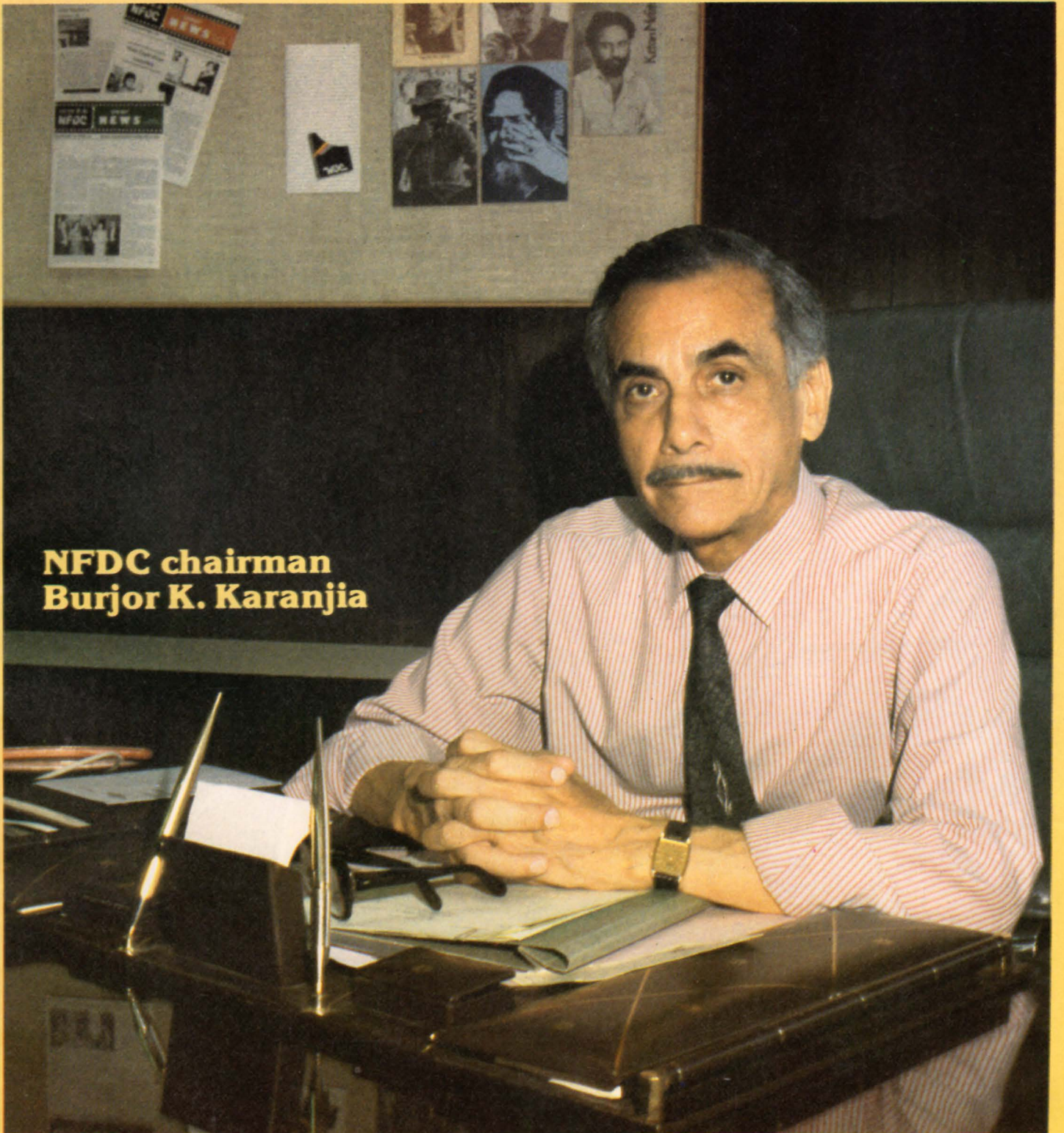




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Parsiana

June 1988
Volume 10 Number 12

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ASSISTANT EDITOR Roxana Kaka
DESIGN Kranti Shilotri, Varghese Fernandez,
Deborah Fernandes, Pauline Ferreira
MARKETING DIRECTOR Veera Patel
ADVERTISING MANAGER Zarin Mistry
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Parsiana is published by Jehangir R. Patel for Parsiana Publications Pvt Ltd at C/o H.L. Rochat, Navsari Chambers, ground floor, 39 A.K. Nayak Marg, Fort, Bombay 400001 and printed by him at Parsiana Publications, 300 Perin Nariman Street, Bombay 400001. Phototypesetting, Ace; color processing, Comart Lithographers; and black and white processing, Shilpart. All rights reserved. Phone: 2048730
Annual inland subscription: Rs 50 for one

year (12 issues); Rs 90 for two years (24 issues). Foreign subscription rates: Seemail Rs 100 for one year, Rs 180 for two years; Air mail Rs 210 for one year, Rs 400 for two years. For US cheques add \$5 to cover bank charges. For Indian upcountry cheques add Rs 4 for bank charges. Cheques and drafts to be drawn in favor of Parsiana and posted to GPO Box 892, Bombay 400001 or C/o H.L. Rochat, Navsari Chambers, ground floor, 39 A.K. Nayak Marg, Fort Bombay 400001.

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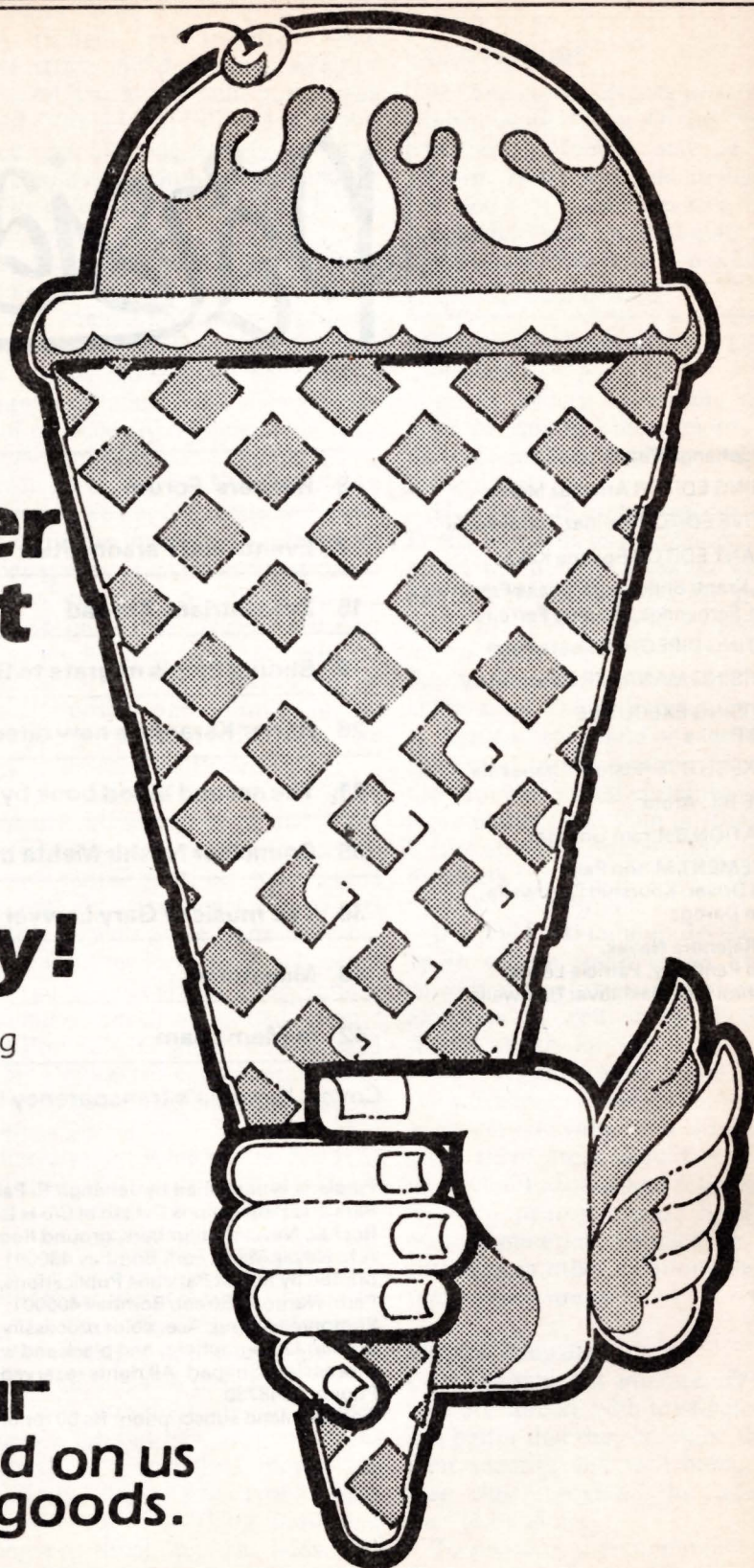
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Readers' views are welcome on any subject of interest to the community and should be sent to the Editor, Readers' Forum, Parsiana, G.P.O.Box 892, Bombay 400 001. Letters are subject to editing for reasons of space and clarity.

"A new home for ..."

Please refer to the article ("A new home for an old fire," *Parsiana*, March 1988) in which it has been published: "Perhaps (the house of) Godrej may build a hall in honor of ...saadaa maadaa (austere) Pirojsha seth," the consolidator of the Godrej enterprise who, according to Golwalla, had started life as a BPP (Bombay Parsi Punchayet) employee!"

BPP chairman Dr A.F. Golwalla has advised that what he actually stated on the occasion was that Dr Golwalla had started life as a BPP employee, as a doctor on salary, and not Pirojsha seth, the consolidator of the Godrej enterprise. What is inadvertently published would therefore convey a wrong impression.

R.K. ANKLESARIA
Chief Executive, BPP

"Effects of intermarriage"

I refer to the letter by Dr P.D. Sunavala ("Effects of intermarriage," *Parsiana*, March 1988). I am in complete agreement with Sunavala when he says that "our microscopic community is striving hard for the propagation of the community abroad," and his observations on the factors leading to intermarriage.

However, with the greatest of respect I disagree with his view when he suggests that "the community may also consider accepting children of Parsi fathers who erred in straying into other faiths," and further suggests that "By such reforms we may at least be able to retrieve such people as Rajiv Gandhi, the Wadias, and the like, back into the Zoroastrian fold."

I would heartily support Sunavala if this was the truth. In fact, a man of any religion, not necessarily a Zoroastrian, who opts to father a child from a woman of a different faith, hardly has any love or respect for his own faith. By simply performing the navjotes of his children they do not come into the Zoroastrian fold as 99.9 percent never practice the religion, nor wear the sudreh-kusti, nor continue to be anything like Zoroastrians. Furthermore, 99.9 percent of such children marry non-Zoroastrians and are totally unable to maintain the Zoroastrian identity.

Thus, merely introducing a reform to please some "erred Zoroastrian fathers" and accepting the children of mixed marriages into the Zoroastrian fold, neither increases nor benefits the Zoroastrian community.

We say "apro (our) Zubin (Mehta)" only because he was born to two wonderful Zoroastrian parents and has a right to the Zoroastrian identity. I wonder if his next generation will be viewed as "apro?"

DARIUS SETHNA
Harrow, U.K.

"The 11 days' controversy"

I have read with some amusement the letter written by Ms Silloo K. Jasavala ("The 11 days' controversy," *Parsiana*, November 1987).

Ms Jasavala decries the contents of the letters written by Mr K. Vatcha

and Mr A.P. Irani but, from my personal experience as president of the Zoroastrian Trust Funds of Europe, I can (vouch for) the truth of the statements made by these two gentlemen. (While the statements made by the two may be valid, *Parsiana* has not been able to establish whether they exist or are fictional. Letters sent to their addresses were returned undelivered and we are informed that their names are not listed in the local telephone directory.)

Ms Jasavala opines that it is Zoroastrians who undermine the "religious doctrines and traditions to gain their selfish ends." Ms Jasavala and members of her family never raised any objection to non-Zoroastrians attending muktad and Farvardian ceremonies, held for 30 years during the lifetime of our revered Dasturji Sohrabji Hormasji Kutar. But just one year after Dasturji's passing away, they were running around, to friends' houses to obtain signatures on a petition asking the committee to debar non-Zoroastrians from attending muktad and Farvardian ceremonies which was against the locally established "tradition and practice." Why? To gain whose "selfish ends?"

SHAHPUR CAPTAIN
Herts, U.K.

Parsis and music

The Minorities Commission of the Government of India has decided to bring out an encyclopaedia on different religious minorities, and Parsis, being one of them, have been included.

I have been requested to write a paper on the "Contribution of Parsis to Music." The contribution to music, both Indian as well as Western, by the Parsis, is considerable, and we, the Parsis, should not miss this opportunity of letting people know that we have been in the forefront in this sphere also. I shall be glad to receive any information on the contribution of Parsis to music either in the form of an original musical score or in its performance.

Please contact me at Cosy Corner, 29A Dongarsi Road, Malabar Hill, Bombay 400006 at the earliest.

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As several aspects of the community's achievements will be included, it will make such an encyclopaedia a worthwhile book of reference to students and scholars all over the world.

BANOO N. CAMA

Dastur Minochehr-Homji

Under the joint auspices of the K.R. Cama Oriental Institute, the Rahnumae Mazdayasnan Sabha and the India-Iran Cultural Society, a condolence meeting was held for Dastur Navrooz Minochehr-Homji on March 11, 1988 at the K.R. Cama Oriental Institute library hall.

Captain Hormazdiar Desai, trustee and joint honorary secretary of the K.R. Cama Oriental Institute referred to Minochehr-Homji as a world teacher who did not enter into any controversy and respected all religions. Ms Mehra Shroff, joint honorary secretary of the India-Iran Cultural Society stated that Minochehr-Homji had great love for Iran. Ms Sheroo Vakil, joint honorary secretary of the Rahnumae Mazdayasnan Sabha stated that he was a person of a quiet and peaceful nature, and never lost his temper with anyone.

Dr Sarosh Wadia stated that Minochehr-Homji was not tied down to custom and if changes were necessary he would support them.

Trustees of the Bombay Parsi Panchayet, Mr Eruch Desai, Mr Jamsheed Kanga and Dr (Ms) Mehroo Bengalee also paid their respects.

JAL VAKIL

(Abridged from a report on the meeting)

Katrak's kirtans

Mr Parvez J. Katrak, apart from rendering more than 550 free *kirtans* (musical discourses) in India and abroad during the last 15 years without gaining a single paisa therefrom, has donated thousands of rupees collected at these functions to different charities.

Since the last eight years he gives free entertainment (twice a year) to the old, sick and poor senior citizens residing at the Parukh Dharamshalla and distributes sweets to them. He also renders such humanitarian services annually for the inmates at Sir J.J. Dharamshala, widows' homes, rural orphanages, etc.

It is my humble suggestion that we Zoroastrians should honor him publicly.

N.J. SHROFF

Edited by Arnavaz S. Mama

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Events and Personalities

Elections postponed

An appellate bench of the Bombay High Court, in an interim judgment, has ordered the postponement of the already overdue Bombay Parsi Punchayet (BPP) Anjuman Committee elections until an appeal pending before the court has been disposed of.

The appeal, filed by Jehangir Bamji and three other donor members of the F Register, contests the new electoral scheme handed down by Justice H. Suresh in March 1987. Suresh's judgment was in answer to the Punchayet's own petition seeking to update the 70-year-old scheme for electing BPP trustees. According to Suresh's concept, only donors of Rs 50,000 and more had the direct right to elect trustees. Hitherto, all those who had donated Rs 5,000 and more to BPP charities were members of the F Register – the donor wing of the electoral college – and had the right to vote.

According to the original scheme, the E Register of elected members and the donors' F Register – which together comprised the Anjuman Committee – had to be equated at the time of the general elections every seven years. Since the F Register has grown to include more than 800 members, the anticipated total Anjuman Committee of over 1,600 people electing BPP trustees promised to become an enormous administrative load. This was one reason why the Punchayet, prodded by other social organizations like the Committee for Economic Revival (CER), agreed to revamp the scheme.

The appeal court, comprising Justice Shah and Justice Sawant, has extended the life of the old Anjuman Committee. The term of the erstwhile Committee, elected in 1981, had officially ended in December 1987. Now, revived by the order of the court, it will decide the successor to Dr Aspi Golwalla, the chairman of the BPP's board of trustees, whose second term

expires in October this year.

The court has set July 12 for the hearing of the appeal.

Pundole Gallery's 25

The Pundole Art Gallery celebrated its silver jubilee in May this year with an exhibition of lithographs and serigraphs by noted artist Maqbool Fida Husain.

During the past 25 years, the Gallery has displayed the works of artists like Ramkumar, Akbar Padamsee, Gaitonde and Krishen Khanna, and has also discovered artists like Babu Xavier, notes the *Mid-Day* of May 7, 1988.

Described as a short man with an aquiline nose and a white bushy beard, owner Kali Pundole notes that for an art gallery to be successful, "you've got to go after people." When he started the Gallery 25 years ago, there

was in him "a deep interest in art and a desire to generate art appreciation" and encourage artists.

An important function of any gallery is to help the artist in pricing his work. The price should always be based on a realistic assessment of his work, notes *The Daily Weekender* of May 7, 1988. Costing Rs 5,000 to plan an exhibition, the Pundoles (Kali and son Dadiba) organize nine to 10 shows a year, the sales of which net Rs 50,000 to 60,000 on an average. The Gallery receives one-third of the entire amount as commission.

Branching off from the family business of clocks and watches, Kali Pundole opened the Gallery in 1963 with an exhibition of 24 paintings of 12 contemporary artists like Shrivastav Chavda, Homi Patel, Jehangir Sabavala and K.H. Ara.

The *Mid-Day* report notes that the names of Husain and Pundole have been interlinked even since the inception of the Gallery. "It is said that one day Husain was passing by the Gallery and saw Kali hanging some paintings. He offered to help, walked in and became a life-long friend. Of course, Husain himself has grown in stature all these years and the business has been good for Pundole."

Borivli's new committee

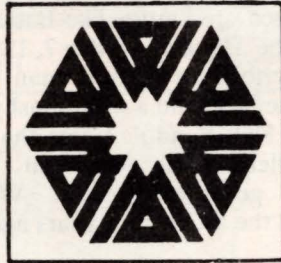
At the annual general meeting of the Borivli and Suburban Zoroastrian Association, a new committee was formed comprising Ms Dhunmai Minocher, president; Phiroze Mulla, vice-president; Noshir Paghdwalla, secretary; Bomi Umrigar and Zubin Batlivala, assistant secretaries; Yezdi Motivala, treasurer; and Kersi Amrolia, Sam Patel, Sham Wadia, Sorab Nargolwala, Khurshed Paskadia and Rohinton Battiwala, members-at-large.

The Association's newsletter is "receiving very good response from all quarters and we (get) a lot of feedback from members," notes the secretary's annual report. Contributions on va-

At the Pundole Gallery, Husain (below left) talking to Dadiba Pundole
Inset: Kali Pundole



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rious subjects of interest to the readers are invited. A desire to increase the size of the newsletter has also been expressed by the members of the Association.

In addition to its social and religious get-togethers, the Association has instituted awards for outstanding performance in academics and sports.

Autocross winners

In the car and motorcycle events of the Sportsraft-organized autocross, Farhad Bathena and Kaizad Patel emerged as respective winners at the J.K. Sports Foundation ground at Nerul on May 15, 1988, notes *The Times of India* of May 16, 1988.

"The dirt track and the obstacles were a perfect foil to test the drivers' and riders' skills in speeding and braking," notes a report in the *Indian Express* of May 16.

With over 100 participants, "It was no easy going for the motorcar and bike drivers. They had to ride two laps in a 1.45 km dirt track road, negotiating the treacherous turns, the bumps on the road and that too in the scorching heat," adds the *Mid-Day* of May 19.

Emerging as best driver, Bathena stood first in two events and second in one. He was driving a Maruti 800, a Premier and a Formula – a modified Fiat.

Described as the motorcycle king, Patel emerged winner in three of the five events and stood second in the other two, according to the *Times* report.

Navaz Bathena was the winner in the ladies class, also notes the report.

USSR award for Karanjia

The Soviet Union's highest prize for outstanding achievements in international journalism has been awarded to *Blitz* Editor Russy Karanjia, notes the *Blitz* of May 21, 1988.

Karanjia is "one of the two foreign journalists to be named for the Union's annual awards announced on the eve of the Soviet press day on May 5, 1988," notes *The Times of India* of May 6, 1988. The other recipient of the award is Ferenc Varnai, deputy editor-in-chief of the Hungarian *Magyarorszag*.

The award was instituted in 1961 in memory of the major revolutionary journalist and literary figure Vatslav Vatslavich Vorovsky.



Above: Karanjia (left) and Batlivala
Right: Coorlawala

The list of past recipients includes India's well-known journalist K.A. Abbas who was conferred the award in 1984.

Pax Mundi merit winner

At the fourteenth World Congress of Natural Medicines and Rheumatology held in Malaga, Spain, the Academie Diplomatique de la Paix has awarded the Pax Mundi merit of professional excellence to Dr Sam Batlivala. The recognition, which includes a silver medal and a certificate, was bestowed on April 29, 1988. It is the first time that the award has been conferred on a medical practitioner from India, notes a press release.

Medical superintendent at the Masina Hospital, Batlivala is also the consultant medical officer of Glindia and an honorary acupuncturist at the B.D. Petit Parsee General and Masina hospitals, further adds the release.

Outstanding contributions to science, art, literature, solidarity or cooperation are recognized by the organization. Batlivala, who was conferred a lifetime appointment for his achievements in science, is now entitled to a diplomatic passport.

The Academie Diplomatique de la Paix was originally founded in Switzerland on February 1, 1963, "to strengthen the ideals of peace and progress based on the foundations of intellectual and moral self-determination."

In order to honor and perpetuate the memory of the late Dag Hammarskjold, the first secretary general of the United Nations, Pax Mundi annually awards those who, by their activity, contribute to the attainment of the ideals of peace and progress for the good of mankind.

A blend of dances

At Electra '88, the first festival of solo performances by women in ex-



perimental theater, held in Boston from January 8 to 24, 1988, modern dance exponent Uttara Asha Coorlawala gave a performance of *Winds of Shiva* – a seven part dance about the myth of creation, notes *The Boston Globe* of January 7, 1988.

Nine international artistes featured in this festival which included workshops and symposia to represent a range of performances, styles and subjects. "If they (the nine artistes) have anything in common, it is their independence, both in the theater and in society," the report adds.

Earlier in January, Coorlawala choreographed and performed *Life Force*, an exciting new modern dance concert at the Sophia Bhabha Auditorium, Bombay.

Life Force, based on traditional Indian forms, presented a "compelling series of group and solo dances," notes a press release by Rael Padamsee. *The Solkattu Game* (also from *Life Force*) was an experiment with the energy of the sound of *bol* (rhythmical syllables). The computerized score of this lively group ballet had been created by composer John Gilbert.

Choreographed by Coorlawala for the Bombay Arts Festival to honor the late sculptress Piloo Pochkhanawala who encouraged her to interact with artistes of many disciplines, *Sixakam* involved six dancers moving to the count of six, to music by Vangelis.

Performing with Coorlawala were some of the leading dancers of the Bombay theater like Shiamak Davar,



Dastur Meherji Meherjirana presenting Ervad Ramiyar Karanjia the Parakh Gold Medal for securing a distinction in Avesta Pahlavi at the Bombay University's MA examination at a function in Vyara to greet the delegates of the Federation of Parsi Zoroastrian Anjumans of India on April 2, 1988

(Above right) Chief Minister of Andhra Pradesh, N. T. Rama Rao, unveiling the foundation stone of Bapoo Bagh, a residential colony for poor Zoroastrians, at the Jamshedi Navroze function organized by the Parsi Zoroastrian Anjuman of Secunderabad and Hyderabad. Eminent lawyer Nani Palkhivala (in tie) and Bezun Dittia, president of PZASH look on

Karla Singh, Dodo Bhujwalla and Neesha Jhaveri, further adds the release.

With her background in yoga and Bharata Natyam, she has given an Indian touch to what she has learnt in the studios of stalwarts like Martha Graham in New York. Coorlawala has studied at the Merce Cunningham Studios and the Dance Theatre at Harlem, and is the recipient of the Rockefeller Fellowship, writes Sumitra Srinivasan in *The Indian Post* of January 6, 1988.

On her merging of the Indian dance forms and the Graham techniques, Coorlawala says, "If you want to be creative you have to express what's inside you – emotions, colors, sounds that culturally you are familiar with, things you grow up with, and with your own country..." notes *The Sunday Observer* of January 17.

"Modern dance leaves the canvas wide open to the creative strengths of both dancer and choreographer. It calls for the mastery of body language and ideas," *The Indian Post* notes. According to Coorlawala, it is "constantly redefining itself. The moment it becomes established, it's not modern, it's traditional."

Courageous nine-year-old

"I don't know with what intention she was followed, but thank God she had her wits about her," says Jasmine Rusi

Kika about her nine-year-old daughter Karishma.

On the evening of March 22, 1988, Karishma, a fourth standard student at the Activity High School, was dropped home in her school bus as usual. As the mother had left early that day to give tuitions, Karishma decided to go and buy *bhel* (a spicy local snack) for herself and her younger sister, Almitra. Returning home with the eats, she noticed a young man following her.

Karishma Kika: safe with the knowledge of karate



Described by Karishma as "young, well-built with dark and curly hair," the assaulter walked past her and into her building and hid on the landing between the ground and first floors. As soon as Karishma entered her building (Yusufi Building at Grant Road) "which is quite dark, he caught her by the waist. Dropping all the packets of *bhel*, she responded by hitting her right elbow in the man's stomach," adds the mother. Karishma who is a two stripe holder in karate, managed to loosen herself from his grip and started shouting for help. To prevent her from shouting, he caught hold of her mouth. With her hands free, Karishma reportedly slapped him and kicked the man in the groin. Seeing the neighbors respond to Kika's shouts for help, the man ran away.

"The neighbors also said that the same man had kept a steady watch on our building. Karishma just had ten rupees with her so he couldn't have come with the intention of stealing. But she's a girl and now-a-days anything is possible," adds the mother.

Sidhwa's third novel

Bapsi Sidhwa's third novel, *Ice-Candy-Man*, set in the partition times in Lahore, has been described by *Island*, a monthly magazine, of April 15, 1988 as "a work of imaginative depth."

Centered around a small lame Parsi girl with a "truth-infected tongue" and her young Hindu ayah, the novel draws into its circle "the bustling presence of aunts, siblings, friends, parents and even political leaders."

Sidhwa's work, with its traces of "honest humor," is studded with many moments of truth – be they about family matters or larger issues like religion, nationality or the sexes, adds *Island*.

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SPOTLIGHT

Chairman and deputy chairman of Tata Industries and Tata Steel respectively, **Ratan Tata** has been recently appointed as the deputy chairman of Tata Engineering and Locomotive Company (TELCO), notes *The Indian Post* of April 17, 1988. He replaces Nani Palkhivala who will continue as a director of the company.

Ex-ranked player of Maharashtra and former national table tennis coach, **Bomi Amalsadvala** has been appointed a national selector for the junior men's and women's team by the Table Tennis Federation of India, notes *The Indian Post* of May 1, 1988. The other members of the committee are Jal Godrej, Tapan Bose, Sudhir Phadke and Usha Sunderraj.

At the Seventh Open Athletic Meet organized by the Thane Metropolitan Gymkhana, Ms **Shirin Wadia** putted to a record distance of 9.81 meters in the girls under-18, notes the *Mid-Day* of May 8, 1988.

Compiled by Roxana H. Kaka



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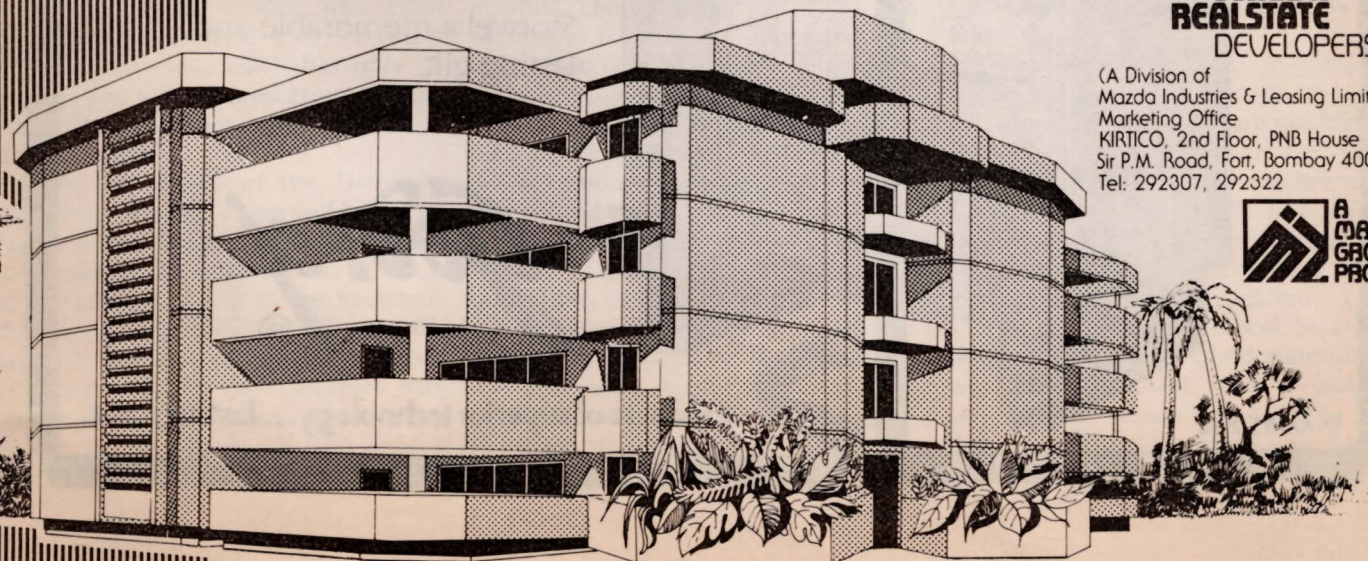
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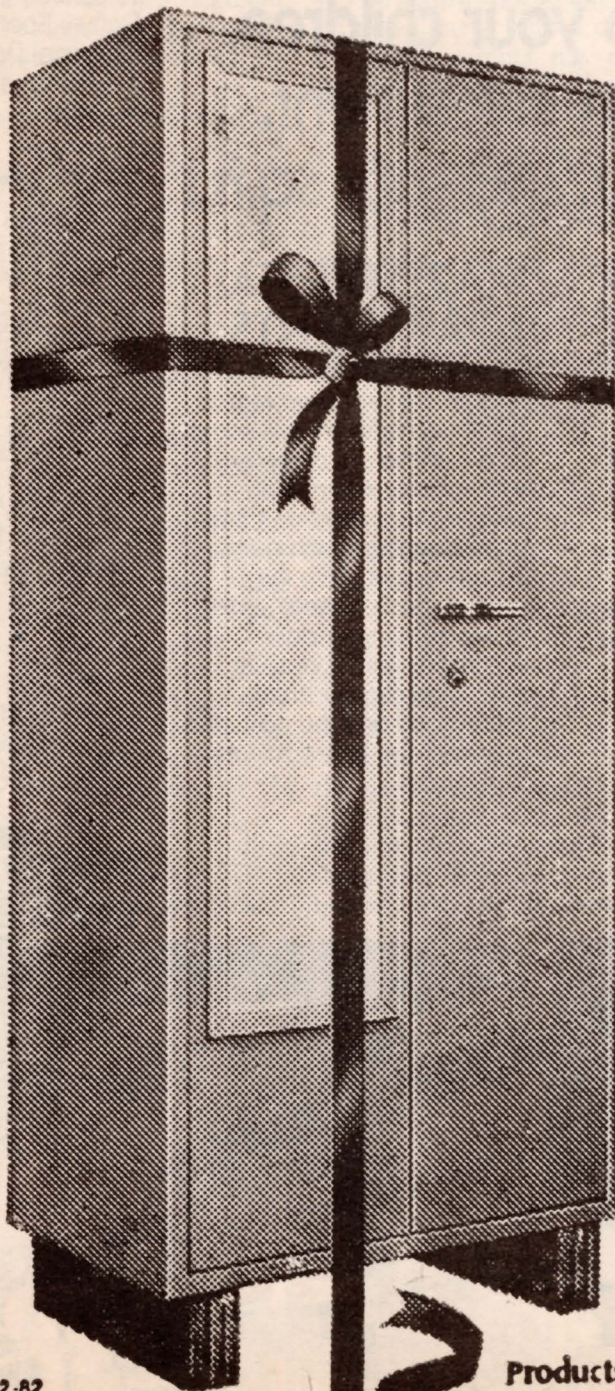
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Acrimony at Annangrove

It's a year since disgruntled neighbors have successfully stalled an application from the Australian Zoroastrian Association (AZA) of New South Wales to the Baulkham Hills Council for permission to refurbish AZA House and build three shelters for Sunday School classes on the Annangrove property, notes the AZA newsletter *Manashni*, of May 1988. "We have met the Council in an open meeting and a meeting with our neighbors on our property along with Council officials. The Council has kept on postponing making a decision about our application," writes AZA president Purviz Kolsawalla.

The neighbors are protesting the traffic noise, the inadequate sewerage system and invasion of privacy, according to an article by Tom Olsen entitled "Religious group faces strong opposition," in the local paper *The Mercury*, of April 12, 1988. According to the article, phase two of the AZA proposals calls for a construction of a community center for up to 300 people. The neighbors contend, "We moved out here six years ago for peace and quiet. If they have 300 people meeting up there, all that is gone." Another contention is the use of toilets, designed for a single dwelling home, by a large group: "The septic system gets overloaded and we end up with some pretty evil smells down here." A further irritant according to the locals, quoted by Olsen, is that access roads are jammed by Zoroastrians attending functions at Annangrove. The residents are peeved moreover by the Zoroastrians being exempt from the annual tax collection on the basis of their status as a religious organization.

Referring to the Zoroastrians as "an obscure religious movement," *The Mercury* article presented an overly brief version of the AZA viewpoint on the issue. So Kolsawalla followed up with a letter to the Editor which was published on April 20: "It was unfortunate that you had to abbreviate details about the AZA to the barest minimum. However, we wish to highlight some glaring half-truths and mis-

representations made by some of our neighbors.

"The Association has scrupulously followed parking rules within our property and a fully fledged car park has been designed. It would be built as soon as the Baulkham Hills Council gives us the go ahead..."

"We have given a written guarantee to the Council that we would comply with all the Council requirements regarding planting of trees to act as noise barriers, proper sewerage, etc.

"We wish to reiterate that our property has never been used for any night functions for the last six months and no loud music or electronic amplification is ever used or will be used in the future.

"We are currently using the AZA place once or twice a month. Statements made by our neighbor regarding use of the place twice a week is a blatant mistruth.

"We wish to point out that a large majority of our members do reside in Baulkham Hills Shire and adjoining councils. When our community center will be built, it will be available for use (by) any member of the public provided the Council approves of such use and subject to the rules and regulations of the AZA.

"We also wish to point out that Zoroastrianism is not an obscure religious movement but a fully recognized revealed religion dating back to at least 2,000 BC and was a major religion of Asia and parts of Europe for centuries as defined in *Encyclopaedia Britannica* and other standard books."

The management committee has resolved to meet the mayor, the local alderman and the member of the NSW Parliament to explain its case. The mayor and the chief town planner have been invited, together with their families, to the jashan and ghambar scheduled for June 12 so that they could meet the community and dispel misapprehensions.

Refugee relief

Over 100 Zoroastrian youths who are in India and Pakistan are eligible for a refugee status visa for the United States, informs the May newsletter of the Zoroastrian Association of Metro-

politan Chicago (ZAC) The Association has decided to sponsor 10 such refugees with the help of its members - receive them, assist them in settling down and help them start a new life.

The newsletter solicits pledges from volunteers to host a refugee in their homes; or support one by providing food, clothing, household goods during the initial period; or fund and support their incidental expenses while they are settling down; or assist them in obtaining a job.

"If you cannot volunteer your home, your time or your efforts, please pledge and donate generously to the ZAC's Refugee and Immigration Fund. The money you donate will be used to provide interest-free loans to these refugees," urges the newsletter.

In an attempt to augment ZAC funds without pinching the members' pockets, Ms Dinaz Weber arranged a special deal with the Jewel chain store, informs the newsletter. ZAC members were requested to shop at their local Jewel store during three specified days in May and again in July and September 1988. Shop and share identification certificates, distributed along with the newsletter, were required to be presented to the checkout person who would enter the amount of the purchase on the certificate. The store has undertaken to donate five percent of the total amount of the sales to the ZAC.

In the course of her research in establishing Zoroastrian identity, Dr Rashna Writer of Wembley, England, spent 10 days in Chicago interviewing 25 individuals, informs the newsletter. Writer, who is working with Professor John Hinnells of Manchester University, plans to publish a book on her findings.

Zoroastrians wishing to advertise their business, services, profession or products to the North American readership can avail of *Gavashni*, the quarterly newsletter of the Zoroastrian Association of Quebec, notes the ZAC newsletter. The tariffs vary from \$ 100 for a full page to a quarter page

at \$ 25. Contracts for four issues rate a 25 percent discount.

The ZAC is luring the under-25s in the community to try their hand at designing the brochure cover of the Second North American Zoroastrian Youth Congress which ZAC is hosting this September. The winning entry, to be selected by an independent panel of judges, will be awarded \$ 50.

Blue on white, within eight-and-a-half inches by 11 inches, are the stipulations. The last date for entries, according to the ZAC newsletter, was June 15.

New Majlis member

Aflatoon Ziafat, former vice governor of Kerman and an agricultural engineer by profession, has been elected to represent the Zoroastrian community in the Iran Islamic Majlis (national parliament), notes a press release from the Anjuman Zartoshtian Tehran. Ardeshir Fehrahmand (Yezdi) and Dr Khodram Bustani had also contested the election.

This is the third term of the Majlis since the Islamic revolution, notes the write-up. The community's representative in the second Majlis was Parviz Malikpour, also a professional engineer. The release informs that Malikpour withdrew his candidature just prior to the election.

Born in Yazd, 41-year-old Ziafat is assistant director of the civil service and protocol auditor to the Governor of Kerman state, informs the release.

Sorabji's *Opus*

The *Opus Clavicembalisticum* – the longest non-repetitive piece of solo music in human history recorded in the *Guinness Book of Records* – is scheduled for a belated premiere at London's South Bank on July 14, notes Norman Lebrecht in *The Sunday Times* of May 29, 1988. Fifty-eight years after its composer Kaikhosru Sorabji first performed it in Glasgow, the 252-page score will be performed by virtuoso John Ogdon.

The marathon 220-minute piano recital will necessitate two intervals, notes the article entitled "Maestro tortures the ivories," although Sorabji's own rendition had been without a pause, "fearing (perhaps) that the handful of listeners would fail to return after a break."

The *Opus*, which contains 81 con-

secutive variations on a theme, had been rapturously received however, notes Lebrecht. Composer Havergal Brian had hailed it as "a rebirth of music." Others had likened it to the works of Bach.

The 95-year-old Sorabji is "a law unto himself," writes Lebrecht. Born in Essex, England in 1892 to a Parsi civil engineer father and a Spanish Sicilian opera singer mother, "he has never considered himself a British composer.

"The *Opus* had gained something more than a cult following when in 1936 Sorabji banned, without explana-



Ziafat: Zoroastrian representative in the Iranian Majlis

tion, all public performance of his works. He did not relent for 40 years, maintaining that his music, however highly it was praised, was intended only for his appreciation and that of his closest friends.

In the register of births he was given the Christian names Leon Dudley. When a musical dictionary reported these findings, however, Sorabji was outraged at 'its impudent impertinence and presumptuous nosings and prying' and declared all biographical facts about him 'invariably false.'

"A fortune inherited from his father absolved him from earning a living. He wrote two books and 500 articles and composed steadily, generally on a grand scale, until his retirement in 1982. Sixteen of his solo pieces last well over two hours."

To coincide with the concert, Lebrecht informs that Ogdon has also made the first studio recording of the

Opus. The job was done in three sessions, a month apart. But it is said that Ogdon himself does not consider the piece to be too long and appreciates that at no time does Sorabji repeat himself.

Prospects in New Zealand

"My Japanese friends say that New Zealand is the last paradise on earth and I strongly endorse it. In this country, if one is willing to work, there is enough room," notes an extract of a letter from Farokh Kolah in Auckland to his friend Astad Parakh who has forwarded it to *Parsiana* for the benefit of the community.

The Kolahs, who migrated to New Zealand from Singapore in January 1988, held a small party to celebrate Jamshedi Navroze and the total Parsi population, young and old numbering 20, attended. One family came all the way from Haveria which is about 700 km from Auckland, notes the letter.

Kolah writes that it is currently fairly easy to enter New Zealand, though July onwards there may be a tightening up. "If any young Parsi wishes to come to New Zealand, I would certainly recommend it," he adds.

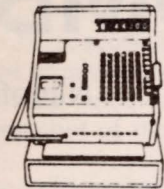
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Kolah describes New Zealand as "a wide open country with plenty of room for all. In almost everyone's backyard or garden, fruits grow and most of the people do not even bother to pick the fruits; they just drop to the ground and rot. All kinds of flowers grow everywhere."

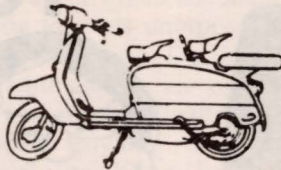
Interested persons can write to: Farokh Kolah, C/o Dr Noshir Mistry, 236 Buckland Road, Mangere, Auckland, New Zealand.

Compiled by Arnavaz S. Mama

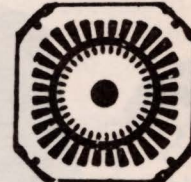
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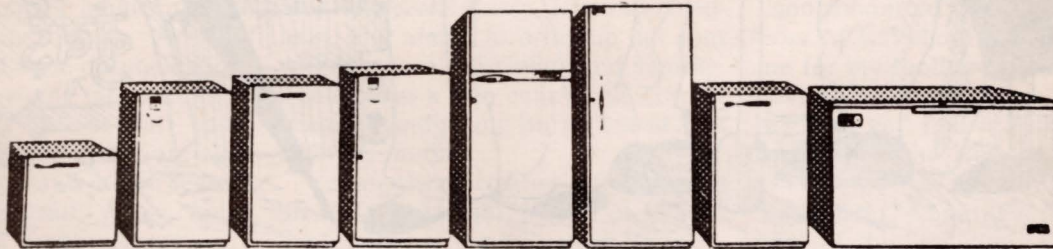
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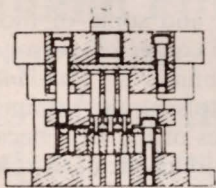
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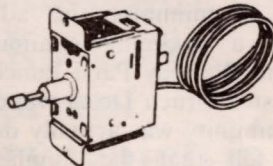
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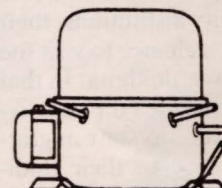
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SHOULD PARISIS MIGRATE TO BOMBAY?

Niloofer J. Madon



As the community gets smaller, is there a possibility that the Parsis in the mofussil areas and other urban areas besides Bombay might be losing their identity? If the number of Parsis in a particular town or city is only around six or seven, they may not be able to maintain community institutions, their children may not get a chance to visit the fire-temple, aramgah or dokhma. In that case, would it be a good idea if Parsis living out of Bombay were to start migrating to Bombay to preserve their traditions and customs, and to maintain their identity?

Parsiiana asked 25 representatives to the Federation of Parsi Zoroastrian Anjumans of India whether migration of Parsis to Bombay should be encouraged.

All of them replied with a resounding "no." The two major reasons put forward by the respondents for rejecting the proposal were: the shortage of housing in Bombay and the deteriorat-

ing quality of life in the sprawling, polluted metropolis; and the capability of the Zoroastrian faith to survive, as it indeed has, independently, irrespective of the presence of an agiary, dokhma or other Parsis.

The respondents, however, did offer strategies to minimize the adverse effects of a declining community, though one Bombay Parsi Punchayet (BPP) trustee Eruch Desai wondered if the community was actually declining. He felt that the number of Zoroastrians overseas, increased probably due to migration, had made up for the loss of numbers in India. Many respondents, including the trustees of the BPP, suggested developing areas on the outskirts of Bombay such as Thane and Sanjan for the settlement of Parsis. Others felt that the Federation should be strengthened so as to keep a link with Parsi settlements in out-of-the-way places. This would also help in looking after the assets of the

community when Parsis no longer reside in that area.

Parsiiana had interviewed some of the respondents at the Federation meeting held on September 5 and 6, 1987, in Bombay. A few others were interviewed when the opportunity arose, and some of those who could not be contacted personally were sent questionnaires. *Parsiiana* made it a point to seek the response of all seven trustees of the BPP because the questionnaire particularly referred to Bombay. The answers of the BPP trustees are quoted separately at the end of the article.

The idea of migration is "totally misconceived" in the opinion of the trustees of the Calcutta Zoroastrian Community's Religious and Charity Funds - Dali Bhesania, Russi Ankle-saria and Adi Rabadi. They state: "It is erroneous to think that Parsis can preserve and observe their religious traditions, customs and rites only if

Faced with a diminishing population, what geographic strategy should the community adopt?

Parsiana interviews 25 Federation delegates

they live in cities which have a significant concentration of Parsi inhabitants. The basic tenets of Zoroastrianism can be followed by a true Jarthosti wherever he is. Rigid adherence to old customs is not at all a prerequisite for preserving the sacred values enshrined in the teachings of our ancient religion...To bring about a migration of Parsis to achieve an artificial concentration in select cities will be in the nature of a misguided adventure and will create more problems than it will solve. It will involve an enormous cost to even make an attempt in this direction and in the long run these efforts are bound to be infructuous. In our opinion, the idea is impractical and not worthy of serious consideration."

Lt Gen Adi Sethna, president of the Delhi Parsi Anjuman has a more down to earth argument against migration: "It would be iniquitous to uproot people. There is a most lovely aramgah in Ooty where they've never had priests, yet the Nilgiris anjuman is self-sustained. Why should you uproot people? Why do you think Parsis belong only to Bombay? Parsis have been all over India, in Peshawar and Quetta...I have had *sev dahi* and *patra ni machhi* (Parsi delicacies) in Sikkim. Who says you cannot continue with Parsi culture out of Bombay?"

Bezun Dittia, president of the Parsi Zoroastrian Anjuman of Secunderabad and Hyderabad preferred to view the question from the point of view of the mofussil Parsis: "However laudable the communal objective of migration back to Bombay, it is impracticable because what would weigh even more with the outreach Parsis would be their living conditions, professional possibilities, economic and environmental advantages and sentimental attachments to their mofussil homes. The idea of Parsis migrating to Bombay to preserve something as intang-

ible as their community oneness is...farfetched."

The view held by Dittia was reiterated by Mehernosh Mehta of Ahmednagar: "In the present context I don't feel many youngsters should give importance to religious (sentiment) if they are well-settled...and have their own social circle of friends...I'm not sure what would happen if there were no (religious) organizations, because in Ahmednagar we have everything. But I'm almost sure that youngsters do not migrate because of religion."

"I would like to migrate to Bombay, but it is impossible to migrate," notes Capt Homi Dandiwalla of Allahabad. Youngsters may migrate in search of job opportunities but it would take a lot of courage for the older people to migrate unless it is for business, he adds. He says that it is also important to be able to afford housing in the cities where anyway it is scarce.

Gp Capt Dhunjishaw Marker of Mhow is opposed to migration to Bombay because in his view, "To keep one's identity, it is not always quantity that matters but also the quality. The identity of the Parsi community is well-known and popular..."

According to Dr Sam Bhacca, president of the Surat Parsi Punchayet, Parsis should move to the nearest industrially developed settlement and not only to Bombay and Surat where there is acute shortage of accommodation. Dinshaw Anklesaria of the Poona Parsi Panchayat is optimistic that once housing construction is completed on the dokhma lands that the Panchayat holds, Poona will be able to accommodate more Parsis.

Keki Gandhi, honorary secretary of the Federation, is of the opinion that a climate should be created in the mofussil areas for more Parsis to migrate there because it is in those places that one can have an "easier and bet-

ter life for the same earnings outside Bombay." Shavak Patel of Baroda noted, "In mofussil areas it is still possible to live on limited resources."

Bombay as the Mecca for job seekers is fast changing with the vast industrial complexes in Gujarat, chief among them being Vapi. The sudden need for manpower in the area, coupled with the building of Avan Baug in Navsari, about 50 kms from Vapi, has lured many a family to the area. According to Minochaheer Bharucha of Bhavnagar many persons have settled in Navsari, some of whom even commute to Surat for work.

Also, 90 kms from Surat, Vyara-Songadh beckon with an atomic energy plant nearby worth 50 crore rupees as well as the Narmada Fertilizer concern. "Parsis should continue here, not go away," say Dr Bahadur Jokhi and Percy Buhariwalla of the Vyara-Songadh Anjuman. According to Marker, the Pitampur industrial complex near Mhow has brought three young families back to Mhow. Due to the Boisar industrial estate, the new ownership flats built in Dahanu "*Bombay na loko thi bharaich* (are being occupied by people from Bombay)," note Firoz Patel and Naval Mulla of Zai Bordi. And the story is repeated in Thana and Baroda where the population of Parsis has increased. As notes Pervez Avari of Poona: "As a race we are very mobile. Since we do not have a place we can call our own, we are prepared to go anywhere the job takes us."

But what about those persons who may not be suited for jobs in the industrial areas, who are unable to migrate due to economic or sentimental reasons or those who may have family estates to look after in the mofussil areas? How can they be assimilated into the mainstream of Parsi culture? Suggests Dittia: "The BPP should strengthen its linkages with the Parsis in the outlying areas of India. The creation and function of the Federation, as it is today, is a good beginning, but while the periodical Federation meetings do help in keeping our community bonds alive, they are too tenuous to completely nullify the gradual dissipation of the community which is now taking place. What is therefore required is that the BPP

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should adopt a more dominating role. It must change its level of thinking to all-India levels and not merely be absorbed in Bombay problems as it is at present...It must set up an infrastructure which would communicate on a regular basis with Parsis outside Bombay through personal and media contacts."

However, according to Mehta of Ahmednagar preserving the Parsi culture and identity is mainly the work of parents who must pass down traditions and various other values of life to their children: "If you see a Parsi from Ahmednagar and a Parsi from Bombay I doubt whether they will be different. It is up to the parents to see that culture and other things are preserved...In fact that is what is happening now."

Dr Aspi Golwalla

I am not for migration to Bombay because ultimately the migrants will come to the Parsi Punchayet for accommodation, and this is a real big headache. In Bombay you build more houses and still the waiting list remains the same due to migration. We need more property to construct houses. We are seeing whether we can come up with some agreement with the Thana trustees regarding the land in Thana. In Sanjan the houses constructed will be on an ownership basis which migrants may not be able to afford. But migration is inevitable when people feel unsafe and are threatened by a loss of their identity.

There is migration even from Iran: most students go to Poona; job seekers



come to Bombay. Parsi businessmen may wish to give preference to Parsis at the time of recruitment but the unions would not allow this due to their waiting list.

Those who have land in mofussil areas should remain there but the city attracts them so they come...

Wherever an anjuman is left with no trustees to supervise the assets, the Federation is trying to move the government so that the charge can be handed over to the Federation representatives.

Eruch Desai

As the community gets smaller in the mofussil areas, it might lose its identity. This would be particularly so if in a

town or a city the number of Parsis is only around six or seven. However, I would not advise such Parsis to migrate only to Bombay where the housing shortage is still acute but to any of the nearby towns. In the last nearly 15 years the BPP has been concentrating on housing schemes as never before and in this respect it would stand out from other communities in the country which have no institutions similar to the BPP. In places other than Bombay there are better possibilities for providing housing accommodation.

The Federation is seized with the problem relating to the protection of the community's assets in almost defunct anjumans. We have already moved in this direction so far as the properties of Khambhat and Nadiad anjumans are concerned. After salvaging these properties we will consider as to how to make best use of the same in the community's interest. This could include a proposal for sale of these properties and utilization of the sale proceeds for the need of the community in the nearby places where there is a larger concentration of Parsis.

I would add that although the Parsi community in Bombay and India may be getting smaller, I doubt whether the world population has decreased substantially. They still number 1,40,000 throughout the world and this was the same figure given a hundred years ago.

Jamsheed Kanga

I do not think it would be advisable to encourage Parsis to migrate to Bom-



Clockwise from left: BPP trustees Bengalee, Shroff, Guzder, Golwalla, Desai, Kanga and Ranina

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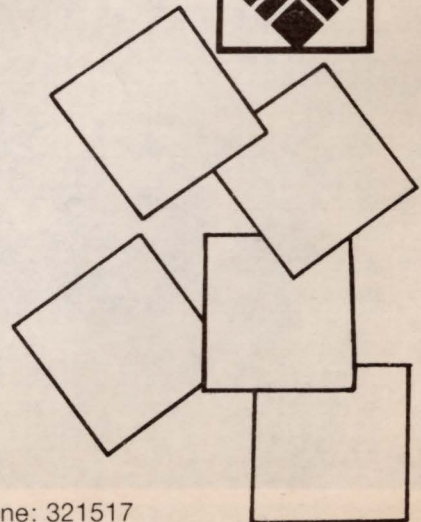
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bay. Since, in proportion to the size of our community we hold large and valuable properties in India, we can be used by demagogues to divert the wrath of the disgruntled poor citizens. Besides, there is an acute shortage of housing and keen competition for jobs in the city, and the quality of life is deteriorating. It would therefore be very risky if the population of Parsis in Bombay were to further increase.

Parsis should migrate to the nearest metropolitan area. The local anjumans could inform the migrating Parsis of jobs, housing and educational facilities available. Some financial help or loans from philanthropic Parsis or the anjuman could also be provided for small self-employment ventures, if enterprise is shown.

Through the Federation, the upkeep of the properties of the almost defunct anjuman could be entrusted to the nearest, largest anjuman, preferably where Parsis from that town have migrated, so that personal care and attention may be given to that property.

While migration to places other than Bombay would be possible, it is highly unlikely that the entire community would migrate to a few centers unless there is persecution or harassment.

Homi Ranina

From an academic point of view, Bombay is to the Zoroastrians what Israel is to the Jews.

The principle of migration is right but Bombay is not suited. It is not good for the community to be concentrated as they would make themselves vulnerable staying in one small island. But from the far-flung areas, Parsis should move into new Parsi settlements so that the spirit of unity and ethnicity of the community is maintained. We must start a new settlement around Bombay, not in Bombay. We must tell Parsis settled abroad that if they want to preserve the religion, the only hope is in India. Without fire-temples, our religion has no meaning.

Instead of concentrating in Bombay, we should go to the suburbs of Bombay like Virar, Nalla Sopara, Nava Sheva, or to Sanjan and once again form a settlement there. Sanjan is just two hours away from Bombay and has



all the advantages of an open, clean atmosphere, unlike the congestion and filth of Bombay. The Mazda Leasing group (where Ranina is chairman) is planning an industrial township in Sanjan which will provide for residential houses, a hospital, an agiary, and an English medium school. Ultimately we would like Sanjan to grow into a fairly large metropolis with the attractions of a city. We don't want only retired people to settle there. Parsis from areas like Kanpur, Agra, Calcutta, Madras, Bangalore could sell off their assets and bring it here before it is encroached upon. If they come they could have greater interaction with Parsis from Bombay as well as Surat and Navsari. There would be a greater likelihood of their finding Zoroastrian marriage partners.

Jamshed Guzder

The BPP strongly discourages migration of Parsis from the rural areas to Bombay. But where the Parsi population in a place has dwindled to just six or seven, then obviously they should migrate to the nearest town where there are a few 100 Parsis. It would be of no consequence if just six or seven people came to Bombay, but if 50 to 100 were to migrate it would pose a problem and the BPP would certainly not encourage this. The BPP firmly believes that instead of Parsis migrating to Bombay, some of them should leave Bombay and go to the mofussil areas. For example, the BPP is in the process of constructing flats on our property at Sanjan. It is BPP's policy to encourage parents or grandparents who have retired to vacate community flats in Bombay and go to less congested towns to make room for their children. Those living in Sanjan could easily come to Bombay, spend a weekend with their family and then return. In fact, there are quite a lot of people, not necessarily Parsis, who live in Sanjan and Vapi and who commute to Bombay every day for work.

Minoo Shroff

Everything should be done to discourage the migration of Parsis to Bombay as there is an acute shortage of housing at the terms affordable by most Parsi families. Every effort should be made to attract young Parsis to areas outside Bombay where there are existing community settlements. This could be

continued on page 44

Clockwise from right : Markar Avari, Sethna Dittia, Rabadi Bhacca, Mehta Gandhi, Anklesaria Dandiwalla and Bharucha

To Burjor Khurshedji Karanjia, the chairmanship of the National Film Development Corporation (NFDC), "a leavening force for film industry in India," as he sees it, has come at the most opportune of times, with Indian cinema creaking its way to a platinum jubilee. The film industry lies riddled with problems: fading-out stars, blown-up budgets, diminishing returns due to video and sponsored 'soap' operas on television wrenching away the audience, and the menace of piracy stealing away the pots of gold from right under the nose.

"Yes, there is hardly anything to celebrate," agrees Karanjia, who with over a decade-long editorship of *Screen*, generally held to be the organ of the film trade, best voices the feelings of the industry. "Our films are laden with sex and violence, pandering to people's taste, till the bubble should burst." And the industry – second largest in the world today – "is in a state of chaos, which has a bearing on the product."

A spry 68 ("I keep myself busy, so, honestly, I do not feel my age"), Karanjia hopes to bring about a change in the industry, through the auspices of NFDC whose chairmanship was conferred on him on April 1, this year. It is an onerous task, but not beyond Karanjia who has once earlier turned the course of Indian cinema. Appointed chairman of the Film Finance Corporation (FFC) in 1968-69 "with a view to preside over its funeral," quips Karanjia with candor, he turned it around and made it a significant body for Indian cinema. Writes Dr Narayana Menon, the former executive director of the National Centre for the Performing Arts and now chairman of the Sangeet Natak Akademi, "The FFC under Mr Karanjia's chairmanship really set in motion new directions in the cinema, particularly in low cost films by intelligent young directors who took their work



seriously...The FFC set them (directors) thinking, and their films compelled attention, for better or for worse."

Karanjia's simple three-pronged strategy metamorphosed a body that since its establishment in 1951 had frittered away its finances on expensive block-busters that turned damp squibs at the box office. Inspiring newcomers, encouraging them to film works of modern writers, thus bridging the gap between literature and cinematic art, and sanctioning modest, even low budgets was a strategy that worked: Mrinal Sen's *Bhuvan Shome*, Kantilal Rathod's *Kanku*, and *Sara Akash* by Basu Chatterji (till then a cartoonist at brother Russy's tabloid *Blitz*) brought new values to bear on Indian cinema. "These three films marked the watershed of the FFC," Karanjia says with humility suffused, naturally, with a hint of quiet pride.

Karanjia continued as chairman of the FFC till 1976, ushering in the new wave or art cinema, as it came to be called. When around 1978, FFC merged with Indian Motion Pictures Export Corporation (IMPEC) to form NFDC, I.K. Gujral, the then Minister

At the moorat of Pestonjee: Karanjia (left) with Farrokh Mehta and Naseeruddin Shah

(Photo: Homyar Mistry)

for Information and Broadcasting was very keen that Karanjia become its first chairman. But that was not to be. The Emergency was imposed and V.C. Shukla, who took over the ministry, annoyed Karanjia with an act of discourtesy that led him and the entire board of directors comprising Hrishikesh Mukherjee, Tapan Sinha and Teji Bachchan to resign. Two chairmen later, Karanjia is firmly ensconced in a seat that should have been his earlier, though, typical of the man, he bears no grudge for this delayed honor, as he sets about with youthful fervor reorganizing the NFDC, so as to "diversify it into a central body of the film industry that holds forth an integrated and progressive approach to cinema in India."

Karanjia's plans include the establishment of offices in New York, where he sees a market for non-traditional Indian films, and Cairo, which should import our commercial

A new direction t

cinema, thus giving a double-edged filip to the industry. He also wishes to start a research and statistics bureau where facts and figures are tabulated, data studied and industry problems tackled. But his greatest contribution to the industry, if it materializes as successfully as it did in the UK, will be the setting up of the Indian Federation Against Copyright Theft (INFAC) to curb video piracy. FACT, according to Karanjia, has curbed piracy in the UK by 70 percent and should similarly help in pulling the industry out of the doldrums here as well.

For true-blue cine buffs in Bombay, Karanjia plans to instal a library in the now bare and bereft spacious office premises of the NFDC at Nariman Point. "My wife Abad (she was *The Times of India* foreign film critic for over 20 years) and I have a vast and now rare collection of books on cinema which we shall sell to the Corporation, and start the library."

Karanjia also hopes to better NFDC's distribution channels and plans to set up small auditoriums in Bombay and other cities. And, of course, as he had done during his FFC days, encourage young talent to make good cinema, by full or part sponsorship of the finances. "We are even sponsoring the first full-length feature film in Parsi Gujarati, *Percy*, being made with Parsi stage artistes on a story by Cyrus Merchant," informs Karanjia beamingly, displaying his Zarthosti *jusso* (fervor) and the ever

helpful hand he continues to extend to newcomers.

Probably, the genesis of his encouraging gestures, which have earned him encomiums too, lies in an amalgam of the pristine quality of the religion as understood by him where righteousness begets happiness, and the trials and tribulations of his own checkered career which has made him sympathetic towards untapped talent. Born in Bombay on December 21, 1919 to Khurshedji, an ophthalmic surgeon – one of the only three then to be educated in England – and Temina, daughter of the Khan Bahadur of Quetta (the Karanjias yet reside in their family building called Quetta House at Chowpatty), Burjor, the youngest of three brothers and, by his own admission, not half as colorful as elder brother Russy (who was to blaze new trails in political journalism by launching a tabloid, *Blitz*), led a sheltered childhood in keeping with his quiet disposition. The second brother, Shavak, mans his own industry. Their mother, recalls Russy, admired Napoleon, and aimed to bring up her sons with her hero's discipline and bearing. Temina was a firm believer in Zoroastrianism, and young Burjor learnt a lot from his mother.

Yet another formative influence was Sir Rustom Masani, (father of Minoo, the founder of the Swatantra Party), a family friend whose book on Zoroastrianism, *The Religion of Good Life*, Karanjia holds in great respect. "Its

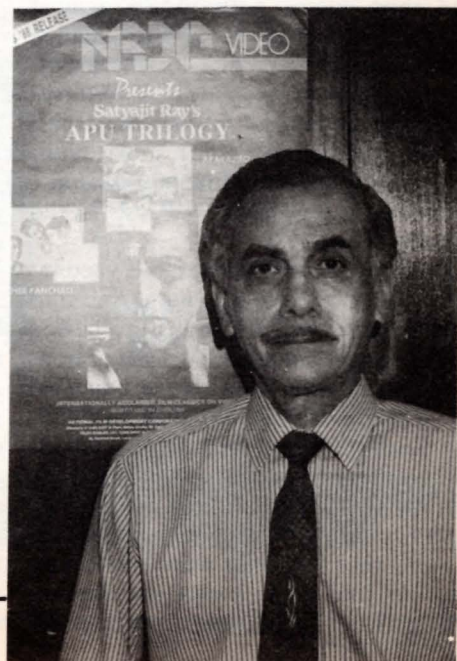
very title contains the quintessence of our religion, and it introduced me to the simplest and most profound religion which preaches the tenet of good thoughts, good words and good deeds." Karanjia's short story, *The Cost of Dying*, now converted into a film, *Pestonjee*, is woven around this very tenet, where, as Karanjia points out, "It is quite easy to do good deeds, as my protagonist Piroj does, but not so simple to always have good thoughts."

It was Masani, who was to later channelize Karanjia's energies into what he liked doing best: writing. For Karanjia, a United Nations' scholar, a ticket to a career in journalism came a long way about. "In 1943, I passed my ICS (Indian Civil Service) exams," recalls Karanjia, "the last year when these exams were held for Indians...I got a job in the supply department at a princely salary of Rs 450 per month. But I lasted for precisely one-and-a-half days. I was totally at sea in the world of economics," laughs Karanjia, "and submitted my resignation to my boss, M.K. Vellodi, who was furious at me for my foolhardiness. But Masani advised me to give it up, as it was not my line, and I joined him as literary assistant at the National War Front, (where) he was a provincial leader." Years later, Karanjia wrote a biography of his mentor, *Portrait of a Citizen*, which he ranks as his best work to date, though his output has been prolific.

**Newly appointed chairman of the
National Film Development
Corporation, Burjor Karanjia,
is planning to reorient
the Indian film industry which is
the second largest in the world**

o films

Homi J. Rogers



VARGHESE FERNANDEZ



(Above) Celebrating the success of Yudh (from left) Abad, Sunil Dutt, Nargis and Burjor

(Above right) At a fund raising function, A Nite with Stars (from left) Karanjia, Raja Maharaj Singh, Kishor Sahu and Mubarak

(Photo: Har Bans Chadha)

The Fates, however, were to continue to dog Karanjia. With the support of his wife, Karanjia brought out *Cine Voice*. "My parents were horrified at the thought," recalls Karanjia. "Our community is too Westernized, and thus nurses a prejudice against Hindi films," reasons Karanjia, which could explain why despite the headstart as actors (John Cawas, Eddie Bilimoria), directors (Ardeshir Irani, J.B.H. and Homi Wadia), music composer (Khorshed Minocher-Homji), there are today very few Parsis in the industry.

But *Cine Voice*, despite the vacuum in the market for a film magazine that could speak for the industry, closed down. It sank under the weight of non-payment of bills from movie advertisers. Chastised, but not disheartened, the Karanjias launched *Movie Times*. This venture too collapsed, putting the Karanjias back by around Rs 40,000. Paradoxically, it was the advent of *Screen*, that Karanjia went on to edit later in life, that sealed the fate of *Movie Times*, wrenching away its read-

ership by offering 16 broadsheet pages, against *Movie Times'* tabloid-size, for the same price of four annas.

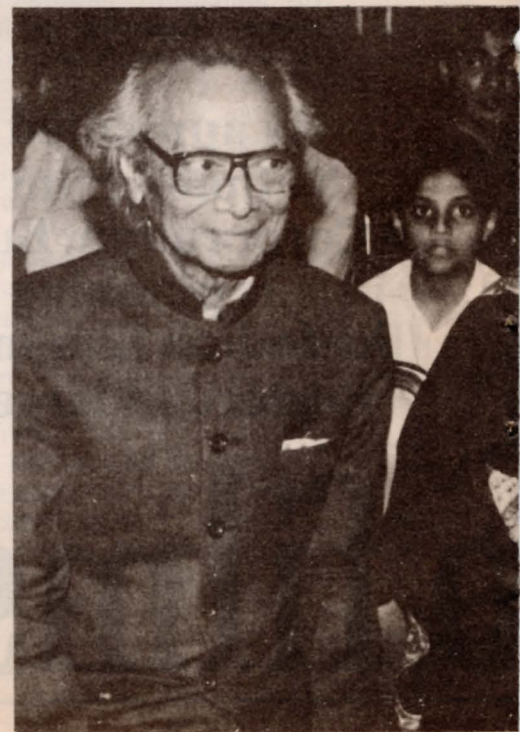
Karanjia then spent what he refers to as the best years of his life as the public relations manager of Godrej. But the call of journalism was too strong to resist, and on invitation from J.C. Jain, Karanjia took up editorship of *Filmfare*, a publication of *The Times* group, in 1961. The magazine under

ABC : 1,14,500) Karanjia has proved that "there is more to selling than gossip."

When Karanjia job-hopped from *Filmfare* to *Screen*, he ushered in a kind of investigative reporting in keeping with the *Express* group. His editorials, often published on the front page of *Screen*, at the instance of B.R. Chopra, well-known Indian film producer and director, reflected the prob-

"It is quite easy to do good deeds, but not so simple to always have good thoughts"

Karanjia had always been a serious cinema journal, though, with the dictates of time, it did carry its own gossip columns. "To some extent," confides Karanjia, "gossip as a regular feature in a film magazine was first introduced by my wife who wrote a regular column, 'Gleanings from Garbage' in *Movie Times* under the name of Inquisit Eve. But then, we would check on the facts quoted, and never print anything that would create disharmony amongst families." The scenario is very different today, agrees Karanjia, when in film journalism, "it is gossip that sells," though with *Filmfare* and *Screen* (circulation as certified by



lems of the industry on various fronts : film finance, taxation, censorship, film festivals, a national film policy, video piracy, etc. Hindustan Lever Limited sponsored a compilation of Karanjia's editorials in a book form, *A Many Splendoured Cinema*, and may soon sponsor a series of 13 short stories by Karanjia for broadcast on television. "Six or seven of these stories are on Parsis," informs Karanjia who has already had one short story dramatized earlier on Doordarshan. The stories are to be directed by famous new-wave directors, including Sai Paranjpe who brings to the screen Karanjia's delightful bitter-sweet tale of an uninvited wedding guest, *How Dhujti Doki Fell*. Two other short stories by Karanjia are being made into feature films. Phani Mazumdar, the veteran from New Theatres is directing Karanjia's *The Man in Quest of Gold*, a story of a Parsi film producer, inspired by the legendary rags-to-riches builder and impresario Shapoorji Pallonji, and a young new filmmaker, Cyrus Dastoor, is directing *Fourth Day*. Publication of a compendium of Karanjia's short stories is also in the offing, his second work of fiction, the first being a novel, *More of an Indian*, published in 1970.

Karanjia's novel, set against the turbulent background of the linguistic disturbances of 1956, narrated the

story of a romance between a Parsi girl, Shirin Mody, and her Hindu boyfriend, Ashok Jhaveri. "It must have been a kind of premonition," muses Karanjia, since about five years after the novel's publication, his eldest daughter Ruttan decided to marry a Muslim dentist. "My entire family was against the match, but my wife and I supported Ruttan," says Karanjia, echoing Kersasp, Shirin's father in the

His own trials and tribulations in his largely checkered career has made him sympathetic towards untapped talent

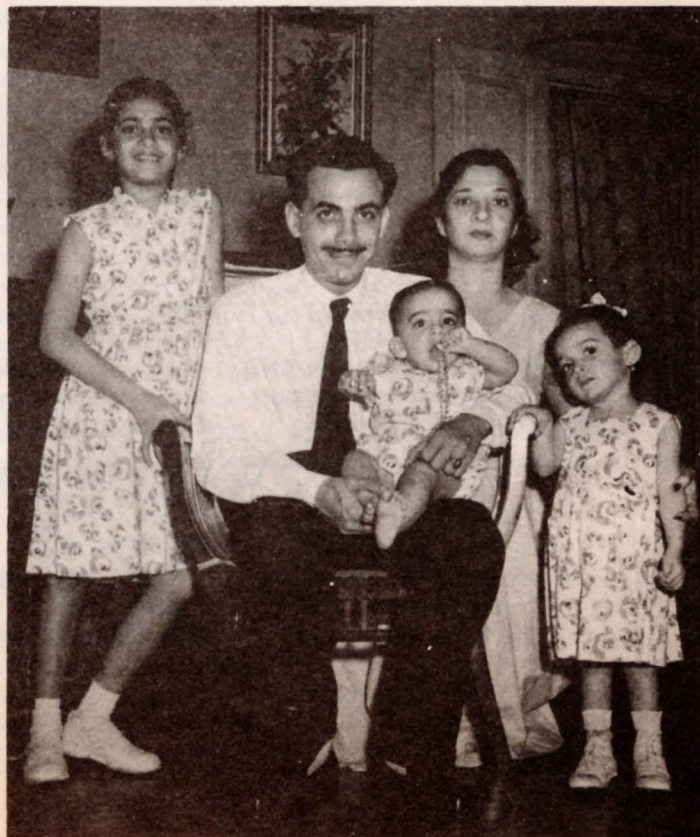
novel, by expounding that the ban on proselytizing, or marrying only within the community was not in the original religion, but imposed much later. Karanjia's younger daughter, Delshad, works on Channel 4 at the British Broadcasting Corporation, while son Yuzud is a sales executive at General Electric Company in Bombay. His niece, Rita Mehta, Russey's daughter, edits *Cine Blitz* (circulation:

80,700 ABC certified) with a greater degree of panache and pizzazz than her uncle gave to film magazines. "But then, I have always been involved with serious aspects of the cinema," reflects Karanjia, who will now be concentrating all his editorial skills on *Cinema in India*, a NFDC-published quarterly, of which he is founding Editor.

Karanjia has his hands full with work, as he attends film festivals, writes his reminiscences for serialization in *Screen*, dreams of setting up a Film Council as in France and Australia, and sets about laying down new film policies that would, hopefully, once again usher in better times for the industry and Indian cinema enthusiasts the world over. "The film industry in India has a future," he asserts, "and it lies in our past. We have to revive and recapture the spirit of our pre-war films." And Karanjia's views on Zoroastrianism, to make it a better and more appealing religion to its numbered followers, are equally telling for the film industry: "Let us not be ritualized."

(Below left) At a recent function (from left) Naushad, Abad and Burjor (Below) The Karanjia family in its younger days: Burjor and Abad with children (from left) Ruttan, Yuzud and Delshad

(Photo: Har Bans Chadha)



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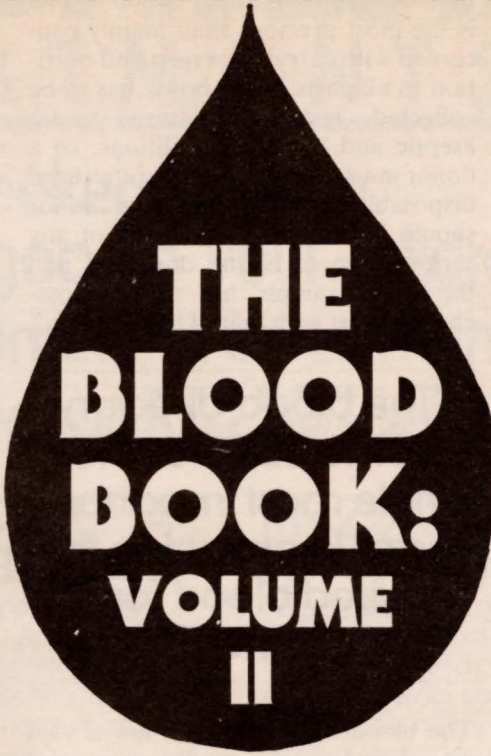
The CER Youth Wing have compiled a revised and expanded edition of the *Blood Donors Directory*

"Blood donation has been universally acknowledged as the most humane form of charity – a charity which flows from the heart and not the purse. The sole and primary object of such a gesture being that no fellow being – young or old, rich or poor – may succumb to fatality for want of blood," reads the foreword to the second edition of the *Blood Donors Directory 1988*, compiled by the CER (Committee for Economic Revival) Youth Wing. Released on March 20 this year by eminent physician Dr Farokh Udawadia, the revised edition contains 1,700 names of voluntary Parsi donors who have pledged to answer the call of humanity at all times.

"The first *Directory* had manually compiled data and contained 1,000 names while the second edition, wherein 700 more names were added, has computerized data," informed chairman of the CER Youth Wing, Kersi Limathwalla, in an interview with *Parsiana* on April 20, 1988. The compilation "which took more than a year to complete, involved tremendous work, and made great demands on the time and efforts of Meher Gazdar and Zarine Limathwalla (coordinators of the *Directory* project) and Kersi Gazdar (honorary general secretary of the CER Youth Wing)."

Presented as an attractive plastic covered 181-page manual, the *Directory* lists the donors blood groupwise, area-wise and then alphabetically. The 1,700 names are divided into eight blood groups, starting with the rarest group – AB–ve – which has only 33 names. The O+ve blood group has the maximum number of registered donors – 489.

Only 100 copies of the *Directory* have been printed. These will be distributed among leading doctors and major hospitals. To enable the lay person to have better access to the names of the donors, the *Directory* is kept with prominent people residing in different localities. Though the *Directory* lists only Parsi donors' names, it can be referred to by non-Parsis too, notes Limathwalla.



THE BLOOD BOOK: VOLUME II

Roxana H. Kaka

The names of those who are registered in the *Directory* were collected by organizing blood donation drives in places like Cusrow Baug, Jer Baug, Khareghat Colony, etc. "This served a dual purpose," says Limathwalla, "we got blood for the blood banks and also the names of the donors." The Youth Wing also approached private blood banks and those of major hospitals, "but they were not very cooperative," he adds. The CER batch of volunteers even went from door-to-door requesting people to register.

Disheartened by the general public response, Limathwalla says, "For any kind of social work that you do, the public response is limited. The motivation should be from one's own end."

Talking about how the idea of this *Directory* materialized, Limathwalla referred to the earlier difficulty in contacting blood donors in times of emergency, especially if the patient was a negative carrier or when more than one bottle of blood was required. Realizing the need for properly compiled data on blood donors, the CER

Youth Wing decided to publish a directory. Research was done, and names collected and put together for the first edition of the *Directory* which was released in 1983 by eminent physician, the late Dr Minocher Mody. "In open heart surgery which has become very common now-a-days, doctors always stress on fresh blood. This in turn has created a tremendous demand for the *Directory*," noted Limathwalla. Enthused by the response by way of phone calls and people approaching them directly ("they even came to our houses," says Limathwalla), the Youth Wing decided to work on a second edition. To update their data, post cards were sent to all those who were formerly registered.

Largehearted donors

Limathwalla talks with due respect of Nariman Mistry and Dinyar Tukina who have donated blood 108 and 103 times respectively. He draws a close parallel between them and Nobel prizewinner Mother Teresa. ("She got a Nobel prize first and then a Bharat Ratna," he adds.) He hopes that Mistry and Tukina will be recognized in some way: "They should be given some free medical aid or the community should honor them suitably." The CER showed their appreciation by felicitating the two at their ghambar on Navroze eve, this year. Mistry and Tukina have both been awarded certificates by the hospitals and blood banks where they have donated this life-saving liquid so selflessly.

What prompted them to donate? Citing his mother as his source of inspiration, 54-year-old Nariman Mistry says, "When I was 21 years old, I developed a bad fever and was hospitalized for 35 days. *Koi loko sara thai to farésta karé*, (when some people recover they have a thanksgiving ceremony), but my mother said that if I got well, she'd donate her blood. So I said to myself that if she can donate blood why can't I? And that is how I started." For Dinyar Tukina it was just that a poor man whom he knew wanted blood. So he gave it willingly,

"least realizing that I will donate my blood 102 times." (He has donated one more time since then.)

Mistry, who is the head of the physics department and vice-principal of the Guru Nanak Khalsa College, started donating blood at the age of 21 and continued doing so till 1986. "On September 3, 1986, I donated for the last time." Due to a surgery for the replacement of an aortic valve, Mistry has since been unable to donate his blood. "I have to take anti-coagulant pills to keep my blood thin. So even if I do give my blood, it won't be of any help."

An accountant at the Aryan Bakery, Tukina started donating his blood at a late age, 36. With two more years left (after the age of 55 it is not advisable to donate one's blood) he says, "*Thai télu karas* (I'll do as much as possible)."

The price of blood

Sitting in his comfortable air-conditioned office above a busy street in Dhobi Talao, Limathwalla, a chartered accountant and company director of Mazda Industries and Leasing, says that now-a-days donating blood has become a money-making racket. "People just queue up to donate their blood for a paltry sum. Secondly, their blood is not at all healthy." There are also no hygienic measures taken. "A person should not donate blood more than once in six months. Though there is a growing demand for blood, one
At the release of the Blood Donors Directory 1988 (from left): Dadi Engineer, Udwadia, Jehangir Nicholson and Limathwalla
Below right: Udwadia felicitating Tukina while Nariman Mistry looks on

must say 'no'. Even I've had to refuse on many occasions," he informs.

A few precautionary measures, both for the donor and the donee, are mentioned in the *Directory*. "Blood, which is the most precious fluid mainly concerned with carrying oxygen and nutrition to all parts of the body, has to be collected, tested and stored under aseptic and hygienic conditions, so a donor must always insist on a sterilized disposable needle. Next the donor should inform the blood bank of any serious ailment before donating, and the blood sample has to be cross-checked first with that of the donee's."

"The blood directory of the CER was the single most important factor in procuring the required blood for my father"

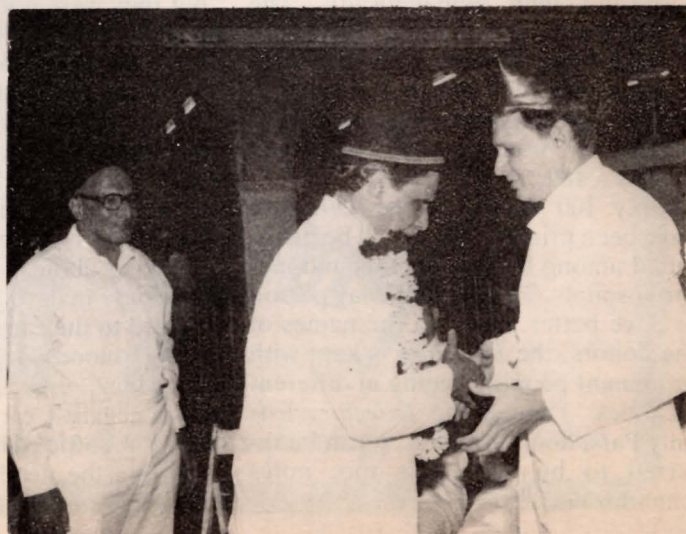
The blood in the banks is not always stored in hygienic conditions so one should always insist on fresh blood. "At least then you know who has donated," notes Limathwalla.

Speaking on how useful the *Directory* was to his father, 21-year-old Ratan Mistry, a resident of the Mancherji Joshi Colony, Dadar, says, "The blood directory of the CER, though outdated (he had to refer to the old edition as the updated version was not available), was the single most important factor in procuring the required blood for my father." Mistry's

father, Parvez, underwent a coronary bypass surgery on February 25, 1988 for which he required eight bottles of blood. "The doctors had particularly asked for fresh blood, so contacting the donors was very vital. Appeals were also put up at the Rustom Framna Agiary and on the cable TV network in the Colony. The likely donors were contacted and they most willingly came and donated their blood. We provided transport for some and the others came on their own. *Ek to bicharo party chhoriné bhi ayo* (one poor fellow left a party and came). The *Directory* is a God-sent book," adds Mistry thankfully.

Though science has advanced so much, till date it has been unable to produce a single drop of blood artificially. Therefore blood being an expensive commodity the price of blood is a debt that the recipient owes to the donor. (According to the estimates provided by the Breach Candy Hospital, a donee has to pay Rs 250 for the first and second bottle, Rs 225 for the third and fourth, Rs 200 for the fifth and sixth bottle and if more bottles are required, Rs 175. If a donee brings his own donor through his personal contacts, he pays Rs 100-150.) After giving blood, there is also great satisfaction for the donor because he may have been able to save a life, notes the inside back cover of the *Directory*.

As a mark of tribute to the blood donors the manual quotes: No badge of service does he wear, He lives a "hero" unaware. A man who rolls his sleeve to give His blood to help another live... No, none of these will know his name, Nor see it carved on walls of fame.



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Parinaž Toddywalla

Nearly four months after the municipal by-elections, the banner announcing the candidacy of Congress (I) corporator Noshir Mehta was still aflutter on Foras Road. The vernal features of Noshir, his late father Rusi whose assassination had created a vacancy in Ward 23, and the palm symbolizing the protection of the ruling Congress party were all clearly distinguishable on the sheet of cloth.

The real life picture of Noshir was a little different: dark shadows under his tired eyes, an unshaven expressive face suggesting that May 11, 1988 must have been one of those days when some pressing emergency had beckoned him from his residence post-haste. Khadi-clad Noshir, balding at the forehead, admits that serving as a municipal corporator is "a difficult, thankless job," requiring him "to attend calls at all hours." But the same responsibility which he views as a "headache" also brings the 40-year-old corporator satisfaction knowing that "he can serve the people better" because of his direct access to many departments in the civic administration which would otherwise be denied to an ordinary citizen. Along the way he also has to encounter frustrations when, keen to solve some problem for his constituency member, he is prevented by bureaucratic hurdles.

He does not mind being woken up in the middle of the night or called away from a party but what particularly irks him in the discharge of his duties is the unnecessary insistence on documents or the citation of rules and regulations by departmental authorities merely with a view to delaying matters. Referring to the "well-planned corruption

prevailing everywhere," Mehta acknowledges, "It is in our society. There is no cure for it. An honest man cannot succeed in his fight against it." He then cites "unemployment, uneducation and overpopulation" as the reasons for corruption. Until we can provide everyone good facilities for a lucrative living, we have to realize that "for the sake of his stomach a person has to earn - in the right way or the wrong," reasons Mehta.

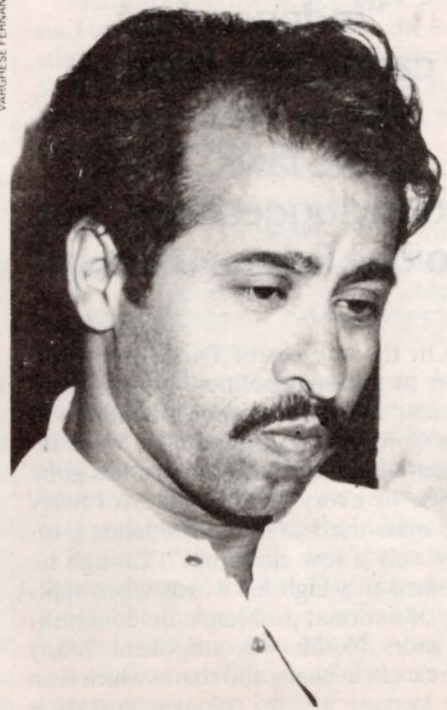
As councillor of the D Ward, which is believed to be one of the most densely populated wards in Bombay, Mehta elaborates on the problems peculiar to his constituency: "In a small room of 10 by 10 feet reside a

minimum 10 to 15 people." This inevitably leads to unhygienic living conditions and a high proportion of filth. The gutters are overflowing. "The municipality may issue a notice for the repair of drains but the landlord knows that the maximum fine imposable is Rs 100, so he does not bother. The old buildings are not very well-ventilated and are under disrepair as the landlord cannot afford to repair them. There is a constant conflict between landlords and tenants...The people are not educated."

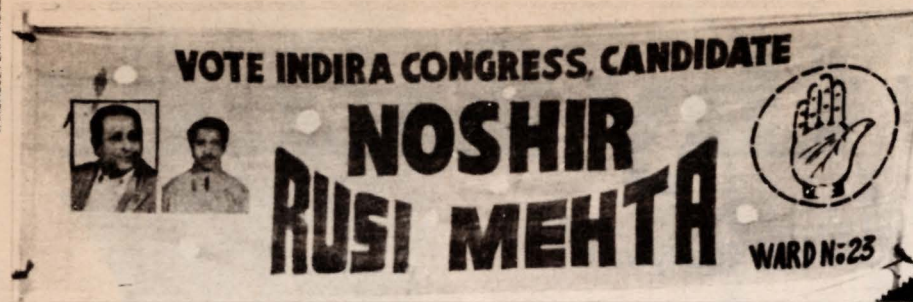
To overcome the acute water shortage problem, the six-inch pipes are being replaced by a pipeline of nine inches to increase the flow of municipal water to his zone, reported Mehta when talking of the improvements initiated by him. Road repairs are currently being undertaken at Falkland Road - considered the prime locale for prostitution, bootlegging and other nefarious activities - which happens to fall under Mehta's constituency. Plans are also afoot to lay out a garden and to improve the standard of municipal schools in the area.

Though funds are apportioned for different projects, "the budget is very poor," in the opinion of Mehta. "Hardly any reforms can be introduced within the budget." The drainage system in existence was built during the British Raj, he reports. It requires major construction repairs for which the budgetary provision is insufficient. He also stressed on the need for more medical dispensaries in his constituency.

At the council meetings which Mehta attends two or three afternoons in a week, he finds the proceedings



Noshir Mehta, who won the municipal by-election seat held by his late father Rusi for 20 years, is working towards improving the living conditions of his constituency members



disappointing, for the members "bring up Lok Sabha issues at the municipal meetings. Most speak for the sake of opposing. Most topics are politically motivated to blame the ruling party." Emphasizing on the importance of affiliation to a political party, Mehta explained the practical side: "Independent candidates have no value. They may quote laws, make good suggestions, but no one listens to them. They ultimately have to sit down because they have no party backing. Independents are given weightage only when there is a tussle between the parties" and the votes of the independents could turn the course of the tide.

The Mehtas' affiliation with the Congress party has spanned over two decades. The first time Noshir (then aged 20) and his father Rusi took an interest in politics was in the '60s when Homi Taleyarkhan had contested the seat from the Walkeshwar constituency. "We worked for him at the time of his elections. Then my father got interested and joined politics. My father's intention was only to be of service to the people. In a constituency where there are hardly 50 to 100 Parsis, my father won four successive municipal elections." (It was while returning home after attending to his constituency calls that he was killed on the night of June 12, 1987, allegedly at the behest of an underworld ganglord.)

Noshir, who replaced his father after winning the elections against nine contestants by a 7023-vote margin, says, "Actually I was not at all interested in standing. But when I was nominated by my party and assured support from friends in the other major political parties, I decided to contest."

Though Noshir enjoys "very good relations with the Shiv Sena party," his loyalties apparently lie with the Congress. When asked to give his views on the Congress involvement with the

Bofors scandal, Noshir maintains, "The charges of corruption have not been proved." Inviting Parsis to support the Congress party and do social work, Noshir opines, "Congress is the only political party which favors the minorities and gives them a free hand to do anything." While Noshir has not been associated with any other political party, during his college days at Wadia's in Poona and St Xavier's in Bombay (from where he graduated in geology and chemistry) he was active in different youth organizations. After completing a stint as a computer programmer with Tata Consultancy, he presently works as a dealer for Hindustan Petroleum.

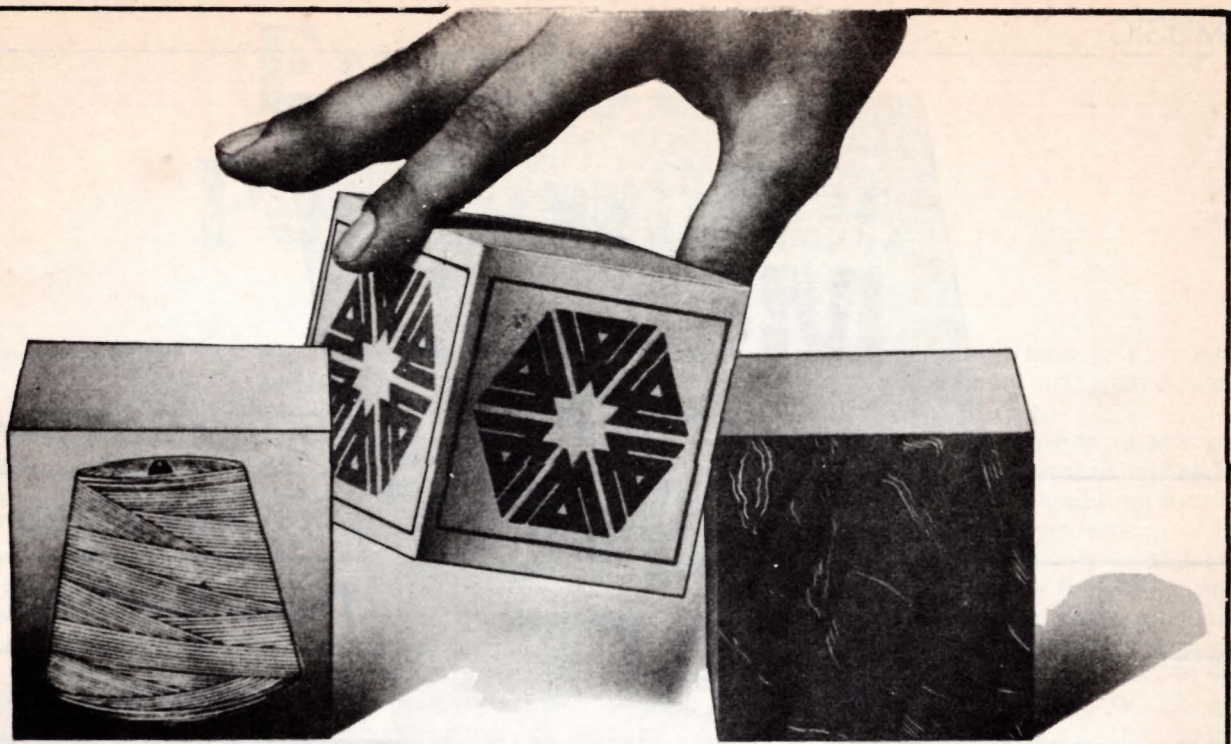
"Independent candidates have no value. They may quote laws, make good suggestions, but no one listens to them"

On the subject of Parsis' contribution to national politics, Noshir comments, "We were founder members of the Congress. In the past we were influential. Today the standard has gone down in every field. While formerly the mass used to go up the ladder, today only a few climb up." Though he seemed to weigh his words when talking of national problems, on community issues, Noshir was outspoken: "Many are caught in bhang and charas which is on the increase in Parsi colonies. Poverty is the cause of many ills in the Grant Road area where many families cannot afford even one meal a day though they may not beg. Good education is beyond the reach of many Parsis." Compared to the councilor, his elder brother Dinshaw is more

actively involved in community affairs being a managing committee member of the Committee for Economic Revival (CER). Yet, even from the periphery, Noshir remarks, "We must come together under a powerful, honest leader and improve our pitiable state. The infighting amongst ourselves is degrading. We are so small in numbers that we do not stand a chance anywhere. The Parsis must regain their competitive edge."

Noshir's current preoccupation with Bombay's politics and problems leaves him with little time for any other activity. In fact, he says that he is so pressured that he gives simultaneous appointments to two or three people and then attends to the difficulties of the person who first arrives on the scene. He feels that he is on duty all 24 hours in a day because he can be summoned at any time: to the police station, to help someone book a culprit; to the hospital, for the speedy clearance of a post mortem examination; to the scene of a house collapse; and even to witness the choking of a house gully. His constituency members know where to contact him at what hour. In the mornings he is found at his ward office, from there he is 'on the field' visiting different places in keeping with the nature of the complaints; after that he is at the municipal headquarters at Bori Bunder; from thence a halt at the office of the Bombay Regional Congress (I) Committee. In the evenings he is at his Falkland Road office where people come to him with personal grievances and where he looks after his correspondence and other paperwork. That leaves him only Sundays for his wife Shobha and daughters Diana and Vera, but then again he may have to sacrifice his family life if necessitated by some urgent work.

Operating within the municipal limits of Bombay, Noshir visualizes a bright future for "*sunder Mumbai* (Marathi equivalent for beautiful Bombay)" where there will be very good openings for business. His constituency members may not be that concerned with the city's future prospects. For them it is sufficient that Noshir is readily available to solve their problems. Even the hapless children of his ward take a break in their conversation as Noshir walks past them. They are able to identify their elected representative.



Bridging the gap...

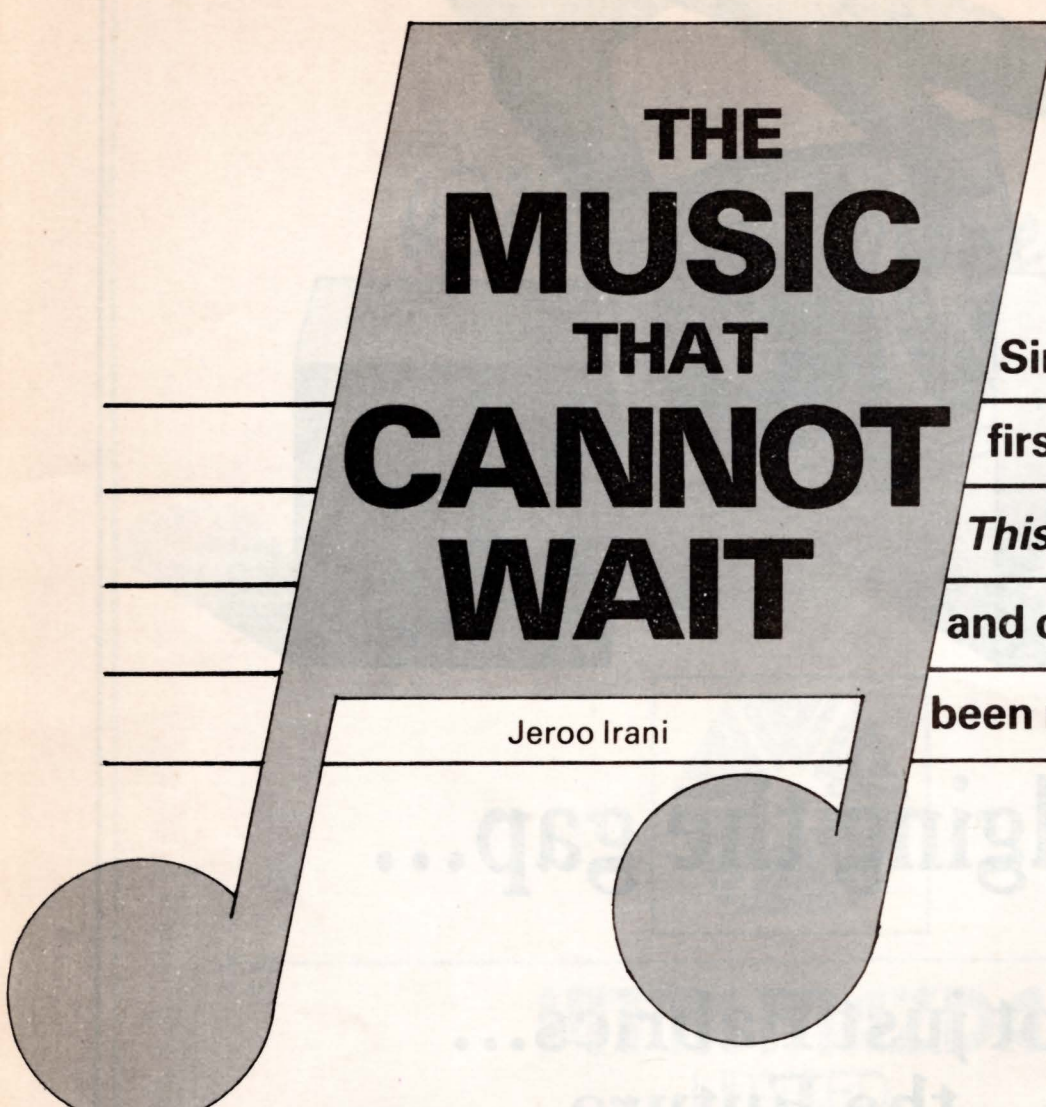
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THE MUSIC THAT CANNOT WAIT

Jeroo Irani

Singer Gary Lawyer's
first solo album

This Cannot Wait, written
and composed by him, has
been released by EMI/HMV

The audience and the music reminded us that we had left our youth far behind. As the 2,000 plus teenyboppers swayed, rocked, screamed in mindless unison, and surged forward to the stage like the waves of a turbulent sea, the mayhem seemed almost rehearsed. The pounding music found its echo in our racing hearts and our not so hardened ears protested occasionally as Gary Lawyer belted out nonstop for an hour, songs by Elvis Presley, Jim Morrison, the Doors, and Bruce Springsteen. As the crowd roared its approval from time to time, the concert took on the aspect of a primeval rite with Lawyer officiating as the high priest, wielding his microphone like a totem. There would be welcome lulls when he would subside into the softer and slower melodies composed by him.

The recent rock show at the open-air Rang Bhavan was held to promote Lawyer's first solo album, *This Cannot Wait*, with 12 songs written, composed, sung and produced by Lawyer. When we meet Lawyer at home, the hard edge of suppressed violence that he exuded on stage is missing. Clad simply in a T-shirt and blue jeans, the singer has none of the artifice one associates with the momentary stars of the pop industry who flare up on the pages of glossies, then flicker and fade like a paper flame. He has the scrubbed look of the boy next door and his voice has a mesmeric timbre. "I am a singer, definitely, before anything else," says Lawyer (whose real name is Rohinton) in answer to a question whether he would describe himself as a poet who sings or a singer. "I have been singing all my life but writing and

composing songs just recently."

"The whole concept behind my album was to promote myself internationally," says Lawyer who signed a two-year recording contract with EMI/HMV. If Lawyer's solo album *This Cannot Wait* "has even one song that clicks internationally, it can promote my whole career." Plans are afoot to have video clips to support the songs likely to be issued as singles. If the entire album is "discovered" abroad, as one that gets better with every listening, Lawyer could well become pop music's new hero. An earlier album, *Country Superstars - Vol 3*, released last year by EMI/HMV, had one duet by Lawyer and his wife Anita who jostled other country and western greats like Kenny Rogers, Anne Murray and Don Williams.

"I am involved in every type of music," explains the singer who belts out not only rock, jazz and pop music but also ballads. "I would even enjoy singing in a choir," he says. In addition, he writes and sings most of the advertising jingles we hear today, ranging from those for Wrangler Jeans to Palmolive Shampoo and Volfruit. "I did this rock concert because there is a ready audience for it. And I started off with an album based on

rock because commercially it is the most viable. I would love to do a jazz concert, but to organize one can be tough. One has to get the sponsor, etc."

Just as organizing one can take its toll, so can the actual performance. "A concert can be strenuous, an emotional and physical release. If it goes well, it's a nice high. Nothing can bother you for the day." But in India, things may not go so smoothly. "Anything can go wrong here with the lights, the sound system, the audience. We don't have a professional infrastructure. In America, a concert is a success before it's begun. Everything has its own momentum," he adds.

Describing himself as a perfectionist who worries about the minutest details, Lawyer confesses that a live show takes everything out of him. This was obvious at the Rang Bhavan concert as Lawyer, shirt wringing with sweat, gyrated on stage, his twisting, twirling pelvis reminiscent of the rock king, Elvis Presley. "The secret of rock 'n' roll is that it makes one lose one's inhibitions. It has an earthy appeal. It brings out the basic instincts in us...not

in a bad sense...that is why it is so popular. The singer automatically becomes a showman. My gyrations were not studied or for effect. They came naturally," he adds.

Lawyer has held shows in Bombay, Calcutta, Poona, Bangalore, Madras and represented India at a jazz festival in Singapore. The show *Are You Lonesome Tonight?* (produced by Hosi Vasunia) chronicled the rise of Elvis Presley to storybook stardom and dramatized an era that worshipped beautiful girls, big, fast cars and red hot music. With Lawyer singing all the Presley numbers and backed by Bombay's premier rock outfit, Rock Machine, *Are You Lonesome...* ran into 20 shows. "The band was so tight and professional that they could sing the songs backwards," laughs Lawyer. At the time of the interview, Lawyer was to visit Russia to do a one-hour show as part of the Festival of India.

Lawyer was in the States for a spell, singing at smaller clubs and theaters, working as a proofreader, helping out Anita's aunt with her antique business—basically "checking out the other side," as he put it. He had made a semi

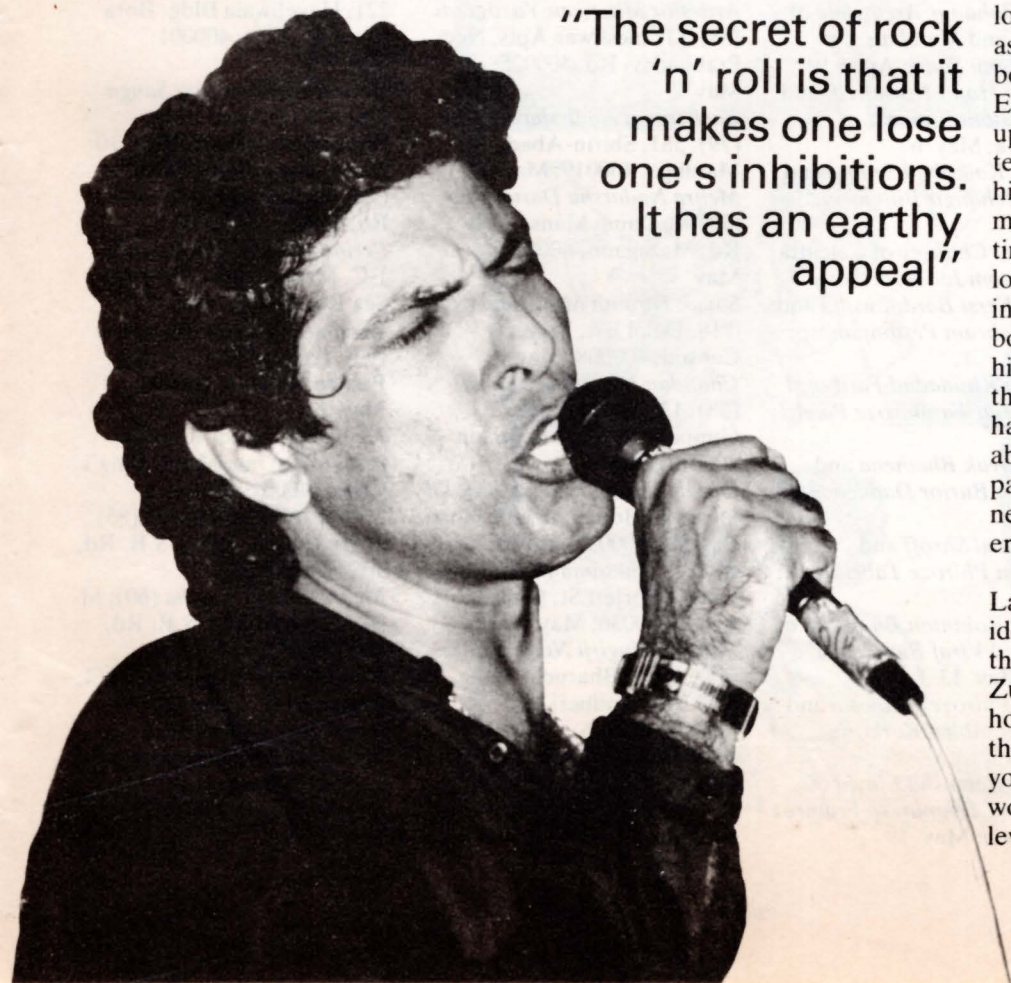
professional recording and was ready to promote it with agents there when circumstances forced him to return to India. It was this tape that won him a recording contract from EMI/HMV. He has now formed a company called A Major which will receive all his income from music.

Lawyer, who is a bass baritone and can sing in the tenor range, cannot remember a time when there was no music in his life. Greatly influenced by Nat King Cole, Elvis Presley, Jim Morrison and Ray Charles, he reminisces about the time his father would go every week to Rhythm House to return with Perry Como, Bing Crosby, Mantovani, Louis Armstrong or Duke Ellington albums. "I had an almost unnatural love for music. It did things to me. It moved me to tears, made me shout, scream, go into a depression or feel elated," says Lawyer who described himself as a sensitive, moody man who listens to Mozart, Elvis or the Beatles as the fancy takes him. "Singing is a little like being in love with a woman," he smiles.

The love of his life, however, is his family, says Lawyer. "Everything follows from that." During the interview, as his daughters Lisa and Rhea gambolled with the family dogs Thor and Elsa, Lawyer would occasionally pick up his one-and-a-half-year-old daughter to rock her on his knee. Describing himself as a responsible, religious man, who says his kusti prayers three times a day, the swarthy, rugged-looking singer does not look like he indulges in the excesses or lives the bohemian lifestyle one associates with his star brethren. Having been away in the States for a rather long spell, he has not been involved in or thought about community issues. He is still a part of the family's sandalwood business which has been running for generations.

Talking about Parsis and music, Lawyer refers to the flamboyant rock idol Freddie Mercury (nee Bulsara) of the rock group Queen and maestro Zubin Mehta whose lives are maps of hope and determination. "They are the superstars in the very big league. If you want to make it in the music world, you should aspire to that level," he says.

**"The secret of rock
'n' roll is that it
makes one lose
one's inhibitions.
It has an earthy
appeal"**



The data on births, marriages and deaths has been compiled from information provided by various anjumans in India and abroad, courts and hospitals. The news provided differs from place to place, depending on the source.

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.

Out of the 78 Parsis who died in Bombay, 25 succumbed to heart disease. Lung ailments claimed 14. The other major killers were old age (nine), kidney failure (six), diabetes (five) and cancer (three). Liver failure, brain disease, blood disease and septicemia claimed two victims each. Isolated cases of asthma, bronchitis, dehydration, hernia, gastroenteritis, Parkinson's disease and ulcers have also been recorded. Two infants were lost to the community.

BOMBAY

Born

A girl to *Maharukh and Gustad Engineer*; March 22
A boy to *Kamal and Sheriar Roohani*; March 22
A girl to *Roshan and Syrus Vakil*; March 27
A girl, *Roxanne*, to *Navaz and Bohman Irani*; March 28
A girl to *Sanober and Pervez Bharucha*; March 31
A girl to *Nilufer and Dinshaw Buhariwala*; March 31
A girl to *Farida and Jamshed Ukaji*; April 2
A girl to *Shirin and Farokh Daruwalla*; April 3
A boy to *Sanam and Rusi Mistry*; April 4
A boy to *Mahrulkh and Cyrus Khajotia*; April 7
A boy to *Shernaz and Firoze Vania*; April 7
A girl to *Camelia and Rajendra Dalal*; May 8
A boy to *Zarin and Dinyar Shishbaradaran*; May 8
A girl to *Dolly and Dhanjisha Dhamodiwala*; May 9
A boy to *Maharukh and Piloo*

Shroff; May 12
A boy to *Kerbi and Fali Joshi*; May 13
A boy to *Zarin and Burjor Chivalwala*; May 14
A boy, *Burzin*, to *Dilnavaz and Rustam Luth*, brother to *Zubin*; May 18
A boy to *Tanaz and Farookh Nadirshaw*; May 18
A boy to *Maherangiz and Mehernosh Sidikara*; May 18
A girl to *Firouzeh and Mehrdad Masarati*; May 21
A boy to *Viloo and Farookh Subedar*; May 21
A girl to *Anahita and Faraz Joshi*; May 23
A boy to *Zinobia and Dinsha Roovala*; May 23
A girl to *Shernaz and Cavas Sukheswalla*; May 24
A girl to *Maharukh and Mehernosh Hakim*; May 25
A girl to *Anita and Sharukh Elavia*; May 27
A boy to *Mani and Yezdi Dumasia*; May 30
A girl to *Hutoxi and Firdosh Mistry*; May 31

Married

Maher Bahadur Arethwala of *Navsari and Marzban Meherwanji Sadri*; April 9
Benaifer Homi Hormuzdi and *Karl Rustom Irani* of *Australia*; May 6
Rubyna Kaikobad Sethna and *Parvez Jehangir Bilimoria*; May 7
Nina Pesi Choksey of *Calcutta and Rustom Jal Modi*; May 7
Homai Kersi Bardoliwalla and *Yezdi Behram Pestonjamas*; May 7
Gulshan Khudadad Fariborzi and *Sheriar Faramroze Patel*; May 8
Pinky Savak Bhathena and *Rohinton Burjor Dadachanji*; May 10
Aloo Naval Shroff and *Rohinton Phiroze Tabelawala*; May 12
Anahita Rohinton Bhathena of *Vasai and Viraf Bamansha Jokhi*; May 13
Havovi Phiroze Dumasia and *Yezdi Dosabhai Karkaria*; May 16
Roshan Ratansha Elavia of *Surat and Tehmuresp Framroz Billimoria*; May 19

Farida Rustomji Karanjia and *Piroj Bomanshah Chinoy*; May 19
Bepsy Jimmi Karbhari and *Freddie Hoshang Variava*; May 20
Farida Behram Bhesadia and *Mahernoosh Shavakshaw Govadia*; May 23
Daisy Munchershaw Dotiwalla and *Neville Adi Motafram*; May 24
Sahanaz Savaksha Irani of *Ahmednagar and Dinsha Sorabji Cooper*; May 27
Armin Minoo Katrak of *Bulsar and Malcolm Nariman Kotwal*; May 28
Pervin Homi Billimoria and *Phiroze Kavas Jamula*; May 29
Veera Pesi Boocha and *Romie Dara Umrigar*; May 30

Died

Naju Sorab Bhagalia (66) residing at 34, *Shanker Mahal*, *Sophia College Lane*, 400026; April 30, 1988
Homai Dorabji Billimoria (83), 'E', *Wassimal Bldg*, *Grant Rd*, 400007; May 1
Ardeshir Mherwan Yazdgerdi (68), *Gyaneshwar Apts*, *New Prabhadevi Rd*, 400025; May 2
Bachanmai Nadirshaw Cama (79), 581, *Shirin-Abad*, *Matunga*, 400019; May 3
Mehra Nadarsha Daruwalla (79), 3, *Daudi Mans*, *Reay Rd*, *Mazagaon*, 400010; May 4
Savak Faramji Motiwalla (81), 0/18, *Dalal Est*, *Bombay Central*, 400008; May 4
Chandan Dossabhoy Shroff (58), 13, *Ahura Apts*, *Gunpowder Rd*, *Mazagaon* 400010; May 4
Darab Sorabji Bhagat (74), *Dr Dossibai Home*, *Masina Hosp*, *Byculla*, 400027; May 5
Keki P. Bhesania (40), *Happy Home*, *Forjett St*, *Gowalia Tank*, 400036; May 5
Freny Jehingirji Nikorawalla (64), R/18, *Bharucha Baug*, *S.V. Rd*, *Andheri (W)*, 400058; May 6
Maneksha Ardeshar Patel (72), *Umrigar Bldg*, *Zoroastrian Blocks*, *Chikalwadi*, *Tardeo*, 400007;

May 6
Navajbai Dinshawji Tavadia (73), 19, *Laxmi Nivas*, *Khetwadi*, 19th *Rd*, 400004; May 6
Ratansha Hormusji Medhora (83), B/4, *Nowroze Baug*, *Lalbaug*, 400012; May 7
Homi Maneckshaw Cooper (68), *Cama Bldg*, *Marzban Clny*, *Gilder Lane*, 400008; May 8
Rashid Rustom Irani (78), *Ramesh Bldg*, *Grant Rd*, 400007; May 8
Vispi Phirojsha Kapadia (76), 607, *Dr Ambedkar Rd*, *Dadar*, 400014; May 8
Phiroze Naoroji Bharucha (77), B-24, *Cusrow Baug*, *S.B. Rd* 400039; May 9
Ratanbai Eruchshaw Bhagwager (80), *Dhunmai Bldg*, *Opp VJTI Hostel*, *Dadar*, 400014; May 10
Erachshaw Cawasji Damania (70), *Lam Bldg*, *Opp Lower Parel Stn*, 400013; May 10
Adi Nusserwanji Jijina (80), *Haji Abdul Latif Trust Bldg*, *Grant Rd*, 400007; May 10
Piroja Hormasji Patel (69), 221, *Haveliwala Bldg*, *Bora Bazar St*, *Fort*, 400001; May 10
Godrej Kaikhushroo Sanga (78), *Old Sitaram Bldg*, *Princess St*, 400002; May 10
Darab Ruttonshaw Shroff (79), *Rutton Manor*, *Garden Rd*, 400039; May 10
Perin Jehangir Choksy (65), 1-C, *Matru Ashish*, *Napean Sea Rd*, 400036; May 11
Hirabai Nadirsha Kawarana (92), *Pallonji Mans*, *Cuffe Parade*, *Colaba*, 400005; May 11
Morvarid Dinyar Kermani (68), 8-H, *Gani Mans*, *King's Circle*, 400019; May 11
Minoo Jehangir Unvala (85), A-20, *Cusrow Baug*, *S.B. Rd*, 400039; May 11
Mehroo Dady Vatcha (60), M-54, *Cusrow Baug*, *S.B. Rd*, 400039; May 11
Nargis Samy Engineer (54), 4, *Crown Bldg*, *Uranwalla St*, *Grant Rd*, 400008; May 14
Meherbai Sorabji Mehta (70), 12, *Petit Sanatorium*, *Cumballa Hill*, 400026; May 14

Gool Rustomji Daruwalla (73), Godrej Bldg, 383 Bhavani Peth, Pune 2; May 15
Farrokh Ardeshtir Lashkari (86), 4/42, A.H. Wadia Baug, Parel Tank Rd, 400033; May 15
Dina Sorabji Dastoor (81), Jer-Adi, Prof Almeida Rd, Bandra, 400050; May 16
Phiroze Meherjibhai Engineer (86), 6/10, Sorabji Santok Lane, Dhobi Talao, 400002; May 16
Sam Manchershaw Daver (51), 6/B, Crown Mans, Forjett Cross Lane, 400036; May 17
Jamshedji Sorabji Kalwachwala (87), 29, Sethna Bldg, Naoraji Seth St, 400002; May 17
Dinshaw Meherjibhai Wadia (83), 11/12, Tata Clny, Tardeo Rd, 400034; May 17
Porus Shapur Irani (18 days), 24, Momin Manzil, Agripada Chawl St, 400011; May 18
Phiroze Ratanshaw Sanjana (67), 61, Ferena, Arthur Bunder Rd, Colaba, 400005; May 18
Mani Rustom Sidhwa (82), Dena Bldg, 53 M. Karve Rd, 400002; May 18
Keki Nusservanji Bharucha (57), Kasinath Bldg, Cadell Rd, Mahim, 400016; May 19
Phiroze R. Driver (84), 2/4, Nadirshaw Dinshaw Bldg, Babulnath Rd, 400007; May 19
Sakerbai Meherwan Irani (85), Shirin Mans, Opp Victoria Garden, 400027; May 19
Tehmina Minocher Pavri (91), Wadia Bldg, 22 Patkar Rd, 400007; May 19
Maneckshaw S. Buhariwalla (80), M-26, Cusrow Baug, S.B. Rd, 400039; May 20
Rusi Jamshedji Medhora (74), 2, A.H. Wadia Baug, Parel Tank Rd, 400033; May 20
Manchershaw Burjorji Medhora (82), 1/B/26, Tata Mills Co-op Hsg Soc, Parel, 400012; May 20
Shapur D. Pithawala (70), Sagar Hse, Jehangir Daji Cross Lane, 400007; May 20
Gool Framroze Darasha (84), 42 Tardeo Apts, Tardeo Rd, 400007; May 21
Gul S. Kapadia (82), Band

View, 665, Parsi Clny, Dadar, 400014; May 21
Meherbai D. Wadia (65), Fire-Temple, Dhobi Talao, 400004; May 21
Maneckbai D. Bodhanwalla (80), Contractor Bldg, Kasinath St, Tardeo, 400034; May 22
Gul Godrej Chichgar (72), 14 Faridoon Court, Colaba, 400005; May 22
Amy Noshir Bhesania (65), 5, Petit Blocks, Balaram St, Grant Rd, 400007; May 23
Adarji S. Elavia (92), 1/10, C.J. Clny, Sir Ratan Tata Blocks, Tardeo, 400034; May 23
 Female baby of Mehroo and Rustam Irani (10 days), Contractor Baug, Godrej Bldg, Mori Rd, Mahim, 400016; May 23
Minocher Jamshedji Lakdawalla (84), 5/14, Tata Clny, Tardeo Rd, 400034; May 23
Goolbai Sorabji Mehta (87), Sea-Side, Near Colaba Bus Stn, 400005; May 23
Minoo Jehangirji Mehta (57), 'B', Dhun Bldg, Lamington Rd, 400007; May 23
Rata Meherji Pithawalla (82), 9/5, Rustom Baug, Byculla, 400027; May 23
Keki Navroji Kanga (56), B-8, New Khareghat Clny, Babulnath, 400007; May 24
Jerbanoo B. Ranikhetwalla (80), Cooper Bldg, Marzban Clny, Dr Nair Rd, 400011; May 24
Tehmina Navroji Bhesania (90), Pundit Mans, N. Petit St, Grant Rd, 400007; May 25
Tehmurasp Framji Dharwar (92), Dadachandji Bglw, 17, Malcolm Baug, Jogeshwari, 400102; May 25
Mithibai Sorabji Pavri (90), Marine Mans, Marine Lines, 400002; May 25
Noshir Bomanshaw Engineer (60), Shirin Manzil, Balaram St, Grant Rd, 400007; May 26
Khorshed Minocher Kalapesi (83), L-59, Jagmohandas Marg, 400006; May 26
Piloo Hormasji Billimoria (64), Aziz Bldg, Tardeo Rd, 400034; May 27
Kavas Sorabji Patel (79),

Javalkar Mans, 280/A, Sopari Baug Rd, Parel, 400012; May 27
Coovershah Hormusji Chothia (73), 10/2, Rustom Baug, Byculla, 400027; May 28
Sarvar Dinshaw Irani (60), B. Merwan Bldg, A Block, Grant Rd, 400007; May 28
Motibai Rustomji Irani (85), 209/F, M. D. Chawl, Opp Gamadia Clny, 400007; May 29
Shirin Dorabji Siganporia (80), 13-D, Nowroze Baug, Lalbaug, 400012; May 29
Sonoo Rustomji Umrigar (76), Jamshed Mans, Tardeo Rd, 400007; May 30
Minoo Cawasji Daver (69), F.S. Parukh Dharamshalla, Hughes Rd, 400007; May 31
Jaloo M. Jasawala (66), 19, Sleater Rd, 400007; May 31
Banoo Nusservanji Karanjia (75), C/o Nagis N. Kelawala, 4/62, A.H. Wadia Baug, Parel Tank Rd, 400033; May 31
Meherbai Jalejar Mistry (81), 11/4, Pirojsha Nagar Hill Side, Vikhroli, 400079; May 31

CALCUTTA

Born

A girl, *Tanya*, to *Shirin* and *Cyrus Mehta*; April 17

Married

Tehmina Kavarana, daughter of *Roshan* and late *Homi* and *Gautam Ghosh*; April 14

Died

Piroja Rustomji Rana (86), mother of *Dhanji* and *Behram*; May 3
Kershasp Kaikhushroo Wadia (83), brother of late *Behramsha*, *Tehmina*, *Jal* and *Nergish Batlivala*; May 18
Maneck Modi (83), wife of *Dara*, mother of *Khorshed Phiroze Modi* and sister of *Soli*, *Burjor*, *Keki*, late *Daulat* and *Minoo Pavri*; May 24

DELHI

Born

A boy, *Navroze*, to *Tushnamaity* and *Phiroze Kotwal*; May 4

Died

Adi Chinoy (57), husband of

Khorshed and father of *Dinaz*, *Behroz* and *Jamshed*; February 5
Mrs Nowrojee (95); May 13

KARACHI

Died

Eddy Framroze Dinshaw (46); April 2
Rustomjee Dosabhoy Behrana (95), April 10
Rustomjee J. Dholu (70); April 21
Cowas Manecksha Balaporia (68); April 24

ONTARIO

Married

Shireen Nanavati, daughter of *Frene* and *Hoshang* and *Randy Preksta*; April 30

PENNSYLVANIA

Born

A girl, *Anita*, to *Mani* and *Murli Rao*; April 23

SECUNDERABAD

Married

Roshan K. Daruwalla and *Firoze J. Nariman*; February 2
Bapsy M. Marker and *Jehangir M. Jilla*; April 24

Died

Alamai B. Gotla (75); February 19
Goolcher D. Driver (70); February 29
Najamai C. Nakra (81); March 14
Piroja Faram Madon (83); March 25
Ardeshtir Hormusji Debara (70); April 17
Dhun Sohrabji Debara (57); April 27
Coomi Joshi (68); May 14
Minocher Karanjia (70); May 20
Homi D. Munshi (90); May 20
Roshan Dinyar Nakra (50); May 30
Saber J. Patel (88); May 31

SURAT

Died

Shapur Ardeshtir Daboo (39); May 1

Compiled by Roxana H. Kaka



The spirit of Sikkim

Died: Jamshedji Rustomji Contractor, 79, the intrepid entrepreneur who founded the Sikkim Distilleries as well as distilleries in Bhutan and Nepal, on April 1, 1988 at the B.D. Petit Parsee General Hospital in Bombay, following cardiac arrest.

"Popularly known as Jimmy, Mr Contractor, who pioneered industrialization in Sikkim by setting up the Sikkim Distilleries some 34 years ago, had been virtually a legend in his lifetime..." noted a report in the *Sikkim Express* for the week ending April 30, 1988.

Describing him as "a lovable man of unbounded charity," Nari Rustomji, the former dewan of Sikkim, wrote a tribute commending Contractor's "adventurous and boundless enterprise in practically unknown regions, his generosity and religious devotion..."

His range of liquors and liqueurs are popular not only in India, but sold at his outlets in England, Switzerland, Sweden, Singapore and Hong Kong. In addition to the regular brews like rum, whisky, brandy, gin, his specialties were coffee liqueur, zong wine, cherry brandy, creme de menthe, paan liqueur and kanchan jangha. In 1983 his firm, Nepal Distilleries, was conferred the Oro Verde gold medal from Spain in recognition of the international quality of its alcoholic beverages and the superiority of its khukri rum.

Rum, which accounts for 70 percent of the total produce at Sikkim Distilleries, is a favorite with the Indian Army. "Rum keeps you warmer than any other drink at high altitudes," believed the vintner. "My rum is made from jaggery and never from molasses...which is why Indian liquors can give you headaches, but never mine," Contractor had insisted in an interview with *Bombay* magazine about three years ago. Contractor, who used to

drink only wine and beer, had a reputation for tasting and testing every batch of liquor that was marketed from his distillery.

The start of his business career was uneventful. Surat-born Contractor completed his BA from the Baroda University and BCom from Bombay's Sydenham College before joining his father who was a sixth generation distiller. "Everyone thought my education was a waste of time but I believe that my knowledge of commerce enabled me to increase the distillery business," he stated.

To enhance his family business, Contractor bought a distillery in Ratnagiri for Rs 2,500. Satisfied with his output, the government sold him another distillery on the border of Goa to dissuade the locals from crossing into the Portuguese territory for a drink. He was then selling his liquors at two annas per bottle, remembers Contractor. His next distillery was in the Panchmahals area, to be followed by one in Ghodasar to avoid falling within the purview of the state prohibition limits. In 1948 when prohibition was reimposed, Contractor's five distilleries, and 20 shops attached to each, were closed down without offering him any compensation.

From there he proceeded to Assam to increase his fortunes in the timber trade. But the earthquake in 1950 caused the destruction of his factory. He set it up anew only to have it submerged in the floods the same year.

"The Assam earthquake of 1950 and consequential floods put a tragic end to this enterprise and it was a very sad and impoverished Jimmy that approached me when I was dewan of Sikkim with a proposal to establish a state distillery," reminisced Rustomji. "He represented that the excise revenue from the distillery alone would

more than double the total revenue of Sikkim from existing sources...and on obtaining permission from the government to embark on the venture, very soon made good his claims." The government's initial investment of two lakh rupees is now reaping annually Rs 70 lakhs while the distillery itself is valued at Rs 12.5 crores, Contractor informed the *Bombay* reporter. Similarly, Contractor helped the Bhutan distillery increase its turnover from Rs 30,000 to three crores of rupees, until it was nationalized in 1982.

Retiring from active business at the age of 70, Contractor, a bachelor, handed over the reins to his cousins though continuing to maintain an active interest in the distillery. "They don't come to me when everything's going smoothly, but only when they are in a soup," he is known to have jocularly said. In fact, barely three hours prior to his death, he was dictating a letter from his bed at the Parsee General Hospital to one of his cousins. He preferred the "*Parsioni katkat* (constant Parsi chitchat)" at the Parsee General to the impersonal treatment at the reputed Breach Candy Hospital, he told everyone.

Leading a very simple life, he never flaunted his wealth, remembers his niece Freny Contractor. In fact, he only got an air conditioner installed in his room in the interest of his dog's health. He was very fond of travelling, says Freny, and in his younger days it would come as a surprise if he spent two nights in one place. One other luxury he allowed himself was a Walkman to listen to recorded Avestan chantings and *bhajans* (devotional songs) late into the night.

He was a great believer in the Iran-shah, notes a family source and started there a kathi fund about 18 years ago. His faith in the atash bahram was in-

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spired by the priests who, on one of his unannounced visits, were religiously performing the prayers in memory of his parents about 40 years after having received a donation earmarked for the purpose. He had also contributed towards the cause of the priests' housing quarters.

His donations to the Parsee General Hospital, community institutions and other causes were always made in the name of his parents. A believer in Sai Baba, he presented to the Baba followers the Shri Sai Baba Ratanbai Contractor Hall in Shirdi, the place associated with the saint.

On several occasions, his philanthropic intentions were misconstrued, yet he continued to give liberally for "no one could change the mind of the man who was a law unto himself," states his niece.

Moving with the Times



Died: Tempton Peshotan Pithavala, 59, business director of Bennett Coleman and Co who also served as printer and publisher of *The Times of India*, *The Economic Times*, *Navbharat Times* and *Maharashtra Times*, on April 24, 1988 in Bombay, following cardiac arrest.

"Mr Pithavala had a total sense of commitment and identification with the company he served – a rare quality – and knew all there was to know about a newspaper," said Manu Shroff, Editor of *The Economic Times* at a condolence meeting convened at the *Times* office on April 25. The proceedings of the condolence meeting were reported in the *Times'* publications of the subsequent days.

A day prior to his death, he was found working in his office till 7 p.m. and when reminded of the late hour, he reportedly said that he had to first

finish the task at hand, recalled Vishwanath Sachdev, resident Editor of *Navbharat Times*.

"A straight and forthright man whose strict and disciplined exterior concealed a soft and mild man," was how Ms Vimla Patil, Editor of *Femina*, viewed him. Drawing from his strength, people from all departments would solicit his help, noted Govind Talwalkar, Editor of *Maharashtra Times*.

The Mumbai Mazdoor Sabha, in a condolence message sent by its president R.J. Mehta, noted that the Sabha and all unions affiliated to the free trade unions movement "have lost a champion of labor and a strong advocate of productivity commensurate with adequate compensation to labor."

Involved in the field of journalism for over 35 years, Pithavala was well-known for his intimate knowledge of the newspaper industry and was considered an authority on subjects relating to newsprint supply. During the past five years he had been actively involved in the change of technology in news composing and printing in the *Times* group," notes a write-up in *The Times of India* of April 25.

As guest lecturer he used to teach newspaper management at the Pune University's department of communication and journalism. "Each year he used to prepare the discussion topics so well that the students were immensely benefitted from his lectures. It was never mere lecturing but always a very serious contribution which motivated them," wrote Prof L.N. Gokhale, former head of Pune University's communication department, in a condolence letter to the family.

Pithavala had schooled in Navsari, was a graduate in science and law from the Bombay University and a diploma-holder in business management. His first job was with the *Free Press Journal* where he worked for 14 years. In 1968 he joined *The Times* as assistant business manager and rose to the designation of business director.

He was president of the Times Officers' Club but beyond that he was not much of a socialite, informs his wife Thrity. "He was the type of man who believed in working hard and leading a spiritual life," she adds. Describing him as religious minded, Thrity derives consolation from the fact that it was whilst she was reciting her prayers that her husband breathed his last in the adjoining room.

Pithavala is survived by his wife Thrity and father Peshotan.

Correction

In "The compassionate priest" (*Parsiana*, April 1988), Dastur Navrooz Minochehr-Homji's stay at Boys' Town, Nasik, was said to have extended to 15 years. In fact, he was associated with the institution for six years only. The error is regretted.

Compiled by Parinaz Toddywalla

SHOULD PARSIS MIGRATE...

continued from page 25

done by widely advertising the avenues of gainful employment, education and medical facilities available in those areas.

However, if circumstances compel Parsis living in mofussil areas to migrate, the next best option would be for them to go to the nearest city/town. Since the proportion of Parsis migrating to other cities like Pune, Navsari, Surat, Ahmedabad, Baroda, Nagpur, Hyderabad, Delhi, Bangalore, Calcutta, Madras, etc would be relatively low compared to the existing population, the problem would certainly be much more manageable than in Bombay.

If at all Parsis migrate, the community assets left behind should be vested with the Federation.

If a few Parsi families decide to stay on in certain small towns, the punchayets and anjumans in various major locations as well as the Federation should make an effort to organize visits of religious leaders and active social workers to those areas to maintain a live contact with them. In turn, Parsis in these areas should occasionally be invited to social and religious functions to nearby towns. Further, all printed material compiled by the institutions in other locations should be sent to such areas.

Mehroo Bengalee

Parsis should not migrate. Wherever they are spread, with trust belongings, it is better that they continue there for their security and well being, rather than cluster together in chawls and charity buildings.

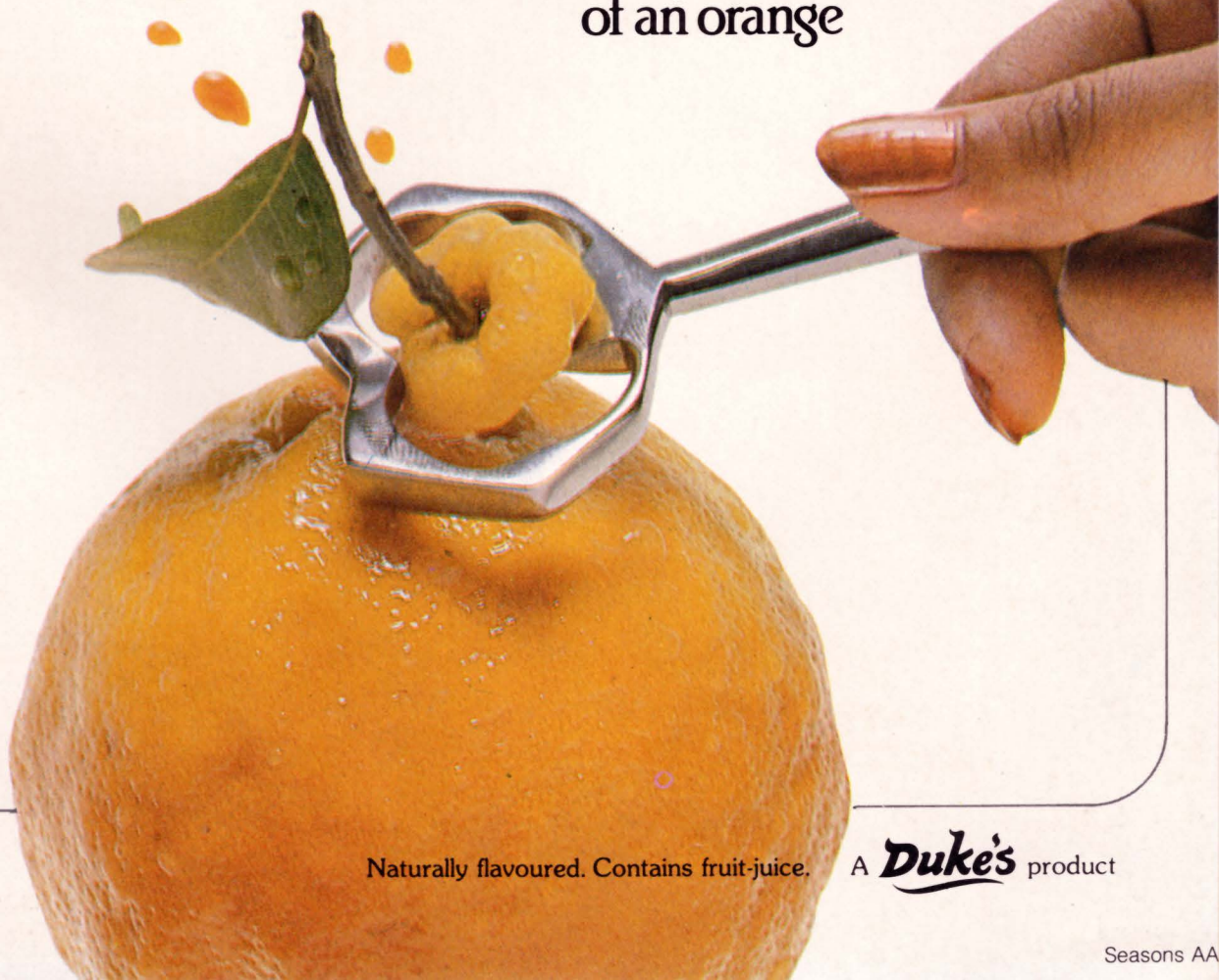
To preserve the community's traditions, customs and identity, Parsis should settle in their careers by 18 and marry latest by 20. If staying at a distance, the families can meet for special Parsi festivals.

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