

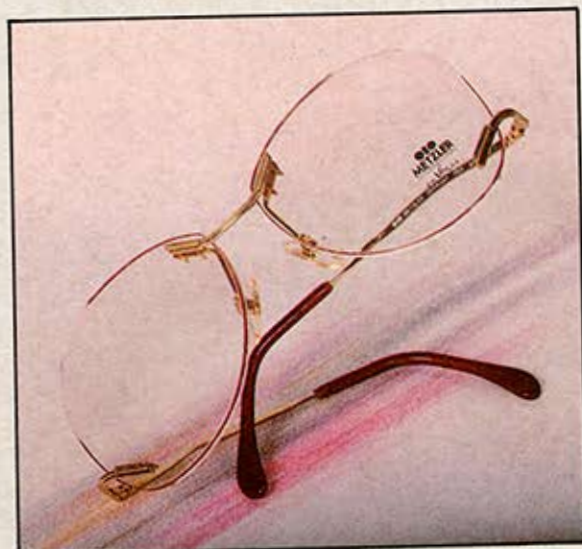
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3 Readers' Forum

11 Events and Personalities

19 The senseless killing of Navroze Mody by Porus Cooper

22 Zoroastrians Abroad

25 Funding dental education

28 The Sanjan Odyssey by Arnavaz Mama

32 Kookadaru: the man and the myth by Parinaz Toddywalla

38 The widows at the Petit Chawl by Homi Rogers

43 Books

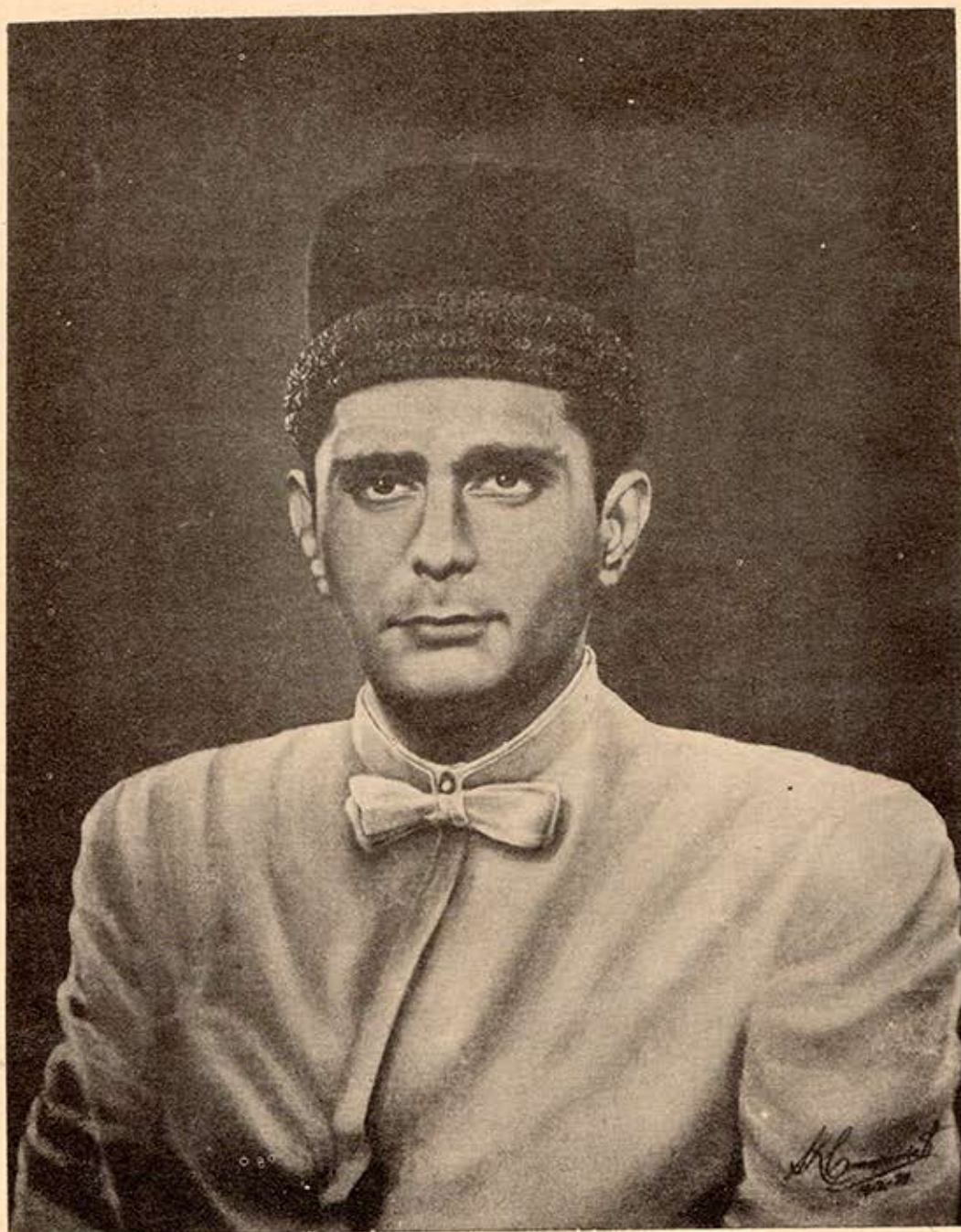
46 Milestones

Cover: Model of Dasturji Kookadaru Saheb Memorial Dar-e-Meher

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In Memoriam

Mr Fali Meherji Variava

Director

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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.

"The last Israp"

I was very touched by the article "The last Israp" (*Parsiana*, August 1987). The Parsis all over the world need such articles to constantly remind them of the steadily declining population and to make them shed their unrealistic belief that "God looks after the Israps (Parsis)." MS KHORSHED IRANI

"The 11 days' controversy"

In "The 11 days' controversy" (*Parsiana*, November 1986) Mr Darius Sethna asks, "If the decay is not stopped, what will happen to our children and our children's children?" May I ask who created this decay and why?

History will reveal that the reason for disharmony and war is the misuse of religion for selfish motives.

If Messrs Darius and Zal Sethna desire our association to continue and our future generation to remain united, both of them should refrain using religion for their selfish motives. To Mr Darius' comment in "The 11 days' controversy," (*Parsiana*, January 1987), "The entire Commonwealth gave their life and blood to be free from this very freedom-loving country (UK)" I might add that not one Commonwealth country used religion to secure its independence from the United Kingdom.

Mr Darius has also quoted various instances of "time honored religious practices" of Muslims, Jews and Hindus. All these time honored religious practices were established from the very inception and the clock was not put back.

Ervad Darius Nariman Sethna called the late Shams-ul-Ulema Dasturji Dr Maneckji Nusserwanji Dhalla, High Priest of the Parsis of Pakistan (1875-1956) "a criminal" in the presence of Mr Farrokh Vajifdar and a most respected Zoroastrian witness at our Zoroastrian House, London, on October 25, 1987.

This remark was made when Mr Vajifdar asked (Ervad) Darius if he had read the learned opinions of our Parsi scholars like the late Dasturji Dr Dhalla and Dasturji Dr Framroze Bode. The latter, too, was labelled a "criminal" by Sethna. NOSHIRWAN F. COWASJEE
London, UK

I seem to have caught the tail end of "The 11 days' controversy" in *Parsiana*. It appears to be a matter of disgruntled parties jockeying for political eminence, and a deliberately engineered, disrupted state of religious affairs here.

Just as the Indian sub-continent has its self-styled orthodox and liberals, so do we.

Among the self-proclaimed guardians of the faith is Mr Darius Sethna. As recently as October 25, during the

1987 annual general meeting of the World Zoroastrian Organisation, he endeavored to have the meeting declared invalid and the assembled committee members collectively branded "un-Zoroastrian!" My protest at this attack was countered by a priestly "shut up" for which I subsequently received and accepted his apology.

Minutes later, during a vote-counting interval, he again rounded on me saying that despite what anyone may have to say regarding intermarriages and conversions, he, Darius, was determined to hold the community together; furthermore, that our revered and learned Parsi scholar-priests – specifically, the late Dr Maneckji Dhalla and Dr Framroze Bode were "criminals" responsible for the breakup of the community. This was a horrendous attack against noble-souled Parsis whose only "crime" was to enlighten us with their profound scholarship and their actions in accord with the precepts of Zarathushtra.

This utterly unwarranted remark has caused great consternation and revulsion amongst many Parsis and Iranis here. Many Pakistan Parsis in the UK have personally known, loved and revered Dr Maneckji Dhalla.

Similarly, Dr Framroze Bode is much respected for his great learning and spiritual understanding of our faith despite the orthodox lobby vilifying him as some disunifying force.

We have here a priest who many a time has declared that what was good for his forefathers should be good enough for our community. It may come as a surprise to Mr Sethna that others too had forefathers – forefathers who, by all accounts were well-acquainted with our religion and traditions – who were progressive, open-minded, and above all, tolerant.

I respectfully suggest that Mr Sethna let an outward-thinking, progressive community remain in peace from his orthodox attitudes. FARROKH VAJIFDAR
London, UK

I wish to put the record straight by informing you, of what took place at the annual general meeting of the World

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Zoroastrian Organisation. During a personal conversation with Mr Farrok Vajifdar, I was informed by this great self-appointed scholar that the two noble dasturs, the late Dasturji Maneckji Dhalla and Dastur Framroze Bode favored intermarriages and navjotes of children of mixed marriages. According to Mr Vajifdar, these dasturs had the right (approach) towards progress and reform. It is only natural that Mr Vajifdar supports these views as he himself is married to a non-Zoroastrian.

I told Mr Vajifdar that "I was opposed to these views, and in my considered opinion, these so-called reforms and progress were criminally detrimental to the Zoroastrian community." In no way does the above comment indicate that I called the late Dasturji Dhalla and Dasturji Bode "criminals."

DARIUS N. SETHNA
Middlesex, UK

A waste of newsletters

It is saddening to learn that *Parsiana* has been running at a loss for the last few years and has now reached a point which will perhaps put the publication out of print.

Parsiana is the only authentic Parsi publication that has truly served the community, run by qualified journalists with a paid office staff.

Despite mounting costs of paper, ink, printing and postage, it is indeed surprising to find a variety of four to eight-page newsletters, having sprung up in Bombay and coming to us abroad. The news items, it appears, are usually copied from some other source or local or overseas newsletters. They do not have any subscription fees, possibly have volunteer labor, and the only substantial advantage derived from these publications goes to the post office.

Many community members overseas, and possibly even in India, have no idea of the court cases of the Parsi Punchayet of Bombay, do not understand the Bombay Parsi Punchayet election scheme, who the trustees are and what CER (Committee for Electoral Rights now renamed Committee for Economic Revival), CUZ (Committee of United Zoroastrians) stand for. There are a number of Irani Zarthostis getting these newsletters who cannot even read English, let alone know much about Bombay affairs.

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Many of *Parsiana's* financial problems could be solved if these newsletters, which seek sponsors for their publications and convey a similar message to an indifferent readership, would forgo inexperienced efforts and help support *Parsiana* with the monies saved. Every anjuman/association in India and abroad, which sends copies of its newsletters to *Parsiana* and uses *Parsiana* as a conduit for their own purpose, should make financial commitments to *Parsiana* instead of seeking free of charge publicity. *Parsiana* would then not only remain afloat but also serve the community better.

JAMSHED K. PAVRI
Vancouver, Canada

Editor's reply

Over the course of the years, *Parsiana* has encouraged anjumans and associations to publish newsletters. The reason for this being that as the community's population keeps declining there will not be a large enough subscription and advertising base to support a professionally run publication.

The advantage of newsletters is that they are published at a fraction of the cost of a professional journal.

If newsletters were to cease publication, local reader participation would be weakened. And if *Parsiana* were to try and cover local news of the various anjumans, we would require to add several more pages to the magazine. And the cost of a page in *Parsiana* would probably equal or exceed the budget of an entire small newsletter. However, Mr Parvi's letter does suggest that newsletters could be more selective in their material to avoid duplication where possible. The newsletters from North America and the *Fed Newsletter* are good examples of what such publications can be.

We thank Mr Pavri, a long time supporter of *Parsiana*, for the concern he has expressed for our magazine.

Help madressas

The M.F. Cama Athornan Institute at Andheri is the cradle for creating a cadre of Parsi priests who in future would tend our holy fires.

When this palatial Institute had only a couple of students, a few concerned Parsis made an attempt to revamp the Institution mainly by persuading Ervad Nadirsha Aibara to act as joint principal in the hope that his name would attract new students.

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Initially it was decided to induce parents to enroll their children by promising them an immediate payment of Rs 5,000. But subsequently it was decided to issue Indira Vikas Patras of the same denomination in favor of every new entrant who would be handed over the same, the day he was ordained a full-fledged priest. Thus in five to six years the parents were assured a gift of Rs 10,000 irrespective of whether the boy wished to pursue further studies at the madressa or not.

This scheme has already been introduced on a three-year trial basis for the new entrants of the Institute and may be continued if more boys take advantage of it. When the strength of the students at the Cama Institute, equals that of the Athornan Boarding Madressa, Dadar, this scheme may also be extended to the Dadar Madressa.

The 14 students at the Cama Institute are sent to the government recognized and approved Seth Madhavdas Amersey High School for academic studies up to SSC (Secondary School Certificate). They are also given free boarding, lodging, clothes, books, etc.

Philanthropic Zarhostis are requested to help the two madressas. The Andheri Madressa needs more students and the Dadar Madressa, more funds.

FALI S. MASTER

Corporate philanthropy

In October 1985 at a workshop on "Corporate Philanthropy" held in New Delhi, a need was felt to strengthen the philanthropic activities of the business and corporate community. A group of industrialists, donors and social activists came together with a view to translate this idea into reality and thus was born the Centre for Advancement of Philanthropy (CAP).

Incorporated on November 7, 1986, CAP has been registered as a trust corporation whose income and profits are utilized entirely for philanthropic work and enjoys tax exemption under Section 80-G of the Income Tax Act, 1961.

To begin with, CAP desires to work along the following lines:

- Build a comprehensive base of information on the flow of philanthropic funds, on donor organizations, public

trusts, societies and social action groups, and widely disseminate this information for the purpose of creating awareness.

- Widen the circle of philanthropy, and assist and encourage donors to identify and select donees in the field of their choice.

- Provide professional advice and help to public trusts, societies, and service-oriented groups in the areas of management, finance, taxation, law, etc.

- Serve as a clearing house of information on donor and donee organizations.

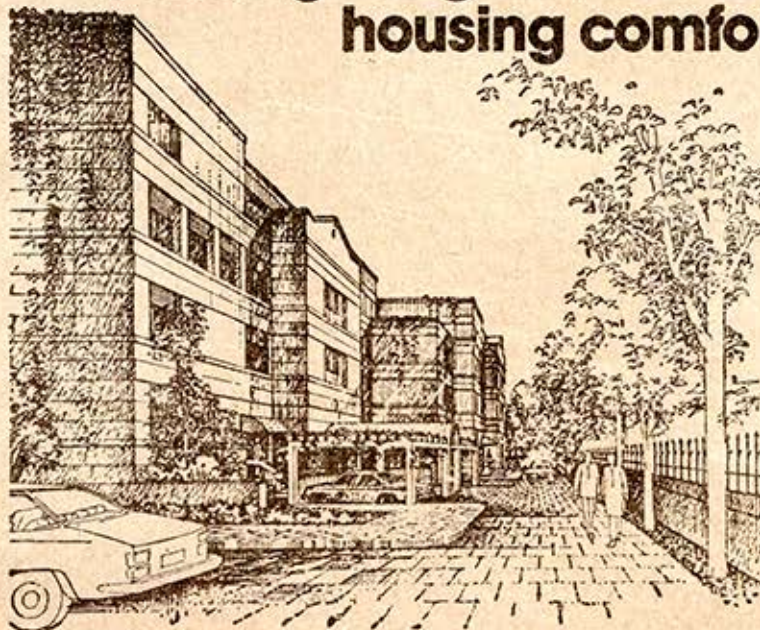
- Encourage and undertake research and critical appraisal of public policies affecting philanthropy.

- Present and advocate the cause of the philanthropic community before the government, public bodies and the media.

To fulfill some of these objectives, seminars at Bombay and Ahmedabad and a two-day training camp at Deolali were held.

The chairman of the Centre is Mr H.T. Parekh, an active philanthropist

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and chairman of Housing Development Finance Corporation (HDFC). The founder directors of CAP are Mr R.R. Chari, recently retired Commissioner of Income Tax (Trust Circle) Bombay; Mr Darius Forbes, industrialist and chairman of J.N. Marshall Foundation; Mr Ramu Pandit, secretary general, Indian Merchant's Chamber; Mr R.M. Lala, author, journalist and director of Sir Dorabji Tata Trust; and Mr Arvind Deshpande, director, Trusteeship Foundation and honorary secretary of Leslie Sawhney Programme of Training for Democracy.

We request you to enroll your company/trust/organization or your own self as a member of CAP. To date HDFC, Sir Dorabji Tata Trust, Marshall Charitable Foundation and Sir Ratan Tata Trust are our patron members while Jamnalal Bajaj Foundation, Bhogilal Leherchand Foundation and The Sardar Dastur Schools' Trust are our institutional members. Our long list of associate members includes The National Association for the Blind, Society for the Rehabilitation for Crippled Children, Anjuman-I-Islam, Y.W.C.A., Saurashtra Trust, and

Friends of Moral Re-Armament (India).

For further information write to the Centre for Advancement of Philanthropy, C/o J.N. Marshall Pvt Ltd, Mistry Mansion, fourth floor, 107 M.G. Road, Bombay 400023.

NOSHIR H. DADRAWALA
Executive Secretary, CAP

Amroli Agiary appeal

The agiary at Amroli village near Surat, established by the late Mr Hormasji Bomanji Wadia, is well over 184 years old.

In the early years, there being a sizable Parsi population in Amroli, the need for an agiary was felt. Our forefathers were carpenters working in a factory in the vicinity. With the passing of time, people migrated to places like Bombay, Valsad, Surat and Bhusaval and the Parsi population in Amroli declined. There are, however, still some poor Parsi families in Amroli who travel to Surat daily for their work.

In these critical times, we cannot cope with the ever increasing costs of repairs and maintenance of the Agiary from the meager funds available at our

disposal. We also cannot afford to pay the salary to the priest looking after the Agiary. We request you to contribute your mite towards the funds and maintenance of this Agiary. Cheques in the name of the "Amroli Parsee Zarthoshti Anjuman" may be sent to S.B. Amroli, 568 Pushpavati Building, fourth floor, Chira Bazar, Bombay 400002.

S.B. AMROLIA

Which way Colaba Agiary?

These days many non-Parsis attend our functions at the Jeejeebhoy Dadabhoy Agiary at Colaba and they just can't find the place. A prominent signboard should direct the way. Furthermore, the Agiary is on such a dark road that it is difficult to find the place.

Formerly, there used to be a board, at the corner of the lane leading to the Agiary, which has been removed. Persons in charge of the Agiary should look into the matter and have an illuminated signboard reinstated at the original site.

MS K. MEHTA

Edited by Niloofer J. Madon

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Events and Personalities

Roads renamed

To honor the late Adi Marzban, former Editor of *Jam-e-Jamshed*, the Bombay Municipal Corporation (BMC) renamed Mangalore Street, where stands the *Jam-e-Jamshed* press, to Adi Marzban Path. At a function held on December 4, president of Bombay Regional Congress (I) Committee Murli Deora unveiled the signpost, as reported in the *Jame* the next day. On the occasion, corporator Marazban Patrawala referred to Adi Marzban's contribution to the field of theater. "His plays were a great rage among the Parsi as well as the Gujarati community," he noted.

Municipal corporator Kanti Dhulla said, "Adi *saheb* was a great source of inspiration to me. When I started my career at the *Jame* press and was on probation for four months, he said that he would just give me pocket money. But he paid me Rs 400. I was most surprised. He has contributed a great deal to my success."

"Adi Marzban has become immortal in the Parsi as well as the Gujarati community," declared corporator Rustom Tirandaz representing the Wadala and Dadar constituencies. "Whenever a road or town has been renamed after somebody, people usually tend to forget it. But this is a living example that people will associate this road not only with a short *Jam-e-Jamshed* Editor, but a true soul that lived amongst us," he continued.

Another gesture in memory of the late actor-director, is the organization of an English play-writing competition, notes the *Jam-e-Jamshed* of October 17, 1987.

The "original star team" of the legendary *Ah Norman*, Hosi Vasunia and Bomsie Nicholson, have dedicated their latest play, *Lend me a Tenor*, to the memory of Marzban. A part of the proceeds of this new play will be used towards the competition, adds the report.

Almost a week prior to the renaming

of Mangalore Street, Mereweather Road, behind the Taj Mahal Hotel, was renamed B.K. Boman-Behram Marg to commemorate the former mayor of Bombay who resided there, notes *The Afternoon Despatch and Courier* of November 30, 1987.

Garlanding the signboard bearing Boman-Behram's name on November 28, 1987, Murli Deora said, "(He) always fought for the secular and cosmopolitan character of Bombay," notes the *Sunday Mid-day* of November 29, 1987.

A lawyer by profession and chairman of the Bombay Parsi Punchayet, Boman-Behram served several terms as municipal corporator. "He fought for the underdog, handling many cases free of cost. And his patronage of night schools for children who were forced to work for a living during the day is well-known," notes the report.

The Platinum Carnival

The hard work of the B.D. Petit Parsee General Hospital's fund raising committee paid off with nearly 70,000 Bombayites visiting its Platinum Carnival spanning the third week of November, 1987 on the Parsee Gym-

Parsee General Hospital's fete: attracting Bombayites



khana grounds. "On some days we actually had to close the gates for short intervals of time," notes the committee chairperson Ms Homai Modi with evident satisfaction.

Inaugurated by Member of Parliament and film personality Sunil Dutt, the fete was designed to accommodate over 60 stalls for sale and display of merchandise.

Some sections like the food stalls were a runaway hit. Said Modi, "We had catered to non-Parsis also and the response was big enough." The fete's other sections included shopping arcade, games section, amusement park equipped with giant wheel, merry-go-round, chairplane, ropeway and mini train, and a 600-seater auditorium, with a daily change program, which filled to capacity each evening. "Many stood in the aisles," informed Modi.

There were nearly 200 entries for the fancy dress competition which was in three sections – the under nines, the under 16s, and open, says Modi who is happy with the response from schools. The music competition featuring instrumental and vocal categories in Indian and western classical music had around 40 entries. The carnival king, carnival queen and Florence Nightingale contests lured about 15 contestants each while more than 50 infants less than two years old lined up for the healthy baby competition.

Apart from donations from individuals and corporations, the Taj Group of Hotels, Britannia Industries, Mafatlal Fabrics, Gazdar Jewellers, Grand Bazar, Lakmé, Aristocrat and Cadbury's figured among those providing gifts and prizes. All stalls had been rented out "on a lump sum basis. The profit or loss was their concern," notes Modi.

An important feature was the diabetic and hypertension detection camp sponsored by the Lions and Lioness Club of Byculla. Doctors Ms Piloo Sahiyar, Ms Arni Buhariwalla, Minoo

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Wadia, Noshir Hardvaid and Tehemton Bhathena were among those who gave freely of their time to test the visitors. Of the over 423 cases they tested by November 21, over 100 were diabetic and an equal number suffered from hypertension, informed Sahiyar. The camp had been cosponsored by Hoechst Pharmaceuticals and Boehringer-Knoll.

Kharas resigns from AET

The beleaguered Athravan Educational Trust (AET) received yet another setback when its young managing trustee Ms Huzan Kharas resigned on November 5, 1987 quoting "personal reasons" for her decision.

According to various sources, Kharas was increasingly dissatisfied with the working of the Trust and had twice asked to see the account books. But when meetings were arranged for her to scrutinize the accounts, Kharas did not attend. An AET trustee who wished to remain anonymous noted, "A lot of common friends tried to make her see reason and talk it out across the table, but it seemed to fall on deaf ears." After several attempts when Parsiana finally contacted Kharas, she refused to be interviewed.

When the AET was formed on May 11, 1985, part of the criticism was aimed at the wide powers given to the managing trustee. The criticism was all the more strident on account of her youth and inexperience. Kharas' involvement with the priesthood stemmed from a thesis she undertook on the subject for her master's degree in social work. The thesis itself became a bone of contention as the methods employed and the statistics gathered were questioned. Two of the trustees, Homi Ranina and Khojeste Mistree, further alienated the Trust from the community by publicly attacking High Priests Hormazdyar Mirza and Kaikhushroo JamaspAsa after the priests had written an article critical of the AET.

Several meetings were held amongst community activists including the trustees of the Bombay Parsi Punchayet to try and arrive at an understanding on the AET, and though nothing concrete seemed to materialize, the AET controversy dropped into the background. What happens now will depend largely on who the Trust selects as its next managing trustee. The acting managing trustee is Dastur Dr Firoze Kotwal, trustee of the AET and High Priest of the H.B. Wadia Atash



Bahram. The other trustees remain Naoroji Godrej, Homi Ranina, Asphandiar Dadachanji, Burjor Bharucha, Khojeste Mistree, Jamshed Pandey, Shehnaz Munshi, Shernaz Panthaky and Limji Nanabhoy.

Tribute to a sculptress

This year's Bombay Arts Festival, which included "a 16-day exhibition of sculptures by fresh young talent and an eight-day multidisciplinary arts festival dedicated to the late sculptress Pilloo Pochkhanawala, was inaugurated at the Nehru Centre on November 15," notes *The Times of India* of November 19, 1987.

Pochkhanawala had organized the first Bombay Arts Festival in 1966 with the vision of arranging "interdisciplinary dialogues to stimulate the arts," because she felt "all creativity is one. It has the same source within us, though it finds different channels of expression," notes the *Indian Express* of November 16, 1987.

The 1987 Festival featured Marathi plays directed by Atul Pethe, *Mister Behram*, an English play written by Gieve Patel and directed by his wife Tony, poetry recitals by young poets presented by Nissim Ezekiel, short films from the Film and Television Institute of India, and a classical music recital by Pandit Bhimsen Joshi.

According to the *Express* report, Ms Khorshed Gandhi, the driving force behind the show, said "Pilloo always longed for interaction between the arts. I am sure this Festival would make her happy."

Textured paintings

A river surged into turbulence through wrinkles and ripples, volcanoes acquired a three-dimensional air, and bright backgrounds were thrown into prominence by sharply defined her-



(Left) Kharas: dissatisfied with AET
Pochkhanawala: stimulating the arts

ringbone textures. "I wanted to be individual, so I sought a different texture for my paintings," says Ms Kashmira Kerman Elavia who exhibited 30 oil paintings at the Chetana Art Gallery from November 16 to 22, 1987.

Since brushes "don't give a nice finish" with the Apcolite tin enamels she uses, Elavia controls her colors by more unorthodox means. "I pour the enamel paints onto the canvas, roll it, use my fingers, a serrated knife, a comb, the back of a paintbrush...For this one," she indicates a flower study. "I laid a sheet of glass on the painting, lifted it off, and then ran a wall paint roller over it."

Enamels being more fluid than tube paints, one can get various effects by mixing paints in different ways. One such effect is 'cracking,' where the application of pressure causes the uppermost layer of paint to form a delicate, net-like pattern which reveals the colors beneath. Elavia uses this technique to striking effect in one painting of a volcano eruption where flashes of sulphurous yellows and reds, in the rolling grey cloud of smoke and ash, hint at the intensity of heat within.

"I'm a nature lover," says the 28-year-old artist, discussing the theme, nature, of this, her first exhibition. "A human being is bound up in so many ways, but nature is absolutely free." Her Zoroastrian faith, she says, is closely linked to her paintings, and she brings out her religious feelings on canvas. For example, she says, "The volcanoes portray the fire we believe in."

The inspiration for her landscapes comes from scenes she has viewed while travelling, explains Elavia. "They are not exactly as they are in

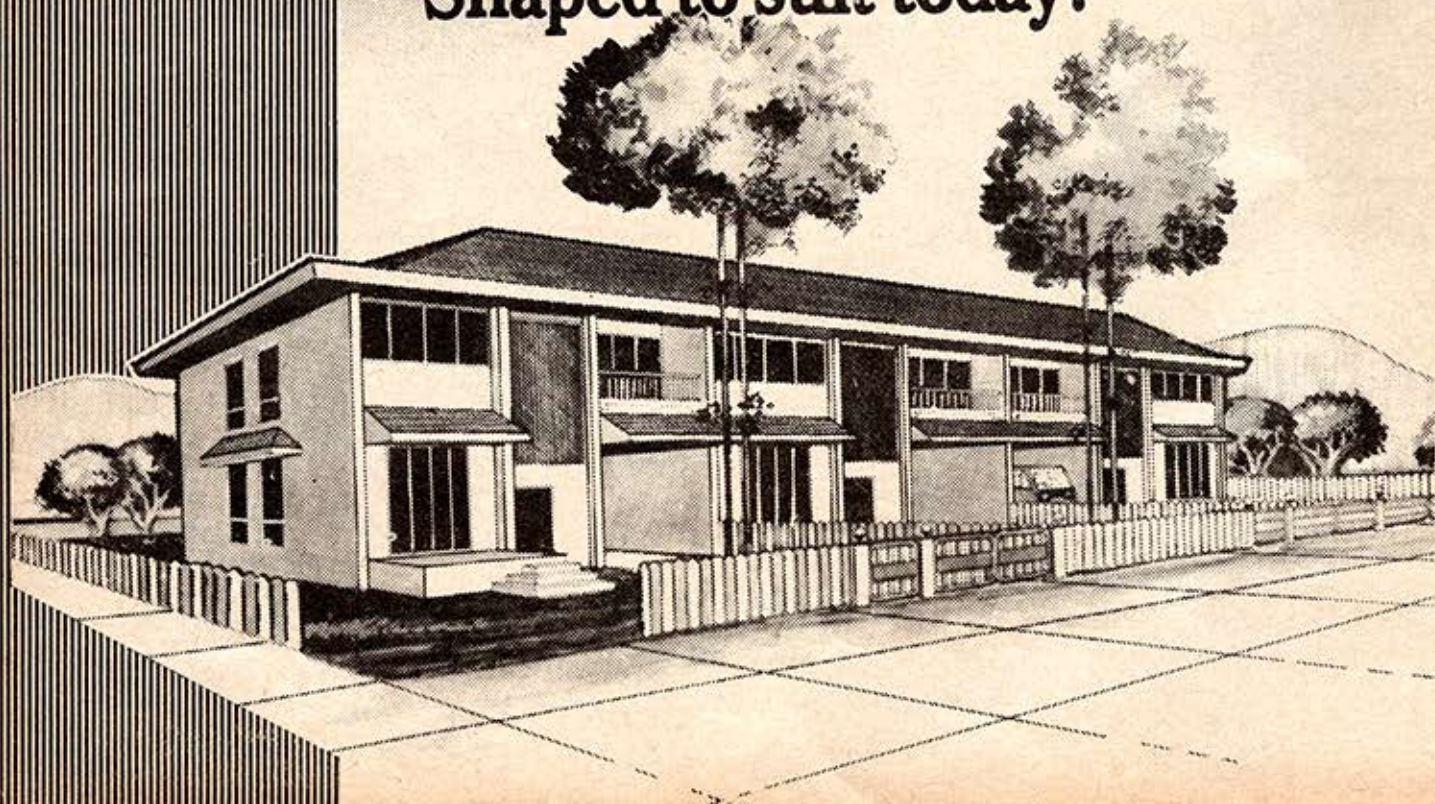
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real life," she points out. "They are the way I perceived them. I would describe my paintings as a very free way of bringing out nature on canvas – but, at the same time, it is not abstract art." However, in order to allow others to interpret them free of preconceived notions, Elavia gives her paintings – priced from Rs 1,000 to Rs 6,000 – numbers rather than names.

A freelance journalist, Elavia started painting seriously only recently. "I've always loved painting," she says. "As a child I used to paint, but only on small-sized canvas boards. My dad said, 'Finish your academic training first.'" So, five years ago, after she



Minoo Masani handing over cassette set *Dil Ke Qareeb* to Penaaz Masani

(Left) Elavia with her painting of volcanoes

November 17, 1987, her parents inquired about her whereabouts from her tutor. Upon being told that Nilufer had not attended the tuition that evening, a community search was organized under the guidance of Dadar social worker Ms Mithoo Jesia, for the slim, black-haired schoolgirl. Nilufer had fared poorly in a Hindi language examination and, fearing retribution, had reportedly fled. The Colony search which involved many residents combing the streets and bylanes on foot, in cars and on two-wheelers with a microphone, calling out to the missing girl, proved futile and was called off at around 2 a.m.

A police complaint was filed and in the next few days reports appeared in nearly all the Bombay papers, asking people who had any information on her whereabouts to contact the Matunga Police Station or the Criminal Investigation Department, Crime Branch. She was described as "wearing a red dress with white sleeves when she left the house. She is four-and-a-half feet tall, has a fair complexion with short hair, and a fresh wound on her right ankle."

After 10 days, on November 27, the Daruwalas received a call saying that their daughter had been found in the Maharashtra town of Pandharpur, around 311 kms from Bombay. Her grateful parents inserted an advertisement in the *Jam-e-Jamshed* of December 6 to "thank everyone who helped us in this effort." Nilufer was whisked

off to her uncle's place for some time and is now back with her parents. No explanation has been forthcoming as to what transpired during her 10-day absence.

Ghazal queen's latest

Having 14 albums to her credit, ghazal singer Penaaz Masani has released her latest two-cassette set, entitled *Dil Ke Qareeb*, notes *The Afternoon Despatch and Courier* of October 30, 1987.

Barely in her mid-20s, Masani is "the first female solo singer in the non-film repertoire" to get gold discs in India for her records *Nasha* and *Dhadkan*, adds the write-up.

Masani has given innumerable live and televised performances all over the country and across the world. She also holds the distinction of performing for the former President of India, Giani Zail Singh, at the Rashtrapati Bhavan in New Delhi.

"Inspired by her father Doli Masani, himself a disciple of Ustad Faiyaz Khansaheb of the Agra Gharana, Penaaz began her musical training under the tutelage of Ustad Aman Hussein Khan and (was groomed by) the late music director, Jaidev... She still continues her training under her guru Madhurani, a renowned artiste. Madhurani has molded Penaaz's voice, specially her repertoire of ghazals, both traditional and modern, but each in a style uniquely different," notes the report.

SPOTLIGHT

Bengalee Girls' High School representative **Farzeen Mistry** set a new record at the Eleventh Annual Inter School and Junior College Aquatic Championships held at the YMCA swimming pool on November 10, notes *The Indian Post* of November 12, 1987.

Covering 50 meters by backstroke in 35.9 seconds, Mistry broke the earlier record of 36.3 seconds, set by Monaz Mistry in 1984, notes the report.

Executive director of New India Assurance **Freddy K. Daruwalla** has been nominated as a member on the board of Philips India. He represents the financial institutions, notes *The Afternoon Despatch and Courier* of October 17, 1987.

Compiled by Roxana H. Kaka

had done her BA, a diploma course in journalism, and MA, Elavia started her training with artist Abid Surti.

"I started all the way from drawing straight lines, expanding on the lines, exploiting the lines..." – she scribbles a quick sketch to show the kind of exercises she had to do – "cubism, line sketches...Then I went on to water colors, colored inks and oil paintings."

After three years of training and working with Surti, Elavia launched out on her own. Now, she would like to be commissioned to paint canvases, or calendars and cards for companies. "Whatever I am asked to do, I would bring out the best in my way – or in whichever way I am asked to do it," she says confidently.

Joy Fernandes

Missing girl found

When 13-year-old Nilufer Adil Daruwala did not return to her residence at the Mancherji Joshi Parsi Colony, Dadar, from her private tuition on

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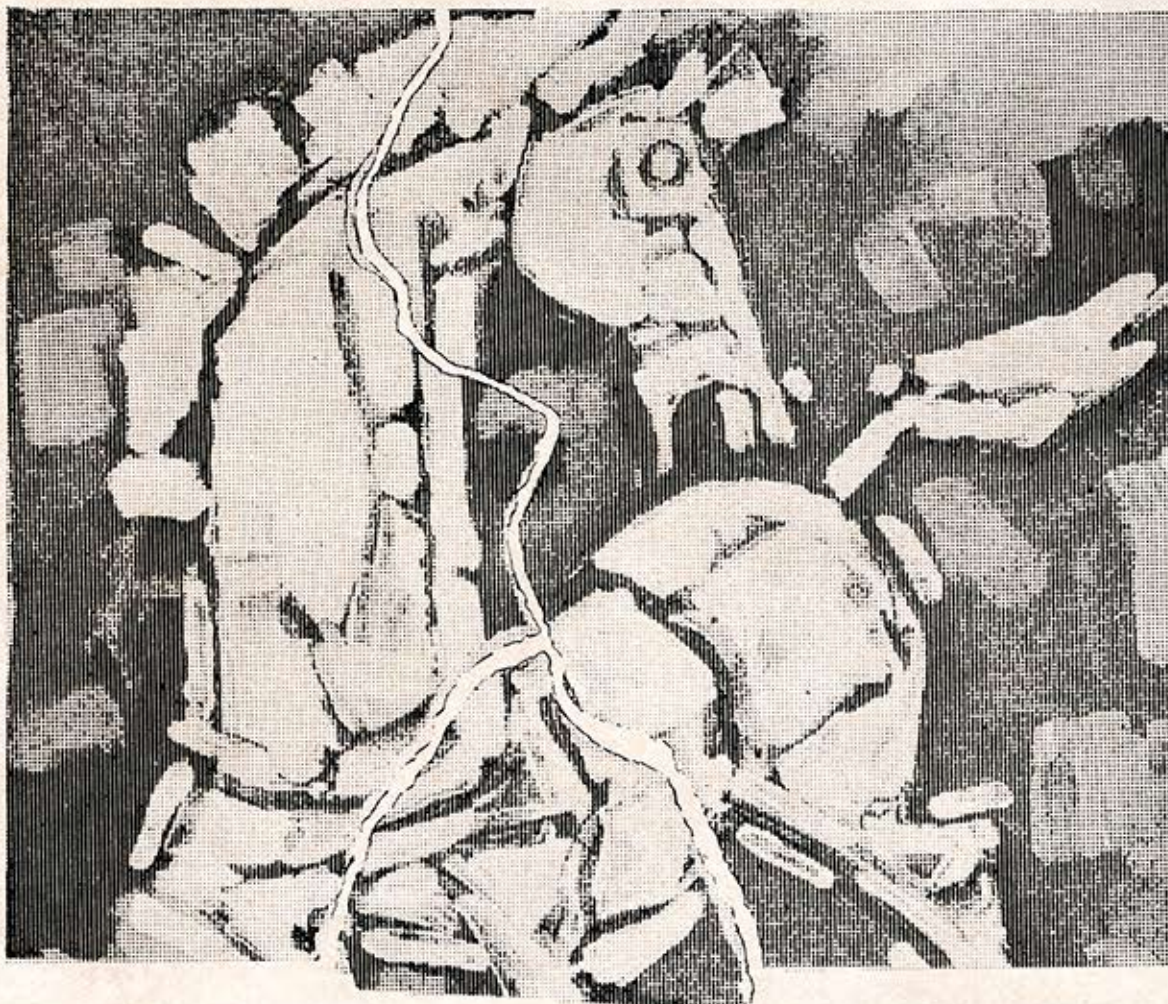
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The senseless killing of Navroze Mody

Porus Cooper

The group of teenagers who allegedly killed Mody were permitted pre-trial release to attend school!



New Jersey – It was a senseless killing, the kind that gives life in urban America its patina of fear.

The victim and his assailants did not know each other. Evidently, the victim gave no provocation, definitely nothing that justified the fatal beating he received. He was walking down a street with a friend, not too late in the evening, minding his business, when he was accosted, taunted, mercilessly assaulted and left to die.

Yet, were it not for the context in which the crime took place – the fact that the attack was the brutal exclamation point after a series of outrages against Indians – news of the death of 30-year-old Navroze Mody in Hoboken, New Jersey (NJ), would have barely made it off the police blotters. For perfectly innocent people are victimized in American cities about as often as railway commuters slip to their deaths in Bombay. Rarely does the trauma reach beyond the victim's family and friends.

Jamshid Mody, 73, says his son had not an enemy in the world. He and the rest of the family – Navroze's mother Khorshed, 70; his sisters Diane and Perviz, and others – are shattered and bewildered, especially by the savagery of the killing.

The older Mody said, he, his wife and visiting relatives had left for an excursion to Atlantic City that September morning. He recalled that Navroze was reading a newspaper when they

left their Jersey City home. When they returned that evening, Navroze was not home. Hours later came a phone call telling them he was in a hospital.

Navroze, his father learned, had been picked up by a business friend. The two had driven to the Gold Coast Cafe in nearby Hoboken to have dinner and celebrate Navroze's recent promotion at work. When they emerged, they were accosted by about a dozen young toughs, including some girls. The group first badgered and then attacked Navroze, a slender five-foot-nine. At least one of the assailants used a brick.

"Everything was done so fast, a minute or two," Diane Mody said from her home in West Orange, NJ. When it ended, Navroze lay unconscious on the sidewalk. His friend, a white American, apparently was unscathed but dazed.

Jamshid Mody said doctors told him the attack had left his son with a fractured skull, severed spinal cord, separated eyes, and severely damaged ears. "No human being could do that," he said.

Repeatedly, he and his daughter Diane remarked upon the ferocity of the assault. They have found it impossible to understand how such brutality could be visited upon a "gentle and loving" person who reportedly told his attackers he had no desire to fight.

The picture drawn by Jamshid Mody is of a young man who took good care

of his parents, who was full of good humor, spoke well of his friends and colleagues, enjoyed his work as a manager in the credit-card department at New York's giant Citicorp, and was highly regarded there. The company had selected him to receive one of its awards for outstanding employees. He did not live to find out.

Two years ago, Citicorp had recruited him right out of the highly respected University of Chicago, where he received an MBA (master of business administration) degree. He had received an undergraduate degree from another top educational institution, the University of California at Berkeley.

"We depended on him," said Jamshid Mody, who meant that in the emotional, not financial, sense. The older Mody has retired from the real estate business and once ran a restaurant in London, whence he and his family emigrated to the United States.

But the Mody's grief would have remained private had not the killing capped a series of attacks, verbal and physical, on the growing Indian community in Jersey City and next-door Hoboken across the Hudson River from New York.

Whether or not Navroze Mody was singled out because he was of Indian origin is a matter of contention. The police report does not mention such a motive, according to Hudson County assistant prosecutor John Molinari.

Apparently, too, the assailants taunted their bald victim with cries of "baldy, baldy" and "Kojak, Kojak," (a reference to the TV detective played by bald actor Telly Savalas) as well as "Hindu, Hindu." Mody had total alopecia.

For the Indian community, however, the killing was racially motivated and it was the last straw. About 1,000 showed up at a protest rally in Jersey City although the October day was unusually cold and blustery, said Ms Lalitha Masson, one of the organizers.

For two years, according to Masson, who is a medical practitioner and long-time resident of Jersey City, insults had been hurled at Indians, women in saris had been harassed, Indian children had been taunted in schools, anti-Indian graffiti had been found on walls and inside elevators, and Indian-owned property had been vandalized. And there were beatings.

Days before the attack on Mody, the local *Jersey Journal* newspaper published an article containing extracts from an anonymous anti-Indian letter from someone claiming to represent a hate group called "Dotbusters." The name played on the title of a popular escapist movie called *Ghostbusters*. The 'dot' in question was the *bindi* (ornamental mark on the forehead) worn by many Indian women.

Whether such a group actually exists and picks its targets is anybody's guess. But Dotbusters - like Paki-bashing some years ago in London and Canada - quickly became the anti-Indian battle cry of young, street-corner toughs in the mainly working-class white and Hispanic area. Many of them were interviewed on local television.

According to Jersey City authorities, few Indians lodged complaints

with the police, an assertion contested by Indians who said their complaints were routinely ignored.

Then, on Sunday September 27, Mody was attacked. He died four days later - and four days before what would have been his thirty-first birthday.

"You need a tragedy to arouse people, unfortunately," said Masson, who had played a prominent role in organizing the Indian community and defiantly wore a sari to the October protest. If there was fear among the community, the death of Mody seems to have turned it to anger. "Initially we were very disturbed and felt unsafe," Masson said. "After the rally we made it clear that we won't stand by."

Four youths - all aged 15 to 17, all reportedly of Hispanic origin - have been arrested and charged with first degree murder, and Jamshid Mody is not the only one anxious to see the guilty punished.

Masson said an ad hoc committee, formed by five local Indian organizations, had met frequently, petitioned local politicians and law enforcement officers for justice and prepared strategies for a trial whose outcome is uncertain especially because of the youth of the suspects.

Mody and other Indians were particularly embittered by the pre-trial release of the four into "house arrest." A Hudson County judge ordered the teenagers out of a youth detention center so they could attend school. Molinari, who is prosecuting the case, told *Parsiana* that he had recommended against the release. He also said he was pressing to have the suspects tried as adults, making them liable to a stiffer sentence if convicted, than if they were tried as juveniles.

The judge's apparent leniency and

the demeanor of one of the suspects during a court hearing dismayed Jamshid Mody. Masson said the committee would help the Modys take legal action against the suspects under the civil rights statutes if the youths received lenient treatment in their criminal trial.

In a demonstration of their new resolve, she reported, a group of Indians had successfully demanded the release of two young men who were detained by Jersey City police after they armed themselves with sticks following an attack on their car. "The police arrested the victims," Masson said.

For the long term, the activists are planning to organize seminars and other events, especially in local schools, to try to remove misconceptions about Indians in the largely blue-collar towns: No, Indians are not getting money from the government to set up businesses. No, all of the Patels who fill the area phone book are not one huge family.

Meanwhile, yet another Indian, a young doctor named Saran Kausal, has been severely beaten in Jersey City. The motives of his attackers - there were no arrests as of late November - are not known. Kausal has emerged from a coma, but is in a confused state of mind, Masson said.

Among the Indians' sympathizers are the better educated among their American neighbors and enlightened local politicians who acknowledge that a significant amount of the economic revitalization of the area is the result of the industry and thrift of its Indian newcomers.

What has also heartened Jamshid Mody, Lalitha Masson and other Jersey City Indians are the calls and letters of support from fellow-Indians from around the United States.

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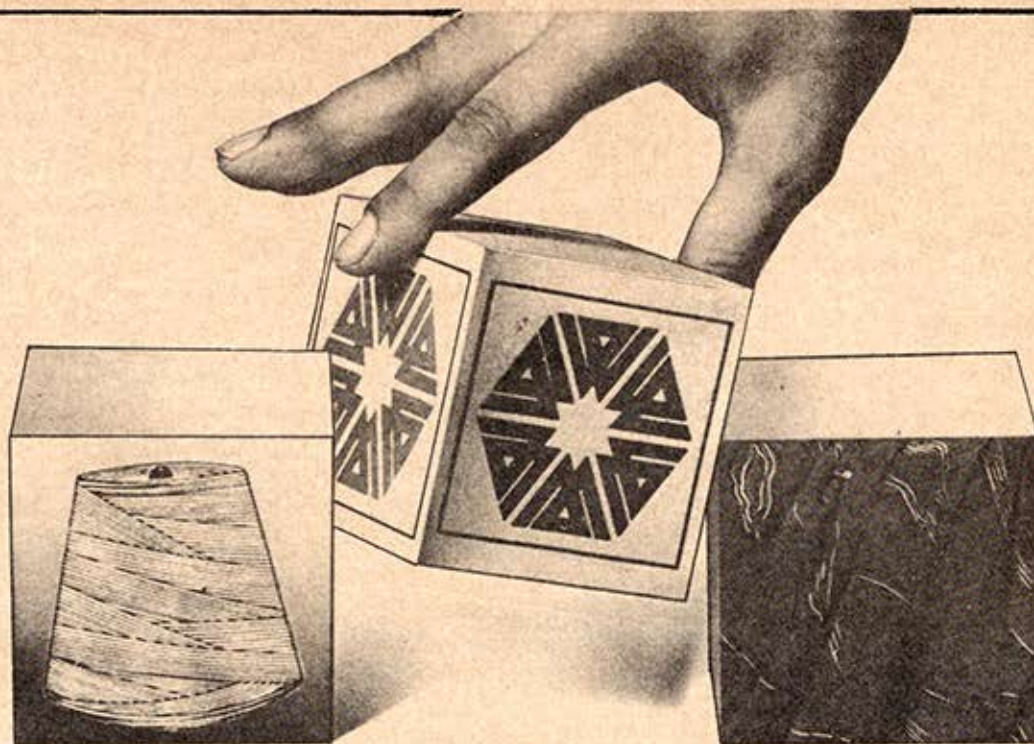
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Youth Congress held

A proclamation by the Mayor of Los Angeles, Tom Bradley, declared September 5 to 7, 1987 as "Zoroastrian Youth Congress Days in the city of Los Angeles," in honor of the First North American Zoroastrian Youth Congress held there.

"The purpose of this Congress was to bring together the youth to share and discuss ideas and solutions to today's problems along with motivating the youth in steering the future of the Zoroastrian community," noted Shir-oy Ranji outlining the three days of the Congress in a report attached to the September/October newsletter of the Zoroastrian Association of Greater New York (ZAGNY). "The result was a Congress which was very stimulating, highly productive and a great success."

Sponsored by the Zoroastrian Association of California (ZAC) and organized by the youth committees of the Association as well as that of the California Zoroastrian Center, the Congress was attended by about 450 people, who came from various parts of North America, India, Iran, Pakistan and Singapore, as noted the ZAC newsletter *The Zoroastrian* (August and September, 1987).

The executive board of the Congress comprised Meher Amalsad, chairperson, Ms Roshan Motivala, program chairperson, Saghar Javanshir, secretary, Farhad Arjani, treasurer, Perviz Mazdiyasn, correspondence and printing, Minoo Katrack, travelling and transportation, Feridoon Goshtasbi, cultural and social activities and Rattan Appoo, reception and accommodation.

Three months after the Congress, follow-up action has already begun. In a letter to the executive committees of different Zoroastrian associations in North America, Farshid Sohrabi and Sarosh Motivala, both of California, wish to undertake the publishing of a pen-friendship directory as also another directory listing all the Zoroastrian youth in North America in an attempt to develop "an effective communication channel among the Zoroastrian youth in North America." The directories, expected to be ready

by March 1, 1988 will be updated at every future youth congress.

Furthermore, North American Associations have been requested to nominate representatives for a project called Helping Hands Network among Zoroastrians. The Network will act as the point of contact between persons in need of help and associations willing to give it. The Network project, undertaken by Rattan Appoo of California, should be active by February 1, 1988.

Moreover, the First North American Zoroastrian Youth Leadership Conference was slated to be held at Houston, Texas over the Christmas weekend, notes Kaemerz Dotiwala, member of the executive committee of the Zoroastrian Association of Hous-

ton. The theme of the conference, organized by the Houston Association and its Youth Group, is "How can we bring about a Zoroastrian Renaissance in North America?" It aims at developing leadership from amongst the youth of the community, to give the young an opportunity to exchange ideas, and to develop a white paper to be read at the Sixth North American Zoroastrian Congress to be held in Toronto next year. Each association has been requested to send two representatives for the Conference.

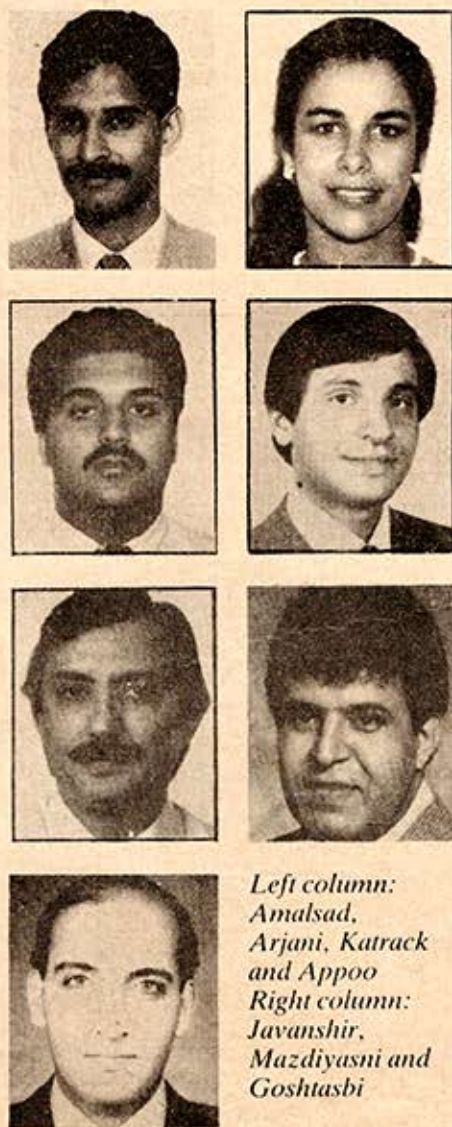
The Youth Congress itself was very comprehensive. Registration was followed by a welcome address by Congress chairperson Meher Amalsad after which the proclamation by the Mayor of Los Angeles was read. A *hambandagi* led by seven local priests followed. Nine sessions spread over the two days of the Congress were chaired by Cyrus Irani, Dr Mehrdad Zomorodi, Daraius Captain and Ms Artemis Javanshir.

The papers presented at the sessions were: "Good and evil: Great thoughts and mine" by Aadil Palkhivala, "The gift of *Vohu-Mano*" by Dariush Keyani, "High hopes for our next generation" by Dr Mehran Sepehri, "Our greatest challenge - the preservation of our ancient religion" by Bozorgmehr Sohrabi, "The mandate for world-wide unity and peace" by Ms Paridokht Kayani, "Fresh-o-Karati - the mandate for a bright future" by Erach Maneksa Singpurwala, "The blessing of Zoroastrian unity" by Sarosh Motivala, "Unity among Zoroastrians through *daena*" by Farhad Sidhwa, and "Zoroastrian prosperity through unity" by Ms Shara Godiwala.

The workshops on both the days discussed "How to adapt to the trends of the western society and still maintain one's Zoroastrian identity" and "Zoroastrians are considered as fire worshippers!"

Moreover, at a special meeting of the association delegates, suggestions to improve future congresses, and the problems faced by the youth associations were discussed.

A cultural show on the evening of the first day of the Congress comprised a play - *The Divine Principles of Life*



Left column:
Amalsad,
Arjani, Katrack
and Appoo
Right column:
Javanshir,
Mazdiyasn and
Goshtasbi

by Dr Ali Jafarey – based on the Gathas – followed by a folk dance by Iranians and a *garba* by the Parsis. The Chicago Shuffle put up by the delegates from Chicago, was followed by a light drama depicting the travails of an orthodox Parsi family on arriving at the Los Angeles airport “complete with *mathu-banu* (white head-scruf), *tapelas* (copper vessels) and *copra* (de-siccated coconut) powder mistaken for cocaine by the customs officials,” notes Ranji in the ZAGNY report. Subsequent evenings included a disco dance and a barbeque picnic.

The Second North American Zoroastrian Youth Congress has been scheduled in September 1988 over the labor day weekend at Chicago. For more information write to Ms Dinsoo D. Rivetna, C/o ZAC, 8615 Meadowbrook Drive, Hinsdale, Illinois 60521.

Excellence awards

At the Sixth North American Zoroastrian Congress to be held in Toronto, Canada, from April 1 to 3, 1988, the Zoroastrian Society of Ontario (ZSO) has decided to initiate three North American Zoroastrian Awards of Excellence, notes the November issue of the newsletter of the Zoroastrian Association of Metropolitan Chicago.

The awards are divided into three categories – student, scholar and life excellence – and all Zoroastrians residing in North America are eligible.

“The rules governing nominations and the nomination forms have been made available to all Zoroastrian associations of North America, or these may be obtained directly by writing to the ZSO, 3590 Bayview Avenue, Willowdale, Canada M2M – 3S6,” adds the write-up.

Safety down under

An electronic burglar alarm, hooked via a telephone to the nearest police station has been installed at the AZA House of the Australian Zoroastrian Association of New South Wales, following an unsuccessful attempt to break into the premises, notes president Purviz Kolsawalla in the October *Manashni*.

Manashni, the AZA newsletter, now has a new 17-year-old editor, Qiana Irani. She replaces the prolific Kersi Meher-Homji, who “has single handedly written, published and distributed *Manashni* for the last few years,” as

notes Irani. Meher-Homji, in turn, credits her with, “What your new editor lacks in age, she makes up (for) in enthusiasm, determination and talent.”

Celebrating a centenary

To celebrate Ardeshir Dhunjibhoy's hundredth *roj* birthday (according to the Parsi calendar) on November 4 this year, a grand dinner was organized by the Mombasa Parsi Anjuman, notes a press release sent by Homi Bajina, chairman and trustee of the Anjuman.

“It is a credit to this grand old man that even at this age he stays alone in



the community flat, does his own cooking and has kept fit,” notes Bajina.

Born on November 28, Dhunjibhoy lost his parents at an early age and was brought up at the Bombay Orphanage from where he passed his Higher School Certificate examination. He came to Mombasa as a shorthand typist in 1917 and on a trip to Zanzibar met and married Aimai. Later he returned to Mombasa where he joined the army at the age of 54 until the end of World War II. During this period he lost his wife and one of his two sons. The other is currently living in the UK, adds the release.

Paper for economists

Dr Farrokh Keki Langdana was scheduled to present a paper at the American Economic Conference in November 1987, at Washington DC, notes a press release. A professor at the Rutgers University, New Jersey, Langdana teaches macroeconomic theory and international trade to MBA and PhD students and publishes articles in leading economic journals.

Twenty-nine-year-old Bombay-born



Langdana: scholarly achievement
(Left) Dhunjibhoy: a creditable 100 years

Langdana has only recently completed his PhD in economics from the Virginia Polytechnic Institute and State University in May 1987.

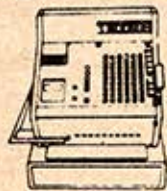
He joined the Virginia Institute to earn an MBA degree in finance. While at the Institute he was chief teaching assistant to Professor Allan Mandelstamm in the department of economics from 1983 to 1986. His responsibilities involved the administration of seven undergraduate classes in economics which required the supervision and coordination of seven graduate assistants assigned to these classes with a total student enrollment of 1,200. After his MBA, he trained at the Mutual of Omaha at Roanoke, Virginia for a year after which he enrolled for the doctoral program.

A student of Cathedral and John Connon School in Bombay, Langdana had earlier graduated from the Indian Institute of Technology (IIT), Kanpur in 1979. When at IIT, Langdana was the general secretary of the Society of Civil Engineers and was also editor of their magazine. He has participated in, written and directed his own English plays at the Institute, and was IIT's hockey goalkeeper.

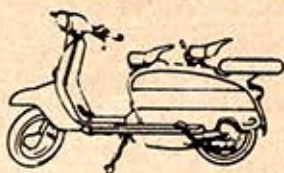
At school, Langdana was awarded the Cathedral School Principal's Merit Scholarship for four years and the School Honour's prize twice. In sports he represented his house in hockey, swimming and cricket, was seeded third in squash, and was an Air Wing cadet at the National Cadet Corps for two years.

Compiled by Niloofer J. Madon

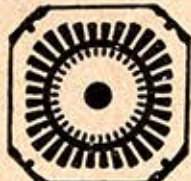
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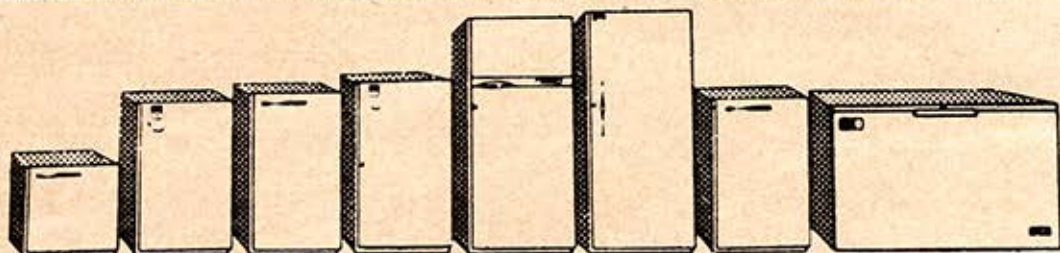
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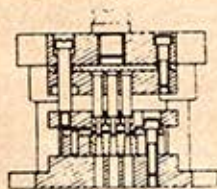
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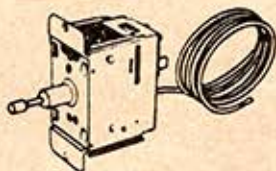
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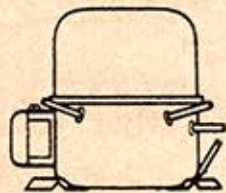
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Funding dental education

The new Zoroastrian Dental Organisation Charitable Trust will contribute Rs 50,000 to admit one Parsi student into a dental college every year

Arnavaz S. Mama

At least one Parsi student scoring over 60 percent marks in the Higher Secondary Certificate examination will be able to go into dentistry in June 1988, thanks to the initiative of the Zoroastrian Dentists Organisation (ZDO) which has booked a seat in the Manipal College of Dentistry at a capitation of Rs 50,000. The Organisation is hoping to convert it into a regular arrangement by building up a corpus of at least seven lakh rupees whose annual income would pay for the seat. The 90-member ZDO has itself generated one lakh rupees before turning to the wider community for donations.

The announcement was made by Dr Ratan Doctor, chairman of the First World Zoroastrian Dental Congress scheduled to be held in Bombay, February 5 to 7, 1988. A select gathering had been invited by the ZDO to a pre-congress fellowship meet and dinner at the Oberoi's Regal Room on November 28, 1987. Doctor noted with gratitude that the Manipal College, a private but government recognized institution, had reduced their normal capitation fees by half on the representation of the ZDO. He requested the audience to suggest ways to raise the money.

The dentists are worried about the dismal fall in the number of Parsi students going into the dental profession. There are just about 25 open seats in dentistry in the Bombay University area and competition is intense, informed Dr Aspi Surveyor, professor of oral diagnoses and radiology who is in charge of new admissions to the Government Dental College. The rest are reserved under a variety of heads, he

added. "A student with 88 percent marks just scrapes in. In our days we couldn't dream of 80 percent!" Surveyor exclaimed.

The ZDO Charitable Trust, which is in the process of being registered, will also apply for income tax exemption, Doctor said. Criteria by which to pick the "lucky student" are yet to be decided; whether the ZDO should shoulder the full cost or involve the parents to some measure in the financing, will be decided later also, Doctor added.

The buying of one seat in dentistry for Parsi students marks the first concrete step taken by a section of the community in the perplexing problem of acquiring seats in professional colleges. The Federation of Parsi Zoroastrian Anjuman of India has been debating the problem since the past two years; but, as

Federation president and Bombay Parsi Punchayet chairman, Dr Aspi Golwalla informed the gathering, it had not opted to take similar action because it had been informed that the government intended to abolish the system of capitation fees.

Part of the funds would be used to finance an Aided Dental Centre to provide dental treatment at nominal cost to those children and senior citizens amongst the community who cannot afford the fees of private dentists, notes a printed appeal cosigned by such well-known dentists as Fali Mehta, Cyrus Daruwala, Porus Turner, Dinshaw Sorabjee, Keki Mehta, Sam Sahukar, Sorab Javeri, F.E. Antia and Doctor.

The First World Zoroastrian Dental Congress, to be held at the Taj Mahal

Mistry (speaking), Sahukar, Doctor, Mehta, Daruwala and Turner



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Hotel, Bombay, will be open to all dentists, Parsi and non-Parsi. Quite a few with very good reputation round the world will participate in the deliberations, noted Dr Fali Mehta, president of the Congress. Papers from all over the world have already begun to come in and Mehta anticipated a "happy and lasting fellowship" blossoming from the Congress.

The ZDO organizes a "number of scientific sessions every year in the form of continuing education programs, open not only to the dental fraternity but to the medical as well," notes Dr Sam Sahukar, honorary organizing secretary of the Congress. Hence the first session on February 5 will comprise two technical courses of two-and-a-half hours each followed by a cocktail party, adds Turner, who along with Dr Sarosh Master is in charge of the scientific programs. On February 6, the Congress will be formally inaugurated by Dr Farokh Udwadia, the eminent physician and Padma Bhushan who has co-authored a booklet, *Medical emergencies in dental practice*. That night the dentists will look forward to a banquet. The

next day is earmarked for open discussions to elicit the views of the participants in the Congress and ascertain whether "they'd like another such congress in the future," said Turner.

Registration charges for Zoroastrian dentists are pegged at Rs 400 with Rs

The dentists are worried about the dismal fall in the number of Parsi students going into the dental profession

250 per head for the spouse and children. Non-Zoroastrian dentists would need to pay Rs 600 while those only interested in attending the banquet can do so at Rs 125 per head. Delegates from abroad who registered before November 30 paid US \$ 60 per person. Thereafter, the rate is US \$ 100.

To generate funds for its twin pro-

jects, the ZDO will be publishing a souvenir for the Congress. Golwalla volunteered to hold a special show of the Parsi Medical Amateurs' presentation *Asla Fasla* and Fali Poncha, chairman of the Committee for Economic Revival's (CER) managing committee suggested that suppliers (of dental requisites) be urged to contribute by way of donations, agencies or sponsorship.

ZDO president Dr Cyrus Daruwala presented a memento to Dr Keki Mistry, PRO for the Congress and the day's master of ceremonies, for his achievements in dentistry. Mistry, dental consultant to the President of India and the armed forces, who has authored three books on dentistry, as noted Daruwala, had received the national Dr B.C. Roy Award for his work in the field of medical relief and welfare in India. This was the second time the award was bestowed upon a Zoroastrian; the late Dr Rustom Vakil, the renowned heart specialist, had been the first Parsi recipient. Thanking the fraternity, Mistry noted modestly, "I've just been lucky...I've just been there and things have come my way..."



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The Sanjan Odyssey

A large Zoroastrian audience witnessed the founding of a new dar-e-meher

Arnavaz S. Mama.

"Sanjan javana ké (Will you be going to Sanjan)?" The question, heard and overheard several times a day as November 22 drew closer, revealed the community's preoccupation with the idea of establishing a new dar-e-meher in Sanjan where currently no agiary exists. In keeping with the importance of the occasion, the organizers had ensured that the Gujarat Express from Bombay and the Flying Ranee from Surat made special stops at Sanjan station that morning.

Thus, it was no surprise that about 3,000 Parsis disgorged at Sanjan that Sunday morning to witness the jashan and foundation stone laying ceremony of the Dasturji Kookadaru Saheb Memorial Dar-e-Meher being established by the Mazda Adarian Trust. This Trust is a progeny of the directors of the Mazdalease Group of companies which has two factories located in Sanjan, several housing colonies, a school, a polyclinic and a hospital in the offing, and now an agiary. Bombay Parsi Punchayet (BPP) trustee Homi Ranina, who is chairman of the Group, seeks "to repay (the community's) debt of gratitude to the place...today totally barren...which hosted us 1,300 years ago (and) put Sanjan on the international map of the world."

The community piled up *sukhad* (sandalwood) offerings for the jashan conducted by Dastur Kaikobad Dastur, high priest of Udvada, and his team on schedule at 9.30 a.m., evoking Ranina's comment, "The amount of *sukhad* is a testimony to your faith in the Zoroastrian religion." Much of it could not be used and was despatched to Udvada to be offered to the Iranshah by Dastur Kaikobad.

The audience was much more curious about the foundation stone

laying ceremony which followed. In the time capsule – a consecrated copper jar – were placed a copper sheet on which were inscribed several *nirangs* (incantations) in Avesta and all the usual items placed in a *ses* (silver tray) – *kharak* (hard-dried dates), *sopari* (betel nuts), flowers, *sakar* (large crystals of sugar), rice, etc plus the day's newspapers. The jar was covered and placed in the earth to the chanting of the *Yatha ahu vairyō* with bricks ceremonially cemented all round it by the assembled dignitaries.

The two rituals completed, the focus of attention shifted to the dais where the directors of Mazda Adarian Trust together with Dastur Kaikobad, BPP trustee Eruch Desai and president of the Sanjan Stambh Committee Rohinton Davierwalla were assembled.

Welcoming the gathering in Gujarat, Davierwalla sought Ahura Mazda's blessing on the work that had been undertaken, praying for the community's prosperity, before garlanding the dignitaries on the dais.

Referring to Sanjan as "the land where the *pak* (holy) Iranshah had been consecrated," ere circumstances impelled the holy fire into years of wandering before its final enthronement at Udvada, Ranina spoke of the plans of the Mazda companies to create there a confluence of Parsis where they "can stay in much better surroundings" and yet remain in close proximity to metropolitan Bombay. He referred to the debt of gratitude to Jadav Rana, the local king who is said to have given the Parsi refugees sanctuary in his kingdom, and noted that the English medium school being set up by Mazda would be known as the Jadav Rana School.

Though an orthodox stalwart and

dedicated agiary goer, Ranina noted that there was no intention of consecrating an adarian in view of the many that languished uncared for. The original intention had been to shift to it one of the older fires from the smaller agiaries of Gujarat where the population had dwindled to insignificance. At an interview with *Parsiana* in October, Ranina had explained however that the cooperation of trustees and beneficiaries was quite uncertain and that some people believed that a consecrated fire moved over river or stream loses some of its power and lapses to a *dadgah* (household) fire. Hence it was decided to install a *dadgah* fire "which, as Kaikobad says, 'raises itself to the status of an adarian if prayers and rituals are maintained continuously for 12 years,'" Ranina noted during the Sanjan speech.

Referring to the Dasturji Jamshedji Sorabji Kookadaru Memorial Agiary Trust (DJSKMAT) "started seven or eight years ago and which has collected four and a half to five lakh rupees," with the intention of building a hall in memory of the reverend Dastur, Ranina declared that two attempts to consolidate the project – in Bandra and at Cusrow Baug – had been non-starters. Hence, "the trustees (of the DJSKMAT) decided to give (Mazda Adarian Trust) money – three and a half lakh rupees – to consecrate a hall at the Sanjan Dar-e-Meher."

Almost as if on cue, Ervad Nadirsha Aibara, panthaky of the Karani Agiary of Cusrow Baug and trustee of the DJSKMAT and the Mazda Adarian Trust, reached the podium at that precise juncture and Ms Homai Mehta, principal of the J.J. College of Commerce and secretary of the Mazda Adarian Trust, who compered the

morning's function, noted, "'Dasturji' Aibara will now personally hand over the cheque."

Aibara who, since a couple of decades, is said to be helping the community with healing *manthras* (short prayers), draws his inspiration from the venerated Dastur. Thus he is the man directly responsible for the current awareness and faith in Dastur Kookadaru's benign powers. It was surprising therefore that Aibara was not on the site earlier to take part in the jashan and foundation stone laying ceremonies. But, like hundreds of others, including *Parsiana* reporters,

Aibara arrived late after spending nearly six hours in contract buses, reaching the site at 11 a.m. instead of the promised 9 a.m.

Recalling the genesis of the DJSKMAT, Aibara narrated how people leave behind money in gratitude for their troubles being alleviated which he had been loath to accept ("*Lok paisa muki jaay che ... men svi-karyu bi nahi hatu*"), creating a problem for him. A trust was therefore set up with the intention of using the money. "*Agiary baadhvano tau veechar utoj nahi* (there was originally no intention of setting up an agiary)," the initial desire being to create a hall where people seeking the *manthras* could congregate and where navjotes and weddings could be held. It was called the DJSKMAT in order to benefit from income tax exemptions on religious considerations. When all attempts to find a place in Bombay proved futile, "*na chhutke Sanjan ma kabul karyu* (had no option but to accept the Sanjan proposal)," Aibara noted. He spoke of how he was shocked to see newspaper advertisements in the name of the Mazda Adarian Trust because he had been under the im-

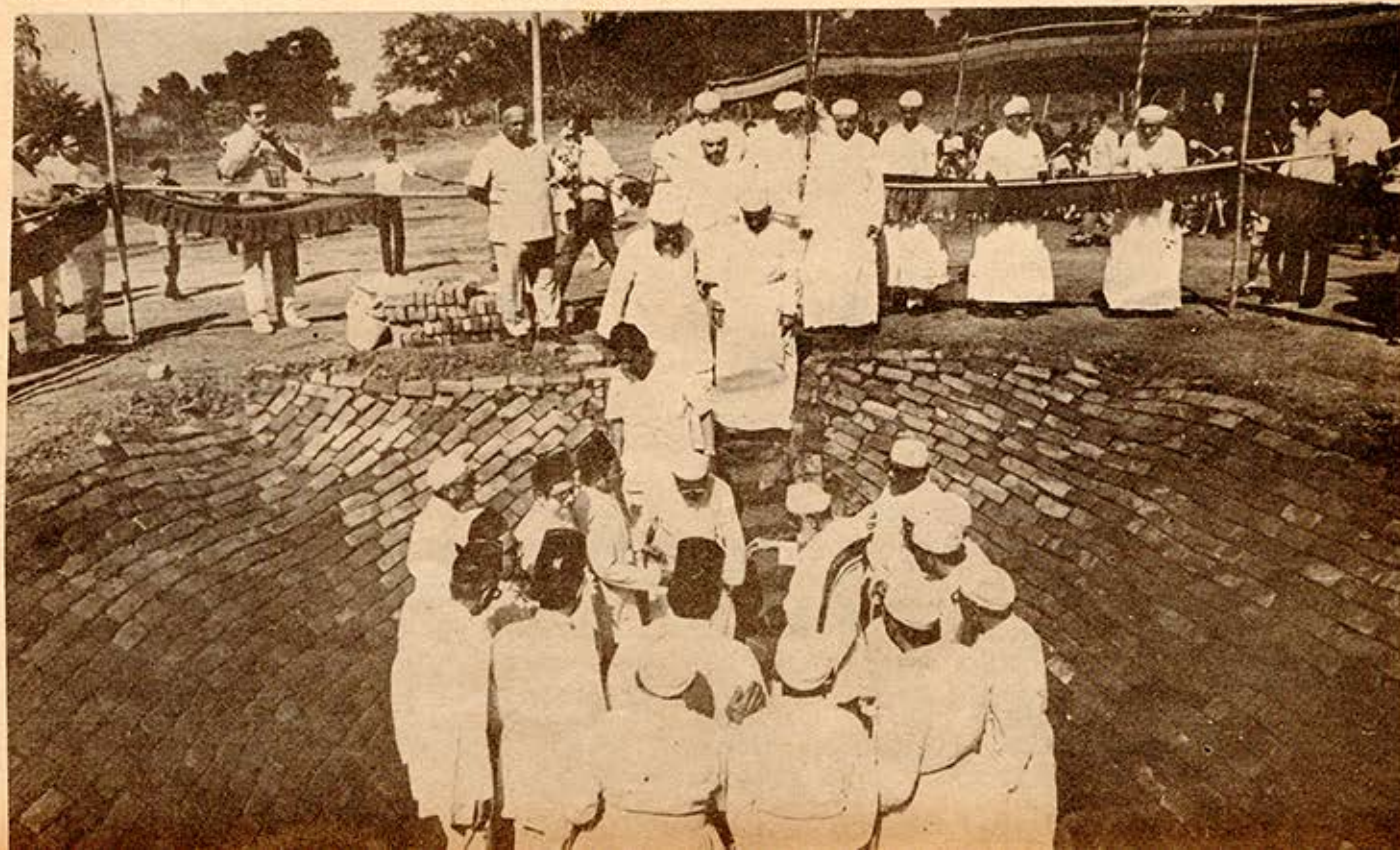
pression that the project would be executed under the banner of the DJSKMAT and had to await Ranina's return from a trip abroad to learn the actual setup. "Because we had committed ourselves, I'm giving the promised money," Aibara noted in Gujarati. "*Aay anjumanna paisa che* (this is the anjuman's money)," he reiterated, adding that the word 'anjuman' should have been incorporated in the name of the Dar-e-Meher. "*Hu anjuman taraf thi cheque ne mari taraf thi shawl Homi Ranina ne arpan karu chhoo* (I am presenting the cheque on behalf of the anjuman and a shawl to Homi Ranina)," concluded Aibara draping the shawl on Ranina's shoulders. Ranina garlanded Aibara in return.

The Mazda Adarian Trust had collected an additional four lakh rupees, noted Ranina, who estimated that the adarian, designed free of cost by architect Porus Master, will cost 20 to 25 lakh rupees to construct and build a corpus for its maintenance. There is "no sacrifice large enough to commemorate our landing in Sanjan and of Dastur Kookadaru," he added. "The model agiary for the whole of India" will have a prayer hall termed Hall of Faith and a stone *afarganyu* as seen in the famous sketch of Shah Loraspi (the saintly king shown walking on air) and "will succeed with your blessings," Ranina told the assembled Zoroastrians.



Left: Aibara presenting shawl and donation to Ranina

Below: At the foundation stone laying site (Photo: Gopal Shetty)





At the Dar-e-Meher function in Sanjan (from left): Kaikobad, Ranina, Desai, Mehta, Antia, Kersi Limathwalla and Davierwalla

"Even 300 years ago when Parsis become prosperous in new regions, they established agiaries. Homi Ranina and Homi Mehta (chairman and managing director of Mazda Leasing respectively) are in the same category," professed noted solicitor Eruch Desai.

By the time well-known solicitor Burjor Antia rose to deliver the keynote address, "Dasturji Neryosang Dhaval and the relevance of his precepts today," it was almost noon. Insufficient sitting space in the shamiana and the scorching sun outside had curdled audience attention. Responding to the mood, Antia highlighted only a few paragraphs from his printed address (which was on sale for a nominal fee): "We are a house divided...we have no leader...The community needs to relearn Dhaval's principles." Denigrating the current "fashion to deride our rituals," Antia referred to the "cancer" of mixed marriages and extolled what he termed Dhaval's "promises" to Jadhav Rana – no mixed marriages and no conversions – which was "hitherto an unwritten law."

"Which way should we move?" Antia rhetorically asked the fidgety audience. "The way of Dhaval or the way other groups which left Iran to go to China and the Punjab were assimilated? Then will the community endure for (another) 50 years?"

"*Bhala man thi khari vastu jované budlé* (instead of viewing each problem in the correct, balanced perspective),"

there are 101 advisors to solve 100 problems, Antia admonished and urged the gathering, "Let us take an oath that we shall never deny our faith for wealth or marriage or any other reason."

"We are overwhelmed by your presence here," Homai Mehta concluded the formal vote of thanks, assuring the crowd, "We have made adequate arrangements (but) our 100 volunteers will not be able to control a crowd of 3,000."

Throughout the morning there had been repeated requests from Mehta and Dastur Kaikobad to "*aapri sikheli bhaneli com* (our educated community)" to please keep seated. Now the majority was ready to jockey for first place at the food stalls while others felt free to inspect the foundation site at close quarters, genuflect before a picture of Kookadar and add their contribution to the trust funds – "the bank of Dadar Hormuzd" as Kaikobad had termed the collection box, assuring the devotees "interest in terms of *tandurasti* (good health) for you and your loved ones."

But those who dallied too long found to their consternation that the advertised chicken *farchas* (fried chicken) and biryani (which had appalled Parsi vegetarians – see "Kookadar: the man and the myth" page 35) were all consumed! At the Fun-n-Food Fair were games stalls, fruits, coconut water, cold drinks, Chinese cuisine and details of Mazda's building plans – Mazdarise Apartments and the

scheme for row houses named Mazda Bahrot as Mount Bahrot would dominate the view from the homes.

Controversy

As with all community schemes, some aspects of the project have raised questions. Part of the confusion has been generated by the existence of two trusts – the older DJSKMAT and the new Mazda Adarian Trust – with the common objective of commemorating the late Dastur Kookadar. That three trustees – Jehangir Shroff, Ervad Nadirsha Aibara and Homi Ranina – are common to both, further confounded the issue.

Some people, like businessman and philanthropist Dinshaw Merchant, thought the DJSKMAT had been renamed the Mazda Adarian Trust. Others worried about the donation from one trust to the other – whether it was legally valid or morally justified, as did Ms Shirin Cooper in a letter to *The Bombay Samachar* alleging irregularities. Again and again arose the question whether a new adarian was justified when old ones were languishing for want of funds and mobbed to maintain them. The estimated cost of 20 to 25 lakh rupees for a structure which was expected to house only a dadgah fire, also led to comment.

The Bombay Samachar questioned the pertinence of commemorating Dastur Kookadar when other older and greater dasturs like Dastur Arda Viraf and Dastur Azar Kaivan had not been so honored. *The Samachar* also looked askance at the spectacle of 3,000 Parsis feasting in a drought affected area.

Though angry at the allegation of "siphoning off" funds made against Homi Mehta and himself, Ranina responded with detailed explanations; for, as the Editor of *The Bombay Samachar* noted, "Social work can begin only if mental cobwebs of all kinds are removed."

By December 6, the Mazda Adarian Trust had collected over nine lakh rupees plus an additional Rs 25,847 in the kathi fund, as noted their advertisement in the *Jam-e-Jamshed*. Interpreting the receipts as clear community support, the advertisement promised, "Very soon, at the site, you will hear the gentle drone of machines and see the construction work beginning to take shape."



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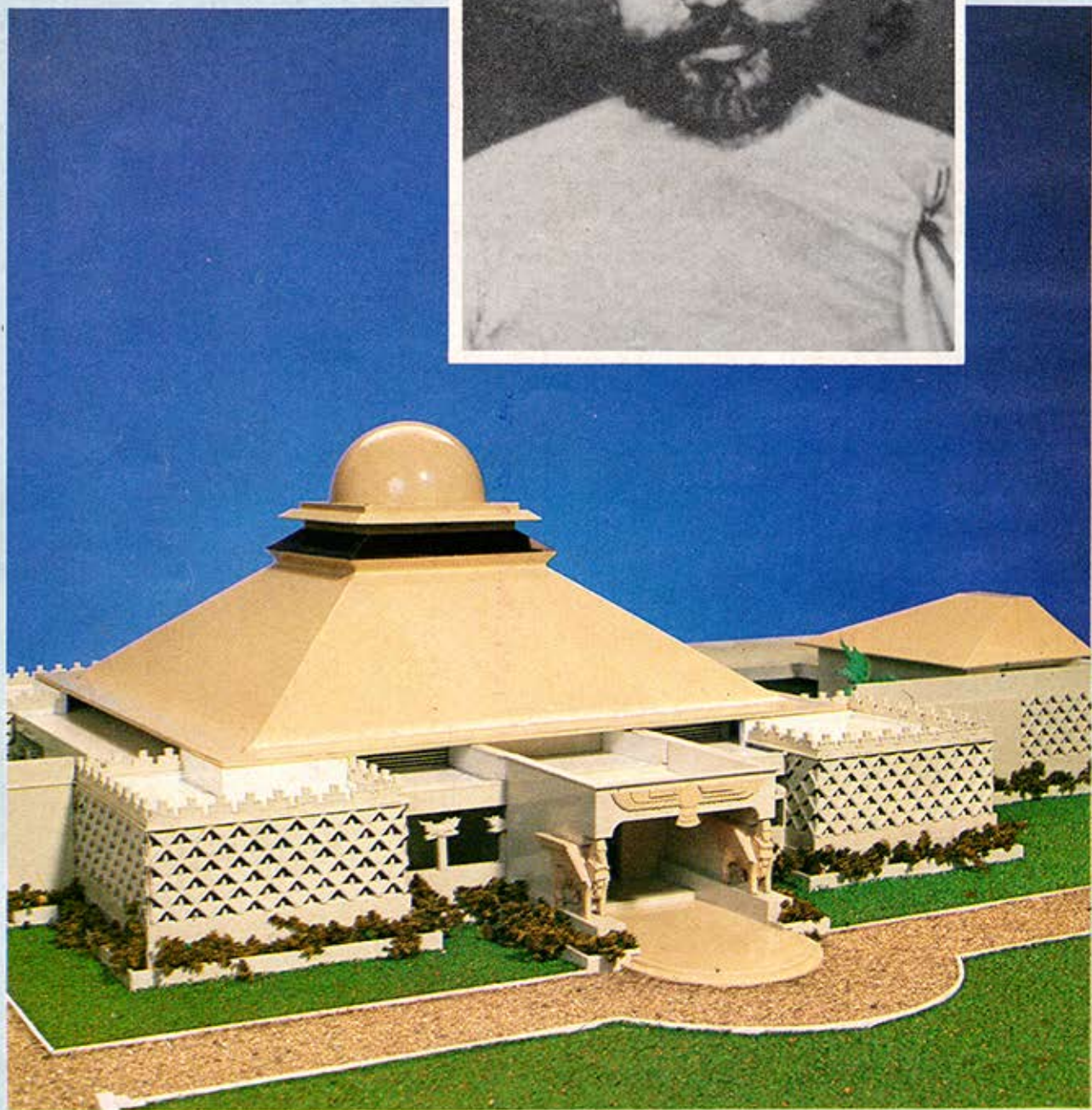
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*Dar-e-Meher at Sanjan
to be constructed in memory
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Kookadaru: the man and the myth

Parinaz Toddywalla

On Behram *roj*, thousands light oil lamps and perform the *baj* in his memory. His name is appended to the prayer *Marhum no kardo* which lists the community's illustrious forebears. His photograph finds a place in the homes of most Zoroastrians and even in the vestment pockets of the more devout.

Why has Dastur Jamshed Sohrab Kookadaru become such a legend in the community? A panthaky at Bombay's Kappawalla Agiary for nearly 42 years, Kookadaru who died in 1900 is said to have performed several miracles during his lifetime.

Among the well-known stories associated with his name relates to his gift of Rs 10,000 towards the construction of a hall at the Anjuman Atash Bahram. His promised donation came in the form of a gold brick whose origin is unknown but found in the very place as directed by Kookadaru, and when sold, fetched Rs 10,000.

Other miracles attributed to him, range from the plausible to the inexplicable. In a village where some major theft had taken place, he was able to reveal the location of the stolen goods. He is also credited with being able to raise and lower the level of water in a well, re-positioning his cap on his head after his *sachkar* (after-death purificatory bath) ceremony when it was displaced, and his body disappearing from the *dokhma*.

Discounting such anecdotes, Dastur Dr Firoze Kotwal of the H.B. Wadia

Atash Bahram questions, "Show me the contemporaneous publications of those days where such reports were published. If it is authentic data, why has it only come to light in the last 30 to 40 years?" Believing that it is "not good to comment on a dead man after his *chahrum* (fourth day prayers)" Kotwal did not elaborate further. Varied accounts of a single anecdote seem to indicate to Kotwal that "one sort of dishonesty is spreading in the community."

Observing a decline in the religious fervor within the community, Minoo Burjoji Desai, former Editor of *The Bombay Samachar*, writes in his booklet in Gujarati on Kookadaru that miracles may not make sense to a materialistic mind. He further states that out of humility saints do not publicize their own deeds but concentrate on the welfare of humanity.

"Religion may go beyond reason, but it never should contradict reason," quoted Ervad Dr Peshotan Peer to support his stand that by circulating fabricated tales like Kookadaru straightening his cap after the *sachkar*, instead of him being recognized for his saintly qualities, Kookadaru will become the object of ridicule. According to Peer, when a saint performs a miracle it does not take the shape of inviting people to the marketplace to witness the show—"dekho mera tamasha" as would appear from the story of the fluctuating level of water in the well.

But even the cynics are agreed on

one fact which can be explained in the words of Kaikhushroo Dastoor, an advocate who professes the Ilm-e-Kshnoom philosophy: "Dasturji Kookadaru was one of the last, or perhaps the last, of the priests to have cultivated his (latent) mystical powers with the strength of his prayers—*man-thravani*." Dastoor, who formerly taught physics, says, "Miracles are not impossible. It is because of these miracles that our prayers and religious institutions have inspired faith."

"One of the holy priests of Zoroastrianism" is how Dastur Dr Hormazdyar Mirza describes Kookadaru. Clarifying that not all priests could be regarded as holy, Mirza adds, "Holy is he who practices the Zoroastrian tenets of good thoughts, words and deeds; is honest in his private and public dealings; is devoted to God and the prophet Zarathushtra; and lives his life in the service of the community and the religion." He explains miracles as "events which are in accordance with a law which we don't understand," but then advises caution so that fraud may not be perpetrated in the name of miracles.

Not willing to comment on Kookadaru's ability to perform miracles, Dastur Dr Kaikhushroo JamaspAsa of the Anjuman Atash Bahram was more convinced about Kookadaru's "art of *najumi* (astrology). This art is perhaps lost to us now," admits JamaspAsa. As mentioned in Desai's book, Kookadaru is supposed to have accur-

Eighty-seven years after his death, Dastur Jamshed Kookadaru still has a hold on many Zoroastrians

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ately predicted the deaths of Dastur Peshotan Sanjana, Queen Victoria of England, Sir Dinshaw Petit and even his own. His ability to foretell events and give advice was well-reputed. It is believed that once when a wedding procession was due to commence from Chira Bazar in Bombay, he recommended delay until a particular hour. His advice was not heeded and the bridegroom died in an accident.

Many would approach him with personal problems and solicit his guidance on even simple matters like "What should I name my child?" or "What should I pray under some particular circumstances?"

The hallmark of his life was simplicity, notes Desai in his book. Not material-minded, Kookadar would eat simple vegetarian meals, wash his own clothes and concentrate on his prayers. Usually he would have only one meal a day, lunch, comprising *khichri* (a preparation of rice and dal), with ghee. With the recitation of his prayers he is supposed to have been able to cook a bowl of rice under the rays of the sun. Referring to his simplicity, Peer continues to agitate that at the foundation stone laying ceremony of the Dasturji Kookadar Saheb Memorial Dar-e-Meher in Sanjan on November 22 last, advertisements inviting participation from the community made announcements of chicken *farchas*, etc on such a pious occasion. Peer felt that Kookadar's soul must have been displeased by "all this fun and food." Parsis being fond of picnics, JamaspAsa was not surprised that there was a such a large turnout at Sanjan. But Kotwal saw nothing wrong in combining prayers "with *moj-maja* (gaiety). 'To worship in sadness is to drive away the divine,'" he quoted.

Doubting the advisability of setting up a new Dar-e-Meher under the present "dissatisfactory condition and quality of the priestly class," Mirza did not support the view that the status of the dadgah installed there would be elevated to that of an adarian if regular *boi* was performed for 12 years.

The cost of the project is exorbitant according to JamaspAsa. Instead of expending "Rs 25 lakhs on another white elephant," five lakhs could have been spent on the Dar-e-Meher and the balance 20 lakhs contributed towards the housing needs of Bombay

Parsis, he suggested. He was particularly against photographs of Kookadar accompanying advertisements of the Mazda Adarian Trust (which has undertaken to build the Dar-e-Meher) in the Parsi Press. "No one knows where these papers will lie at the end and who may trample on them."

"This is a publicity show," Kaikhushroo Dastoor was emphatic, qualifying that plans for constructing a Dar-e-Meher should have materialized only after Zoroastrians migrated to Sanjan in large numbers. So long as

"It is because of miracles that our prayers and religious institutions have inspired faith"

"*lok nu bhalu thai* (it is in the community's interest)" and it is not a money-earning venture, Kookadar's great grandson Ervad Bahadur Kookadar had no objections. While lauding the organizers' intentions of setting up a Dar-e-Meher in Kookadar's name, he was chary of the project subsequently languishing for reasons like "mobed *nathi*, kathi *nathi* (no mobeds and kathi)."

Peer pointed out, "Advanced souls just believe in surrender to God - 'Thy will be done' - and acts of glorification would never have interested him.

This "Zarthosti yogi" was born in the Bhagaria *tola* (group) of Surat on May 26, 1831 (*roj* Jamyad, *mah* Ava). The lineage as traced by Kotwal indicates the family name to be Madon. He had undergone his *navar* ceremony at Navsari and later served as a panthaky at the Kappawalla Agiary, then located at Baharkote (on the outskirts of the present Fort area). He was the principal teacher at the Jejeebhoy Dadabhoy Zend Avesta Madressa at Fort, notes a write-up on Kookadar in Meherwanji K. Beheram-Kamdin Dasturn's book *Athornan Nama* in Gujarati. He was also a leading member of the Committee for Promotion of Zoroastrianism and contributed articles to *Yazda Parasth* and *Hakham-Yazd-Yasnan*. In 1862 when the government appointed a Parsi Law Commission, Kookadar spoke against giving

inheritance rights to women.

As stated by Faribourz Nariman, a scholar, Kookadar was among the priests who performed the nine *vansda* navjotes (of children born of Zoroastrian fathers and non-Zoroastrian mothers) in Mazagaon in 1882. He died on October 4, 1900 (*Behram roj*, Farvardin *mah*).

Though technically Kookadar cannot be called a dastur as he was not a high priest of any *atah bahram*, his saintly life inspired respect among members of the community who voluntarily bestowed on him the distinction of 'Dastur' Kookadar. His faith in his prayers and in Dastur Azar Kaivan (the Zoroastrian mystic priest of the seventeenth century who came from Persia and settled in Patna), aroused conviction in his associates too, many of whom were advised on the efficacy of *nirangs* (incantations) best suited to them.

At what point Parsis have started becoming "fidaa" (enamored) of Kookadar, a term used by Bahadur Kookadar, is difficult to say. But the mass scale devotion to Kookadar is evident from the multitudes who approach Ervad Nadirsha Aibara, panthaky of the Karani Agiary at Cusrow Baug, who claims to being able to help others with the inspiration he receives from Kookadar.

On an average, 30 to 40 people daily approach Aibara for personal solace. Depending on the case history and the problem narrated to him, he advises the recitation of a particular *nirang*, to be repeated according to a particular format. The prayer is offered from the relevant scriptures of the religion professed by that party. Aibara says that he is not well-versed in these different scriptures, but the inspiration from Kookadar enables him to cite page, verse and line. He also remembers hearing a voice since the age of seven with the refrain consisting of just two words - *ya ahu*.

According to Aibara, it is only since 1972 that he has taken up this work in the name of Kookadar. He was then the panthaky of the Sodawaterwalla Agiary, and whilst praying he believes that he saw the apparition of Kookadar. He was subsequently able to correlate the voice which had been guiding him all these years when Kookadar spoke to him requesting him to give prayers to the needy, and

addressed him with the instructions: "Maru baaki rahilu kaam tamune chalanuch (you have to continue with my unfinished work)." A light emanating from Kookadaru then pierced Aibara, he remembers.

After all these years, Aibara can still recollect the surprise that awaited him the next morning when people sought prayers from him. He was not sure what the response would be but was happy when they came back with good news. Problems of marital disharmony, ailments as serious as cancer, tension, business failure have all been brought to him and many insisted that he accept payment for the help received. To date he estimates that he has handed out 40,000 photographs of Kookadaru which are distributed free to those seeking his guidance. The pocket-sized card memento bearing Kookadaru's picture also features photographs of five others: Zarathushtra, Shah Loraspi, Shah Jamshid, Shah Kaikhushroo and Shah Faredoon. Though earlier he used to personally write out the prayers, he subsequently started cyclostyling them and thereafter printing them in a booklet. When people started feeling insulted at his refusal to accept payment, he started the Dasturji Jamshedji Sorabji Kookadaru Memorial Agiary Trust in 1979, he informs. Aibara also relates experiences of some people who returned his photographs and prayer book with a

reprimand to stop his "dhong (farce)."

That Kookadaru as a Zoroastrian has commanded a following from fellow members of the community and even sister communities is considered a matter of pride. That Zoroastrians have chosen to believe in someone from their own faith rather than opting for other saints and *babas* is a matter of consolation. But there is one segment of the community which has expressed its reservation on Aibara acting as the intermediary.

Explaining this phenomenon as "not fathomable to a lay person unless there is an expansion of consciousness," Dastoor states, "there are several spirits and existences in the unknown worlds which could easily impersonate for saints." Since people approach Aibara for better physical and emotional returns despite his telling them that he can't interfere in anyone's destiny, evokes a philosophical statement from Mirza: "In this life there is good and evil. Deserving people don't get their due in this life because in this worldly life there is justice and injustice. Life is a mystery."

JamaspiAsa makes a simple statement: "There shouldn't be any agent between you and Ahura Mazda. Pray in your own simple manner. Thank God for what he gives you one day and wait for the next day... Even I give *nirangs*, but I do it in my own name not someone else's." There is sup-

posedly a ready reference book on *nirangs* by Phiroze S. Masani. Believes Nariman, "If you have *divas* (lamps) and frames in a corner of your own home it is not wrong. But if you are asking hundreds of others to do the same thing then it is not legitimate."

"Do we want to set up a new cult?" Kotwal earnestly asks. "Do we want to forget Zarathushtra? Should we follow the fire of our own religion or believe in *divas* and *sukhad* (sandalwood) in Kookadaru's name? On his death anniversary people throng to perform the *baj*, but how many do it on Zarthost *no diso* (Zarathushtra's death anniversary)? Prayers in the name of Kookadaru may do good to two people but what about the eight people who are not benefitted and who will not advertise? Good things happen to me too, but I attribute it to Ahura Mazda. If there is one frame of Kookadaru in an agiary it is okay, but why should there be so many? If we exceed the limits of moderation, then instead of benefit it would be a hindrance to religion."

"It is a kind of *ashta* (faith)," explains Ervad Faredoon Madon, panthaky of the Aslaji Agiary, seeing the clientele who light *divas* in the name of Kookadaru. "The days of local trains are being replaced by express trains. Today everyone wants quick returns and the easiest way out." Advises Madon, "Keep your *manyata* (beliefs), remember Kookadaru, but when help is received, say it is from God. Kookadaru himself is important because of Zarathushtra. But his impact is greater because he was the last of the truly holy men in our community. Invoke the fire, don't bargain, and whatever is destined will happen."

Instead of seeking a way out of suffering, Peer feels that it should be endured. "The purpose of life is evolution and progress and until man is able to overcome his shortcomings stoically, he will need to keep taking rebirths... The more advanced souls, out of a sense of duty, guide those on the lower rungs." But Peer is saddened that people who seek help, appeal not for the evolution of their souls but for personal pleasures.

"Reward will only follow work and effort," asserts Kotwal. "We need to light lamps not in the daylight but in the darkness. We need to light a flame of honesty and purity within our inner selves...only then can we make our own lives aglow."

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The widows wake

The residents of the Petit Widows' Chawl strive to make their lives more comfortable

Homi J. Rogers

A thin white curtain flutters gently in the breeze. Parting it, Banoo Bilimoria, who has just returned from a *ghambar* (mass dining festival), looks down at the road below – the arterial Mody Street in downtown Bombay, lying cocooned between an inextricable maze of small streets and alleyways. Banoo is familiar with its sights and sounds. The stench from the bylanes, and the two children from the neighboring building to whom she gives tuitions, share a place in her solitary life, as do the 36 other women – united by the common pall of widowhood – with whom she dwells in this *vidhya ashram* founded a little under 100 years ago by Bai Dinbai Jeejbhoy, widow of Seth Nusserwanjee Maneckjee Petit.

Reconstructed in 1931, the Petit Widows' Chawl, managed by the N.M. Petit Charity Fund, is today a squat three-storeyed edifice whose entrance lies flanked between a gutted restaurant, and a shortly-to-be-opened haircutting salon. Within its bleak walls beat hearts which nurture memories of a happy past, and hopes of a better future. For some, however, there is no tomorrow; each dark night flows into another dark day, as life continues to pass them by.

One such widow is Bachamai Amroli, 85, who lives in a room bereft of trappings. Numbed by the death of her only son, Amroli, the oldest resident here having spent over 40 years in the Chawl, sits with a vacant look on a black bed, looking at her black chest of drawers-cum-cupboard. Her few pots and pans, darkened with age and

use, keep her frugal company. Widowed within a few years of marriage, Bachamai came here with an infant son as it is reportedly said that she could not afford to pay rent at her four-room Balaram Street residence.

Many other women have sought this refuge due to their limited financial resources, in many an unfortunate case, brought upon them by their own family members. Mithamai Buhariwalla came here from a village near Vyara, where she stayed in a bungalow with seven rooms, when, after her husband's death, her relatives allegedly deprived her of most of her possessions and abode. Banoo Bilimoria was reportedly left holding equally meager amounts, when death snatched away her husband, leaving her totally at the mercies of her in-laws, and later of charity in the form of a rent-free room at the Chawl.

"I did not like the thought of staying in a widows' chawl," mentions Homai Pastakia, 57, who has been here for over 20 years. "But (the late) Lady Jehangir (then chairperson of the Bombay Parsi Punchayet) insisted that if I were to seek accommodation through the trusts, I should agree to stay in a building meant for women who have lost their husbands." Dhanmai Wadia, who stayed with her husband and three children in idyllic Igatpuri, was similarly offered a Hobson's choice, when she requested accommodation in Bombay, where she works at the Ratan Tata Industrial (RTI) Institute.

An accommodation in the Widows'



Chawl here is particularly defeating for a woman with male progeny. By the rules of the Chawl, a girl can continue to live here with her mother till marriage, but a boy beyond 18 years of age has to leave the premises after dusk. Dhanmai Wadia has to see her son off every evening to sleep at a friend's house, though, as even her neighbors feel, a helping male hand on the precincts could be an asset in moments of need, and even give them courage and security.

Yet, there is foresight in the tenet laid down by the trustees. A few years



visit the Chawl.

Similarly, another man, Naozar Mukadam, stays in the room allotted to his mother all through the day, and claims he has a job at a social club at night, which keeps his stay within the purview of the rules. However, we learn that the room has been "leased" out by him to a neighboring paper merchant to be used as a godown, while his mother lies in hospital recovering from a bad accident. Burjorchmeher Wadia, the secretary for the past 32 years of the N.M. Petit Charity Funds which administers the Chawl, when confronted with this piece of in-

*Facing page and below: Tenants in their sparse 200 square feet rooms
Alongside: Deriving solace from prayer*



ago, informs Dr Mehernosh Sidhwa, who has a dispensary in the neighboring Maneckji Street Agiary Lane, patients from the Chawl had confided in him of their fright as a homicide suspect (for allegedly throwing a *chasni-wala* down the well of Pirojbai Vatcha Agiary) resided on the premises with his aged mother. Even today, the women are not free from the shadow of this young man who, since his acquittal by the court, has been frequenting the Chawl, hoping to get some odd jobs from the women, and pick up small gifts from donors who

formation stated that this was no longer so, as he had already moved in the matter, and had the room cleared out. The widows' comment: "*Muo, jutho* (liar)!"

There is, however, little that Wadia can do. By deed, a room once allotted cannot be taken back by the trustees, till the allottee dies. The allotment is thus vigilant. Applications are routed through the Liaison Committee, whose secretary, Banoo Roowala, contacts social workers, and examines the bonafides of the applicant before recommending allotment. This screen-

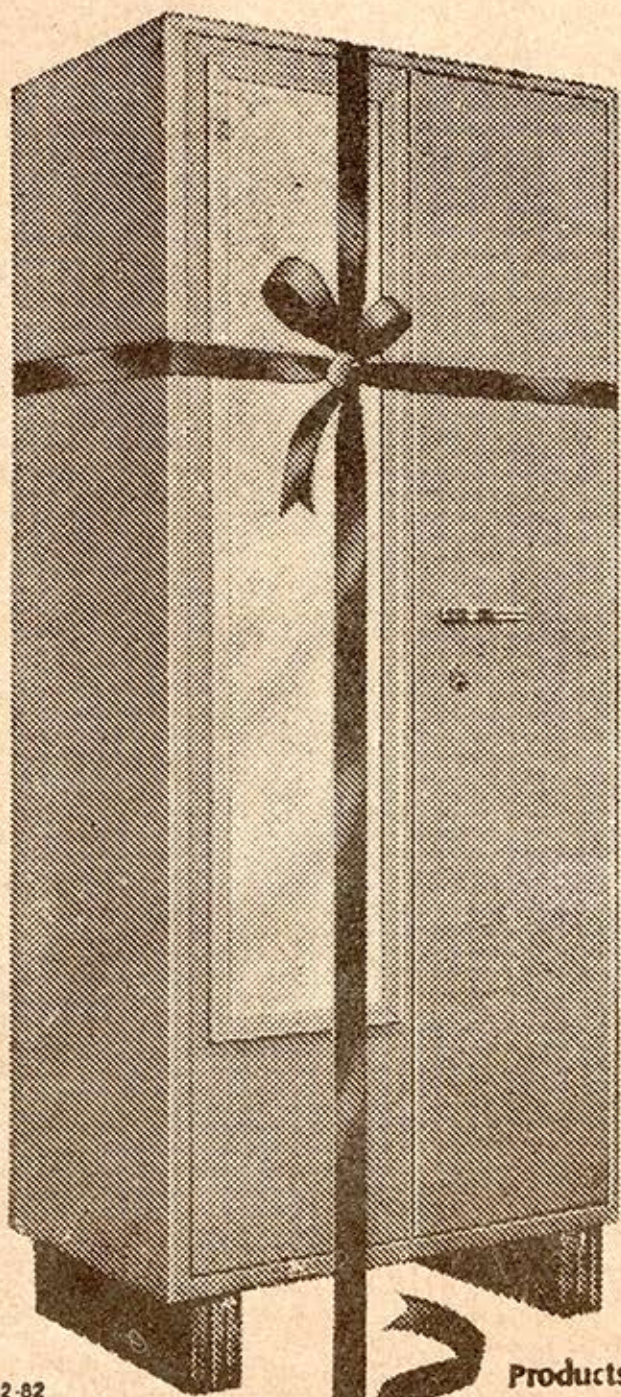
ing takes approximately a month, and if a room is available, the allotment is made soon thereafter. Wadia informs.

Sometimes, however, as has recently happened here, an over-zealous tenant gives the trustees no chance to make the allotment. Ketayun Davar, a well built lady, resembling Iranian stock (or is she Islamic, query the widows, who are awakened early every morning by her radio blaring Moslem songs/qawalis) came in to nurse a Ms Gilder, and stayed on in the room after Gilder's death – even allegedly breaking the lock placed by the trustees on the room. Davar, who for a time, reportedly masqueraded as an agent of the Central Bureau of Investigation (CBI), constitutes her own one-woman army fighting against the widows as well as the trustees and their secretary who, she alleges, are making money from leasing shops on the premises.

Wadia is at pains to point out that the shops are part of the trust deed, and have been provided to enable the trust to meet the expenses of keeping the widows here free of rental charges. The seven shops in the building today fetch a paltry revenue of Rs 500 per month. The occupancy is fixed, and though a barber's salon is being set up where earlier there was a laundry, Wadia states that, contrary to Davar's contention, the owner is the same and there has been no change of lease. Similarly, the Janata Refreshment House, which was gutted in a fire in June this year, is now, being converted into a cold drink house in answer to Wadia's strong plea, so as not to endanger the building or its residents again.

Fortunately, the fire did no damage to the building itself, or to any of its tenants. Dinbai Dadina, plagued by illnesses which have severely limited her mobility, was brought down on her chair from her room on the third floor by firemen "just as the wooden steps started to heat." Other ladies were expeditiously escorted down – some chivalrously lifted – most, blissfully unaware of the reason for this flurry of activity. Four hours later, by 8 p.m. life was back to normal in the Chawl, as women and their *bais* (local help)

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jostled one another to fill water, which comes to the Chawl for only two hours from 8.30 p.m. onwards.

This nocturnal scenario, however, may soon change. Spearheaded by Banoo Bharucha, a dumpy middle-aged lady whose widowhood forced her to turn away, practically overnight, from her luxurious three-room living, the Chawl tenants have undertaken a project to instal a tank and pump, so that the taps in the *moris* (bath enclosures) of all rooms get water. The widows have themselves contributed Rs 200 each for the project, and though the total job well exceeds their contribution, "the collection from within ourselves has aroused greater sympathy and empathy amongst donors who would like to help a cause where the beneficiaries, despite their poor condition, are helping themselves," states Bharucha. The exercise, despite her immense personal contribution in collecting donations in cash and kind from individuals and institutions, has won Bharucha, a supervisor at the Northcote Nursing Home, some detractors in the Chawl. But then, as Mehramai Wallace, one of the older residents, having come here in 1964, chuckles, "A woman's intellect can be held in her *mathabanu* (white muslin head scarf)."

Despite the water problem, the Chawl is one of the better maintained and preserved widows' chawls. "I could not sleep for three nights," says Bharucha, "after I visited the Godivala Chawl at Mazagaon," where she was offered accommodation on be-

coming a widow. "It was just so sad ...women sitting on the stairs, vacantly gazing into space..." The other Petit Chawl at Thakurdwar has its ceilings caving down, and though Wadia, who is the secretary for both the Petit Chawls, denies that the situation at Thakurdwar is so dismal, Khorshedbanoo Bhoot, who has been able to effect a transfer of room here over a year and a half ago, nods in total agreement to the poor conditions there. So do Gulbanoo Rairai and Dhanmai Mavalvala, two widows who have agreed to share a room here, rather than stay on at Thakurdwar. "We are undertaking repairs at Thakurdwar," says Wadia, looking up from his typewriter, after extricating a key, "but our funds are severely limited."

"Even out here," he continues, "there is a paucity of funds, but we manage on a very modest investment." The expenditure, including repairs, reportedly approximates Rs 17,000 a year, of which over Rs 3,000 are paid every year as municipal taxes alone. Then, as Wadia informs, "we draw from other Petit Trusts to settle the electricity bills, as widows here are not charged for light, and pay only for fans and other accessories."

The 'accessories' have grown down the years from night lamps and fans to televisions. Tehmina Panthaky, who has been here for the past five years, reportedly due to incompatibility with her daughter-in-law, has in her room a television set, gifted to her by a son in Tehran, which she avidly watches -

even though it means paying that little extra every month towards electricity bills.

Yet, old or new, the tenants live with sparse possessions. In the case of most of these women's tenements, even small 200 square feet rooms seem quite spacious, as the furnishings are limited to an old four-poster bed, wedding chairs (a memory of happier days), and a giant teak-wood cupboard. Gas has to be paid for extra, and so the humble primus substitutes the gas stove as a simple cauliflower dinner simmers on with a refreshing whiff. And the wheat and grains - and the inevitable Parsi *dals* - lie stored in wobbled tins and bottles of different sizes and shapes, along with a few earthenware vessels and, occasionally, a non-stick pot or pan, donated by some well-wishers.

"It is these kinds of gifts (cooking utensils) that we like to receive," confides Banoo Bilimoria, an ex-teacher at the Wadia Vatcha Girls' School. Bilimoria had had the temerity to tell Ms Hilla Nagarwala, a social worker who distributes *anaj* (grains) at the Chawl every Navroze (March) and Pateti (August), that women sell for money her gifts to the *kanyas* (grocers) who, as Nagarwala discovered, would exploit and buy the grain at half its value. Since then, Nagarwala has

Top: Family visits provide a welcome change for the tenants

The entrance to the Widows' Chawl with the gutted shop alongside



transferred the months of distribution, and also invested in charity in the form of medical care. Medical facilities are also extended by the Petit Trust, according to Sheramai Parekh, at the Parsee General Hospital, another Petit-funded institution, though now the practice has been more or less discontinued.

Other bodies also extend a charitable hand here. Individuals visit the Chawl with donations, or to issue *ghambar* tickets. The Variava Trust, managed by Freny Variava of Blaze Enterprises, gives Rs 50 every month to each of the widows here, in addition to a free lunch, five kilos of rice, a box of cooking oil and other provisions. The Bombay Parsi Punchayet, under the good offices of its joint secretary Gool Tata, dispensed the earlier routine of having women queue up for their doles and now has the amount sent to each and every widow by money order every month.

Charity is, as Nagarwala, cautions, "to be used judiciously, as it can destroy the beneficiary," as it probably

has ruined one resident said to be hopelessly addicted to morphine, who fritters away money received from charity and her son's (allegedly also an addict) salary - estimated at over Rs 2,000 - on drugs. "*Patthar jevi bai hati* (she was a well-endowed lady)," says Nagarwala about the woman who now resembles a rake.

Blistered by life, cushioned by charity, days trundle on for the widows, their sufferings alleviated by the sympathy and bonhomie from neighbors, the mandatory prayers to Ahura Mazda, restricted in most cases by a failing eyesight and the magical melodies blared away by All India Radio. The transistor is the best companion for most women here - with its myriad tunes ranging from devotional *bhajans* to disco beat songs. "I like the old film songs better," says Tehmina Sidhwa, 77, who listens to her transistor till 10.30 p.m. when she locks the door (a duty shared by the six ground floor tenants) and retires for the night. Pixie-like, Sidhwa flashes her toothless smile, as she closes the small wooden

door, after the last of *gangas* and 'men' have cleared out. Tomorrow, she wakes at 4.30 to open the doors to another dawn... And once again, the egg-men and milk-men will come, and the *bais* will sweep the rooms, and clear up the mix of the egg white and yolk broken over the threshold on Kali Chaudas night to ward off evil. And once again, the queue for water will form, the air will gently resound to the quiet drone of kusti prayers, and the strains of what-have-you-in-the-morning over the ubiquitous transistor.

In the light of the fire crackers burnt by little Zarvan, grandson of Dhanmai Wadia, and the other children who have come visiting their doting grandmothers on Diwali, one sees the embers of a brighter tomorrow, the rays of hope for life that will continue, amidst the babble and the brawls. And as Bharucha informs, with a ring of confidence and a twinkle in her eyes, "Water will be here in every tap, within the next month. Would you like me to call you up to give you the news?"

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A Parsi-monious account

Leaning neither towards orthodoxy nor reform, Dr Homazdyar Mirza presents a factual account of Parsi history

Homi J. Rogers

Outlines of Parsi History by Hormazdyar Dastur Kayoji Mirza. Published by the author at 4 Babulnath Road, Bombay 400007. second edition, 1987. Pp 516 + xxvii. Price Rs 150.

To write a history of the Parsis is fraught with difficulty, which is, perhaps, the reason why much has not been written. Till date, we do not know the period when our prophet lived. The early history of Iran, including the most famous 'historical' episodes of paladins like Rustom and Sohrab, and kings like Faridun and Kay Kaus, lie shrouded in the realm of myth, with only Firdousi's *Shah Namah* to rely on. The historical period too, which starts from the Achaemenian kings (Cyrus the Great, Darius and Xerxes), is a story based mainly on Greek sources – the Persian tradition of maintaining history being oral, and the few written works reportedly being destroyed by Alexander.

Yet, fusing fable and fact, culling from numerous rare books that lie tucked away in libraries unknown to most Parsis, Dastur Mirza has written and published an outline of Parsi history. It may seem paradoxical, but the main shortcoming of Mirza's commendable effort is that though the tome is of over 500 pages, it suffers from being too sketchy a work. Possibly, this could be due to the fact that Mirza's attempt at writing history is to include legend, geography, demography, religion, rites, art and culture – too many facets to give a well-rounded "outline."

Further, while Mirza devotes 68 pages to the history of the Pishadian

and Kayanian dynasties, the legendary period of Parsi history, the historical period spanning over 1,200 years is dealt with in 108 pages: a rather unbalanced proportion for any serious historical work. What accentuates the weakness is that the legend is not worked upon as a story – concise yet fast-paced – but a fragmented exercise in writing about kings with large passages quoted from Warner's *Shah Namah*. Of course, it is an unmitigated pleasure to be able to read Warner's rendition of the epic, but 64 pages of passages dilutes the "outline." The selection of passages too, leaves much to be desired – they are not the best literary pieces, nor do they necessarily carry the narrative forward. Mirza does not provide character studies of the legendary Persian kings or heroes, nor does he capture the spirit of the myths.

Probably, a historian's is a dry approach; but, if history should inculcate pride in one's heritage, and make one joyously aware of one's glorious past, a scholar must take pains to outline the high spots for the reader. Mirza devotes only six pages in the book to Cyrus the Great's rule; and Darius' "Suez Canal," though mentioned, does not stir up a feeling of elation on learning that it was a Parsi who 2,500 years before Lesseps thought of a canal in practically the same place as it was constructed, to assist world commerce. History should not be a mere chronicle of the deeds of great men. It should be a narrative that focusses on the challenges man had to face at diffe-

rent times, and how he conquered them. This is the angle missing in Mirza's work.

The "outline" approach continues in Mirza's narration of the history of Parsis in India – a mere 24 pages of history, and another 20 pages of their activities in the secular sciences. What does one make of "Rustam Maneck Seth (1635-1721) visited the court of Emperor Aurangzeb (1660)"? Who is Rustam Maneck, and what was the purpose of his visit? As students of Parsi history would know, it was Rustam Maneck's intervention with Aurangzeb that procured for the East India Company permission and a plot of land at Surat to build a factory, at a time when the Nawab of Surat was hostile to Englishmen. Rustam Maneck, after whom a locality in Surat is yet named (Rustampura), also successfully had the Jazia tax (capitation tax on non-Muslims), imposed upon the Parsis, removed. Mirza's outline makes no mention of this or other facts, and can thus be of minimal interest to the lay reader, and of passing interest to one who is already well versed with Parsi history.

What is however, most creditable in Mirza's *Outlines* is that he takes no sides, nor does he at any stage make statements or quote sources that

History should be a narrative that focusses on the challenges man had to face at different times and how he conquered them

would make his book a reference work for either the orthodox or the reformist. The fall of the Sassanians was ushered by intrigue, deception and lust for power amongst the princes, who were "instigated and actively supported by their mothers of foreign extraction and foreign faith (who) played havoc in the royal family." Mirza narrates the fact, but passes no value judgment.

To that extent, Mirza is the true historian, as celebrated by Miguel de Cervantes: "precise, truthful, and quite unprejudiced, swerved from the path of truth by neither interest nor fear, hatred nor affection..." Yet, the ecclesiast in him determines the line he toes in presenting history. For example, it is well-known that the Sassanian empire fell not only because of the intrigues of the court, but also because Zoroastrianism, which was then raised to the rank of state religion, was totally in the hands of its priests, who wielded unlimited power and prestige. Mirza avoids mentioning this fact. Similarly, when trying to place the date of Zoroaster, he resorts to quoting texts to favor the traditionally held period of around 6,000 B.C., as against 1,700 to 1,000 B.C. which, on the basis of migratory patterns, study of names, corresponding archaeological evidence, and similarity in vocabulary and syntax of the *Vedas* and *Gathas*, makes more sense.

But, by far the greatest drawback in Mirza's work is that the second edition is not an updated version of the first, which appeared 13 years ago. It seems that for the learned author time has stood still for the last decade though, as anyone following Parsi matters would know, much "history" has been made – and the same deserves to be written about, for purposes of documentation if not discussion or dissension. There is a chapter on estimates of Parsi population in India and other countries, but in the absence of updated figures, the book seems outdated, and a revised edition, a bit purposeless. Falling population, an increasing gerontocracy, migratory trends, all reflect the changing history of the community, and need to be projected in a work of this nature.

A few chapters, however, stand out, and more than make up for the lacuna in chapters where there is ample other published material for the interested reader. Of particular mention here is Mirza's dissertation on Parsis in Iran after the Arab conquest – a 40-page chapter that takes a look down time, right from the ninth to the twentieth century, of the history and demographics of the community remaining in Iran. The chapter brings to light a host of unknown facts.

Of equally path-blazing interest is Mirza's study on ancient Iranian art. Over 40 pages are devoted to the many

facets of Median, Achaemenian, Parthian and Sassanian art – the inscriptions, statues, coins, seals, paintings and drawings, stucco decorations and even landscape architecture and gardening. Mirza's inclusion of the cultural aspects – prevalent both in Iran and India – is heartily commended.

Outlines of Parsi History, as Kaikhosroo JamaspAsa writes in the preface, has an ambitious layout: "a bulky volume that would deter a casual student." It is not the bulk that would deter, but the style. It is heavy, and rather workmanlike. For the casual student, the facts are either too little or too many; for the scholar too, *Outlines* would not be a *Bible*, but a bibliography. At its considerably steep price of Rs 150, the book may not be purchased by just about anyone interested in Parsi history. But *Outlines* definitely would make a good "skeleton" in the cupboard of any serious reader.

Trust-worthy information

Noshir Dadrawala offers a useful guide in the management of trust property

Darius Forbes

Handbook of Information on Trusts by Noshir Dadrawala. Published by the Zoroastrian Community Development Institute, Bombay, 1987. Pp 197. Price Rs 25.

Though we are often critical, and rightly so, about the working of Parsi trusts, it is little known that the Parsis are the most advanced in some aspects of trust work! For example, we were the first to computerize information on 500 Parsi trusts which are non-religious in nature. It is again to the credit of the community that the first handbook of its kind on all aspects of trust operations should come from the pen of a Zoroastrian.

As the preface of the book states,

there is a preponderance of laymen involved in trusts – as trustees, administrators and beneficiaries. A layman, moreover, is bewildered by the plethora of rules and regulations which apply irrespective of the value of property, whether movable or immovable. With the erosion of the value of money over the years, what may have been a decent amount for a specified welfare activity, say five or six decades ago, would be a pittance and an embarrassment to offer as welfare in this day and age. What is the responsibility of such a trust management?

The book makes for easy reading and the index enables reference to specific points. While it basically quotes and refers to the Bombay Public Trust Act, it also provides broad guidelines for trusts in other states of India where different Trust acts may be applicable.

Trustees occasionally find themselves in a predicament when requests are made for a purpose that may not be clearly defined by the settlor. In a rapidly changing world, trust deeds drafted decades ago may need dynamic interpretation to comply with the changing needs of society. Trustees may therefore, according to the author, interpret the objects by visualizing the intent rather than the letter, to suit the needs of a changed environment.

It may have been more appropriate to title the book as *Information 'for' Trusts*, instead of *'on' Trusts*, since there is neither a listing nor description of any trust.

Collecting contributions to keep a trust active and helping it to develop and widen its beneficial services to society are important activities. Business enterprises and philanthropists are major contributors to trusts and the benefits available to business houses for such contributions need to be clarified so that they could be encouraged to donate funds for the society's benefit.

It would have also been useful to have indicated the incorporation of the new Centre for Advancement of Philanthropy, a centre which provides guidance and information to both trusts and beneficiaries.

Apart from misprints that could have been avoided, the information provided in the book should prove very useful and assist the layman to understand the rules, regulations and obligations governing trustees and beneficiaries.

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The data on births, marriages and deaths has been compiled from information provided by various anjumans in India and abroad, courts and hospitals. The list of Parsi marriages was made available to us by the Bombay High Court. The list of inter-community marriages will be made available to us from the Registrar of Marriages only in January, courtesy Ms Silloo Kavarana.

The information gathered is not always uniform. For example, the list of Bombay deaths pertains overwhelmingly to those who were consigned to the *dokhmas*, and there too, though the addresses were known, the names of the family members were not. From other anjumans we have gathered names of family members but no addresses. The information largely pertains to the preceding month, yet in case of outstation anjumans we have incorporated news of happenings which may be considered dated.

Marriages of intercommunity couples as well as children born of such unions are listed.

The data is being presented city-wise, the events being listed in the city where they occurred, in chronological and alphabetical order.

Heart disease claimed 32 of the 82 Parsis who died in Bombay in the month of November. The next most important killers were old age and debility (claiming 10), hypertension (six), blood disease (five) and cancer (five). Brain damage, pneumonia, head injuries, and diabetes claimed isolated victims. An eight-hour-old baby, a three-year-old, an 18-year-old and a 30-year-old were also lost to the community.

This breakdown of the causes of death is limited to Bombay as *Parsiana* has received no information on the subject from other anjumans.

In order to ensure the authenticity of the data, *Parsiana* only accepts information for publication if it is received from an anjuman, renowned Parsi institution, court or government authority.

When a deceased is cremated, *Parsiana* would appreciate if the family members could approach us directly with the information.

If readers have any information they would like published, some proof to ensure the veracity of the report would be required. We are sure our readers will appreciate this requirement and cooperate with us.

BOMBAY Born

A girl to *Kashmira* and *Sarosh Bala* on November 1, 1987
A boy to *Zarina* and *Framorze Mehta*; November 2
A girl to *Manwaz* and *Zahir Contractor*; November 4
A girl to *Farida* and *Sam Patel*; November 4
A boy, *Bayhaan*, to *Shemaz* and *Farad Lakdawala*; November 7
A boy to *Roshni* and *Eruch Tata*; November 8
A girl to *Nilufer* and *Ardeshir Patel*; November 12
A boy to *Bakhtavar* and *Firoze Ilavia*; November 16
A girl to *Havovy* and *Kasru Readymoney*; November 16
A boy to *Toronez* and *Adil*

Hartaria; November 19
A girl to *Maharukh* and *Kerman Khambatta*; November 21
A girl to *Shahnaz* and *Hormuzd Irani*; November 22

Married

Maharookh Shavak Kalyaniwala of *Deolali* and *Adil Rohinton Irani* of *Golvad*; August 9
Hira Kaiki Alpaiwalla and *Toos Noshir Daruwalla*; October 1
Lily Rusi Siganporia and *Daravus Bhikhaji Mistry*; October 9
Gool Jalejer Dah and *Dinshaw Pirojshaw Wadia*; October 11
Pervin Noshir Khambata and

Percy Fredun Arsiwala; October 15
Jaloo Naoroji Captain and *Zubin Dara Dhondy*; October 25
Tehmina Tehmurasp Engineer and *Hormazd Savak Irani*; October 26
Hira Hoshang Doongaji and *Aspi Behram Bhesania*; October 27
Zinobia Phiroze Dalal of *Broach* and *Homi Adi Karanjia*; October 27
Taina Phiroze Motiwalla and *Themtan Dorab Pavri*; October 29
Benaifer Dali Daruwalla and *Hoshang Shavaksha Billimoria*; October 30
Maharukh Dara Sidhwa and *Cyrus Keki Kotwal*; October 30
Niloofer Shahrukh Contractor and *Maneck Hoshang Daruwalla*; October 31
Arnavaz Pirozshaw Gotla and *Sorab Burjorji Malegamwala*; October 31
Niloofer Dinshaw Shroff and *Jamshed Behram Meher-Homji*; November 1
Shenaz Behram Cooper and *Rohinton Darabshaw Parakh*; November 1
Shiraz Shavakshaw Gotla and *Cyrus Minocher Kotwal*; November 3
Anahita Jal Dolasa and *Dara Kersi Sherdiwala*; November 5
Rakhshandeh Jimmy Contractor and *Rumy Minoo Tarapore*; November 5
Kashmira Soli Sukheswalla and *Daravus Manek Panthaki*; November 6
Mona Baman Limzerwala and *Tehmurasp Behram Sakloth*; November 6
Kermin Homi Jijina of *Vadodra* and *Dinyar Framroze Balaporia*; November 8
Shenaz Rohinton Bulsara of *Calcutta* and *Percy Kersi Kapadia*; November 8
Aban Savak Poacha and *Kersi Jehangir Marolia*; November 8
Havovi Homi Karkaria and *Darius Naval Mistry*; November 8
Rashna Nariman Mody and *Naozer Bejon Baldawala*;

November 9
Homa Shapur Irani and *Daravus Rustom Engineer*; November 9
Khorshed Rusi Ghasvala and *Kali Kaikobad Lichmore*; November 9
Aban Parwez Khambatta and *Farookh Minoo Nanavaty*; November 9
Farida Behram Movdawalla and *Behram Naval Mullan*; November 10
Homai Darabshaw Jijina and *Khurshed Noshir Shroff*; November 10
Ruksana Cawas Dangore and *Frahad Rustom Patel*; November 12
Dinaz Ardeshir Kapadia and *Minoo Fredoon Todywalla*; November 12
Lily Homi Patel and *Neville Jehangir Chaina*; November 14
Firuz Jehangir Mody and *Neville Fali Bhathena* of *Surat*; November 15
Niloufer Syrus Wadia and *Yezad Jimmy Daruwalla*; November 15
Pervin Jehanbux Mistry and *Homyar Keki Katgara*; November 15
Farida Phiroz Patel and *Percy Polly Parekh*; November 15
Yasmin Minocher Dumasia and *Mehernosh Jamshedji Udawadia*; November 15
Goolshan Jehanbax Anklesaria and *Jamshed Maneckshaw Pardiwalla*; November 16
Kamal Shaivax Sethna and *Kersasp Nariman Daruwalla*; November 17
Nina Sam Choksy and *Kersi Cawsi Daruwalla*; November 17
Kathleen Rusi Bengali and *Homi Minoo Chothia*; November 19
Aban Kaikhshru Pardiwalla and *Jinoo Khodadad Dupetawala*; November 19
Zenobia Bapu Mithaiwala and *Yazdi Phiroze Marolia*; November 19
Binaifer Dhunjishaw Contractor and *Yazdi Phiroz Chichgar*; November 20
Bakhtawar Rezashah Tarapore and *Khojestar Namdar*

Khoramshahi of Deolali;
November 20
Anahita Jal Unwalla and Yazdi
Hosi Desai; November 21
Jeneifer Jal Billimoria and
Bomi Ratanji Munshi;
November 21
Farida Sorabji Wadia and
Rustom Sohrab Farzadi;
November 22
Kashmira Homi
Taraporewalla and Garhasp
Aflatoon Irani; November 22
Khurshid Homi Sahiar and
Noshir Phiroze Katrak;
November 22
Pervin Homi Madan and
Kairus Shavak Dadachanji;
November 23
Ferzin Naval Damania and
Mehernosh Erach Colsawala;
November 24
Perviz Faramroz Darbary and
Pervez Darabsha Daboo;
November 24
Aban Behram Daruwalla and
Jamshed Eruch Bapasola;
November 26
Maharukh Kaikhushru
Colabawalla and Gushtasp
Behramji Forbes;

November 26
Rukhshana Fali Mistry and
Reshad Bomi Chesson;
November 27
Behroze Minoo Vakharia and
Zarir Jamshed Dadina;
November 28
Bakhtawar Jalejar Davierwala
and Zubin Bahadur Daruwala;
November 28
Maharukh Burjor Patel and
Tehmasp Minoo Asidwala;
November 29
Meher Dinshaw Hamawalla
and Pheroze Adi Dhanbhoora;
November 29
Firozi Khushru Dinshaw and
Percy Adi Doctor;
November 29
Khushnuma Rohinton Sethna
and Darayas Hoshang Kavina;
November 30

Died
Tehmi Gustasp Antia (76),
residing at M-16 Cusrow Bg,
S.B. Singh Rd, 400039; on
October 31
Meherbai Ratanshaw Bucha
(84), Readymoney Bldg No 2,
Tata Rd, Tardeo, 400034;

October 31
Goola Framroze Dah (72),
696/A Dinshaw Master Rd,
Parsi Clny, Dadar, 400014;
October 31
Ratanbai Burjorji Bharucha
(87), 46 Bapai Mans, Dr N.M.
Shah Marg, Chira Bazar,
400002; November 1
Jal Naval Madon (54), 1
Contractor Chawl, Sussex Rd,
Byculla, 400027; November 1
Roda Shavaksha Patel (92),
C/o J.N. Driver, 7 Phalguni,
Sarojini Rd, Santacruz,
400054; November 1
Firoze Aderji Irani (55),
Dhanu Rd, Dist Thana,
401602; November 2
Nerges Dinshawji Hilloo (77),
7-A/5 Tata Blocks, Sir Ratan
Tata Rd, Tardeo, 400034;
November 4
Baimai Merwanji Patel (96),
614 Bhiwandiwalla Bldg,
Dhobi Talao, 400002;
November 4
Dr Framroze Jehangir
Billimoria (79), Silverton, 102
Wodehouse Rd, Colaba,
400005; November 5

Naju Homi Mody (77),
Vaibhav, Barkatali Darga
Marg, Wadala (E), 400037;
November 5
Coomi (Villoo) Jehangir
Toddywala (86), Umbergaon
Bldg, Parel, 400012;
November 5
Ratan Minocher Coyajee (66),
265 Engineer Bldg, Princess
St, 400002; November 6
Minoo Jehangir Palkhiwalla
(84), 219 Amroliawalla Hse,
Lower Parel, 400013;
November 6
Mani Maneck Patel (40), 75
Shreeji Hse, Mint Rd, Fort,
400001; November 6
Banoobai Dadiba
Jafrabadwalla (72), F.S.
Parukh Dharamshalla, 34
Hughes Rd, 400007;
November 7
Rusi Hormusji Naigamwalla
(64), 387 Mota Mans, Grant
Rd, 400007; November 7
Pirojsha Pestonji Panthaki
(73), 599 Kooka Bldg, J.S.
Seth Rd, 400002; November 7
Minoo Kaikhushru Patell (79),
New Bhiwandi Hse, Gowalia

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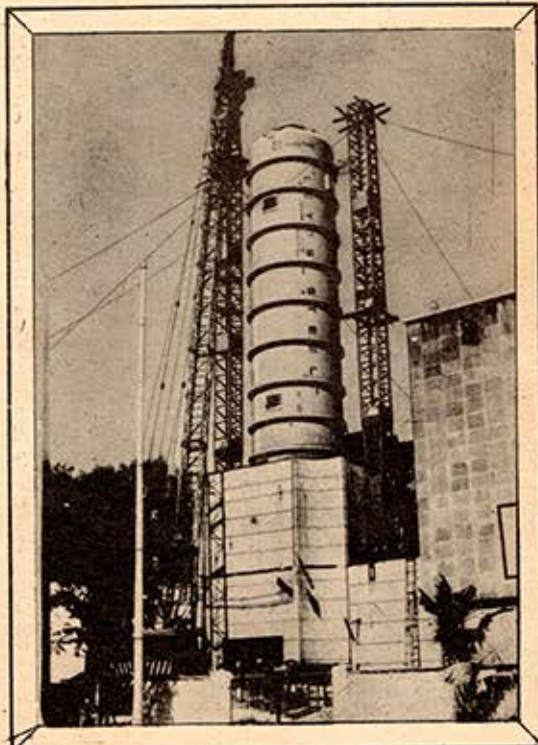
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Tank Rd, 400036; November 7
Bapuji Jamshedji Bhandari (89), Gandhi Mans, Wadia St, Tardeo Rd, 400034; November 8
Bomi Pirojsha Khambata (69), C-5 Ben Nevis, Warden Rd, 400026; November 8
Kaikhushru Ardeshir Mehta (69), 580 Tehmi Mhl, Jame-Jamshed Rd, Matunga, 400019; November 8
Banoo Rustomji Rustomfram (75), F-11 Cusrow Bg, Colaba, 400039; November 8
Dinshaw Dorabji Cooper (58), Ness Bg, B Block, Nana Chowk, 400007; November 9
Darabshaw Dinshaji Jhaveri (86), V-2 Dalal Est, Bombay Central, 400008; November 10
Jerbanu Faramroj Shanga (85), Saidunisa Hse, Sleater Rd, Grant Rd, 400007; November 10
Rustomji Maneckji Antia (80), Master Bldg, Zoroastrian Comp, Chikalwadi, 400007; November 11
Nargish Jal Dastur (72), 20/225 Thakurdwar, Petit Widows' Chawl; 400004; November 11
Dina Sorab Kalyan (65), 3 Lady Ratan Tata Bldg, Bandra, 400050; November 11
Purvez Jehangir Bhivandiwala (84), Gemfrina, 630 Khareghat Rd, Parsi Clny, Dadar, 400014; November 12
Khodaram Hormuzd Palina (75), G-22 Sakarwadi, Mazgaon, 400010; November 12
Darabshaw Dosabhai Vesuna (70), 5 Tata Clny, Tardeo, 400034; November 12
Nergish Framroze Choksy (60), United Chambers A Block, Grant Rd, 400007; November 13
Nargis Minocher Dhalla (86), C/o Ms M.J. Garda, 7 Royal Ter, 58 Wodehouse Rd, Colaba 400005; November 13
Dina Jal Dubash (65), A/5 Shapoorji Bharucha Bg, V.P. Rd, 400058; November 13
Khorshed Pirojshah Bhatena (69), Sheridan Hse, August Kranti Marg, 400036; November 14
Serene Dinyar Contractor (18), 761 Najumai Mans, M. Joshi Rd, Parsi Clny, Dadar, 400014; November 14
Darabshaw Curshedji Langrana (89), D-10 Jer Bg, Victoria Garden Rd, Byculia, 400027; November 14
Feroz Motabhoj Vakil (45),

15-A Sangam Bldg, Pedder Rd, 400026; November 14
Rusi Manchershah Bhabha (69), 721-A, Choksy Bldg, Parsi Clny, Dadar, 400014; November 15
Tehmina Burjorji Jithra (69), 1 M.N. Banaji Bldg, Forjett St, Gowalia Tank, 400026; November 15
Goola Hormasji Subedar (84), West View, Ice Factory Lane, Hill Rd, Bandra, 400050; November 15
Jehangir Jeevanji Khambatta (84), 1/3 Daruwalla Bldg, Tata Blocks, Bandra, 400050; November 16
Cooverbai Nusserwanji Engineer (86), 299 Florenica, Off Turner Rd, Bandra, 400050; November 17
Mehroo Dinshaw Hathiram (63), 201 Shanti Kunj, 87 Naigaum Cross Rd, Dadar; 400014; November 17
 Male child (eight hrs) of *Rani and Percy Kerawalla*, F/31 Contractor Bg, Mori Rd, Mahim, 400016; November 17
Khoshed Keki Sidhwa (75), 21 Soona Mhl, 143 Marine Drive, 400020; November 17
Namdar Peshotal Kotval (68), Park View, Little Gibbs Rd, 400006; November 18
Minoo Rustomji Antia (46), Chhatrawalla Bldg, Wadia St, Tardeo, 400034; November 19
Gool Darab Broacha (93), 4/3 Rustom Bg, Byculia, 400027; November 19
Dolly Freddy Buhariwalla (53), S-4 Cusrow Bg, Colaba, 400039; November 19
Hormasji Sorabji Mistry (85), 2-B/18 Tata Mills Hsg Soc, Elphinstone Rd, Parel, 400012; November 19
Rati Framroze Mistry (78), Casa Carolina, Agiary Rd, Mahim, 400016; November 19
Mehbai Meherwanji Aibara (90), 618 Jemi Lodge, Parsi Clny, Dadar, 400014; November 20
Murad Rasheed Ardeshir (three), Cola Chambers, 117 Wodehouse Rd, 400005; November 21
Tehmina Nadir Cooper (90), Queens Court, 136 M. Karve Rd, 400020; November 21
Jer Nariman Green (83), Karai Est, 248 Javji Dadaji Rd, Tardeo, 400007; November 21
Kumi Dadi Havewalla (72), A/21 Jer Bg, Byculia, 400027; November 21

Homi Pirojsha Kavrana (70), 10 Banaji Bldg, Forjett St, 400036; November 21
Burjorji Dinshawji Siganporia (82), E-26 Cusrow Bg, Colaba, 400039; November 21
Hosang Rustomji Merchant (58), 103-C Mistry Ngr, Vasai (W); November 22
Dhunmai Jamshedji Shroff (95), Lady Navajbai Tata Bldg, S.V. Rd, Bandra, 400050; November 22
Khorshed Ratanjee Umrigar (98), 790 Jame Jamshed Rd, Parsi Clny, Dadar, 400014; November 22
Aspand Zand Yadgar (87), Patel Pada, Dhanu Rd, Dist Thane (W. Rly); November 22
Khorshed Jehangir Battiwalla (87), Ness Bg Annexe II, Nana Chowk, 400007; November 23
Nargis Jal Irani (73), 71 Colabawalla Hse, Lower Colaba, 400005; November 23
Shera Sheriar Panthaki (82), Gariwalla Hse, Gilder St, Lamington Rd, 400008; November 24
Ratan Ardeshir Kasad (62), 12/10 Lentin Bldg, Gamadia Clny, Tardeo, 400007; November 25
Goolcher Rustomji Dastoor (87), Patel's Bungalow, 187 Khetwadi Back Rd, 400004; November 26
Sharokh Polad Irani (Tafti) (41), 170/A Maharukh Mans, Alibhai Premji Marg, 400007; November 26
Gool Adi Bode (49), 9/10 Rustom Bg, Byculia, 400027; November 27
Keki Khurshedji Lavangia (75), Old Khareghat Clny, 26 Hughes Rd, 400007; November 27
Khorshed J. Mistry (67), 98/2 Maryland, T.P.S. 3, 16th Rd, Bandra, 400050; November 27
Jahangirji Rustomji Roowalla (82), Gamadia Fire Temple, Cawasji Patel St, 400001; November 27
Najamai F. Kolah (75), B-1 Petit Chawl, Petit St, Grant Rd, 400007; November 28
Sooni Manek Sethna (96), D'Cunha Hse, Clarke Rd, 400011; November 28
Shirin Rusy Engineer (78), Karanjia Bldg, Grant Rd, 400007; November 29
Rohinton Dali Framna (30), 384/A Kapadia Mans, Grant Rd, 400007; November 29

Rustom Pestonji Khodaiji (83), 304 Mehta Court, 13 Gilder Lane, 400008; November 29
Eruch Ardeshir Lashkari (74), Rusi Mehta Bldg, Dinbai Petit St, Grant Rd, 400007; November 29
Bahadur Jalejar Pastakia (62), 20-A Gopal Mans, Turner Rd, Bandra, 400050; November 29
Alamai Bomanshaw Cooper (91), 583/4 Bhiwandiwalla Bldg, Chira Bazar, 400002; November 30

CALCUTTA

Married

Shenaz Bulsara, daughter of Dolly and Rohinton Bulsara and *Percy Kapadia*; November 8
Zarene Madan, daughter of Narges and Nusvan and *Sarosh Gazder*, son of Roshan and Pesi, November 22

Died

Jehangir Jamshedji Patel (80), husband of Gool, father of Zareen, Shireen Bilimoria and Rumi; November 24

CHICAGO

Born

A girl, *Diana*, to *Arnaz* and *Jehangir Bharucha*; November 13

SECUNDERABAD

Born

A boy, *Homiyar*, to *Mr* and *Ms Jimmy A. Hormusjee*; September 18

Married

Khurshid Minoo Savai and *Tehmtan Hormazd Unwalla*; June 5

Died

Ervad Kaikhushroo Sidhwa; July 16
Ardeshir D. Medhora (66), of Nizamabad; July 29
Muneezah Kaoosji (70); August 14
Jamshed N. Italia (72); August 18
Keki P. Homavazir (60); September 1
Rustom Hirji Bhoj Soonawalla (72); September 30
Homai Keki Bengali (72); October 27
Jerbanoo Manekshaw Daruwalla (74); October 30

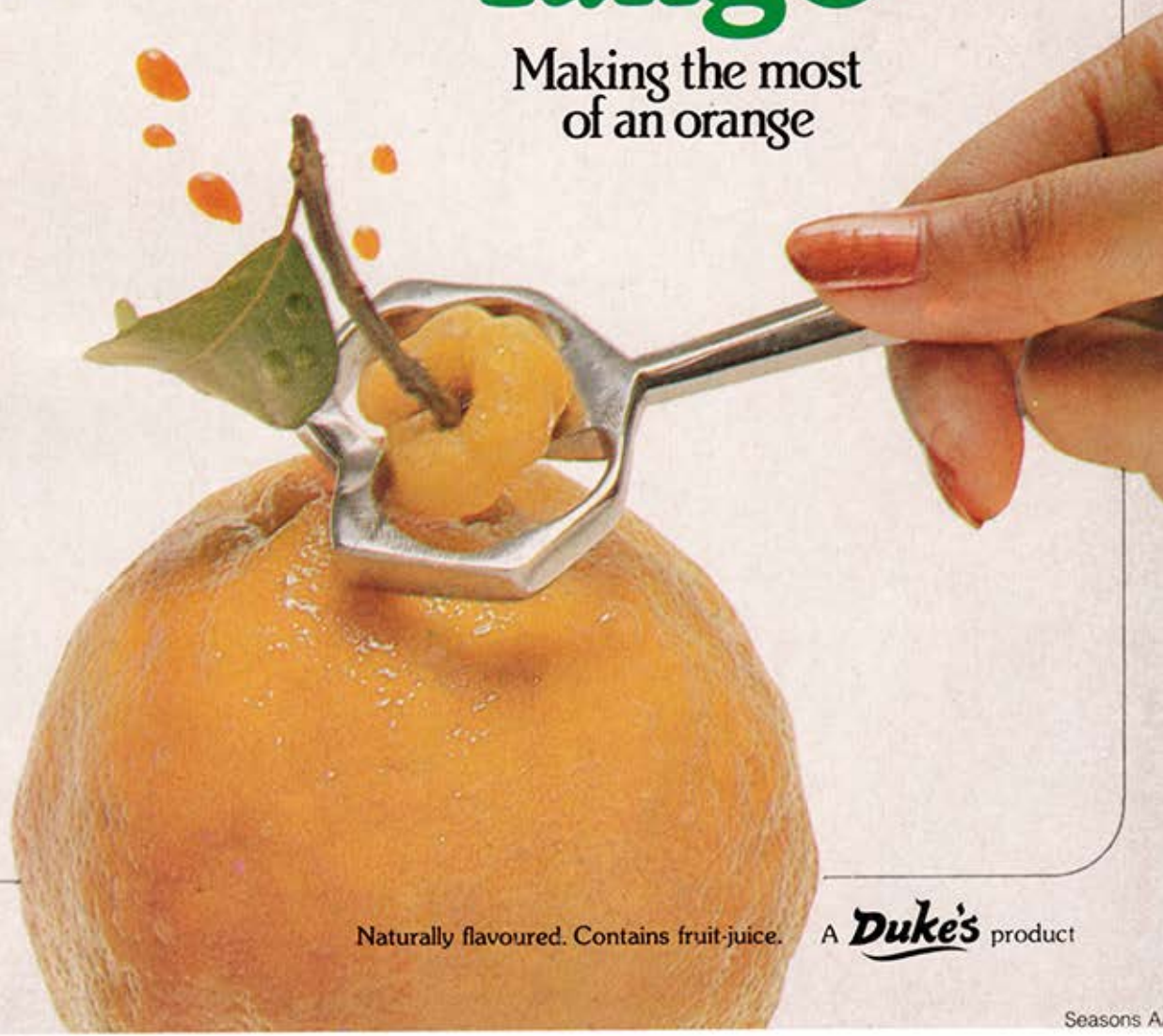
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