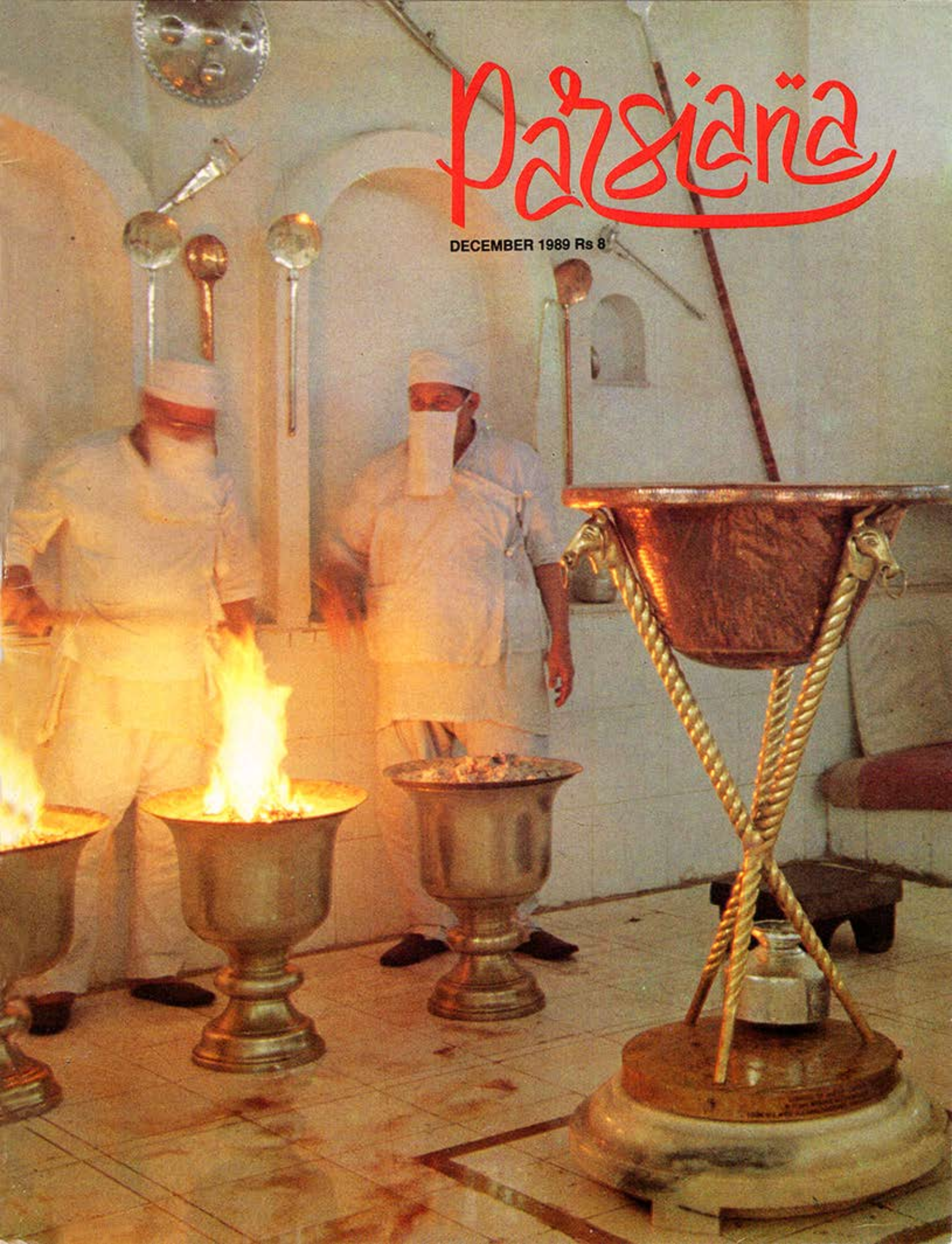


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Parsiana

December 1989
Volume 12 Number 6

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**Cover: Consecrating the fire for the Dasturji Kookadar Dar-e-Meher
Transparency: Yasmin Poonegar**

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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 Unsigned letters or those without a complete address will not be published.

"The 'root' cause"

Vide the report of the interview I gave your reporter in December 1988, ("The 'root' cause," *Parsiana*, August 1989), may I correct a couple of inaccuracies contained therein?

At no point in time have I ever made the assertion that Iranian Zoroastrians "accept" the marriage of a daughter to a Muslim, and subsequently "the husband within the community." Quite the reverse. My work among Iranian Zoroastrians would seem to indicate that they share the Parsi antipathy towards intermarriage, but react somewhat differently when such an event occurs. However, older Iranian Zoroastrian parents display a deep-seated dislike and mistrust of Muslims, and do not take kindly to Zoroastrian-Muslim unions.

I do not ever use the term "Irani" when referring to Iranian Zoroastrians, and would wish to make that clear. "Iranis," as you are aware, are Zoroastrians from Iran

domiciled in India; whereas Iranian Zoroastrians have not such claim to domicile.

Dr (Ms) RASHNA WRITER
Middlesex, UK

Parinaz Gandhi replies

Not realizing the finer nuances in the use of the terms 'Iranis' and 'Iranian Zoroastrians' I may have unknowingly used them freely.

There could possibly have been a misunderstanding on the issue of Iranian Zoroastrians accepting inter-community marriages.

"Tarapore's landmarks"

Further to "Tarapore's landmarks" (*Parsiana*, March 1989), the Tarapore Loganathan Higher Secondary School for Girls, Aynavaram, Madras, has installed a bust of my uncle, the late Jehanbux Tarapore, in its compound on the occasion of its silver jubilee on July 31, 1989. A prize scheme for deserving students was also initiated in his memory by the trustees, staff and parents of the school's students.

As founder chairman of the Child Trust Hospital, Nungambakkam, Madras, my uncle's portrait was unveiled by the Rotary district governor, Dr M. Natarajan, on the Hospital premises, on August 28, 1989.

FIROZ K. TARAPORE
Madras

"Shirdi ké Homi Baba"

Please let me congratulate Varghese Fernandez for the beautiful picture on the cover of *Parsiana*, October 1989 — one man and his dog. It captures perfectly the special rapport that exists between Mr Homi Dadi-Barjor (Homi Baba) and his dog. I have met this gentleman and — being a mad animal lover myself — what I



liked about him was his attachment to the dogs.

Wish more people could be kind, considerate and compassionate — it matters not what religion or path they pursue.

Ms NERGISH K. PLUMBER

"How the Parsi dead..."

In the sketch of two vultures ("How the Parsi dead are disposed," *Parsiana*, May 1989) one tells the other "We, as non-Parsis stand privileged to be permitted to see the face of death."



see the face of death."

May I present the correct position? Dogs are also permitted to see the face of the Parsi dead.

DALI J. GUNDEVIA

Donate to Madras agiary

The year 1990 is of special significance to the Parsis of Madras. Our fire temple, the Jal Phiroj Clubwala Dar-E-Meher, was consecrated in 1910. In July 1990, we will be celebrating the eightieth anniversary of our atash adarian which is the only place of worship for the Zoroastrians of Tamil Nadu, Kerala and the Union Territory of Pondicherry.

With the passage of time our atash adarian building is showing signs of age, and requires major repair. Our mobed's quarters date back to the days of the East India Company and are in such a condition that it is imperative they must be rebuilt to provide better facilities to our priests. A considerable sum of money is required to restore the structure.

Consequently, this fervent appeal to our generous hearted community, trusts, industrial houses and well-wishers to donate generously to enable us to commence the much needed repairs and renovations.

Your cheque/demand draft may be made in favor of the Jal Phiroj Clubwala Dar-E-Meher and sent to the honorary secretary, Ms Mani J. Clubwala, 96, Santhome High



J.P. Clubwala Dar-e-Meher (left) with priest's quarters

Road, Madras 600028. These donations will be exempt from income-tax under section 80G(2)(b) of the Income Tax Act, 1961.

M. K. BELGAMVALA
Chairman, Jal Phiroj Clubwala Dar-E-Meher
and President, Madras Parsi Zarthosti Anjuman

The dwindling community

Despite the Fifth World Zoroastrian Congress the problems of dwellings and the dwindling population remain. The main purpose of any Zoroastrian meet should be for the youth to mingle and marry.

Jehangir Patel, in one of his editorials, had mentioned that we as a community should make a graceful withdrawal. I say that there will not be a withdrawal, but a total and sudden collapse of the population, as 50 percent of the population is above 60 years of age and that percentage is increasing daily. A casual glance at any issue of *Parsiana* will show that the death list is 10 times longer than the birth list. And here we are discussing some defunct notion of duality of our religion or other such stupid topics.

When will we decide not to waste our time on silly matters like whether the children of mixed marriages should be accepted in the community or not? After all, four out of five youth marry outside the community. Thank God, Zoroastrians in the new world of Australia, America and Europe have no choice but to accept outsiders into the community. Just see the workers in fire-temples all over Bombay. Are they pure Zoroastrians? In reality the issue of mixed marriages is no more a problem. Mixed marriages have become such a common occurrence that no more can any stigma be attached to it. Actually some girls look forward to it to beget healthy children. Children of Australian fathers and Parsi mothers have been noted to enter Iranshah and pay their respect. So

what is left is only the right to be dumped in the Tower of Silence. If you observe, it is the in thing amongst the Parsi elite to be cremated.

For the youth to mix and marry, we should again revive our inter-state hockey tournaments where teams from Madras (it came on TV, there is only one Irani Parsi left there), Calcutta, Hyderabad, Panchgani, Pune, and even from Karachi used to participate. Then we used to have the Parsi Athletics meet; also one day cricket matches between Bombay Parsis and Dahanu Iranis which were very vigorous and enthusiastic matches enjoyed by all. As Mr Perzon Zend has suggested, a Rs 10 lakh fund should be created and the interest on it should be offered as prize money to the winning football team. The visiting team members from all over the country should be accommodated in individual Parsi homes. The prize money of over Rs 60,000 would act like a carrot and generate enthusiasm among the youth, and staying with different families will encourage closer ties among the Zoroastrians. I suggest our honest sportsman, Mr Jal Pardivala, should be made the chairman of such a venture.

Twenty years ago we used to have a whole week of merriment called 'The Keep Well, Live Well Week' on the B. D. Petit Parsee General Hospital grounds. There feats of strength were demonstrated by different Parsi gymnasiums. There was also a best physique competition and, of course, a boxing tournament and lastly and most enjoyable 'a contest for the most beautiful Parsi babe.'

I hope that some prominent persons will have the courage of their convictions and come out boldly for the above topics and give the community pragmatic directions for the welfare of Zoroastrians so that the community may see the light of the twenty-first century.

Z. M. YAZDANI

The rakhat factor

Pune can boast of having the second largest pocket of Parsis in the world after Bombay. It is however a pity that, out of a population of 7,500 Parsis in the city, only 750 are members of the anjuman. There are several reasons for this, like lack of motivation, lack of a census, etc. However, one of the major reasons for people not wanting to join, is the present membership rules enshrined in the Panchayat constitution.

These rules, which are a copy of Bombay Parsi Panchayet's antiquated rules tend to become ludicrous, if not hilarious. They state that any Parsi Zoroastrian married to someone of another religion, as also the children of such persons, are not entitled to become members of the anjuman, even though such a person may be professing the Zoroastrian religion. There is, however, no restriction on such a person, specially if he is a male, from entering any fire-temples or towers of silence, and attending any religious functions such as a jashan etc, even though he cannot become a member of the anjuman.

As if the above is not absurd enough, the rules further state that while a male who has a Parsi *rakhat* (mistress), and children by her, can become a member of the anjuman, he cannot do so, if that *rakhat* is from another religion. This whole thing has been taken to such an idiotic stage that, two years back, at a social dance on the occasion of Navroze, a Parsi gentleman dancing with his non-Parsi wife was asked to leave the floor in the midst of a dance. However, another 'gentleman' with a Parsi *rakhat* even won a dancing competition prize on the same floor.

We in Pune, are proud of our *rakhat* tradition, handed down to us from the time we landed at Sanjan.

Brig N. B. GRANT
Pune

The why of non-conversion

This sonnet, *The richest mine of truths*, has been penned by the renowned kavi A. F. Khabardar, and is self-explanatory apropos the why of non-conversion in Zoroastrianism. It will help those who are reformists understand Zoroastrianism better.

Why should we wander, Lord! with vain desire
In neighboring gardens for some tempting flowers,
While we already have the best of ours
Which all the world in wonderment admire?

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Why should we for our neighbor's songs
aspire
That flow in charming tunes from their
high towers.
While we possess in our ancestral dowers
Such songs sublime as would our life in-
spire?

But distance lends much charm to com-
mon things,
And human heart and eyes look mostly
out:
Oh Lord! why should we mix our Milk
Divine

With ev'n the best of drinks of lofty kings?
Why this the true Zarathushtrians ever
doubt, --

Thy *Gathas* own of truths the richest mine?
Ms PERVIN HOMI BHARUCHA

Concepts of afterlife

The eschatology of any religion is related to its other principal beliefs for the sake of logical justification.

Zoroastrianism, Judaism, Christianity and Islam are called revealed religions. Followers of these religions believe in one God who never descends on earth or manifests Himself as a human being but sends His messengers who propagate or reveal His divine will.

Those who follow the commandments laid down by God through His prophets gain perpetual bliss in His kingdom, which is called 'heaven.'

On the other hand Hinduism believes in Avatars who are the manifestations of God. It believes in the law of karma. Pain, sorrow and misery are due to misdoings of the previous life. The soul does not have any beginning nor does it have any end until it merges with God, which is called 'moksha.' Till then the 'life-death' cycle goes on and on.

Revealed religions believe in the Day of Judgment. The Day of Judgment is the final determinant of the soul. According to Christianity it will be the second coming of Christ. And, there is no evidence of more than one Day of Judgment in the scriptures of revealed religions. Nor do we come across any evidence which says man shall be judged for living twice or more, in God's world.

DINYAR NAVROZ JALNAWALLA
Jalna

Edited by Arnavaz S. Mama

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Events and Personalities

Public trusts exempt

In matters of rent, continuation and termination of tenancy, etc Parsi trusts in Madhya Pradesh (MP) will now be able to benefit from the exemption granted under the Madhya Pradesh Accommodation Control Act. As per a government notification dated September 7, 1989, public trusts for an educational, religious or charitable purpose, registered under the Madhya Pradesh Public Trusts Act, will not fall within the purview of the Madhya Pradesh Accommodation Control Act.

The advantages that accrue from such a blanket exemption have been listed by noted advocate Dr Behram Masani of Mhow in answer to *Parsiana's* queries: The standard rent principle would now not be applicable and instead rents will be determined and varied by negotiation. Further, non-Parsi or non-Zoroastrian family members, even if they were staying with recognized tenants would cease to have protection if a property is exempted from the Accommodation Control Act. Also, a trust would now be entitled to terminate a tenancy, citing grounds other than the limited ones listed in the MP Accommodation Control Act. This however does not mean that any other agreement in force or the procedure of a simple notice can be done away with. Prior to this blanket exemption, only the state government had the right to excuse an institution, a discretion that was rarely exercised, informs Masani.

Recommending anjumans in other states to pursue such a move too, Masani states in his letter to the secretariat of the Federation of Parsi Zoroastrian Anjumans of India, "Such exemption in other states also would be of great benefit to Parsi trusts holding such properties not only in the matter of rents, but also in carrying out the intentions of the donors of such properties."

The MP anjumans have, in addition, made a representation to the Minorities Commission with a plea that the state governments be approached to grant blanket permission for cutting trees and transporting wood for sustaining fires in the agiary, informs Masani. A request for

reservation of seats for Parsis in educational institutions and for government posts met with a non-committal reply: Parsi students should first take advantage of such facilities as are available in other states, Masani continued.

Kota aramgah retrieved

The Parsi community of Kota has retrieved its aramgah land from the Indian Railways after a 12-year legal battle, informs dental surgeon Cawas Anklesaria. The 2,500 square foot graveyard allotted to the community by the erstwhile princely Kota state by a written order dated February 27, 1947 lay within the railway siding of the main broad-gauge Bombay-Delhi line, informs the write-up.

The application for the land had been made by the late Rustomji Cawasji Anklesaria who had established himself in the area after migrating there from Ahmedabad in 1930, as notes his son. His distillery and ice factory had earned Rustomji a distinctive position in local society.

When Rustomji's wife died in 1976, the lady was buried there. A six-foot masonry wall was constructed round the parameter of the cemetery in 1977 after taking due permission from all authorities. "None from the Railway objected to this work during construction," noted Rustomji in a letter dated July 3, 1980 to the city magis-

Parsi aramgah in Kota, Rajasthan



trate of Kota. "Suddenly, without giving any notice, on July 14, 1977 the Railway authority broke open our lock, pulled down the gate and dismantled the compound wall and desecrated the grave," the letter adds.

Rustomji gamely battled the intractable authorities until his own death on July 8, 1986 in Kota but the Railway authorities stuck to their brief that the land was theirs as depicted on the map since 1901.

The final judgment awarded the two-family Parsi anjuman of Kota Rs 9,000 to reconstruct a pucca wall round the two graves (Rustomji was buried beside his wife) and a new plot nearby has been assigned for future use as an aramgah in exchange for the Railway property, states Cawas Anklesaria.

CER-HOME

A building of 20 flats at Godrej Baug for full-time practising mobeds has entered the final stages of construction. Situated in the far corner of the Baug, the building is expected to be more easily accessible via a stairway connection with Doongerwadi.

Though the electric fittings, plumbing and woodwork such as windows and doors remain to be positioned, a jashan to celebrate the successful completion of the Committee for Economic Revival's House Our Mobeds Endeavour (CER-HOME) was held on January 8, 1990 (*roj Rashne, mah Amardad*) in the presence of donors Mehraban and Ms Zartoshty of Vancouver, Canada who had stayed over in Bombay after the conclusion of the Fifth World Zoroastrian Congress. Mehraban and his brother Faridoon have contributed nearly 50 percent of the total CER component of 16 lakh rupees towards the building's total cost of over 30 lakh rupees. The balance has been borne by the Bombay Parsi Punchayet (BPP) and the flats will be allocated by the CER and the BPP in equal proportion.

The building was originally a BPP project that had languished for want of finance until the CER undertook to collect funds towards its construction in 1986. A com-

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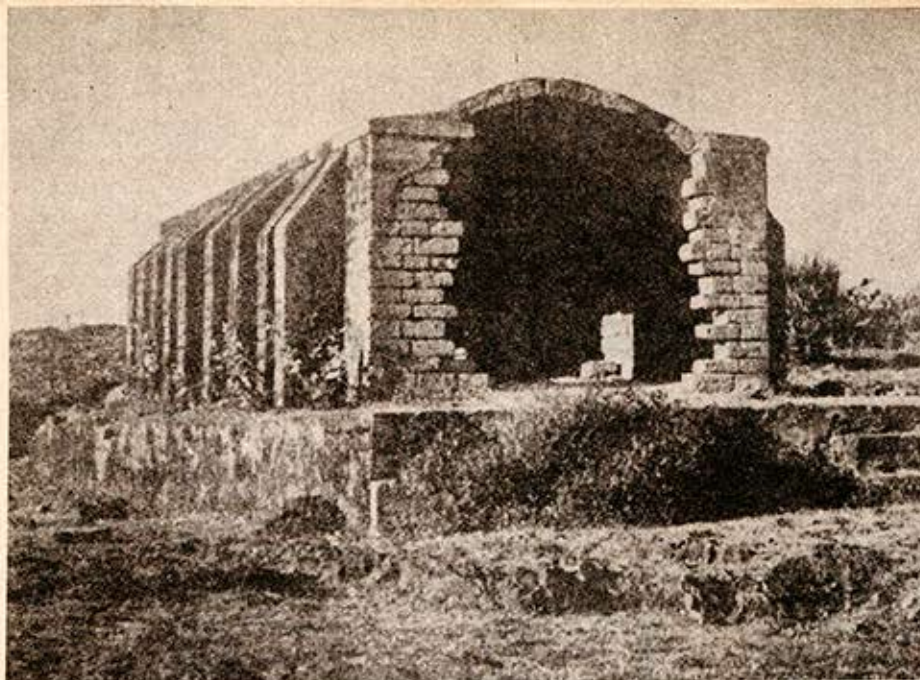
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A disused structure, identified as sagri, near the dokhma at Diu

mittee chaired by Kersi Limathwalla with vice chairmen Nariman Khurshedji and Hector Mehta, joint honorary secretaries Nariman Mehta and Kersi Gazdar, and joint honorary treasurers Ms Silloo Kavarana and Cyrus Ghasvala was set up, on which the BPP was represented by its chairman Dr Aspi Golwalla and trustee Jamshed Guzder. The committee organized a movie show and a drama performance which netted about four lakh rupees, informs Limathwalla. The rest of the contribution came from the Kavarana Trust and individual donors.

Originally planned as a three-storeyed structure, a fourth floor was added subsequently. Ten of the 20 flats built by Rusdel Constructions, will be allotted by the BPP and 10 by the CER, informs BPP chief executive Rustom Anklesaria. But that can be only after the completion which may take another two months or more depending on the modalities of power connection which have not been finalized by the BEST. Also, the municipality is yet to grant the sewage connections and the water connection and final plumbing can only follow thereafter, informs the project's architect, Kersi Kapadia.

Dating Diu

"The island of Diu had a sizable Parsi population during the Portuguese rule as is evident from the fact that an area of the Diu town was called the Bairo dos Parses or the Parsi ward. In this Parsi ward there existed a fire-temple, now no longer in use, for serving the needs of the Parsis then residing in Diu. Besides, the island of Diu also preserves two dokhmas or Towers of Silence on the headland overlying the beach at Gangeshwar, about 4 km west of the Diu town." These facts were brought to light in

1987 when archaeologist B. M. Pande's article "Parsi Monuments in Diu" appeared in *Indica* (Vol 24, No 1), the organ of the Heras Institute of Indian History and Culture.

Both non-Zoroastrians and Zoroastrians have valued this piece of information. For researchers like Pande, these monuments are of special significance for, having fallen into disuse, they are available for study to non-Zoroastrians. Making a concerted effort on behalf of the community, the Federation of Parsi Zoroastrian Anjumans of India has persistently, over the last several years, been appealing to the government to declare these structures as national monuments. Finally in 1988 it was announced that the disused towers of silence and the bungli would be preserved by the Archaeological Department of India. But restoration work on the agiary is reportedly not progressing as the Christian missionaries, who are presently using the agiary premises as an old women's home, are not amenable.

In fact, attention to the importance and preservation of these monuments by the Archaeological Survey of India was drawn by K. T. Satarawala, the then Lt Governor of Goa, Daman and Diu way back in 1983, informs Pande. Thereafter in 1984, proposals for the protection of these buildings as monuments of national importance were sent by the then Western Circle (now called Vadodara Circle) of the Archaeological Survey of India, mentions a footnote in Pande's chapter. He further recommends that the marble statue near the Diu jetty of a local Parsi, Kavasji Kunvarji — Kala Kaka — in his nineteenth century costume with an umbrella in one hand and a book in the other, also deserves protection.

Pande believes those monuments are of

importance because they are found in Diu, a location where the Parsis who fled from Iran first landed on Indian soil. And the agiary there is believed to be over 150 years old going by the records published by Khan Bahadur Bomanji Byramji Patel in the *Bombay Gazetteer* wherein the date of the Diu Dar-e-Meher has been mentioned as February 24, 1830. Both the agiary and the dokhma's foundation have been attributed to Jehangir Nasserwanji Wadia though it is not certain whether both the dokhmas were built by Wadia. The Tower of Silence is supposed to have come up three years after the establishment of the agiary.

The fire-temple in the Parsi ward of Diu "is in a fairly good state of preservation and retains most, if not all, of its original features such as the fire altar, the channels on the floor, the balcony, the copper-barred window...and also an inscribed silver plaque." It is supposed to have housed an atash adarian and probably also an atash dadgah, reports Pande who then gives an in-depth account of the structural features as also the internal layout of the building.

"Equally important and interesting are the Towers of Silence and other mortuary buildings... These consist mainly of two Towers of Silence and an oblong structure, perhaps sagri, remains of other structures only the traces of which can now be seen, and some wells and cisterns." He then gives a detailed picture of the dimensions of the towers, the walls, the wells, the drains and the *pavis* (shallow open receptacles) as also the material used for each structural feature. "An examination of the contents of the central well or the *bhandar* and the connecting wells may bring out material remains of substantial interest," opines Pande.

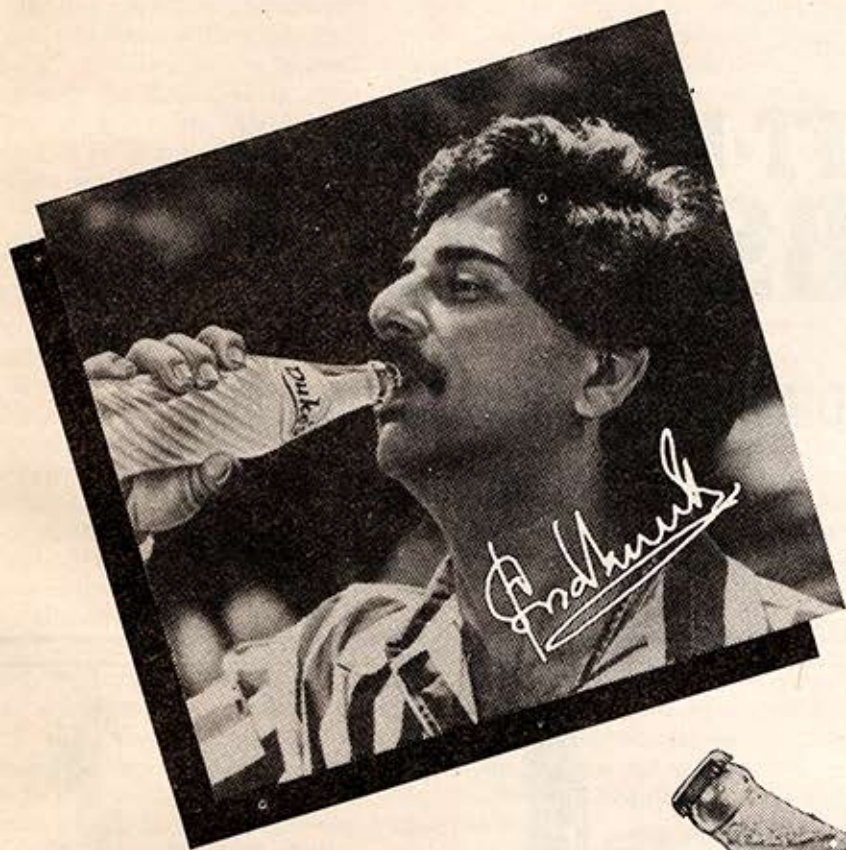
The text is accompanied by photographs and illustrations of the monuments highlighting the points made by the author. On a closing note Pande mentions, "Close by on the rugged craggy land overlooking the sea, are also present remains of other structures... An intensive exploration of the area and a thorough examination and a closer study of these Parsi buildings at Gangeshwar than has been attempted by the present author will certainly yield interesting material."

Master's answer on cancer

Among the homeopaths from different corners of the world who had converged at Limassol, Cyprus, to participate in the

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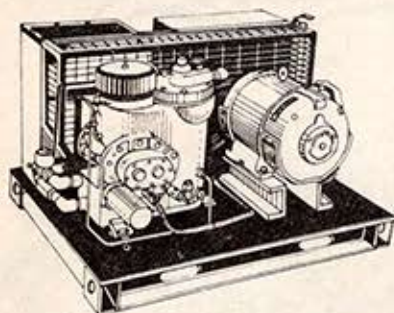


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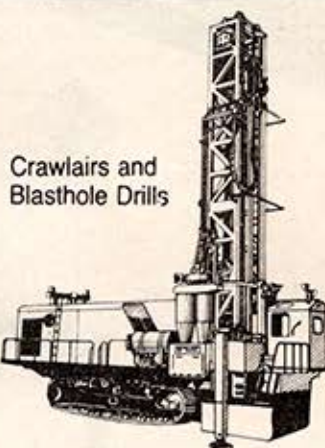
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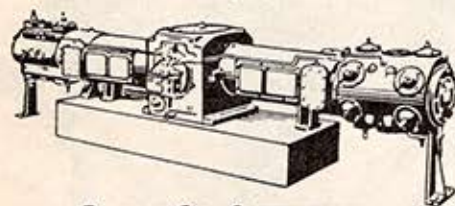
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Second International Symposium on "The entire view of cancer and AIDS" was Dr Farokh J. Master of India. At the three-day Symposium from September 22 to 24, 1989, Master along with Dr A. U. Ramakrishna were the only two Indian representatives, notes a press release. In addition to chairing one morning session, Master also presented a paper on "Homeopathic treatment in terminal cases of cancer."

Master's book, *Homeopathy in Cancer*, which was released at the Symposium, was reportedly well-received by the medical fraternity. A certificate of appreciation was also awarded to Master for his contribution to the field of homeopathy.

While the UK Homeopathic Doctors Association conferred a fellowship on Master, the London Classical College of Homeopathy and the Hanneman College of Homeopathy have invited the homeopath to be associated with their institutions as visiting professor, the release notes. Further, the homeopath was invited to contribute articles to the new edition of the popular *Kents Repertory*.

Accelerating to victory

At the Third Goodyear Women's Car Rally held on October 7 and 8, 1989, Ms Katie D. Bhathena came first with the lowest penalty points, notes *The Afternoon Despatch and Courier* of October 12. Navigated by her brother Bomi Mehta, the duo's performance bettered the score of 52 other participants (35 amateur drivers and 17 professionals). For the 50-year-old experienced rallyist the win was made more memorable because she overcame competition from daughter Navaz and son Farad (rated among India's best rallyists) who were participating with different teammates.

The Bombay-Khopoli-Alibaug-Khopoli-Bombay route was through hot and dusty roads, over a total of 550 km of ghats and long-winding tracks. During the overnight stay at Alibaug, the participants indulged in a bit of fun: games plus prizes for the best dressed lady of the evening, *The Afternoon* reads.

The second place in the rally was bagged by Ms Nisha Sutaria and Ms Meena Bhanushali claimed the third place. The first three winners were awarded a trophy each with cash prizes of Rs 5,000, 3,000 and 2,000 respectively. A special prize was given to Ms Gool Bharucha who, at 69 years, was the oldest participant in the rally.

Ever since her children took to rallying



seriously, Bhathena chose to opt out of the strenuous races and preferred to work as marshal. She is of the opinion that women rallyists today participate more for the fun than for the competition. For the future, Bhathena plans to settle down as a full-time housewife and shook her head on being asked whether she would be back again next year, the paper adds.

A grasp on the baton

Resident conductor of the Bombay Chamber Orchestra (BCO) Ms Ernavaz Bharucha received a scholarship to study conducting at the Royal College of Music, London, notes *The Times of India* of September 12, 1989. She was due to leave in September to commence her one-year training course. Bharucha hopes to find time for the cello too which she has now started learning though her forte is the piano.

As the BCO's conductor, a post she has held for the last four years, her work involves preparing the orchestra, laying the foundation before the foreign guest conductors take over charge, for the concerts. She thus rarely performs on stage herself, *The Times* reads. In addition to BCO rehearsals, playing works of different composers, Bharucha also finds time to teach the piano at Bombay and Pune, shuttling between the two places during the week.

Born into a music loving family, she started on the piano at the tender age of three. Bharucha did her formal training under Ida Francis in Pune and later in Bombay under the late Olga Craen. When 17, she had already obtained her licentiate from the London-based Trinity College of Music. For some time thereafter she tried to balance her medical career with her music studies. But when she could not do



Women rallyists Bhathena (center) and runners-up display their trophies

(Right) Bharucha: medicine to music

Photo: The Times of India

justice to both, she opted for medicine. She joined the Sassoon General Hospital in Pune and then the Tata Electric Company. Her busy schedule did not give her time to pursue music.

But after a 12-year gap she quit medicine to devote herself fully to music. She joined the BCO and got interested in conducting and took over the resident conductor's post after Joachim Buehler, *The Times* further noted.

Gujarat's mermaid

Navaz Sukheshwala of Valsad claimed the individual championship for women at the Thirty-first Gujarat State Open Aquatic Championships held in September at the Sardar Patel Stadium, Ahmedabad, notes the *Jam-e-Jamshed* of October 1, 1989.

She bagged two gold medals (100 m breaststroke and 200 m freestyle), one silver (100 m freestyle) and three bronze medals (100 and 200 m backstroke and 100 m butterfly) at the meet. Kanthibhai Desai and her father Marzban coached the aquatic champion. Navaz is presently an eleventh standard science student at the St Joseph (English) School, notes the paper.

SPOTLIGHT

Jehangir R. J. Cama has been appointed vice president of the Hotel and Restaurant Association (Western India) for the year 1989-90, notes the *Indian Express* of November 18, 1989. Among the others joining him on the managing committee are Pesi M. Shaw and J. D. F. Lam.

Compiled by Roxana H. Kaka

"Message of Love"

Gustasp Irani

Dr Mehraban Shahrivini's *Pak-e-Mehr* is devoted to keeping dispersed Iranian Zoroastrians aware of their communal heritage



"One day we will go back to Iran," says Dr Mehraban Shahrivini who then adds a "perhaps" to his observation. An Iranian Zoroastrian, now settled with his family in Vancouver, Canada, Shahrivini still has very strong ties with his motherland. The aura of the country fills his Taj hotel room: the melody of the language, Farsi, the accented English, the charm, the courtesy... For a moment you are back in Tehran as your host and his charming wife Simin 'break' fruit (oranges) with you. Probably the bond between man and his country is best exemplified in the magazine he publishes, *Pak-e-Mehr*, which translates to Message of Love, a bi-lingual Farsi/English (predominantly Farsi) bimonthly. "It is a magazine for all Iranians, but mainly for Zoroastrians. It deals with Zoroastrian cultural and social issues," says Shahrivini, stressing that it is totally apolitical.

A family physician in Tehran, Shahrivini started the magazine on the Navroze (March 21) of 1986, partly to keep the community of Iranians settled abroad in touch with their motherland and Zoroastrian issues and partly to fill his retirement years. "It keeps my husband busy all the time," complains his wife. "I go out of pocket with every issue," confesses Shahrivini. He is not complaining,

though a boost in circulation from the present level of 1,000 to 1,500 would help.

"The majority of my subscribers are in the United States. I post my magazine to every state in the country. Yes, every state, even Alaska where there is one Iranian family that reads my magazine... I also have readers all over Europe: Greece, Holland, Sweden, even Luxembourg," says Shahrivini. Though the majority of his readers are Zoroastrians, Iranian Muslims are also showing a growing interest in the Zoroastrian religion.

According to Shahrivini there are around 5,000 to 6,000 Iranian Zoroastrians settled on the North American continent, the majority in the USA. He estimates the number of the community in Canada at about 800 to 900. "We help the Iranian Zoroastrians back in Iran who want to come to Canada, as best we can. But I understand that now they are fairly comfortable in Iran," he observes. "Of course during the war (with Iraq) things were very difficult, but that was not only for Zoroastrians, it included everyone."

At present Iranians, be they Zoroastrians or followers of other faiths, are free to come and go across Iran's borders, "as long as they are able to pay the exit and airport tax," says Shahrivini. The tax

applicable currently is, exit tax 20,000 (approximately Rs 20,000) tomans and airport tax 5,000 tomans (approximately Rs 5,000). The greater problem, according to Shahrivini's wife, is finding seats on flights out of the country as not many foreign carriers operate from there. "Last year we were in Tehran," says Simin, "and oh, everything was so expensive. Inflation is terrible there," she groans.

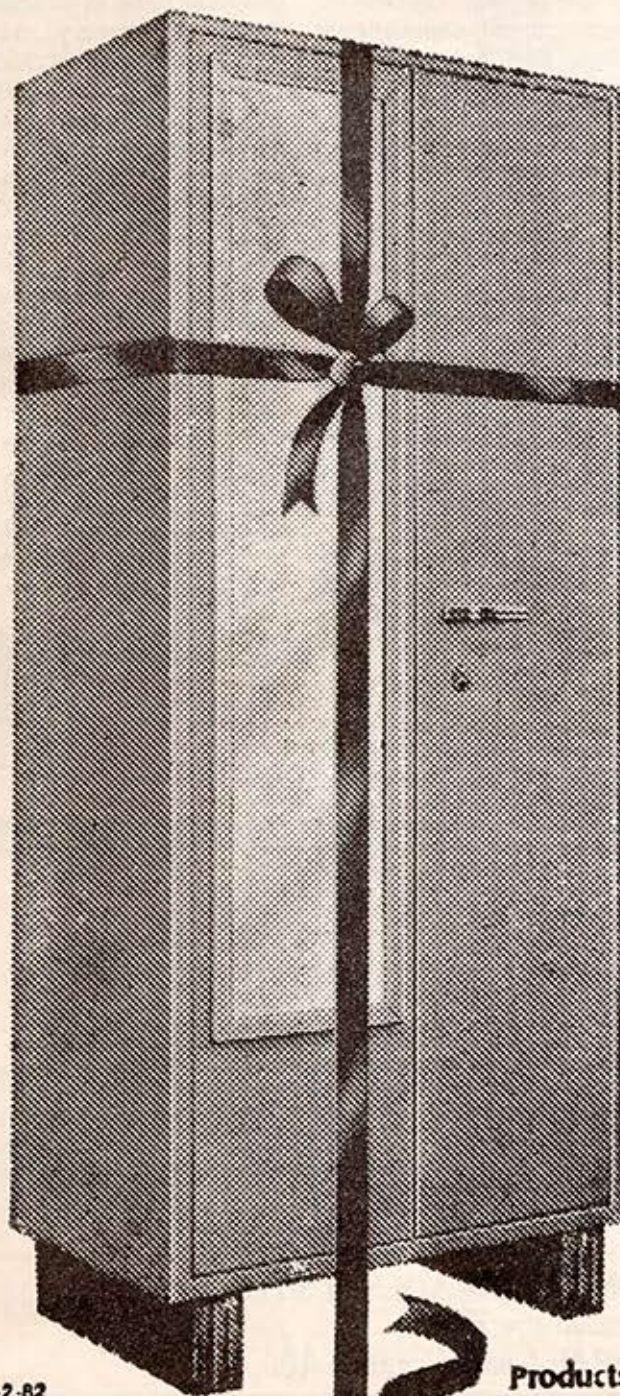
Shahrivini has reservations about the census figure of 91,000 Zoroastrians in Iran. "Twelve years ago when I was a member of the Zoroastrian Anjuman of Tehran we had a figure of about 30,000 Zoroastrians in Iran. A rise of 10,000 is okay, I will accept that. But the other 50,000? I don't know." He would not like to comment further. He believes that further investigation is necessary in the matter.

He points out however, that there is an interesting development taking place among the Zoroastrians in Iran. They are accepting behdins as priests. "In my opinion it is okay. If a person learns all the traditions and rituals of the religion he may certainly become a mobed. In Iran we call behdin priests *mobedyars*; that is mobed helpers. They can perform everything that is required of full mobeds even though they are behdins."

In Vancouver, Canada, the religious requirements of the Zoroastrian community settled there are met by mobed Jehangir Pantheki, a Parsi. "In Vancouver the Parsis and Iranian Zoroastrians are united," Shahrivini's fingers lock into each other to stress the point, "We are brothers, not like some of the other centers in North America." He mentions the Zoroastrian community of Los Angeles as an example, where opinions on religious matters between Parsis and Iranian Zoroastrians are divided.

A major controversy among Zoroastrians in North America is the issue of conversion. Shahrivini refuses to discuss the navjote of American engineer Joseph Peterson in New York in March 1983 (*Parsiana*, April 1983). "About that I can't comment. But generally I have an open mind. I agree with conversion, but we must be careful who we accept. Definitely we should accept the children of Zoroastrians married out of the community. It should make no difference if the

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child's mother is a Zoroastrian married to a non-Zoroastrian."

The issue does not involve the Shahrini family directly as the eldest son is married to an Iranian Zoroastrian girl. "Thank God," says Simin. The Shahrinis have another son and a daughter. She thanks Ahura Mazda for their deliverance from a revolution-torn Iran, too. At the time her husband was running a large clinic, Sal-savil Clinic, in West Tehran. "We got our US visa at the time of the hostage crisis," Simin recalls, "and from there we moved to Canada."

"My children, the full family, looks forward to going back to Iran. We will return when there is freedom in the country, that is very important," says Shahrini. But while they wait for the day, there is a price to pay — the blurring of identity. This is reflected in the language spoken at home. "We, my husband and I, speak to each other in Dhari (a dialect spoken by Iranian Zoroastrians). But our children? No. They understand the language a little, but they don't speak it," says Simin with a shrug.

Inquiries about subscriptions to Pak-e-Mehr may be addressed to Dr M. Shahrini, 474 Genoe Crescent, North Vancouver, BC V7N 3B7, Canada.

The bilingual trend

The bilingual (English/Farsi) *Zoroastrian News*, the newsletter of the Zoroastrian Association of Metropolitan Washington (ZAMW) is forging ahead in its efforts at unity between Zoroastrians separated by centuries of cultural differences. Three Iranians have written in, commenting on the wisdom of the decision, as records the September-October 1989 issue. Re-

ferring to an earlier letter which had enquired, "If Farsi is used, then why not Gujarati?" Keykhosrow Keshavarz writes (as translated by Fereydoon Keshavarz) "The true language of Parsis, as evident from the name, is Farsi; but since they have not used this language for centuries, they have forgotten it. Farsi, which is still spoken in Iran, originates from the Fars region and is an evolution of the Pahlavi language which has been the official language of Zoroastrians since before Islam... The people of Iran, Afghanistan, Soviet Tajikistan, etc still communicate in (this) language. Farsi has roots in the Avesta language and has a common denominator with Zoroastrian culture."

"Those who understand the importance of your objective, to create a path for Irani and Parsi Zarthoshtis to communicate with and understand each other, will praise your efforts and wish you luck," notes Rosi Khosravi.

"It is obvious that Zoroastrians have to be united everywhere in the world. It is not a question of Parsi or Irani. What is important is the unity of Zoroastrians so that the community can hold its head high and walk tall..." endorses Dr Mehraban Shahrini, editor of *Pak-e-Mehr*.

In a special note the editors inform that a Farsi wordprocessing program is to be purchased soon. They also seek volunteers who would type the Farsi version

on a personal computer and translate from one language to the other.

TMZA news

Following the general body meeting on November 19, 1989 Tahamtan Aresh continues as president of the board of the Traditional Mazdayasni Zoroastrian Anjuman (TMZA) of Huntington Beach, California, as notes the Anjuman's newsletter of December 15, 1989. Noshir Jesung continues as vice president, Dr Dinshaw Irani as treasurer and Burjor Santoke as secretary. Ms Silloo Mehta takes over as program chairperson.

In the succeeding newsletter of January 7, 1990 Irani exhorts fellow Zoroastrians in North America to help increase the community. Under the heading "Why I am proud to be a member of TMZA" Irani enumerates four basic criteria to help save the religion — implicit faith in the tenets of the religion; not to marry outside the community; not to accept conversion; and to marry within the fold and to procreate. Irani adds, "We are living today in the 'land of plenty' and with a little hard work and sacrifice everyone can afford to marry and have at least three children."

As of 1990 the TMZA has restricted attendance at jashans and religious ceremonies to members only, as reads a notice in its December newsletter.

Compiled by Arnavaz S. Marna

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The discussions highlighted the need to cope with
a changing socio-political scene

The Harvest of THE FIFTH ZOROASTRIAN CONGRESS

Aspi Moddie

It took over a year to sow the seeds for the Fifth World Zoroastrian Congress. What is the harvest it has left? How will it be reaped? Much will depend on the communications and the follow-up by the federal units of the Zoroastrian communities, upon their participative public opinion, upon their leadership, both formal and informal. There is no doubt the harvest is richer, more factual and more formidable in practical terms from any earlier Congress.

To the discerning there is now a perception of a global Zoroastrian community, but not quite a homogeneous one. There appears to be a plural society, with at least three major branches in different social milieus: in South Asia; in Iran; and the new migrants to western societies in North America, Europe and Australia. Each has its own environmental setting — political, economic, social and religious — which calls for realistic recognition and respect, with no group seeking to impose its views on another. Narrow-mindedness or a tendency to dominate will destroy the fabric of a delicate, emerging inter-regional community. Nor can any group live in its own shell.

Underlying these issues is the problem of the inculcation of the Zoroastrian identity and the preservation of its essence beyond the differences which geography and history impose on this community in its twentieth century diaspora. To these the Fifth Congress gave considered thought. An outstanding feature was youth participation. Never before have the youth had such an active share in a Zoroastrian Congress, with concerns in identity and religious education problems, and partici-

pation in anjumans and federal bodies.

So thinly spread, so vulnerably situated in demographic, political and social terms, the global community's future survival depends upon its ability to constitute itself into an International Mutual Aid Society, as far as possible. (A historical prototype is The Society for the Amelioration of the Conditions of the Zoroastrians of Persia, founded in 1854. Its celebrated emissary Manekji Limji Hataria had succeeded in his mission of getting the Islamic government of Iran to revoke the hated Jazia or poll tax on Zoroastrians in 1882. This had been accomplished by using the community's influence upon the British establishment and through the British Ambassador in Tehran.)

Towards this end, and to help reap the harvest of the Fifth Congress recommendations, a historic step was taken on the morning after the Congress closed. The representatives of the federal units met and decided to form an Inter-Regional Zoroastrian Congress Council to act as an institutional bridge for the global community between Congresses. Here is a potent seed for the future, one which will evolve by a creative, futurist evolution. In some ways the global destiny of the community may lie in its hands. Who knows? It needs not only to professionally follow-up specific Congress recommendations at three levels — global, regional and the local anjuman. It needs more cohesion and a collective assessment of community requirements. It also needs to envisage what it can do on a political plane to help the long-beleaguered Zoroastrian community in Iran, now reported to be in far more

sizeable numbers than at any time in recent centuries.

It is reported that a major impact of the Congress was the first ever study and estimates of global and regional demographic trends. On the one hand, it showed a marked demographic decline in India and Pakistan (South Asia) from the order of over 1,10,000 Zoroastrians in 1961 to about 75,000 in 1981, projected to about 32,000 in 2021. In the same years the greater Bombay figures were 70,000 and 50,000 with projections to only 24,000. In contrast, Western societies of Zoroastrians are likely to grow from the order of 15,000 presently, to about 37,000 in 2021. For Iran, the 1986 census figures indicating 91,000 Zoroastrians caused surprise, being far higher than the earlier estimates in this century which fluctuated between 10,000 and 40,000. The Iran community itself will need to look into this, to ascertain the dimensions of its problems in planning for the future.

The most important issue arising from these figures is their institutional implications in the next 30 years. What will happen to agiaries and dokhmas in Bombay and elsewhere with decreasing clientele? What will be the repercussions on community hospitals, schools, housing, and assets in land and properties in India and Pakistan? What higher resources need to be raised for priority purposes, especially for the benefit of the growing communities in Western societies and in Iran? How can we strengthen and professionalize institution-building and leadership? Such questions for the future cannot be left by an apathetic community to the trustees alone.

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The active, intelligent and democratic participation of the community — involvement of a voluntary nature — is essential to share the tasks of elected leaders. This is the most formidable aspect of the harvest of the Fifth Congress. Here lie the practical keys for the future.

Uplift of the priests, and a meaningful religious education, especially for children and youth everywhere, has been an unfulfilled item on the agenda from earlier Congresses. There are dispersed efforts by individuals and small institutions — a tribute to them. But can they now come out of their small watersheds into the mainstream of the community to meet the repeated calls from adults, youth and children?

Can they rise above the problems of the apathy of parents, the strong secular currents of modern societies and their own individualities to think collectively and draw up concrete responses to community needs? Can they make concrete demands on Zoroastrian institutions everywhere for specific planned action in the next five years? Can they, without losing their identities, offer collective "critical mass" in response to this vital global need? Without getting into disputes over theology and ideology, can they, and our future-oriented priests, give children, youth and parents just two things as a start? First, a simple catechism of the essential heart of Zarathushtra's teachings — as a core of values, as a way of life; second, a high school history of the Zoroastrian story since Zarathushtra. Both will then lay the foundations of a stronger, clearer identity as good Zoroastrians and good human beings.

It was seen that in Bombay, in the largest single concentration of Zoroastrians in the world, only four percent got higher level executive and technical jobs while 96 percent held low level ones; that 52 percent of applicants were semi-skilled and unskilled. Even in the US, the minorities tended to have too few representatives in the fast-growing areas of the economy and too many in the slow-growing ones. Thence it was recommended that the community promote Human Resource Development Trusts in each major region. These Trusts could follow a three-track educational/career guidance program: first, for high tech and high fliers; second for managerial and executive jobs; third for vocational training in service industries for example. Apart from larger resources, these trusts would require clusters of experienced, talented people in many fields, both from within the community and without.

After over a century of old world dependency-fostering charity, for the first time this Congress has articulated a need to help the poor and aged learn to support themselves; enabling them to increase their self-reliance and self-respect. The plethora of recommendations here are difficult, complex and challenging to any institution in the world; more so in places lacking trained social workers, and with limited resources. But there is clearly a new spirit and a new direction here. It will call for all the managerial skills and dedication of our leaders and social workers.

Is such an agenda of change acceptable even to those who habitually cry, "No change for change's sake?" The facts, and our Vohuman, tell us that such changes are compelling — compelling for the survival and growth of Zoroastrian communities everywhere; to empower Zoroastrians to retain their identity and to raise themselves and especially their weaker co-religionists to a higher quality of life. These changes are aimed at a renewal of the spirit and the substance everywhere. Every generation and every age must renew itself for a fuller life and meet the challenges of the time.

And to those who may wish to either suppress or be fanatical about controversy, may I only quote the Archbishop of Canterbury at the last Lambeth Conference (1989): "We are not here to avoid controversy; we are here to sublimate it." How can we sublimate, elevate and refine our controversies, even disagreeing without being disagreeable? Every religious community today has its problems of coping with the modern, changing world. We are not alone. Let us learn the positive and negative lessons from others. Let us be open and smiling as small, sunny, fertile valleys between large mountains.

Look at our history in India over the last millenium, or of Iran in the last two and a half millenia. Whenever Zoroastrians were open and expansive, they flourished in spirit and in substance; not so when they were closed and insular. The lesson is clear.

Aspi Moddie, who belonged to the first batch of the Indian Administrative Service, is a scholar of history and economics with publications in both fields. This article expresses the views of the author who was on the executive committee that organized the Fifth World Zoroastrian Congress. It may or may not reflect the views of the organizers of the Congress.



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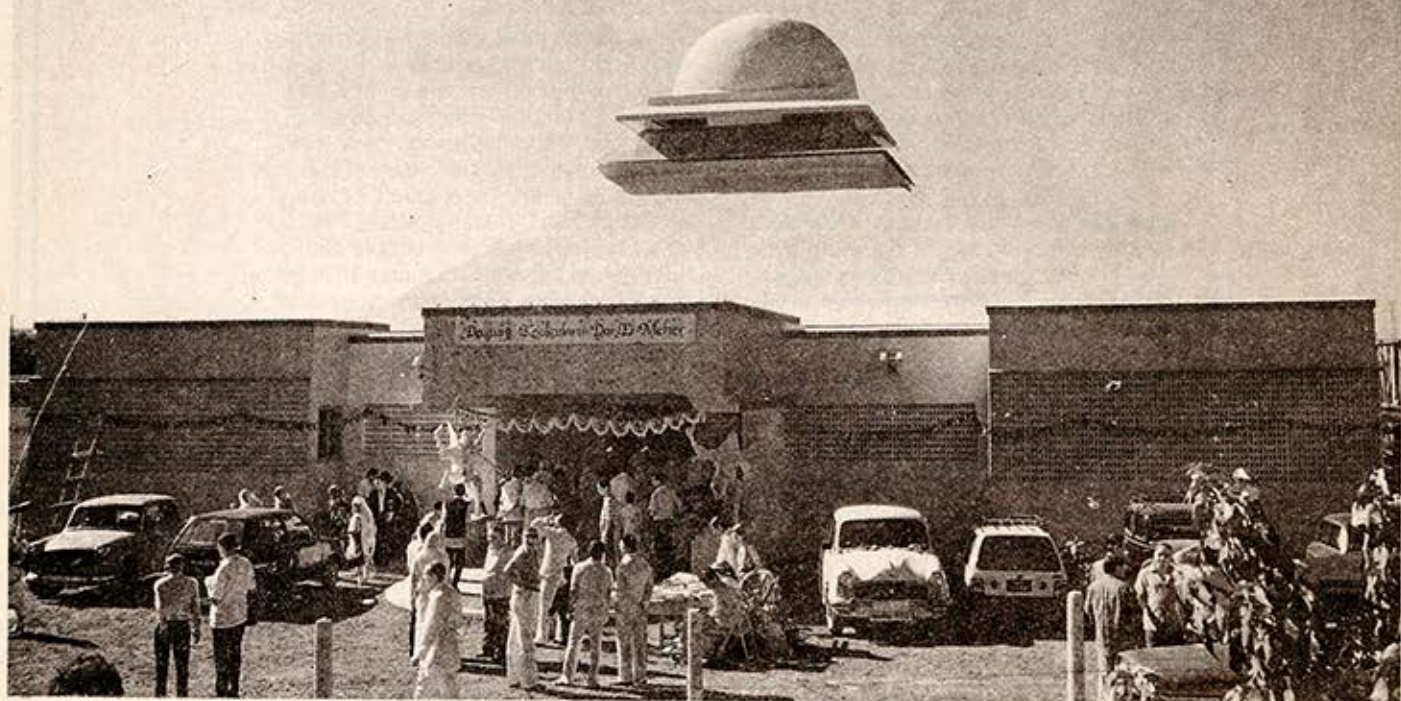
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'The significance of Sanjan'



The Mazda Adarian Trust has consecrated
and enthroned a new fire
in the Dasturji Kookadaru Saheb Memorial Dar-e-Meher

Arnavaz S. Mama

"The object of setting up the agiary (Dasturji Kookadaru Saheb Memorial Dar-e-Meher) is not to cater to the religious needs of the community but to commemorate the significance of Sanjan," says Mazda Adarian Trust (MAT) chairman and Bombay Parsi Punchayet trustee Homi Ranina.

Accordingly, on January 10, 1990 (*roj Behram, mah Amardad*) Dastur (Dr) Firoze Kotwal, High Priest of the H. B. Wadia Atas Bahram, Bombay and Noshirwan Dastur, High Priest of Surat, led six *yoždathregar* mobeds — Aspi Dadachanji of Bombay and Jehangirji Turel, Noshirwan Turel, Gustad Turel, Farokh Turel and Faredoon Turel of Surat — carrying the brazier with the consecrated fire from the

urvisgah (place where higher liturgical ceremonies are performed) to the sanctum sanctorum. The short distance of less than 100 feet had been cleared of carpeting and *pavis* (ceremonial furrows) of sand had been laid to demarcate the path along which the *padshah* was to be carried. Kotwal, Dastur and other mobeds brandished swords and shields — symbolically against any minion of Ahriman who might venture to frustrate the holy procession — which were largely used to get the *humdins* to back away from the fire's route by a few strategic inches.

The chief among them, the redoubtable Jehangir Turel who is said to have performed 105 *nirangdins* to-date, then en-

throned the embers upon the previously purified and consecrated *afargania* and began the *boi* recitation of 11 *Atash Nyashes*. After the *maachi* 10 mobeds participated in the *jashan* with Kotwal in the Dastur Kookadaru Hall which can accommodate about 150 people.

In the course of the euphoria which succeeded the religious ceremonies, each of the participating mobeds were presented with flowers and a shawl on behalf of the MAT.

"For years the Parsi community has looked forward to establishing an agiary in the name of Dastur Kookadaru," said Kotwal in Gujarati and referred to the help extended to the mobeds by Rohinton

Davierwalla, a local resident and president of the Sanjan Stambh Committee. To Ranina who came "twice a week to iron out problems," he presented a shawl on behalf of the mobeds, wishing him "a long and religiously fruitful life."

In his speech Ranina harkened to the consecration of the Iranshah in Sanjan by Dastur Neriosang Dhaval and how this sacred place has been bereft of a sacred fire since 1465 when Sanjan fell to the Muslims and the Iranshah had to be removed to safety. "We opened our gates to the fire of defunct anjumans," he said, referring to his appeal in the community Press asking the trustees of agiaries, which lacked a clientele to sustain them, to transfer their consecrated fire to the new Dar-e-Meher. "Sorry to say we got no response except one (from Bharuch) and there too no steps were taken (to expedite the transfer)... (We) cannot raise funds, utilize them to build a dar-e-meher and keep it empty," Ranina justified the new consecration and noted that a special room had been incorporated within the Dar-e-Meher to house any fire that may be donated in future. "The fires will exist as long as people want them to exist," Ranina asserted.

Surat Parsi Punchayet president Dr Sam Bhacca congratulated Ranina with the words, "It is creditable that in this day there is a man and a trust that took on this task."

After a shawl and flowers were presented to Bhacca by MAT trustee Burjor Antia and the Dar-e-Meher's honorary architect Porus Master, and Viraf Mirza,

chief executive of Mazda Realestate which built the edifice, had been honored, the formalities concluded with a vote of thanks from Antia, and a goodly lunch for invitees at the dharamshala in the Stambh compound, hosted by Ranina and prepared by the young dharamshala manageress Meheranghiz Irani.

The rituals

In an interview with *Parsiana*, Kotwal described the innumerable steps that precede the construction of a dar-e-meher and lead to the enthronement of the sacred fire. The first step is to build a well and see if it fills. After that you can design the agiary, he begins.

Initially the space in the *urvisgah* where the baj, ijashne and other *pavmahal* (higher liturgical) ceremonies are performed, was divided to accommodate four *idhoras* (stone stools bordered by *pavis* — open, shallow drains). This proved too congested and Kotwal had the construction changed to incorporate three *idhoras* — all gifted from Surat — instead.

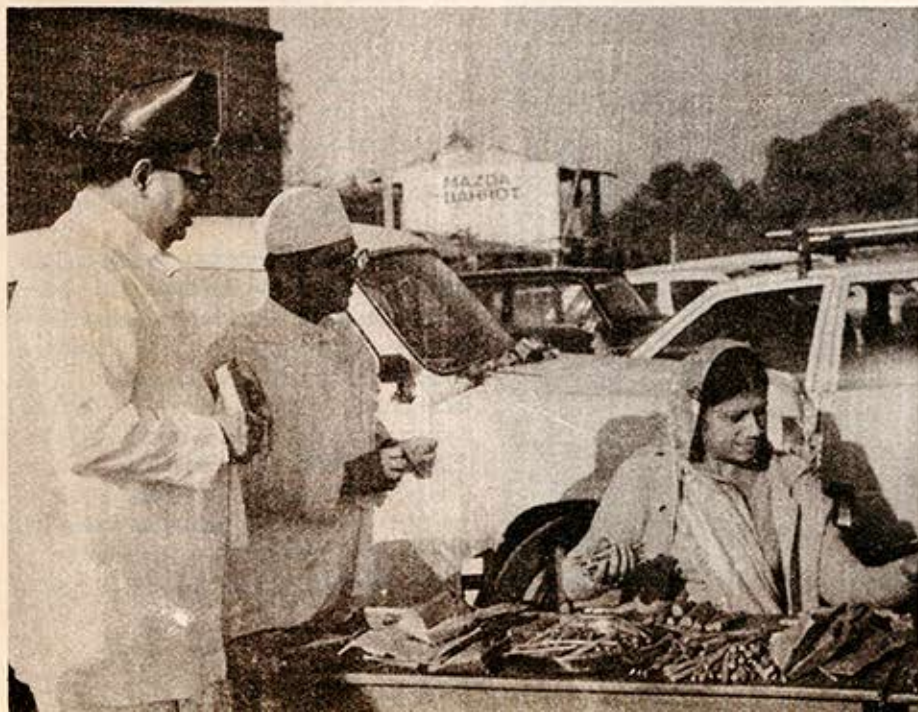
For three days the *ijashne* and *vendidad* of Sarosh were performed over the *idhoras* as also in the *gumbaz* (sanctum sanctorum). "Purification is the main process... the vendidad ceremony fights and breaks evil influences," says Kotwal who translates vendidad as "the law against demons." Kotwal says the vendidad's purificatory rules help to keep aloof from any kind of contamination and to ward off evils of all kinds.

All the six mobeds had taken *baresh-*

num — a retreat of nine nights followed by an *ijashne* in the name of anyone, living or dead — the cost of which Kotwal assesses at one thousand rupees each. Four of the five mobeds from Surat had come directly after performing a *nirangdin* ceremony there and had been driven down by a Parsi chauffeur. The fifth mobed took *bareshnum* separately in Surat. Dadachanji took the *bareshnum* in the name of Dastur Kookadar, informed Kotwal.

On Sherevar *roj*, Amardad *mah* (December 25, 1989) the Dar-e-Meher was washed with *taro* (unconsecrated urine of consecrated albino bull, *varasiaji*) and rinsed with well water in readiness for the arrival of the *alat* (ritual requisites including consecrated bull's urine known as *nirang*, consecrated fire ash known as *bhasam*, consecrated water called *aaw*, consecrated hom twigs known as *hom sali* and consecrated bull's hair called *varas*). "The *alat* is the base of all religious ceremonies. Originally the *alat* was brought from Iran," says Kotwal. "Some mobeds of the landing tola went back to the Khorasan Atash Bahram for *bareshnum* and returned by the land route. They were known as the Khorasan mandli," notes Kotwal, adding, "Our connection is with the Khorasan Atash Bahram. We must continue to maintain the link."

The next morning Aspardard *roj*, Dadachanji and Dinyar Vajifdar left Wadiaji's with the *alat*. "When a new fire is to be consecrated, the *alat* comes from the institution to which the officiating priest belongs," explained Kotwal who informed



Ranina and Khambatta with Sanjan resident vending *sukhad* (left)
Food stalls in the dharamshala compound (above)

Photographs: Yasmin D. Poonegar

how the late Ervad Nadrisha Aibara, panthaky of the Karani Agiary at Cusrow Baug had suggested a few months prior to his demise on January 12, 1989 that Kotwal be entrusted with the task.

Four fires, from prescribed sources, need to be refined and combined to produce the adarian fire which was finally enthroned, continued Kotwal. Once the *alat* was in its place in the sanctum sanctorum, Dadachanji was driven by Davierwalla in his jeep to collect the fire from the home of a priest in Nargol and from the house of a local policeman. Similarly Kotwal collected the fire from an agriculturist and a blacksmith-cum-potter.

They started out by doing their padyap kusti prayers, placed *sukhad-toban* (sandalwood and incense) over the fire to be collected and prayed the *Yatha Ahu Vairyo* while transferring the fire to the brazier. Once the fires reached the Dar-e-Meher, other mobeds took over.

During the process of purification of each fire, the mobed holds a perforated *chumuch* (long-handled disc) piled with sandalwood chips, sandalwood powder and cotton wool, a foot above the fire, described Kotwal. When ignited, the contents of the *chumuch* are transferred to a fresh afargan which is placed in readiness alongside, with a *pevand* (tie) between them. While performing this job, the mobed takes the baj of Sarosh, a priestly formula prayed in an undertone, which translates into "This work we do with the religious authority of the creator Hormuzd, the holy immortals (Ameshaspentas), the holy Sarosh, the holy Zarathushtra, Dastur Aturpat Mahrspand and the present Dastur (in this case) Firoze," as notes Kotwal.

This process is repeated four times, says Kotwal, each time with a break during which the fire in the older afargan is allowed to extinguish itself. Over each fire two *ijashnes* and two *vendidads* are then performed, the first in the name of Sarosh and the second in the name of Ahura Mazda — the one and three-quarter hour *ijashnes* in the *Havan Gah* and the six hour *vendidads* in the *Ushahin Gah*.

After each of the four fires is consecrated, the athornan fire receives the others in turn, in order of social seniority. Thereupon the Sarosh *ni* *ijashni* and the Sarosh *no* *vendidad* are again performed. Early morning, on the day of the consecration, the final *ijashne* of Dadar Hormuzd was completed before the fire was transferred to the brazier to be ceremonially enthroned in the sanctum sanctorum.

"The sense of history has escaped us. We are too involved in our daily lives"

With the first *sukhad* offering from Kotwal, the officiating high priest, the first boi of 11 *Atash Nyashes* was performed as in an *atash bahram* where 11 *Atash Nyashes* are ritually recited in each *Havan Gah*, nine in the *Rapithavin*, seven each in the *Uziran* and the *Aiwisruthrem* and nine in the *Ushahin*, says Kotwal. In contrast, in an agiary only one *Atash Nyash* is recited in each *gah*, except when a *machi* is offered in which case it is recited thrice.

The controversies

The new Dar-e-Meher, a splash of white in the dry, sun-baked environs of Sanjan, epitomized the hopes and conditions of its votaries. How long will it endure? How long will the community endure? Who will look after it and how? How will its fate differ from that of numerous others, languishing unheeded by a withering community?

These questions have been tormenting

A view of one of the stylized flying horses which replace the traditional bulls in the portals of the agiary



Zoroastrian minds with increasing intensity since the concept of the Dastur Kookadar Agiary was mooted and the foundation stone laid in 1987. In contrast to the fervor of the crowds that thronged to Sanjan on November 22, 1987 to witness the foundation stone laying of the new Dar-e-Meher, variously estimated from 1,100 to 3,500 strong, only about 500 to 600 people attended the consecration of the new fire and there were few children among them. At a subsequent interview with *Parsiana* Ranina excused them on the basis of it having been a working day and also that people don't take leave in the first month of the calendar year.

Ranina's colleagues on the Bombay Parsi Punchayet's board of trustees and the Athravan Educational Trust (AET) were conspicuously absent. MAT's 10 trustees include Ranina, Kotwal, Homi and Ms Homai Mehta, Antia, Kersi Limathwalla, Hoshang Billimoria, Dara Deboo, Jehangir Shroff and Yezdi Aibara of whom only the first five were present. Except for Kotwal and Surat's Dastur, no other High Priests attended, notably Dastur Kaikobad of Udwada who had officiated at the foundation stone laying ceremony. Even the AET's student priests stayed away. "The sense of history has escaped us. We are too involved in our daily lives," commented Ranina.

However, some Zoroastrian delegates to the Fifth World Zoroastrian Congress took the opportunity to attend the ceremonial enthronement of the new fire. Prominent among them were Dr Mehroo Patel from Chicago, Dr Farhang Mehr of Harvard University's Center of Middle Eastern Studies and Ms Mehr, Ervad Godrej Sidhwa from Karachi, Mehraban Kushesh from Tehran, Russy and Nergish Dalal from the UK. Mehr, who could not "find anything so beautiful as this," advised *Parsiana*: "We must keep this fire burning in our hearts. Then there will be no fear of the community becoming extinct."

Another notable absence was any reference to the late Nadrisha Aibara, to whom may be ascribed the present awareness in the community about the spiritual benevolence of the late Dastur Kookadar. The idea of creating a monument to Kookadar had germinated with the Dasturji J. S. Kookadar Memorial Agiary Trust (DJSKMAT), founded by Aibara and others from unsolicited donations made by votaries who had benefitted by divine help. The DJSKMAT had contributed three and



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a half lakh rupees towards MAT's Kookadaru Dar-e-Meher (see *Parsiana*, December 1987).

Estimated to have cost Rs 21 lakhs, the agiary is a modified version of the original model (see *Parsiana*, December 1987 cover), minus the pillar and the left enclosure. The small enclosure at right houses the well and in future will accommodate a *varasi* whose presence is essential for *nirangdin* ceremonies. On its outer wall are projected some toilets and bath estimated to cost an additional one lakh rupees or more.

At the foundation stone laying ceremony Ranina had mentioned the intention to shift to Sanjan one of the older fires from the smaller anjumans of Gujarat and not to consecrate an adarian in view of the many that now lie languishing. In fact, during his speech that day Ranina had related the decision to install a *dadgah* fire, quoting Dastur Kaikobad to the effect that "a *dadgah* raises itself to the status of an adarian if prayers and rituals are maintained continuously for 12 years." The new consecration thus raised many questions.

Referring to the Khalsavad Agiary of Bharuch, the only trust to respond to his appeal for an old, consecrated fire, Ranina said he could not accept a fire without the corpus that had been created to sustain it. "If the fire is to be shifted, the land and building have to be disposed of and the sale proceeds have to be used for maintaining the fire or for building a *dar-e-meher* at the new location." However, in a letter to *The Bombay Samachar* of January 14, 1990 the joint managing trustee H. M. Homawalla of the Bharuch Parsee Punchayet noted, "As mentioned in the appeal (in *Jame Weekly* of July 16, 1989), a sumptuous amount is collected and we fail to understand as to why it is insisted to hand over the sale proceeds (or) corpus as well, together with the holy fire."

Citing the examples of the Nargol Agiary and the Navsari Atash Bahram, Dastur (Dr) Hormazdyar Mirza, High Priest of Udwada writes in *The Samachar* of January 21, "According to the old rule of priestly anjumans, (according to an ancient agreement, Gujarat had been carved out between five athorman groups), installation of fire-temples was controlled by (these) anjumans. A fire-temple was installed only if one was necessary, suitable and only if required by Zoroastrians of the place concerned, and only if satisfactory arrangements had been made for upkeep

and maintenance and only if qualified and deserving priests were available, and only if permitted by the priestly anjuman!"

Closer to home, the trustees of the MAT have themselves been divided on the issue. The first inkling was provided by Ms Homai Mehta when, on being asked to present a shawl to Faredoon Turel on behalf of the MAT, she paused and said, "I do it on behalf of my husband who has helped Homi Ranina since the inception of this project to have his dreams of an agiary come true." Later Homi Mehta related to *Parsiana* that the concept of the agiary was fifth on Mazda Leasing's priorities

"The fires will exist
as long as people
want them to exist."

which, in the original order, included the development of the industries, housing, schools and hospital and lastly the agiary. "As luck would have it, the projects did not take off. *Adarian oobhoo thai gayu* (the adarian was constructed) but the total shift of Parsis did not come about. My view that in this haste we should not consecrate a new adarian. We had said that March 1991 would be the time for the agiary (to be ready). There was still a year to go for the commitment. (I was) keen to get an old fire. If we'd properly followed up or waited, we'd have got a fire which we could have placed there. (There is a) total break on this issue between me and Homi (Ranina)."

Moreover, "the Agiary had been planned in a grandiose way. (We had conceived of) international trips for our mobeds, a meditation room, discourses, good priests (who could provide) consoling to the laity..." But when architect Porus Master's estimate shot up from 15-20 lakh rupees to 35-40 lakhs, "we had to curtail, get it done small," Mehta added.

"Luck did not work with us," continued Mehta who detailed insufficient power supply and financial liquidity problems among the reasons for the Mazda Group failing to take off in Sanjan to the extent anticipated. Now that non-resident Indian G. K. Rathi has taken over the whole group, Mehta questions the November 1989 decision to go ahead with the consecration.

The bright young panthaky Arzan Khambatta — who says he gave up secular studies after his HSC because he realized his vocation after giving a single *boi* at the Sodawaterwalla Agiary — asserted, "I'm very lucky to serve this fire-temple. It's almost impossible to get such a place." But Mehta wondered, "What will be this boy's life over there? In Sanjan the population is not even 15-20 individuals, comprising three or four families" in addition to a floating population of 100 per week. (Ranina's figures differ. He places the number of Zoroastrians in and around Sanjan at 250 individuals, a floating population with some base in the area at 500 and pilgrims running into thousands annually.)

Mehta estimates a monthly expenditure of Rs 10,000 on the Dar-e-Meher, requiring a corpus of Rs 15 lakhs. "We don't have a pie in the corpus," he adds. While he admits that Ranina has willingly shouldered the responsibility and paid for the cost of the consecration personally, Mehta says he and Homai "have not resigned, but have no role to play."

Detailing the five athorman tolas and their dioceses — the Sanjanas whose territory lay between the Vaitarna and Par rivers; the Bhagarias between the Par and the Tapi; the Godavras between the Tapi and the Narmada; the Bharuchas between the Narmada and the Mahi; and the Khambattas between the Mahi and the Sabarmati — Kotwal had noted that representatives of any tola would be able to practice at the Dastur Kookadaru Dar-e-Meher. But he wondered aloud in the course of his speech, "Will we have such dedicated priests in the future?" Dastur Kaikobad of Udwada had excused himself from performing the consecration ceremony because he didn't have enough mobeds, as related Ranina. And Bhacca, in a telling aside to *Parsiana* had noted, "Five of the six priests officiating here are from Surat. Which goes to show this category of priests is not available in Bombay." He even questioned the assertion regarding the *alat* coming from Bombay by stating in the course of his address, "I'd heard for years that (there is) *alat* only in Surat."

Uninformed of the criticism that regularly comes his way, Ranina nurtured a gut feeling he had, that "the wheel of history will turn full circle and the Iranshah... consecrated in Sanjan and then taken to various places... may be brought back to Sanjan. Then our Dar-e-Meher will really be put to use..."

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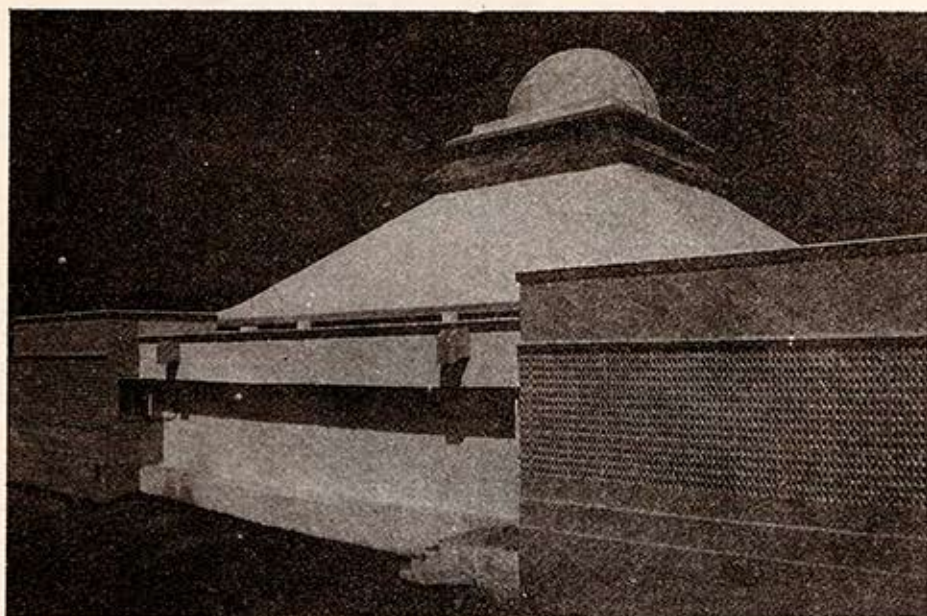
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Kookadaru Dar-e-Meher: Symbolic Architecture

Anahita Poonegar

"For every quality of goodness there is an evil counterpart," says Porus Master, honorary architect of the newly constructed Kookadaru Dar-e-Meher in Sanjan. This concept of dualism which prevails in the philosophy of Zoroaster has become the hidden dimension of the latest addition to Zoroastrian religious architecture.

In an effort to develop a meaningful form for the Dar-e-Meher, the architect has relied on discussions with religious leaders of the community in Bombay and Gujarat; existing religious and historical documents (at the K. R. Cama Oriental Institute, among other places); and an in-depth study of architectural norms used in other fire-temples. Light and darkness, individual and society, and internal and external are three examples of the dualities underlying the symbolic framework of the building.

The exterior of the building is an interplay of the diverse geometric shapes of the square, the triangle and the circle. Through the ages the square form has represented the earth or physical form. Because of its

properties of stability (it can be fixed to the four compass directions of north, south, east and west) and finiteness, the square becomes the dominant shape for the building base. The triangle, which immediately evokes visions of mountains, symbolizes the link between the earth and the heavens. In the Dar-e-Meher in Sanjan, this form is appropriately used for the roof. The circle represents the heavens or the ethereal, as it is a continuous cycle without a beginning or an end. In agreement with this theory, the architect has crowned the apex of the triangular roof with a small dome.

The plan of the Dar-e-Meher is laid out using a six-square numeric grid (a large square sub-divided into 36 equal squares) as the design tool. While use of this grid facilitates the planning stage, it also helps to organize the space better. In this building Master expresses the spiralling or labyrinth-like action of the interior space, as it progresses gradually from a heavily used public circulation corridor space to the Prayer Hall to the extremely private sanctum sanctorum in the center. From a

practical standpoint, he suggests, this pattern is appropriate as it protects the fire, by placing it at the heart of the building, and "prevents non-Zoroastrians (and those not cleansed by the water and kusti rituals) from having direct visual contact with the sanctum sanctorum."

Furthermore, the south wall of the sanctum has been constructed as a dead wall and thus prevents the devotee from facing the 'inauspicious' northern direction while revering the fire, explains Master.

The duality between light and darkness plays an important role in the Dar-e-Meher's symbolism. Master emphasizes the need for an area of darkness immediately surrounding the fire, so that the contrast of light in a dark ambiance can intensify the experience. Some form of natural light must filter into the Prayer Hall however, so that the devotees can read their prayer-books. In order to satisfy these contrasting needs of a fire-temple, the architect has located light and air openings at the highest point in the roof, positioning them so that the natural light enters at an angle and reflects off the floor. "Smoke emanating from the sacred fire has free course to ascend through the same openings," notes Master, explaining one of the practical considerations that underlies the structure.

The duality between individual and society, or the public and the personal, is similarly worked into the design of the Dar-e-Meher. While the Prayer Hall accommodates individual communion between man and God, the adjacent Kookadaru Hall is provided for group ceremonies, such as jashans, he explains.

As an important example of the duality between the internal and external, present in the religious philosophy, Master indicates the construction of a double domed roof where an inner shell is built underneath the outwardly visible one. This represents the inner 'soul' of man as distinct from his outward representation, Master explains, and "is only present in one more agiary that (he) knows of — the Karani Agiary in Cusrow Baug."

Representing the most recent addition to agiary architecture in India (the last one to be built was the Pandole Agiary in Udawa, Master informs), the Sanjan Dar-e-Meher is not radically different from its predecessors in spite of its 'modern' shape. Besides his innovative design creations (as apparent in the afargan and the 'bulls' guarding the temple's entrance), Master says he has "basically stuck to the religious principles and concepts required in the Zoroastrian religion."

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DR JUSSAWALLA TREATS, NATURALLY

Dr Jehangir Jussawalla who has been championing the cause of naturopathy for the last 50 years was conferred the Dhanvantari Award in end '89

Parinaz Gandhi

"It has often been found that people die not from disease but from its remedies," is the message that 82-year-old Dr Jehangir Jussawalla has been trying to impress upon the populace for the last over 50 years. In an age when people have been conditioned to "believe in quick methods, miracle cures, wonder drugs, the knife, serums, vaccines" they are reluctant to adopt physiotherapeutic and psychotherapeutic measures which are essentially drugless and bloodless, says Jussawalla.

But what amuses the naturopath is that it is the "medical rejects — those who have been through the medical mill and come out of it as damaged goods or so-called incurables" — that seek solace in nature cure. There is nothing like an incurable disease but an incurable patient, is the credo adopted by the naturopath who then sets to work on the ailment believing that *medicus curat natura sanat* — the doctor treats, nature heals.

For popularizing the long-neglected naturopathy, Jussawalla was conferred the Dhanvantari Award — recognized as the highest honor in India conferred on a doctor — in October this year. "You have devoted a lifetime to nature cure and are a naturopath of world fame who, at the ripe old age of 80 plus, go on propagating the principles of drugless methods of curing diseases and demonstrate its efficacy through its application on a large scale," read the scroll at the award presentation ceremony on October 28, 1989 at the Crystal Room of the Taj Intercontinental. In the presence of several distinguished members of the medical fraternity, the Governor of Maharashtra K. Brahmananda Reddy pre-

sented the award to Jussawalla, describing him as "a naturopath of great distinction...a living example of the efficacy of naturopathy...full of energy and a picture of perfect health," according to a report in *The Indian Post* of October 29, 1989.

One-time member of the Planning Commission, on the health panel of the Government of India and an adviser to the Indian Government on nature cure, presently Jussawalla is the vice president of the All India Nature Cure Federation, a director and president in India of the International Federation of the Scientific Research Society for the Prevention of Diseases by Drugless Methods and a fellow of the Naturopathic Forest University where he received his doctorate in physical medicine in 1957. He has also been affiliated with health associations in London and in the USA.

The greatest impediment to the wide acceptance of nature cure is its demand that the patient be self-controlled and change at least some of his living habits, informs Jussawalla when he talks to *Parsiana* on November 8, 1989 in his consulting room, at the Natural Therapy Clinic in Bombay's Cumballa Hill area. In his white doctor's attire, a high-necked smock worn with pants, he effuses a certain vibrance as he talks on the subject that most concerns him. When his humor surfaces, his Roman profile breaks into a smile, the tiny wrinkles around his eyes are accentuated — no trace of any spectacles yet.

With the illustration of a tree, we get an idea of the nature cure philosophy: ignorance, indifference, self-indulgence and lack of self control are shown to be the

roots of a disease which eats into the trunk, lowering the body's vitality, accumulating poisonous matter in the system and contributing to abnormal composition in the blood and lymph. This then branches into diseases in the form of viral or bacterial infections, organic disorders, etc.

Nature cure is not the answer to the ailments of "the happy-go-lucky Parsis," believes Jussawalla. "They may want to opt for nature cure but they have no self control. God knows how many proteins they consume at a Parsi *lagan* (wedding) and then come here (to the Clinic) for a bowel wash. It is difficult to break a habit. Earlier the quality of food was good and



with a bottle of toddy they would digest the food," he remembers feast times in Surat. "Toddy is good for the kidneys," he adds by way of information. Jussawalla is none too happy with the hygiene at Parsi *lagans*. He is equally disappointed with the sluggish mentality that has set in among the Parsis: "They are nowhere in sports now, you only see them playing cards. Their way of living and thinking has changed. Similar is the case with other communities too," he observes. "We have to keep a balance which we are losing. Formerly we were governed by wisdom and experience, now it is intelligence and education," has been Jussawalla's observation.

The attitude of seeking immediate relief at the slightest inconvenience, distresses Jussawalla. He cites the case of a cough, symptomatic of excessive starch in the diet, where the trend is to fly to the medicine bottle at the first instance. Due to this continued medicinal suppressive therapy or overdrugging, an acute disease is transformed into chronic disease, points out Jussawalla. In nature cure, they would pursue not the suppressive method but the eliminative or combative method relying on natural foods, natural medicines and herbs, and natural remedies involving the use of air, water, light, heat, earth. He then refers to the case of a patient with skin trouble whose problem, when suppressed, led to an activation of asthma. On treating such patients the nature cure way, "satu-

rated as they are with toxic conditions," it is not uncommon for a person to face a healing crisis — a period when symptoms unconnected with the complaint erupt. According to Jussawalla this is a healthy indication that the body is eliminating its toxic condition but unfortunately many patients discontinue treatment midway at this juncture disregarding the subsequent repercussions.

In naturopathy they believe in "treating the body, mind and emotion as one composite whole instead of merely pecking at the system." When comparing naturopathy to other systems of medicine, he mentions, "While we see from the health point of view, they see from the disease point of view... Unfortunately we are becoming more disease conscious than health conscious," Jussawalla regrets.

Yet he acknowledges the usefulness of other systems when he says that if a person suffering from severe diabetes were to approach him, he would not stop his insulin treatment. Similarly once a system has been so damaged that it becomes an organic illness rather than a functional one, he recognizes the importance of surgery also. "The medical facts of today are the medical fallacies of tomorrow. When conditions and circumstances demand surgical intervention and assistance there is no substitute," Jussawalla quotes another practitioner. Certain cases of cancer "are beyond me," was the naturopath's frank admission (his Clinic does not have the necessary equipment), as also treatment for advanced cases of AIDS, drugs, alcoholism. "In the beginning stage anything can be cured, but a galloping TB no one can cure," Jussawalla continues.

If treatment were to be administered in a nature cure clinic the costs would be rather expensive, about Rs 10,000-15,000 a month, is the naturopath's estimate. In addition to paying for the costs of the prescribed diet, a patient has to pay for the treatment, bear the conveyance costs of regular trips to the Clinic. Jussawalla remembers Gandhiji, who was his patient, admonishing him for being a rich man's doctor when Jussawalla had said that his Clinic was open for all. Originally his Clinic provided residential facilities to his patients but that has since been discontinued.

Many freedom fighters has Jussawalla treated during the course of his practice. There was a time when Morarji Desai was being treated by him and Jawaharlal Nehru,

who also consulted Jussawalla, opined that Jussawalla was starving Desai. "I told Nehru that this was a therapeutic fast and not a political fast," Jussawalla nostalgically recalls just as he remembers the political leaders of yore being "of a different type altogether...in their manner of talk... in their ideas and views. We learn a lot from people like them. They go through a lot of tension and strain for the sake of the society in general and not for personal business."

Jussawalla was also a favorite with the popular cine stars like Raj Kapoor, Madhubala and Meena Kumari. He reminisces being flooded with telephone calls after he had helped a particular actor reduce 25-27 pounds in a month. For a month the thespian had been housed in a hotel across his Clinic at Cumballa Hill so that Jussawalla could keep a steady watch over his progress from a convenient distance. His own Clinic reminds one of a humble abode, spartan but tidy; no fancy massage parlors or sophisticated electronic gadgets; just the essentials. Weight reduction should not be equated with stunts, and requests for weight loss have to be handled with discernment, he says. Treatment has to be monitored very carefully "otherwise

"Unfortunately we are becoming more disease conscious than health conscious"

patients can develop mental problems." At his Clinic are special devices like the radiant heat cabinet where the patient literally sweats it out in a cabinet enclosing him with a myriad bulbs. He also has facilities for steam bath and colonic eradication. Many foreigners who come to India for spiritual salvation end up with stomach and liver disorders. Ensuring that such patients receive personal attention from his nurses and staff under his direct supervision, Jussawalla explains that in their case he has to be particular that their mental equilibrium is not upset while restoring the physical balance.

With artificial living conditions bearing down upon the human race, it is not



surprising to Jussawalla that people are wary of nature cure. "How to keep healthy is a paradox" in this age of industrialization, modernization, changing fashions, pollution of air, food, water and inadequate hygiene and sanitation, he states. "While naturopathy can be described as a system of medicine, nature cure is a way of life involving a complete revolution in the art and science of living and healing," briefs Jussawalla.

Years of experience have taught Jussawalla, "No science is complete; no science is perfect. We have our limitations. But the trouble here in India is that those with a little knowledge of everything, start practising. That's how the name of a science is spoilt." Jussawalla then draws an analogy with the Parsi community where he feels the same attitude prevails: everyone feels qualified to talk on the religion though in essence they may have only superficial knowledge of the subject.

"Our approach here in India is not systematic or scientific in anything we do," he points out. That is why he has been pushing for a separate board or panel under the Central Council for Research in Yoga and Naturopathy to deal with the training and registration of naturopaths. He has also mooted the establishment of a centrally recognized Nature Cure College



Jussawalla (right) demonstrates the use of a radiant heat cabinet
Photos: Varghese Fernandez

in search of relaxation approach *bhaiyas* and *ayahs* (unqualified masseurs, male and female) who can give them a massage for five and 10 rupees, Jussawalla doubts the therapeutic nature of such treatment. He then goes on to reveal that training given to blind boys has shown that some of them make far better masseurs than their sighted counterparts. For years Jussawalla has been connected with the Physiotherapy Centre for the Blind in Bombay where he has worked as honorary director and lecturer.

To correct the prevailing misconceptions, Jussawalla says he took to writing books in 1938, his first title being *Prevention is better than Cure*, where he stresses the importance of natural diet and hygiene in preventing disease. Altogether there are about 15 books that he has written on correlated subjects. Among the better known works are: *Selected Writings on Nature Cure*, *Health Guide*, *Heal Your Mind*, *heal your body*, *Integrated Healing Arts*, *Food Guide*, *Vegetarianism*. Some of his titles like *Key to Nature Cure* and *Healing from Within* are reportedly out of print and one of his most popular books — *Natural Dietetics*, which ran into the seventh edition — earned him an award. Though he advocates a vegetarian diet, it is not the traditional vegetarian diet that "has become a mere habit among people in India," clarifies the vice chairman of the Vegetarian Society. In his work, *Selected Writings on Nature Cure*, Jussawalla quotes McCarrison, one of the greatest authorities on food, for a definition of a perfect diet: "A perfectly constituted diet is one

in which the principal ingredients are milk, milk products, any whole-cereal grain or mixture of cereal grains, green leafy vegetables and fruits. These are the protective foods...against infection and diseases of various kinds and their use in sufficient quantity ensure physical efficiency."

"Hospitals, sanatoriums and asylums are flooded with the sick but there are few institutions which show people how to prevent disease," writes the naturopath. He prefers to equate the hospitals of today with Bombay's Victoria Terminus, characterized by an incessant flow of commuters.

But what made Jussawalla take to naturopathy? "Since my childhood I have been interested in health," says the robust Jussawalla. Rules of temperance he picked up at the Christian School where he worked as physical instructor. It was on his appointment as senior scout master that he took to exercises, learnt the health rules and the need to socialize. After his pre-medical training he went to England and graduated from the Davidson College of Natural Therapeutics there. His family frowned upon his interest and labelled it as 'whackerism' but an unrelenting Jussawalla took up assistantship to Dr V. Stanley Davidson of Lindhlar College, USA. On his return to India he founded the Natural Therapy Clinic in Bombay where he is still the director. His detractors labelled him a 'quack' but Jussawalla says such opposition made him stronger.

"Regularity, hard work and struggle" are the key ingredients as identified by Jussawalla that have helped him to persist against odds. "Life is a struggle," he reiterates. Supporting his work is his wife Mehera, a certified masseuse, trained in England. They have two sons, Adil who is a writer and Firdausi who is an executive in Air India.

To this day Jussawalla maintains an awe inspiring schedule. He is ready at his Clinic for the first patient at 6.30 in the morning after a full breakfast. Now that he has stopped house visits, he has more time to attend to matters concerning the Clinic. His lunch includes milk and fruit and after a full day's work it is time for dinner at his residence at 6.30 in the evening. In between patients, whenever he has time to himself, he progresses on his writing work, taking on an average two years to write a book.

As Jussawalla himself has stated in one of his works, "It is not important to add more years of life; it is how much life we have left in those years that counts."

"The happy-go-lucky Parsis may want to opt for nature cure but they have no self control"

with an attached hospital that can be given the status of a university. Newcomers would then be equipped with the necessary qualifications and experience to attend to patients with confidence and authority, he believes. He recommends a four-year course, the first two devoted to premedical training in anatomy, physiology, pathology and the next two years devoted to specialization in nature cure. Presently in the nature cure school of thought he notices divergence of opinion and no proper standardization.

In times of illness, to go by the dictum "Self-help is the best help" is a fallacy, cautions the naturopath. And when those

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MILESTONES

The data on births, marriages and deaths has been compiled from information supplied by various newsletters and anjuman in India and abroad, courts and hospitals. This information is not always complete or consistent. In this issue we have combined the data for the two-month period of November and December 1989.

Of the 175 Parsis who died in Bombay, 58 succumbed to heart disease while brain disease and 'old age' claimed 14 victims each. The next fatal diseases were cancer and hypertension claiming 12 lives each. The other killers were pneumonia, lung disease and general debility (nine each), blood disease and diabetes (six each) and high blood pressure and kidney failure (four each). Three victims each fell prey to liver disease and septicemia (the persistence and multiplication of living bacteria in the blood stream), while tuberculosis claimed two victims. Isolated cases of arthritis, fatal obesity, bronchitis, Parkinson's disease, suffocation, lymphatic tumor, asthma, accident and gastroenteritis were also registered.

In the breakup of deaths according to illnesses, especially of the elderly, death is often due to a combination of several diseases.

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

ALLAHABAD

Married

Gopa G. Dutta and Dinshaw Barjorji Framjee on November 24, 1989

BILIMORA

Married

Nilufer Dandiwala, daughter of Nergish and Savakshaw, and Nozer Tantra, son of Kety and late Jal; December 25

BOMBAY

Born

A boy to Naheed and Hormazd Sorabjee; November 1
A boy to Parvin and Khodaram Mehrabani; November 2

A girl to Havovy and Khushru Readymoney; November 2
A boy to Roshni and Cyrus Taraporewalla; November 3
A girl to Kashmira and Adil Bharucha; November 5
A girl to Armaity and Darayas Desai; November 5
A girl to Jeroo and Cyrus Vazifdar; November 5

Twins (boys) to Ruby and Vispi Bhagwagar; November 10
A boy to Jeroo and Phiroze Sahiar; November 11
A boy to Armaity and Raghavan Shastri; November 11
A girl to Tanaz and Keki Madon; November 13

A girl to Kashmira and Astad Mehta; November 14

A girl, Vanessa, to Khurshid (Irani) and Roxy Rodrigues; November 15

A boy to Nergish and Nirmal Udhas; November 16

A girl to Zenobia and Arsis Gandhi; November 21

A girl to Dinbanoo and Darayush Irani; November 22

A girl to Nikki and Rohinton Maloo; November 22

A girl to Mahnaz and Cyrus Irani; November 24

A boy to Dilnawaz and Jamshed Karanjia; November 24

A girl to Dulcine and Shapoor Irani; November 25

A boy to Deenaz and Hoshang Jhabwala; November 27

A boy, Rustom, to Sherali and Kurush Contractor; November 29

A boy to Palloo and Keki Irani; November 29

A girl to Aloo and Jimmy Billimoria; November 30

A boy to Farida and Burzin Bharucha; December 2

A girl to Yasmin and Neville Daruwala; December 2

A girl to Tina and Neville Mehta; December 4

A boy to Sarla and Adi Pestonjamas; December 4

A girl to Rashna and Farokh Bachana; December 5

A boy to Tina and Keki Irani; December 5

A boy to Feroza and Jamsheed Panday; December 5

A girl to Dinaz and Naozer Vankadia; December 5

A girl to Ketayun and Rustom Damania; December 6

A boy to Khushnana and Zubin Davar; December 7

A girl to Gool and Aspi Anklesvaria; December 8

A boy to Jacqueline and Berzis Marolia; December 10

A boy to Mehroo and Yezdi Mistry; December 11

A boy to Vira and Meherban Mukadam; December 12

A boy, Karl, to Aban and Rohinton Billimoria; December 14

A girl to Shehanaz and Dara Engineer; December 16

A girl to Armaity and Rohin Gheewala; December 17

A boy, Paraztaar, to Jasmine and Nozer Sutaria; December 21

A girl to Freny and John Formen; December 22

A boy to Perviz and Noshir Sidhva; December 22

A boy to Anahita and Neville Mody; December 25

A boy to Mehernaz and Yazdi Arethna; December 26

A boy to Pervin and Keki Surti; December 26

A boy to Thrity and Cyrus Dalal; December 28

A girl to Hutoxi and Farokh Patel; December 29

A girl to Khursheed and Mahvinder Mamik; December 31

December 31

Married

Ruxana Firoze Engineer and Themon Minoo Kalyaniwalla of Lonavla; September 24

Kashmira Soli Charna and Jeroz Noshir Bharucha; October 9

Daisy Soli Buhariwalla and Vispi Homi Jokhi; October 10

Pervin Homi Jokhi and Daraius Erachshaw Vanskuwalla; October 10

Shernaz Keki Ankleshwaria and Rusi Laoji Fitter; November 2

Nazneen Dhanjishaw Patel and Jamsheed Noshir Dumasia; November 5

Jasmine Rustom Irani and Hafez Minoo Katgara of Thane; November 6

Feruza Noshir Andhyarujina and Fredy Keki Vapiwalla; November 6

Perin Cawasji Tengra and Meherwan Minocher Bhangara; November 9

Anahita Homi Munshi and Nash Sorab Darukhanawalla; November 9

Shiraz Pirojshah Mehta and

Percy Nusserwanji Bharucha; November 11

Shadokh Hormuz Irani of Poona and Rustom Minocher Damania; November 12

Aban Hosang Aibara and Viraf Tehmuras Hatara; November 12

Khursheed Faramroz Bengalee and Behram Faramroze Havewala of Valsad; November 12

Farida Keki Italia and Hoshang Jal Bejon Jal; November 12

Dinaz Dhanjishaw Baria of Surat and Aspi Savakshaw Kolah; November 12

Lily Dinshaw Bharucha and Firdosh Jehangirji Vazifdar of Kalyan; November 12

Shirin Sam Irani and Sharukh Kaikobad Tafti; November 13

Pearl Gustad Irani and Homyar Dara Madon; November 14

Havovi Minoo Billimoria and Hoshedar Kersasp Vachha; November 14

Mehrnaz Jamsheed Kermanian Rahatabad and Fareydoon Rustom Kermanian; November 15

Katy Rustomji Aga and Minoo Ratanshaw Dastur; November 16

Povruchisti Dara Baria and Boman Nariman Dhabhar; November 16

Farida Ardeshir Lawyer of Poona and Gayomard Buhman Bharucha of Poona; November 17

Rashna Parvez Patel and Viraf Jal Munshi; November 17

Phiroza Rusi Dadachanji and Firoz Noshir Bharda; November 18

Zarin Feroz Karva and Jehangir Nariman Daruwala; November 18

Behroze Burjor Billimoria and Jimmy Cawas Tantra of Surrey, UK; November 18

Dilnaaz Jimi Jesia and Perviz Rustom Zaiwala; November 18

Shiraz Dhunjishaw Toddywalla and Perviz Soli Contractor; November 19

Maharukh Dhunjishaw Mehta and Yazdi Furokh Elavia; November 19

Homai Sorabji Patel and Firdos Eruchshaw General; November 19

Perviz Cawas Cooper and Shaheen Dinshaw Irani of Kalyan; November 19

November 19

November 19

November 19

November 19

November 19

November 19

November 19

November 19

November 19

November 19

November 19

- Samannaz Sarosh Tavadia and Farhad Bahadur Kuka*; November 19
Thrity Jal Panthaki and Rohinton Noshir Bengalli; November 20
Binaifer Jehangir Sethna and Homiyar Dinshaw Mistry; November 20
Beroze Rohinton Bharucha and Parvez Maneksha Divecha; November 21
Avan Kekobad Vazifdar and Manek Jahangir Kalyaniwala; November 21
Goolcher Erich Pithawalla and Kayomarz Khambatta; November 23
Parizad Pesi Motiwala and Xerxis Bomi Khambatta; November 23
Khurshid Byram Irani and Behzad Daran Shroff; November 23
Nilufer Sam Khambatta and Shapoor Minoo Bhathela; November 24
Colleen Sam Mistry and Murzban Kersy Chinoy; November 24
Keshmira Pervez Mistry and Sharookh Fali Colabawalla; November 25
Kamal Zarir Dadrewalla and Rayomand Darcy Dastoor; November 25
Pheroza Rattanshaw Khambatta and Farookh Jamasp Garda; November 26
Arnaz Parvez Kamdin and Godrej Kaikhusrow Mistry; November 26
Aban Hoshang Bengali and Vistas Nariman Patel; November 26
Havovi Jamshedji Billimoria and Kurus Jinny Presswalla; November 27
Benaifer Rustom Cooper and Khushru Minoo Dalal; November 30
Dilshad Keki Masalawala and Dinshaw Farroze Patel; November 30
Farzana Burjor Patel and Navil Homi Doctor; December 1
Shavin Gustad Irani and Adil Aflatoon Khairabadi; December 2
Mani Shapur Irani and Roomi Dhunjishaw Palsetia; December 2
Binaifer Dara Mobedji and Sharukh Bomi Kodia; December 3
Dinaz Rustomji Mistry and Marzban Behram Mehta; December 3
Armin Adi Panthaki of Ahmedabad and Aspi Minoo Mistry; December 3
Gulshan Rustomji Siganporia and Jamshed Kharshedji Sachinwala; December 3
Shernaz Darabshaw Writer and Rohinton Jal Bhot; December 4
Jasmin Jamshed Patel and Parvez Burjorji Jijina; December 7
Jasmine Farroze Anklesaria and Aspiandiar Phiroze Kharas; December 7
Behnaz Aspi Irani and Bahram Mehraban Pashutanizadeh of Poona; December 7
Dinaz Keki Marfatia of Vasai and Mahiyar Bomansha Balsara; December 8
Navaz Rustom Colombowalla and Jehangir Yazdi Daruvala; December 9
Phiroza Sorab Irani and Pervez Khodamorad Khosravi; December 10
Meher Dinshaw Irani and Phiroz Jehangir Dubash; December 10
Nilufer Minoo Gamir and Rohinton Murzban Bharucha; December 11
Naazlina Rohinton Mody of Nagpur and Zarir Jamshed Patwa; December 11
Baktawar Dinshaw Irani of Poona and Rohinton Nariman Lakdawala; December 12
Niloofer Minocher Dumasia and Kersasp Manchershaw Sabawalla; December 12
Hutoxi Sorabji Ghorkhodoo and Fali Dosabhai Avari; December 14
Hufrish Mahelli Patel of Thane and Adil Manekshaw Bhathena of Surat; December 14
Roshni Rustomji Randelia and Rumi Maneksha Bhathena; December 14
Niloufer Bomi Bhamgara and Jimmy Farroze Daruwalla; December 14
Percis Sorab Gardin and Sarosh Kersasp Daruwalla; December 14
Jasmine Phiroze Vandrewalla and Kumi Padam Cooper; December 15
Tanaz Dara Madan and Parvez Savakshaw Patel; December 15
Farah Faredoon Afagh and Kairus Keki Siganporia; December 15
Farah Bomi Daroga and Ramyar Darius Balsara; December 16
Meher Jalbhai Daruwalla and Hoshang Dinshaw Billimoria; December 16
Teshnumaity Behram Irani and Jehangir Boman Irani; December 16
Kashmira Noshirwan Dastur and Kersi Savakshaw Printer; December 16
Nina Jal Seervai and Percy Rustamji Aria; December 17
Hutoxi Soly Sethna and Ruzbeh Behram Bhagwagar; December 17
Kashmira Firoz Mistry and Zubin Bejan Contractor; December 17
Dilshad Faredoon Kaifer of Dahanu and Firdaus Dinshaw Irani of Dahanu; December 17
Fariba Aspi Shokrekhuda and Farhad Behram Khosravi; December 17
Viloo Bejanji Contractor and Khushroo Ardeshir Patel; December 17
Roxane Dinshaw Engineer and Behram Rustam Khodaiji of Gorakhpur, UP; December 18
Farzin Parvez Bhagwagar and Kurush Jimmy Patel; December 18
Rashna Adi Faroodi of Dahanu and Behrooz Mehraban Khosravi; December 19
Navaz Sam Medora of Calcutta and Adarbad Minoo Master; December 19
Shiraz Soli Todiwalla and Hoshader Gustad Tampal; December 19
Gulzaz Dady Karanjia and Rohinton Behramshaw Dastur; December 21
Pervin Hoshung Khandhadiya of Dahanu and Marazban Noshir Wadia; December 21
Armaity Dara Shroff and Neville Kekobad Wadia; December 21
Huferish Ardeshir Bhathena and Malmum Dinshaw Mistry; December 22
Persis Rohinton Bharucha and Feroze Soly Sethna; December 23
Mahdokht Monutchehr Shahriari of Canada and Shahriar Fereydoon Shahriari of Tehran, Iran; December 23
Kamal Jal Shroff and Bomy Dady Damania; December 24
Daisy Adi Engineer and Farhad Dinshaw Irani; December 25
Died
Rusi Cooverji Doodhmal (76), residing at 2, Sleater Hse, Sleater Rd, 400007; October 31
Aloo Dara Driver (72), C/o B. R. Kapadia, Jehangir Mans, Hughes Rd, 400007; October 31
Eruch Pirojshaw Bhathena (68), Sheridan Hse, Gowalia Tank, 400036; November 1
Meherbai Pirojshaw Mowdawalla (84), Alpawalla Bldg, Station Rd, Mahim, 400016; November 1
Rustomji Maneksha Cooper (90), Bldg 2, Jamshedji Petit St, 400007; November 2
Kety Mahnosh Merchant (53), C, Empire Ter, N. Petit St, Grant Rd, 400007; November 2
Ratanbai Navroji Contractor (84), 125, Cumballa Hill, 400036; November 3
Najamai Darabsha Katputia (72), Jame Jamshed Bldg, Parsi Clny, Dadar, 400014; November 3
Boma Rustomji Motiwalla (70), Sun View, Medhone Clny, Borivli (W), 400092; November 3
Banubai Manekshaw Vapiwalla (82), D-10, Nowroz Baug, Lalbaug, 400012; November 3
Noshirwan Sorabji Bode (82), 2, Wagla Cooper Bldg, Khetwadi 12th Lane, 400004; November 4
Goolcher Noshir Kapadia (Tanbawalla) (78), 637, Mon Repos, Parsi Clny, Dadar, 400014; November 4
Sorab Siavax Mehta (62), Dina Bldg, Queens Rd, 400002; November 4
Edulji Dadabhoy Sukhadwala (83), Munsif Bldg, Captain Clny, Tardeo, 400034; November 4
Armaity Sorabjee Cooper (92), Sethna Bldg, 216, S. Gandhi Marg, 400002; November 5
Shirinbai Khodaram Irani (Tafti) (86), E, Wassiamal Bldg, Grant Rd, 400007; November 5
Burjor Faredoon Madon (67), 285, Princess St, 400002; November 5
Keki Burjor Poonjiaji (72), Master Chmbs, Cinema Rd, 400020; November 6
Rustom Bejonji Siganporia (75),

C-40, Prasanna Jeevan, Eksar Rd, Borivli (W), 400092; November 6
Allamai Nusserwanji Solon (82), 347-C, United Chmbs, Grant Rd, 400007; November 7
Jehangir Maneckji Darukhanawalla (85), 35/A, Jal Darshan, Nepean Sea Rd, 400036; November 8
Khorshed Eruch Kanga (80), M/27, Cusrow Baug, S. B. Rd, 400039; November 8
Chandanbai Jehangirji Mogrelia (85), E/8, Nowroz Baug, Lalbaug, 400012; November 8
Faramroze Ardeshtir Bhagat (80), 4, Hirabai Petit Bldg, Grant Rd, 400007; November 9
Homai Bomanshaw Ghaswala (77), 803/D, Ghatia Mans, Parsi Clny, Dadar, 400014; November 10
Savak Sorabji Hodiwala (54), A/7, Jyoti Apt, Seven Bglws, Versova, 400061; November 10
Minocher Ardeshtir Homavazir (66), B/8, Jer Baug, Dr Ambedkar Rd, Byculia, 400027; November 10
Pullibai Darabshaw Ranina (83), F/16, Cusrow Baug, S. B. Rd, 400039; November 10
Freny Padam Satarawalla (75), 248, Karai Est, Tardeo Rd, 400007; November 11
Meherbai Behramji Shroff (88), Boman Hse, Homji St, Fort, 400001; November 11
Nasarwanji Burjorji Bilimoria (89), A/28, Nowroz Baug, Lalbaug, 400012; November 13
Ratan Shah Munchershaw Daruwalla (78), A/190, Presswala Bldg, Lamington Rd, 400007; November 13
Khorshed Dhunjishaw Siganporia (90), Ness Baug Annexe, Nana Chowk, 400007; November 13
Nargis Merwanji Karanjia (84), 724, Dr Dinshaw Master Rd, Parsi Clny, Dadar, 400014; November 14
Homai Sorabjee Siganporia (64), M/10, Nowroz Baug, Lalbaug, 400012; November 14
Khorshed Minocher Antia (63), 15, Wadia Bldg, Old Khareghat Clny, Hughes Rd, 400007; November 15
Minoo Sorabjee Batiwala (76), Mani Villa, M. Pasta Rd, Dadar, 400014; November 15
Dina Burjorji Daruwalla (63), Shyam Nivas, 5th Rd, Khar, 400052; November 15

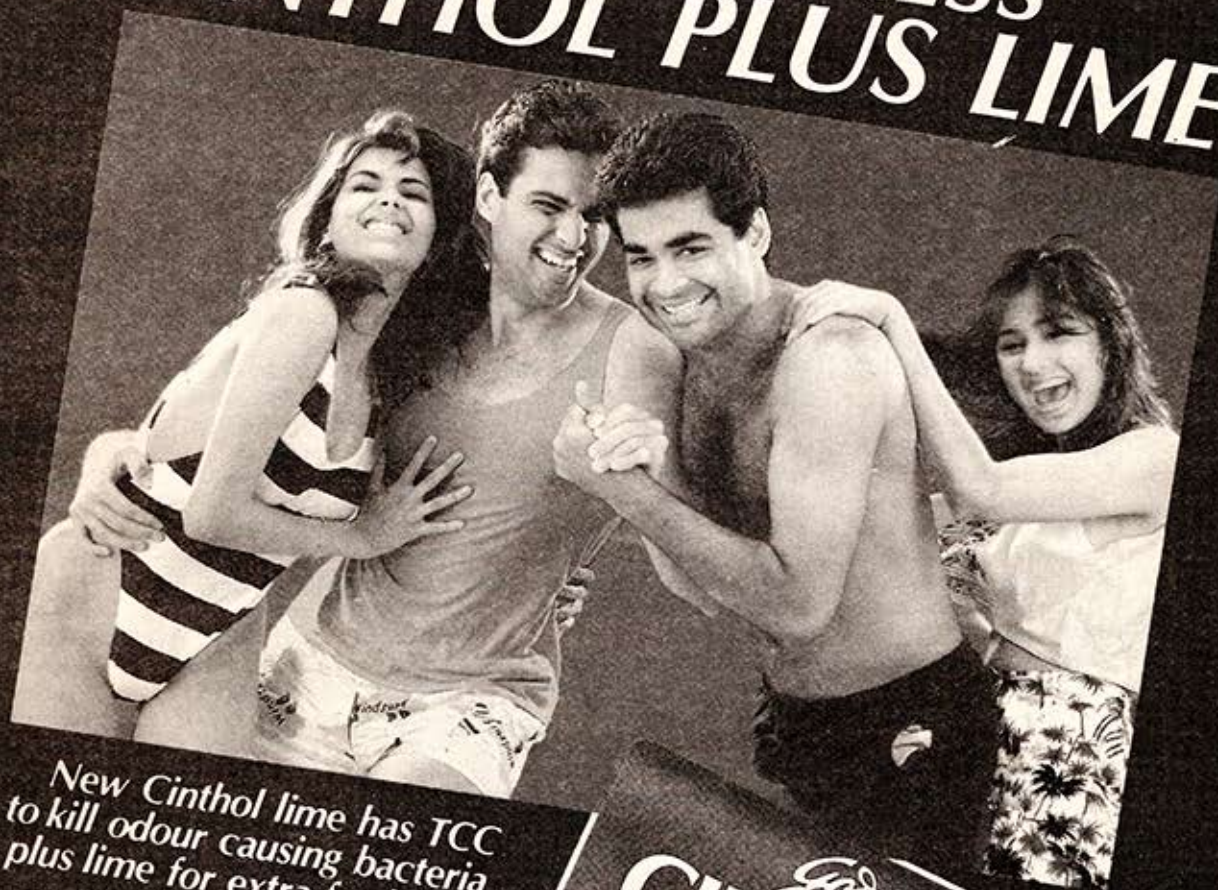
Rusi Framroz Kharbhari (58), 7, C. D. Baug, S. V. Rd, Goregaon (W), 400062; November 15
Darab Dhunjishaw Mehta (67), 17/10, Navjeevan Soc, Lamington Rd, 400008; November 15
Jamshed Maneckji Mistry (81), C/23, Jer Baug, Dr Ambedkar Rd, Byculia, 400027; November 15
Dolly Bejonji Daver (62), 5, Petit Widows' Chawl, Thakurdwar, 400002; November 16
Najoo Navroji Kerawala (79), 758, Parsi Clny, Dadar, 400014; November 17
Dhunmai Dinshaji Toddywala (78), 19, Laxmi Nivas, 12th Khetwadi Lane, 400004; November 17
Navroze Jehangir Khambata (63), Marble Arch, 52, G. Deshmukh Marg, 400026; November 18
Jaiji Behramji Mistry (93), E/47, Jer Baug, Dr Ambedkar Rd, Byculia, 400027; November 18
Fardoon Pestonji Panthaky (76), Panday Sanatorium, Wodehouse Rd, Colaba, 400005; November 18
Ratty Pestonji Balsara (79), A/27, Clover Co-op Hsg Soc, 400007; November 19
Baby of Rukshana J. Colabewalla (4 days), 145, Daruwalla Bldg, Cross Rd, 400007; November 19
Phiroze Rustomji Doctor (65), 782, Patel Home, 400014; November 19
Khorshed Kaikhushroo Engineer (92), C/95, Gulshan Villa, Bhulabhai Desai Rd, 400036; November 19
Avi Cawas Bhesania (65), Park Haven Annexe, Malcolm Baug, Jogeshwari (W), 400102; November 20
Darish Shapour Damry (32), 17, Mohanlal Mehta Mkt, Grant Rd, 400007; November 20
Dhunmai Eruchshaw General (61), Flat 20, 51, Contractor Bldg, 400027; November 20
Sheran Jehanbux Makati (67), 5/6, Khan Est, M. M. Rd, Mahim, 400016; November 20
Aimai Behramji Dalal (78), 14/2, Tarachand, Gamadia Clny, Tardeo, 400007; November 21
Kaikhushroo Aderji Patel (85), Room 12, Lam Bldg, Lower Parel, 400013; November 21
Noshir Peshotan Dastur (73),

16, Sagar Darshan, B. Desai Rd, 400026; November 22
Tehmi Sorabji Godivala (79), A/4, Hill Top, Pali Hill, Bandra, 400050; November 22
Dhunmai Darabsha Kelawala (78), 3/15, Tata Mills Co-op Hsg Soc, Parel, 400012; November 22
Limji Jamshedji Nadodwala (75), 202, Patel Bldg, Cama Rd, Andheri (W), 400058; November 22
Alamai Jamshedji Birdy (85), Gonsalves Bldg, Boron Rd, Bandra, 400050; November 24
Dadiba Naoroji Bharucha (63), E-8/5, Godrej Staff Qrts, Vikhroli (W), 400079; November 25
Siloo Homi Sethna (58), A/5, Yasmina Apts, Bandra, 400050; November 25
Dina Jehangirji Bala (62), C/o M-4, Nowroz Baug, Lalbaug, 400012; November 26
Mani P. Balsara (59), 34, F. S. Parukh Dharamshalla, Hughes Rd, 400007; November 26
Percy Framroze Mistry (33), 2/13, Malegeomwala Bldg, Mahim, 400016; November 26
Najamai Pestonji Patel (89), E-1/10, Godrej Staff Qrts, Vikhroli (W), 400079; November 26
Yazed Ruttonji Wadia (81), H/28, Cusrow Baug, S. B. Rd, 400039; November 26
Minocher Pirojsha Barsiwala (83), Harganga Mhl, Dadar, 400014; November 27
Piloo Kaikashroo Bhagwagar (53), D, Bhiwandiwalla Ter, Dhobitalao, 400002; November 27
Behram Jehangir Izedi (Irani) (60), H, Shapurji Bharucha Baug, Andheri (W), 400058; November 27
Naswan Darasha Marshall (82), Sorento, Dr Ambedkar Rd, Bandra, 400050; November 27
Sharbanu Eruchshaw Taraporewala (75), Sukanbai Bldg, Vasai (Bassein) 401201; November 27
Nasarwan Khurshedji Bharucha (83), 604/D, Khurshed Hse, Parsi Clny, Dadar, 400014; November 28
Hilla Jal Dastur (69), Hirabai Petit Bldg, Grant Rd, 400007; November 28
Najoo Pirojshaw Bilpodiwala (83), 623, Marker Mans, Dadar, 400014; November 29

Manek Dhunjishaw Mehta (57), 14, Gulshan Hill Bldg, Andheri (W), 400058; November 29
Baby of Hufriah B. Nagpurwala (3 days), 622, Palia Mans, Lady Jehangir Rd, Dadar, 400014; November 29
Jehangir Ardeshtir Pastakia (76), 18, Nomani Manzil, Sussex Rd, Byculia, 400027; November 29
Homi Fardoonji Bharucha (61), 19, Raj Field Bldg, Bhayander (W); November 30
Jimmy Shapurji Buchia (70), Empress Bldg, Grant Rd, 400007; November 30
Hormusjee (Homi) Jehangirji Contractor (90), 259, Shroff Chmb, Fort, 400001; November 30
Homi Adarji Daruwalla (77), 13, Elavia Bldg, Mori Rd, Mahim, 400016; November 30
Jal Pestonji Vazifdar (76), A/7, Rustom Baug, Victoria Rd, Byculia, 400027; November 30
Jal Rustomji Porbandarwala (72), 5, St Dominic Rd, Bandra, 400050; December 1
Burjorji Hormusji Todiwala (82), B/12, Cawasji Petit Bldg, Marazban Clny, 400008; December 1
Cooverji Behramji Bharucha (70), 189, Hirabai Petit Bldg, Grant Rd Stn, 400007; December 2
Najoo Kersi Kotwal (70), B/57, 551, M.I.G. Clny, Bandra, 400051; December 2
Keki Hirjibhoy Bhesania (62), Sakarbai Petit Bldg, Marazban Clny, Gilder Lane, 400008; December 3
Perviz Phiroze Bustawi (84), 84, Gogha St, Fort, 400001; December 3
Pestonjee Meherjibhoy Daboo (81), Dadachanji Bldg, Marazban Clny, 400008; December 3
Shirinbai Sorabji Dadachanji (88), 291, Bawla Bldg, Nana Chowk, Tardeo, 400007; December 3
Hormusjee Kekhushroo Hathadaru (79), H/1, Palmsprings, Cuffe Parade, 400005; December 3
Aloo Firoze Hiloo (64), Forjett Hse, Forjett St, 400036; December 3
Hormuz Jal Kapadia (63), S/9, Arsiwala Bldg, Wodehouse Rd, 400005; December 3
Kola Eruch Chinoy (64), 4/11,

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Banu Homi Gora (76), Flat 28/436, 2, Azad Ngr Bldg, Andheri (W), 400058; December 4
Parsi Dadiaba Munshi (62), C/18, Marazban Clny, Gilder Lane, 400008; December 4
Meherwan Hormusji Patel (47), 2, Ganesh Niwas Soc, Thane (W); December 4
Khorshed Sorabji Engineer (87), 12, Khareghat Clny, Hughes Rd, 400007; December 5
Gool Burjor Kasad (68), G/4, Cusrow Baug, S. B. Rd, 400039; December 5
Jimmy Jehangir Master (68), A/180, Siddick Mans, Lamington Rd, 400007; December 5
Edu Jehangir Havaladar (54), C/4, Breach Candy Apt, B. Desai Rd, 400026; December 6
Sherbanoo Edulji Mody (85), 15, Belle View, B. Desai Rd, 400026; December 6
Khorshed Jehangir Marolia (63), G/28, Cusrow Baug, S. B. Rd, 400039; December 7
Jamshedji Adarji Zaveri (84), Piroja Mans, Sir Ratan Tata Rd, Tardeo, 400034; December 7
Manek Dadabhai Karanjia (77), A/12, Tardeo Court, Tardeo, 400007; December 8
Nargis Jal Khambata (74), C/602, Indu Villa, Lady Jehangir Rd, Parsi Clny, Dadar, 400019; December 8
Najamai Jehangirji Sethna (81), 167, Shanti Bhuvan, Bora Bazar, Fort, 400001; December 9
Dolat Meherji Munshi (55), 4, Fiona, Juhu Tara Rd, 400049; December 10
Maneckshaw Pestonji Todiwala (Karanjia) (89), 14, Meher Behram Bldg, 7th Khetwadi Lane, 400004; December 10
Manijeh Ardeshir Fitter (83), 676, Fareedon Ter, Katrak Rd, Wadala, 400031; December 11
Rustom Burjor Karanjia (78), 11/7, Tata Clny, Tardeo, 400034; December 11
Najoo Piroshaw Tata (69), 37, Barodawalla Rd, Curnballa Hill, 400026; December 11
Tehmi Soli Kandawala (62), Room 11, Dinshaw Bldg, Vile Parle (W), 400056; December 12
Roshan Pirojsha Khesvala (62), 628, Turel Ter, Parsi Clny, Dadar, 400014; December 12
Manecksha Jamshedji Katrak (84), 668, Desai Bldg, Katrak Rd, Wadala, 400031; December 13
Ratansha Savaksha Vatcha (80), 2, Kashinath Bldg, Kashinath Rd, Tardeo, 400008; December 13
Dhun Sheriarji Zarolia (54), 12, Khareghat Clny, Hughes Rd, 400007; December 13
Rustomji Khursedji Banaji (98), 6/13, Crown Mans, Forjett St, 400036; December 14
Dara Hormusji Mehta (75), Kamal Park, Vir Savarkar Marg, Mahim, 400016; December 15
Jehangir Mehwanji Munshi (85), B/4, Sherbanoo III, M. Karve Rd, 400020; December 15
Mani Nariman Pavri (66), Huseni Bldg, Grant Rd, 400008; December 15
Mani Dhanjisha Vasaigara (75), 692, Goolbai Chinoy Bldg, Parsi Clny, Dadar, 400014; December 15
Sheheria Maneckji Khandhadia (69), A/6-6, Shanti Sagar Soc, Borivli (W), 400092; December 16
Shiavax Sorabji Sadri (73), 137/7, Navyug Ngr, D. Mangeshkar Rd, 400036; December 16
Alloo Kaikhushru Bamji (77), 13, Gamadia Clny, Tardeo, 400007; December 17
Dina Jal Bilimoria (67), Nawab Manzil, Wadia St, Tardeo, 400007; December 17
Dady Hoshangji Contractor (57), CH-1/625, Bhat-Bhatini, Tangal, Kathmandu, Nepal; December 18
Hormusji Sorabji Mehta (72), 48, Saidunissa Hse, Sleater Rd, 400007; December 18
Shirinbai Shapoorjee Thanawala (80), 1, Fairy Manor, Fort, 400001; December 18
Behram Kaikhushroo Dubash (69), Mount Nepean, Nepean Sea Rd, 400006; December 19
Meherbai Kusjee Tavadia (75), Petit Widows' Chawl, Thakurdwar, 400002; December 19
Ellen Adi Mistry (61), 15, Avanti Apt, Malbar Hill, 400006; December 20
Freni Dadi Wadia (61), 4/38, A. H. Wadia Baug, Parel Tank Rd, 400033; December 20
Baby boy of Kashmira Cyrus Anklesaria (Premature), K/275, Tardeo Rd, 400007; December 21
Zarir Burjor Bilimoria (43), 275/0, Umrigar Bldg, Chikalwadi, Tardeo, 400007; December 21
Baimai Rustom Irani (81), Mitha Towers, Vashi, New Bombay, 400703; December 21
Homi Kaikhushroo Postwala (82), 26, Deep Bella, Mount Mary Rd, Bandra, 400050; December 21
Khorshedbai Bejonji Jamula (70), Javeri Bldg, Grant Rd, 400007; December 22
Naval Pirojsha Avasia (60), Karani Hse, Fish Market Lane, Dhoitalao, 400002; December 23
Roshan Framroze Rana (67), F/46, New Ambivali Soc, Andheri (W), 400058; December 23
Manchersha Dinshawji Sabawala (77), Soonawala Bldg, Proctor St, Grant Rd, 400007; December 23
Cavas Kaikhushru Irani (75), 11/197, Kamal Kunj, Sion (E), 400022; December 24
Homi Khodabux Irani (72), D/13, Cusrow Baug, S. B. Rd, 400039; December 24
Fardoonsji Cawasji Mistry (64), Haji Adam Mans, Homji St, Fort, 400001; December 24
Dinbai Rustomji Irani (93), Bacha Mans, Gilder Lane, Lamington Rd, 400008; December 25
Ardeshir Pirojshaw Kerawalla (72), 780, Karani Mans, Parsi Clny, Dadar, 400014; December 25
Nariman Dinshaw Sahukar (87), 83, Persepolis 100, Cuffe Parade, 400005; December 25
Fredoon Pirojshaw Shroff (82), 324, B. Sayeed Bldg, Grant Rd, 400007; December 25
Khorshed Ratan Bagli (68), 79, Jehangir Mans, Opera Hse, 400007; December 26
Furdoon Limji Batliboi (81), Gilder Villa, 17, Perry Cross Rd, Bandra, 400050; December 26
Goolcher Manchersha Bharucha (79), Tara Mans, Khetwadi, 400004; December 26
Rustom Jamshedji Cooper (78), 3, Petit Bldg, Grant Rd, 400007; December 26
Adi Savaksha Mistry (68), 6, Kailash Apt, Borivli (W), 400092; December 26
Pesi Kaikhushroo Mody (75), 1/41, Rustom Baug, Victoria Rd, 400027; December 26
Naval Jamshedji Zaikar (63), Panday Sanatorium, Wodehouse Rd, Colaba, 400005; December 26
Dara Sorabji Doctor (84), Patel Bldg, Lower Parel, 400013; December 27
Ratamai Cawasji Navder (92), Navder Hse, Shrinagar Rd, Ajmer, 350001; December 27
Keki Rustomji Motafarm (72), 34, Fair Heaven, Lallubhai Rd, Andheri, 400058; December 28
Daulatbanoo Minocher Rabadi (80), F. S. Parukh Dharamshala 34, Hughes Rd, 400007; December 28
Adi Hormusji Shroff (54), B/3, Bhiwandiwala Ter, 618, Dhoitalao, 400002; December 28
Dolat Nadirshah Avasia (66), 44-B, Soonawala Bldg, Grant Rd, 400007; December 29
Roshan Dinshaw Dastur (70), Poho Villa, 12, Malcolm Baug, Jogeshwari (W), 400102; December 29
Bomanshaw Behramji Mistry (90), A/36, Engineer Bglw, Bldg No 1, Lower Parel, 400013; December 29
Kekobad Burjorji Palsetia (83), B/1, New Khareghat Clny, Hughes Rd, 400007; December 29
Kersi Dhunjishaw Shroff (73), 189, Hirabai Petit Bldg, Grant Rd, 400007; December 29
Mehroo Dhunjishaw Arethna (83), 39, Jame Jamshed Bldg, 811/814, Parsi Clny, Dadar, 400014; December 30
Freny Boney Bhathena (61), Bhathena Bglw, Four Bglws, Andheri (W), 400058; December 30
Keki Jehangir Gandhi (74), A/8, Pearl Co-op Soc, Opp Tata Mills, Dadar, 400014; December 30
Keki Jehangir Kharas (53), 174, Mody St, Fort, 400001; December 30
Tehmina Maneckshaw Master (78), Sheridan Hse, Gowalia Tank, 400007; December 30
Silloo Maneck Mistry (60), 31, Mohamedi Minar, Khetwadi Main Rd, 400004; December 30
Goolbai Jamshedji Dastur (95), Raghavji Bldg, 17, Raghavji Rd, 400036; December 31

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CALCUTTA**Born**

A boy, *Aradesh*, to *Kamal* and *Rusi Rustomjee*; October 17
 A boy to *Frenaz* and *Kersi Mogrelia*; December 26

Married

Mahazarine Homi Kavarana and *Maneck Boman Daroga*; November 4
Aban Jal Medhora and *Cyrus Minoo Confectioner*; December 9
Ghaver Sarosh Kaikobad and *Partha Chatterjee*; December 25

Died

Mania Sohrab Bamji; December 26

CHICAGO**Married**

Aban Sethna and *Cyrus Noshir Grant*; November 11

DELHI**Born**

A boy, *Maneck*, to *Margrita (Cookie)* and *Armeen Shroff*, brother to *Sheriar*; November 21

Married

Zenobia Printer, daughter of *Nergish* and *Kersee* and *Veraf Khambatta*, son of *Diana* and *Jimmy*; November 19

DUBAI**Died**

Frengese Kekoo Kandawalla of *Karachi*; November 30

EDMONTON, ALBERTA**Died**

Freny P. Talavia; June 1

KARACHI**Died**

Shirinbai Rustamji Sotori (90); October 8
Godrej Faramroze Talati (63); October 16
Goola Homi Daroga (79); October 22
Cowas Sohrabji Dhatigara (66); November 10
Freny Babu Divecha (70); November 12
Kaikhushru Jamshedji Katila (79); November 13
Fareedoon Pirozsha Appoo (58); November 15
Meherji Maneckji Bharucha (82); November 15

MADRAS**Born**

A boy, *Rishad*, to *Tehnaz* and *Darius Bahadurji*; October 23

MANASSAS, VIRGINIA**Died**

Mehrbanue (Morvarid) Khodamorad Aidun (85), mother of *Banu*, *Bahram*, *Gohar*, *Kharman*, *Faraiddun* and *Homa*; August 9

MHOW**Married**

Shireen Hosang Nanavaty of *Indore* and *Jimi Eruchshaw Pawwalla*; December 11

Died

Putlamai Khurshedji Tatra (78); July 8
Perviz Vistapsee Appoo (85), mother of *Jamshed*, *Dara*, *Roda* and *Roshan*; November 4

MISSISSAUGA, ONTARIO**Died**

Nasli Billimoria, husband of *Perin*; June 25

MONTREAL**Born**

A girl, *Homa*, to *Sima* and *Bahman Feredoonzad*; August 25

NEW JERSEY**Died**

Faroke Gandhi, husband of *Ivy* and father of *Natasha* and *Nozer*; July 20

ONTARIO**Died**

Maneckshaw Singpurwalla, husband of *Aimai* and father of *Eruch*, *Persius* and *Shireen*; June 6

OTTAWA**Died**

Sill Byram, sister of *Jill*; October 11

POONA**Died**

Sam Erachshaw Ruttonsha (75), *Yojna*, *Deccan College Rd*, 411001; September 12
Shirin Daravsha Motaboy (81), *Ma-Parviz Home*, *Ma-Parviz Rd*, 411002; September 28
Rani Minoo Irani (26), 154, *M. G. Rd*, 411001; September 29

Maneck Pirojsha Master (66), 2/ B/6, *Jai Santoshi Ma Ngr*, *Borivli (W)*, *Bombay*, 400092; November 13
Rustom Meherwan Master (96), 8, *Lt Col Tarapore Rd*, 411001; November 17
Hilla Framji Nicholson (87), 7, *Bund Garden Rd*, 411001; November 17
Noshir Sorabji Cooper (90), 16/ 126, *Agarwal Ngr*, 411001; November 20
Maneck Khurshedji Soonawala (82), 49/1/24, *Maninagar*, *Kondhawa, Khurd*, 411022; November 24
Colamai Cawas Vakil (85), 384-B, *Jai Soc*, *Bhavani Peth*, 411002; November 24
Daulat Meherwanji Kotwal (60), B-5, *Park View Apts*, *Salisbury Park*; 411001; November 25
Goolbai Behram Kekobad (75), 56, *Viman Ngr*, 411014; November 27
Tehmina Behramji Dadabhai (91), 5, *Phayre Rd*, 411040; December 3
Nariman Jamshedji Chinoy (95), 9-B, *Mody Clny*, *Synagogue St*, 411001; December 6
Perin Darabsha Cooper (86), 3, *Sholapur Rd*, 411001; December 16
Nadir Ardeshtir Contractor (90), 90-A, *Napier Rd*, *Sholapur Bazar*, 411001; December 24
Phiroz Darabsha Patel of *Bombay* (70), *C/o P.S.I. Bund Garden Police Stn*, 411001; December 29

STERLING, VIRGINIA**Born**

A girl, *Deena*, to *Linda* and *Farhad Shahryari*; October 4

SURAT**Born**

A girl, *Friyana*, to *Havovi* and *Afroze Patalwala*; September 9

Married

Prochi Minoo Mugaseth of *Calcutta* and *Sairus Bhesania*; December 3

TORONTO**Born**

A boy, *Jamie Maneck*, to *Rati* and *Angelo Peroff*; July 12
 A girl, *Natasha*, to *Rashna* and *Noshir Langdana*; August 29

Died

Roshan Batliwalla, wife of *Sam* and mother of *Neville*, *Veera* and *Darius*; September 13
Soli Cawasji Patell, brother of *Soonie*, *Jehangir* and *Minoo*; September 19

VANCOUVER**Died**

Jamshed Khurshed Pavri (72), husband of *Roda* and father of *Yezdi*; October 14
Manchersha Bulsara, husband of *Dhunmai* and father of *Perin*, *Khorshed*, *Ruby* and *Yasmin Damji*; October 31

WASHINGTON**Died**

Bahram Verahrami, husband of *Ketayoon* and father of *Sirin*, *Keshavarz* and *Farhad*; September 10

Compiled by Roxana H. Kaka

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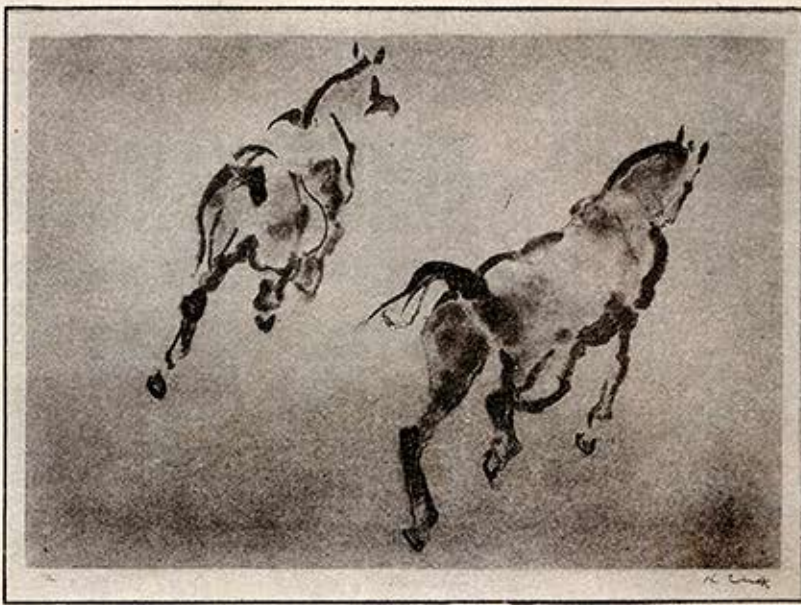
GROWING
WITH
A MISSION





Moti's motifs

Arnavaz S. Mama



En Liberté, an original etching in the Lublin catalog

Died: Kaiko Moti (Kaikobad Motivala), (66), artist and engraver, of cardiac arrest on February 8, 1989 in Paris.

"With a dexterity unequaled by today's etchers, he captures the shimmer of illuminations reflected from the visual world," writes John Walker, director emeritus of the National Gallery in Washington, in an introduction to *Kaiko Moti*, 1988. Published by the Lublin Collection whose fine art galleries feature the works of sought after contemporary artists, the recently published book presents 36 years of Moti's work in oil painting, original etching and lithography with a biographical essay by Louis Frederic, editor of the *Encyclopedia of Asian Civilizations*.

Moti is said to have believed that you lose your emotional appreciation of life by approaching the world analytically. Michelle Lublin, whose father was responsible for bringing Moti's work to the US, quotes the artist's observation, "You have to take nature as it is and reflect the best within, and then only can you synthesize life and the exterior world into one and the same thing."

Unlike other engravers, Moti did not work from sketches, notes Lublin's tribute to the artist. Hence it took "as many as seven years to complete (certain prints) to satisfaction and he was still not quite finished when his family and publisher convinced him to give them to the art world, and carry on with others," Lublin adds.

From the germinating idea to the completed etching could take months of work, one slip of the hand being enough to ruin the plate, informs Lublin. Though Moti used up to 15 colors in some etchings, he had the technique of creating complex color effects from as few as six colors, enough to lead the viewer to believe that he was looking at a watercolor, writes Lublin.

As his eyesight began to fail, the sculptural and linear forms of Moti's earlier works were succeeded by soft, fluid forms, a play of color and light. "A limpid, translucent quality dominated his work, lines virtually vanished and impressionist values became his obsession," informs Lublin.

Born in Bombay, Moti's early years were spent in the Dadar Parsi Colony. Though he joined the Victoria Jubilee Technical Institute (VJTI) to learn radio technology "to please his parents," Moti could not see the course through and dropped it to pursue art. The family could ill afford sustained private study with watercolorist Haldenkar, a much sought after teacher in those days, but the master, recognizing Moti's talent, permitted him to continue with him, gratis, for four to five years.

At the instance of Professor Lightham, editor of *The Times of India's* art department, Moti passed a competitive test and was admitted on a scholarship to the well-known Slade School of Art in the UK

where one of his teachers was the famous sculptor Henry Moore, writes Lublin. Thereafter he moved to Paris, where "he was supported by friends, scholarships and good luck." He began to learn sculpting from the famous Zadkine but turned to engraving (because he lacked the studio space to accommodate his sculpture, informs Lublin), learning his craft from William Stanley Hayter at Atelier 17, then one of Paris' two major schools for contemporary printmaking.

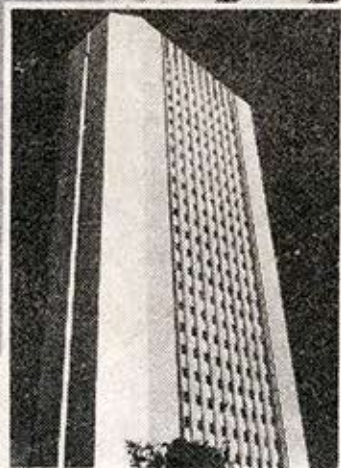
Though his paintings belong in the major art galleries of Europe, Moti remained a "very humane man, fun-loving and generous to an extreme" as remembers his sister-in-law Roshen Motivala of Los Angeles. The family and community attachments never faltered, she adds.

"For me, nature is a mirror that reflects beauty without forgetting that beauty is made up of moral values, dignity and love," Moti had said, adding, "For an artist the most important thing is a desire to paint. Not a selfish desire, but a desire to make a moment timeless, a sunset eternal, to preserve an emotion or joy of the senses."

Reflecting on the artist's words, in the knowledge of his work, Lublin comments appreciatively, "In Moti's case, the sunset and viewer are one, the outer and inner beauty fuse and become appreciation in the full sense — the enjoyment of life."

Moti is survived by his estranged wife Vivianne and daughter Yasmine.

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