion for her stepson.

Shah Namah of Firdaosi in English Prose - Volume II. Translated and published by Dr Bahman Surti, 37 Sarojini Devi Road, Secunderabad 500003, A.P. in July 1986. Pp 284+xxx. Price Rs 75.

The French, connoisseurs of femmes and films, view with suspicion a film based on a literary work. "Like women," they propound, "if it is faithful, it is not beautiful; and if it is beautiful, it cannot be faithful."

The same analogy - redolent as it is with chauvinism - could be applied to translation works. Fitzgerald, remembered in the same breath as Omar Khayyam for his rendition of the *Rubaiyat*, did not hesitate to state that a translator must be a perfect poet, able to recreate in his own language the true spirit of the original. And Tagore's *Gitanjali* was perceived of as an excellent piece of literature deserving the highest award (a Nobel prize) because of its masterful translation for the West by another poet, W.B. Yeats. It is hence acknowledged that a work, to retain its original effervescence, needs to be recast into the idiom and philosophy of the times. Every language has its own special construction, cadences, style of imagery, and meaning reflecting the attitudes and history of people. The reincarnation of a work written about a millenium ago, and almost half a world away, is always difficult.

Dr Bahman Surti, a qualified gynecologist from Hyderabad, has embarked upon this steep task of translating an epic into English, with what the reviewer considers, predictable results. The ambience of the original is elusive in the translation, though to Surti's advantage, and that of his many Parsi readers, is the fact that the work being translated is an epic of their faith and culture, and hence the attitudes reflected in the work, and the history covered in it,

have been ingrained within the community, making it easier to appreciate the work. Dr Surti's effort has met with considerable success: the first volume of his translation of the *Shah Namah* published some six months ago (and reviewed in *Parsiana*, June 1986) sold out within two months (a reprint is now available for Rs 55 with plastic jacket), and a second and bulkier volume has been published to carry the saga onwards.

Volume II starts with the tragic story of Siaavoush, the son of Kai Kaaoos, and father of Kaikhusrav, Firdaosi's paragon of regal virtues. Siaavoush (note the exactness of spelling in phonetics) was a veritable Adonis endowed with extraordinary physical beauty and charm, which caused his stepmother Soodaabah to fall in love with him, and wreak vengeance on him for spurning her. Exiled from his father's court, Siaavoush sought refuge in Turan, where he wed Jareerah, the daughter of Peeraan, the commander-in-chief of the Turanian army, and Farangees,

The court of King Kaikhusrav



the daughter of the Turanian king, Afraasiaab, before he was sentenced to death by his royal father-in-law due to the machinations of Afraasiaab's courtier and confidante Garseevaz, and the jealousies of an alien court. The rest of the volume deals with the continuous battles between the two eternal foes to avenge the death of Siaavoush, Firdaosi's greatest tragic figure. The volume concludes with the Iranians in battle against Turan's ally, the Khaaqaan of China, and a narrative of Rustam fighting, Akvaan Deev, which according to Firdaosi "may not carry conviction."

Within the framework of 284 pages (the earlier volume had 158), Firdaosi sketches the characters with consummate ease, sparing, surprisingly, some kind lines for the arch villain, Afraasiaab too. The volume is heightened by the sympathetic touches imparted to the Turanians, especially Peeraan, who appears to be torn in the strife of nobility and duty, and Afraasiaab who, like Milton's Satan in *Paradise Lost*, emerges with a portrait that compels admiration in spite of the fact that he battled 'our' heroes.

But the inherent weakness in this volume emanates from the source material itself. The *Shah Namah* is a book of kings, yet judging by the chapters covered here, it becomes more a book of warriors. Chronologically, there are only two kings - the father and son of Siaavoush - whose reigns are narrated here. The work is hence too episodic, each episode a complete poem by itself, separated from the

work by an introduction and an epilogue, and more often than not, Firdaosi's own rather repetitious philosophical comments on the way of life. There is also a strange element of repetition, especially in the Siaavoush episode: a double recital of one and the same tradition. Witness the double play at the Maidan, double marriage, double building of towns at Gangdezh and Siaavoushgard, double combat of Geev against Peeraan and Kalbaad. This leads to a duplication of expression: "He built castles, palaces, with open maidans, and planted numerous trees (at Gangdezh). It was a veritable paradise with roses, ivy, pansies, and lilies" and then again, "Siaavoush constructed palaces and castles with maidans ... with numerous gardens and parks so that a city like paradise sprang up. Roses, ivies, and lilies were grown..." while describing the construction of Siaavoushgard.

What has largely distinguished the *Shah Namah* and made it immortal, is that unlike Chaucer, who would not be understood by an English speaking person today, Firdaosi has used a language that is yet alive and direct, tinged with the right amount of archaism to lend it the necessary charm. Yet, as it happens in the volume under review, the call to don arms, and the actual battle scenes, occurring at the turn of every second page, tend to appall.

As a translation, the work like its precursor, suffers from the inherent pitfalls of being faithful to the text. Having read Levy's work first in my nascent adolescent days, and being greatly affected by its racy manner and style, Surti's narrations seem a mighty plod-on. And, it is not that Levy has extended his poetic license, in order to retain the feel of the original. Witness, for example, the narration of Peeraan's surprise midnight attack on the Iranian forces:

Surti: "Peeraan, hurriedly, summoned his knights and, in the course of giving detailed instructions, pointed out that they never had before such a position of vantage over the Iranians. He selected 30 thousand swordsmen and set out at midnight in perfect silence without sounding the wardrums or horns. While the Turanians were still seven furlongs away from the Iranian camp, they came across a drove of horses. They captured as many as they could..."

Levy: "From amongst his famous troops Piran chose 30 thousand sword-wielding knights, and these, when the darkness was half gone, set forth without beat of drum or sound of trumpet. Their commander Piran led his force on until between the two armies there remained a space of seven leagues. First he came upon herds of horses, and of these he seized a goodly number..."

There is little in Levy that could be attributed to "transcreation" and not "translation." At the same time, note the atmosphere creating phrases used, with only a slight liberty being taken, probably, with the original text.

Although I have been criticized for this remark in my earlier review, I would like to reiterate that meanings of words change down the centuries, and the word used in a translation must be one that conveys the proper meaning to the reader today, even if it does not translate back to the original. Not being conversant with Persian, I cannot grudge Dr Surti his assertion that the word used by Firdaosi for old was senile in the Zaal episode. "Old" and "senile" may have been synonyms then, but the two are not so any longer. To cite an example, in the present volume, Surti's translation of Kaamoos' remark to Rustam, "do not be frisky," suggests that Kaamoos is teasing Rustam for his frolicsome movement, rather than chiding him for his confidence.

A moonlight reviewer is not the right person to sit in harsh judgment on a work of epic proportions; moreover, when the pitfalls are due to drawbacks in the original, and an interpretation of what really makes a good translation. Surti's work - like Firdaosi's - is a task of labor and love, and is worth possessing by any and everyone who is interested in this Persian epic. Levy who provides a most readable translation does not, for example, detail numerous chapters covered in this volume, including some moving ones like the execution of Siaavoush, and the events leading to it, or Geev's long search for Kaikhusrav. Surti's work is complete - every single couplet has been translated - and will hence remain the source book for those who have tasted the Pierian spring, or wish to drink at it, if necessary in occasional sips.

The book is further highlighted by pictures in color and black-and-white

that illustrate the events depicted in this volume and the earlier one. The source of these pictures has not been mentioned and it would be appreciated if the publisher had indicated whether the illustrations were specially commissioned for the volume, or have been reproduced from other manuscripts or paintings in museum collections. An index of names covered in the volume would also be welcome, with a short note on their relationship to the main protagonists.

For its price, the book is a good buy. As for beauty, who was it who said, "beauty is skin-deep?" Homi J. Rogers

Pilgrims' progress

The booklet attempts to restore to Bahrot its true position in Parsi history.

Bahrot Caves published by Free Food Service Charitable Trust, Crown Building, first floor, Uranwalla Street, Grant Road, Bombay 400007, in 1986. Available on donation from the publishers. Pp: 32.

Two places, lesser-known and even lesser-visited, where our holy fire the Iranshah was nursed by our ancestors, are Bahrot and Vansda. Vansda, however, gained its share of fame (or is it notoriety) some decades ago when Dastur Framroze Bode performed navjotes there of 'juddin' children. Bahrot remains as yet, a considerably unknown place in the annals of Parsi history.

To rectify this lacuna and to re-establish Bahrot - where in extremely difficult circumstances Parsis protected the Iranshah for 12 years - Free Food Service Charitable Trust, a social organization from Bombay, has brought out a slim 32-page booklet, printed, and presumably authored by Phiroze A. Siganporia, who edits *Dharma Prakash*, a quarterly Parsi magazine from Nagpur. The Trust aims to "create an interest for our everlasting Mazdayasni *Din*," and in the long run, funded by the generosity of donors "provide a pilgrim abode/

dharamshala in the open land adjacent to the valley of Bahrot Mountain."

The booklet provides a short history of how the Zoroastrians fled from Sanjan to Bahrot, a mountain 29 kilometers to the east, on the defeat of the Hindu king of Gujarat, Karan Vagela by Allaf Khan, the general of Allaudin Khilji in 1297. The choice of Bahrot (unfortunately misspelt in two prominent places in the book as Bahrot and Bahort) as a refuge was indicated to Ardeshir, the Parsi general who took up arms for his Hindu sovereign, by "a spark from the *afargan* that got transformed into an angel in white."

There remains, however, a confusion as to the years which our ancestors spent atop Bahrot, and the booklet skims over the dichotomous dates' issue, by just not mentioning it. It is commonly agreed that the Iranshah was lodged in a cave atop Bahrot (Dr Jivanji Modi felt that the holy fire was enthroned in the sixth cave, while the publishers opine that it was in one of the central caves) for 12 years, before being taken to Vansda where it was housed for 14 years. Later, at the instance of Changa Asha, the leader of the Parsis at Navsari, the Iranshah was in-

stalled at Navsari on June 26, 1419.

If however, the fire was installed in 1419 at Navsari, and if the total number of years spent after fleeing Sanjan was 26, then the actual year in which Parsis fled Sanjan should be 1393, as put forth by the late Shapurji Hodiwalla in his now considerably maligned work, *Qissa-i-Sanjan*, and not 1297 as commonly believed. Yet, by 1393, the Sultanates had disintegrated, so it is difficult to reconcile the movement of the Iranshah with the Hindu king Karan Vagela's defeat by the armies of Allaudin Khilji.

Probably to avoid a controversy, the publishers have not dealt with this aspect in detail, though it would have been appropriate if this missing link was explored, while an attempt is being made to restore to Bahrot its position in Parsi history in India.

Thereafter, the first group of Parsis was known to have visited Bahrot as late as 1884, and the memorial column at Sanjan was erected at the suggestion of an American professor, Abraham Jackson and a French lady, Meana, who undertook the first archaeological expedition up Bahrot in 1901. A marriage ceremony was performed atop Bahrot on February 4, 1920, and the

adventurous bridal couple (and their family and friends) deserve praise for undertaking this steep ascent, and equally treacherous descent. One wishes the booklet had provided us with their names.

Other interesting aspects, included in the book, are the words of the famous *Sanjan March*, illustrations with a map (though, unfortunately, not to scale) and a report from the National Environmental Engineering Research Institute (NEERI) on the chemical analysis of the water at the Bahrot Cave. The latter, however, should have been supplemented by comments which would enable a layman to understand and know the nature of water, and its propensities, if any.

As a result of this initiative taken by the publishers, it is proposed, the booklet informs us, to make a pathway up the mountain (the present one is very narrow and steep, and winds around the edge of the hill), set up a dharamshala at the base village of Karanjgaum, and cultivate growth of bawal trees (kathi) in the neighboring lands. Bahrot could in the near future be an important stopover in the pilgrims' progress.

Homi J. Rogers

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Fund raising energy

Died: Gulistan Rustom Billimoria, 88, former sheriff of Bombay and actively associated with several social welfare causes, on October 14, 1986 in Bombay, following a heart attack.

"Her services to the city of Bombay will long be remembered... she was the sheriff of Bombay in 1957. She was very compassionate and loved life and humanity and served them," noted a resolution passed by The Association of Sheriffs of Bombay at their condolence meeting held on October 27, 1986. When India was at war with Pakistan, her services for the war victims gained her recognition from the Indian Government who conferred on her the title of Padma Bhushan.

For over 15 years, Billimoria was the honorary assistant treasurer of the International Council of Social Welfare. She was also chairman of its study group and leader of several Indian delegations to international conferences in Europe, Canada and Tokyo. She represented Maharashtra on the Central Social Welfare Board, and was member of the National Savings Central Advisory Board, mentioned a write-up on the lady in *Who's Who in India*.

From 1978 until her demise, she was the chairperson of the Rayomand Committee which in its eight years of existence collected lakhs of rupees for the Bombay Parsi Punchayet to build flats for the Parsis at Godrej Baug. Her administrative abilities were commended in a resolution passed by the Rayomand Committee at their meeting on December 1: "Ms Billimoria led and steered the Committee through all its travails... (She) could make forceful decisions and remain firm in a cause that she knew was right. Her indefatigable energy in raising funds was admirable... and she gave generously and liberally of her time, her talents and her own personal donations."

When Sir Ratan Tata Institute (RTI) was in bad health, Billimoria took it up, "nursed and nurtured it and made it a flourishing and enviable institution of catering," stated a tribute

in *The Bombay Samachar* of October 19, 1986. The RTI and all its branches were closed on October 15 as a mark of respect for the lady.

"For years she stood by her distinguished husband, the late Dr Rustom Billimoria who founded the Belair Sanatorium (for TB patients) at Panchgani. Ms Billimoria not only helped him in the administration of this institution but looked after it for several years even after his death," notes *The Samachar* write-up.

In the field of education too, Billimoria made her contribution. For seven years she worked as principal of the Alexandra Girls' English Institution, pursuing her interest in the education of women.

In later years, Billimoria was not as mobile as she used to be but as stated in *The Samachar* article, "the determination to help others and continue the social work persisted."

A welcome critic

Died: Jamshed Burjor Madan, 71, an active member of the Calcutta Zoroastrian Community's Religious and Charity Funds (CZCRCF), and a marketing consultant, on September



Madan: opposed on points of principle

15, 1986, following a heart attack at the Woodlands Nursing Home, Calcutta.



From left: Billimoria, Aloo Chibber and Indira Gandhi

"He had the interest of the entire community at heart... (He) was an outstanding advocate of entrepreneurship who believed that success lay not in seeking jobs but in establishing and running a business," stated the Calcutta publication *Navroz*, of October 4, 1986, reporting on the condolence meetings convened by the Calcutta Anjuman on October 3, 1986 and the Calcutta Parsee Club on September 28.

"Our very small community has lost a good friend and worker who hailed from a famous family here," wrote Ardeshir Batlivala, former trustee of the CZCRCF.

In the resolution passed by the Calcutta Parsee Club for its vice-president Madan, mention was made of "his contribution to the cause of hockey and cricket" especially in the 40's and 50's.

Madan, who had started as factory accountant with Kilburn and Company Limited, resigned after 27 years of service as company director in charge of sales, controlling a sales empire consisting of 19 branches throughout India. After his resignation in 1968, he worked as an independent company director and chief executive in charge

of all assignments received by Modern Marketing Consultants.

Madan qualified as an incorporated accountant from London and also did his articles of clerkship from S.B. Billimoria and Company, Bombay, which entitled him to a chartered accountant degree from India. His family business included ownership of Darjeeling's Central Hotel (which was sold last year), a provision cum wine store there and a wholesale liquor business in North Bengal.

In a tribute scheduled for the Calcutta Anjuman's newsletter, *Gavashni*, Bahadur Postwalla writes, "Contradictory as this sounds, he had as many admirers as he had detractors, but the greatness of his selflessness and integrity showed, when almost every person whom he had opposed on points of principle, came to pay homage to this brave warrior at his largely attended funeral."

Madan is survived by his wife Silloo, daughter Avi Swain and son Cyrus.

Industrialist of Kota

Died: Rustomji Cawasji Anklesaria, 80, founder of the first industry in Kota, and the first Parsi distillery con-



Anklesaria: on the honors list

tractor there, on July 8, 1986 in Kota.

On the honors list of Kota, formerly a princely state of Rajputana, Anklesaria used his good offices with the reigning prince to obtain a plot of land

to be used as an aramgah by the Parsis of Kota, notes his son Dr Cawas Anklesaria. Though today there are only two Zoroastrian families residing permanently in Kota, in the earlier days many Zoroastrians were posted there on railway and army assignments in whose welfare Anklesaria took a keen interest as he himself was once a migrant from Ahmedabad, where he was born and educated.

Anklesaria, a distillery contractor, expanded his business to the manufacture of ice which was then supplied to the railway authorities for the cooling of their air-conditioned coaches, recalls his son. In the post-independence years he established a small scale industry, the first of its kind in Rajasthan, for the manufacture of bottle caps. "He donated generously for the education of poor students and to religious institutions in Kota," notes the press handout.

Anklesaria is survived by two daughters and two sons.

THE SECOND PARSI TEAM IN ENGLAND 1888. continued from page 35

the native races of India, though hitherto unaccustomed to sports which demanded much physical exertion or endurance, were capable of assimilating the national game of the English people. In one thing they showed excellent promise, their consistent effort in playing an uphill match. More than once, when disaster stared at them and everything seemed to be going against them, they played most pluckily and made a close match of it."

Wisden once again showed lack of interest in the tour and made a brief reference to the effect that "the team proved stronger at all points (and) achieved a greater amount of success than their predecessors in 1886. Perhaps, the most notable feature of the tour was the wonderfully successful bowling of Mr Pavri, who took 170 wickets at under 12 runs each."

It is to *Lillywhite's Annual* that we are indebted for a detailed coverage of the tour. *Lillywhite* wrote: "The visit of a team of Parsi cricketers to England in 1886 marked quite a new history in the annals of the game. Australia and America had each shown us of what quality their own talent was, and how thoroughly the lessons of the English teams who had visited Australia and the States had been utilized.

"But there was even more reason for satisfaction at the proof furnished by the Parsis, that the native races of India were identifying themselves with the sports and amusements of the British. The first visit of the Parsis struck a new chord in the sympathies of cricketers, showing them how the game could be upheld and fostered by a people not used by constant practice to great physical efforts as well as under the disadvantages of a climate calculated to enervate rather than incite to any exercise requiring real powers of endurance.

"Crude as their cricket was, too, the Parsis who visited England in 1886 won golden opinions, not only by their evident devotion to the game, but as well by their sportsmanlike demeanor on the cricket field. Undertaken strictly with an educational object, the first visit was not without its advantages. At least, it was deemed so far to have fulfilled the ideas of its promoters as to justify a reappearance of Parsi cricketers in England within the short space of two years. The interval had evidently not been without its effect in improving the general form of the Parsi players, and there was abundant evidence last summer in the all-round cricket of the Indian team that their predeces-

sors had not been idle in their efforts to convey to their brethren at home the benefit of the lessons they had themselves received in England.

"During the latter part of the tour they (the 1888 team) were unlucky enough to lose the services of Mr Pandole, their best slow bowler, who was obliged to return, and his loss weakened the side materially. Still, they made, although their opponents in some matches were only of moderate strength, a favorable impression, certainly a very great improvement on that created by their predecessors.

"Commencing at Leyton on June 7 they finished at the Oval on September 13, so that the really active part of the tour extended over a little more than three months. On the whole they had no reason to be dissatisfied with the cricket they showed, and the successes they had will no doubt stimulate them to gain greater proficiency in the game. The establishment of a Gymkhana in Bombay for the regulation of Parsi sports should bring their cricket under a proper organization, and tend to consolidate it to the advantage of any future tours."

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