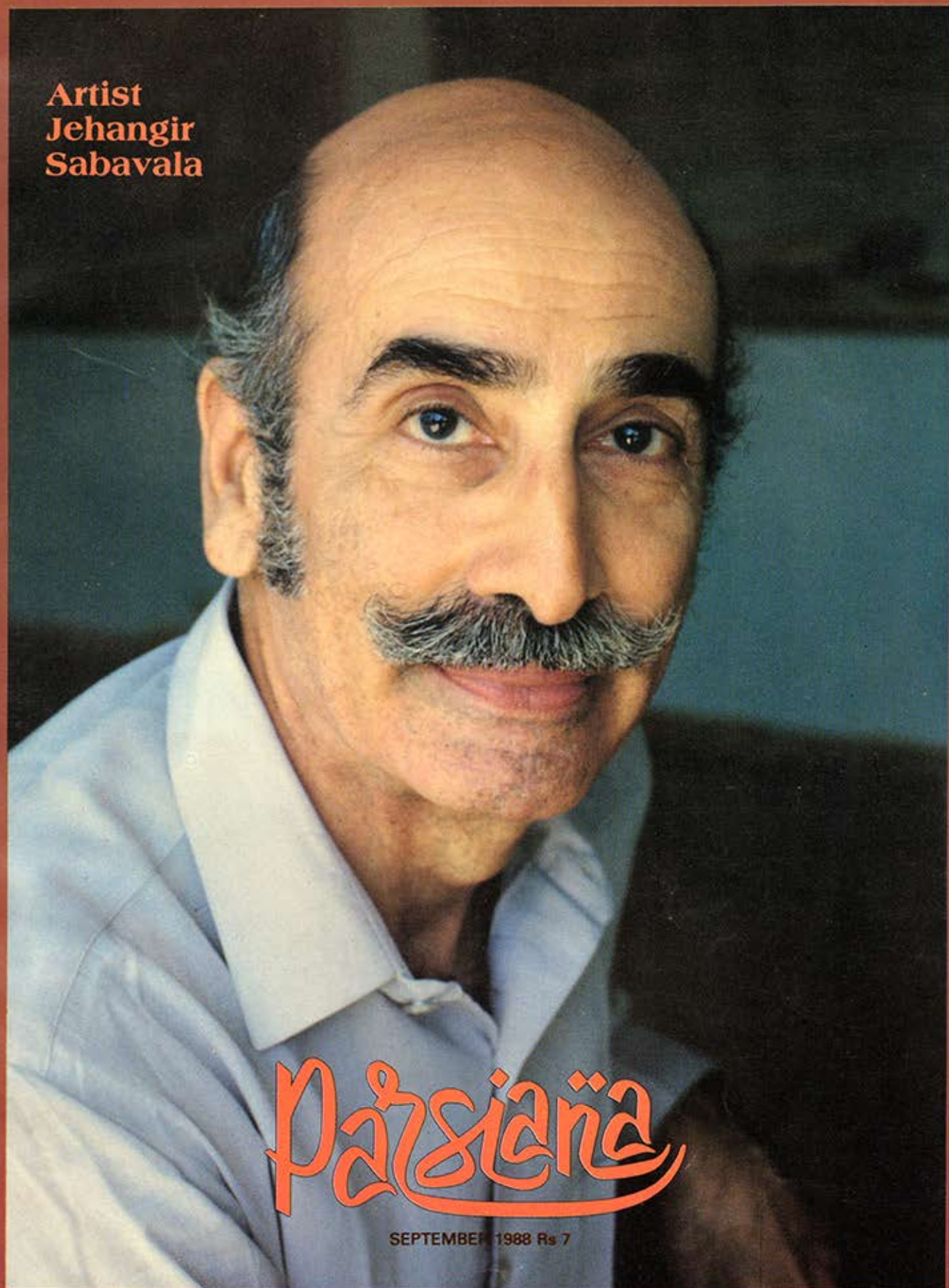


Artist
Jehangir
Sabavala



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Parsiana

September 1988
Volume 11 Number 3

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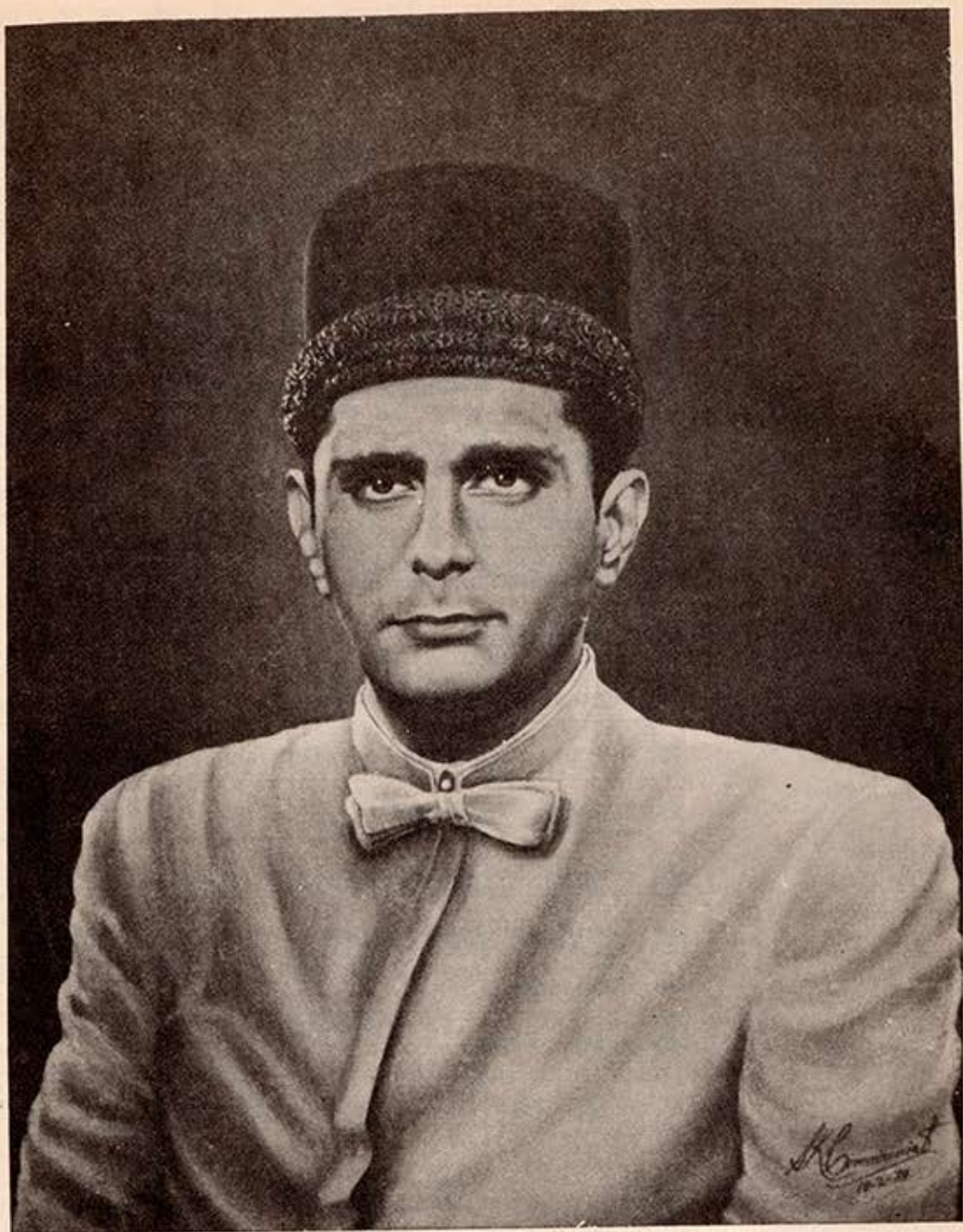
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Cover: Transparency by Mala Mukerjee

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In Memoriam

Mr Fali Meherji Variava

Director

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Readers' views are welcome on any subject of interest to the community and should be sent to the Editor, Readers' Forum, Parsiana, G.P.O. Box 892, Bombay 400 001. Letters are subject to editing for reasons of space and clarity. Unsigned letters or those without a complete address will not be published.

Misrepresenting Iran

In *Parsiana* (April 1988), you published an article "The view in Iran" suggesting that Zoroastrians have no problems in Iran today. In "More Zoroastrians in Iran than India" (*Parsiana*, July 1988) you printed without comment an Iranian Government statistic indicating that the Zoroastrian population of Iran is nearly three times what it was before the 1979 revolution. In my view, both pieces are misleading and damaging.

Since 1979, I have met literally dozens of Iranian Zoroastrians – many in the past month in Bombay – who have fled their homeland at enormous risk and expense because of religious persecution. Their narratives, I assure you, make harrowing reading. Of course, those Zoroastrians who have

elected to remain in Iran are not at liberty to present a true description, but we who live in freedom are not obliged, surely, to accept at face value statements written at gunpoint.

There were about 30,000 Zoroastrians in Iran on the eve of the 1979 catastrophe. Since then, thousands have fled. Because conditions are even worse for Baha'is than for other religious minorities, many claim to be Zoroastrians, in order to avoid, in some cases, summary execution. These inflated figures serve the cynical purposes of Khomeini, creating the utterly false impression that Zoroastrians are thriving in Iran. Your uncritical publication of these figures, which was immediately picked up by the major Bombay dailies, seems to me rather irresponsible.

Ali Jafarey recently reviewed my book, *Zoroastrianism in Armenia*, in his California publication, *The Zoroastrian*. In a review of his review, as it were, you cite one line, to the effect that my book is a good answer to those who think Zoroastrianism was a religion confined to Iranians. A scholarly monograph is something more than an ornament to contemporary polemics.

If you read my book, you will discover that I devote some attention to the question of whether Armenians were regarded in the Parthian and Sasanian periods as Iranian. There is substantial evidence that they were, and that subsequently the Armenians came to regard themselves as a separate nation. There were some good points in Dr Jafarey's review, and it is deplorable that you have selected the one misrepresentation to reprint in your magazine.

Dr JAMES R. RUSSELL
Associate Professor of Iranian Studies
Columbia University

Arnavaz Mama replies

"The view in Iran" was written on the basis of an interview with Mehraban Kushesh, a managing committee member of the Anjuman Zartoshtian Tehran. Kushesh repeated substantially the same information to the Federation of Parsi Zoroastrian Anjumans of India at its executive council meeting in Ukai in early April. There seemed

to be no coercive pressures on Kushesh.

The news about Iran's demographics was sent to us by the Anjuman Zartoshtian Tehran vide a letter addressed to the Iranian Zoroastrian Anjuman of India. Located in Bombay, *Parsiana* is not equipped to comment on the census figures of Iran. It is a possibility that members of other minority religious faiths make claims to be Zoroastrians. But unless we are in a position to verify it is so, we would only be indulging in speculation. We wrote to the Tehran Anjuman asking for the earlier census figures and they have stated in their reply that at the time of the last census in 1976, "religion had not been taken into consideration."

Thus we cannot conclude whether 90,891 reflects an increase or a decrease in the number of Zoroastrians in Iran. As Dr Russell does not cite the source of his information for the number of Zoroastrians on the eve of the '79 catastrophe, we assume the figure is conjecture.

The reference to Dr Russell's book *Zoroastrianism in Armenia* was derived from *The Zoroastrian* (April and May 1988) wherein (on page 11) are listed "Books received." The first sentence of the 10-line paragraph spells out the names of the publication, author and publisher. The second sentence is the one paraphrased in *Parsiana* and the third and last sentence refers to the author's professional standing. There is no "review" of the book, as such, in the newsletter I referred to.

Even assuming there was a longer review, there would not have been much point in reproducing it in *Parsiana* as copies of *The Zoroastrian* are circulated complementarily to all *Parsiana* subscribers in India.

"The view in Iran"

I refer to "The view in Iran" (*Parsiana*, April 1988) wherein it is stated that "The community has lost nine boys in the war with Iraq." The figure is much more than that.

The Zoroastrian community in Iran has distributed, through the Anjuman, 30 million rials (about 38 lakh rupees) and not 300 million rials (about 60 mil-

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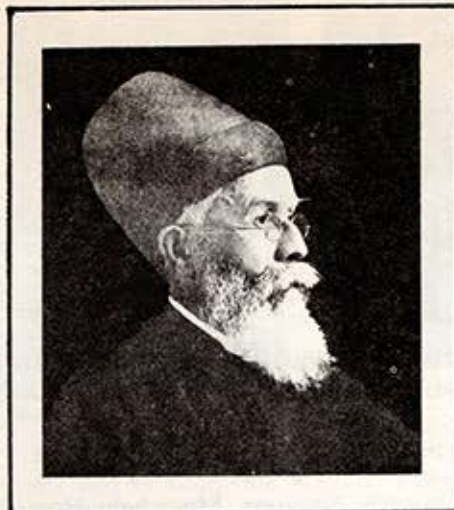
lion rupees) to the war funds.

Regarding availability of a large plot of land in Tehran for constructing a very big atash bahram, I would like to mention that there are laws governing the building of houses of worship by minority communities.

The Bahman Hospital in Yazd was not founded by the Jahanian family. Five decades ago, it was founded from the funds of the late Bahman Khadico-la Koochabioki. The Jahanian family established another hospital in Yazd, nearly 20 years ago, known as the Godarz Hospital.

Regarding intercommunity marriages, though rare, there are some rules and regulations (governing the acceptance of non-Zoroastrian spouses) which the interviewee should have been aware of.

Dr SHAHPOOR NARIMANIZADEH
Poona



Dadabhoy Naoroji (left)
Newly built agiary in Vyara

that the reformers were completely "ineffective." This is far from the truth and needs to be corrected.

In 1851 (not 1861) the Rahnumae Mazdayasnan Sabha was founded by Dr Dadabhoy Naoroji, a great and religious man, the likes of whom it is hard to find today. Its aims and objects are "to remove from Zoroastrians, superstitions, beliefs, unbecoming and harmful customs and usages which may have crept in from other religions and which may be followed in the name of the Zoroastrian religion but which are contrary to the principles of that religion, and to spread amongst Zoroastrians correct knowledge about the pristine pure teachings of Prophet Zarathushtra by means of talks, lectures, discourses, articles, books, publications and social and cultural functions. Any adverse remark or objection criticism of any religion shall not be permitted."

On August 3, 1988 the Rahnumae Mazdayasnan Sabha celebrated its one hundred and thirty-seventh anniversary when the hall was packed with admirers and supporters.

Ms HOMAI FRAMROZE BODE

"Vyara vignette"

The article "Vyara vignette" (*Parsiana*, July 1988) was really informative, but I find that there was a small error.

The expenditure on the electrical fittings for the Vyara agiary was not borne by Shavaksha Dotiwalla, but by me, his son Bommie. This contribution to the Vyara Songadh Anjuman was in memory of my late parents



Banoobai and Shavaksha Dotiwalla, and my late sister, Perin.

B.S. DOTIWALLA

"More Zoroastrians in..."

It was surprising to read in *Parsiana* (July 1988) that there are more Zoroastrians in Iran than there are in India. Is this because the population of young and females is greater there as indicated by the census figures of the Islamic Republic of Iran?

A recent article by Paul O'Duscoll in *The Observer*, London, showed how the Hebrew immigration associations had helped persecuted Jews to flee from Iran. The same article mentioned that the "Greek and Syrian Christian communities have all but disappeared. The Zoroastrians remain, partly because they have nowhere to go, while the Baha'is shroud themselves in an Islamic veil following the systematic destruction of their community."

Can anyone offer an explanation?

Ms S. N. NANPORIA

"Zoroastrian renaissance"

The article "A Zoroastrian renaissance" (*Parsiana*, July 1988) tells us about our community in North America and the Sixth North American Zoroastrian Congress held there recently. This gives us very interesting information which we deeply appreciate.

At the above conference, Mr Khojeste Mistree, in his address "Adopting Zoroastrian Tradition in the New World Environment," is alleged to have stated that the Rahnumae Mazdayasnan Sabha is "a body of reformers," that it has "reduced the practice of rituals to a minimum" and

"Distinguished men..."

I was interested to read "Distinguished men of science" (*Parsiana*, May 1988) and note the contributions made by Parsis to science in India. Since your source of information was from the year book of the Indian National Science Academy, 1984, may I bring you up-to-date as regards the later Parsi Fellows?

J.R.D. Tata (born 1904) was made a Fellow in 1985. He is chairman emeritus, Tata Chemicals Ltd; director, Tata Industries Ltd and The Tata Oil Mills Co Ltd; chairman, Tata Sons Ltd, The Indian Hotels Co Ltd, Tata A.G.; and Tata International A.G.; on the governing board, Family Planning Foundation, The J.N. Tata Endowment for the Higher Education of Indians, Sir Dorabji Tata Trust, Lady Tata Memorial Trust, Homi Bhabha Fellowship Council, The J.R.D. Tata Trust and Jamshedji Tata Trust; on the governing council, Tata Institute of Fundamental Research; and on the managing council, National Centre for the Performing Arts.

Dr Noshir Hormusji Wadia (born 1925) was made a Fellow in 1986. Specializing in clinical neurology, he is director of neurology, Jaslok Hospital and Research Centre; and consultant neurologist (for life) to the J.J. Group of Hospitals and Grant Medical College, Bombay.

Dr Vispy Minocher Meher-Homji (born 1932) was accepted as a Fellow



Recognized for their contribution to science (from left):
Wadia, Meher-Homji and Tata

in 1988. A research botanist at the French Institute, Meher-Homji specializes in ecology, biogeography and bioclimatology.

It is most likely that Mr J.R.D. Tata must have been made an Honorary Fellow in view of his close association with and support to science and scientific endeavor.

Dr (Ms) P.N. WADIA

"A new direction..."

In your cover story on Mr B.K. Karanjia, "A new direction to films" (*Parsiana*, June 1988) a printer's devil seems to have crept in.

The first full-length feature film in Parsi Gujarati being financed by the National Film Development Corporation is based on a story by Cyrus Mistry and not Cyrus Merchant. The film is being produced by Vajra Films and directed by me.

PERVEZ MERWANJI

Religion to serve man

Zoroastrianism is the only religion I know which has no rituals, no dogmas, no penance and no fasting. The rituals which the Parsis in India observe are only those of the country which gave them shelter.

It is a religion of happiness and laughter which expects its followers to eat, drink, create wealth and always be merry. Its foundation, however, rests on the three pillars of good thoughts, good words and good deeds, bound together by a bond which stipulates that happiness comes only to those who give happiness to others.

The Zoroastrian faith is a religion only of the living, by the living, and for the living. It believes that religion was made to serve man, but that man was not created to serve religion. Religion must therefore bend to accommodate the needs of man. So long as he serves his fellowmen, there is no need for

man to sacrifice his worldly interests to serve religion.

Brig N.B. GRANT
Pune

"The compassionate priest"

Dasturji Navrooz Minochehr-Homji would come regularly to give lectures at our school. Being a non-Zoroastrian, I was not supposed to attend his talks, but at the same time no one prevented me. Out of sheer curiosity and since the majority of my classmates had to attend, I too sat through his talks.

Even as a child, I was captivated by this great man, in his impeccable white clothes, his towering personality, his fantastic, logical and yet simple analysis, and his most loving and kind nature to us children, irrespective of whether we were Zoroastrians or not.

In fact, it was this last aspect of Dasturji that attracted me the most. In an environment where there was constant parochialism and bias, here was one person, and that too a priest, who had transcended these petty discriminations and had a secular and universal approach.

My admiration for him grew much more when one day, he started talking of the *Bhagwad Geeta* and explained the relevant stanzas explicitly. This kindled my interest in Vedanta, and in fact it was Dasturji who ignited within me that quest to seek and realize one's true nature.

Years later, I heard Dasturji when he was inaugurating a *Geeta gnana yagna* (seminar where the knowledge of the *Geeta* is expounded). Once again, he captivated the spell-bound audience with his melodious Sanskrit recitals and inspired everyone by his enlightening talks.

Dasturji's very life and works are a clear indication that the paths may be many but the goal is only one and hence one should get out from the shackles of 'my' community, 'my' religion, 'my' place of worship, 'my' li-

imited ego, and in fact soar to the heights of universal brotherhood.

Dr NEELA SITARAM

The gift of the eye

In response to my offer, the Times Eye Research Foundation has appointed me to work as a volunteer to motivate people for eye donations. I am doing this work in memory of my late parents.

There are lakhs of blind people in India who can be cured if eyes are donated to them.

Persons desirous of donating eyes, those in need of eyes or those who have regained their vision after being donated eyes, doctors who are willing to remove eyes from the deceased or perform grafting operations free of cost, volunteers who would like to work on this scheme in their neighborhood, social workers already in the field, and interested sponsors may contact me at: X-99/16, Godrej Quarters, Vikhroli (East), Bombay 400079.

It would help if priests and scholars of different religions were to give their views on eye donation.

In future, I would like to publish a handbook on eye donations - listing activities carried out in India and abroad. Any useful data, research work, news, views, suggestions, findings, reports, etc will be gladly received.

V.J. MULADWALLA

"WZO relocated"

We have read Mr Zal Sethna's comment in "WZO relocated" (*Parsiana*, January 1988).

Mr Sethna has made statements concerning amounts owed - by The World Zoroastrian Organisation (WZO) to the Zoroastrian Trust Funds of Europe (ZTFE) - which are totally untrue. WZO did not owe anything to the ZTFE and this was made amply clear to Mr Sethna by Mr Dinyar J. Modi, honorary treasurer of WZO at the last annual general meeting held in October, 1987.

Neither Mr Sethna, treasurer of ZTFE, nor his successors have ever written any letter to the WZO committee or sent any invoice to WZO concerning this alleged outstanding amount referred to by Mr Sethna.

S.F. CAPTAIN
Joint Honorary Secretary
The World Zoroastrian Organisation

Edited by Arnavaz S. Mama

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Events and Personalities

Court stays Tithal lease

The 99-year lease of the 14-acre Tithal Sanatorium land in Gujarat to builder Vipin Shah has been stayed by Justice Daud of the Bombay High Court. The lease had been sanctioned by the charity commissioner M. M. Tule after prolonged hearings in April 1988.

Senior advocates Bomi Zaiwalla and Eruch Kotwal, instructed by solicitor Sorab Morris of Little and Company contended, on behalf of petitioners

executive council meeting of the Federation of Parsi Zoroastrian Anjumans of India on September 4 in Bombay and acquainted them with the High Court order. The Federation will examine the possibility of joining Irani in fighting the suit.

According to the terms of the lease, the Tithal trust would receive an annual rent of Rs 1,70,000 (to begin a year after the final agreement) for 14 acres of land. The value of this land, according to Irani's statement at the Federation meeting, would be in the region of five crore rupees. The lease agreement provides for the construction of eight blocks of 450 sq ft each on one acre of land for the continued use of the Sanatorium's beneficiaries. The construction cost of seven lakh rupees, with six percent interest, would be adjusted against the lease rent over the years.

Parsika from Gujarat

Parsika, a newsletter in English and Gujarati "for the Parsis of Gujarat," has been launched by Hamajor from

Ahmedabad, according to a letter from Porus Karanjawalla who is associated with the project.

The publication would be bringing "news and information on Parsis, their doings, their achievements and their aspirations, with special reference to those in Gujarat, but not excluding those all over the world," notes a communiqué from Hamajor, explaining the need for such a newsletter.

Parsika requests Parsis in different towns and cities to send news items, contributions and information of interest to Parsi readers. Those who wish to communicate may write to Noshir Dabu, Gandhi Block, Parsi Sanatorium, Ashram Road, Ahmedabad 380009 or Porus Karanjawalla, 6, Udayan Flats, Near St Xavier's School, Navrangpura, Ahmedabad 380052 or Ms Shirinavroze Kanga, A-6, Anal Apartments, Gulbai Tekra, Ahmedabad 380015.

Coaching in computers

"In this modern age of technological advance (where the) knowledge of



Merwan Irani: in the interest of Tithal land

Merwan and Benafshay Irani, that the trustees (Jehangir Bamji, Shirinbai Narielwala and Dr Rustom Patel) have violated the objectives of the trust whose property is meant for the use of convalescing poor and middle-class Parsi Zoroastrians. No sale or lease of the property for the housing of non-Parsis is envisioned in the trust deed, nor have the trustees applied for a cy pres to enable a change in the use of the property, they pointed out.

Justice Daud has, moreover, stayed Shah who claimed to have already sublet plots, from any alienation or development of the land until the petition is disposed of.

Irani addressed the gathering at the

Five generations of the Vajifdar family (from left) Dhanmai Jehangirji Vajifdar (aged 93); daughter Mani Keki Katrak (aged 70); granddaughter Mary Hoshi Mody (aged 44); great great grandson Zehaan (aged 18 months) and great granddaughter Farida Yazdi Guard (aged 23)



computer science...has become a necessity," the trustees of the Bombay Parsi Punchayet (BPP), at the instance of the Federation of Parsi Zoroastrian Anjumans of India, organized a computer training program from May 2 to June 11, 1988, notes a press release.

The coaching, at an approximate cost of Rs 22,500, was given to 39 Parsi students (20 boys and 19 girls) through Megabyte Computer Agency and Sarosh Computer Consultants. Ms Silloo Commissariat, principal of Panday Girls' High School, and Ramesh Mirakhur, a computer expert of N. S. Guzder and Company, helped in implementing and organizing the program, adds the release.

The candidates were selected on the basis of an admission test. The batch comprised students, who had appeared for their eighth or ninth standard exams, from seven schools: Cowasjee Jehangir High School, Girton High School, Panday Girls' High School, Petit Girls' High School, Bengalee Girls' High School, Jamsetjee Jejeebhoy Girls' High School and the Byramjee Jejeebhoy Parsi Charitable Institution.

At the prize distribution function held on July 5, 1988 at the Muncherji Khareghat Hall, all the participants were given certificates, and six of the best performers were given gift vouchers. In his presidential address, BPP trustee Jamshed Guzder exhorted the students who were interested, to

do an advanced course which the Punchayet offered to organize, adds the release.

Tata students of merit

Eighteen of the 121 students selected by the J.N. Tata Endowment for the Higher Education of Indians are Parsis, notes a press release issued by Dinshah Malegamvala, director of the Endowment. The students selected for the academic year 1988-89, will pursue their masters, doctoral and post-doctoral studies and research abroad.

Among Parsis, five students have opted for engineering: Adil Billimoria (chemical engineering, University of Lowell), Kerman Deboo (electrical engineering, University of Michigan), Neville Gai (electrical engineering, Polytechnic University, Brooklyn), Ardesheer Sholapurwalla (mechanical engineering, University of Massachusetts) and Yezdi Soonavala (mechanical engineering, Clemson University).

The fields of medicine or psychology will interest: Jasmine Cooper (occupational therapy, McGill University, Canada), Anahita Lord (school counselling and guidance for the hearing impaired, Gallaudet University, Washington), Jasmine Sidhwa (occupational therapy, State University of New York, Buffalo) and Tinaz Vevaina (clinical psychology and psychotherapy, Boston City Hospital).

Specializing in science subjects will

be: Tanaz Amalsadvala (veterinary science, Louisiana State University), Dorab Bhagwagar (polymer science, Pennsylvania State University), Anahita Mody (molecular biology, University of San Francisco) and Dr Kurush Paghdwalla (advanced training in internal endoscopy, Kiel, West Germany).

There are also other branches of study which will be pursued by students: Jeroo Billimoria (non-profit management, State University of New York), Ziya Ghandy (textile design, Manchester Polytechnic, UK), Hutokshi Jall (international relations, Marquette University, Wisconsin), Percy Pithawala (architecture, USA) and Cyrus Taraporewala (MBA, Cornell University).

Apart from the technological subjects, the Endowment has, this year, found three "very strong groups" in management, medical specialization and architecture. "Further, a group of well-qualified young girls (have been) selected who, out of a sense of dedication, have volunteered to opt for careers which are not so remunerative" such as social work, vocational therapy and working with the handicapped, the release notes.

This year, 43 students came from lower income groups with a monthly income of less than Rs 3,000, 18 of them having a monthly income of less than Rs 1,000. Forty-three scholars have been awarded substantial financial assistance from universities abroad amounting to \$ 6,34,168 (approximately Rs 88,78,352). "It is the constant endeavor of the Tata Endowment to reach out to the brilliant, but

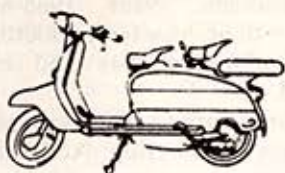
At the one-day seminar on "Investments beyond Dalal Street" organized by Firuzgar Investments and Financial Consultancy Pvt Ltd on June 11, 1988: (from left) Fali Poncha, Mahendra Kampani, Jamshed Guzder, Berjis Desai and Kersi Limathwalla. Homi Ranina (standing) inaugurated the seminar.



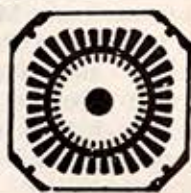
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Driving hard to meet the challenges of
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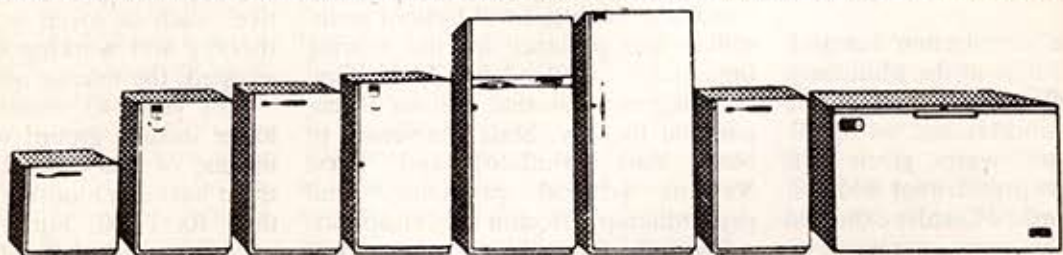
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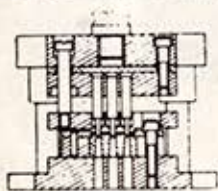
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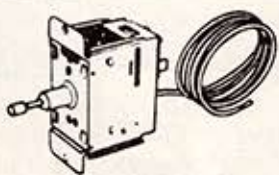
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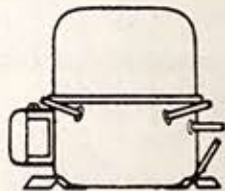
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the underprivileged youth of India," further adds the release.

The J.N. Tata Endowment was established 96 years ago by Jamsetji Tata. Since then it has been annually assisting about 110 to 120 Indian graduates with a distinctive academic record to go abroad for higher studies.

"Oppression opposed"

"If I had my fast to live again Stop I'd fast for Nelson Mandela Stop and Winnie Mandela Stop" Together with a reclining Mahatma Gandhi, these words form *Gandhi's telegram*, one of the 10 serigraphs by well-known graphic artist and cartoonist Mickey Patel. The serigraphs were produced for "Oppression opposed," an exhibition dedicated to the jailed South African black leader Nelson Mandela, described in the invitation to the exhibition as "the symbol of hope and courage of the oppressed peoples of the world."

The exhibition, which was in sympathy with the Artists against Apartheid movement, was held at Gallery Chemould, Bombay, from July 18 to August 5, 1988. The opening date coincided with Mandela's seventieth birthday and the closing date with the completion of his 25 years in jail. Simultaneously displayed in Calcutta, the exhibition was a part of a series of activities worldwide to mark the "Free Nelson Mandela" campaign.

Patel, in an interview with the *Mid-Day* of July 26, said that he had been in touch with people from South Africa since the 1960s. Initially starting on some illustrations of Mandela for the Delhi College of Art, he was soon working on 20 drawings. Finally this had to be cut down to 10 because of the high cost of printing the serigraphs.

The serigraphs, a juxtaposition of quotes with visuals, feature, among others, Martin Luther King, Fidel Castro, Ché Guevara and Mandela. The proceeds from the sale of the serigraphs, after covering costs, are to go to the African National Congress. The full set of serigraphs costs Rs 5,000, while a single one costs Rs 700 (framed) and Rs 600 (unframed).

While reviewing the exhibition, the daily newspapers commented on the artist's ability to portray the relevant ideology: "What is nice is that Patel



History will absolve me.

Anti-apartheid exhibit: a serigraph of Mandela (left) by the artist Mickey Patel (below)

(Photos: Gopal Shetty / Mid-Day)



does not squeeze his acknowledged mold of style to fit his present subject... He sometimes conceives a wordless image, and at other times unites verse and symbol from social history. Above all, he uses his expressive line, humorous in itself, to enrich his message or register a sad protest," wrote Premila Kurrien in *The Indian Post* of July 19. *The Times of India* of July 22 said: "The injustice of apartheid, the violence done to the dignity of the individual who is victimized...comes through with great impact in graphics."

To enable visitors to send their birthday messages of support to Mandela, scrolls of paper were put up on the wall and seven such sheets were filled, according to Khorshed Gandhi of Gallery Chemould. These sheets, the organizers - Kekoo and Khorshed Gandhi - hope, will be smuggled into Mandela's cell.

Several schools reportedly sent groups of students to view the exhibition. "School children have become more aware of what's happening," Khorshed said. "They have realized what a great freedom fighter Mandela is and how (one) has to suffer for (one's) freedom."

Cops beat up pressmen

Four news photographers and a repor-

ter covering a protest by the Students' Federation of India (SFI) at Mantralaya (the state government's ministerial offices) in Bombay on August 12, 1988, were beaten up by policemen, according to *The Times of India* of the next day. The photographers were taking pictures of the education minister's cabin after the students had stormed in and broken furniture there, says *The Times*.

Hoshi Jal, chief photographer of *The Indian Post*, suffered the most at the hands of the police, says the paper. The others who received lathi blows from the police were P.M. Shirodkar of *The Times of India*, Pradeep Chandra of *Indian Express*, Raju Kakde of *Loksatta*, Prakash Deshmukh of *Mumbai Sakal* and Piyush Rawal of *Janmabhoomi*, according to the reports in *The Times* and *The Daily*.

The activists of the SFI were reportedly demanding unemployment allowance and a complete ban on the capitation fee system. When the education minister, Kamal Kishore Kadam refused a meeting with them and withdrew into his ante chamber, "the activists started raising slogans," according to the *Indian Express* of August 13. The *Free Press Journal* of the same day notes that it was then that the police were summoned to control the students. When the police started



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dragging out the students, a Member of the Legislative Council and Congress-I whip, Tejsingh Rao Bhonsale, who was present there, reportedly said, "Push out the journalists first." The police then reportedly turned on the journalists and beat them up, snatched their cameras and confiscated their film rolls. "Though the journalists pleaded that they were not the agitators and were only covering the (protest), the policemen did not defer," the *Journal* adds.

Several students were also injured in the attack. Two women demonstrators, Armaity Irani and Mariam Bootwala were allegedly slapped by an officer, pulled by the hair and pushed into police vans, according to *The Times*. Another activist Raju Khotwad reportedly had his left arm fractured in the beating. Fifty-two students were placed under arrest on charges of "rioting, assaulting public servants (policemen) and damaging the minister's cabin," adds *The Times*.

After the incident, some of the journalists involved, including Jal who, according to *The Times*, still had a bleeding nose, met the chief minister, Sharad Pawar, minister of state for home, Vilas Sawant and Kadam. The ministers reportedly apologized for the incident and promised an inquiry by the Additional Commissioner of Bombay Police, according to *The Indian Post*. The photographers involved had not got back their film rolls the next day, despite promises to the effect by the chief minister, reports *The Afternoon Despatch and Courier* of August 13.

Thrifty holds the key

In an "absorbing recital" at the Patkar Hall, Bombay on August 10, 1988, Bombay-born Thrifty Kalianwala showed "makings of a great pianist," said *The Afternoon Despatch and Courier* of August 16. Kalianwala, presently a student at the world-renowned Tchaikovsky Conservatory of Music in Moscow, has been placed under the direction of Prof Mme Ludmilla Roshena, according to a press release.

The recital, which featured works by Haydn, Schumann, Beethoven, Scarlatti and Rachmaninoff, was organized under the auspices of the Time and Talents Club. Kalianwala's music showed

that her "technical prowess was backed by a sensitive response," said *The Indian Post* of August 17. "The comprehensive technique and complete control over the instrument (made it seem) as if she were playing directly on the strings!" exclaimed the review in *The Afternoon*.

Kalianwala, according to the press release, had trained in Bombay under Ms Shanti Seldon and had won several awards and prizes. In recognition of her talent, in 1985, she was awarded a six-year scholarship by the USSR government to study in the Conservatory, says the release. While in Moscow, Kalianwala had been reportedly selected to play in several concerts, including the one to commemorate the three hundredth birth anniversary of Scarlatti. She had also played at a con-



Kalianwala (left): instrumental control
Mody (center) and Tata: conveying a message with a massage?

cert by the young students of the Conservatory at the invitation of the British ambassador in Moscow, Sir Brian Cartledge, the release adds.

You scratch my back, I...

That board meetings are just merry moments when directors engage in a round of you-scratch-my-back-I-massage-yours is well-known. Though activity of this sort is usually discreetly confined to boardrooms, ever so often such closet cosiness slips into the open.

Recently, Russi Mody felt itchy just after the TISCO (Tata Iron and Steel Company) board meeting. Squirming uncomfortably in his chair, Mody exercised his chairmanly rights over his fellow board member Ratan Tata and arched his back out to be scratched. Ratan obligingly snapped out a pen (no, he does not keep a backscratcher handy) and proceeded to do Mody's back with gusto.

After 10 minutes of such vigorous ministrations, Mody was sated and Ratan was released. Whether Ratan's enthusiastic actions meant that the massage had any other message is not yet known. In any case, with Ratan administering salve to Mody's bothered back, nobody can say that there is not enough backslapping or at least backscratching on the Tata boards.

Reprinted from Business India, July 11-24, 1988

Zia's college teacher

General Zia-ul-Haq, the late President of Pakistan had been tutored by Eruch Rustom Kapadia, according to an article in the *Indian Express* of August 25, 1988.

Kapadia, according to the *Express*, had told General Zia that "he was not an ideal history student." This was a

remark that General Zia remembered and when he became President of Pakistan, he reportedly wrote to Kapadia: "I didn't read history then but I make history now."

General Zia, according to the article, was "very quiet, not very bright and deeply religious" during his years at St Stephen's College in Delhi from 1942 to 1945. After he took over the office of President, he made it a point to call on his former teacher every time he visited India.

When his former teachers were invited to Pakistan, General Zia was always an excellent host. "He broke protocol to see off his teachers when they left, and opened the door (of) the car that was to carry Mr Kapadia," the article says. General Zia presented his teacher with four prize carpets as a parting gift, notes the article.

Compiled by Ramgopal Balakrishnan

FEZANA's survey

Whether the Federation of Zoroastrian Associations of North America (FEZANA) should undertake the role of an "honest broker" to form a World Federation of Zoroastrian Associations is the forty-ninth of 50 queries contained in the questionnaire circulated by FEZANA's coordination and planning committee to its member associations which were required to glean the community's opinions and responses at the grassroots. Each suggestion had to be rated on a score of one (highly desirable) to four (not desirable).

Reproduced by the ZAC (Zoroastrian Association of Metropolitan Chicago) newsletter and soliciting one response per family, the questionnaire included topics on religion and culture, social and community development, community welfare and guidance, youth, education, economic and miscellaneous issues.

To gauge the community's reaction towards ways and means of promoting "acceptance" within the community, the growth in numbers, and to avoid the rapid decline, the respondents were asked to rate the following options: the acceptance of non-Zoroastrian spouses, children of mixed marriages or adopted children, retrieval of ex-Zoroastrians, and new conversions. Those not in favor were entitled to state "no."

Other questions on religion included the integration of Fasli / Kadmi / Shehenshahi ceremonies with uniformity of dates for celebrating holy days and the need to ensure continuity of trained mobeds / paramobeds in North America.

On the social and community development front, FEZANA asked the community if it favors active promotion of Zoroastrian marriages and higher birth rates and whether it seeks more information about available matrimonial partners throughout North America. The requirement of welfare assistance for stabilizing new immigrants and needy Zoroastrians, community housing (chawls and multistoried apartments) and baby-sitters was

also sought to be gauged.

Opinions were also to be determined on a Canada-US free trade development between Zoroastrian businesses. Whether Zoroastrian adults need short or long-term jobs in government, professions or business, and also whether training/assistance/employment is required in Zoroastrian businesses were some of the economic considerations on which North American Zoroastrians were polled.

Respondents were at liberty to suggest items they considered sufficiently important to warrant a survey.

Dissolution resolution

In order to improve management, reduce paperwork and save time, the four outgoing members of the Australian Zoroastrian Association (AZA) of New South Wales' foundation committee have suggested the committee's dissolution as a separate body and its amalgamation with the management committee, notes the July issue of the AZA newsletter, *Manashni*. Dated June 5, the resolution, proposed by Ernani Giambuzzi, Parvez Marshall, Mithi Daver and Noshir Sachinwalla, attributes the need for this step to various problems that have arisen mainly as a result of the incorporation of the AZA. They state that the foundation committee has become subordinate to the management committee and is unable to function independently: it now has no treasurer of its own, it is unable to fill its seven positions, and it is functioning merely as a fund-raising body.

The resolution will be put to vote at the Association's annual general meeting on August 7, and if it is carried, the foundation committee will be dissolved, notes *Manashni*. A new management committee could then carry out the work. "The proposed new committee's composition should be increased from seven to nine or 11 members, from which a group should be responsible for fund-raising," adds the resolution. If the resolution is defeated, the foundation committee will continue to function, and five new members will be elected to it.

Whatever the outcome, the AZA "needs energetic go-getters." A letter

by Parvez Marshall, a former AZA president and a foundation committee member, stresses that "each and every member of the AZA in NSW should consider and provide new candidates for election to the management and foundation committees." These, he says, should be people who are decisive, devoted to the AZA cause, hard-working, assertive, efficient and cost-conscious, with "hands-on" abilities.

The youth section of the newsletter invites young Zoroastrians to devise a letterhead/logo for their new association that is to be launched. Any one of the five suggested names for the association - Vaat Cheet, Chit Chat, Ashni, YAZ (Young Australian Zoroastrians), The Young and the Restless - may be incorporated into the black and white logo. With August 20 as the closing date, the result of the competition was scheduled to be announced at the Pateti function on August 28. The winner of the first prize will see his logo being used by the young association and receive a token gift of \$ 20. The runners-up will receive consolation prizes of \$ 15 and \$ 10, adds the newsletter.

Mazdayasnan Order

"Mazdayasna... is the ancient spiritual teaching known by humanity to lead to total awareness," notes the subscription form of *Mazdayasna: The World High Light* - a bilingual monthly newsletter published by The International Mazdayasnan Order based in Eugene, Oregon.

The organization holds an open discussion every Saturday at seven o'clock, notes the newsletter. In a series of articles *Mazdayasna* attempts to spread Zarathushtra's message in the context of life in 1988. The Mah Farvardin issue (March-April) contains a monograph on Zarathushtra to celebrate Khordad, the prophet's birthday. Another article on Ahura Mazda defines godhead in terms like first cause, infinity, love, wisdom, omnipotence, omnipresence, intelligence, justice, etc. There is also an interpretation of *Asha* as a conscious choice for physical and spiritual prog-

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ress: "When all efforts are devoted to perfection, all imperfections in human beings will eventually disappear."

Explaining the inspiration of prophets who have generally sought to reform the existing religious framework corrupted by circumstance or ignorance, the newsletter's second issue, in the article "Mazdayasna, a way of life," notes, "Though most of these men (the prophets) would probably not want to admit it, the source of the trouble often lies less in religious laxity than in the fact that the old system has not been kept up-to-date with major social and historical developments...Most of these men would probably be surprised at the unexpected developments their embryonic ideas can take on in the future."

The suggestion offered to the Parsi and Zarathushti community in New Jersey regarding the fatal mugging of Navroze Mody by the Dotbusters last October is: "Be united and act according to Zarathushtra's teaching... Be strong and (do) not let other people take advantage of you as we have seen in the case of the Dotbusters. If they have a gang, you should have one too. If they kill one of yours then *bekoshid* (sic) one of them. Don't be dependent on the police and government because they are not going to do anything for you..."

The Mazdayasnan Faith Calendar, compiled by Sarvar Mobed Parthava, accompanied the first issue of the newsletter. It includes line illustrations like the one where a variety of ethnic representatives are grouped under the benign gaze of Zarathushtra. Each day of the month bears a translation of the attribute it embodies.

ZAC's new board

At the annual general meeting of the Zoroastrian Association of Metropolitan Chicago (ZAC) on June 12, 1988 the new board of directors for the term 1988-90 was elected, according to the Association's July newsletter. The office bearers, all unanimously elected, include Kayomars Mehta, president; Bomi Damkevala, vice president; Aspy Daboo, secretary; Minoo Press, treasurer; Pesi Vazifdar, assistant secretary; Rumi Jamsetjee, assistant treasurer; Ervad Dr Kersey Antia, head priest. Rohinton Rivetna, the immediate past president, remains on the board to ensure continui-

ty. Other directors at large: Ms Dilshad Antia, Ervad Behram Daboo, Ms Shireen Daboo, Cyrus Grant, Ervad Neriosang Karanjia, Adil Kelawala, Hosi Mehta, Keikhosrow Mobed, Dr (Ms) Mehroo Patel, Ms Roshan Patel, Dara Rivetna, Ms Dinsoo Rivetna and Ms Roshan Rivetna.

The ZAC Darbe Mehr trustees for 1988-90 are Kayomars Mehta, Bomi Damkevala and Aspy Daboo. The ZAC trustees for the 1988-92 term are Noshir Daruwalla, Dara Rivetna and Rohinton Rivetna. The chairpersons and co-chairpersons of the various committees are: executive - Kayomars Mehta, Bomi Damkevala; community relations - Ms Mehroo Patel, Hosi Mehta; religion - Neriosang Karanjia, Ms Aban Vazifdar; education - Kayomars Mehta, Pesi Vazifdar; program - Ms Roshan Patel, Ms Parvin Mobed; membership and fund-raising - Keikhosrow Mobed, Ms Dilshad Antia; legal - Aspy Daboo, Hosi Mehta; youth and children - Ms Dinsoo Rivetna, Hosi Mehta; senior citizens - Ms Roshan Patel, Ms Shireen Daboo; prayer room - Pesi Vazifdar, Ms Jer Udvadia; kitchen and utility room - Minoo Press, Bomi Damkevala; library - Aspy Daboo, Adil Kelawala; computer - Minu Patel, Cyrus Grant; security - Keikhosrow Mobed, Behram Daboo; supplies - Ms Roshan Engineer, Ms Shireen Daboo; grounds and garden - Rumi Jamsetjee, Ms Dinsoo Rivetna; building maintenance - Aspy Daboo, Adil Kelawala; equipment maintenance - Yezdi Engineer, Kersi Choksey.

Karachi funds increase

From 1982 to 1987, the number of patrons of the Dastur Dr Dhalla Memorial Institute, Karachi increased from 12 to 13, life members from 3 to 5, donor members from 68 to 103, while ordinary members decreased from 109 to nil. The report for the five-year period notes that one patron, one life member, 10 donor members and four ordinary members passed away.

During these years, the Institute has organized quiz competitions, death anniversary functions in memory of Dastur M.N. Dhalla and audiovisual shows and lectures. Foreign and local guest speakers were invited to share their experiences on subjects like religion, medicine, adventure, music and the economic condition of the Parsi

community. Oriental scholar Dr Irach J.S. Taraporewala's birth centenary was also observed in 1984, notes the report.

The main assets of the Institute rose from Pakistan Rs 232,000 in 1983 to Pakistan Rs 531,000 in 1987, according to the Institute's report and their audited statements of accounts.

The main cause of this growth of funds has been the donations by charitable trusts and private individuals, which total Pakistan Rs 132,500. The largest donation of Rs 60,000 came from the trustees of the Hommie and Jamshed Nusserwanjee Charitable Trust. The other donors were Sir Jehangir Kothari Trust, the Ruttonjee and Cooverbai Collector Charitable Trust, and Mehrwan J. Shroff and his wife.

Houston directory

The new community directory of the Zoroastrian Association of Houston (ZAH) was distributed at the Navroze function on March 26, notes a ZAH newsletter received on June 21, 1988.

The booklet, which also contains a report on the association and its building fund subcommittee, lists the names of the ZAH members and their families, their addresses and professions. Among the 120 family entries, the most common professions are engineering (28), and business (11). The list also includes accountants, students, doctors and secretaries, with a sprinkling of nurses, travel agents, architects, and sales and marketing people.

The ZAH's Navroze function began with a fashion show with a difference, put up by the youth group. This portrayed the community's changing costumes from the time of the Zoroastrians landing in India up to the present day. "First came the mobed in his *jama-pichhori* and *pugree* and then the others followed in the costumes of the period. They (showed us) how subtly the wearing apparel changed from the time our ancestors first landed. It ended with a mobed, thus showing that over the centuries the only apparel that hasn't changed is that of our mobed," notes the newsletter. The script for the presentation was written by Shara Godiwalla.

This item was followed by an Italian song by soprano Ms Sonia Behrana, a student of the school of performing arts, and by a Gujarati-English skit written by Jamshed Minwalla, an Eng-

lish literature student at the University of California, Los Angeles. The evening of dinner and dancing ended with the singing of old humorous Gujarati songs, adds the newsletter.

Towards own premises

"It would be in the long-term interest of the North London Zoroastrian Association (NOLZA) to find ways and means of moving towards the goal of acquiring our own premises and... the executive committee has taken the first step in this direction by opening a separate account with the Leeds Permanent Building Society," notes NOLZA's sixth annual report. The first donation - of £ 250 by K. P. Tengra - made this possible, and the association appeals "to members and kindred spirits to give all possible help and support to reach this goal." Recently, the association has reportedly been facing difficulties in the booking of hired accommodation for their meetings and, while they will continue to try to hire halls on an ad hoc basis, they were seeking a more permanent solution.

NOLZA's sixth annual general

meeting on June 26, 1988 unanimously reelected the outgoing executive committee plus one new member, Ms Dolly Gotla. Three honorary officers have been reshuffled - Curshed Wadia takes over as president, Faridoon Madon as vice president, and Bomi Jila as honorary secretary. Kevin Wankadia will continue as treasurer and Yasmin Sepai as social secretary. The committee members include Meherwan Sepai, Katy Daruwala, Wilson Daruwala, Bomi Daruwala and Sheriar Mehani.

According to the report, the highlights of the year's activities were the organization of a professional advice session on immigration rules and British citizenship in December 1987, and a lecture on environmental health service in October 1987 to mark the European Year of Environmental Health. The legal session was conducted by Ms Jacqueline Bhabha, a community solicitor in one of North London's law centers, who gave practical advice in a number of cases presented to her at the meeting. The environmental lecture was delivered by N. Boga, the chief environmental

health officer of the Haringey Council.

In the field of education, NOLZA nominated Cyrus P. Mehta and Ms Tina Mehta to represent it on Brent's Standing Council for Religious Education. Together with Dr (Ms) Rashna Writer, they have also been nominated school visitors in Brent (with extended remit to cover Harrow) for work related to the Zoroastrian faith, informs the report.

Gift for Quebec

The Zoroastrian Association of Quebec (ZAQ) has received \$ 156,000 (approximately Rs 18,29,880) from an anonymous donor "towards the realization of a Zoroastrian house - darbe-mehr in Quebec," reports an announcement accompanying the March '88 issue of *Gavashni*.

Welcoming "suggestions and donations from others more experienced in this project," the ZAQ says that its various committees are "looking into raising additional funds and acquiring and purchasing property for this purpose."

Compiled by Arnavaz S. Mama



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International scholars' meet

Nearly 30 scholars from India and abroad will speak in Bombay on various aspects of Indo-Iranian history and culture

Arnavaz S. Mama

"We don't want people to just present papers and go away. We are aiming at getting the research scholars together with a proper, beneficial fallout," says Ms Homai Modi, joint honorary secretary of the K.R. Cama Oriental Institute (KRCOI) about the International Congress that the Institute is hosting from January 5 to 8, 1989. Nearly 30 scholars from India and abroad will speak on various aspects of Indo-Iranian history and culture from the earliest times up to 1800 AD (the cut-off date for the purpose of these discussions), notes the information brochure announcing the Congress.

Discussions will proceed along four broad heads: historical / archaeological / cultural / numismatic surveys and studies; comparative ideas in mythology, religion and philosophy; language and literature with special reference to Indo-Iranian languages; art and architecture. Topics suggested by the Institute are: comparative studies in the *Gathas* and *Rig Veda*; Zoroastrianism during the Gathic / Achaemenian / Parthian / Sasanian periods; comparative studies of the civilizations of Maurya / Gupta India and Achaemenian / Parthian / Sasanian Iran; comparative studies of the imperial systems of the two countries; the art and aesthetics of ancient Iran; factors in the coexistence of Hinduism and Buddhism from the sixth century BC to 1000 AD; and studies in pre and proto history with reference to pre-Harappan and Harappan cultures.

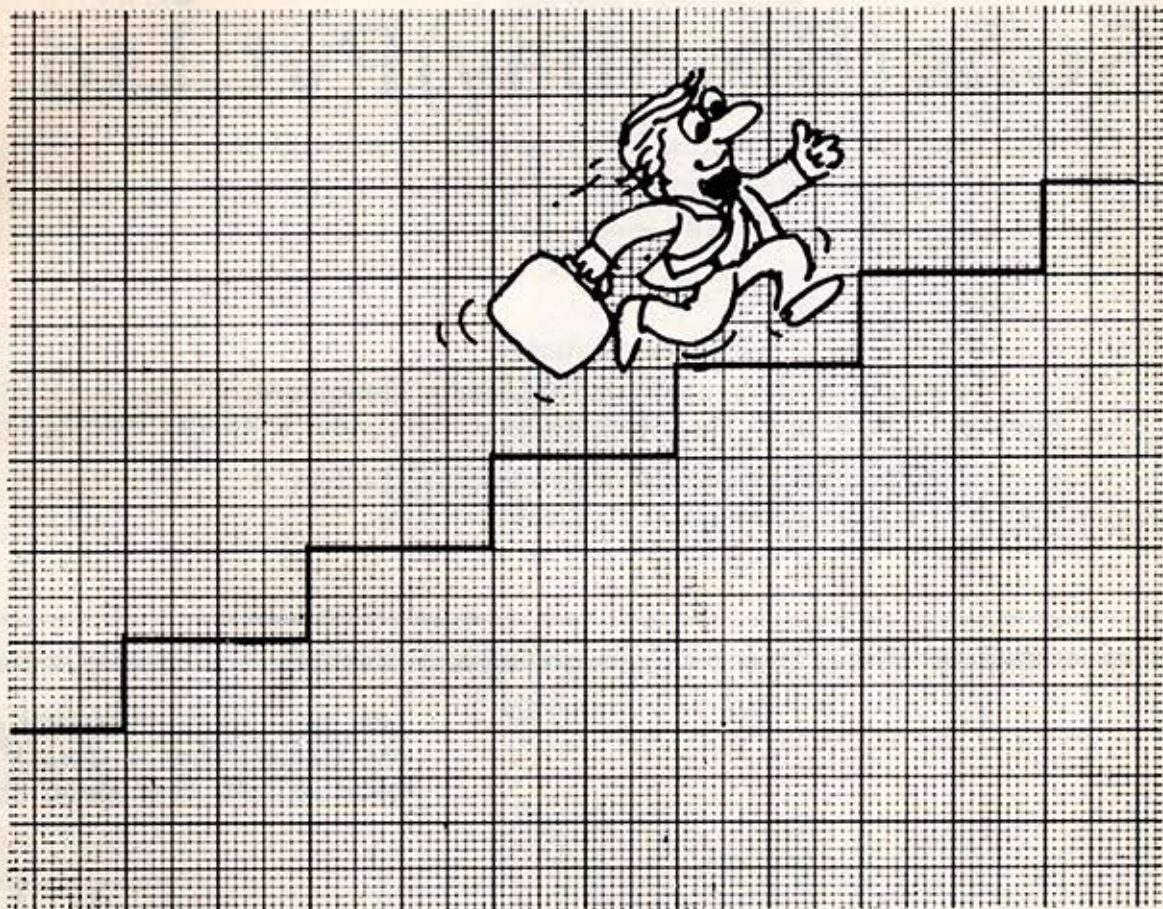
So far, 17 scholars have agreed to participate and several have intimated their topic of discussion. Thus, Prof James Boyd of the Colorado State University, USA, will speak on "Comparative religion and mythology;" Prof Paul du Breuil of Columbia Pacific University, on "Comparative studies of specific Iranian concepts with some Eastern religious features dealing with archaeology as well as comparative religion;" Prof Philippe Gignoux of the Sorbonne, Paris, on "The triad — thoughts, words and action in the Indo-Iranian world and its ramification on Judaism and Christianity;" Prof N. S. Gorekar of the Heras Institute, Bombay, on "Sanskrit lore in the Persian language;" Prof Kaikhosrov Irani of City College, New York, on "Good and evil in the mythology and philosophy of the tradition of ancient Iran and India;" Prof G. G. Kashikar of the Tilak Maharashtra Vidyapeeth, Pune, on "Comparative study in mythology, religion and philosophy;" Dr V. N. Misra of Pune on "Harappan civilization and the Vedic Saraswati;" Prof H. D. Sankalia of Deccan College, Pune, on "The *Ramayana* in historical perspective;" Prof Shaul Shaked of Hebrew University, Jerusalem, on "Religion and mythology;" Prof G.D. Shukla of Sardar Patel University, Gujarat, on "Indo-Iranian cultural relations in the pre-Mauryan age;" Prof Ehsan Yarshater of Columbia University, USA, on "The feared child in Iranian myths."

Those whose subjects are not yet known, though they will participate, are: Professors John Hinnells of Manchester University; Dastur Dr Kaikhusroo JamaspAsa, High Priest of the Anjuman Atash Bahram and principal of the J.J. Madressa; Helmut Humbach of the University of Mainz, West Germany; Dastur Dr Homazdyar Mirza, High Priest of Udwarda; Hanns Peter Schmidt of the University of California, Los Angeles; David Stronach of the University of California at Berkeley; Ms Mina Talim of St Xavier's College, Bombay; and S. A. Upadhyaya, director of the Bharatiya Vidya Bhavan, Bombay.

The KRCOI is still awaiting confirmation from 22 other scholars: Dr Nazir Ahmed, Uttar Pradesh; Dr Banerjee, Delhi; Dr Earnest Bender, USA; Dr (Ms) Nalini Chapekar, Bombay; Dr Kalpana Desai, Bombay; Prof R. E. Emmerick, Germany; Prof Richard Frye, USA; Prof G. Gnoli, Italy; Prof Irfan Habib; Dr Saber Havewala, Delhi; Prof Louis Heller, USA; Prof Karl Hoffman, Germany; Prof Stanly Insler, USA; Prof G. Ito, Japan; Karl J. Khandalawala, Bombay; Prof Gilbert Lazard, France; Dr Manfred Mayhofer, Austria; Dr Rafique Mugahal, Pakistan; Prof Martin Schwartz, USA; Dr Robert Skelton, London; B.K. Thapar, Delhi; Dr Romilla Thapar, Delhi.

Eight others, however — Professors J.P. Asmusen, A. D. H. Bivar, Mary Boyce, R. N. Dandekar, Duchesne-

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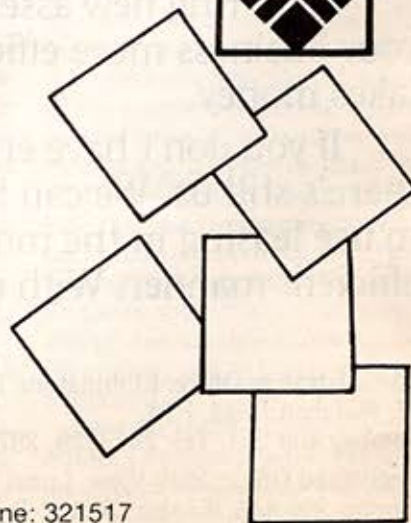
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Guillemin, D. N. Mackenzie, B. Schlerath and Jacob Stern — have declined the invitation due to reasons of health or other commitments.

A couple of others, including Cherage Ali Azmi of Iran who is working on "The lives and lineages of the great commentators and compilers of

**The Institute
is trying its best
to fill the hall
with scholars rather
than with persons
merely wanting
to listen**

the *Avesta*," may be unable to raise the fare for the trip to Bombay.

While the J.J. Modi Hall of the KRCOI, which accommodates 400 people, will be the venue of the Congress, smaller discussion groups will work simultaneously at the Prince of Wales Museum Hall and at the KRCOI library on the second floor. And it is expected that the Institute will be all spruced up for the occasion. The open strip of its land behind the building, covered with a shamiana, will be the setting for the refreshments — lunch catered by Dr (Ms) Katy Dalal, on order from the KRCOI, with tea and coffee supplied gratis on her own account, informs an appreciative Modi.

Along with Dastur JamaspAsa and S. A. Upadhyaya — chairman and vice-chairman of the Congress respectively — the organizing committee includes Dastur Mirza, management consultant Aspi Moddie, Godrej chairman Sohrab Godrej, Prof Kaikhosrov Irani, ex-honorary secretary and KRCOI trustee Dr Homi Eduljee, director of the Prince of Wales Museum Dr S.V. Gorakshkar, Bharatiya Vidya Bhavan secretary Ramakrishnan, joint honorary secretaries Homai Modi and N.S. Gorekar and chartered accountant P.M. Reporter, the Congress' honorary treasurer. Mirza also chairs the subjects committee while Moddie simultaneously heads the hospitality committee and,

along with co-chairman Sharukh Sabavala of TISCO, the crucial fund-raising committee.

"We are getting quite a lot of response from the committee members, especially the hospitality committee," says Modi. "A fair number of people are hosting scholars in their homes; Sohrab Godrej has consented to hold a dinner at Godrej Bhavan; Sabavala is superb — between us, we have collected a little over Rs 2.25 lakhs," she confides. The target they have set themselves is around five lakhs, but people help out in other ways: Tata Press' Eruch Poonavala has given free paper for the souvenir; one lady has consented to host a vegetarian dinner; two or three parties are trying to get minibuses free of cost for those days; World Zoroastrian Organisation's Bombay representative Zal Contractor has agreed to loan his premises for the first night's dinner on the eve of the Congress; ad man and impresario Alyque Padamsee will do the audio taping of the Congress free of cost (the organizers are still undecided on whether or not to have a video recording); ex-government tourism director Ms Homai Mehta will help organize the sightseeing, and Airfreight has agreed to help out with the innumerable travel reservations, etc.

The KRCOI will bear the entire cost of the hospitality to the scholars, including their hotel bills in Bombay for those days and entertainment as per their choice: sightseeing, shopping, and tickets for shows will be arranged by the hospitality committee, as required.

Admission to the Congress, in three categories of patrons, delegates, and observers is restricted, with first preference to invitees. The patron, who contributes Rs 10,000, is eligible for free admission, with spouse, to all sessions, inclusive of tea, lunch and entertainment (hitherto the Congress has three patrons: Tata Sons, Shapoorji Pallonji and the Bombay Burmah Trading Corporation). The delegate pays Rs 250 which is inclusive of tea and lunch and the observer entrance at Rs 50 includes tea only. Enrollment for the public is expected to begin after November 1, 1988.

The idea of the Congress was mooted by Prof Irani nearly two years

ago, with the context of reference progressively widening from Parsi scholars to national scholars to an international meet, informs Modi. The KRCOI staff has put in a lot of spadework for over a year: once the idea was acceptable to themselves, the Institute wrote to a dozen scholars to gauge their enthusiasm.

The Institute has requested all speakers to provide a summary of their papers by the end of September in order that these may be printed and distributed to the participants "so that they can do their homework before coming," stipulates Modi.

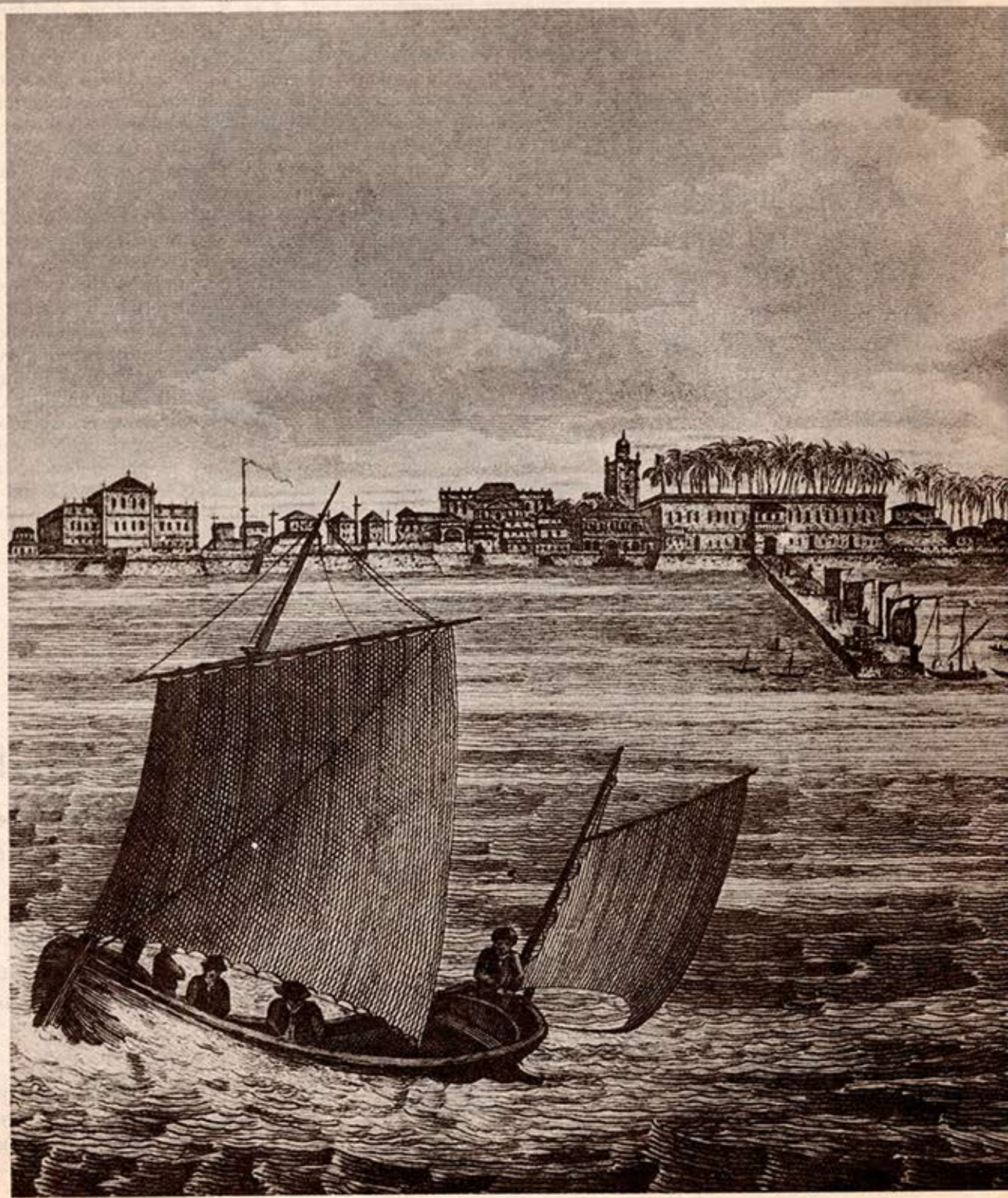
Determined to create and preserve an atmosphere of intellectual ferment, the Institute is trying its best to fill the hall with scholars "rather than persons merely wanting to listen." To that end, Modi requests any research scholars expecting to be in Bombay next January to get in touch with her at the KRCOI, 136, Bombay Samachar Marg, Fort, Bombay 400023.

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Though a candidate with orthodox leanings, BPP trusteeship aspirant Perviz Dotivala says that changes for the betterment of the community should not be opposed

Arnavaz S. Mama



"The Parsi community will hardly be existing 20 years hence unless we make a desperate and united effort – forget our differences and our egos, and join hands to increase the population, improve the economic status, augment housing..." declares Bombay Parsi Panchayet (BPP) trusteeship aspirant Ms Perviz Dotivala.

Tracing most of the current ills to the splintering of the community into groups and factions, Dotivala considers her main objective as the bringing of unity, oneness and harmony in the community. "I'm not bothered about chairs, though there are people only bothered about that," observes the busy social worker, obliquely touching upon the alleged, behind-the-scenes jockeying for chairmanship of the Panchayet board in anticipation of Dr Aspi Golwalla's retirement.

The holding of the elections is still in limbo as the divisional bench of the Bombay High Court has ordered a stay on all elections until appeals on the new election scheme drawn by Justice H. Suresh of the Bombay High Court are disposed of.

"Can we spare time for our people? If everyone says, 'I've no time at my disposal,' it's very unfair to the com-

"Neither left, nor right, but upright!"

munity," she adds, referring to some community stalwarts who have refused to serve the Panchayet on that plea and others who have joined the board but find it irksome to meet community demands. "If I undertake a thing, I always make sure I have the time for it," assured the lady at an interview with *Parsiana* at her Queen's Road office on August 19, 1988.

As a measure of her determination to find the time just to listen sympathetically to the community's grievances (fully aware that she may not always be able to solve all their problems), Dotivala has stepped down after three consecutive terms as president of the Progressive Group of Bombay and relinquished the Parsi matrimonial court after a 10-year term as

juror. Apart from giving others a chance to discharge these responsibilities, Dotivala says she prefers to intervene to patch up and rehabilitate as many marriages as she can, estimating her average success rate at 25 to 30 percent.

Every Tuesday afternoon, over the past eight years, Dotivala says she has been available to any Parsi wanting to meet her, annually finding job placements for approximately 60 to 80 Parsis, helping the poor Parsis get a little financial help, using her contacts and influence to arrange, collect and deliver all possible help. The small office whence she functions as chairperson of

Dotivala (left) presenting a book to the late Indira Gandhi

the Maharashtra branch of the Youth Hostels Association, a world body with over five million people, is ideally located on the ground floor of the BJPC Institution at Charni Road where the old and infirm can easily reach her. When she realized that the poor must pay for their signatures to be attested by a Special Executive Magistrate (SEM), Dotivala, an SEM herself, began monthly visits to the hospitals and baugs at the expense of her own time and petrol ("and bumpers and headlights," as jocularly adds husband Firoze who, fortunately, owns a couple of garages) to provide the attestation as a community service.

Though serving the community quietly for nearly 20 years, Dotivala says she had hitherto felt no compulsion to be a trustee, but now she would be happy to be one and see the administration streamlined and the trusts lying defunct, revitalized. "For example, if a ghambar fund exists, why not utilize it to see that the Parsi community comes together and eats together?" She would also like to see the housing forms streamlined so that the applicants of the 1940s and the 1950s know where they stand and the allotments so effected that no one can point a finger at the trustees.

Happy with her success at ironing out the differences between the Free Food Service Charitable Trust and *Jam-e-Jamshed* which had ceased publishing their advertisements, Dotivala is currently pursuing another institution locked in controversy, in an effort to smooth out the differences, and quotes the instance of the Poona youth wing which brought two factions of the community there onto a common platform. That is what Dotivala felt she had achieved at the felicitation of Marazban Patrawala, Maharashtra's minister of state for general administration, law and judiciary and tourism, which she organized at the Cama Hall, Bombay on July 22, 1988 under the auspices of the United Graduates Association of which she is the chairperson. Dotivala was happy that the Committee for Economic Revival (CER), Party for Protection of Community Rights (PPCR) and a few who had been affiliated to the erstwhile Committee of United Zoroastrians (CUZ) came to garland the young minister together with 44 other associations. "Why can't we honor a Parsi when he achieves something? Whether

he can help you or not he'll at least give you a patient hearing."

On terms of intimacy with the late Indira Gandhi and the erstwhile President of India, Giani Zail Singh, Dotivala says she was one of the few ladies who, being associated with the late Prime Minister, was interviewed by the Press, radio and Doordarshan on Indira Gandhi's demise. Nonetheless there were Parsis who commented that she was seeking cheap publicity, she laughed: "The trouble is that one Parsi is not proud of another Parsi!"

A number of BPP trustees have be-

**"Parties and
factions should be
out. Once (a
candidate is elected)
trustee, he or she
belongs only to the
community"**

nefited from Dotivala's willing cooperation during their electoral campaigns. Husband and wife remember knocking at doors late every evening in 1974-75 to introduce Jamshed Guzder to voters before his election to the Punchayet in the unsettled wake of S.R. Vakil's resignation. Although Guzder was then a stranger to Dotivala, she had espoused his cause, she says, at the bidding of the then BPP trustee B.K. Boman-Behram whom she deeply respected. Always choosing to be independent, Dotivala has been active at each successive election, helping the one who seemed to her to be the better candidate. So deep-seated is her dislike of group politics, that when Boman-Behram formed the CUZ as the orthodox lobby's answer to the liberal leaning CER - then known as the Committee for Electoral Rights - she recalls that she refused to be a party and was elected to the graduates' C Register as an independent. "Parties and factions should be out. Once (a candidate is elected) trustee, he or she belongs only to the community," asserts Dotivala who also feels the need for a full-time executive trustee for the Punchayet.

A program of personality development among Parsi youth and projects

for self-employment are Dotivala's two priorities for the community. As illustrations of Parsi entrepreneurs whose service rank professionally high, Dotivala cites the example of Jehanbux Mogul whose hairstyling felicity resulted in patronage from the wife of an earlier Governor of Maharashtra, and Ms Gaver Irani of Cusrow Baug whose fame as depilator has persisted over the past two decades. Such dexterity, well pursued, can lead to substantial monetary rewards, feels Dotivala who hopes to inculcate more youngsters into the service industries where the economic future is bright. "The Iranshah (in Udwarda) is largely being subsidized by the Irani farmers of Dahanu," says Dotivala, appreciating the lavishness with which the personal prosperity of these self-employed individuals is siphoned back to the community shrine in the form of carpets and other gifts. Recalling how the self-employed driver of the bus in which she travelled around in Europe - functioning as his own cleaner, driver and mechanic - had bought his wife a diamond costing more than three lakh rupees in Amsterdam, Dotivala says her aim is to start a self-employment scheme for Parsi youth.

To increase the Parsi population, Dotivala feels that young couples should be offered incentives, beginning with priority in accommodation. "Tell them that their two or three children, irrespective of sex, will be provided for, in part, by the community, till the age of 18." If a graded scheme is worked out, Dotivala is reasonably confident she can persuade rich Parsis to give substantial amounts by way of sponsorship or maintenance. Dotivala believes that committees of ladies who can spare the time should take charge of the baugs. They could seek out old people living by themselves and inculcate young couples to share the flats while maintaining supervision to ensure that the two parties do not illtreat each other. Perceiving the crux of the community's problem as economic, Dotivala says, "A lot of people with ability and qualifications are jobless. (We must) see to it that they are well employed."

Other areas of community work that attract Dotivala are the Parukh Dhar-amshalla and Doongerwadi. Claiming close association with khandhia families (one of her secretaries had belonged to such a khandhia family),

Dotivala is aware of "a feeling of resentment because they feel they are looked down upon." To counter the dwindling number of khandias and nassessalars, Dotivala feels it is essential to convince them and other Parsis that "they are not the harijans of the community." Secondly, they should be financially provided for, so that they "don't seek other pastures." One prerequisite Dotivala suggests is education for their children in good schools with either the Punchayet or rich Parsis bearing the expense.

Another Doongerwadi problem in Dotivala's view is the monopoly enjoyed by some persons there. "For example, only some can serve tea and not others; only some women are summoned for bathing the female bodies and not others..."

As for mobeds, if the community is willing to compensate them to the extent they would earn elsewhere, there would be people willing to take on mobedi, opines Dotivala, suggesting a carrot and stick approach: "Make it a condition at the madressa that the boy must serve the community as a mobed

for five or 10 years, like an internship."

Considering herself a "Parsi Zoroastrian first and Parsi Zoroastrian last," Dotivala describes herself as "neither left nor right, but upright!" She claims to be orthodox to the extent of "following traditions, the teachings of Zarathushtra; to the extent of going

**"The trouble is that
one Parsi is not
proud of another
Parsi!"**

out of my way to do charity and good deeds for those who need me, and not disturb what has been going on peacefully. As a liberal, I don't believe a person must necessarily be a religious fanatic but must change a little with the times. If things need to be amended for the betterment of the community, one must not stand against it." But she draws the line at converting an adopted child, on the ground of the "1400-year

tradition of non-conversion."

A graduate in the liberal arts and law, Dotivala is a director of the Maharashtra Tourism Development Corporation and the first lady vice president of the Youth Hostels Association of India - being founder president of its Maharashtra wing. After Boman-Behram's demise, Dotivala took over the proprietorship of *The Parsee Voice* - a bilingual monthly, edited by scholar Adi Doctor, espousing the orthodox point of view - which folded a few months ago.

Dotivala says she expects the support of individuals who respect her independent outlook. "At least 80 CER members have come and said, 'We're with you'... I have not the foggiest idea who will contest (the election). I hope it will be a clean election. I hope the candidate has love and affection for the community and above all integrity; has *Parsipanu*, the good and welfare of the community at heart; and that he will do anything within his scope for another Parsi... Parsis are lethargic, fussy, it is true. But they are your people; you have to help them."

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GOLWALLA EXONERATED

Arnavaz S. Mama

Advocate Ardeshir Katrak's application to file a suit against Bombay Parsi Punchayet (BPP) chairman Dr Aspi Golwalla, on grounds of breach of trust and corruption, has been rejected by the Assistant Charity Commissioner P. V. Bhosekar by his order dated August 4, 1988. Exonerating Golwalla, the order states, "Except (for) filing the minutes book of the meeting and relying on press cuttings in respect of allegations and counter replies, the applicant(s) have not led any evidence to show a prima facie case... (they) have not filed any documents in support of (their) contention."

The meeting to censure Golwalla was convened by Katrak and others of the Anjuman Committee (the body which elects trustees). They were questioning the allocation of a flat at Ness Baug, a clinic at Jer Baug and the proposed disposal of The Parsi Lying-in Hospital. It was also contended at the same meeting at the Sethna Agiary Hall on March 31, 1987 that legitimate inheritors of single tenanted flats in Parsi baugs were deprived of their tenancy rights and that they were illegitimately converted into lessees.

The substance of the charges held Golwalla singly responsible for the decisions of the Wadia Baugs' Committee of Management. The Committee comprises the three seniormost BPP trustees and three representatives of the erstwhile R.N. Wadia and N.N. Wadia Trusts, including the respected scion of the Wadia family, Neville Wadia, his son Nusli, the present chairman of Bombay Dyeing and one other Wadia nominee. The Commit-

**The
Assistant Charity
Commissioner
has dismissed
advocate
Ardeshir Katrak's
application
to sue
BPP chairman
Dr Aspi Golwalla**



tee's decisions are generally vetted by the Punchayet's board of trustees before being implemented.

Thus, to single out Golwalla as the sole miscreant, even if any of the Committee's decisions was indefensible, amounted to a kind of vendetta and the Assistant Charity Commissioner noted at length that the decisions were nowhere obviously Golwalla's alone. Moreover, Golwalla, in his response to the plaint, had noted that he was due to retire before the end of 1988 after 20 years on the Punchayet board.

Flats number 6 and 8 at Ness Baug were one of the subjects of the litigation. It was alleged that Golwalla had negotiated with Ms Vimla Sharma, a non-Parsi who was reportedly using the premises for immoral purposes, instead of suing her in a court of law. The negotiation had yielded one flat which was then given on tenancy to P.K. Amroliwalla and N.M. Nallasheth. It was further alleged that Golwalla had received Rs 2,00,000 in the process, for which the Punchayet had issued 10 receipts of Rs 20,000 each.

Golwalla however explained to the Assistant Charity Commissioner that the Ness Baug buildings were purchased in 1957 with existing tenants and that the late Dara Khurshedji who had occupied the two flats bequeathed them by his will to Sharma. The lady was already in residence there, conducting the Dolina Nursing Agency from one of them. Golwalla rejected the contention that he or the Punchayet had received two lakh rupees against the flat and maintained that the donations received were in the normal course. The Assistant Charity Commissioner noted that the applicants had not mentioned the date, month and year when the receipts had been issued. "In the absence of (such) particulars ...it is not possible to connect the donations to the flat." Nor, contended the official, had the applicants pointed out any remark by the auditor of the Punchayet's accounts, questioning the validity of the donations or the receipts.

At Jer Baug, the original tenant, Dr

N. R. Zunwerkar, had assigned his clinic with goodwill and tenancy rights to Dr Rajan Bhonsale. It was claimed that Golwalla had willfully preferred this non-Parsi tenant, to the detriment of the Parsi Dr Pervaz Iranpur, whose claim had allegedly been forwarded by Jer Baug tenants. Golwalla contended that there was no bar against non-Parsi tenants occupying commercial premises. Moreover, Dr Iranpur, an anesthetist, did not need a dispensary and therefore never applied for one, maintained Golwalla in his defence.

The Assistant Charity Commissioner noted that while Golwalla's assumption of chairmanship in 1981 was on record, the date of release of the flat was not mentioned by the applicant. Also that his decisions and actions, taken along with the Committee of Management, were made in consultation with the other BPP trustees, as was established by a resolution of the trustees. Hence, all the challenged actions were "the actions of the trustees at large. In the instant case, the applicants want to file a suit for removal

from trusteeship of (Golwalla) only, (although) it is within the knowledge of the applicant that (he) is due to retire by November '88."

With regard to The Parsi Lying-in Hospital, Golwalla contended that he is a member of its managing committee but "it has nothing to do with the Parsi Punchayet Funds and Properties." Golwalla further contended that "the said Hospital has put forward for development of the properties and (a) subcommittee has been formed and he is not a member (of it) at all."

Golwalla had challenged the resolution of the March 31 meeting at the Sethna Agiary Hall - which urged the BPP chairman to resign from office - as well as the legality of that meeting. The muster roll of the meeting was inspected and it was alleged that the next number after 89 was 100, notes the Assistant Charity Commissioner's order. The order also cites Golwalla's affidavit which states that certain names were entered twice in the said muster roll and that some people whose names were included in the ros-

ter had filed affidavits stating that they had not attended the meeting. The Assistant Charity Commissioner however noted that the applicants are the beneficiaries of the trust and therefore entitled to file the application for a suit.

Ardeshir Katrak is said to have appealed against the decision of the Assistant Charity Commissioner to the Maharashtra Revenue Tribunal.

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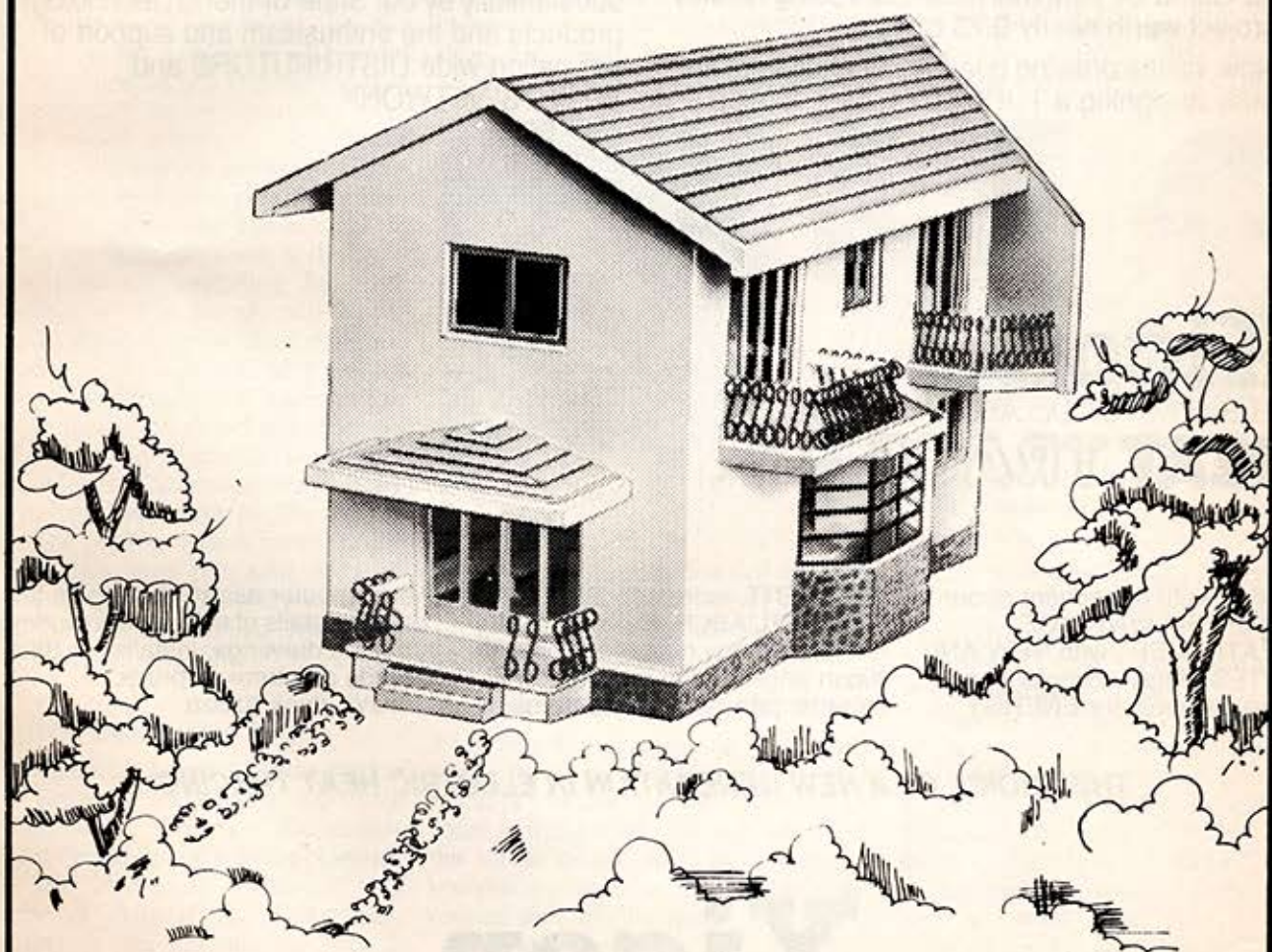
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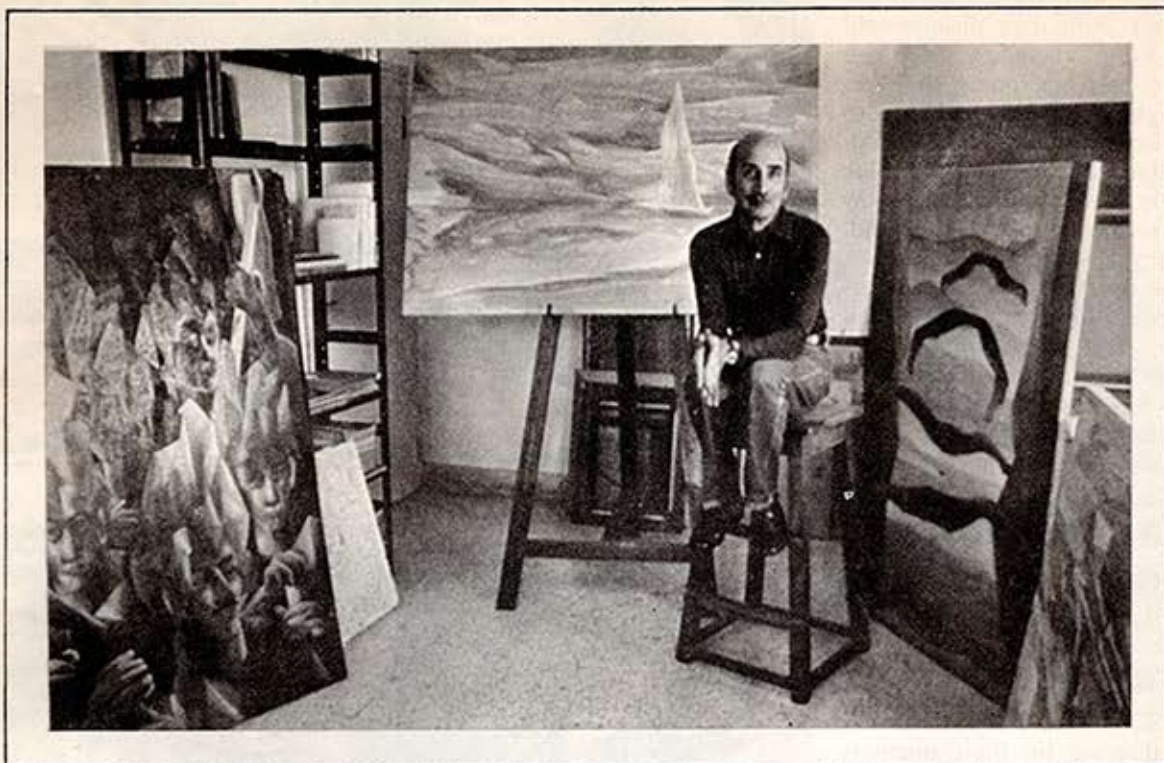
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An artist and a gentleman

**Despite his Western training,
Jehangir Sabavala is able to identify with his religion,
and the Indian philosophy and landscape**

Geeta Doctor

"I've made a note of the man's dhoti, we'll catch up with him," announced Jehangir Sabavala with the informed air of a specialist. Readers of detective fiction would spot the likeness. There was the spectacular domed head of the Belgian detective, but he did not have Hercule Poirot's waxed moustache. Instead, he wore a felt hat which gave him a Sherlock Holmes air that was accentuated by his lean and lanky frame. But the moment he began to speak, you realized he was an aristocrat, more in the class of Lord Peter Wimsey, the hero of the novels by Dorothy Sayers.

But of course, Jehangir Sabavala is

not a detective but one of India's veteran artists. He works in the manner of a forensic scientist though, collecting evidence and distilling it through the layers of his mind, before placing it pale sliver by sliver on the canvas until it shines with the spirit of his unique artistic imagination. Preparing for his first show in Madras, Sabavala supervised the hanging of every picture with meticulous care, assisted by his elegant wife Shirin, and Sharan Appa Rao, the young and ebullient owner of the terraced gallery, who had coaxed the artist to come and make it a grand inaugural venture.

In between, I had persuaded Jehangir Sabavala to lead an expedition in search of the flamingos that come in their hundreds in the cold season to feed and rest at the Pulicat lake, a two-hour distance from Madras. When we got there we found that we had to hire a boatman who would punt us through the backwaters in search of the birds. The idea was to take a picture of Sabavala with the flamingos in the background — a thought that frankly horrified him, though he was much too po-

Above: Sabavala surrounded by paintings in his studio

(Photo: Sooni Taraporevala)

lite to say so. Besides, Shirin was enthusiastic about the flamingos. Meanwhile our boatman, picked up in the nearby liquor shop, had disappeared and it was only Sabavala's sharp eye that spotted him beckoning to us to wade through the low tide and get into the boat that was standing in mid-stream. Sabavala rolled up his blue jeans neatly and splashed his way through, a picnic hamper in one hand, ready for any adventure.

It was the most enchanting of journeys. As the evening turned pale pink and pearly grey, the landscape hovered between the shifting horizons of land and sea. Looking at the millions of tiny creatures clinging for life to the floating islands of green moss and the

"What I seek in my paintings is a balance and an inner serenity"

flamingos dancing on their ungainly feet, Shirin exclaimed, "This is Sabavala country!" And it was. The sun disappeared momentarily behind a quilt of clouds over the land, then glowed red like a giant's eye as a flight of birds swept across its face in a curving net. A crabbing vessel drifted close to us and as the light-eyed fisherman held up a pair of angry crabs, a thought occurred to Sabavala. His laughter rang out like a bell over the calm evening air and his face turned pink at the idea: "There's your portrait of the artist," he said, pointing at the furiously clawing crabs. "A most unexpected shot, wouldn't you say?" he enquired affably.

Jehangir Sabavala is now in his mid-sixties and everything about him is unexpected, though he does his best to hide it. His mother, the well-known social worker and philanthropist known to everyone as "Bapsy," came from the shipbuilding family of the Wadias. "Their ships used to sail between China and India," explains Sabavala, and I ask innocently, "The opium trade?" But Sabavala, who can be firm when he wants to, refuses to rise to this bait and says, "The Wadias were the master shipbuilders." The connection must appear interesting to him as some of his best known works have centered on the image of sailing



ships embarking on their lonely voyages in a tangle of sails and the harsh silent cry of seagulls. Even in the current series of paintings, there is one of a single sail holding out against the wind.

When he was 10, Bapsy took him and his brother off to Montreux in Switzerland. "Of course we were exotica," he confesses. "We lived in a little village called Les Avants just above Montreux and since there was no school there for us we had a tutor (a man from Dulwich in the UK) who was, oddly enough, an Anglo-Burman by origin." He would come up from Montreux to teach these two small Indian boys. "For my temperament it couldn't have been better; you see I was never very happy at school. I suppose this is going to sound more elitist than ever," he remarks, "but it was absolutely lovely! When I look back,



they were the happiest years of my life that I remember." They had a governess named Mlle Sailer who came from one of the famous hoteliering families in Switzerland. Their mother played the piano, and their friends were some of the gifted musicians and intellectuals who, feeling the winds of change, were moving out of the German heartland, into the picturesque provinciality of Montreux. What he remembers most vividly, he says, is the absolute freedom he had to roam around the village and its surroundings. "It was physically so beautiful," he exclaims, his voice betraying his emotion.

In the case of an artist like Sabavala, the pursuit of beauty takes on the quality of a quest. In his earlier can-

vases the figures are often wraith-like wanderers who are cast upon great plains in which they seem to disappear. They are linked only by their sense of isolation. At another stage of his work, the artist appears to turn to nature, to the source of all things, and the canvases are full of waterfalls and greenery, as though he were trying to penetrate into the very stuff of life in the manner of a William Blake. During this phase there have been a number of bird studies that show the artist experiencing a sense of release from earthly bonds. The next stage was made up of paintings that he refers to as his "Purday series," where women, quite often Muslim women wearing veils, are portrayed standing in

love, as though to say, "This too I have seen," before taking the next step.

"Really what I seek, what I think, in my paintings is an equipoise, a balance and an inner serenity. By and large this is what I want of a painting, so obviously it is not going to turn out as rebellious turmoil. I'm doing the opposite. It is a sort of roundness...an acceptance of a quietness, a deeper understanding. If I continue to paint I would like to paint away from exhibitions and publicity and all that (they) entail so that I can evolve a deeper vein, plumb the depths further, refine it more; and by that I mean much more than the technical aspects."

We talk about the curiously nun-like quality of some of his women, and, as I wonder whether he has deliberately avoided confronting what used to be colorfully known as the "pleasures of the flesh," he explains that his figures are archetypal. "The sensual part of my paintings is oblique. It comes through color and texture and mood. Really, I don't think I could portray physical, sexual aspects sensually that way, and frankly, I wouldn't want to. It wouldn't be me. I feel that there are private aspects of a person which, unless you can represent very powerfully, become puerile. I mean, they become rather silly. To answer your question, I can tell you (about) Stanley Spencer. Recently we saw a magnificent film where we were shown some of his physical and erotic work. It was magnificent. It was truly erotic and yet there was nothing that a child could not be allowed to see. But how many artists can do that?"

Part of the Sabavala hallmark is the cool classicism of his style that can both attract and distance the viewer. He is almost old fashioned in his insistence on the classic tools of his trade - paint, brush, palette knife and canvas. As he mentions, when referring to the past, he might have gone to Oxford but for the war. Instead he waited till almost the end of the war to get onto a ship where he had to work his way through the passage, scrubbing decks and cleaning out toilets, like other Indian students, to get into Heatherley School at London. (Shirin had preceded him to study at the London School of Economics.) As he notes, he was able to share in the richness of that time when, after the terrible ordeal of the war, there was a tremendous revival of the arts.



Above: Sabavala with wife Shirin

(Photo: Mala Mukerjee)

Facing page: Sabavala's paintings

The Predator (top), Figure on a windswept beach (center), and Petrified Trees - II (Photos: Rajdatt Arts)



groups. They appear to be strong, handsome women with strong hands and feet and there is a sense of community about them. As he explains during the course of a lecture illustrated with slides, while working he often painted the figures from the inside as it were, so that below the painted veil there really does exist a pair of eyes. The effect is sensuous. It is as though in his search for beauty the artist had tried to lay bare the secret of womanhood itself. In one of the paintings, a woman holds a rose in her hand, the very epitome of romantic

"At Heatherley, they had a very special way of approaching the students. One stream was academic and you had a man from Slade whose name was Frederick Whiting. He was an absolute classicist, so he would give his lecture and expect you to understand and follow academe, artistic academe. As opposed to him we had a person called McNab who was then part of the Euston group, that was the modern group, and he would give his lecture bang opposite of what the other man had to say. So this was a trial period, a bit confusing till you settled with the two streams of thought. They watched, they didn't force you; they watched what was the natural inclination of the student – did he veer toward the classic or did he turn to the modern school?"

After this he went on to Paris while Shirin returned to India, and again one cannot help but quote his description of his student life at Paris. "The ateliers were lovely," he says with emphasis on the last word. "They set up the subject. The man would come on a Monday and he would see to the setting up of the theme, whether it was a still-life he wanted you to work at or the human figure. Then you would be left without any instructions till the end of the day. It was a long working day; you worked till the light lasted. And he would come back towards the end of the week, Friday afternoon say, and give his criticism in front of everybody. Everybody listened to everybody else's criticism but he'd go to each person individually and where necessary he would take the brush from your hand and make the corrections. This was the school that was purely impressionistic, so you learnt to study the light, the atmosphere in a painting, more than the form.

"The age range of the students could be anything from 16 to 60. So you had the advantage of having a total beginner on one side and perhaps on the other side, an affirmed painter who needed a model. He did not expect correction, he was merely working. We all moved around looking at one another's work, and chatted. It was a lovely atmosphere. Again, perhaps I was merely lucky. A whole generation of young American artists were able to pour into Paris as a result of the Marshall Aid scheme that gave them the money to come and study for the first time in Europe after the war.

So it was a release for several young American artists.

"Eventually, from this study I went to the cubist, Andre Lhote, which was again a totally different experience. I chose Lhote because I had read and understood cubism as an intellectual, but I couldn't practice it. So I went to him and said, 'Maitre, would you accept me?' and he said, 'Why should I? You're not a cubist painter; you know nothing about this.' He was one of the last great cubist painters and a strict disciplinarian. He was not interested in painters or paintings of

"There are private aspects of a person which unless you can represent very powerfully, become puerile"

other disciplines, so from him, it was a legitimate question. It was difficult for me to explain that intellectually I had understood but physically I couldn't do it, and I finally had to plead, 'Please accept me because I come from India which is thousands of miles away and this is probably the only chance I have of learning in Europe.' So he was magnanimous enough to understand, and accepted me. I found him brilliant – an absolutely brilliant scholar and teacher. Much of Paris could come to his lecture for a fee. You did not have to be a painter; you could be a professional: a doctor, an engineer, who was interested in the arts, could come and listen to his lecture while the students sat in front." Sabavala felt that this was a way of art appreciation that kept alive the link between the artist and the rest of the society, and wished that this could happen in India too.

Sabavala is often asked whether his Western training has cut him off from his roots, the Indian tradition that is now such an important ingredient of what is called "Indianness." He is careful in his reply. Of course he cannot reflect the Hindu pantheon of gods and goddesses, or the ritual and the festivals, and he does not even try to capture this, but he feels very strongly that the land itself is a part of him. The landscape, the light, the memory of

the different parts of the Deccan plateau where his family owned property, have etched themselves in his memory and form a part of the texture of his work. Like every Indian, he has a great hunger for a deeper philosophical meaning to life.

He also recalls that a certain amount of the Zoroastrian heritage, the sense of ritual and ceremony that was part of his childhood, is deep within him. "I come from a very cosmopolitan community, the Zoroastrian community in India, and my training has tended towards the cosmopolitan, so it's but natural that these are some of the characteristics that will distinguish my work, but I don't see that as a disadvantage," he maintains. When someone asks him why the birds that fly out have a strange air of menace in his current series, he replies that for a Zoroastrian, who lays out his dead in the Towers of Silence, a bird cannot but hold a powerful fascination. The bird panels mark a new phase as Sabavala turns to working in textures, using only his brush. Some of the other paintings have the close circular rhythm of a floor swept with cowdung, but he only smiles when I say this.

"I am not a mainstream artist," confesses Sabavala. One does not know whether he says this with a certain stubborn pride, for it requires a different type of rebellion not to conform to any of the popular movements or fashions of the time. In a painting entitled *Windswept* one can sense what he means. The colors are used in the manner of an impressionist and yet the backbone of the work is cubist. The figure itself stands alone on a deserted beach, or rock front, tossed by the wind, the outer garments blown to shreds; and yet there is a certain defiance.

The painting that I like best in the series is the one that Sabavala has called *Mirage* but which he says he may have really liked to call *Real-Unreal*. It is a mysterious landscape that reveals half-built forms, perhaps in a desert, perhaps as a reflection in the clouds. Nothing is defined and yet there is a clear sense of recognition that the painting explores a dream state that sometimes happens when one is flying in the air into the sunrise. He has orchestrated the faintest melodies of colors, in pale shell pinks, faint blues and greens. It's joyous, it's mysterious, it's a Sabavala.

Young Zoroastrian Questioning

Asphandiar Dorab Moddie

*This I ask you, tell me truly, Lord,
Who am I? Where do I stand today,
As a born Zoroastrian
In other sweeping cultures,
In which I must swim
Or be sunk?*

*How shall I "reverently pay you
homage,"
In archaic language not understood,
With ritual half meaningful?
What can I make my very own,
From the pure essence of your religion?
From which clear springs can I drink
Of spirituality and science, today's*

*Asha,
Midst mind-boggling science mysteries,
In the spiritual drought of our times?*

*We are small, divided, dispersed,
Yet seeking the bread of life,
How to find Self and coherence,
Without lifeless uniformity?
How shall we overcome
Sham externals, with Vohūman,
Man for man, making creative
choices?*

*Living Gathic essence with regal
tolerance,
Like great Cyrus with exiled Jews in
Babylon?*

*Our leaders lecture, not lead;
Our priests live in bygone worlds.
To whom shall we turn
For today's Zoroastrian renewal,
When status quo and self-righteousness
rule,
In place of your large Righteousness?*

*Our elders are smug prisoners
Of a receding past, not future-missiled;
They frown on change in a changing
age;
Changes overtaking future survival,
Demographic, cultural, economic:
Our generation's strange new worlds,
Unlike any past.*

*Who then will give us renewal, Lord?
Who, like Vistasp, enlarges and spreads,
Contemporary Zoroastrianism?
Who limits and diminishes
An already dim legacy*

Trailing through mists of history?

*Long centuries ago, Lord,
You bore Zarathushtra's
Persistent questioning,
About heaven, earth, the ways of men;
And you gave him Light.
They want shallow unity,
No meaningful questions, now.*

*Fill our lacuna, Lord.
How shall we find true voice
In our confused time?
With your clear, strong spirit
To fire this flotsam,
With the spark which once lit
Forgotten empires, Spitama-inspired;
With spring's fresh renewal
For Modern Mazdayasnaism.*

*(Interpretations of the inner feelings of
Zoroastrian youth over many years in
many places from the North Zone Con-
ference, New Delhi, 1976 to the First
North American Zoroastrian Youth
Congress, 1987, and the First All-India
Zoroastrian Youth Seminar, Delhi, '87.)*

Dastur Minochehr-Homji's birth anniversary

The late scholar-priest Dastur Navrooz Minochehr-Homji's seventy-sixth birth anniversary will be observed at the Jivanji Modi Hall of the K. R. Cama Oriental Institute on October 14, 1988 at 6.30 p.m.

At the function, to be jointly organized by the Rustom Baug Association and the Sorabji Framji Titina Religious Trust, tributes will be paid to the former high priest of the Fasli Atash Kadeh. In addition, a framed oil portrait of Minochehr-Homji (36 x 26 inches) by artist J. P. Irani will be unveiled and placed in the Library Hall of the Institute where he served as joint honorary secretary for several years.

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THE DELIGHTS FROM Dinshaw's

Advertisements of Dinshaw's ice-cream have only recently hit the screen on prime time TV, but for generations of Nagpurians, no summer evening stroll, birthday party or wedding reception was complete without Dinshaw's ice-cream.

Of course it hasn't been choco-chips all the way! Starting with three buffaloes and moving up to a three-crore rupee annual turnover, the road has been uphill.

Dinshaw, after whom the famous ice-cream is named, was one of the four children of Bhikaji Rana. An itinerant actor from Navsari, Bhikaji travelled the colorful state of Gujarat, regaling audiences along the way with his repertoire of ribald songs and stories. He lived in his world of make-believe and the more mundane aspects of life, like wife and children, were left very much to themselves. Bhikaji died young and Dinshaw, with his younger brother and sisters, grew up in Navsari, cared for by their *masi* (mother's sister).

With little formal education but a strong sense of survival, young Dinshaw, still in his teens, joined Brاندons, the famous railway caterers. Working his way up to manager, he was earning a princely sum of Rs 40 per month. But the dapper Dinshaw, fond of his Imperial Leather soaps, shaving creams and white gaberdine suits, found it hard to make two ends meet.

At about this time it was decided that Dinshaw should be married off. *Masi* vetted the list of prospective brides and settled upon a good, kind, hardworking young girl from Navsari itself. Alas, even the best laid plans of *masi* could go awry - Dinshaw went to see one sister but fell in love with and married the other, Piroja!

With the spirit of enterprise strong in them, the young couple decided to move out of Navsari in search of

**With a
three-crore rupee
annual turnover,
Dinshaw's,
Nagpur's reputed
ice-cream concern,
is reaching out
to wider markets**

Dilnavaz E. Bhagwagar



greener pastures. During his cross-country travels on the Bengal-Nagpur Railway, Dinshaw had liked the little town of Nagpur. It was cheaper than Bombay, it had a large Parsi population connected with Jamsetji Tata's Empress Mills, and the people were warm and welcoming.

And so it was that Dinshaw and Piroja Rana came to Nagpur in the '20s, with very little money, but armed with lots of guts and determination. While a job in the Mills would have been the end of the rainbow for most Parsi men, it was not Dinshaw's cup of tea. They invested their life's savings in three buffaloes and started vending milk. It was a tough life that started at 4 a.m. every morning. After building up some savings, they decided to start a provision store in Sadar, the main street of the town. For lack of enough capital, however, this venture was short-lived. The dairy business was more stable and, with time, the buffaloes multiplied. Together, husband and wife milked the cows, cleaned the stables and delivered the milk from house to house. They were intent on saving every paisa they could towards their dream of owning land where they could graze their cattle, build their home and send for Dinshaw's younger brother and sisters (still in Navsari) for whom he always harbored a great affection and a sense of responsibility.

In 1925 they bought one-and-a-half acres of land on the outskirts of the city in a jungle area called Borgaon. It was cheaper to buy land outside the city, and the grass and jungle provided natural fodder. This land cost Dinshaw Rs 200 and it took him six months to repay the money to his more prosperous brother-in-law Burjor Sukhara who was working in the Empress Mills. Being far from the city, they worked much harder and much longer, had the burden of a loan to repay, larger maintenance inputs and a bigger



Dinshaw Rana

(Right) Dinshaw's ice-cream parlor in Nagpur



family to support.

It was a hand-to-mouth existence, fraught with constant calamity. One morning at 4 a.m., while drawing water to bathe the buffaloes, Dinshaw's younger brother Eruch fell into a well. He stayed afloat for four hours till he was discovered and fished out, barely alive. On another occasion, Piroja sadly parted with the last of her little jewelry to be pawned for the much-needed money. On reaching the pawnbroker, they found that the pendant had fallen out of Dinshaw's pocket!

Undaunted, the family battled along with the dairy, building up a good clientele. It was at this time that a Britisher, fresh from England and having heard of the birth of commercial ice-cream in 1925, suggested to Dinshaw that they try freezing some of their surplus milk after adding sugar and flavoring. The idea appealed to the young entrepreneur, particularly because of the scorching heat of the Nagpur summers. Thus was born the first cup of Dinshaw's ice-cream.

Piroja would preside over caldrons of boiling milk, stirring and sipping till she perfected three flavors - pista, vanilla and strawberry. From 1933 to 1940 the ice-cream business was seasonal, limiting itself to three months in the summer. Gradually, tastes and concepts changed, and people discovered that they liked this sweet, iced delicacy and could eat it without harm throughout the year. Dinshaw's ice-cream became popular for all seasons.

As children it was the high point of our lives to be taken for a treat to Dinshaw's. We would spend agonizing hours deciding which of the three flavors to choose from and then invariably settle on "*tun anna na tun gola* (a sample of each for three annas)." Today, 40 years later, I can still close my

eyes and recreate the sounds, sights and smells of that place: small square tables with green checked tablecloths, the faint buzz of appreciative flies providing a background to the churning of the ice-cream in its wooden molds, the distinctive smell of milk and vanilla essence, little waiter-boys in short pants darting between the tables with the stemmed glass cups on tin trays. And, always in a khaki shirt and baggy pants was the omnipresent Dinshaw, eagle-eyed and alert, shouting orders. Whilst collecting money, he would discuss prices, dissect politics and disburse advice, all with great vigor and much humor. These very qualities, probably saw him through a tragedy...

One summer in the late '40s, Dinshaw's youngest son Jimmy, not yet five years old and as curious as any kitten, leaned over a caldron of boiling milk to see what was cooking. He lost his balance and fell into the scalding milk. Jimmy lost his life, yet, the indomitable spirit and courage of the family made them carry on with their business. They were not an unfeeling family; they were a strong family.

Around 1955, Keki Captain, a friend of the family, having heard of the Blue Star automatic electric ice-cream maker, costing Rs 5,000, suggested that Dinshaw's go in for it. Dinshaw was reluctant. For one thing, the price was exorbitant. For another, the idea of leaving the quality of the ice-cream to a machine, rather than being directly in control of it, made him uneasy. However, he was persuaded to take the risk. Operation Blue Star proved very profitable. From a small, hand-driven concern, Dinshaw's became a modern, mechanized business. Following the Blue Star came deep freezers to store the ice-cream, allowing for expansion of capacity. New fla-

vors were added and disposable cups replaced the stemmed glass ones.

By 1969, Dinshaw's had shifted from their small parlor of 30 years to newer, grander, glass-fronted premises. Dinshaw was growing old. His eldest son Sam had quietly taken over much of the burden of the business. Once again, another friend of the family, Rusi Bhote, a government officer in the food and marketing division, suggested that they go in for Larsen and Toubro's Rs 50,000 pasteurization plant. Sam placed the order without consulting his father. That angered Dinshaw. For four years father and son did not speak to each other. Even after relations were restored, the scar remained.

In 1985 Dinshaw died. But the memory of that hardworking gutsy pioneer lives on. His name is emblazoned on refrigerated trucks, delivery vans and 25 outlets across Nagpur and another two dozen shops all over Vidarbha, Marathwada and parts of Madhya Pradesh. TV advertisements that cost Rs 36,000 for every 20-second spot, tempt one with 25 flavors, from the ordinary to the exotic. Nagpurians, particularly the Parsis, glow with proprietary pride every time they see the Dinshaw's advertisement. This ice-cream empire, equipped with sophisticated imported machines, is run by Dinshaw's son Sam and Dinshaw's brother's son Jimmy (named after his cousin). Sam, the elder of the two by many years, keeps a fatherly, supervisory eye on the business. The dynamism and the innovation come from the young Jimmy who outwardly maintains a low profile.

Exuding a quiet confidence, Jimmy attributes the success of Dinshaw's ice-cream to the spirit of enterprise and standards of hard work and fair trade practice set by his uncle and followed by his successors. For every rupee earned they plow back 70 paise into the business.

Though generous and charitable in the true Zoroastrian tradition, they are wary of employing Parsis "because Parsis expect preferential treatment and are allergic to hard work and long hours." Jimmy feels that the present scene lacks sufficient Parsi industrialists and entrepreneurs because Parsis are timid and unable to take risks and quick, bold decisions. A bitter truth to swallow at the end of a sweet and delicious ice-cream session.

The data on births, marriages and deaths has been compiled from information supplied by anjumans in India and abroad, courts and hospitals. It must be pointed out that this information is not always complete or consistent.

Of the 91 Parsis who died in Bombay, 23 succumbed to heart disease, while old age, lung disease and pneumonia claimed 12 victims each. The other killers were kidney failure (six), brain disease, hypertension and diabetes (four each) and septicemia (three). Liver disease, cancer and skull fracture claimed two victims each. Isolated cases of hemorrhage, blood disease and asthma were also registered. Two stillborn infants were lost to the community. In the breakup of deaths according to illnesses, it must be noted that in some cases, especially in those of the very old, death is often due to a combination of several diseases.

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 would appreciate this requirement and cooperate with us.

BANGALORE

Died

Furrokh S. Bamji (77), husband of Shireen, and father of Jahanara Hazari, Xerxes and Zarir on July 5, 1988

BOMBAY

Born

A girl to *Yasmin* and *Percy Kharas*; July 9
A girl to *Beroze* and *Ronny Mehta*; July 29
A boy to *Pervin* and *Farokh Anklesaria*; August 1
A girl to *Pervin* and *Percy Arsiwala*; August 2
A boy to *Nina* and *Noshir Elavia*; August 5
A boy to *Shahnaaz* and *Adil Irani*; August 6
A girl to *Pheroza* and *Rustom Modi*; August 7
A boy to *Armaity* and *Ziaulah Eshraghi*; August 8
A boy to *Kamal* and *Cyrus Daruwalla*; August 10

A boy to *Freny* and *Jimmy Daruwalla*; August 12
A girl to *Dinaz* and *Minoo Todywalla*; August 12
A girl to *Jasmine* and *Darius Buhariwalla*; August 15
A boy to *Kamal* and *Pervez Gandhi*; August 15
A boy to *Meher* and *Farrokh Behrana*; August 16
A boy to *Shalini* and *Kersi Billimoria*; August 17
A boy to *Armity* and *Nadir Pardiwala*; August 25
A girl to *Ketty* and *Hormuz Ghadially*; August 30

Married

Roxane Pervez Meherji and *Nevil Sikander Maloo* of Ahmedabad; July 19
Jer Soli Laher and *Behram Kaikshroo Irani*; August 8
Navaz Minoo Behramkamdin and *Kersi Jamshed Gazdar*; August 9
Rubina Fali Gheyara of Jamshedpur and *Behram Darab Bodhanwala* of Jamshedpur; August 28
Nergish Khurshed Surti and *Dinyar Kaikhushroo Marolia*; August 29

Died

Firozshaw Rustomji Contractor (96), residing at Munshi Chmbs, 3rd Pasta Lane, Colaba, 400005; July 31
Dosamai Bomanjee Mistry (70), C-24, Nowroze Baug, Lalbaug, 400012; July 31
Dinbai Vicaji Taraporewala (90), Nicholson Bldg, Wadia St, Tardeo Rd, 400034; July 31
Rohinton Erachshaw Bengali (63), 511, Kanak Vihar, Adenwala Rd, Matunga, 400019; August 1
Tehmina Parviz Rabady (72), Ardeshir Mans, Buddha Temple St, Parel, 400012; August 1
Maneck Nusserwanji Bharucha (85), 802-B, Parsi Clny, Dadar, 400014; August 2
Perin Dhanjishaw Mistry (92), 382-B, Pawwala Bldg, Grant Rd, 400007; August 2
Jehanbux Framroze Dadrawala (87), Plot 22, 142/3, Kandivli (W), 400067; August 3

Perin Dadabhoy Soonawalla (75), Silverene, 32, Altamount Rd, 400026; August 3
Homi Dhunjishaw Segrewalla (55), 4/5, A.H. Wadia Baug, Parel Tank Rd, 400033; August 4
Shapurji Dadabhaji Billimoria (78), Hormuzed Farm, Fadvel, via Billimora, 396540; August 5
Mitha Aderbad Irani (72), Hormuz Baug, Irani Rd, Dahanu, 401601; August 5
Banubai Dhanjishaw Katrak (88), 31, Central Court, Motlibai St, Agripada, 400011; August 5
Noshir Kaikhushroo Kharadi (56), Gul Sohrab Bldg, Khetwadi, 7th Lane, 400004; August 5
Freni Keki Rabadi (57), 752, Dr Jal Vakil Bldg, Dr Ghanti Rd, Parsi Clny, Dadar, 400014; August 5
Framroze Sorab Mehta (74), Dilkush, 40, B.G. Kher Marg, Malabar Hill, 400006; August 6
Gool Jamshed Vajifdar (62), 6, Malegamwala Bldg No 2, Mahim, 400016; August 6
Dadiba Pirojshah Amroliwala (88), 759, Parsi Clny, Dadar, 400014; August 7
Hormusji Shapurji Dastoor (68), 276-D, Princess St, 400002; August 7
Goolbai Dorabji Kolah (91), Petit Widows' Chawl, 133, Mody St, Fort, 400001; August 7
Piroja Mayar Irani (82), Taher Manzil, Agiary Lane, Grant Rd, 400007; August 8
Jamshed Maneckshaw Pochkhanawala (86), A/2, Cuffe Castle, Cuffe Parade, 400005; August 8
Rustom Behram Afagh (Irani) (75), A/14, Tata Co-op Hsg Soc, Parel, 400012; August 9
Pestonji Cursetjee Boyce (86), Opp Commissioner's Bglw, Belgaum, 590001; August 9
Keki Framroze Palsetia (75), 4, Bagwalla Mans, Tata Clny, Tardeo, 400034; August 9
Burjor Vikaji Patel (61), 46-A/201, Manish Nagar, J.P. Rd, Andheri (W), 400058; August 9
Soonamai Hosanji Santok (62), 692, Dinsha Master Rd,

Parsi Clny, Dadar, 400014; August 9
Rustom Pocha (78), Damani Est, 6/14, Navpada, Thana, 400601; August 10
Bahadur Pirojshaw Engineer (Patel) (69), Palm Spring, Cuffe Parade, Colaba, 400005; August 11
Ketayun Sarosh Sanjana (33), Ishwar Mans, Raja Ram Mohan Roy Rd, 400004; August 11
Tehmina Hormasji Engineer (95), A-1, Tata Clny, Parel, 400012; August 12
Noshirwan Merwan Irani (75), 31/C, Manish Nagar, Andheri (W), 400058; August 12
Aderbad Meherjee Khambatta (66), 14-B, Carter Rd, Bandra, 400050; August 12
Female child of Lily and Xerxes Marker (stillborn), E-48, Jer Baug, Byculla, 400027; August 12
Homai Dorab Driver (65), 273, Dr S.S. Rao Rd, Room 11, Lalbaug, 400012; August 13
Piroja Bhikhai Kamakhan (78), E/56, Parsi Clny, S.V. Rd, Andheri (W), 400058; August 13
Kersi Fakirji Siganporia (52), 8, S.B.I. Ishwar Soc, Azad Rd, Vile Parle (E), 400057; August 13
Villoo Behram Dalal (83), 92, Wodehouse Rd, Colaba, 400005; August 14
Jerbai Ardeshir Irani (76), Ardeshir Mans, 41, Station Rd, 400054; August 14
Katty Jamasp Irani (56), 16/3, Wadia Charitable Bldg, Malcolm Baug, Jogeshwari, 400102; August 14
Homai Rustomjee Panthaky (65), 28, Daruwala Bldg, Dhobitalao Lane, 400002; August 14
Rustom Munchershaw Contractor (80), J-11, Cusrow Baug, Colaba, 400039; August 15
Tehmuras Dinshaw Havewalla (80), Yogita Co-op Hsg Soc, 6, Daulat Nagar, Borivli (E), 400066; August 15
Banoobai Pirojsha Lath (76), 3/11, C.J. Clny, Tardeo Rd, 400034; August 15
Perin Jamshed Parakh (90), B-11, Ness Baug, Nana Chowk, 400007; August 16

Shapurji Maneckji Daruwalla (72), Bana Bldg, Khetwadi 11th Lane, 400004; August 17
Hirabai Jamsaji Fatakia (86), 20/5, Wadia Blocks, Malcolm Bag, Jogeshwari, 400102; August 17
Bomansha Jamshedji Khambatta (63), P-32, Nowroze Bag, Lalbag, 400012; August 17
Soli Cooverji Billimoria (76), D Block, Shapur Bag, V.P. Rd, 400004; August 18
Manekbai Jehangir Damania (74), B-10, Mistry Bldg, Dr Shirodkar Rd, 400012; August 18
Bachamai Darabshaw Elavia (84), H/30, Cusrow Bag, Colaba, 400039; August 18
Filly Sorabji Elavia (36), 1/10, Sir Ratan Tata Clny, Tardeo, 400034; August 18
Dhanjishaw Hirjibhai Olpadwalla (84), B/404, Simla Hse, Off Nepean Sea Rd, 400036; August 18
Bachamai Jehangir Balsara (88), 13/5, Rustom Bag, Victoria Rd, 400027; August 19
Dinshawji Nasserwanji Daruwalla (92), Satya Bham Niwas, Kasinath Rd, Tardeo, 400034; August 19
Tehmina Maneckshaw Daver (88), 22, Sushehi Krishna, Bandra Recl, 400050; August 19
Nergesh Kerman Desai (74), 302, Parishram, 40, Pali Hill, Bandra, 400050; August 19
Boman Behramji Dubash (60), Zubeda Bldg, Agiary Lane, Balaram St, 400007; August 19
Minocher Faramroze Laher (85), Khan Block, Zoroastrian Bldg, Parel, 400012; August 19
Minoo B. Baltiwalla (86), 31, Swarna, Chapel Rd, Santa Cruz (W), 400055; August 20
Maneck Meherjibhai Engineer (90), Dr Dossibai Home, Masina Hosp Comp, 400027; August 21
Baby of Behnaz and Nariman Kolah (stillborn), Main Rd, Small Daman, 396210; August 21
Mehramai Minocher Patel (70), 275-E, Old Chinoy Bldg, Tardeo Rd, 400007; August 21
Piroja Jamshed Patel (78), 7, Indus Court, A Rd, Churchgate, 400020; August 21
Piroja Dhunjishaw

Poonawalla (84), 53, Bakhtawar, N. Dabholkar Rd, 400006; August 21
Noshir Burjorji Daruwalla (57), F/7, Shapur Bag, V.P. Rd, 400004; August 22
Ardehir M. Irani (84), Bhedwar Bldg, Khan Est, Mahim, 400016; August 22
Rustomji Jamshedji Bativala (77), B Block, Shireen Mans, Gamadia Clny, Tardeo, 400007; August 23
Ratanshaw Cowasji Buhariwalla (74), 10, Gool Mhl, A/11, Sleater Rd, 400007; August 23
Dhan Vispi Dalal (67), Breach Candy Apt, B. Desai Rd, 400026; August 23
Banoo Perozshaw Sethna (90), 301, Zeba Villa, Sherly Rajan Rd, Bandra, 400050; August 23
Aloo Ardehir Surti (85), Vishnu Mhl, D Rd, Marine Drive, 400020; August 23
Shirin Navalshaw Velati (81), 9, Baimahal, Wadia St, Tardeo Rd, 400034; August 23
Alamai Jalejar Bhamgara (80), Sagar Kunj, J.P. Rd, Opp Central Bank, Versova, 400061; August 24
Faramroze J. Siganporia (75), 92, Elcid, 13-A, Ridge Rd, 400006; August 24
Aranvaz Kaikhusroo Khan (92), 44, Makani Manor, 16, Pedder Rd, 400026; August 25
Rustomji Jamshedji Panthaky (88), 16, Vijay Niwas, Sleater Rd, 400007; August 25
Darabshaw Faramroze Sanjana (75), C/o 245, Dev Bhuvan, Dr C.H. St, Dhobitalao, 400002; August 25
Dinsha D. Shroff (70), 174, Kusum Vijay Hse, Mody St, Fort, 400001; August 25
Minocher Manakji Karma (87), B/16, Jer Bag, Byculla, 400027; August 26
Aimai Dinshaji Dastoor (92), 721-A, Choksey Bldg, Parsi Clny, Dadar, 400014; August 27
Aloo Kaikhusroo Divecha (73), Bhiwandiwalla Charitable Bldg, Wadia St, Tardeo, 400034; August 28
Manijeh Darabshaw Elavia (76), 5/12, Tata Clny, Tardeo, 400034; August 28
Nevel Mistry (76), D-9, Malini Apts, Mahakali Caves Rd, Andheri (E), 400093; August 28

Dady Pirozeshaw Daruwalla (63), Namdar Hse, 89, Hill Rd, Bandra, 400050; August 29
Minoo Ratanshaw Lavangia (64), Room 13, Doctor Bldg, Shapoorji Bharucha Bag, Andheri (W), 400058; August 29
Homai Jehangirji Madan (69), Nariawalla Agiary, Naigaum Rd, Dadar, 400014; August 30
Rashidbanoo Sorabji Oomrigar (92), 607-A, Daulat Manzil, Dadar, 400014; August 30
Feroze Sohrab Wadia (63), Capri, Manav Mandir Rd, 400006; August 30
Yasmin Fardoon Panthaki (22), Albless Widows' Chawl, Gilder Lane, Tardeo, 400007; August 31
Mani Nariman Sahukar (83), 53-A, Sangeet, Hill Rd, Bandra (W), 400050; August 31

CALCUTTA

Born

A girl, Roxanne, to Perveen and Xerxes Vesuwala; July 20

Died

Hilla Shapurji Guzder;

August 6
Soonamai Bahmanshaw Batliwalla; August 9
Najamai Ardeshir Bilimoria; August 10
Rustom Khodadad Oshidar; August 27
Alamai Eruchshaw Songadwalla; August 30

KARACHI

Born

A girl to Havovi and Zis Birdi; May 31
 A girl to Anita and Nadir Contractor; July 18
 A boy to Dinaz and Percy Dastur; August 1

Died

Gool Kersi Parekh (82), July 29

MHOW

Born

A boy, Zubin, to Rati and Maneck Tantra; August 1

SECUNDERABAD

Died

Firoza J. Guzdar (88); May 31
 Faramroze H. Jilla (59); June 2
 Jal K. Daver (47); June 28

Compiled by Roxana H. Kaka

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JAL'S JUSTICE



Died: Jal Rustamji Vimadalal, 73, former trustee of the Bombay Parsi Punchayet (BPP) and retired judge of the Bombay and Andhra Pradesh High Courts, on July 26, 1988 at the B.D. Petit Parsee General Hospital in Bombay, following cardiac arrest.

He had brought to the Bombay High Court "his experience at the Bar and also his experience as judge in the city civil court. He was well-known for his keenness and anxiety to uphold and preserve rights of individuals as against the State... My colleagues here in the Bench still remember his sense of humor... Both during his office as a judge and thereafter (Vimadalal) had been called upon to hold more than one inquiry..." Chief Justice Chittatosh Mookerjee spoke on Vimadalal's eventful career at a reference made by the Bombay High Court on August 2.

"He was a judge whom no one could ignore," said the advocate-general A. S. Bobde. "He had a complete control over the proceedings and made notes of arguments in detail...his judgments are noted not only for law but also for their diction," he continued. "He was always courteous to the members of the Bar...had a strict sense of discipline...(but) not a word of moral indignation appeared in his judgment," remembered government pleader J.A. Barday.

"During the years of the emergency, he demonstrated his fearlessness and independence by giving judgments which were not palatable to the powers that be," recalled K. S. Cooper, president of the Bombay Bar Association. This led to a vindictive government ordering his transfer to the Andhra Pradesh High Court barely eight months before he was due to retire.

Replying to the farewell message

presented by the Andhra Pradesh High Court and which is reprinted in the *Maharashtra Law Journal* of April 1977, Vimadalal had declared, "It is an open secret that my being sent here was intended for obvious reasons to be in the nature of a punishment, but it has been a very pleasant punishment indeed. I have had the privilege of having been a judge at a very critical period in our nation's history..." Acknowledging his shortcomings as "impatience, and at times, my brusqueness," Vimadalal said, "That impatience however was, let me assure you, an impatience to do justice..."

Appreciating the judge's "unfailing courtesy, informal manners and lively temper," the farewell message commended his "great learning, prodigious memory, patient hearing, meticulous grasp of the vital points of a case with no digressions allowed..."

As announced at the time of his retirement, Vimadalal felt that after working "all one's life for oneself...one should work for the poor... I propose to plunge into honorary work in Bombay."

Soon thereafter, he joined the board of trustees of the BPP in July 1977. In appreciation of his eight-and-a-half-year tenure on the board, the trustees passed a resolution on July 26, remarking, "His knowledge on this subject (religion) was very helpful in the deliberations of the trustees in all matters... Mr Vimadalal was also instrumental in the trustees taking interest in the preparation of cassettes and books on Zoroastrianism." With his legal background, he was "also very helpful in dealing with all legal matters specially pertaining to the scheme for election of trustees, adoption bill and the Parsi Marriage and Divorce Act." He also served on the

BPP subcommittees on housing, mofussil anjuman, amelioration of the priestly class, etc.

In a separate resolution passed by the chief executive and staff of the BPP, Vimadalal was described as "a person of exceptionally high integrity and ability." Referring to "Justice Jal," the board of trustees of the Surat Parsi Punchayet appreciated the "valuable guidance" he had rendered to them while he was trustee of the BPP.

Citing his displeasure at the groupism amongst his co-trustees in voting on important matters concerning the Punchayet, Vimadalal had resigned in January 1986, 18 months before his term was due to expire. He was also against trustees being reelected for a second tenure, and the principle of parity amongst elected representatives and donor members of the electoral college because he feared that it might lead to drying up of the BPP funds. He was an arch critic of the Federation of Parsi Zoroastrian Anjuman of India on the grounds that any work that it was undertaking could easily be managed by the BPP itself.

At its recent executive council meeting in Bombay on September 4, 1988, the Federation observed a moment's silence in Vimadalal's memory, citing amongst other things his contribution towards amending the Parsi Marriage and Divorce Act.

Several other organizations - The K.R. Cama Oriental Institute, The Bombay Zoroastrian Jashan Committee, Parsi Zoroastrian Anjuman of Secunderabad and Hyderabad, Maharashtra Industrial Development Corporation and Royal Western India Turf Club - with which Vimadalal was affiliated, also sent condolence mes-

sages to the family.

After his withdrawal from the BPP, Vimadlal continued to render legal assistance to anyone who came to his door. He was lately revising the fourth edition of his popular book *What a Parsee Should Know* which is reportedly out of print. Among the other publications to his credit are *A Book of Daily Prayers* (Zoroastrian – with explanatory notes), *Seven Discourses* (on Zoroastrianism) and a book for students on the law of negotiable instruments.

Teaching Contract Act at the Sydenham and Government Law Colleges, Vimadlal was a popular professor who “used to teach sincerely... his lectures were absorbing and we used to see that in any case we attended those lectures,” recalls M.L. Dudhat, president of the Western India Advocates’ Association. He was also the chairman of the board of examiners for the LL.B. examination of the Bombay University, notes his bio data.

Having schooled at Cathedral and Bharda New High Schools, Vimadlal graduated in arts from the Elphinstone

College and in law from the Government Law College. He had represented his college in inter-collegiate tennis, badminton and cricket tournaments, and had even won the singles and doubles titles in the first Western India Open Badminton Championships. He was a founder member of the Cricket Club of India and a former vice president of the Parsee Gymkhana, notes his curriculum vitae.

Vimadlal is said to have received his early legal training in the chambers of Sir Noshirwan Engineer and Sir Jamshedji Kanga, both former advocates-general of Bombay. He was a qualified advocate of the Bombay High Court and senior advocate of the Supreme Court. “His forte as a lawyer was the art of cross-examination,” opined Cooper. His judicial career started with his appointment as judge at the Bombay City Civil and Sessions Court in 1958. Five years later he was elevated to the post of principal judge. This court made a reference to Vimadlal on August 3, when in addition to the principal judge S.A. Kirtikar, the president of the Bar Association, the government pleader and the public

prosecutor paid their tributes.

Ofttimes, he was appointed as a single-member commission – by the Central government, the Reserve Bank of India and the Maharashtra government – to enquire into certain charges and disputes. His Taloja Commission report (which held the architect responsible for the collapse of a factory in Thane district) was in fact published in the Press after his demise, though it had been submitted seven months earlier.

An ordained navar, the scholar-judge had made a comprehensive study of the religion, inspired by his father Rustamji (Bapi) and uncle Jehangir Vimadlal. In his book *What a Parsee Should Know*, Vimadlal has written, “The true follower of Zarathushtra is one who leads a balanced life and who, understanding its true mission, goes through it in all its fullness with a smile of satisfaction on his lips and a feeling of contentment in his heart at the wealth of experience it yields.”

He is survived by his wife Hilla, and daughters Parvin Darius Anklesaria and Kamal Sarvin Warden.

A STEELY FAITH



Died: Furrokh S. Bamji, 77, former president of the Bangalore Parsee Association, and export manager of Tata Exports and Tata Iron and Steel Company (TISCO), on July 5, 1988 in Bangalore, following an attack of gastroenteritis.

Actively involved with the Federation of Parsi Zoroastrian Anjumans of India in its early days, Bamji used to then edit its six-monthly religious publication *Rah-e-Asha*. Remembering Bamji's contribution to the all-India body, the delegates at the Federation's executive council meeting in Bombay on September 4, 1988 observed a moment's silence in his memory. While chairman Dr Aspi Golwalla appreciated Bamji's efforts in trying to bring

the Bangalore Anjuman back into the Federation fold, Dadi Mistry, trustee of the Delhi Parsi Anjuman, commented on Bamji's “progressive nature and his firm faith” in expounding the teachings of Zoroastrianism to members of the community and their non-Zoroastrian spouses.

He was very interested in educating the Zoroastrian youth in religious matters, mentions his sister Dr Dogdo Mehta. In Bangalore, he used to conduct religious classes where he would impart the knowledge he had attained from making a comparative study of religions. She remembers an unfinished chart on his study desk, indicating that till the last day religious issues kept him occupied. The vast

storehouse of books in his collection will be distributed to the Dadar Athor-nan Madressa, and the Zoroastrian associations in Canada and Australia.

Though he had performed navjotes of children of Zoroastrian fathers and non-Zoroastrian mothers, Bamji was not interested in controversial matters, says Mehta.

His wife Shireen reminisces of an incident in Calcutta when an agiary there was on the verge of closure after the death of its *varaçyo* (sacred white bull). When asked to salvage the situation, Bamji got friends to pay towards the purchase of another *varaçyo*, and himself paid for the nirangdin ceremony and the conveyance fares of two dasturs from Bombay who officiated at the ceremony. “Social work came to him naturally,” informs Mehta.

It was in Calcutta that Bamji started his career with TISCO as assistant section officer. Later, he worked in the branch offices at Lahore, Jullundur and Kanpur. He would often speak with nostalgia of those days when they had to go from door-to-door, creating a market for steel. He had served as manager of the shipping and clearing department, TISCO, export manager of Tata Exports and TISCO, manager,

import division of Tata Inc in New York, and finally as manager, Tata Exports in Calcutta.

During his tenure with TISCO, his services were twice loaned to the Government of India: from 1942-45 he worked as deputy controller of purchase for the directorate general of munitions production; and again from '48 to '54 as assistant iron and steel controller.

A double graduate in mechanical and electrical engineering from the Purdue University, USA, Bamji worked for a year with Siemens Brothers at Woolwich, UK, before joining Tatas. His years of study abroad coinciding with the depression period, he often had to work as a liftman and tableboy to finance his education. "As a young boy he was very creative" in the field of science. Once, his handmade, matchbox-sized gadget, which could be operated as a radio, won the first prize in the science talent section of a fete, informs Mehta.

His sons Xerxes and Zarir, now settled in Canada and Australia respectively, had been taught their nava prayers by Bamji himself. "He was a disciplinarian," remembers Zarir, "meticulous, methodical, neat and perfectly presentable at all times, even if he came down for breakfast when holidaying at a friend's place." His upbringing was such that "you must never loll in bed, lying idle. Once you were awake, you must jump out of bed," Zarir relives his father's training. Commenting on his father's quick temper and subtle sense of humor, Zarir admits, "As children we used to fear him, as we grew older we started to respect him and it is only in the last few years that we learnt to love him."

The eldest of five sons and four daughters, "Furrokh was always there to support the family in good times as well as in distress," notes Mehta. The family still admire his determination in regaining his mobility in time for his daughter's wedding in 1962, barely six months after he met with a serious car accident when both his legs, an arm and his jaw were fractured.

An avid photographer, Bamji would climb up a mountain in the early morning and wait with infinite patience till the hues of the sunrise could be captured on the camera, remembers Zarir. A "globe-trotter" who had toured all the continents, Bamji

"loved life to the ultimate," summarizes his son.

A past master of several Freemasonic lodges in India, Bamji was also the past president of the Lions Club of Calcutta, initiating several charitable projects.

He is survived by his wife Shireen, daughter Jahanara Hazari, and sons Xerxes and Zarir.

LEFT THE PAIN BEHIND

After lying in a semi comatose state for the last nine days of her life, Ms Meher Hoshang Jal, on whose behalf fund-raising efforts were launched in the community, finally succumbed to cancer on July 7, 1988.

The 27-year-old former employee of Colour-Chem had been confined to the bed for over a year since the doctor who had operated on her spinal column did not want to risk the tumor recurring a fourth time. But this time, the disease spread internally to the lungs. Externally, it was the bed sores that aggravated her condition.

The agonizing pain made her acknowledge to her friends, "Paralysis would have been preferable to bearing this pain." Yet, for the sake of her three-year-old son Pashan, Jal wanted to live. As she listlessly admitted to her mother Silloo Aderbad, "It is only for Pashan's sake that I am suffering." In fact, even from the bed, she would select her son's attire for the day and indirectly keep a vigil over his movements.

When Pashan was barely 13 months old, Jal was forced to leave him for five months in the care of her parents while she, escorted by her husband Hoshang, was undergoing treatment in the United States. The expenditure on the two surgeries abroad was possible thanks to the largesse shown by the community which had responded to her appeal for funds.

At the time of *Parsiana* interviewing Meher last year, she was mentally

alert, and ready with a list of all those who had taken an interest in her well-being. But gradually the heavy drug-taking took its toll.

After two blood transfusions and regular pain relief injections, and because of her inability to eat, during the last phase she could hardly be recognized, says a family member. Rather than prescribe further medicine, doctors felt that more suffering should not be imposed on her. In her moments of brief consciousness, she reportedly sent for her family and former colleagues of Colour-Chem just to tell them, "I love you."

Ever since her back problem erupted in the early stages of her pregnancy in 1984, and thereafter, Meher had been residing with her parents. She had told her family, "*Hu sari thainé hiya thi jivas* (I will get well and leave this place)." Towards the end, she would constantly ask for her medical reports. When she sensed that time was running out, she requested that she be shifted to her in-laws' residence, barely a month before her death. She was keen that Pashan, who was staying with her, settle down with her husband and in-laws.

Adjusting to the new set-up, yet missing his mother's presence, Pashan, according to his grandmother, looks at Meher's photograph and enquires after her.



Written by Parinaz Toddywalla

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