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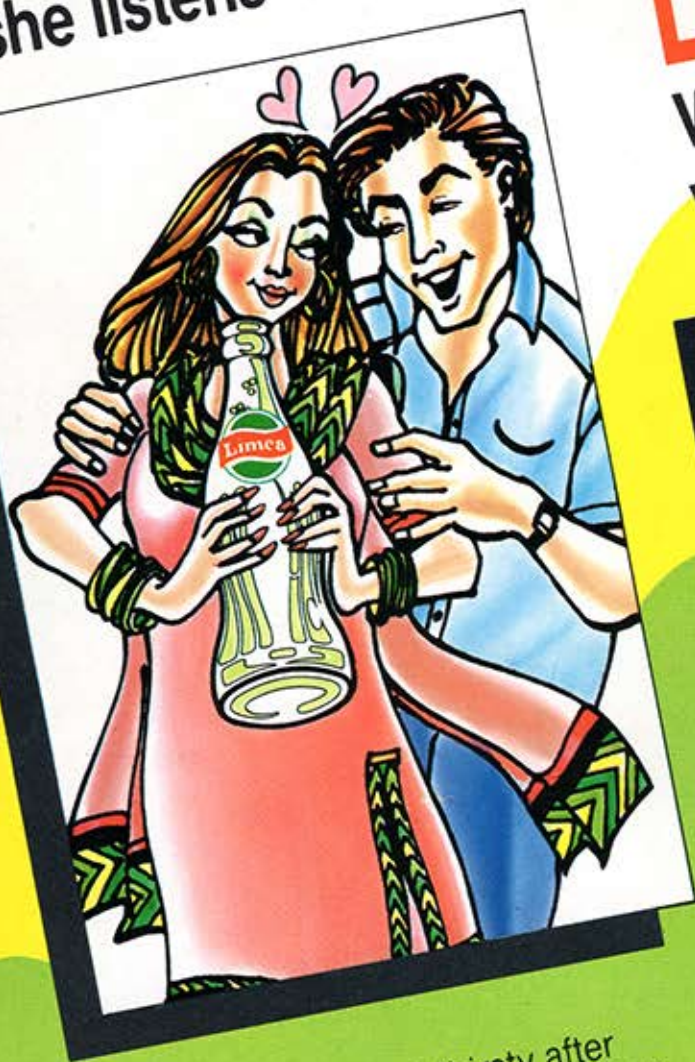
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Parsiana

April 1990
Volume 12 Number 10

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 Unsigned letters or those without a complete address will not be published.

"Dating Diu"

Having visited the place some weeks ago, your article "Dating Diu" (*Parsiana*, December 1989) was of considerable interest to me.

I was unaware of the old Parsi monuments in Diu until my attention was directed to the agiary building by a local Hindu gentleman.

It consists of a largish house having a number of rooms, and is surrounded by a high wall. Some Catholic nuns are using the property as an infirmary for old and destitute women, amongst whom, incidentally, is a Parsi lady from Bombay. However the room which, obviously from its layout and design contained the sacred fire, is not being disturbed in any manner but is in fact being kept spotlessly clean with a lit diya, and is opened at the request of the rare Parsi visitor.

Another room contains portraits of a Parsi couple, apparently approximately

150 years old, but the sisters were unable to tell me who they were. There is a marble plaque at the entrance to the house, but unfortunately the inscription has been obliterated and cannot be read.

I was informed that the agiary had been in an abandoned condition for years, as a consequence of which the Portuguese government had made it over to the nuns for their use.

Having visited hundreds of monuments all over India which are under the so-called protection of the Archaeological Survey of India (ASI) I am strongly of the opinion that handing over the agiary to them will inevitably result in its rapid deterioration and dilapidation, and even misuse, which is the fate of most "protected" monuments, with the exception of the well-known and well-visited ones. I am therefore firmly of the view that no change in the existing status quo ought to be effected. The property is reasonably well maintained, the room which held the sacred fire is being looked after with reverence and respect, and the rest of the building is applied to a benevolent and useful purpose, which undoubtedly will not be the case should the agiary be handed over to the tender mercies of the ASI.

J.F. BOGA
Pune

(We are informed that the "protection" of a historical monument by the ASI does not imply a physical "take-over" of the premises but that its upkeep becomes the responsibility of the Government of India. Also, the monument may be visited by anyone interested to do so — Editor)

"Kookadaru Dar-e-Meher"

The photographs accompanying "Kookadaru Dar-e-Meher: Symbolic Architecture" (*Parsiana*, December 1989), are of extremely poor quality. We expect a professional organization like yours to be more sensitive and improve your level of printing in order to establish a reasonable standard. Also, only use such photographs as are of the required level.

PORUS MASTER

(We share Mr Porus Master's disappointment and regret the poor quality of reproduction. We have taken steps to hopefully prevent a recurrence of such printing. However, due to the various stages involved in the printing process, lapses do occur -- Editor)

Whither Parsiana?

As a well-wisher, recent subscriber and concerned Zarathushtrian, I feel obliged to express some considered and candid opinions on your magazine. *Parsiana* tends to read more like a news bulletin on community events rather than a stimulating vehicle for community affairs. Surely an intelligent and educated readership deserves something more than the staple fare of exhaustive obituaries, voluminous demographic data, documentary-like information from community organizations and articles usually reminiscent of newspaper reportage. More's the loss when *Parsiana* has so much potential to serve as an inspired and inspiring agent of revival for a community that has all but lost its spiritual moorings and is the perilously adrift.

I am not alone in believing that *Parsiana's* editorial policy could well do with a thoughtful review, with special reference to a redefinition of your true obligations to a beleaguered community in desperate straits. Some may find it laughable were I to suggest that our grave socio-demographic problems are nothing but natural symptoms reflecting the fatal disease of an almost abandoned faith. You may find it presumptuous were I to suggest that it is not your choice but your obligation to impart regular and responsible spiritual education in small, interesting and understandable doses. I pray it will not be too late before we all come to comprehend that spiritual apathy and ignorance, not healthy controversy, spells death for a community said to be on the brink of extinction.

It is unfortunately necessary to remind ourselves that our righteous pilgrim fathers fled to these benign shores not to scrounge for fame and fortune but wholly and solely to protect and preserve the pristine precepts and practices of humankind's first and foremost revealed religion. That alone is the immutable covenant and we are its trustee-custodians. When we have honored it, we have not only survived but thrived. But if we forget and fail, if we belie and betray this, our sacred trust, we automatically cease to have a *raison d'être* anymore and will deservedly disappear down the drain of history.

RONI K. KHAN
Nasik

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"Shirdi ké Homi Baba"

You seem to have missed the point made by Brig N. B. Grant (Retd) in his letter "Shirdi ké Homi Baba" (*Parsiana*, February 1990). Even if you are neither attempting to extol nor denigrate the Baba cult, the misplaced publicity given in *Parsiana* (October 1989) is likely to impart a false aura to the Baba and also likely to mislead many Parsis away from the fold into the Baba cult. Do you think your misplaced publicity given to the Baba would draw the strangers back into the fold again? You are sadly mistaken.

Brig Grant has given the Baba cult as one reason why our girls are straying outside the community. In my letter ("Coming to terms," *Parsiana*, March 1990), I had given misguiding youths in Zoroastrian youth festivals as another reason for this unhealthy trend.

Dr P. D. SUNAVALA

Dogs at Doongerwadi

The *Vendidad* and the *Bundahishan*, ordain that as dogs are useful at the death ceremony and at the barehnum ceremony they should be looked after well.

When the late Mr Dervish Irani was in charge of Doongerwadi there were many

dogs there who were well taken care of. Those who ill-treat a dog find it difficult to cross the Chinvat Bridge on the chahrum day. The dog of Mr Burjor Italia of Delhi used to go on fast, on his own, from the first sight of the corpse till after the chahrum ceremony. This dog testified to the statement of the *Vendidad* that a dog helps you to cross Chinvat Bridge on chahrum day.

Hence we should have a relay of dogs at Doongerwadi. On an average three deaths occur per day and are disposed of at Doongerwadi. Thus three dogs are necessary every day. Also a dog should be given rest for the next three days for free life i.e. six days rest is required for one day of ceremony at Doongerwadi. Thus, for six days $6 \times 3 = 18$ dogs will be required and two more for sick leave/emergency.

At present a single dog is looking after three souls every day i.e. $365 \times 3 = 1,095$ souls per year. This is a sad state of affairs and against the scriptural orders. To incur expenses on food we have the Petit Parsee General Hospital. A lot of bread and other surplus food must be going waste in the refuse lorries of the municipality every day. These, together

with bones etc should be sent to Doongerwadi to feed the dogs on no cost basis.

The cost of collection and transport would probably amount to over Rs 9,000 per year. It is hoped that some more surplus food will be added from weddings, navjotes, and other celebrations by caterers returning after the function with furniture, vessels etc in their lorries. One thousand Parsis at Rs 10 per year (i.e. less than one rupee per month) can help create Rs 10,000 every year and those who are in better circumstances can give a cheque of Rs 300 now to cover 30 years of their life and forget about it, if they like.

It is learnt that Mother Theresa and other organizations of Christians, cater for hungry humans from the surplus leftovers from celebrations. We should emulate the Christian centers.

Ms M. K. CHOTHIA

Help MIND

I write on behalf of MIND — the Research Society for the Care, Treatment and Training of Children in Need of Special Care, Sewri, Bombay. At the outset, I would like to emphasize that this is a unique institution which is connected with several aspects of the mentally handicapped which normally are handled

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singly by other organizations. Briefly, it runs a school for children in need of special care, a vocational training and rehabilitation center, boarding homes and is authorised to grant the Government recognized diploma for Teaching of the Mentally Handicapped. This diploma course is shortly to be upgraded, to a Bombay University BEd degree course in special education — the first of its kind in India. We also have the only government recognized research unit looking into the cause of mental handicap.

Founded in 1944 the Society has proved a pioneer in all fields of activity for the mentally handicapped. As the oldest such institution in India and the largest in Asia, it is today attended by over 600 students, most of whom come from very poor homes.

Incidentally, the very first Indian Merchants Chamber Platinum Jubilee Endowment Trust Award for Outstanding Service to Humanity was presented as an undivided award to our Society in 1984. In 1990 MIND was awarded the national award for the best maintained institute in India.

The Society is a registered charity and receives grants from the Government of India, from the State of Maharashtra and from the Municipal Corporation of Bombay. But it is heavily dependent on voluntary donations to keep it going. The fine effort demands urgent moral and material support in order to meet the demands now made upon it. We would request those who are in a position to help to send an account payee cheque in the name of "The Research Society for the Care, Treatment and Training of Children in Need of Special Care" to the Society's registered office at Sewri Hill, Sewri Road, Bombay 400033.

As the Society is recognized under Section 80 G of the Income Tax Act, part of the donation may be deductible for tax purposes.

A. B. K. DUBASH
President, MIND

The correct position?

Through your columns I seek answers to some problems connected with Iranian history from specialists in Zoroastrianism and Ancient Persian History.

Recently in a Romanian journal, there was an article by Dr Tihomir Radu dealing with historical data on Asia Minor and Persia. The data covers the period between first century BC and seventeenth century AD. A friend sent me an English translation of the relevant paragraphs and a paraphrase of the remaining

parts of the article. My problems are:

Generally it is believed that King Darius lived in the sixth century BC. But the article mentions Darius being the King of Pontus in the first century BC. What is the correct position?

• It is a popular belief among the Parsis that Zoroastrian kings ruled Persia from 10,000 BC to seventh century AD and during the end of the seventh or the beginning of the eighth century AD most of the Zoroastrians in Persia migrated to India because of religious persecution. However, the article says that Kings Faridun, Farokhzat and Kersasp ruled over Azarbaijan in the eleventh and twelfth century AD and King Noshirwan ruled the place in the fourteenth century AD. The article also says that King Asfandiyar ruled in the seventeenth century AD.

I should like to know whether these are historical facts? If yes, the only inference would be that in between the seventh and the seventeenth or eighteenth century AD, occasionally a Zoroastrian ruler ruled Iran. If no, what is the correct position?

M. S. PETIT

"Seeking contacts"

Readers' Forum ("Seeking contacts," *Parsiana*, February 1989) carried an appeal for used Indian stamps from Rev David Brock. In reply to my enquiry about the activity of his group Rev Brock of (ULC) Brythonic writes:

"Our group is rather eclectic, following what may be termed (if a Zoroastrian scholar is correct) late Zoroastrianism (or possibly a form of Zurvanism). We also believe the tribal religion of the ancient Celts (and their Brython predecessors) is part of the battle between light and dark, Ahura Mazda and Ahriman. That is, Lady Danu and Lord Cernunnos are like the "baroness" and "baron" of the local area holding this zone with the permission of Ahura Mazda. We celebrate the seasonal rituals (eight) which have similar meanings to the gahanbars. We also try to help each other in other ways so as to insure that all our members will have the best life possible and manifest good thoughts, words and deeds.

"Any used stamps you can send (on original paper, we'll remove them here) will be most appreciated. So far we've gotten around 400 Indian stamps of various types, but need many more for a Danish wholesale dealer. Especially appreciated are commemoratives from India and other nations. The proceeds from the sales of such stamps go towards

purchasing supplies for our group (incense, food to offer and eat and so on) and some herbs are now getting expensive!

"I'm enclosing some US stamps for you as a collector friend to show solidarity with those whom we believe to be representatives of the "commander-in-chief" of the entire Light Force on Earth (and the rest of the Universe)." M. M. R. ANTIA

Accept different views

The pronouncements from lay members of The Zoroastrian Trust Funds of Europe (ZTFE) and from the podium, witnessed at the open forum proceedings in London, engendered disquiet. Such utterances made in strident tones, discourteous and vituperative, could have given rise to more distaste and dismay than indignation, leaving the few British Zoroastrians then present, sadder for these members than wiser about their purposes. One would have expected the general principle to prevail that it is discourteous to conduct your assaults on friendly foreign turf. One must pitch one's soapbox in one's own front garden.

Education is the ability to listen to almost anything without losing one's temper or self-confidence. Though wisdom and dignity argued for silence it was a pity that some members of the ZTFE committee fell into the trap of riposting from the podium.

It is stipulated by the committee in London that non-Zoroastrians must refrain from attending the muktad ceremonies. How does this stipulation equate with the presence of non-Zoroastrians at jashans? Is none prepared to see that religious truth, by its very nature, has many facets? To grossly abbreviate a long felt conviction, Zoroastrian comprehensiveness is not feeble compromise; still less is it a recipe for continual strife. It is a recognition of the profundity, the majesty, and indeed, the continuing element of mystery, in God and his ways.

In the face of God's majesty and love we often feel called to pursue a middle way -- not a compromise, but a positive grasp of many-sided truth. Zoroastrianism has come to value reason and tolerance and to be comprehensive even at the expense of strict logic. Would it be didactic to call for preparedness to live, both in fellowship and in tension, with those who in some points differ from us?

FURIOK K. TANGREE
La Roche-Sur-Foron, France

Edited by Amavaz S. Marna

Events and Personalities

Celebration in Udwada

"In 36 years of railway service, this is the first time I'm participating in a function to celebrate the stoppage of a train." Chairman of the Railway Board and principal secretary to the union ministry of railways, M. N. Prasad was addressing the jubilant audience thronging Udwada's Kayoji Mirza Hall on May 1, 1990.

There were Bombay Zoroastrians and local Gujaratis in equal numbers, celebrating the concession they had been clamoring for for a long time — the inclusion of Udwada as a regular daily stop for the Gujarat Express which leaves Bombay each morning at 6.00 a.m. And they unanimously attributed their gain to member of the Minorities Commission Homi Taleyarkhan whom Udwada high priest Dastur Kaikobad Dastur described as "Parsi kom no heero (a jewel of the Parsi community)." Taleyarkhan "Udwada né varé évi laagni dharavé ché, ké Udwada ni kaibi taklif hoi tau évu solve karsé (Taleyarkhan has such affection for Udwada 'hat he will try to solve its least problem)," Kaikobad added with confidence.

The stopping of the train at Udwada at about 9 a.m. helps Bombay Zoroastrians who wish to go to the Iranshah as they get about six hours in hand to make their obeisance at the Atash Bahram and return the same evening by the Saurashtra Mail departing Udwada at 3.10 p.m. It also helps the Zoroastrians of Surat who can come by a local shuttle the previous evening and return by the Gujarat Express, as noted Surat resident Vispi Bhathena happily. And it helps the local population going upwards to Surat, Ahmedabad and elsewhere for their normal jobs or business, eliminating the need to rush to Vapi by overcrowded bus or taxi as noted Udwada sarpanch Thakorebhai Patel.

The Western Railway had been aquiver about this occasion: seats in the airconditioned chair car and a second class bogie had been reserved for Zoroas-

trians and a special window at the Bombay Central Station handled reservations, eliminating the need to compete with the rest of Bombay's population hell bent on summer exile. A special "observation car" was attached to the Express for the use of Prasad and his entourage which included the general manager of Western Railway and other senior officers. The railway staff at Bombay Central was on its toes as also Eruch Sethna, Pahli Nargolwala and other members of the Bombay Parsi Punchayet (BPP) staff. Udwada station had acquired a coat of paint and a local band strummed a loud welcome as the debarking dignitaries were suffused with garlands by Kaikobad and others. A cavalcade of cars then wended its way to Udwada town over the recently widened and resurfaced H. J. H. Taleyarkhan Road, to assemble at the Mirza Hall.

The function had not been planned well ahead, informed Kaikobad. It had been organized over the past five days, largely by the sarpanch and deputy sarpanch, Ram Sarang who took the ever increasing number of expected visitors in their stride.

Grateful for all that had been done for the town, Kaikobad nonetheless pressed its need for an augmented supply of fresh water. The wells in Udwada are turning brackish and Kaikobad noted, "the work proceeding at bullock cart pace needed to be stepped up to Gujarat Express speed."

Taleyarkhan read messages from the railway minister George Fernandes and ex Prime Minister Rajiv Gandhi and spoke about the community's contribution to India's secular image. "Among sister communities we command the greatest respect. It's up to us to maintain it. If all communities together fight poverty, illiteracy (instead of) each other, individual 'mite' would be India's collective 'might,'" he added. Referring to the difficulty he had in contacting Kaikobad on the phone, Taleyarkhan announced that a new exchange was scheduled for Udwada shortly.

BPP trustee Eruch Desai, whom Kaikobad affectionately introduced as Udwada's *jamai* (son-in-law) noted, "*Hun to mehmar jova aavélo pun mehman bunyo* (I had come as a mere spectator; you've honored me as a special guest)." His own service to the town had been to get the station platform extended a few years ago. ("Previously only four or five bogies used to fit. Within one month of approaching Desai, the platform was extended to double its size," eulogized Kaikobad.) Desai, who had extended a weekend break at Gholvad to be able to attend this event in Udwada, complimented Taleyarkhan: "He has (given service) not only to Udwada but, as a member of the Minorities Commission, has done a lot for the community. As the saying goes, 'However old the squirrel, it never refuses to climb'... It is the duty of every Zoroastrian to do what he can for Udwada," Desai added.

Prasad, whom Kaikobad had welcomed and blessed in the name of Iranshah as well as the mandirs and mosques in the vicinity, noted, "It is fortunate I agreed to come. We need the blessings of the Almighty for the railways...and the nation." Prasad revealed that the Indian Railways' network had increased only 32 percent in the post-Independence period as compared to the traffic which had multiplied five times. "Most important routes are almost saturated," he observed. Another problem he pointed out was that while most railway services had improved, e.g. catering, computerized reservations, cushioned seats, etc., the human element had declined both among the railway staff and the public at large. Ticketless travel and corruption had become deep-rooted. "Parents and teachers should bring up children better...let us pray that better sense, higher responsibility...prevail."

Prasad observed that public servants at all levels tend to look down upon the public. "Was it a legacy of British rule?" he asked rhetorically and added,

**"Nothing to beat
Rasna Shahi Gulab!"**



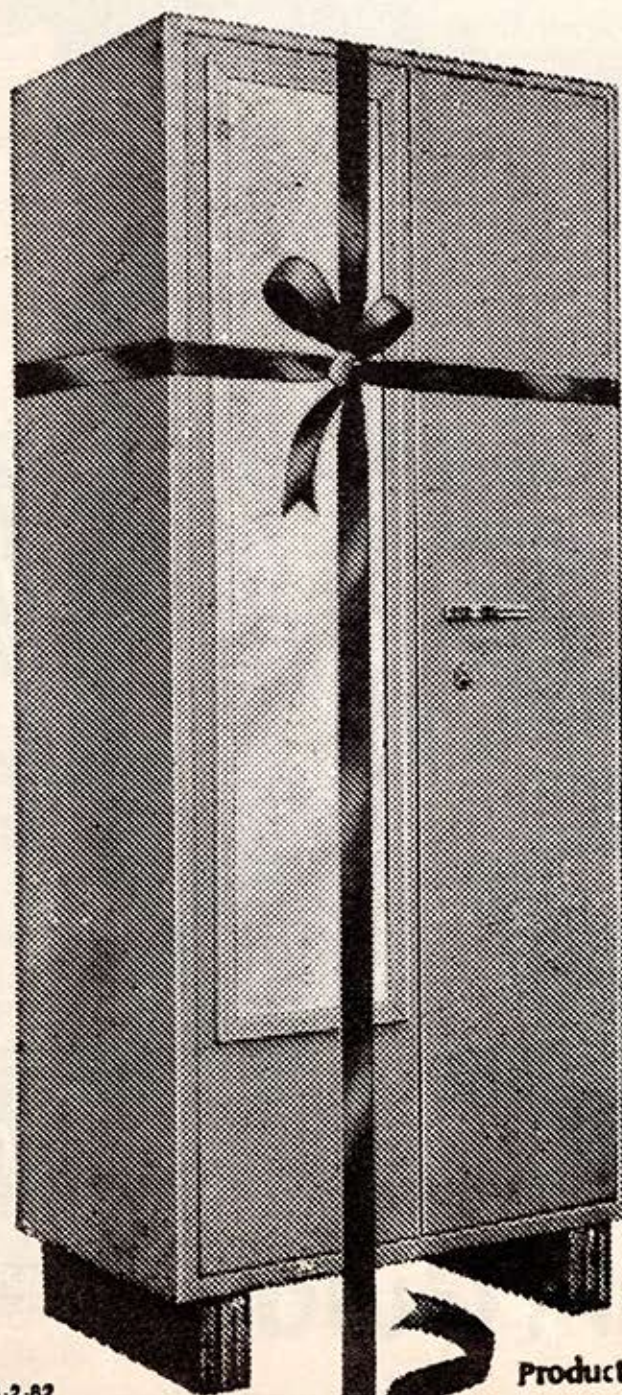
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"But now it's 40 years since Independence!" Feeling strongly on the subject, Prasad concluded, "We pray to God to help this nation...leave the message with you."

Champaklal Vasani, Udwarda's ex sarpach and Patel spoke on behalf of the local business community, urging a two-minute stop at Udwarda for the Flying Rancee which would obviate unnecessary expense on petrol and diesel, but Taleyarkhan admonished with a smile, "We musn't be like Oliver Twist, always asking for more!"

The proceedings, largely in Gujarati with a smattering of English, were quietly translated for the benefit of Prasad by Ms Dhun Baldawala of the Vapi based Industrial Boilers. After the speeches the visiting Zoroastrians paid their homage to Iranshah before recongregating for the elaborate thali lunch organized by the Lions Club of Udwarda.

Amavaz S. Mama

Gymnasium renovated

The newly renovated, well-equipped gymnasium at Cusrow Baug is viewed as a "gift... to the residents of the Baug and the Parsi community." Reporting on the new development, the *Jam-e-Jamshed* of February 25, 1990 stated that more than 250 enrolled members will benefit from the gadgets installed to facilitate body building and weight lifting.

Viraf Panathaky who has been effective in training the youth and looking after the day-to-day management of the gymnasium, demonstrated the different equipment to the scion of the Wadia family Neville Wadia, Bombay Parsi Punchayet (BPP) trustees Dr Aspi Golwalla and Eruch Desai, and other invitees who visited the new center on Feb-

ruary 18. Two of the gym's youngest members did some floor exercises, adds the news report. Wadia complimented Dr Dinyar Gamadia, president of the Cusrow Baug United Sports and Welfare League, and his teammates who were involved in modernizing the gymnasium.

Gamadia in his address acknowledged the contribution of well-wishers like Ms Jer Dhondy who contributed Rs 5,000 towards the purchase of an olympic barbell and others who had helped raise money to add new facilities to the gym.

In addition to Panthaky who, for nine years, had consecutively won the Maharashtra state weight lifting title and who was the official coach of the Indian weight lifting contingent for the Asian Games held in Delhi in 1982, the gym has also produced other bodybuilders and weight lifters of repute. Some of the titles won by its members are those of Mr Bombay, Mr Maharashtra and Junior Mr India. Another stalwart of the gym is Hosi Mody who is popularly labelled 'reference book' for remembering as he does, all the activities and events connected with the gym.

The gym, as recalled Gamadia, started out in 1951 to commemorate the late Sir Cusrow Wadia on his first death anniversary. Their first base was at a *mali's* (gardener) den. After some time they were granted permission to operate from one of the rooms of the school building. Thereafter it was the late Jamshed Boyce who convinced the Trust to shift the gym to its present location above the main gate.

Many a member of the gym has benefited from the training of Tehmuras Sarkari who was appointed instructor in 1952. Additionally, the credit for giving scientific coaching in weight lifting and

The Jerbai Wadia Children's Park

Left: At the inaugural function (from left) Maureen Wadia, Neville Wadia, Nusli Wadia and Ervad Rustom Panthaki

bodybuilding has been given to Dorab Gamadia, further adds *Jamé*. In memory of Dorab Gamadia, the League will be instituting silver medals which will be annually given to selected youth for their "outstanding achievements in sports," *Jamé* informs.

Garden dream comes true

More than 100 children in colorful costumes danced their way to the Jerbai Wadia Children's Park at Rustom Baug, Byculla after according a welcome to the Wadia family and other guests who had come to witness the inauguration of the Park on February 17, 1990, notes a press release.

To felicitate Neville Wadia who had made an initial contribution of Rs 25,000 towards his dream of a garden colony at Rustom Baug, a fitting guard of honor was presented to him by the rovers and the 48 East Bombay Sir Ness Wadia Scouts and Cubs Group led by chief scout Kersi Limathwalla. Intended to benefit both the senior and junior residents of Rustom Baug and the neighboring Jer Baug, the well-equipped playground will be maintained by a further donation of Rs 25,000 promised by Neville Wadia.

Ms Maureen Nusli Wadia inaugurated the garden which was colorfully illuminated on the opening day. Dignitaries Neville Wadia, his son Nusli Wadia, chairman of Bombay Dyeing and Manufacturing Company and member of the R. N. Wadia and N. N. Wadia Trust, and Hirji Thanawala, also member of the R.

N. Wadia Trust planted bottle palms to add to the greenery of the surroundings. The president of the Rustom Baug Association Darayus Bhappu planted a Christmas tree at this location.

"This Park was created in memory of Bai Jerbai Wadia by the grateful tenants of Rustom Baug," read a plaque installed at the Park. Amongst those who contributed a sizable donation towards the Park were: Behram Bhesania who gave Rs 18,000 towards the entire electrical fittings of the garden, the managing committee of the Rustom Baug Association, Rs 5,000; Cowasji and Sorabji Framji Tiina Charity Trust, Rs 5,000; and Piloo and Dinoo Baria, Rs 5,000. The Association was also happy with a donation of Rs 12,000 for a music system at the newly built Neville Wadia Hall which was given by Ms Roshen N. Golwalla and Ms Katy and Dali Mistry, it is reported.

At the inaugural occasion Adi Vajifdar, joint honorary secretary gave a resume of the work undertaken by the Association, Khushro Sarkari, on behalf of the youths complimented the Wadia family and Rushad Kapadia showed his appreciation with the "garden of happiness" as he termed it. Young Kaizad Doomasia then gave a pleasant surprise to Neville — a present of a portrait of Neville that Doomasia had personally labored over.

Vice president of the Association Ms Kumi Daroovala announced that in addition to the religious and social activities like prayer classes and competitions regularly undertaken by them, this May the Association has also planned a 10-day holiday program for college students, the release further notes.

National honors for five

On this year's list of national awardees, announced on India's forty-first Republic Day, figured plastic surgeon Dr Noshir Hormasji Antia and journalist Behram Pirojshaw Contractor, both of whom were conferred the Padma Shri, notes *The Daily of January 26, 1990*. In the defence services, among those who merited an award were Lieutenant General Faridoon Noshir Bilimoria who was conferred the Param Vishisht Seva Medal, Brigadier Farouk F. C. Bulsara, the Ati Vishisht Seva Medal and Commandant Minoo Faridoonji Devlaliwalla, the President's Distinguished Service Medal.

Sixty-eight-year-old Bombay-based Antia, who serves as honorary surgeon to

the President of India and the Governor of Maharashtra, is affiliated to many medical institutions like the Tata Department of Plastic Surgery and the J. J. Group of Hospitals. Among the national and international associations with which Antia is connected are the Association of Plastic Surgeons of India, the National Academy of Medical Sciences and the British Society for Surgery of the Hand. He is also involved with the Rural Health Task Force Scheme of the ministry of health, Government of India, notes his bio data.

Antia has been a founder member of the Burns Association of India, the National Society for Equal Opportunities of the Handicapped, the Society for Eradication of Leprosy and the Society for Reconstructive Surgery, Rehabilitation and Research.

The other Padma Shri recipient Contractor, popularly known as Busybee, is editor of the Bombay daily *The Afternoon Despatch and Courier*. Contractor's popular column Round and About, characterized by wit and sociopolitical insight, is among the most widely read columns in Bombay, according to the *BusinessWorld* of April 11-24, 1990.

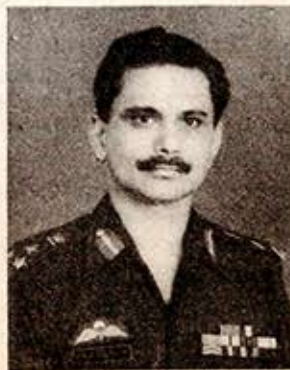
An English literature and law graduate, the 60-year-old journalist began his career with the *Free Press Journal*, was with *The Times of India* group of publications for 17 years and thereafter with

the *Mid-Day*. He founded *The Afternoon Despatch and Courier* five years ago, notes his curriculum vitae.

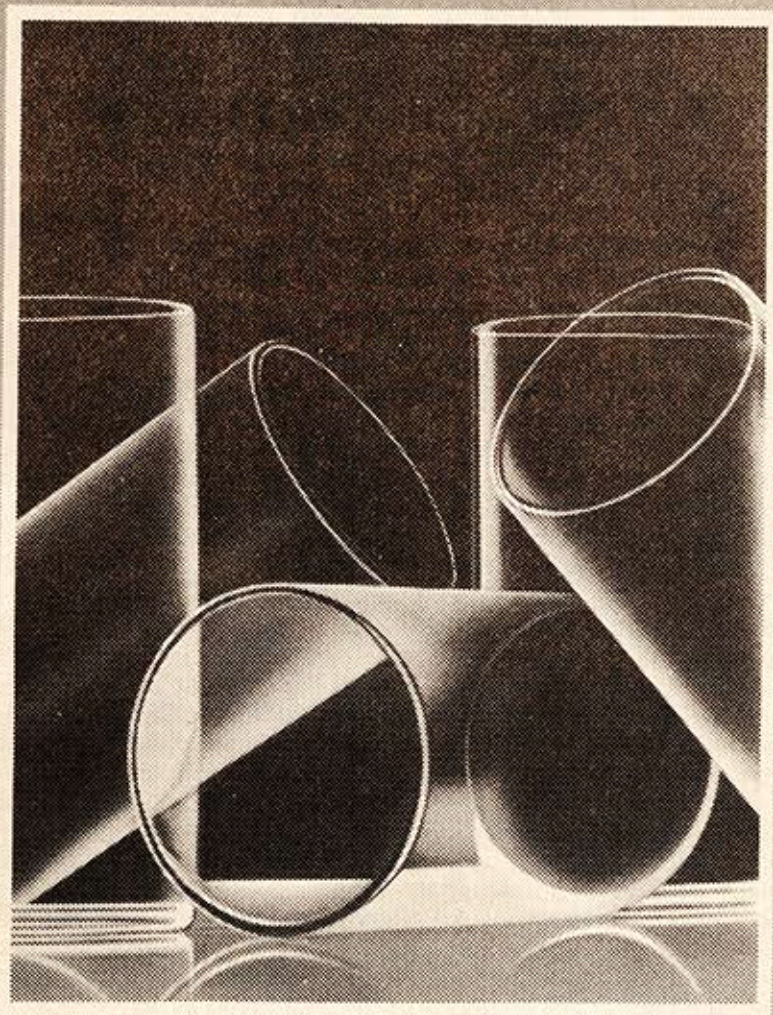
Param Vishisht Seva medalist Lt Gen Bilimoria's latest appointment has been general officer, commanding-in-chief, central command, with head quarters in Lucknow. Reportedly the third Zoroastrian to become an army commander, 57-year-old Bilimoria's early training was at the Indian Military Academy in Dehra Dun where he had made a mark receiving the Rajputana Rifles Gold Medal for tactics and leadership, reads his bio data. The Lt Gen holds a masters degree in defence studies and has also authored two theses. He is a keen sportsman and an active environmentalist.

Brig Bulsara who won the Ati Vishisht Seva Medal enjoys the distinction of successfully commanding the first International Intervention Operation in the Republic of Maldives, notes a write-up on the medalist. Forty-nine-year-old Bulsara has held many regimental and staff appointments and even served as instructor at the Indian Military Academy. Two years back the brigadier had taken command of the Indian Army's elite 50 Independent Parachute Brigade.

Reportedly one of India's earliest sky divers, Nagpur-born Bulsara continues parachuting and trekking. His other interests include squash, riding, natural history and wild life, further notes the



Republic Day award winners (clockwise from top left): Antia, Contractor, Bilimoria, Bulsara and Devlaliwalla



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write-up.

Among the President's medal winners is Commandant Devlaliwalla, director, special services, Home Guards. He is presently staff officer of the newly formed students wing of the Home Guards for the state of Maharashtra, notes the *Jam-e-Jamshed* of January 28, 1990. Over the past 28 years he has come to the fore during many natural and man-made calamities, as also the Indo-Pakistan wars of 1965 and '71. Five years earlier it was the Meritorious Service Medal that had been conferred on Devlaliwalla, adds the *Jame*.

Stay order on property

Justice S. P. Kurdukar of the Bombay High Court has stayed the Zoroastrian Fund from selling *Kaach no* (glass) bungalow near Grant Road railway station to Bhavana Textiles, notes a news item in *The Times of India* of February 13, 1990. Om Sharma Builders had contested charity commissioner M. M. Tule's order permitting the sale by Jamshed Aga and six other trustees of the Trust Fund because twice before, their bid, although the highest, had not been accepted, the news report gives the details.

In their petition, Om Sharma Builders claimed that when the property was first put up for sale they had made the highest bid of Rs 21,30,000 plus Rs 60,000 for provision of alternate accommodation to those who would be dislodged. The Trust agreed to sell the property in '86 subject to the charity commissioner's sanction, they noted.

Despite the fact that the petitioners had paid the earnest money which is even purported to have been cleared by the Income Tax Department, the charity commissioner asked the Trust to readvertise the sale. Again, according to the Builders, they turned out to be the highest bidders with Rs 55 lakhs. This time the charity commissioner's sanction was withheld for 18 months, it was noted. Thereafter Bhavana Textiles stepped in with their bid of 61 lakhs to which the charity commissioner granted his sanction. Though the Builders protested that Bhavana Textiles were not among the earlier bidders and had not even paid the earnest money, the charity commissioner is said to have held meetings with the tenants of the bungalow, and on October 23 last year, sanction was granted to Bhavana Textiles.

Om Sharma Builders then filed the petition contending that while the charity



commissioner could either grant sanction or refuse it, he had no power to order a sale in favor of a particular party, *The Times* report added. Om Sharma Builders have sought the option to buy the property.

Godrej gets a mention

The name of Dr Burjor Pirojsha Godrej, director of Godrej Soaps Limited and Godrej and Boyce Manufacturing Company Limited, once again features in the second edition of the *First Five Hundred International* published by the International Biographical Centre of Cambridge, UK, notes the *Financial Express* of March 11, 1990.

The 74-year-old industrialist's innovative contribution to the chemical industry had earlier too, in 1985, merited him an inclusion in the first edition of the *First Five Hundred*, notes his bio data. He is credited with having invented and patented a process for making alpha olefin (a detergent intermediate) from fatty acids. Using this indigenous technology, a plant is expected to be set up in Gujarat within three years, adds the write-up. This process, if sold internationally, could effect a net national saving of Rs 375 crores per annum for India, the bio data further states.

Air crash survivors

All three Zoroastrians on the ill-fated Indian Airlines Airbus which crash landed on February 14, 1990 were saved. The plane on the Bombay-Bangalore route caught fire seconds before landing at the Bangalore airport, notes *The Daily* of February 15, 1990. Among the 56 survivors were Mahrookh and Phiroze Sidhwa, residents of Canada, and Yezi Tata of Delhi.

Fortunately for them, they were all seated towards the rear of the aircraft and just as the front portion of the aircraft caught fire, were able to jump out from



(Left) Godrej: chemical innovations
(Right) Medhora receiving the Udyog Patra from Sharma (wearing cap) as Vasant Sathe looks on

the rear door onto the embankment of a dried up lake about 1.5 km from the Bangalore airport runway, it was reported. Though all three of them needed to be hospitalized, they escaped with relatively minor injuries. Ninety passengers and crew were trapped in the burning plane, it was reported.

Once on the tarmac, Phiroze was among the first to shoot pictures of the burning plane. The Sidhwas who had come to India to meet their family and to tour the country banished all their plans after this experience. Tata, managing director of Machine Tools (India) Limited, was on an official trip to Bangalore.

Udyog patra for Medhora

Jehangir N. Medhora was declared the "self-made industrialist" by the Institute of Trade and Industrial Development, notes a press release. A manufacturer of electro-medical instruments, Medhora was presented the award by the Vice President of India Dr Shankar Dayal Sharma. The Udyog Patra conferred at the Tenth Economic Development Conference in New Delhi last June, recognized his "initiative, hard work and self-reliance, attributes which have been the foundation for the successful establishment of his industrial unit."

Employing advanced technology to manufacture his products, Medhora's instruments are considered import substitutes and have helped save foreign exchange. Currently he is developing a special surgical unit to cater to the growing demands of plastic surgery, gynecology, neurology and ophthalmic surgery, notes a press release.

A fellow of the Institute of Electronic and Telecommunication Engi-

neers, Medhora holds a diploma in electrical engineering. He started working as an apprentice with M/s Xray and Electro Medicals (India) in 1959 and after gathering enough experience started his own firm in '76. Besides surgical instruments, Medhora is equally interested in musical instruments, further adds the release.

Longer wearing lenses

Leading optometrists as also Bombay's citizenry got an opportunity to determine market trends and needs at the Exhib Optometry '90 coordinated by Naval Baliwala, one of the city's leading opticians and chairman of Baliwala and Homi Private Limited, notes *The Times of India* of February 12, 1990. The exhibition in January was under the joint auspices of the Twenty-first Indian Contact Lens Society Conference and the Twenty-third All-India Optometric Conference where around 300 delegates participated.

According to Baliwala, new materials are being used in the making of contact lenses such that more oxygen can reach the cornea, thus enabling the eye to tolerate the lens for a longer period. Among

the new instruments that were on display at the exhibition were the ophthalmometer (which can measure the curvature of the cornea to determine the type of contact lens to be used) and the slit lamp microscope (which can gauge the amount of oxygen needed for the cornea). Lamenting the lack of professional optometrists in the country was Baliwala who opined that "many cases of blindness and partial blindness can be prevented if a trained optometrist looks after the village primary health center." According to one estimate there are over 90 lakh blind people and more than 2.5 crores with visual impairment in India, the paper notes.

The Indian Optometric Association is striving for optometry to be recognized as an independent health care profession in India and for education in optometrics to be brought to the level of international standards, *The Times* further notes.

A spurt of victories

Badminton player Ms Feroza Yezdi Batliwala won the junior girls singles title at the national meet in Calcutta in February last. Second seeded Batliwala of Poona defeated Gujarat's top seeded Nancy

Keith (11-8, 11-3) in the under-18 age-group finals, notes the *Jam-e-Jamshed* of February 11, 1990.

Not only did Feroza win the singles title at the Fourteenth Junior National Badminton Championships but, along with her partner Preeti Nerlekar, also walked away with the girls' double title.

Her impressive performance in 1988-89 made the executive council of the Maharashtra Badminton Association select her for the Freny Talyarkhan Trophy conferred on the Best Sporting Woman Player of Maharashtra, adds the *Jamé*.

Batliwala has played at national badminton meets in New Delhi and Gorakhpur too. She was also selected to represent India in the three-day Dutch Junior International Tournament at Haarlem, Netherlands in March '90, according to the news report.

Training a winner

"The training achievement of the decade..." acclaimed *The Independent* of December 27, 1989, referring to horse trainer Cooji Katak's successful grooming of three-year-old colt Vesuvius which won the 2000 Guineas in Bombay,

continued on page 26



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Refugee rehabilitation

"We, the Zoroastrian Iranian refugees who were stranded in Karachi, Pakistan, would like to thank you (Mr Rohinton Rivetna) and FEZANA (Federation of Zoroastrian Associations of North America) for making the PS 4000 Program such a tremendous success... We hope to live up to the expectations of all those who have supported us, sponsored us and helped us in our hour of need."

The letter of appreciation dated September 19, 1989 signed by 12 grateful Iranians was addressed to Rohinton Rivetna, president of FEZANA and published in the December 1989 issue of *FEZANA Journal*. The happy resettlement of almost 100 Zoroastrians who had fled Iran in the years of the Iran-Iraq war, seeking refuge in Karachi and Bombay, resulted from the teamwork of Zoroastrians in Bombay, Karachi and across the USA and Canada as also the help and understanding of the immigration officials of both host countries. An encouraging spin-off from the enormous effort is that "the status of the Zoroastrian faith and community has now been established in the US government departments and at the Library of Congress," notes the *Journal* quoting FEZANA's Unity and Welfare Committee chairman Kaemerz Dotiwalla.

The North American Rehabilitation Fund, created by FEZANA, has reached approximately \$2,430 with the Iranian Zoroastrian Association of New York donating \$500. Earlier, the Association had despatched \$1,500 to Karachi to assist in refugee relocation, informs the *Journal*. The Helping Hands Network, working under the Youth Committee of FEZANA, raised another \$1,604 for the refugee cause.

By September 28, 1989 a total of 40 individuals had arrived in the US, informed Goshtash Ostad, East Coast Program Coordinator in the September-October 1989 issue of *Zoroastrian News*, the newsletter of the Zoroastrian Association of Metropolitan Washington. The Washington DC area welcomed eight of them. Ostad picked out Susan Varjavand of San Francisco and Khojeste Mistree and Firoza Punthakey of Zoroastrian Studies (ZS), Bombay for special mention in this context.

The Traditional Mazdayasnan Anjuman's newsletter of December 15

notes, "Through this project 99 Zoroastrians have been able to start a new life in North America," accrediting its president Tahamtan Aresh and vice president Noshir Jesang with the initiation of the idea at the Fifth North American Zoroastrian Congress in August/September 1985. Khojeste Mistree had brought it to the notice of community elders during a press conference at the Bombay Parsi Punchayet in October 1986 that the "dharamshala in Quetta (Pakistan) is full of Zoroastrian refugees."

The PS 4000 Program, as the project was bureaucratically termed, saw Khojeste Mistree as International Project Manager with a four-member team consisting of Katy Neemuchwalla, Firoza Punthakey, Mahrukh Mobedji and Pareezad Punthakey to coordinate work between the US State Department officials, its embassies in India and Pakistan and the members of the Special Task Committee of FEZANA, informs the *FEZANA Journal*. ZS took care of all administrative details, informs the *Journal*: "Hundreds of documents were typed and despatched to meet the set deadlines." The most trying experience in the initial stages, according to the *Journal*, was the determination of the genuineness of the stories of persecution, on a chronological basis. The problem was overcome with the help of Behrouz Khosravi who helped with the translation facility between the Persian-speaking refugees and their English-speaking helpers. His work enabled the candidates to be accepted by the United Nations (UN) as bonafide refugees with blue cards issued by the United Nations High Commissioner for Refugees (UNHCR).

The Canadian Task Force, coordinated by the Zoroastrian Society of Ontario and of British Columbia, and the American Task Force were the two arms of the Special Task Force of FEZANA's welfare committee, as noted the *Journal* of September 1989. FEZANA also requested its member associations to set up an emergency fund to help other associations who were sponsoring refugees. The requested voluntary contributions from the grass roots at \$5 per head, were to be held by those associations having a tax exempt status or by FEZANA.

The December 1989 issue of *Ushta*, the ZS newsletter, puts the whole campaign into blow-by-blow perspective,

from the initial realization of the problem to the end of 1989 when most of those who had fled during the Iran-Iraq war and were stranded in India and Pakistan had received visas to a new life in North America.

Work really got underway when Khojeste Mistree met Dr (Ms) Ada Adler of the US State Department in Washington in 1987, informs *Ushta*. By May 1988 Parviz and Susan Varjavand and Farshid and Fariba Salamati of the Persian Zoroastrian Association (PZA) of San Francisco had involved themselves as liaison persons for refugee relief in the US and they, Adler and Mistree, actively sought to formulate a special private sector refugee program, informs *Ushta*. Simultaneously, in New York, Dr James Russell of Columbia University began writing to US Congressmen, briefing them about the Zoroastrian religion and its refugee issues while, in Bombay, the ZS team began collecting detailed data on refugees who were hitherto living in hiding. By August 1988 Mistree had established rapport with the US, Canadian and Australian immigration officials in New Delhi, eliciting sympathy and support. Within a month, Michael Gagne, the Canadian immigration official whom *Ushta* credits with "unbelievable depth of understanding and sympathy" for the refugees, had bestowed on ZS the status of an official liaison body to vet cases and fill the forms before they could be forwarded to the embassy.

By February 1989 FEZANA had signed the refugee program PS 4000 with the US State Department in Washington and the PZA began arranging for sponsorship for each refugee applicant.

In April 1989 Daniel Chefeke, head of the UNHCR, appointed ZS to officially vet all refugee cases in Bombay before they could be given official UN refugee certificates, informs *Ushta*. Chefeke himself began work with various embassies for the Iranian Zoroastrian refugee cause, notes *Ushta*. Simultaneously, 61 refugees were given priority interviews by the Canadian immigration officials in New Delhi, 55 of them being accepted. At the same time, the Zoroastrian Society of Ontario in Toronto and the Zoroastrian Community Group in Vancouver began sponsorship formalities for all refugees awaiting travel, with Konrad Specker of the International Committee of the Red Cross

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preparing their Red Cross Travel documents.

From Karachi the month of June saw 12 Zoroastrians accepted by the US and six by Canada. A further 26 were admitted by the US from New Delhi in September. The Canadian immigrants received their visas in November and were ready to start a new life.

Apart from those mentioned, *Ushta* acknowledges the help of others — Zoroastrians and non-Zoroastrians: Dr Hooman Sotodeh and Kaemerz Dotiwala of the US; Ms Mary Luz Shloeter of the UNHCR (Pakistan); Jean Kimmell of the Canadian High Commission in New Delhi for the efficiency with which he expedited all refugee travel formalities; the US Embassy's Jose Salazar "for patience, time and effort in interviewing each case on a priority basis," and Ms Renny Smith for the speed with which she and her staff prepared the American travel documents; the manager and staff of Air Canada; Mehraban Farhangi from Vancouver and Ms Moti Balsara and Ms Nilufer Mama from Toronto for sponsoring all Canada-bound refugees; Meheraban Zartoshty, the Cowasji Foundation and Byram Avari "for their support and largesse towards the monumental costs of the refugee program;" Ms Homai Mehta and the staff of the J. J. College of Commerce for having readily organized English, French and typing courses to provide the refugees with skills to begin their new lives; Minoo Scervai and Eruch Randeria of the Gamadia Polytechnic for arranging technical and wiring courses to impart elementary skills to the refugees; Darius Khambatta for his legal advice...

In the meanwhile, the Australian Zoroastrian Association's (AZA) committee, established to investigate the affairs of the Iranian Zoroastrian youths, have met a Federal member of Parliament from New South Wales and officials of the immigration department and been advised to lodge sponsorship applications on behalf of 20 Iranian youths, as notes the January-February 1990 issue of *Manashni*, the AZA's newsletter. The committee sought sponsorship support from Zoroastrian families who would guarantee boarding and lodging facilities to the new immigrants for a minimum period ranging between two and six months.

Dr (Ms) Mehroo Patel of Chicago who was in Bombay for the Fifth World Zoroastrian Congress, recounted to *Par-*

siana how the Zoroastrian Association of Metropolitan Chicago (ZAC) became acquainted with the refugee problem in August 1986. The US government had sponsored two Zoroastrian lads from Iran living in Bombay. The boys, 16 to 18 years old when they left Iran, had finished high school but could get neither college admissions, jobs or driving licence unless they joined the army. Their family packed them across the Pak border on foot. Crossing into India, they were mistaken for Afghan spies and jailed. Freed through the help of relatives, the UN supported them in Bombay for two and a half months, until the US accepted them as refugees. They were assigned to the child and family welfare service of the Lutheran Church in Chicago who, realizing they were Zoroastrians, phoned ZAC.

"The boys came a week apart. They stayed in my house. We put them on to social security, driving licence, etc. They had educated themselves in English during their stay in India and could fit into the American structure easily. We got them a labor type of job to begin with. They moved on to better jobs, started college, got government scholarship and part-time jobs. In 10 weeks they were on their own! The younger boy graduated through a four-year course in two years with a grade point average of four and is applying for medical school," informs Patel. The older brother is doing engineering at Northwestern University and has been nominated a President scholar. "When 100 refugees were due to come in, these boys volunteered to support another refugee!" marvels Patel.

Yazdi Mistry: settling in New Zealand

Photo: Varohese Fernandez



Life in New Zealand

There are seven Zoroastrian families in Auckland, one in Haveria and one in Wellington. Thus the total Zoroastrian population in New Zealand amounts to 30, of whom 10 are children, says Yazdi Mistry who migrated to Auckland from Singapore three years ago. The oldest Parsi settler there is Dr Noshir Mistry who has settled there with his wife Daksha for over 25 years, says Yazdi Mistry.

In Bombay for a holiday in December 1989, Mistry speaks happily of the little land where there is no color bar or prejudice. Immigration into New Zealand had been tightly controlled but with the rules relaxed some years ago, the country is now 'home' to a number of Chinese and Asians, he adds. The write-up in the Zoroastrians Abroad column ("Prospects in New Zealand," *Parsiana*, June 1988) had netted more than 300 enquiries from all over the world, says Mistry. "We had such tremendous response, it was impossible to get back to all."

Darius Mistry conducts religious classes for the community children every alternate week, informs Yazdi who was expecting to carry a number of books back with him for their use. The first ever navjote — of Manaz and Sonia, daughters of Sarwar and Mazian Afsari — was celebrated in Auckland in late 1988 by visiting mobed Yazdi Unwalla of Bangalore. A couple of jashans were also performed on the same occasion.

Admission to the "100 percent free nuclear zone" which is New Zealand, has of late been based on occupational priorities issued by the New Zealand government, structured on six-monthly job vacancy surveys and consultations with employer, manufacturer and labor organizations. Having these requisite qualifications together with a job offer meant an easier entry into the country as sponsoring even first relatives is hedged by a number of rules.

However, with the excess of Chinese and Asians now streaming into New Zealand, a new immigration policy is on the anvil according to a report filed by Simon Collins in the *New Zealand Herald* of November 9, 1989. In effect the new policy would be aimed at choosing "the best of all available migrants" from all over the world, writes Collins. A simultaneous objective is to increase migration from Europe and North America and curtail it from others, to "broaden

the mix," notes Collins.

With New Zealand's high standard of living which is higher than Australia's, Mistry cautions the would-be job-hunter to allow for a minimum US \$ 50 per day for personal expenses.

Funds for current needs

"Being born into the religion does not make us good Zoroastrians. Desire

Engineer: teaching economics at Guelph
Photo: Varghese Fernandez



(makes for) better eligibility," says Dr Merwan Engineer, assistant professor of economics at the University of Guelph, Ontario, Canada where he teaches about 150 undergraduates at a time.

Looking at the problems of the community rationally, Engineer, in Bombay and Poona for a brief holiday in December 1989, says it has the resources to survive but needs to break away from the prevailing inertia and emotional hangups. Hesitant to forward his own opinions, at Parsiana's request the economist advocates the consolidation of agiaries so that funds could be freed for other requirements like housing and hospitals.

Engineer, who says, "Our family was the first to settle in Vancouver," remembers the late akabar and community historian Jamshed Pavri as a "very warm man, very concerned, generous and always ready to help." A mere 18 months of age when he migrated to Vancouver with his parents, Engineer completed his education in Canada, acquiring his doctorate in mathematical economics from Queens University. His published papers cover such subjects as "Distribution of income

in despotic societies," "Bank runs and the suspension of deposit convertibility," "Barter, money and the optimality of legal restrictions," among others.

Compiled by Amavaz. S. Marna

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Gustasp Irani

"I don't know why the Parsi youth are not leaving this damned city (Bombay). The problems here are terrible. The congestion, the dirt... why, just to get to the center of the city is such trouble," observes Noshir Vajifdar, president of the Nilgiri Zarthosti Anjuman (NZA). One of the alternatives? Ooty, in the Nilgiris. "We need doctors, lawyers, professionals, entrepreneurs... there's opportunity enough for those who seek it. Parsis are still held in high esteem." There is even an Eduljee Street there, named after the Eduljees who, along with the Bilimorias, were the first Parsi families to settle in this area. Yet, like most pockets of Parsis

in the rest of India, the community in the picturesque setting of Ooty and the surrounding area totters towards the brink of extinction.

Vajifdar estimates the total Parsi population in the Nilgiri region to be about 45, distributed among four districts — 20 in Ooty, 16 in Coonoor and one family each in Kotagiri and Gudalur. The youngsters, in the age range of four and 20, barely total half a dozen. Clarifying further, he states that it is not that Parsi couples in the region are childless: "The children grow up, go abroad for further studies and don't come back." The saving grace is that there are about a

dozen boys and two girls studying as boarders at the schools in the vicinity. "Once upon a time we had over 50 Parsi students from all over India," Vajifdar gives a comparison.

"In the next 20 years there will be very few Parsis left here," Vajifdar bases his prediction on the fact that the community in the area is an aged one. "Last year we had three couples celebrating the golden jubilee of their marriage. You can imagine, 50 years of married life! We are all old Parsis."

Old they might be, but united they stand. "We are part of one big family. We are a mixed community. There are so many Parsis married to non-Parsis; we make no distinction. We treat them (non-Parsi spouses) as equals in everything... Yes, even in religious functions." The community includes two Parsis married to Englishmen, a Parsi married to a Hindu and another to a Muslim. The population figure, Vajifdar clarifies, includes non-Parsi spouses — all are entitled to membership of the NZA to which they pay an annual subscription fee of Rs 48 per family.

The main task of the NZA is to administer the property of the community's aramgah or burial ground donated over 100 years ago by Pestonji N. Bottlewalla. "We have a few graves that are over 100 years old and we don't even know whose they are except that they are Parsi graves," says Vajifdar. Originally the aramgah covered a full hill but after the donor's death, there were some family disputes and eventually the ownership of the land was vested in a trust registered in 1904. Presently the Anjuman has pos-

The Jal Phiroze Hall: property prized by the residents of Ooty



session of only one acre. "Unfortunately, there is a cultivator settled on the other two acres and it's so difficult to get rid of them. But the trustees are doing their best," states Vajifdar.

The four other trustees of the NZA are: managing trustee Major Russi Mehta, Feroze Chenoy (planter with the Stanes Group), Dr Homi Edulji (earlier connected with the Bombay Dyeing group of companies) and Eddie Scithna (managing director of Matheson Bosanquet, an old firm of planters and travel agents). Vacancies on the board of trustees, whether arising due to death, retirement or imposed resignation are filled not by election but by appointment by the sitting members of the board, states Vajifdar.

Accounts of the NZA are maintained up-to-date and are audited officially every year, informs Vajifdar who was formerly with the State Bank of India, serving as secretary and treasurer at the time of his retirement. The Anjuman has a capital of about two lakh rupees, invested in bank fixed deposits and with the Unit Trust of India. The expenditure works out to about Rs 4,500, incurred mainly on the maintenance of the garden of the aramgah and the gardener's salary. Yet there is always a surplus from the income. Part of the excess income is added to the corpus and the rest distributed to various charities — not necessarily only Zoroastrian charities. Rs 2,000 is paid each year for the education of a poor Zoroastrian student in Bombay and

Rs 500 donated annually to Bombay's B. D. Petit Parsee General Hospital.

"We also have a beautiful hall adjoining the aramgah called the Jal Phiroze Hall," says Vajifdar. The Hall was built and dedicated by Phiroze Clubwalla of Madras to the memory of his son who died when he was only 14 years old. The Anjuman administers no further properties.

There is no dharamshala. However, Cecil Hotel which was run by a Parsi, Edulji Sakhidas, served as a dharamshala

"Last year we had three couples celebrating the golden jubilee of their marriage"

Ooty's unofficial priest

In the *Oxford Book of Prayers*, a collection of prayers from all religions, the Zoroastrian section, we are informed, carries an excerpt from the book *Let Us Pray* by Noshir Vajifdar. Vajifdar has published two other prayer books: *Teach Me to Pray* and *Prayers for Parsi Children*. All his books are in English. "They are free translations and not phonetical translations of the Avesta into English," says Vajifdar.

Important, according to Vajifdar, is the need to teach children to recite the prayers in a language they understand — English. "Take the death prayers. The priest recites the *Gathas* which has nothing to do with death. Or take the religious ceremony called the *vendidad*. It is performed on rare occasions and an ordinary mobed is not supposed to recite the relevant prayers. Do you know what the *Vendidad* is? It is a book of rituals: on how to bury your dead dog, how to cut your nails, and other rituals. Do you think this is suitable for prayer? This is what happens when you pray in a language you don't understand."

Vajifdar, who studied in Karachi and settled in Ooty in 1970 after his retirement as the secretary and treasurer of the State Bank of India, is the unofficial priest of the community of Parsis settled in the Nilgiris. "Though I am not a navar, my grandfather was a priest who served in

agiaries in Navsari and other places," he clarifies.

Vajifdar holds strong views on priesthood in the Zoroastrian community. For one, he believes, "All distinctions between behdins and athornans should be abolished." The other issue is the practice of making young boys navars before they reach their teens. "At the age of 10 or 11, you push a young boy to become a navar. He does not understand our religion and yet he claims to be a priest." Vajifdar believes that if a boy desires



Vajifdar: meaningful prayers

to become a priest, he should be initiated into the fold between the ages of 16 and 18 when he understands what it is all about. Likewise, the navjote of a child should be done when the child is in his/her late teens and is in a position to understand the religion better.

of sorts for Parsis till it closed down. Sakhidas, who died at the age of 98 ran his establishment for 40 years until old age forced him to close down in 1970 and spend his retirement days in Bombay.

"We have no dokhmas, and thank God for it. Thank God for other things we don't have. We have no dastur, no agiary and no holy fire. We manage very well and are free of dogmatic pressures," says Vajifdar. The community does not have a regular priest and does not plan to get one. Presently, a visiting instructor at the Staff College at Wellington, who happens to be a navar, fills in most willingly. "He is a nice chap who prays beautifully and wins the hearts of the women with his prayers," observes Vajifdar. Prior to his arrival, if anyone required the services of a mobed they had to bring one from either Bangalore or Madras. But mobed or no mobed, they managed very well. Usually substituting for a mobed, was Vajifdar. "Though I am from an athornan family I am not a navar," he says. He has however authored three Zoroastrian prayer books in English (see box). "I do most of the community's prayers — even the death prayers. Of course, if a regular mobed should visit us at any time he does the prayers," Vajifdar clarifies.

Vajifdar also performs the two jashan ceremonies celebrated annually: The *adar roj* jashan sponsored by two residents of Secunderabad, Jimmy

continued on page 26

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AT THE LAW POST



India's new attorney general Soli Sorabjee plans to evolve a judicial system to meet prevailing exigencies

Parinaz Gandhi

At a time when everyone seems inclined to take law in their own hands, who would be willing to assume responsibility for the nation's legal conduct? The spirited Soli Sorabjee did accept the challenge when the mantle of the attorney general of India was conferred on him by the President. The first Zoroastrian to assume this post, Sorabjee, an authority in constitutional and administrative law, had earned an all-India reputation for himself when in the mid '70s he was among the few who openly dared

to oppose the oppressive tactics of the government which in the name of 'emergency' was trampling upon the freedom and liberties of the citizens.

Actively seeking to improve the legal affairs in the country during his three-year tenure beginning December 8, 1989, soon after the new government took charge, Sorabjee plans to give priority to certain issues like expediting the disposal of pending suits. He is thinking of evolving a judicial system whereby realistically one can look forward to a suit being

over within two to three years, or maximum five years if the matter goes into appeal. This progress would be in marked contrast to the current situation where occasionally a son gets a decree which should rightly have been delivered to his father during the latter's lifetime.

In the earlier days, the Supreme Court of India was on par with any other tribunal of like status in the English-speaking world, says Sorabjee. Of late, the courts waste a lot of time because of the delay involved in consultations when replacing

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judges. Six months prior to a vacancy arising for a judicial post, steps should be initiated to find a replacement, he recommends. Though the law promulgator admits that there is scant respect for promptness in the existing system, he adds that "the remedy lies not in appointing more judges, but judges who are competent and experienced. Today matters take two days what decades ago took two hours mainly because the judge has no grip over the proceedings, vacillates and permits endless hearings..."

Sorabjee had been in the saddle for barely three months when *Parsiana* interviewed him during his visit to Bombay. The meeting on March 9 coincided with his sixtieth birthday. He did not need to introduce himself. We are used to seeing his face on the national TV programs when his views are sought on political and legal issues. Even then, a live encounter seems different. Fatigue was writ over his genial face, yet his scrutinizing eyes never seemed to miss out on any detail. His demeanor was marked by cordiality and discussions on the nation's legal set-up or the Parsi community's policies had him so engrossed that he almost forgot the cup of coffee awaiting him.

The prevailing judicial climate in India, where one hears hints of even judges of High Courts being involved in corruption, distresses Sorabjee. Though he con-

**"In our country we
keep on criticizing.
No one wants to
stick his neck out"**

cedes that pressure of work and underpaid staff could contribute to corruption, "This must be rooted out," he emphasizes. "The present procedure for impeachment is impractical and long drawn out. We must think of an alternative mechanism for removal of corruption." And stating that no judge can be successfully corrupt without the cooperation of advocates, Sorabjee, who is also the vice president of the Bar Association of India, recommends that "the bar must be vigilant and unrelenting in its effort to get rid of such advocates..."

"Unfortunately in our country we keep on talking and criticizing. No one wants to stick his neck out," remarks Sorabjee. In fact in Sorabjee's case, outspoken as he is, it is the constitutional provision which entitles him to have "the right to speak in and otherwise to take part in the proceedings of either House or any joint sitting of the Houses, and any committee of Parliament of which he may be named a member," in addition to his right to an audience in all

courts in India, that has persuaded him to accept the attorney general's post, he says. He insists on showing us the relevant articles in a copy of the Constitution of India so that we could read for ourselves the rights and duties that can be exercised by an attorney general. This appointment by the President of India, naturally in consultation with the ruling party, is conferred on an individual who is competent to be a judge of the Supreme Court. His portfolio includes giving "advice to the Government of India upon such legal matters and to perform such other duties of a legal character, as may be from time to time referred or assigned to him by the President..."

This is not a political post hence the incumbent can neither belong to a political party nor the cabinet, unlike in England. But according to convention, if there is a change in government, the attorney general would also tender his resignation and so would his deputies like the solicitor general and the additional solicitor general. It was precisely for this reason that Sorabjee, who had served as an additional solicitor general and later as solicitor general during the Janata regime from 1977-80, resigned when Ms Indira Gandhi's Congress party was reelected to power.

Sorabjee (on sofa, second from right) with his immediate family



"Today information is power. The right of the public to know must receive greater attention," says the constitutional expert who values the fundamental rights and the freedom of the press as enshrined in the constitution of India. "It is a bureaucratic mind that is drawn to secrecy," asserts Sorabjee. "The culture of secrecy needs to be demolished. I am against the tendency of the government to plead privacy on specious grounds, and those who manipulate the Official Secrets Act to suit their advantage. Unless there is clear danger to national security, defence or breach of confidentiality, the public has a right to know about the working of public institutions and public functionaries."

The attorney general also plans to be vigilant about the enforcement of labor legislation so that those without knowledge or resources, like the laborers in forests, are not exploited. He is hopeful that with the institution of public interest litigation, wherein a third party has been given a right to act on behalf of a public cause, more spirited persons and organizations will approach the court for indictment like the lady who took up the cause of the undertrial prisoners who were serving a jail term exceeding the maximum stipulated.

The law agent was then questioned about the possible impact of the Public Premises (Eviction of Unauthorised Occupants) Act, 1971 whereby any tenant of a property owned by the government (or public sector organizations such as the Life Insurance Corporation, banks, etc) can be asked to vacate the premises by the issuance of a notice and a hearing by an estate officer appointed by the government/corporation desiring possession of the land. Showing concern, Sorabjee replied that the Act should be evoked only if the "landlord is in genuine need of premises...Today a decree of eviction in a city like Bombay is even worse than an order of insolvency. The rents and prices of land are incredibly high and it is beyond the reach of an average middle-class family to pay the rent at the current market rate. Therefore anything that adds to the problem of creating or aggravating homelessness must be looked into and checked..."

As committed as he is to social welfare laws, Sorabjee is equally bothered about the prevailing poverty in the Zoroastrian community. "Why is there poverty in a community which has wealth, whose trusts have funds?" he

enquires. Funds, he believes, should be directed towards education and housing.

And would he say there are Zoroastrians, with or without means, who fritter their limited resources in courts, fighting for principles they hold dear, semblant of 'a person about to give up his skin for the hope of retaining his bones?' His nearly four decades of experience in the legal field has helped Sorabjee analyse the Parsi litigants as: reasonable when it comes to business matters, more agitated

**"Anything that adds
to the problem
of creating
or aggravating
homelessness must
be checked..."**

when there are disputes over property and wills, occasionally provocative in cases of matrimonial conflicts, though most often there is evidence of collusion... But when it comes to religious issues — "*malido kaun khasé né agiary kah badhsé? — barabar marasé* (They will fight to the finish on issues like who should partake of the consecrated eats and where can an agiary be erected?)" Even here, "our sense of humor and capacity to laugh at ourselves" has tided the community over rough patches, he believes. "If someone were to attack our prophet, we would not take it lying down. We would react angrily, but not issue an edict demanding the death of the person who has dared to criticize," Sorabjee explains.

The principles of natural jurisprudence having become second nature to Sorabjee, what he cannot sympathize with is the discriminatory policy permitting children of inter-community marriages into the faith if the Zoroastrian father has married out of the community but not if the Zoroastrian mother marries a person professing another faith. "It is invidious discrimination against the Parsi mother," insists Sorabjee. "If anything, a child is more attached to the mother and more likely to imbibe the faith from her." And, who should know this better than Sorabjee who says that all his four children — daughter Zia Mody and sons Jehangir, Jamsheed and Hormazd — opted to be Bahais as is his wife Zena,

though the navjote ceremony had been performed for all of them when they were children. Sorabjee himself has respect for all religions yet prefers to be regarded as a Zoroastrian though he does not classify himself as "a thoroughgoing, practising one." Referring to the Privy Council judgment in the Bella case where the child of a Zoroastrian mother and a Catholic father was refused entry to a fire-temple, Sorabjee says, "I am not sure whether this law declared by the Privy Council, which even after the constitution is the law of the land, cannot be questioned on grounds of discrimination between sexes."

Another issue that is cause for concern to Sorabjee is the refusal to give admission to converts. "If there is genuine acceptance of the tenets of the Zoroastrian religion, can you turn a person away? We do believe in the good way of life?" he waits for his queries to be answered. "Sorry, turning away a convert makes no sense especially if he is not taking advantage of monetary trusts." Summarizing the spirit of the historic Davar and Beaman judgment, Sorabjee adds, "Zoroastrianism was not only said to permit conversion but also to enjoin it... the judges were more concerned with the influx claiming benefits by embracing Zoroastrianism nominally and not by manner of conviction."

Yet a third religious tradition with which Sorabjee is not comfortable is the dokhmenashini method of disposal of the dead. It is "no longer practical," maintains Sorabjee. "It offends one's sense of human dignity and has outlived the historical reasons that gave rise to it."

Though disillusioned he may be with the customs and practices of the community, Sorabjee looks at the positive side too, recounting with pride the distinctive achievements made by Zoroastrian individuals in their respective domains. In the field of law too, like in trade and industry, medicine and science, the Parsi community has "produced giants whose contribution has been distinctive and remarkable," notes Sorabjee. Singling out certain luminaries like Jamshedji Kanga, Sir Noshirwan Engineer, Vicaji Taraporewalla, Hormazdiyar Coyaji, Dorab Bahadurji, Sir Dinshaw Mulla, Homi Seervai, Nani Palkhivala, Fali Nariman and himself ("Why have false modesty?" he asks), he mentally scans through the list a couple of times and revises it, obviously trying not to leave out anyone of significance. "Our main

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forte is advocacy — skill in the use of the English language,” Sorabjee attributes their success. “Because of our power of expression we have an edge over others.” The integrity of the Zoroastrians is also of a high standard in Sorabjee’s evaluation.

Sorabjee’s own decision to specialize in constitutional and administrative law began when he joined the legal profession in 1953 in Jamshedji Kanga’s chamber as a junior of Khurshedji Bhabha. “The writ jurisdictions of the High Court attracted me very much,” says Sorabjee who adds that during his college days he got the least marks in the Constitutional Law subject and scored the most in the Law of Torts and the Contract Act paper.

As a young boy, when a student of the Bharda High School, he remembers reading the *Shah Namah* and the *Burjor Namah* (son of Sorab and grandson of Rustom), frequenting the secondhand book-sellers endlessly for copies of the missing volumes. Later it was the philosophy of the *New Testament* and the character and example of some of the Catholic fathers who taught him when he studied at St Xavier’s School and St Xavier’s College that left a lasting impression on him. He fell under the spell of Christian philosophy, he says, gratefully acknowledging that there was never an attempt to convert him.

Sorabjee became a senior advocate in 1971, was made fellow of the Delhi University Law faculty, and served as convener of the Minority Rights Group, India. Despite all his commitments, Sorabjee, formerly an avid clarinet player, retains his interest in jazz, currently serving as the president of Jazz India, Delhi. He has also written a couple of books, *The Law of Press Censorship in India* and *The Emergency, Censorship and The Press in India, 1975-77*.

One of the foremost critics of the Emergency, Sorabjee says, “I would never have worked under Indira.” Even the thought of that is “most incongruous,” he adds pensively. Not one to tolerate any form of misuse of power, irrespective of the persons controlling it, among the first public statements Sorabjee made after assuming the office of attorney general was that he would “not act as a hatchet man of the government.”

His resolve was clear: he would follow an independent path, never mind the aftermath; accept the law as his guide and not be swayed by the tide; pursue with zeal the work for the commonweal.

THE WELL PLACED ANJUMAN *continued from page 19*

Kalyaniwalla and Minoo Chenoy, who jointly own a bungalow in Ooty. After the jashan the community gets together for lunch. The Farvardin *roj jashan* is hosted by Dr Homi and Minnie Eduljee who then invite everyone to a sumptuous tea. Special permission is obtained from neighboring schools in Ooty to permit the Parsi boarders to attend. “We would love to have more young Parsis,” says Vajifdar. He advises those who are interested to write to him (at Braemar, St Ann’s Road, Bandishola, Ootacamund

“We treat non-Parsi spouses as equals in everything...”

643001) for details, to come to Ooty on an exploratory trip and check out the opportunities the place has to offer.

“But Ooty is not the Ooty of the British days; it’s changed,” he warns. “It has become congested and dirty, civic amenities have deteriorated. The only thing the government has done for the place is change its name to Udagamandalam which is quite appropriate as it is no longer the Ooty of old.” But then Ooty has a head start: “Nature is very kind. There is still a lot of greenery around.” Land prices have spiralled — about Rs 30 to Rs 40 lakhs per acre in the heart of the city, that is if one can find a seller. “Further out, land is more easily available and a little cheaper too,” says Vajifdar.

Lower in the plains is Coonoor where Field Marshal Sam Manekshaw has taken up residence, away from the metropolis that he needs to frequent in connection with his work as director of several companies. The majority of the Parsi residents of the Nilgiris were planters at one time. Now there is only one couple who maintain a small plantation. Vajifdar tells us that recently sandalwood poachers swooped down on their plantation and felled all but one of their sandalwood trees. “Not satisfied, they returned and took that tree too. There is not much one can do; the sandalwood poachers are very powerful.”

The Parsis of the Nilgiris lament the loss of their precious sandalwood trees hoping that the same destiny does not hold for them — a lost battle against dwindling numbers.

EVENTS AND PERSONALITIES *continued from page 13*

recovering just in time from a grievous leg injury. Bred by Dr Cyrus S. Poonawalla at the Poonawalla Estates Stud and Agricultural Farm, at the Guineas it was jockey Pesi Shroff who rode him to victory, providing Katrak with his first ever win.

“In his 11-year-long career Katrak has always been applauded for his gambling acumen but never for achieving anything of note in the higher echelons of the sport,” *The Independent* commented. Those in the racing circle doubted if Vesuvius’ tendon problem could be cured in time for the Guineas. But Katrak persevered and with his ointment and cold laser treatment the horse was back on the tracks within a month. Katrak was happy to report that despite the heavy racing, Vesuvius’ condition hasn’t deteriorated.

The race was a challenge to Katrak who was quoted in the paper: “The moment of truth had arrived. I finally had a champion to train and I had to deliver the goods to silence my detractors.”

College Students Award

Ms Khushnuma Homi Chothia of Baroda was felicitated by the Zoroastrian Student Teacher Association (ZOSTA) for excelling at the BEd examination of the M. S. University, Baroda in April last year, notes a press release.

At the Association’s biennial award distribution function on February 19, 1990 in Bombay, Chothia was presented the Outstanding College Students Award comprising a rotating shield, a silver medal and a certificate donated by Bombay Parsi Punchayet trustee Homi Ranina.

Four years back, Chothia had bagged the ZOSTA award when she had excelled at the BSc (Home Science) examinations conducted by the M. S. University, further reads the release.

SPOTLIGHT

Managing director Darabsha C. Pader, on behalf of his company Veera Tanneries Private Limited, received the Leather Export Promotion Award for the fifth consecutive year, notes the *Jam-e-Jamshed* of January 14, 1990.

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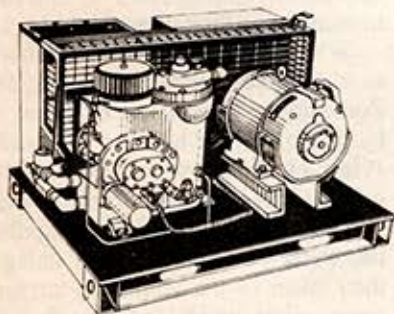
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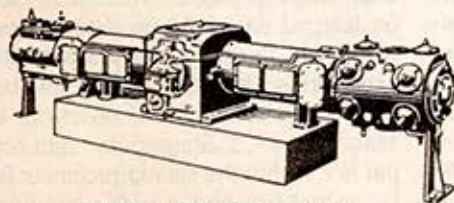
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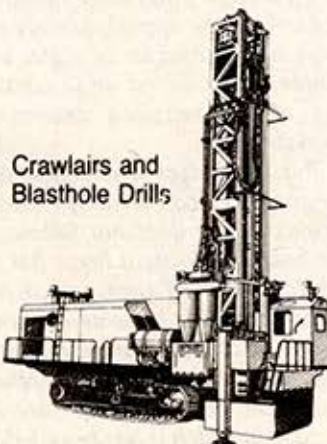
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The Privy Council Judgment: SAKLAT vs BELLA-1

On Navroze, 75 years ago, Bella first stepped into the fire-temple at Rangoon, thereby triggering off a historic legal battle

Perhaps the two most important legal cases pertaining to the Zoroastrian community are those of *Petit vs Jeejeebhoy* 1908 and *Saklat vs Bella* 1925.

Both cases dealt with the rights of converts to Zoroastrianism. In earlier issues of *Parsiana* (1981-82) the judgment of Justices Beaman and Daver on *Petit vs Jeejeebhoy* (also known as the *Parsi Punchayet Case*) was carried which stated that converts to Zoroastrianism do not have the right to avail of benefits from trusts founded for the use of Parsi Zoroastrians i.e. children born of a Parsi Zoroastrian father.

In the case of *Saklat vs Bella*, a similar conclusion was reached except that the Privy Council judgment noted that while trustees may bar a convert from entering a fire-temple or availing of other trust benefits, they were not bound to do so. Thus the right of admission to converts could be decided by the trustees of the fire-temple. (This presumes that the trust deed does not specify that only Parsi Zoroastrians can avail of the benefits. Where this clause exists, the trustees would have to approach a court of law to modify the trust deed. This could lead to litigation if those opposed to the change file their objection with the court.)

Bella was the orphan daughter of a Goanese Christian father and a Parsi mother who was brought up in a Zoroastrian household of Rangoon from early infancy. After her navjote had been performed, Bella was taken by her adoptive father, Shapurji Cowasji, to the Rangoon agiary 75 years ago on March 21, 1915. On March 31, three members of the Parsi community of Rangoon filed a suit against Bella and Shapurji Cowasji claiming that they had "not only

wounded the religious feelings entertained by religiously inclined Parsis, but also caused the desecration of the said sacred temple," and praying for a declaration from the court restraining Bella from the use of the fire-temple and Shapurji from taking her there.

Justice Young, who gave the preliminary judgment, dismissed the suit. The Chief Court of Lower Burma, on appeal, concurred with Young. The plaintiffs then appealed to the Privy Council where Lord Phillimore, Lord Blanesburgh and Sir John Edge heard the case, and upheld the appeal, namely that Bella "was not entitled as of right, to use the temple, or to attend or to participate in any of the religious ceremonies performed therein."

But the judges also noted that while the trustees "can treat her (Bella) as a trespasser... it does not follow that they are bound so to treat her... But when the subject matter of such a trust or charity is the rendering of some convenience or service of such a nature that it will not hurt the lawful recipients if others share with them, their lordships are aware of no case in which it has been held that the trustees are bound to exclude persons who have no legal title to share... The intrusion of an unbeliever into a place of religious worship might well be a case of substantial interference with the devotions of worshippers. But the plaintiffs have failed to make out that Bella was not a Zoroastrian."

In order to acquaint the community with this, the second most historic judgment after the *Parsi Punchayet Case*, *Parsiana* publishes the Privy Council judgment, as delivered by Lord Phillimore, in two parts.

Some time in 1899 a Goanese Christian named Jones with his wife arrived in Rangoon. They were in humble circumstances, and the wife applied for assistance to a Parsi of good position at Rangoon, Bomanji Cowasji, stating that she too was a Parsi. He befriended her till he went to England in 1900 and then asked his brother Shapurji Cowasji to look after her and the child, to which she had just given birth, the respondent Bella. The father died and when her mother died shortly afterwards, Shapurji, who was a defendant in this suit, but died pending the appeal, took Bella into his own house, and he and his wife treated her as their own child.

When Bella was nearly 14 it was decided that the initiation ceremony into the Zoroastrian religion called navjote should be performed for her, but the local Head Priest at Rangoon refused, chiefly because — as it appears from his evidence — he thought it would be unpopular with the Parsi community. Advantage was then taken of the temporary presence of some other priest, who performed the ceremony; and after that invitations were sent by the Head Priest to Bella to come with Shapurji and his wife to the temple on festival days. Three such invitations were sent, the High Priest said, with the expectation that they would not be accepted; but on the third occasion, being March 21, 1915, Shapurji brought her and put her within the sacred precincts facing the sacred fire, and in such a position that she went through all the ceremonies like other worshippers.

This proceeding gave great offence to a number of members of the Parsi community in Rangoon, and on March 31, this suit was brought by three members of the Parsi community, who stated that they brought it not only on their own behalf

but on behalf of a large number of members of the Parsi community at Rangoon, against Bella and against Shapurji, stating that the temple was held on trust for the free and unrestricted use of the Parsi inhabitants in Rangoon professing the Zoroastrian faith, further stating that it was alleged that the mother of Bella was a Parsi, and that Bella had been validly converted or initiated into the Zoroastrian religion, but denying that this was so or indeed could be so, and averring that the defendants had by their acts "not only wounded the religious feelings entertained by religiously inclined Parsis, but also caused the desecration of the said sacred temple."

In another paragraph of the plaint, they stated that only members of the Parsi community professing the Zoroastrian religion were entitled to the use of the temple, to the access of the sacred precincts, and to attend, witness or take part in any religious ceremonies held therein, and that it was never the intention of the Parsi community that the children of non-Parsi fathers should be allowed the use of the temple. They further said that even assuming that Bella could be duly admitted into the Zoroastrian religion, and assuming that her mother was a Parsi, even then she could not be considered a Parsi or a member of the Parsi population. They prayed for a declaration that Bella was not entitled to use the temple or to attend or to participate in any of the religious ceremonies performed therein and for injunctions to restrain her from entering the temple and Shapurji from taking her there.

Shapurji, in his own name and as guardian for Bella, put in their written statement. In this it was contended that the plaintiff disclosed no cause of action, that the defendant Bella was entitled to attend the temple and the ceremonies and caused no desecration by her presence; and it was stated that her mother was a Parsi, that she had been brought up from early infancy as a Parsi and in the Zoroastrian faith, and that she came within the terms of the trust of the temple.

The following issues were then settled:

- Whether the plaint discloses any cause of action?
- Whether this suit is maintainable?
- Who are entitled to the benefit of the Fire-Temple Trust?
- Is the first defendant the daughter of a Parsi mother?

• Is it possible for the first defendant, being a daughter of a non-Parsi father, to be initiated (a) into the Zoroastrian religion (b) into the Parsi community?

• If it was possible, whether the ceremonies adopted for the purpose were defective (the second defendant to give particulars of the ceremonies performed at the initiation of the first defendant within one week and the plaintiff to state within one week thereafter whether, and if so, in what respects, they contend that these ceremonies were ineffectual)? and the case was set down for a preliminary hearing on the first and second issues.

The judge decided these points in favor of the plaintiffs; and thereupon some oral evidence was taken before the judge at Rangoon, and a mass of evidence covering 664 pages of the record was taken on commission at Bombay.

It appears that this was not the first occasion in modern times in which the question of the admissibility of a person who was not a racial Parsi, but who had become a convert to the Zoroastrian religion, to participate in the religious services and enter the temples of the Parsis had arisen.

In 1903 a French woman had declared that she had become a convert to the Zoroastrian religion and had married a Parsi gentleman of position at Bombay. Her claim to participate in religious worship had given rise to much excitement in the Parsi community, and seven Parsis, one whom was the French woman's husband, had brought a suit in the High Court of Bombay against the trustees of the Parsi endowments, first making a general case of some misfeasances requiring the intervention of the Court, and secondly, claiming a declaration that the trust deeds ought to be construed as admitting to their benefits any person professing the Zoroastrian religion whether a racial Parsi or not.

After a prolonged litigation, this suit, except in so far as it prayed for a correction of the general misfeasances, was dismissed; and the judges, for reasons which will have to be more minutely entered into, held that the various endowments were limited to the use of people who as well as being Zoroastrians were also racial Parsis. But the controversy had not been forgotten, and its echoes are to be heard in the evidence given on

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commission in the present case.

Young J, in the preliminary judgment given in the present case, held that the plaintiffs could not sue for trespass on land or in the temple, but that they might have a third cause of action which he described as an interference with their right to exclusive worship. He thought that they had sufficiently alleged this right and its infringement, that the right was one which had been often upheld by the courts, and that the suit could be brought without joining the trustee or without obtaining the consent of the advocate-general. When he came to his later decision upon the whole case, he described the injury as "an injury to the plaintiffs' individual right to worship undisturbed by the intrusion of a person not belonging to their faith" and applying his mind to the fifth and sixth issues, he held that Bella could be initiated into the Zoroastrian religion and into the Parsi community; that the ceremonies adopted for the purpose were sufficient, and that, therefore, there was no intrusion of a person not belonging to the plaintiffs' faith, and it became immaterial to decide issues three and four. Accordingly he dismissed the suit.

When the matter came before the Chief Court, on appeal, the judges, though apparently they heard one continuous argument, gave two judgments: the first in respect of the preliminary issues. In this they confirmed the actual decision of Young J but enlarged the plaintiffs' cause of action, saying that

they might treat it as an injury to themselves, that Bella, even though she were a Zoroastrian, yet not being a Parsi, came to the temple worship.

This made it necessary for the judges in the Chief Court to determine the third issue, viz, who are entitled to the benefits of the fire-temple trust; and they held that it was a trust for a religion and not for a race. They then held, in agreement with Young J, that Bella could be and was converted or initiated into the Zoroastrian religion, and therefore they concurred with him in dismissing the suit.

The judges in the Chief Court took the view that the fourth issue might also have been decided in favor of Bella, i.e. that her mother was a Parsi, but that this fact was unimportant, except as leading up to her conversion or initiation. Their lordships agree with this. In their view it is settled that as regards the racial claim, maternity is of no importance.

The appeal to their lordships' board has raised among other questions the actuality and validity of Bella's conversion and initiation; but on this point their lordships see no reason for differing from the judgment of the Chief Court.

In the great controversy in the Bombay case, Sir Dinsha Manockji Petit vs Sir Jamsetji Jeejeebhoy, the two learned judges (one of whom was himself a Parsi) came to the following conclusions, thus expressed by the Parsi Judge Davar:

• That the Zoroastrian religion not only permits but enjoins the conversion of a

person born in another religion and of non-Zoroastrian parents.

• That, although such conversion was permissible, the Zoroastrians, ever since their advent into India 1200 years ago, have never attempted to convert anyone into their religion.

• That there is not a single instance proved before the Court of a person born of both non-Zoroastrian parents ever having been admitted into the Zoroastrian religion professed by the Parsis in India.

It is true that as regards the quantum of the necessary ceremonial initiation, Davar J expressed an opinion that a piece of ritual called *baresnum* was an essential part; but in this matter he was travelling outside anything necessary for the case before him; and their lordships do not find that Beaman J the other judge, concurred with him as to this, and they think that the evidence given in the present case warranted the decision to which the Chief Court came that this additional ceremonial was not necessary.

It follows, therefore, that the points which their lordships have now to determine are, whether the trusts of the temple are for the benefit of all persons professing the Zoroastrian religion or limited to those who, professing that religion, are also racial Parsis in the sense in which that word is understood in the Parsi community; and, secondly, whether if Bella, not being a racial Parsi, is not a person within the benefits of the temple trust, this fact gives the plaintiffs any right of direct action against her and against her guardian.

The contention on behalf of the plaintiffs was the same as that of the contention of the defendants in the Bombay case, namely that all these trusts were intended for Parsis in the limited sense, i.e.:

• The descendants of the original emigrants into India from Persia who profess the Zoroastrian religion.

• The descendants of the Zoroastrians in Persia who were not amongst the original emigrants, but who are of the same stock and have since that date, from time to time, come to India and have settled here, either permanently or temporarily, and who profess the Zoroastrian religion.

• The children of a Parsi father by an alien mother, if such children are admitted into the religion of their fathers and profess the Zoroastrian religion.

The second instalment will appear in our May issue.

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MILESTONES

The age of Zoroastrian brides in Bombay during the two-month period March and April 1990, ranged between 18 and 38 years, the arithmetic mean — total of individual ages divided by total number of brides — being 27 years. The corresponding figures for the grooms were 23 and 42, averaging at 31 years.

According to figures available to *Parsiana* from four local hospitals, there were 47 births in Bombay as compared to 162 deaths. Heart disease claimed 46 Zoroastrians while 17 victims fell prey to 'old age,' 13 to pneumonia, 12 to diabetes, 11 to cancer and 10 to lung disease. The other killers were general debility (eight), brain disease (seven), hypertension (six) and accidents (five). Liver and blood diseases took three lives each and two persons each succumbed to septicemia, kidney failure, asthma, lymphatic tumor and jaundice. There were isolated cases of epilepsy, arrhythmia (an alteration in the rhythm of the heartbeat), diarrhoea, Parkinson's disease, acidosis (depletion of the body's alkali reserve resulting in the disturbance of the acid-base balance), urinary tract infection, intestinal obstruction, shock, anemia and burns. In the case of one death, the medical report is still pending. The youngest to die was a three-year-old boy as compared to the highest age at death which was 97 years.

The data on births, marriages and deaths has been compiled from information supplied by various newsletters and anjumans in India and abroad, courts and hospitals. This information is not always complete or consistent. In the breakup of deaths according to illnesses, especially of the elderly, death is often due to a combination of several diseases.

If 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 would appreciate this requirement and cooperate with us.

BOMBAY

Born

A girl to *Farzaneh* and *Abadan Irani* on March 1, 1990
A boy to *Farida* and *Parvez Irani*; March 1
A girl to *Roxana* and *Behram Mistry*; March 2
A boy to *Mehrook* and *Nawrozi Wadia*; March 2
A boy to *Roshna* and *Fardoon Desai*; March 3
A boy to *Sonoo* and *Hoshang Netarwala*; March 3
A boy to *Jasmine* and *Farokh Bharucha*; March 5
A boy, *Zareez*, to *Manreez* and *Zaraius Dastur*; March 8
A boy to *Kashmira* and *Aspi Wadia*; March 8
A boy to *Kashmira* and *Tehmont Gowadia*; March 12
A girl to *Pervin* and *Kersi Medhora*; March 14
A boy, *Rayomand*, to *Yasmine* and *Kaizad Elavia*; March 16
A boy to *Zarin* and *Kersi Limathwalla*; March 17
A boy to *Maharukh* and *Hoshang Gandhi*; March 19
A boy to *Jyotsna* and *Cawas Saher*; March 19
A boy, *Farhan*, to *Armin* and *Noshervan Sethna*; March 21
A girl to *Armity* and *Baji Mistry*; March 22
A boy to *Dilnavaz* and *Kersi Gonda*; March 23
A girl, *Khushboo*, to *Havovee* and *Ramesh Patel*; March 23
A girl to *Nilofer* and *Reshad Rustonji*; March 23
A girl to *Pervin* and *Firdosh Daruwalla*; March 24
A boy to *Anahita* and *Aspi Elavia*; March 26
A girl to *Zinobia* and *Godrej Guzder*; March 27
A boy to *Jasmine* and *Jehangir Jehangir*; March 28
A boy to *Farida* and *Khurshed Patel*; March 28
A boy to *Dhun* and *Jamshed Dastoor*; March 30
A boy to *Sabar* and *Sarosh Dubash*; March 31
A boy to *Mahrukh* and *Dara Saher*; March 31
A girl, *Huffrish*, to *Parizad* and *Sohrab Aryamehr*; April 3
A boy to *Khurshid* and *Dinshaw Mistry*; April 3
A girl to *Persis* and *Neville Kasad*; April 6

A boy to *Roshan* and *Viraf Dalal*; April 7
A girl to *Hutokshi* and *Hoshang Dadabhoy*; April 8
A boy to *Farida* and *Zubin Poonewalla*; April 10
A boy to *Aban* and *Soli Irani*; April 11
A girl to *Rashna* and *Adil Ghadi-ali*; April 13
A girl to *Tanaz* and *Rohan Bulsara*; April 18
A girl to *Jasmine* and *Aspi Irani*; April 18
A boy to *Daisy* and *Freddy Spencer*; April 18
A boy to *Banoo-Benaz* and *Minoo Dastur*; April 19
A girl to *Bakhtawar* and *Cawas Tangri*; April 21
A girl to *Khurshid* and *Percy Katila*; April 23
A girl to *Meena* and *Aspi Irani*; April 25
A girl to *Dilruba* and *Firoze Kermanian*; April 28
A girl to *Phyllis* and *Nadir Navrojee*; April 28
A girl to *Kerbi* and *Arish Patel*; April 28
A girl to *Shiraz* and *Mehernosh Mehta*; April 29

Married

Farzin Khushro Daruwala and *Jamshed Jal Bulsara*; February 23
Gooleeshtan Pirojshaw Patel and *Dinyar Dhun Elavia*; March 1
Benaifer Dadiba Sanjana and *Furshostara Dara Meherji*; March 1
Pervin Rohinton Karaka and *Kersi Noshir Wadia*; March 1
Behroze Rusi Sethna and *Shapoor Pallonji Mistry*; March 3
Maharukh Sorabji Jijina and *Tehmuras Manchershah Bhadha*; March 4
Bapsy Jinny Merchant and *Kerman Dinshawji Jalnawala*; March 4
Maharukh Behram Mehervaid and *Sarosh Cawas Pavri*; March 4
Dinaz Ardeshir Chhapgar and *Firoze Jal Vandrewalla*; March 5
Veera Phiroze Irani and *Jamshed Merwan Irani*; March 6
Pervin Edul Punegar and *Jinny*

Burjor Kasad; March 6
Dilnavaz Khurshed Golwalla and *Cyrus Nanoo Heerjee*; March 8
Gool Shapur Jambuserwala and *Zarir Farokh Udwardia*; March 9
Havovee Kersasp Jilla and *Sheriar Aspandiar Irani*; March 11
Zahrin Khodadad Honarmand and *Keykhosrow Allayare Kalyantar*; March 14
Havovi Bomi Wadiwalla and *Yezdi Keki Cobla*; March 16
Shehnaz Paterasp Vazifdar and *Byram Rohinton Dhalla*; March 16
Viloo Noshir Todiwalla and *Keki Burjor Italia*; March 16
Aban Adi Subawalla and *Mehernosh Keki Unwala*; March 16
Roshan Sohrab Tirandazi and *Mehernosh Keki Irani*; March 17
Parvene Adi Mistry and *Darayus Hosang Baria*; March 18
Anaheeta Faredoon Irani of *Poona* and *Shapur Sorab Irani*; March 18
Nilufer Ratansha Unwalla and *Kershasp Burjorji Sidhwa*; March 19
Kashmira Sohrabji Cooper and *Shahrugh Cawasji Umrigar*; March 20
Roxana Burjor Mehta and *Kersi Keki Gotla*; March 22
Parvin Burjor Gandhi and *Hormuzd Noshir Titina*; March 22
Anahita Naval Baliwalla and *Hoshang Keki Dastur*; March 25
Jasmine Minoo Pardiwalla and *Rayomand Phiroze Jagus* of *Indore*; March 25
Vera Minocher Tata and *Farhad Sam Choksey*; March 28
Nilufer Dhunjishaw Bhagwagar and *Percy Sam Bharucha* of *Virar*; March 30
Dinaz Burjor Gimi and *Xerxes Jamshed Bhada*; March 31
Gulshan Homi Karai and *Eric Ardeshir Lawyer* of *Pune*; March 31
Bakhtawar Tempton Dalal and *Dhunji Framroze Titina*; March 31
Thrity Homi Katpitiia and *Sorab Bomanji Ginwalla*; April 2

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Shiraz Jamshed Irani and Kaikhusroo Jamshed Faroodi; April 15
Roshni Mehelli Mistry and Kersi Darius Mistry; April 15
Avan Minoo Sanjana and Kerman Dinshaw Dastur; April 17
Firuz Minoo Baria and Yazdi Jehangirji Nagla; April 21

Died

Ardeshtir Cawasji Bharucha (85), residing at 63, Monalisa, Opp Mount Mary, Bandra (W), 400050; February 28
Keki Dosabhai Bhagwagar (74), D/14, Rustom Baug, Victoria Rd, Byculla, 400027; March 1
Homai Dhunjishaw Shahukar (88), G/29, Cusrow Baug, S. B. Rd, 400039; March 1
Khurshroo Jehangir Banaji (38), 4/2, Spenta, Hanging Garden, 400006; March 2
Freny Rustom Deboo (79), Society Bldg, 654, Firdoshi Rd, Parsi Clny, Dadar, 400014; March 2
Dinshawji Framji Todiwalla (76), 19, Laxmi Niwas, Khetwadi, 400004; March 2
Soonamai Jamshedji Pastakia (85), Sandhurst Hse, 33, Mereweather Rd, Colaba, 400039; March 3
Farokh Ardeshtir Bhathena (53), Readymoney Bldg, 785/A, Parsi Clny, Dadar, 400014; March 4
Nozar Sorabji Katgara (66), 83/85, Janmabhomi Marg, Fort, 400001; March 4
Bomanshah Rattanah Shah Sarbhonwala (72), B/2, Nowroz Baug, Lalbaug, 400012; March 4
Katie Hosi Desai (58), C/14, Nowroz Baug, Lalbaug, 400012; March 5
Dinshaw Saroshi Irani (56), Capitol Cinema Bldg, V T, 400001; March 6
Phiroze Jehangir Marolia (64), 10, Manjrekar Sadan, Worli, 400025; March 6
Daulat Shaveksha Unwala (75), 24, Sunil Shopping Centre, J. P. Rd, Andheri (W), 400058;

March 6
Khorshedbanu Khurshedji Byramji (90), Mumtaz Manzil, Colaba, 400005; March 7
Kaikhushroo Bejonji Daruvala (85), Hendre Bldg, 8, Sleater Rd, 400007; March 7
Eruch Dinshawjee Kavarana (68), 3, Papa Bldg, N. Contractor Baug, Mori Rd, Mahim, 400016; March 7
Banoo Rustom Pavri (86), Swastik Court, 132, M. Karve Rd, 400020; March 7
Nergish Dara Desai (50), 13, Rustom Baug, Victoria Rd, 400027; March 8
Dinshaw Jamshedji Khan (89), 275/F, Old Khan Bldg, Chikalwadi, 400007; March 8
Pestonji Hirjibhai Belgamwalla (80), Dinar Bldg, Stn Rd, Santacruz (W), 400054; March 9
Ardeshtir Ruttonji Patel (92), P/34, Cusrow Baug, S. B. Rd, 400039; March 9
Ellis Adarji Bharucha (65), Dadachandji Bldg, Marazban Clny, 400011; March 10
Adi Fardoonsji Minbatiwala (50), 10, Mody Bldg, Gamadia Clny, Tardeo, 400007; March 10
Rusi Aspiandir Irani (65), E/16, Dr Soman's Bglw, Lonavala, 410401; March 11
Virbaiji Kekobad Palsetia (82), B/1, New Khareghat Clny, Hughes Rd, 400007; March 11
Sam Feroze Saklatwalla (77), Wakil Bldg, 683/A, Parsi Clny, Dadar, 400014; March 11
Jalejar Rustomji Shroff (78), Jijav Co-op Hsg Soc, Oak Baug, Kalyan, 421301; March 11
Mani Yezdi Karai (76), Kavrana Bldg, Dadar Cross Rd, 400014; March 12
Dorab Burjorji Mevawala (60), 58, Khodaiji Bldg, Malcolm Baug, Jogeshwari (W), 400102; March 12
Mota Behramji Mistry (77), 4, Banaji Hse, N. Contractor Baug, Mori Rd, Mahim, 400016; March 12
Behram Manchershah Tantra (63), Ramesh Bldg, Paowalla St, Grant Rd, 400007; March 12
Kaikhushroo Rustomji Mistry (90), 2/A, Edena, 97, M. Karve Rd, 400020; March 13
Dinamai Nariman Bharucha (79), 3, Motibai Bhavan, Proctor St, Grant Rd, 400007; March 14
Bachamai Sorabjee Bhathena (72), Tapia Bldg, Jalbhai St, Grant Rd, 400004; March 14
Homi Pestonji Panthakey (88),

A/72, Saridon Hse, August Kranti Marg, 400036; March 14
Fali Savakshaw Parakh (62), 51, New Contractor Bldg, Byculla, 400027; March 14
Tehmina Jamshed Sanjana (76), A, Dalal Est, Lamington Rd, 400008; March 14
Minocher Dorabji Mistry (75), Mani Manor, 803/A, Parsi Clny, Dadar, 400014; March 15
Freny Hormusji Vasaigara (69), Sir Ratan Tata Bldg No 2, S. V. Rd, Bandra, 400050; March 15
Dhanjisha Ardeshtir Bhagat (79), Umrigar Bldg, Chikalwadi, 400007; March 16
Dhunjishaw Nasarwanji Dastur (64), 254, Firdoshi Rd, Parsi Clny, Dadar, 400014; March 16
Freny Nariman Aria (60), Shellim Hse, 12th Cross Lane, Khetwadi, 400004; March 17
Tehmina Aspiandir Irani (73), 2, Shiraz Bldg, Mazagaon, 400010; March 17
Nariman Jamshedji Pardiwalla (78), Percy Manor, 791, Parsi Clny, Dadar, 400014; March 17
Najoo Navroji Patel (76), 9, Satyabhama Apt, Rammaruti Rd, Thana, 400601; March 17
Fali Navroji Writer (62), 181, Amin Manzil, Bora Bazar St, Fort, 400001; March 17
Rusi Sorabjee Baugwala (58), Khareghat Bldg No 2, Gamadia Clny, Tardeo, 400007; March 18
Katy Bomansha Daruwalla (58), 51, Contractor Bldg, Dr Ambedkar Rd, Byculla, 400027; March 19
Burjor Bomansha Madon (70), Panalal Ter, Flora Fountain, 400001; March 19
Najamai Fardoonsji Peddar (86), Karai Est, Tardeo, 400007; March 19
Tehmi Phiroz Wadia (62), Karai Est, Tardeo, 400007; March 19
Roda Cawasji Katrak (84), 88/B, Daddy Ter, Cumballa Hill, 400036; March 20
Tehmina Darabsha Vachha (78), Boman Hse, Homjee St, Fort, 400001; March 20
Jal Shapoorji Bhathela (75), Engineer Bldg, 815, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; March 21
Pestonji Hirjibhai WaglaCooper (81), 1, WaglaCooper Bldg, 12th Lane, Khetwadi, 400004; March 21
Faredun Khurshedji Desai (86), Malegun Bldg No 2, Mahim, 400016; March 22
Tehmurasp Kaikhushroo Madon

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Mehroo Meherji Banker (75), M/48, Cusrow Baug, S. B. Rd, 400039; March 25
Rusi Dosabhai Bharucha (78), A, Taj Bldg, 30, August Kranti Marg, 400036; March 25
Cooverbai Pestonji Kapadia (86), Sheri Hse, Cawasji Patel St, Fort, 400001; March 25
Jehangirji Behramji Khot (87), 781/7, Mancherji Joshi Rd, Parsi Clny, Dadar, 400014; March 25
Behramji Nusserwanji Bhathena (86), 3/4, Condor Apt, Plot C/8, Vasai (W), Dist Thane, 400601; March 26
Darabshaw Sorabji Nilgiriwala (86), A/1, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; March 26
Burjor Dinyar Sethna (55), Shiv Sadan, 602/A, Dr Ambedkar

Rd, Matunga, 400019;
 March 26
Bachubai Dosabhoi Wadia (97),
 9, Tata Clny, Tardeo, 400007;
 March 26
Frenny Darabsha Daruwalla
 (89), Tehmi Ter, 805,
 Ambedkar Rd, Dadar, 400014;
 March 27
Behram Framji Pagdiwalla
 (75), Lady Ratan Tata Bldg No
 3, S. V. Road, Bandra (W),
 400050; March 27
Kaikhushroo Rustomji Panthaki
 (75), E/33, Jer Baug, Dr
 Ambedkar Rd, Byculla, 400027;
 March 27
Meherji Navroji Anklesaria
 (74), 815, Engineer Bldg, Parsi
 Clny, Dadar, 400014; March 28
Nadirshah Cawasji Bulsara
 (92), 8/11, Rustom Baug,
 Victoria Rd, Byculla, 400027;
 March 28
Bachamai Bapuji Dubash (85),
 Seva-Sadan Annexe, Gamdevi,
 400007; March 28
Minoo Pestonji Kapadia (60),
 63, Wodehouse Rd, Colaba,
 400005; March 28
Homi Framroz Mehta (74), 9,
 Royal Bombay Yacht Club,
 Apollo Bunder, 400039;
 March 28
Phiroze Sorabji Mogrelia (80),

12, Habib Hse, Grant Rd,
 400007; March 28
Behram Eruchshaw Panthaki
 (68), A/598, Wadia Bldg,
 Girgaum, 400002; March 28
Mani Dossabhoy Patel (70),
 Shroff Bldg, Gamadia Clny,
 Tardeo, 400007; March 29
Meherbanu Ardesheer Ardesheeri
 (76), A4/44, Mehta Bldg, New
 Khareghat Clny, Hughes Rd,
 400007; March 30
Khodadad Ardesheer Irani (59),
 403, Shiv-Shaila, Geeta Cinema
 Comp, Worli, 400018;
 March 30
Gool Rustomjee Lala (79), Joshi
 Hse, Cumballa Hill, 400026;
 March 30
Rashid Gustad Irani (77), Abvin
 Villa, Kuntwadi Lane, Bandra
 (W), 400050; March 31
Minocher Ardesheer Adel (Irani)
 (48), 51, Karelwadi, Thakurd-
 war, 400002; April 1
Dossu Homi Modi (62),
 Palacimo, Silver Oaks Est, B.
 Desai Rd, 400026; April 1
Fali Rustomji Batliwala (64),
 Sarosh Court, 764/F, Tilak Rd,
 Dadar, 400014; April 2
Ardesheer Jamsheer Irani (80), 19,
 Mahalaxmiwala Bldg, Sleater
 Rd, 400007; April 2
Rutty Savak Gandevia (81), 10,

Ormiston Rd, Apollo Bunder,
 400039; April 3
Phiroza Framroz Minbatiwala
 (80), Cama Bldg, Kashinath Rd,
 Tardeo, 400037; April 3
Firoze Jal Virjee (80), United
 Chmbs, M. S. Rd, 400007;
 April 3
Nargish Pervaz Bilimoria (62),
 Choksi Bldg, 721/A, Parsi Clny,
 Dadar, 400014; April 4
Nariman Rustom Jambodiwala
 (82), 1, Malcolm Baug,
 Jogeshwari (W), 400102;
 April 4
Gustad Maneckshaw Kotwal
 (76), Manibai Bhavan, Khet-
 wadi Back Rd, 400004; April 4
Freny Maneck Merchant (71),
 Gool Mhl, Sleater Rd, 400007;
 April 4
Keki Khurshedji Patel (72), 28,
 Daruwalla Hse, Dhobitalao,
 400002; April 4
Roda Jehangirji Daruwalla (71),
 145, Daruwalla Bldg, Alibhai
 Premji Marg, 400007; April 5
Bahadur Mernosi Masani (70),
 Jehangir Mans, Next to Metro
 Cinema, 400020; April 6
Aloo Keki Mistry (60), 18/1400,
 M. H. B. Clny, Gorai Rd,
 Borivli (W), 400092; April 6
Perinbanoo Nadirshaw
Ooranwalla (80), Uranwalla

Co-op Hsg Soc, Parel, 400012;
 April 6
Homai Phiroze Batliwala (66),
 A/18, Rustom Baug, Victoria
 Rd, Byculla, 400027; April 8
Qeemi Manikji Dubhash (65),
 Bldg 10, Dadabhai Rd, Vile
 Parle, 400057; April 8
Hoshang Maneckshaw
Limbuwalla (72), 40, Hoshang
 Baug, Vakola, Santacruz (E),
 400055; April 8
Hilla Jal Unwalla (68), 14/14,
 Panthaki Baug, Andheri (E),
 400069; April 8
Jehangir Navroji Vakil (78), A,
 The Reward, Tardeo, 400007;
 April 8
Peshwan Aspi Billimoria (3),
 N/28, Nowroz Baug, Lalbaug,
 400012; April 10
Dina Nariman Choksey (76),
 F/10, Dalal Est, 400008;
 April 10
Shirin Nadir Master (76), 12/3,
 2-B, Neptune Apt, Juhu Tara
 Rd, 400049; April 11
Silla Dara Patel (76), Ferns
 Mans, 116, Hill Rd, Bandra,
 400050; April 11
Mehroo Savak Cooper (70), 2,
 Sleater Hse, Sleater Rd,
 400007; April 12
Rustomji Dhanjibhoy Daruwalla
 (92), Sheri Hse, Cawasji Patel

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St. Fort, 400001; April 12
Shirinbai Ardeshtir Engineer
 (83), 595, Vasudev Bldg, Near
 Hill View Rd, Bandra, 400050;
 April 12
Dina Naushir Marfatia (84),
 32/A, Darshan Apt, Mt Pleasant
 Rd, Malabar Hill, 400006;
 April 12
Jalejar Manchershaw Shroff
 (93), Gulshan Ter, 643, Parsi
 Clny, Dadar, 400014; April 12
Dina Jehangir Patel (78), A/5,
 Mehta Bldg, Captain Clny,
 Tardeo Rd, 400034; April 13
Ardeshtir Byramji Vakil (85),
 57, B. J. Rd, Bandra, 400050;
 April 13
Minoo Jalbhai Chothia (64),
 Navyug Mans, B/24, Sleater
 Rd, 400007; April 15
Nariman Framroz Master (84),
 B, Shapur Baug, V. P. Rd,
 400004; April 15
Kaikobad Manekshaw Bhada
 (80), Multani Bldg, Khetwadi
 Back Rd, 400004; April 16
Bahadur Faramroz Mogal (77),
 F. S. Parukh Dharamshalla, 34,
 Hughes Rd, 400007; April 16
Minoo Ardeshtir Shroff (66), 24,
 Contractor Chawl, Dadaji
 Kondeo Marg, Byculla, 400027;
 April 16
Perin Manchershaw Chaina
 (77), 8, New Khareghat Clny,
 Hughes Rd, 400007; April 17
Dolatbanoo Dosabhoy Cooper
 (81), 7/4, Gamadia Clny,
 Tardeo, 400007; April 18
Hormuz Munchershaw Sidhwa
 (59), 18/C, Murzban Block,
 Gilder Rd, 400008; April 18
Phiroz Kaikobad Chichgar (62),
 Sentinal Hse No 2, Arthur
 Bunder Rd, Colaba, 400005;
 April 19
Ardeshtir Burjorjee Lavji (73),
 F. S. Parukh Dharamshalla,
 Hughes Rd, 400007; April 19
Maneckbai Nariman Wadia
 (72), S/9, Pemino, Altamont
 Rd, 400026; April 19
Jalamai Aderji Bharucha (83),
 A/3, Tardeo Chmbs, Kashinath
 St, 400034; April 20
Jehangir Ardeshtir Dadyseth
 (78), Keki Court, Cumballa Hill
 Rd, 400026; April 20
Cooverbai Sorabji Elavia (84),
 Batliwalla Bldg, 275/P, Tardeo
 Rd, 400007; April 20
Keki Rustomji Jabber (74), 33,
 Noor Mhl Bldg, Sir Ratan Tata
 Rd, Tardeo, 400034; April 20
Shirin Rusi Vajifdar (59), Green
 Land Hsg Soc, Powai, 400076;
 April 20

Motamai Darabshaw Dastoor
 (94), Sukhia Bldg, Cawasji
 Patel St, Fort, 400001; April 21
Shirinbai Jamshed Irani (90),
 Hira Manzil, 21, Gilder Lane,
 Lamington Rd, 400008;
 April 21
Tehmi Dinshaw Wadia (80),
 57/8, Dhun Mhl, 6, Garden Rd,
 400039; April 21
Firoz Kaikhushru Daruwalla
 (57), Room 88, Hirabai Petit
 Bldg, Grant Rd, 400007;
 April 22
Aloo Dinshaw Olia (87), 57/8,
 Dhun Mhl, 6, Garden Rd,
 400039; April 22
Alan Minocher Zaiwala (84),
 Rekha Sadan, 747, Parsi Clny,
 Dadar, 400014; April 22
Sherin Rustomji Panthaki (95),
 3/25, A. H. Wadia Baug, Parel
 Tank Rd, 400033; April 23
Banoobai Minocher Unwalla
 (78), Mehta Bldg, Khan Est,
 Mahim, 400016; April 23
Najan Burjorji Karwa (89), 17,
 Ratan Abad, T. J. Rd, Off
 Sleater Rd, 400007; April 24
Homai Dara Mugaseth (56),
 Ganga Bhavan, Versova,
 Andheri (W), 400061; April 24
Jamshedji Edulji Vajifdar (72),
 Tower Bldg, Nowroz Baug,
 Lalbaug, 400012; April 24
Rusi Sorabji Baria (68), A/7,
 Mistry Bldg, Dr Shriolkar Rd,
 Parel, 400012; April 25
Manijeh Naoraji Bharucha
 (94), Roxana, M. Karve Rd,
 400020; April 25
Rustomji Ardeshtir Bode (86),
 9/10, Rustom Baug, Victoria
 Rd, Byculla, 400027; April 26
Merwanjee Jijibhoy Divecha
 (97), 122, St Cyrils Rd, Bandra,
 400050; April 26
Khodadad Meheraban Kola
 (70), Sunbeam Chmbs, New
 Marine Lines, 400020; April 26
Sorabjee Dhunjibhoy Mehta
 (89), Karani Mans, Parsi Clny,
 Dadar, 400014; April 26
Aloo Behramji Unwalla (75),
 H/2, S. Bharucha Baug, Andheri
 (W), 400058; April 27
Banoobai Kaikobad Randelia (59),
 7/A, Neel Kamal Apt, Proctor
 St, 400007; April 28
Hirabai Minocher Khajotia
 (93), Pallonji Hse, Raja Ram
 Mohan Roy Rd, 400004;
 April 29

CALCUTTA

Born

A girl, *Natasha*, to *Shirin* and
Swapan Poddar; February 27

Married

Ava Cyrus Ayrton and *Darius*
Rustom Lilaoonwala of
 Washington; March 9

Died

Kerbanoo Vania (64), wife of
 Manekshaw and mother of
 Rohinton, Zal, Manekmai
 Ghiara and Tinku; April 17
Dolly Burjorji Dastoor, sister of
 late Fram, Ratan, Baimai and
 Jimmy; April 30

JALGAON

Died

Fardunji P. Mistry, husband of
 Tehmina and father of Sheriyar,
 Sohrab and Adi; November 22,
 1989

KARACHI

Died

Hoshang Feroze Datal (66);
 February 4, 1990
Shirinbai Sohrabji Dhatigara
 (90); February 6
Kaikhushroo Sohrabji Ghadiali
 (82); February 8
Jehangir Maneckji Cooper (50);
 February 27
Banubai Nadirsha Pilcher
 (98); March 6
Dhurmai N. Patel (80);
 March 16
Jerbai Dorab Gyara (94);
 March 19
Kaikhushru Nadirsha Patel
 (70); March 19

NEW SOUTH WALES

Married

Dilshad Irani and *Bala Radha*;
 March 17

PENNSYLVANIA

Born

A boy, *Marc*, to *Parinaz* and
Khodadad Irani; April 6

POONA

Married

Shenaz Homi Damania and
Yasin Faraj; January 16
Yasmin Katrak and *Jehangir*
Homi Damania; January 16
Reena D'Lima and *Hormuzdiar*
Kersy Dhondy; February 18

Died

Sheru Hirjee Nagarwalla (69),
 3/10, Canopus Apts, 411001;
 March 17
Cawas Ardeshtir Patel (88), 24,
 Pushpak Soc, Nagar Rd,
 411014; March 17
Ferozshaw Faramji Dastur
 (88), 893, Synagogue St,

411001; March 18
Hormazji Faramji Gundevia
 (76), 405/1, Ardeshtir Irani Rd,
 411002; April 7
Hormazji K. Master (80), 4,
 Ardeshtir Baug, 411002;
 April 24
Meherbai Tehmursp Hozdar
 (80), 826, Dastur Meher Rd,
 411001; April 25

SECUNDERABAD

Born

A girl, *Kushnoon*, to *Goolbar*
 and *Cyrus Viccaji*; October 9,
 1989
 A boy, *Zervan*, to *Zenobia* and
Naaozar Lakdawalla;
 October 14
 A boy, *Jimmy*, to *Farida*
 and *Shapoor Wadia*;
 March 22, 1990

Married

Zubeen Faridoon Battliwala
 and *Hoshang Jehangirji Dastur*,
 December 17, 1989
Jeroo Dinshaw Chenoy and
Aspi Cawasji; January 7, 1990
Zubin Feroze Bomanjee and
Keki Parvez Irani; January 21
Khurshid Merwanji Siganporia
 and *Kushro Feroze Bomanjee*;
 February 4

Died

Keki D. Daruwala (65); October
 2, 1989
Shapoor Jehangir Parakh (53);
 October 3
Dosamai B. Daruwala (76);
 October 26
Jamshed Faramji Cyrus;
 December 14
Dhunjishaw Byramji Mistry
 (65); March 3, 1990
Tehmarasp Rustomji Bharucha
 (86); March 23

TORONTO

Born

A girl, *Sabrina*, to *Havovi* and
Sammy Medora; January 24

ZAMBIA

Died

Sohrab Rustom Aibara (51) of
 Secunderabad;
 October 26, 1989

TOTALS (for this issue)

Births Boys 30, Girls 24
 Marriages
 Parsi 49
 Intercommunal 2
 Deaths 183

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