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# Parsiana

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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 400001. Letters are subject to editing for reasons of space and clarity. Unsigned letters or those without an address will not be published.

## "The Purifying..."

We are profoundly distressed and pained by the blasphemous article of Dr Ali A. Jafarey entitled "The Purifying Prescriptions" (*Parsiana*, November 1990).

We deeply regret that a Parsi magazine like *Parsiana* had to print such an article which openly degrades and insults our most sacred scripture of the *Vendidad* and our most holy ceremony of nirangdin.

B. H. MINOCHEHR-HOMJI  
General Secretary

The Bombay Zoroastrian Jashan Committee

I was very interested in reading Dr Ali A. Jafarey's review of Jamsheed Choksey's *Purity and Pollution in Zoroastrianism* (*Parsiana*, November 1990). Dr Jafarey wonders why the bull's urine was not deified like the Haoma plant and why the *Yasna* and the *Yashts* and "akin parts of the *Avesta*" completely ignore this "po-

tent potion" considered so important in the *Vendidad*. Dr Jafarey adds: "There does not exist even a single sentence in Avestan, Pahlavi, Persian, Dari or Gujarati to show the beginning or end of the ritual (*barashnum* of nine nights)."

Does the answer lie in a footnote by Martin Haug in his study, *The Parsis?* (See Haug, *The Parsis, Essays on their Sacred Language, Writings and Religion*, 1878, Reprint, Cosmo Publications, New Delhi, 1978, pg 242, n.1).

Discussing the *barashnum* of nine nights, described in fargard nine of the *Vendidad*, Haug writes:

"The person who has to undergo the ceremony must drink the urine of a cow (or bull?), sit on stones within the compass of certain magic circles, and while moving from one heap of stones to another, he must rub his body with cow's urine, then with sand, and lastly, wash it with water. This custom has descended from the most ancient times, when a purifying and healing influence was described to the urine proceeding from so sacred an animal as the cow was to the ancient Aryans" (Haug, op.cit.p 241-242).

In footnote 1, pg 242, Haug writes: "Cow's urine was probably a metaphorical name for 'rain water' originally — the clouds being cows metaphorically."

This interpretation finds full support if we turn to Monier William's Sanskrit Dictionary (1976, revised edition) and look up the word, *go*, *gao*, meaning 'cow.' Several pages, with complete textual references, are devoted to the varied meanings of the word, *go*, *gao*. Scudding clouds are said to be "herds in the sky." The cluster of stars known as the Pleiades are described as "cows." Nature is represented as a beautiful cow. *Go* also means 'life' and 'light.' Is it any wonder that the ancient Iranians described the soul of creation as *geush urvan*, soul of the cow? It is, therefore, only logical to assume that cow's urine or bull's urine refers to rain water. As the bull impregnates the cow, bull's urine would be considered more potent. But both would be metaphorical images of rain water.

Ms PILOO N. JUNGALWALLA  
New Delhi

## "The Spirit of Seva Sadan"

Seth Behram Malabari must have been a remarkable man ("The Spirit of Seva Sadan," *Parsiana*, October 1990). Alas they do not come like this any more! To

have dreamt of such reforms at that time -- for persecuted women! Our Congress party should start something on this line to help women battered by their in-laws and drunken menfolk — instead of squandering crores on a statue — if they really wish to perpetuate Ms Indira Gandhi's memory.

Ms NERESH PLUMBER

## "Membership rules"

I have read Brig N. B. Grant's letter under the heading "Membership Rules" (*Parsiana*, "Readers' Forum," October 1990).

Brig Grant's grievance is that the rules of the Poona Parsee Punchayet (PPP) deny its membership to a Parsi Zoroastrian who is married to, or co-habits with out marriage with, a non-Zoroastrian of the opposite sex, but if a Parsi Zoroastrian keeps a Parsi Zoroastrian mistress then he, his mistress and their children born out of wedlock are not excluded from membership.

According to Brig Grant it is a tragedy that the Poona trustees are not willing to do anything about it and a greater tragedy that the Federation of Parsi Zoroastrian Anjumans of India is not willing to get itself involved in this problem.

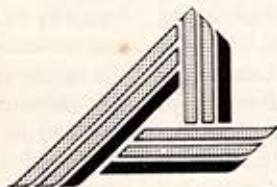
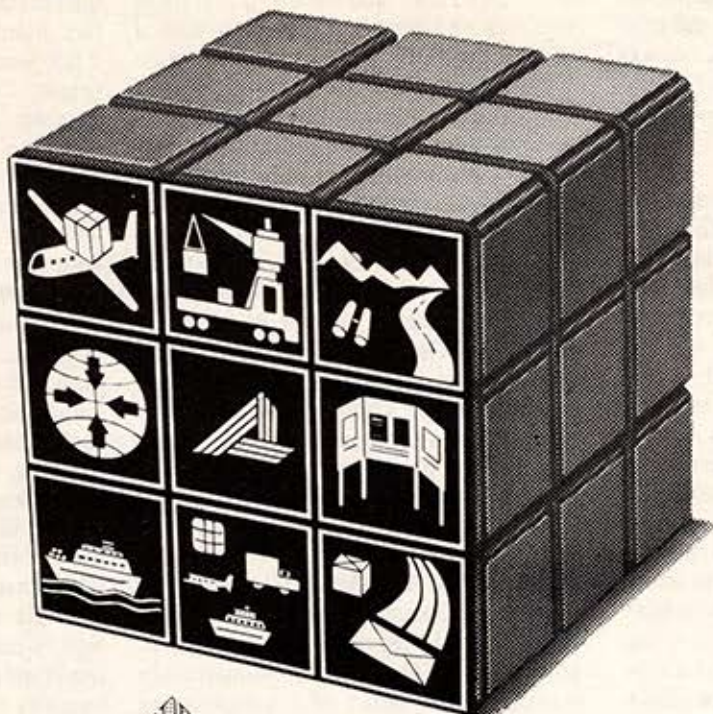
It is indeed a problem for the Parsi Zoroastrian who is denied membership by the PPP under its rules and it can be resolved only if the required majority of its members are willing to change the rules. No one else has the right to intervene, more so the Federation which is precluded from interfering in the internal affairs of its member anjumans and punchayets whose autonomy is enshrined in the Federation's constitution.

The Federation only deals with the internal problems of its member anjumans at their request and the agenda of each meeting of the executive council provides time for such discussions.

It was under this item that Brig Grant raised the issue of the membership rules of the PPP at the Delhi meeting of the executive council of the Federation in September, 1990. When it became clear that he did not have the consent of his board of trustees to deal with this matter which was their internal affair, a point of order was raised, whatever Brig Grant had said was expunged from the record and the meeting was adjourned.

Brig Grant suggests that the only other alternative is for Cdr Mehta (the Zoroastrian who has been denied membership of the PPP) to take the matter to court. He

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feels that such a move would lower the prestige of the community and make it a butt of ridicule in the country. In the prevailing atmosphere, in which emotions are being aroused in the name of religion for gaining political advantage, one can only hope that better sense would prevail among the concerned parties and the matter resolved amicably.

K. J. GANDHI

Honorary Secretary, Federation of Parsi Zoroastrian  
Anjumans of India

## "In the event..."

We, the undersigned Parsi-Zoroastrians, fully support the appeal of the 32 ladies, married under the Special Marriage Act of 1954, seeking reassurance that their mortal remains would be accepted at doongerwadi ("In the event of our death..." *Parsiana*, October 1990).

Ms GOOL BHUJWALA, Ms VERA N. LAM, Ms RUTTY A. UNWALLA, Ms VILLOO N. LAM, Ms ALOO G. LAM, Ms MANECK E. CAMA, Ms THIRTY K. PESHOTAN, Ms SHIREEN J. DESAI, Ms FERROZA M. BHUJWALA, Ms THIRTY M. BHUJWALA, Ms ABAN K. RAGINA, Ms AMY DHALLA, Ms SHIRIN K. BHARUCHA, Ms PERSES KOTHAWALLA, Ms MEHER R. TITINA, Ms HOMAI PESTANJI GAZDAR, Ms RUBY A. CHICHGAR, Ms HILLA K. MADON, Z. J. UNWALLA, K. D. BHATHENA, HOMI BHUJWALA, RUMI P. TITINA, SHIAVAX R. TITINA, PHIROZE R. TITINA, A. J. CHICHGAR, NOSHIR N. LAM, ADI N. LAM, A. P. UNWALLA, J. A. UNWALLA, F. A. UNWALLA, FAREDOON A. BHUJWALA, NOSHIR CAMA, Ms ZIA CAMA, Ms SHIREEN CAMA, S. RAGI, Ms MANI B. DUBASH, Ms TARA SABAVALA, Ms RADHIKA SABAVALA, SHAHROOK MUNSIF, Ms PHIROOZA SIGANPORIA, Ms BINAIFER N. MARSHALL, Ms KHORSHED KEKI MASTER, Ms TEHMI K. MASTER, Ms SHIREEN H. VAKIL, DARAB DAVAR, B. N. J. N. GAMADIA, Ms SHERNAZ S. KHAREGAT, Z. D. DAVAR, Ms MEHER H. SETHNA, R. J. JEJEEBHAY, K. R. DADABHAY, T. B. MORRIS, K. R. BATLIWALA, Ms ABAN B. PARDIWALLA, Ms SHIRIN VEVAINA, Ms PERVIN SHROFF, Ms RASHNA COOPER, Ms FARIDA GREEN, SOLI COOPER, N. N. SHROFF, DR BOMI B. PARDIWALLA, CYRUS VEVAINA, Ms TANAAZ N. SHROFF, Ms AMY K. ANTIA, P. P. TALATI, G. P. TALATI, B. C. KHAMBATA, R. HAVEWALLA, P. J. DARUWALLA, T. A. MEDHORA, M. R. VEVAINA, K. R. BHARUCHA, G. K. IRANI, A. N. SIGANPORIA, M. F. MARSHALL, Ms SILLOO MANEKSHAW, Ms SHERRY BATLIWALA, Ms MAJA DARUWALA, Ms SEHRA K. MODY, K. J. MODY, J. H. F. MANEKSHAW, Ms KITTY A. MODDIE, ASPL D. MODDIE, Field Marshal SAM MANEKSHAW.

## "The Controversy..."

Zoroastrianism forbids interreligious marriages and thus a woman who flouts and defies this cardinal principle, abdicates all her religious rights. Once she is

married outside the fold, she is lost to the community. The question that she still professes the Zoroastrian faith does not arise at all as we follow the patriarchal system.

This and other such problems have got to be solved once and for all so that there is no dispute later on. We ought to have a leader to guide us and to keep us informed of the true tenets of the Zoroastrian religion and its customs and traditions, otherwise there is a lot of controversy and fights. This attitude not only breaks the unity of the community but also ridicules it in front of others.

We have been very liberal all these years. Let us have a closer look at our society and form a council of members approved by the majority and whose decision has to be binding on us all, whether we like it or not. Opinions do differ, but as far as the religious customs are concerned they have got to be followed closely. Hope this suggestion will not fall on deaf ears.

ASFANDIYAR SOHRAB

## "The divine laws..."

It is indeed astounding, that an allegedly learned High Priest can make provocative remarks about a most basic human right — the religious belief of a human being — without providing a shred of religious evidence on which such inflammatory declarations are based ("The divine laws of God must prevail," *Parsiana*, September 1990). It is incredible to note, how any human being, least so a Zoroastrian high priest, can dictate circumstances under which a person can or cannot follow Zoroastrianism when Prophet Zarathushtra has left this to the discretion of every individual (*Yasna* 31.11).

To speak of the traditions and customs as Dr Kotwal does to override the law of the land is a clear demonstration of his disrespect for the law where Zoroastrianism has flourished for over a millennium. Traditions and customs in Zoroastrianism have arisen out of convenience, to protect and preserve the practice of a religion under a set of prevailing circumstances. To mix them with the principal convictions of the religious core, and to impose one's personal sentiments amounts to a desecration of the religion of Zarathosht, and could constitute a serious setback to the efforts to perpetuate Zoroastrianism in India as well as abroad.

To add fuel to the fire of the blasphemy, Dr Kotwal labels all marriages outside the Zoroastrian fold as an act "next to adultery" and children out of

such wedlock, as "illegitimate." In support of these volatile accusations the High Priest quotes the *Vendidad* (ch 18, para 62).

Firstly, the *Vendidad* as a scripture, and many portions thereof, are held as questionable by many Zoroastrian scholars mainly because of its later (about 2,000 years after the time of Zarathushtra) origin. Despite that, the actual paragraph says absolutely nothing about the act of marriage between a Zoroastrian and a non-Zoroastrian. The para refers to a *Gahi* (incarnation of a female demon) who lives a sexually promiscuous life with a good and an evil worshipper (see *Sacred Books of the East*, Vol IV, pg 200). The paragraph refers to a harlot and her sexual behavior with good and evil men alike. It is extremely difficult to comprehend the bearing of this reference to the case in question. Through this citation the High Priest is comparing all Zoroastrian girls married outside the community to a harlot, and all non-Zoroastrians to evil worshippers.

It must be recognized that Zoroastrians in India are entrapped historically in a web of ethnicity of the religion woven by our immigrant ancestors to maintain the integrity of our faith. This was an act of convenience, rather than the conviction of the fundamental religious core of Prophet Zarathushtra. The ethnic term Parsi-Zoroastrian characterizes a distinctive society with strong overtones of racial discrimination. This is sacrilegious to the otherwise universal religious core professed by the Prophet. Every Zoroastrian group outside India must recognize that the religious truths and abiding values that pervade the *Gathas* are universal. They must be appraised distinct from other spiritual texts that followed millenniums later. We must therefore refrain from associating our faith with any particular racial group.

Dr Kotwal, who tells us, "My job is to protect the community (*Parsiana*, October 1990, pg 33)," through this disagreeable action has done irreparable harm to the same community he avows to protect.

Dr JEHAN BAGLI

Editor, *Gavasthi*  
Princeton, NJ, USA

## Intermarriage: a study

Ms Huzan Kharas Fraser, whose work on the Parsi priesthood resulted in the establishment of the Athravan Educational Trust, is now working for a PhD at the University of Manchester under my su-

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pervision. The subject of her research is intermarriage. The first stage of the work is in Manchester on the theoretical approach to surveying methods, and the second stage is a series of structured, in-depth interviews conducted in Bombay, both with people who have married out and with people who have married into the community, to study the impact on beliefs, practices, attitudes, bringing up of children, etc.

The purpose of this letter is to inform people of the work she is doing, and asking in particular for any intermarried couples to supply their name and address if they are willing to be interviewed, to Huzan. The replies should be addressed to her at her parental home: Corinthian D4, Near Strand Cinema, Bombay 400005. Huzan will be in India from the end of April.

JOHN R. HINNELL

Professor of Comparative Religion, Manchester, UK

## J. K. Pavri Foundation

Ms Roda Jamshed Pavri, wife of late Mr Jamshed K. Pavri of Vancouver, Canada, had addressed a circular letter to all her relatives, friends and others in May 1990 informing them of the setting up of the Jamshed K. Pavri Memorial Fund, under the administrative control of the Vancouver Foundation, with a deed of gift of \$ 10,000 in order to serve charitable objects.

Ms Pavri has further proposed that a suitable sub-*khata* account be opened in the Bombay Parsi Punchayet's main *khata* No 45/33(i) for the purpose of donations to be received in India towards the said Jamshed Pavri Foundation. It is Ms Pavri's wish that such donations be spent towards the flats in buildings now under construction at Godrej Baug, with a suitable plaque commemorating the amounts received from the Foundation in India.

Relatives and friends of the late Mr Jamshed Pavri and Ms Roda Pavri in India, as well as charitable institutions, are

hereby requested to forward their donations — the cheque may please be issued in the name of "Parsi Punchayet Bombay" — along with an appropriate covering letter, to the Punchayet for utilization as stated above.

Dr ASPI GOLWALLA

Chairman, Parsi Punchayet Bombay

## Repair Godavara Agiary

Members of the community are aware that the sacred Godavara Agiary has been an object of veneration by Parsi Zoroastrians, more particularly those residing at Fort, Bombay, for over 130 years.

The Agiary is in charge of the trustees of the Parsi Punchayet of Bombay. Due to percolation of rain water during the monsoon from the roof since many years, the Agiary building is in need of urgent repair. Unfortunately the trustees of the Parsi Punchayet have pleaded their helplessness in the matter and have declared their inability to carry out the repairs due to paucity of funds.

The honorable charity commissioner at Bombay, on application of the devotees of the Agiary, has been pleased to restrain the trustees from removing the sacred fire from the Agiary building.

We, the devotees, are therefore left with no alternative but to appeal to the Parsi Zoroastrian community for funds to carry out repair to the building as the trustees have shown neither intention nor inclination to do so. To the good fortune of the community, a Zoroastrian building contractor has agreed to carry out the repair at cost.

You will receive a receipt for your cash donation or account payee cheque drawn in favor of Dr Hoshang R. Mobedji/Mr Hoshang J. Tarapore and forwarded to M/s Dhanbhoora and Company, Chartered Accountants, 59E and F, Bombay Mutual Building, Dr D. N. Road, Bombay 400001.

Dr HOSHANG R. MOBEDJI

HOSHANG J. TARAPORE

Edited by Amavaz S. Mama

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# Events and Personalities

## Allahabad moves

For the first time non-Zoroastrian spouses were permitted to attend a community function organized by The Allahabad Parsee Zoroastrian Anjuman (APZA) on Khordad Sal last year at the El Chico Restaurant, informs president Capt Homi Dandiwalla. This step followed the unanimous decision taken at the annual general meeting of the Anjuman on May 26, 1990.

Another breakthrough achieved by the Anjuman concerned the release of the Bazame Jashane Rooz Behram fund which for nearly 30 years was held by the Bombay Parsi Punchayet (BPP) in trust for the Allahabad Parsis. Newly elected vice president Dossabhoy Framroze Gandhi, breaking the impasse, announced at the Anjuman meeting on October 6 that he would approach the BPP for the release of the funds. Hitherto the Anjuman's endeavors to get back the principal sum with the interest from the BPP's custody had not met with success because Gandhi, trustee of the Gandhi Daremaher at Allahabad, had some reservations. A sum of nearly Rs 1,06,000 is now to be reverted from Bombay to Allahabad, with Gandhi being reimbursed for the expenses he has borne on the agiary and the balance being entrusted to the Anjuman, reports BPP chief executive Rustom Anklesaria who was one of the key persons responsible in bringing about a settlement.

Gandhi was reelected vice president of the Allahabad Anjuman after a lapse of 12 years, notes Dandiwalla. Earlier too, he had served as trustee and vice president from 1969 to '78. A prominent citizen and business magnate of the city, Gandhi is president of the Allahabad Cinema Exhibitors Association and vice

president of the Judo Federation of India, Dandiwalla further writes.

## The 'scientific' sheriff

Former chairman of the Atomic Energy Commission Dr Homi Nusserwanji Sethna is "the first prominent member of the scientific community to assume the ceremonial city post" as sheriff of Bombay, notes a report in the *Indian Express* of December 18, 1990. On December 20 the sheriff was sworn in for a one-year term by the Governor of Maharashtra C. Subramaniam at the Raj Bhavan. A non-controversial figure, Sethna was selected to succeed Nana Chudasama who had completed two terms in office.

In addition to being a member of the International Atomic Energy Agency's scientific advisory committee, Sethna was also appointed to the United Nations secretary general's committee of specialists, notes his bio data. Closer home he has been principal secretary to the Government of India and is credited with setting up the Indian Rare Earths plant in Alwaye, Kerala.

The sheriff is also closely involved with the Tata group of companies chairing the Tata Hydro Electric Power Supply

Company Limited, the Andhra Valley Power Supply Company Limited and the Tata Power Company Limited since 1989. Sethna also serves on the board of several other companies.

Sixty-eight-year-old Sethna is a fellow of the Indian National Science Academy and the National Academy of Engineering. He also enjoys the distinction of being the chancellor's nominee on the selection committee which appoints Bombay University teachers, his bio data informs.

On community endowments like the Sir Ratan Tata Trust, Sir Jamsetjee Jejeebhoy Charity Fund, Ness Wadia Foundation, Bai Jerbai Wadia Hospital for Children and the Nowrosji Wadia Maternity Hospital, Sethna is associated as trustee or member of their managing boards, his curriculum vitae further notes.

## MLA honored

After five years India was represented at the prestigious Henry Kissinger Seminar on International Affairs in November last, conducted at the Georgetown University, Washington D. C., reports *The Daily* of November 8, 1990. Maharashtra Legislative Assembly member Marazban J. A. Patrawala who represented India at the Seminar was in fact awarded a certificate of merit for distinguished participation. This honor is usually reserved for only two of the 30 outstanding young political leaders of the world who get a chance to participate in this Seminar each year, states the write-up in the *Blitz* of January 5, 1991.

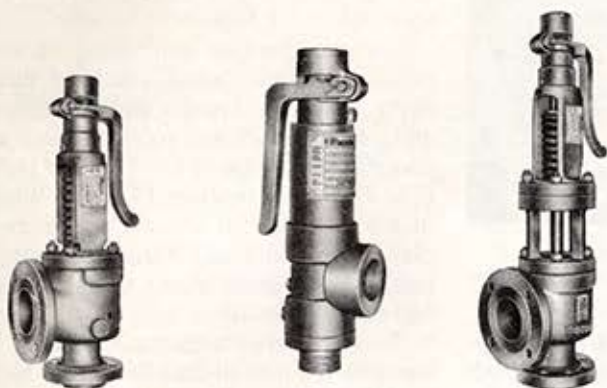
Former minister of state for law and judiciary, general administration and protocol of the Government of Maharashtra, Patrawala has also been chairman of the Privileges Committee of the Ma-



Gandhi (left): active in Allahabad  
Sethna: on ceremonial post



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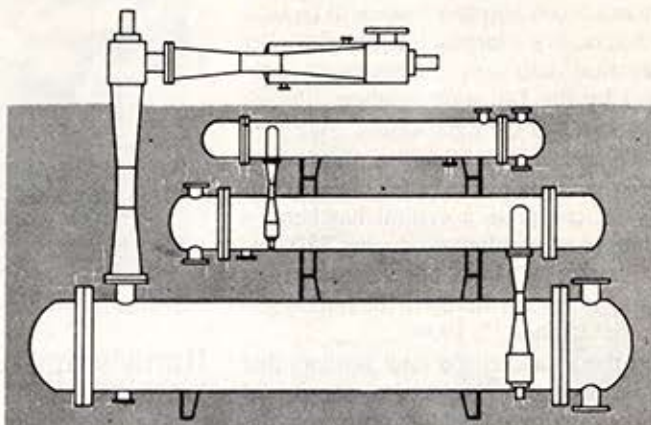
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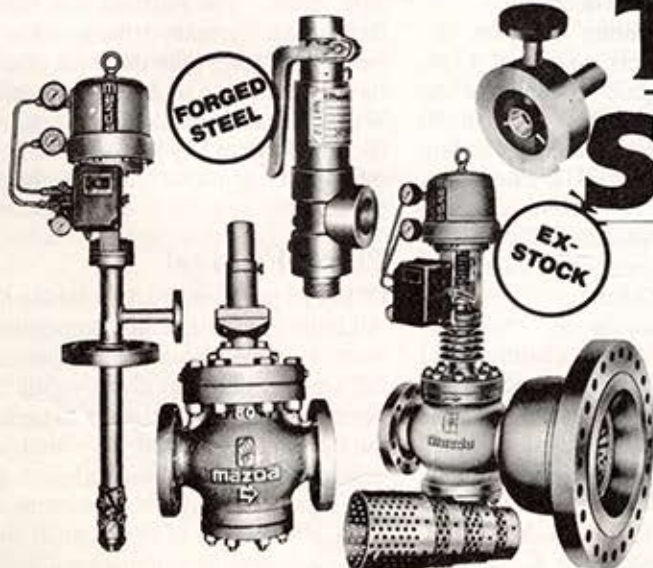


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harashtra Legislative Assembly five times over, reportedly a record in the history of the Maharashtra State Legislature. Patrawala is also an advocate of the Supreme Court.

## Breeding chicks

A record 50,000 birds a week will be bred at "the country's largest integrated broiler production unit" in Ahmednagar promoted by the Damania brothers, Pervez and Vispy, and their associates. At an estimated cost of Rs 9.50 crores, this project by Agritech Hatcheries and Foods Limited will comprise a central hatchery, a feed preparation plant producing 210 tonnes of poultry feed and eight broiler 'farms,' notes a write-up in the *Indian Express* of October 25, 1990.

Of the estimated 26 lakh broilers that will be produced per year, at the rate of five per minute, 80 percent is expected to be marketed in Bombay and the balance in Poona, Aurangabad, Nasik, Goa, etc.

To finance this project, Agritech Hatcheries and Foods Limited entered the capital market last year with a public issue of 18 lakh equity shares of Rs 10 each, reads the *Jam-e-Jamshed* of October 21. The promoters had pledged two crore rupees to the project of which Rs 50 lakhs were contributed by banks, adds the *Jamé* write-up.

Concerted efforts were made to stall the public issue venture by distributing about 13,000 handbills at stock exchanges in Bombay and Ahmedabad. The opposition lobby appealed to the public to boycott the issue on grounds of: "ceaseless carnage that will be perpetrated, the barbarity of coupling poultry in cramped batteries, the questionable manner in which land for the plant is being acquired and the resultant outfall that will defile the environs," reads the *Express* report.

According to the Company's prospectus, the new project was to be accommodated in 10 units over an area of 26.69 hectares within a radius of 15 kms from Ahmednagar. A modern processing plant, imported specially from the Netherlands, was to be put into operation. "No significant quantities of waste or harmful effluents will be generated" by the plant, assured a Company spokesman.

The Ahmednagar-based Damania family are already experienced poultry breeders, agriculturists and land developers. In the past they had promoted two broiler farms producing 16,500 birds per week, further reads the *Jamé* write-up.



Patrawala: privileged politician

## Bank's figures

The deposits of The Zoroastrian Co-operative Bank Limited indicated a growth rate of more than 21 percent over the previous financial year, mentioned chairman Noshir Pochkhanawala in his report at the Bank's annual general meeting. The deposits totalling Rs 6,86,34,872 during the year ended June 30, 1990, included income from the newly introduced Z. B. Cumulative Deposit Scheme which permits savings by easy monthly deposits and the Deposit Re-investment Certificates where a lump sum is invested for a long-term project with the interest being automatically reinvested quarterly.

With 67 added during the year, the number of shareholders now total 4326. The subscribed and paid up capital of the Bank increased by nearly two lakh 20 thousand rupees, showing the year ending figure as Rs 13,44,275. The Bank's reserves increased by Rs 10 lakhs, and so did the loans and advances by over Rs 60 lakhs, mentions the sixty-third annual report and accounts brochure.

With Pochkhanawala as chairman, Jehanbux Gandevia as vice chairman and Limji Mistry as managing director, the other directors on the board of The Zoroastrian Co-operative Bank Limited are: Rustam Gagra, Cawasjee Dinshaw; Jehangir Shroff, Homa Petit, Tehmtan Andhyarujina, Bomi Bulsara, Soli Engineer, Ms Bacha Keeka and D. K. Contractor. Homi Ranina and Nanabhoy Jeejeebhoy resigned from the directorial board after serving on it for several years, further informs the brochure.

## Four-hands music

"It is difficult enough to coordinate one's own two hands, so one can imagine what

it is with two or more people with different brains and different personalities. A willingness to adapt to each other's individuality is crucial in such circumstances," says Ms Mithoo Antia who, along with Klaus Borner (both from Germany), performed the four-hands repertoire on the piano for the Bombay audience at the National Centre for the Performing Arts in September last.

The two pianists performing on one piano displayed "good tone and technique, sensitive nuance and expression and a fine balance and coordination," according to a review in *The Times of India* (The TOI) of September 19, 1990. While in the first half of the evening Borner played the primo and Antia the secundo part, they reversed places in the second half of the program.

Bombay-born Antia studied music in Calcutta and then in East Germany. Now residing in West Germany, she has given performances in India besides her country of domicile. Borner who started his career as a concert pianist in 1956 has performed in Western Europe, USA, the Americas, Africa and Asia, reads *The TOI* write-up.

With the recent unification of the two Germanys the artistes foresee an increase in the already competitive musical atmosphere and the need to determine new standards of admission, as reported by *The TOI* critic. The musical education system in East Germany is believed to be superior admitting only the most talented to their schools free of cost, notes Antia. In West Germany, on the other hand, many talented have to pay fees and many not so gifted are admitted free to the music schools.

## Piano Festival

Of the 16 prizes earmarked for the Second All India Piano Festival/Competition, five were won by Zoroastrians, notes a press release. In addition to providing an opportunity to the participants to perform in public and be rated by international judges, the Festival also offers a ground for interaction, says Ms Roxanne Anklesaria, chairperson of the Festival committee. Outstanding international adjudicators Alice Enns, Lorraine Ambrose and Bonita Shuen were invited by the Poona Music Society, the organizers of the Festival, to rate the 76 participants.

Eric Mirza from Bombay excelled in the seniors category winning the Mary Tickner prize. After passing his grade eight exams of the Royal School of Mu-

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sic, he is presently working towards a performers diploma. A final year student of the Government Dental College, Mirza studies the piano under Ms M. K. Suntoke, the release informs.

In the intermediates category Sherezade Panthaki won the second prize. Naushad Edibam of Poona in the third position won the Mary Tickner prize as also the Hilla Khursedji Memorial Prize. Both of them have been learning the piano under Anklesaria since a tender age.

Among the juniors was Ms Lyla Nicholson, also a student of Anklesaria, who won the Mary Tickner prize. All the prize winners performed on October 16, 1990, the last day of the Festival before chief guest Dr Raja Ramanna, minister of state for defence and an accomplished pianist himself, who in turn regaled the audience with a rendition of Liszt, further notes the release.

## Hold on housing

During the decade that Keki Minoo Mistry has been associated with the Housing Development Finance Corporation (HDFC) Limited, he has undertaken overseas assignments like working as consultant to the Commonwealth Development Corporation in Bangkok and subsequently in Mauritius, notes his bio data. His current position as general manager, finance and planning, involves overall responsibility for accounts policies, taxation planning and recoveries at the head office as also the 24 HDFC branches in the country.

A public limited company which specializes in the provision of housing finance to individuals, cooperative housing societies and the corporate sector, HDFC was promoted in October 1977 by the Industrial Credit and Investment Corporation of India (ICICI), the International Finance Corporation (Washington) and His Royal Highness The Aga Khan, notes a press release from the company. Among their popular schemes to accommodate different pockets and needs are: Step-up repayment facility (SURF), short term bridging loans, home savings plan, the HDFC line of credit scheme and the advance processing facility.

Thirty-six-year-old Mistry was previously with Hindustan Lever and The Indian Hotels Company Limited before he joined HDFC in 1981. He is a widely travelled person who has been on several overseas training programs.

A commerce graduate from Sydenham College who had earned distinction in



(Left) Anklesaria with her prize winning piano students (from left): Nicholson, Edibam and Panthaki. (Inset) Mirza: senior performer. (Right) Mistry: on housing and finance. (Below) Nowsherwanji: trusted officer

advance accountancy and auditing, Mistry later studied for his chartered accountant and company secretary qualifications. In addition to being a fellow of the Institute of Chartered Accountants of India, he is also an associate member of the Michigan Association of Certified Public Accountants, further reads his bio data.

## Silver lining for trustee

No, he isn't a permanent trustee of the Delhi Parsi Anjuman (DPA). But invariably, Zal Nowsherwanji has been reelected to the board of trustees for the last several terms. During his tenure, spanning 25 years, he has served the DPA as joint secretary, secretary, vice president and acting president. With his "cool, quiet, modest and unobtrusive manner," as notes a tribute to him in the of September '90 newsletter of the Federation of Parsi Zoroastrian Anjumans of India, he has been involved with organizing the silver jubilee celebrations of the Delhi dare-meher, securing additional land for the aramgah, extension of the Mengusi Dharamsala and construction of priests quarters.

"In my own humble way I have served the Anjuman," says 70-year-old Nowsherwanji, shying away from publicity when asked to elaborate on his contributions to the DPA. For 21 years he functioned under Delhi's dynamic yet autocratic president Shrivax Nargolwala which made colleagues jocularly compare him to "a bridesmaid who had never become a bride." On Nargolwala's sudden death in a car accident in 1986, Nowsherwanji took over the reins of the progres-

sive Anjuman only to readily relinquish them to incoming president Lt Gen Adi Sethna at their next elections. "I wanted new faces to come. *Beejaao ne chance aapvo joiye* (others should be given a chance)," was his rationale.

Born and educated in Hyderabad, his career as a government officer brought him to Delhi in 1963. His first job was as *tahsildar* with the Nizam's government, mentions his bio data. In the Delhi Administration Service he worked as magistrate I class, collector (land acquisition), joint director industries, secretary, New Delhi Municipal Committee... His college education in economics, politics and law saw him through his appointments as officer on special duty (general administration) at New Okhla Industrial Development Authority (NOIDA), an Uttar Pradesh government undertaking, and as jail superintendent in Delhi during a sensitive period.

Throughout his career in government service he ensured that community causes were given a fair representation whether on important issues like property and law enforcement or relatively routine matters that just needed appropriate channelization to be settled expeditiously. In fact, it was his interest and willingness to work for the welfare of the community that is said to have brought him an invitation to join the DPA board of trustees, notes the write-up in the *Fed Newsletter*.

Parnaz Gandhi

## Ajmer remembers

To remember their past president of 34 years, the Sri Ajmer Parsi Jarthosti

Anjuman organized the birth centenary celebrations of the late E. D. Mehta, reads a press release from the Anjuman.

The morning of October 18, 1990 started with a jashan after which senior members of the anjuman paid tributes to Mehta who was also a respected city magistrate, judge of the small causes court and special judge at Ajmer for nearly 25 years. On this occasion, the late president's family announced the institution of the E. D. Mehta Centenary Education Awards to be conferred on two Parsi school students securing the highest marks in the academic year 1990-91, further states the release.

## Sponsorship of navars

The four-week-long navar ceremony that culminates the training of newly initiated priests can be exhausting physically and financially. Thus Ms Coomi Faramroz Bhathena's sponsorship of two boys from The Athornan Boarding Madressa at Dadar was welcomed by principal Ervad Rustom N. Panthaki, reads a press release.



The two new ervads underwent their navar ceremonies at different venues. While Farhad Marazban Bhesania completed his training at the Iranshah Atash Bahram, Udwada, Marzi Maidiyomah Kerawalla spent a month at the Anjuman Atash Bahram, Bombay.

Earlier too, Bhathena, who resides in Canada had sponsored the navar costs of one boy from the Madressa indicating that she has "the good of the Parsi community and priesthood at heart," further notes the release.

## J. B. Petit play fest

A hesitant, uncertain girl on the threshold of life strips off her *chaddar*, the symbol of her oppression and stuffs it into her bag. Later she wields the same bag as a weapon, clubbing down the social barriers that conspire against her. Still later, the bag takes on a new significance: a symbol of her social and financial emancipation. *Mariam's Bag*, a two-act play written by Ms Shirin Darasha, principal of the J. B. Petit High School for Girls and directed by noted theater personality Ms Pearl Padamsee, was performed on the weekend of October 11 and 12, 1990 at Patkar Hall, Bombay, by the students of the J. B. Petit School. It was another chapter in the growing tradition — J. B. Petit Festival of Plays — that has become an annual event in the city's theater circuit.

The play tells the story of Mariam, a young Muslim girl

*Sponsored navars Kerawalla (left) and Bhesania (Below) Scenes from Mariam's Bag*



who struggles to break free of her oppressive circumstances. In the first act she is fighting domestic stereotypes that see a girl fit only for marriage, and studies and work a wasted investment of effort and time. In the second act she is fighting discrimination against the female sex in a male dominated work environment. The first act is a gripping family drama, the second, a thriller. It is like watching two different one-act plays fused together.

Darasha's message may seem simplistic. There is no attempt to be profound, but that was probably necessary for the work is aimed at her students. And there is that little extra thrown in; excuses to get more girls up on the stage.

And the girls, the actresses, responded brilliantly — as always. The supply of acting talent in the School seems inexhaustible as over the years new girls step into the limelight and capture the heart and applause of the audience. "He was brilliant," we overhear the comment. He? More was said in the pronoun than the adjective. The 'he' was a 'she' — Chaitali Trivedi playing Sakaram, the peon; Reshma Vaidya playing Mr Bedi, the boss; Ayesha Panthaky playing Ashgar Ali, Mariam's father. And the female roles — the three Mariams over the years played by Aadya Bedi, Ayesha Dharker and Zeenat Potia; Munira Khalil as Mariam's mother; Sanvari Alagh as the office girl...

Gustasp Irani

## Family figures

First there were twins, then came triplets, followed by twins again. All the additions to the Palkhiwala family may be good news for demographers but a challenge to the couple, Dolly and Phiroz Palkhiwala who are cheerfully bringing up these seven children aged between 11 years and 15 months. This case was

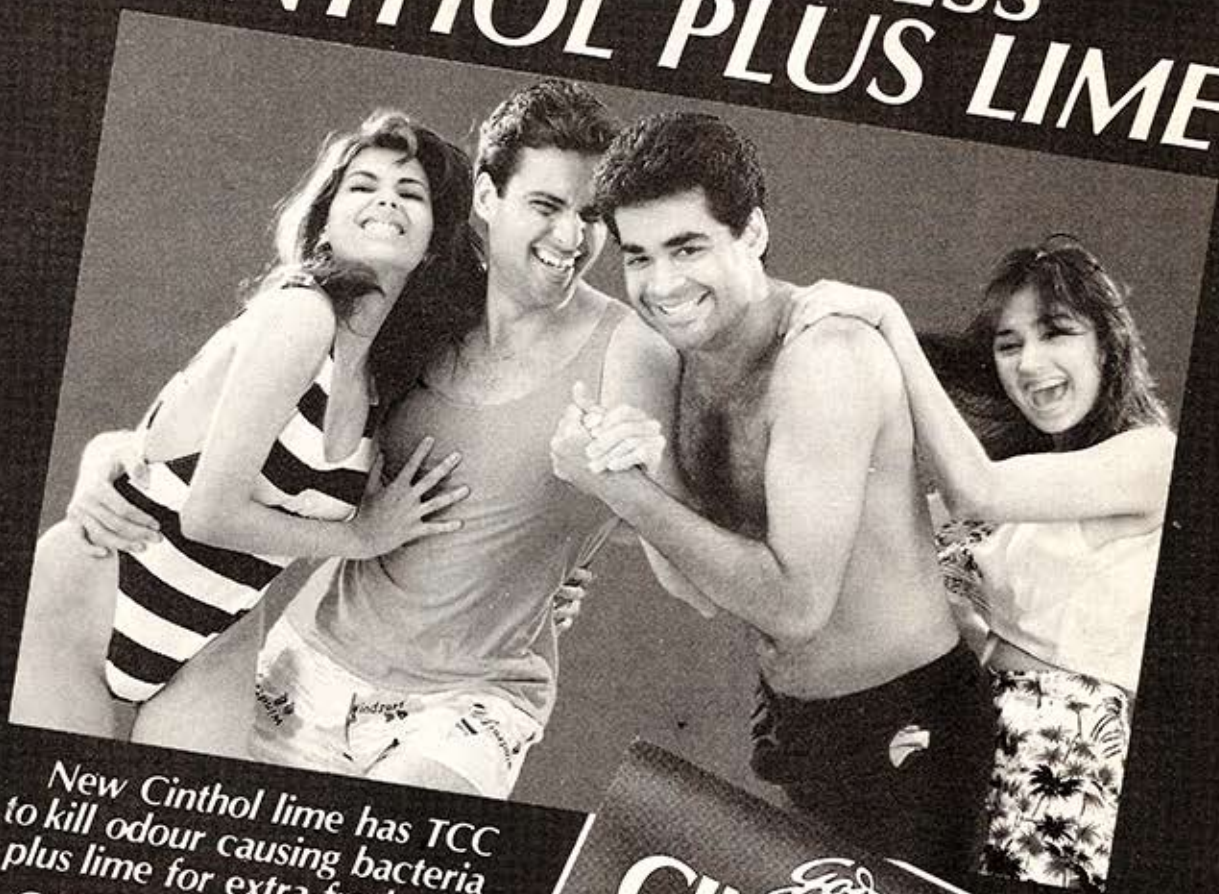
brought to Parsiana's notice by Homi Bagwalla who wanted to establish that despite space and financial constraints some couples do add to the community numbers.

The five older children — twins Rasna and Rusbe, and triplets Nancy, Navil and Nozar — were born to Phiroz's brother Rohintan and his Maharashtrian wife Hemlata. But since the death of Hemlata, it is Dolly and Phiroz who have shouldered the responsibility of the family. Add to these children, twins Afrid and

*continued on page 34*

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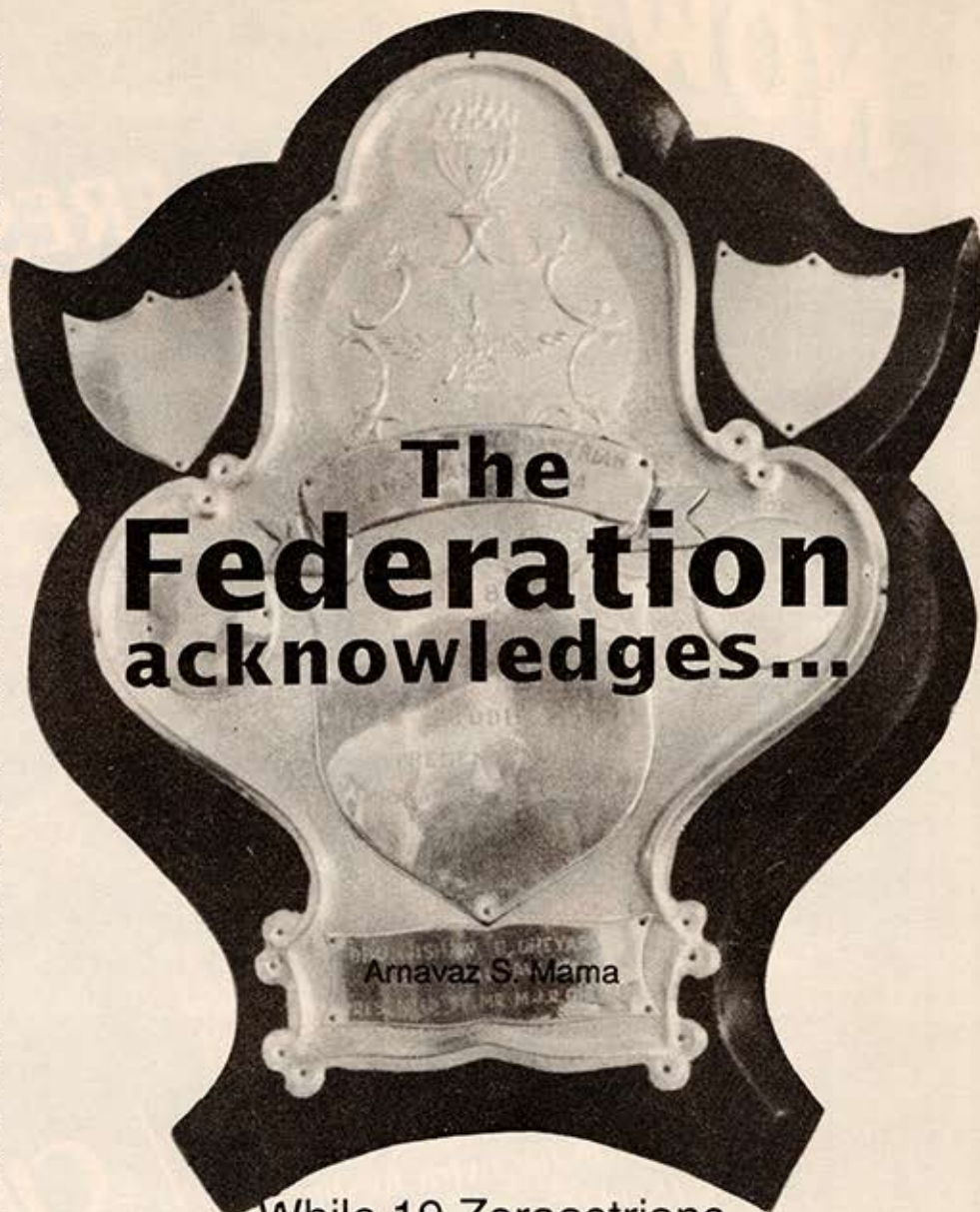
**T**wo more awards for excellence marked the second presentation ceremony as the Federation of Parsi Zoroastrian Anjumans of India recognised outstanding achievements by 19 community members in 1988 and 1989. However, of the existing 11 awards, only five were presented for both years while six were given for only one year. The Lt Col Adi Tarapore Memorial Award, for excellence in the military field, was contributed by the Delhi Parsi Anjuman (DPA) in honor of the gallant officer who perished in battle in circumstances of exceptional gallantry 25 years ago and remains, to date, the only Parsi recipient of the Param Vir Chakra, India's topmost recognition for bravery in battle.

The second is an additional award for sports donated by Singapore perfumer Dadi Balsara, the chief guest on the occasion, who had also contributed towards the cost of the function and hosted a dinner thereafter.

A Diwan-e-Am full of witnesses gathered to applaud outstanding Parsi recipients of the Federation's excellence awards now totalling 13. Unlike the first presentation ceremony in Bombay in 1988, the congregation at New Delhi's Taj Mahal Hotel on September 22, 1990 reflected the capital's cosmopolitan glitter. An added dimension was the presence of members of the armed forces — those in service as well as those who had retired. They had foregathered at the invitation of DPA president and Federation vice president Lt Gen Adi Sethna as the Federation's Delhi meet this time aimed to commemorate Tarapore's twenty-fifth death anniversary and thence to honor all Parsi servicemen, past and present.

At the first awards presentation ceremony in Bombay, honoring the achievers for 1986 and 1987, 35 Zoroastrians were on the merit list. Flooded with nominations for the nine awards then constituted, the selection committee had compromised by naming two awardees for some of the categories. Other outstanding claimants were conferred a 'special mention' without the accompanying award.

For the 1988 and 1989 awards, the selection committee faced an ebb in nominations from the community, explained BPP chief executive Rustom Anklesaria. In certain cases, Anklesaria added, the



**While 19 Zoroastrians were honored for excellence in various fields, six awards went a-begging**

nominees did not qualify as they failed to meet the criteria laid down by the Federation.

Several awardees were absent, the sports persons being away for the Asian Games, others being prevented by reasons of health or business. Thus Dr Sarosh Wadia, Russi Mody, Ms Navaz Bhathena, Dr Ratan Marshall, Firoz Dastur, Ms Zenia Ayrton and Cyrus Cama's awards were presented in absentia.

The 1988 Dhunjishaw R. Gheyara

Memorial Award for outstanding students, donated by the late Maneck Gheyara, was presented to Dr Nozer Sheriar. Sheriar had topped the year's list of successful doctors of medicine (MD) at Bombay University, bagging two prestigious gold medals and the Hansraj Pragji Thakersey Fellowship. Sheriar, who has held staff positions in hospitals and presented many scientific papers at gynecological conferences, is currently a lecturer in gynecology and obstetrics in sev-

eral institutions.

Ms Zarine Karanjia, who received the 1989 award, brought the world of accountancy into focus. Karanjia, who had ranked thirty-eighth on the all-India list at the final chartered accountancy examination in 1988, was foremost at the final examination of the Institute of Company Secretaries in June 1989 and had been awarded the President's gold medal and several other prizes.

Dr Sarosh Wadia was selected to receive the 1988 award for social and community service instituted by the Federation in memory of its fiery founder Shiavax Nargolwala. A cofounder of the Bombay Homeopathic Medical College, Wadia's 50 years of active service in the cause of homeopathy has led him into positions of leadership in various institutions connected to homeopathy at home and abroad on the organizational and academic fronts, as notes the citation. His dedication to his field was also recognized by the Giants International Award in 1989.

The second award for social and community service, named after the late Maneck Gheyara, was awarded to Ms Nergish Irani for her gutsy opposition to the installation of the 500 MW thermal power plant by the Bombay Suburban Electric Supply (BSES) Company in Dahanu. With the aim of ensuring a cleaner and greener Dahanu and to look



Top row: Outstanding students Sheriar (left) and Karanjia. Bottom row: Social workers Irani (left) and Wadia. Right: H. Modi receiving award from Golwalla. Looking on, Delnaz Dumasia



protest marches wherein thousands of farmers, tribals, fisherfolk and other concerned citizens participated. (Irani lost the fight against the BSES in the court). She has also opposed the proposal to set up a Mafco abattoir near Dahanu.

The Shiavax Nargolwala Memorial Award for social and community service in 1989 was presented to K. R. Cama Oriental Institute's joint secretary Ms Homai Modi for her successful organization of the first ever international congress on Indo-Iranian studies hosted by the Institute in 1989. Modi had been joint secretary of the fourth and fifth

Award for professional competence in 1988 was conferred on Tata Iron and Steel Company chairman and managing director Russi Mody. A legendary figure in man management, Mody was featured by BBC TV as one of six top industrial personalities worldwide and received the Padma Bhushan in 1989. Apart from Mody's onerous duties as director/chairman of several Tata companies, he is member or chairman of such professional organizations as the Board of Governors of the Indian Institute of Technology, Kharagpur, the executive council of the All India Village Development Board, the coal advisory council of the ministry of energy, etc.

The 1989 awardee for professional competence, Dr Farokh Udwadia, had presided over the world congress on pulmonary and critical care medicine in Bombay in 1989, notes the citation. His reassuring presence at the B. D. Petit Parsee General Hospital, the Breach Candy Hospital, etc was too well-known to need elaboration. An authority on cardio-pulmonary diseases, commonly known as chest diseases, Udwadia has published 50 scientific papers in national and international medical journals and has authored three text books. With original work on tropical eosinophilia being internationally recognized and quoted in medical textbooks, Udwadia is the first Indian to be appointed to the international panel of advisors to the *British Journal of Chest Diseases*.

The Surat Parsi Punchayet Award for adventure had no takers for 1988 but was conferred on motorcar racer Ms Navaz Bhathena for 1989. At the Autocross in Juhu that year Bhathena had scored in the



Professionals R. Mody (left) and Udwadia receiving award from Balsara as H. Modi looks on



into corrupt practices in public departments, Irani, together with other Zoroastrian ladies, set up The Vigilance Organisation of Women (VOW) in 1985, informs the citation. Recognizing the destructive implications of the BSES plant, Irani formed the Dahanu Taluka Environmental Protection Group and organized

World Zoroastrian Congresses held in Bombay in 1985 and 1990, is member of several community organizations as well as subcommittees of the Bombay Parsi Punchayet (BPP), notably the doongeri wadi advisory committee and the marriage bureau. Modi was also instrumental in raising funds for the B. D. Petit Parsee General Hospital as chairperson of its platinum jubilee fund raising committee.

The Nargis Adi Gandhi Memorial



From left: Educational researcher Pestonjee, military achiever Bilimoria, Zoroastrian historian Marshall

sprint and grand prix categories. At the October Himalayan Rally in 1988 Bhathena had earned the Outstanding Sportsmanship Award.

The Bombay Parsi Punchayet Award for the study of Zoroastrian history, culture and scriptures for 1989 (again, no takers for 1988) was presented to Dr Ratan Marshall, special officer to the Surat Parsi Punchayet (SPP). His PhD thesis on the history of Gujarati journalism has been adjudged the first authentic work on the subject. Throughout his life Marshall has been involved with activities relating to Gujarati literature, journalism and drama. He has published life sketches of illustrious Parsis and thought provoking demographical essays on the Parsis of Surat and the hinterland of Gujarat. Connected with the SPP for nearly six decades, a long stretch as its chief executive, Marshall is also president of the Union Education Society which he has served as vice president since 1954 and was invited to preside over the journalist seminar in Bhavnagar in 1989.

Recipient of an honorary doctorate from the South Gujarat University and the prestigious Tansen Award from the Madhya Pradesh government, both in 1988, Pandit Firoz Dastur, a leading exponent of Indian classical music, was the Federation's choice for the Jimmy and Shirin Guzder Award for the performing and fine arts for 1988. Dastur had been recognized by the Sangeet Natak Akademi with its national award in 1986. Since the inception of the music department of Bombay University in 1969, Dastur has been the seniormost instructor in Indian classical music there. Dastur's

performances on radio and television are well-known, his records and cassettes popular with lovers of Indian classical music, notes the citation.

Ms Meher Contractor, an authority on Indian puppetry at home and abroad, received the same award for achievement in 1989. Director of the puppet section of the Darpana Academy of Ahmedabad since 1968, Contractor took to teaching and experimenting with the revival of the traditional art. Her productions include versions of the *Ramayana*, *Tales from the Panchatantra*, *Rustom and Sohrab* and folk tales apart from social themes like family planning, violence on women, etc. Some of these have been made as TV films. With several books on creative drama and Indian puppetry to her credit, Contractor was presented the Gujarat Sangeet Nritya Natya Academy Award in 1988 and has won gold, silver and bronze medals at exhibitions in London and Glasgow. Having participated in many international congresses of the Union Internationale de la Marionette (UNIMA), Contractor was vice president and chairperson of the UNIMA Asia Pacific Committee in 1988-89.

The Pirojsha Godrej Memorial Award for small scale entrepreneurship in 1989 was presented to Jehangir Medhora, proprietor of the Jehangir Medical Electronic Industries which manufactures portable solid state electro-medical, surgical and physiotherapy equipment — his own innovations. A fellow of the Institute of Electronic and Telecommunication Engineers, Medhora is currently developing special electrosurgical instruments for use in plastic surgery, gynecology and oph-



Clockwise from top left: Sports personalities Ayrton, Batliwalla and Cama; entrepreneurs Bhote and Medhora; adventurous Bhathena

thalmology, reads the citation. The Institute of Trade and Industrial Development presented its Udyog Patra for the self-made industrialist to Medhora at its tenth Economic Development Conference in 1989.

The Industrial Boilers Ltd Award for the second best small scale entrepreneur of the year (1989) was conferred on Dadi Bhote, managing director of V. V. Circuits Pvt Ltd, Hyderabad. Bhote manufactures printed circuit boards for the use of professional electronic industries. Designed and manufactured in-house, Bhote's equipment has proved its worth and turnover has increased from Rs 4.9 lakhs to 23 lakhs, notes the citation.

With 100 research papers, five books and five monographs to his credit, Prof (Dr) Dinyar Pestonjee teaches organizational behavior at the Institute of Management in Ahmedabad. The psychologist, who is chairman for Regional Management Studies since 1988, is the only Indian to be elected and the first from any country to represent management sciences on the International Social Science Council (ISSC) of UNESCO, reads the citation for the Mazda Education Foundation Award for education, re-



From left: Puppeteer Contractor with marionet, vocalist Dastur, Sethna and Balsara releasing Dipanjali

search, science and technology in 1988. There was no presentation for 1989.

The Jiji D. Irani Memorial Award for sports in 1988 was presented to Ms Zenia Ayrton who created new meet records for girls under 18 at the Maharashtra State meet in Nasik and the Interschools meet at Bombay where she was acclaimed champion and best athlete and at the Junior Nationals in Jalandar. A year later, at the Junior Nationals in Bangalore, Ayrton broke India's ace sprinter, P. T. Usha's nine-year-old national record in the 100 and 200 meter races and was adjudged best girl athlete and presented the Steve Ovett Award. In August 1990 Ayrton defeated national reigning champions Ashwini Nachappa and P. T. Usha in the women's 100 meter sprint, reads the citation.

The sports award for 1989 went to yachtsman Cyrus Cama. A star sailor of the Sea Cadet Corps, Cama became the first Indian ever to win a gold medal in an international yachting event at the International Cadet Class Twenty-second World Sailing Championship in 1989. The team of Lt Farokh Tarapore and Cama also won silver medals at the Seventh National Seabird Championship in Bombay, the Enterprise Class National Yachting Championship at Port Blair and the 470 Class Asian Regatta in China. As an outstanding sportsman Cama received the Gopikrishna Piramal Sports Scholarship and the Sports Authority of India sponsored his training program for the European 470 Class Championship in West

Germany, Holland, Norway and UK.

National badminton champion Ms Firoza Batiwala received the Dadi Balsara Award for Sports in 1989. Batiwala had been awarded the Frey Taleyarkhan Trophy for the best sportsperson in Maharashtra in 1988-89 and won the 1988-89 North Zone All India Major Ranking Tournament in singles and doubles.

When the government of the Maldives under great pressure from mercenaries appealed to the Government of India in November 1988 for urgent military assistance, the cutting edge of the relieving force, comprising the army, navy and airforce, was the 50 Parachute Brigade commanded by Brig Farouk Bulsara. The planning and conduct of the operations was carried out by Bulsara who personally led the Brigade into action, notes the



citation. Thus Bulsara became the first recipient of the Lt Col Adi B. Tarapore Memorial Award for excellence in the military field in the year 1988. The Brigadier had been honored with the Ati Vishisht Seva Medal on Republic Day, January 1990.

Lt Gen Faridoon Bilimoria, who was appointed General Officer Commanding-in-Chief Central Command in 1989, was cited for military excellence that year. He is one of the six lieutenant generals in the Indian army running for the top spot, informs the citation. A one-time ADC to the President of India, Bilimoria was involved in action in the Congo when he served with the Indian contingent of the UN Peace Keeping Force and in the Bangla Desh operations in 1971 where he earned many decorations. With postings that fluctuated between inhospitable border terrain and prestigious offices like that of the Indian army liaison officer at



Delhi's Little Farohars

the British Infantry School at Warminster, UK, Commandant of the Defence Services Staff College, Wellington, etc, Bilimoria has emerged as an all-rounder and maintained his keenness for golf and angling. His distinguished service has been recognized by the government with the award of the Param Vishisht Seva Medal.

Several recipients donated the cash component of the award to the DPA. The evening began with a short entertainment program by Delhi's fifteen Little Farohars, members of Zoroastrian scholar Ms Piloo Jangalwalla's religious classes, who sang a few *monajats* (intimate conversations with God in Gujarati) and performed a few short skits. As some of them were less than five years old — one was under two — Sethna had suggested "starting with them because many of them may be asleep by the time the function is over."

Federation president and BPP chairman Dr Aspi Golwalla introduced the awards and the chief guest Dadi Balsara. Parsis and Indians had a lot to learn from Singapore which was a fishing village not

too long ago but which is now "the cleanest place in the world," noted Balsara.

Some of the awardees used the occasion to convey a message to the community. Thus Udwadia noted, "The Parsi community is a community that talks too much. It's time for those (who hold positions of authority) in this microscopic community to stop talking and start acting." Irani urged the assembled gathering to "begin the fight to make India a self-help entity," and Bilimoria advised Parsis "to move out (of Bombay), spread yourselves" into other areas of the country where opportunities exist.

Homi Taleyarkhan, who at the time was a member of the Government of India's Minorities Commission, informed the audience of Dadi Balsara's gift of Rs 50,000 towards the DPA's hosting of the Federation meeting and its concurrent functions. Balsara ceremonially launched the current issue of *Dipanjali*, the newsletter of the DPA, before proceeding to the poolside to welcome his guests to the dinner among whom were the Parsis of Delhi, the delegates to the Federation meeting and the awardees.

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# Food for thought

Sound knowledge of nutrition would dispel many misconceptions concerning food, emphasizes gastroenterologist Dr Framroz Antia

Gustasp Irani

Of the many factors that govern a person's health at any given time, three — heredity, environment and diet — are of prime importance, according to Dr Framroz Antia, among the country's leading gastroenterologists. Heredity, he points out, cannot be altered. Environment offers limited options in normal, everyday circumstances. Diet, however, can be controlled and this, if nothing else, makes it an important determinant in health care. "Eat," says Antia who earned his qualifications in India and the UK, "but eat discriminately."

To help a person plan a discriminate diet Dr Antia offers the third edition of his scientifically researched and widely acclaimed book, *Clinical Dietetics and Nutrition*. "The work is comprehensive, accurate and very practical. It will provide an invaluable source of information, enabling better management and understanding of disease... it deserves high praise," notes the *British Medical Journal*. "All candidates for the examination of the Royal Colleges are advised to get this book. Most of their examiners too will probably enjoy it," adds the *British Journal of Hospital Medicine*.

The author, who honed his writing skills as editor of the *Indian Journal of Gastroenterology*, a magazine he founded, informs us: "Basically it is written for the medical man in the West, though I can tell you that the target should be the housewife who controls the kitchen." The language does not get tangled up in medical terminology and is simple enough for an educated housewife to read and understand.

The presentation too is concise and in four parts. The first part deals with general knowledge about nutrition. The nu-

trients — proteins, fats, vitamins, minerals — are analysed for their composition, their source, the human body requirements, diseases that result from their deficiency and, yes, even their excess. For instance, a high dose of Vitamin C could lead to uric acid kidney stones, gastrointestinal disturbances and changes in the blood coagulation time.

The second part of the book explores the nutritional value of daily food items like cereals, pulses, milk, meat... Here many popular myths are exploded. For instance in the chapter devoted to eggs: "A long-term study (shows) there is no relation between consumption of eggs, blood cholesterol level and coronary heart disease. To restrict an average individual to half an egg a day or one or two per week for fear of rising blood cholesterol has no basis." But the fats in eggs, we are warned, can be painful and discomforting to a patient suffering from a diseased gall bladder.

The third section explores the dietary requirements for different ailments: ulcers, diabetes, heart diseases, kidney stones... There are even chapters on "Diet for Children" and "Diet in Old Age." And so...the meal is prepared. But wait, in the last section Antia examines the nutrition value of cooked foods and the calorie content of each dish. Even the angel cake goes under the microscope.

At the end of each of the 83 chapters are lengthy reference notes which Antia assures us was a task in itself. "There are about 2,500 references. It (the book) is not right because I say so. What I have put in has been substantiated by evidence." The basic concepts have not changed from the publishing of the first

issue in 1966 to the present third edition; they have only been advanced, refined and updated, says Antia.

According to the doctor, the curriculum of most medical colleges also need to be advanced, refined and updated, especially in relation to dietary studies. His fierce gaze reiterates his point: "Nutrition is not really taught in medical colleges; it is touched upon in a very cursory manner. A medical student is taught about scurvy and beriberi, but on the whole he is not taught nutrition." After the student starts a professional practice his sources of dietary information are limited. There are few books on the subject and those that do exist are not very practical. This lack of sound scientific knowledge makes even qualified doctors fall prey to the promotional hype of the food industry, notes Antia.

Mention the food industry and Antia is agitated. "The misconcepts about nutrition that exist today are the creation of food companies... They advertise that XYZ is good for the heart and it means billions of dollars in profits in a couple of months till a rival company advertises something else." Do not underestimate the food industry; it is the biggest industry in the USA, according to Antia. "People (may) buy a car once a year at best, but they eat three times a day."

Antia substantiates his viewpoint by referring to the assessment of the Council of Scientific Affairs of the American Medical Association. "More food notions flourish in the United States than in any other country and most of them are wrong and like mythology they are a blend of fear, coincidence and advertising. Most people have little genuine knowledge about the science of nutrition."



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The public is constantly distracted by announcements of hazards associated with foods and dietary practices. Many warnings are unfounded or premature but the fear thus created adversely influences attitudes about foods. The public is also misled by advertisements with extravagant claims of health benefits derived from the use of certain foods or nutrient supplements."

The advertisement hype about high fiber diet should be tampered with caution, he advises. To illustrate, he points out that the life expectancy in the UK has risen even though they consume less fiber, more sugar and have more bathrooms while in Asia and Africa where fiber consumption is greater (being largely vegetarian-based diets) the life expectancy is lower. Simple correlation is not scientific knowledge, asserts Antia.

Similarly, what applies to the West does not necessarily apply to the East. Low fat may be true in the West but certainly not in India where the average consumption of fat is low anyway. "What happens" when people follow diets advised by a cardiologist? No fat,

no salt. It makes them miserable and weak. The more one knows about diet and nutrition the less one will advise any restrictions," says Antia. He refers you to a poem on eating taboos that concludes with:

"So let your life be ordered  
By each documented fact  
And die of malnutrition  
But with arteries intact."

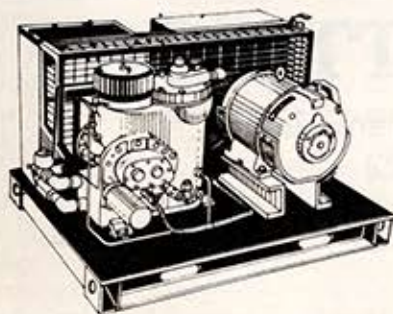
He suppresses the smile on his lips, but it twinkles in his eyes.

## "The misconcepts about nutrition are the creation of food companies"

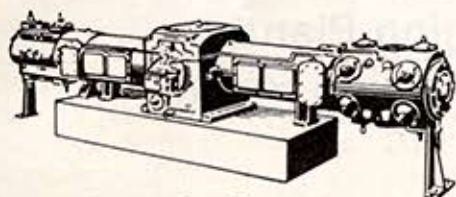
The greatest misconception, according to Antia, arises from the paranoia about heart disease. "The fear of heart disease is so deep rooted that people will do anything to prevent it. They forget that one does not live by preventing heart

disease alone." The myth about low cholesterol illustrates the malady. "More people have been killed by trying to lower cholesterol levels. Low cholesterol leads to cancer of the colon and other forms of cancer," says the doctor. He shows us a letter from a medical colleague asking him to explain how Parsis who consume one to two eggs per day (high cholesterol diet) have such a high life expectancy. Antia sees no contradiction in the correlation.

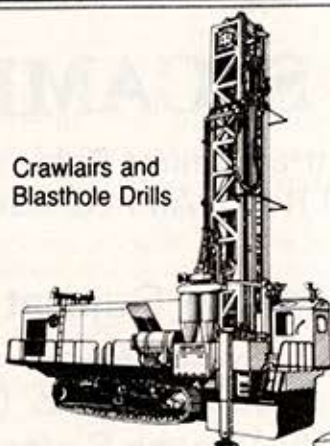
Heart disease, today, according to Antia, is not so much a function of lack of proper diet as a lack of proper exercise, especially in the corporate world. "It is the utter lack of exercise that is the main cause of heart disease in senior executives. The only exercise they seem to get is by playing golf which, as far as I am concerned, is not enough." If nothing else, the senior executive should at least walk; it's excellent exercise — that does not mean strolling. According to Antia, walking is considered exercise when one covers one mile in 15 minutes (between 9 to 10 minutes a kilometer). "Even for patients with heart disease, exercise is



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the modern way of treatment." He cites the Mashi tribe in Africa which has a diet that is higher in cholesterol than the average USA diet (they drink blood directly from their cattle's veins) but because of their high level of exercise they have a lower cholesterol count than the USA average.

Exercise, or rather the lack of it, is the bane of the Parsis today. Before World War II the normal Parsi breakfast consisted of two eggs, bacon, butter and ghee ("It was considered social status to eat oil") — all high cholesterol products and yet one hardly heard of heart ailments in the community. This, Antia attributes to the fact that the Parsis of those days placed greater emphasis on games and exercise. Today the complacency of the community is reflected in its members aspiring to land the job of a bank clerk.

On the whole Antia gives the Parsi diet a clean chit but warns against excess fat and chilli. Chilli causes indigestion and rectum burning on passing stool. He additionally remarks that the *lagan-nubhonu* (wedding feast) lacks carbohydrates and also mentions that he avoids fish for he can never be sure about its freshness.

In fact Antia has strong reservations about eating out: "People take great care to boil and filter their water at home and then go and eat in a restaurant" where they have no idea about the water served or the freshness of supplies. "Restaurants run to make profits, not to look after your health."

He dismisses as myth the belief that

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**"One does not live  
by preventing heart  
disease alone"**

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the non-vegetarian diet is healthier than the vegetarian one because of the lower protein content of the latter. Proteins, he explains, are formed by a number of amino acids, all of which must be present simultaneously. In non-vegetarian products like meat, fish, eggs, etc all these amino acids are present and they are referred to as first-class proteins. In vegetarian products not all the amino acids are present in a single product and are referred to as second-class proteins. However, by combining the second-class proteins they can be converted into first-

class proteins — *dal* and rice or pulses and *chappati* (unleavened dough). Yet such a combination still lacks one amino acid which can be provided by milk or milk products. In fact, a vegetarian diet has a higher protein content as pulses contain 25 percent protein as compared to only 18 percent protein available in non-vegetarian products. Further, non-vegetarian products, red meat and white meat, do not differ in nutrition content. The only difference, according to Antia, is that the latter is easier to digest and the former has the property of generating heat.

We allude to a scene from a Parsi *nat* (play) in which a man labors onto the stage under a load of files and runs into a friend. "Arré arré. Where are you going?" the friend asks. "To Dr Antia," our hero replies. "But why with the files?" asks the friend. "Don't you know, Dr Antia wants a detailed record of everything you have eaten for the last three months." Antia melts. "It's important I know what my patient eats, after all I am a gastroenterologist," he pleads. Indeed, and a highly respected one too as any of the many patients who fill his waiting room in Bombay will testify.

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# Bridging Islands

Dosabhai Framji Karaka

*Until Lady Avabai Jamsetjee Jejeebhoy financed the Mahim Causeway, travelling between the islands was rough and risky*

When Bombay was a city comprising seven islands, getting from one place to the other was not only time consuming but also dangerous (incidentally that's the way it is today as well though all the islands have been long since connected).

To alleviate the commuters' agony, Lady Avabai Jamsetjee Jejeebhoy, wife of the first Indian to be knighted by Queen Victoria, contributed vast sums to construct the Mahim Causeway which today is the main roadway connecting Mahim to Bandra.

Parsiana carries an extract from Dosabhai Framji Karaka's History of the Parsis including their Manners, Customs, Religion and Present Position (London, Macmillan and Co 1884) that relates the history of the building of the Causeway.

To the poor and needy, Lady Jamsetjee Jejeebhoy's helping hand was always extended. The Mahim Causeway, which connects Bombay with Salsette and which was built at a cost of Rs 1,57,000, is a standing proof of her wise liberality. Before the execution of this useful work numbers of persons were drowned every year in the roaring current which had to be passed through in crossing from one island to the other, and it is owing to her merciful heart that hundreds of lives have been saved since the building of that Causeway. The speech which Sir George Arthur, Governor of Bombay, made at the opening of this Causeway brought out Lady Jamsetjee's character in such bold relief that we are tempted to give it here in its entirety. He said:

"This is an occasion which affords me the highest gratification, and I would wish to preface my remarks with a few general observations. Some years back it

was suggested to the Government the desirableness of erecting a causeway between Mahim and Bandra, but owing to the state of its finances the improvement was abandoned, and for the present the matter fell to the ground. Some three or four years back the then Government caused a survey to be made, and the estimate of the engineer was prepared and

presented, but owing to a demand on its resources from other quarters they were compelled to postpone the consideration of the subject.

"In the year 1841 very great calamities occurred through the upsetting of 15 to 20 boats while attempting, during the monsoon, to cross the river, occasioning great loss of life. Lady Jamsetjee, on hearing of these dreadful accidents, inquired, 'Why do not the Government build a bridge across these waters to prevent such accidents?' and, on hearing that for the present the rulers of the land were not then prepared to carry out such projects as would prevent a recurrence of them, stated that she herself, out of her private fortune, would willingly defray the expense was she made acquainted with the actual outlay required.

"Upon this an estimate was framed which, like the estimates of the engineer officers generally, was in the end found to be a very long way behind the actual cost. The estimate presented at that period computed that Rs 67,000 were sufficient to complete the undertaking, but after this sum had been expended it was



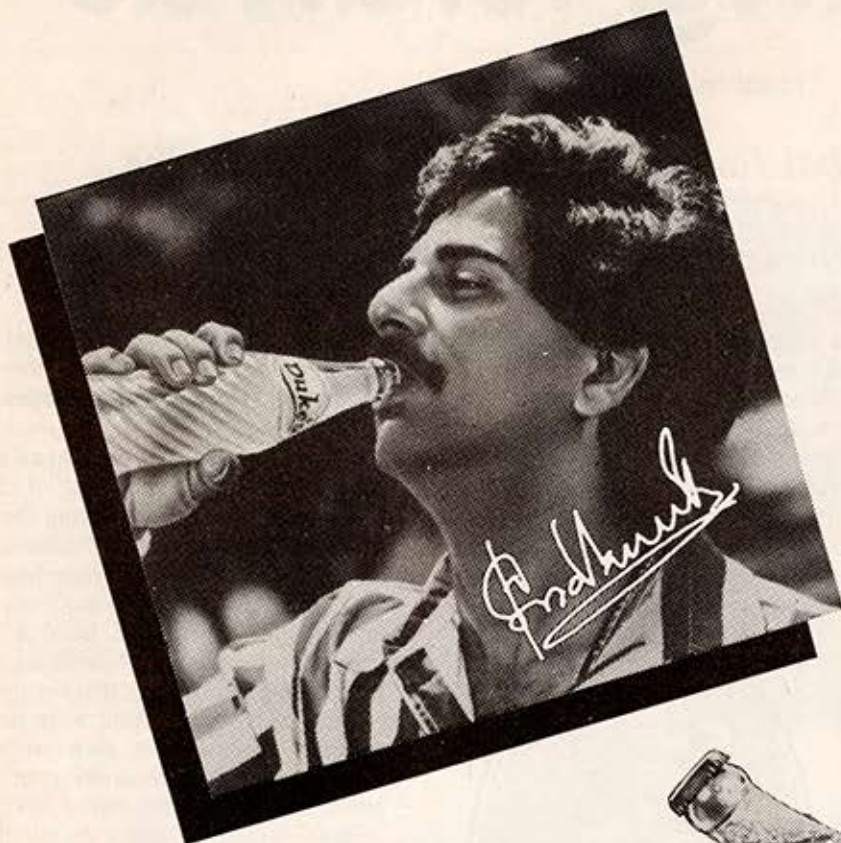
(Above)  
Lady Jejeebhoy:  
brought relief to  
commuters  
(Below) Mahim  
Creek

Photo: Bombay Through  
A Camera (1922)



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found that it was in comparison scarcely one-third of what was absolutely needed.

"Lady Jamsetjee then, rather than that the work should stop, increased her donation to a lakh of rupees, and, on it being intimated to her that even this sum was insufficient to defray the expenses of items of outlay which had not been included in the estimate, contributed a further sum of Rs 10,000 shortly after her previous contribution. The Court of Directors were then applied to by the existing Government; but Lady Jamsetjee, fearing a delay in such an application, further added to her former subscriptions the several sums of Rs 4,000, Rs 6,000, and Rs 10,000, making a total gift to this most useful and most important undertaking of the sum of Rs 1,30,000.

"The reply of the Court of Directors, with the usual liberality for which they are famed, more particularly in any object tending to promote the welfare and prosperity of the natives of this country, acceded to the request that all further ex-

pense should be defrayed by them, and the work went on, advancing rapidly towards completion. Only the day before yesterday I heard that a handsome approach was suggested to the Causeway, and that the want of further funds prohibited its being carried into execution. I have since been informed that on this circumstance reaching the ear of Lady Jamsetjee, she, with her usual unbounded liberality, immediately consented to defray the expense, estimated at about Rs 22,000, in addition to a former Rs 5,000 required for the embankment, etc, thus making a grand total of the donations of this most liberal and generous lady amounting, for this useful undertaking alone, to the sum of Rs 1,57,000.

"Lady Jamsetjee had frequently urged that, as the poorer classes of the community were concerned, it was no more than right and just that the rich should contribute to their wants. In thus noticing the liberality of her ladyship, I cannot but avail myself of the opportunity of mentioning

circumstances which to some here present may be totally unknown — I allude, Sir Jamsetjee, to the very great liberality of your family. From a memorandum that I made some two years back, and from what I have since been able to collect, though many of your deeds of charity are hidden from the sight of all men, I sum up that no less a sum than £ 1,00,000 has been subscribed by your family for public works; and when I come to place this sum in juxtaposition with the gifts of British merchants I say, 'Give me a Bombay merchant.' It matters not to what creed they may belong as they are created of one and the same God; and the act of be-



nevolence and charity will, it is to be hoped, have its weight eventually. I shall now conclude by proposing the health of Lady Jamsetjee, and that she and Sir Jamsetjee and family may for many years be blessed with health and prosperity."

*Dosabhai Framji Karaka, a scholar and author was also chairman of the Municipal Corporation and sheriff of Bombay. He was a presidency magistrate and chairman of Her Majesty's Bench of Justices, Bombay.*

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# THE PATH TO AHURA MAZDA

Dr Ali A. Jafarey

*Zoroastrian Identity: Ahura Mazda* by Yasmine Jhabvala-Kansara. Published in November 1989 by Zoroastrian Research Publications, 16 Mt Keny, 1290 Versoix, Geneva, Switzerland. Pp: 22. Price: 30 Swiss Francs + 5 SF postage and packing.

The author begins by acknowledging that "the thoughts expressed in this article are deeply divergent from the theories generally forwarded today on the *Gathas*." The reason: "Scholars have, in general, sought an explanation of a linguistic nature to account for (the) grammatical difficulties" they encounter in unfolding the Gathic doctrine. But Jhabvala-Kansara says that "We (note the plural which she uses throughout the booklet) believe that we are not confronted here only with a problem of a linguistic nature but, and above all, with a problem of understanding... We are thus led to adopt a path of study which is internal to the texts... Our path is voluntarily different from the so-called external approaches (i.e. linguistic, historical and comparative)." She, however, does not abandon the external approach and adds: "The two types of approaches, external and internal, are necessary and complementary."

It is with this conviction that she hopes "to understand better the nature of Ahura Mazda (and of the *amesha spenta*)." Although "inadequate and...used here only to guide us to a certain extent," she agrees to translate *ahura* "as the lord, the powerful one... *mazda* by wisdom, memory... *asha*, justice, righteousness; *vohu manah*, good thought; *khshathra*, kingdom, power; *armaiti*, devotion; *haurvatat*, wholeness; *amertat*, immortality; *seraosha*, obedience; *ashi*, retribution; (and) *daena*, conscience, religion, inner being, vision...

"For an understanding of the name Ahura Mazda, it is important to take into account the significance of the role of the *amesha spenta*," and she adds, finding it "more correct to say that the *amesha spenta* are perceptible to us either as concrete manifestations or necessary instruments on our path toward Ahura Mazda... (They) are found on the path between

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Who is *druj* and  
who are the  
*deavas* — entities,  
spirits, demons?

---

man and Ahura Mazda and vice versa. They manifest themselves as presences on the path leading Ahura Mazda to man and man to Ahura Mazda."

The encounter with Ahura Mazda through the *amesha spenta* "gives rise to a certain refusal to define (Ahura Mazda) in an exhaustive way... a Being whose unity (man) feels and yet whose activity he perceives under a diversity of modalities." She comes to a happy understanding: "Ahura Mazda is transcendent and immanent to the world; his unity is situated in his transcendence, his plurality and his diversity in his immanence in man and in the world... The Being of Ahura Mazda is thus situated beyond the distinction between unity and plurality." She sounds very much like a Sufi or a Hindu mystic who sees God in every diversity, plurality, and the ultimate unity.

Though she uses the term *amesha spenta* some 40 times in six pages to

present her approach, she does not translate this term. It is generally rendered as the "holy immortals," "incremental immortals" or "benevolent immortals," without ever considering that grammatically the term should have read in reverse: *spenta amesha*. The author of this review translates this non-Gathic term to mean "immortal progressives" and states that in the earlier part of the later *Avesta*, the term applies to any being which attains wholeness and immortality and continues to progress in Mazda's presence.

Jhabvala-Kansara takes four more pages to explain "the approach of Ahura Mazda by man and his activity in the world also takes place through the two *mainiiu*: *spenta mainiiu* = beneficent spirit; *angra mainiiu* = evil spirit." Here she uses the term some 60 times, almost in every second or third sentence, to come to her conclusion. She bases her theory on the philological rendering of the Gathic word *tâ* in Yasna 47.3 by certain translators, including Dr Irach Taraporewala and Dr Stanley Insler, to mean "father," and therefore "Ahura Mazda is implicitly...the father of *spenta mainiiu*." And since "the two *mainiiu* (are) said to be twins...Ahura Mazda is implicitly the father of *angra mainiiu*." The two, also opposed to each other in choices, "are complementary to each other: they both fulfill the will of Ahura Mazda in the beyond... Their duality is therefore not a dualism, in the generally accepted meaning of this term." She again bases her approach that it is the coming together of the two *mainiiu* that "created the world." A search through the *Gathas* by external and internal approaches, however, would not and cannot lead to the

two *mainiiu* creating the world. One wishes she had provided her references to such an inference.

The *Gathas* say that when the two *mainiiu* came together, they created, or rather "gave" *gaya* and *ajyâiti*, generally translated as "life" and "not-life" (*Yasna* 30.4). Although not mentioned in the booklet under review, the two above-mentioned terms and their taken-for-granted meanings of "life" and "not-life" make her deduce that "Ahura Mazda appears to be at the same time Being and Non-Being, or better, neither Being nor Non-Being. Indeed, he creates Being and Non-Being, through the two *mainiiu*." She continues to dwell upon her theory: "The ontological function of the two *mainiiu* shows Ahura Mazda a creative and founding God. But the appearance of the two *mainiiu* as twins, themselves creators of the world, implies in Ahura Mazda a unity which cannot be encompassed or expressed, and is situated beyond history and creation."

It may be noted that other translators, including the traditional translation in Pahlavi and still later in Sanskrit, do not make Ahura Mazda a father of *spenta mainiiu*. In fact, the *Avesta* does not present *spenta mainiiu* as a created being.

Mind (*manah*) is created and mentality (*mainiiu*) comes with it.

Furthermore, all Zarathushtra says in the *Gathas* is that the two *mainiiu* are "said to be twins," a statement which shows that the idea of these two being twins is not what Zarathushtra originally presented, but the idea held by people at that time. To come to the terms *gaya* and *ajyâiti*, while one simply means "life," the other means "not-living." It other words, it means a life not lived as it should be — a life with no creative purpose. There is no room here to turn Ahura Mazda into Being and Not-Being and make further deductions.

It is strange that the author takes up *angra mainiiu*, not used as a "term" at all in the *Gathas* and dwells upon it so long but does not treat *druj*, wrong, harmful lie. While Zarathushtra uses *druj* 17 times and *dregvant* (wrongful) 45 times to fully expound his ethical dualism of right versus wrong throughout his *Gathas*, Jhabvala-Kansara has this much to remark: "*druj* who is a part of *deava*, the followers of *angra mainiiu*, is totally passive and does not act herself." One wonders: who is she and who are the *deavas* — entities, spirits, demons?

In the concluding part of her article,

the author takes up the *amesha spenta* and the two *mainiiu* together and observes "that the two *mainiiu* and the *amesha spenta* characterize the universe and lend their meaning to the material world. The *amesha spenta* are situated at the beginning and at the end of the world; they also characterize its development and evolution," and "the two *mainiiu*... impose to the world the conditions in which history will unfold itself until its end." She concludes her article with the question: "Indeed, man perceives equally throughout his path towards Ahura Mazda the unity of a demand and the diversity required by this demand; but, do the notions of unity and plurality, of good and evil (in the Gathic sense) still hold a meaning when he reaches the end of this path towards Ahura Mazda? And is it not by following such a path...that we may be able to express what we mean by Zoroastrian identity?"

One odd point about her style: She speaks in plural — we, our — as if there were more than one author of the article; unless, of course, she belongs to a certain school of thought on whose behalf she writes the treatise.

Looking to her article and the way she, with her internal and external approaches, and repetitive interchanges and interlinkings of Gathic concepts arrives at metaphysical interpretations of the songs, one can well anticipate what her promised *Vers Ahura Mazda*, her PhD thesis to be published in French and English, would look like. Her "deeply divergent" approach is, in practice, very much in tune and line with what theosophists and other mystic interpreters do.

It is earnestly hoped that the author will, if it is not too late for her to revise her *Vers Ahura Mazda*, take into consideration not mainly her "internal" approach but more of the "external," and also take the traditional Pahlavi approach. Let us be honest, the message of Zarathushtra was not completely lost to or entirely misunderstood by those who have conveyed it intact to us, the expounders of the *Gathas*. For obvious reasons, the *Gathas* have remained out of the reach of the average Zoroastrian. Let us convey the divine message of Zarathushtra in clear, understandable language, at least for the educated to comprehend it as easily as possible. Let us not unfold it in metaphysical words that swim above one's head. The Zoroastrians need an identity they can understand in order to be able to adhere to it.

## REQUEST

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# MILESTONES

The age of Zoroastrian brides (as listed in this issue) in Bombay ranged from 20 to 51 years, the arithmetic mean — the total number of individual ages divided by the total number of brides — being 26 years. The corresponding figures for the grooms were 22 and 58, averaging at 30 years.

Among the 94 Zoroastrians who died in Bombay in January, heart disease was the major killer claiming 35 lives. Lung disease and pneumonia took 13 victims whereas 11 died due to old age and general debility. The other killers were: cancer (five), brain disease and hypertension (four each) and malnutrition, diabetes, liver disease, tuberculosis, and dehydration (two patients each). Septicemia, Parkinson's disease, internal haemorrhage, burns, shock, accident, asphyxia (suffocation), atherosclerosis (deposition of fatty substances in the arteries), anemia, myasthenia gravis (a disease characterised by progressive weakness and

exhaustibility of voluntary muscles), myxedema (severe hypothyroidism characterized by firm inelastic edema, dry skin and hair and loss of mental and physical vigor) and enlarged prostate were the isolated cases registered last month. The youngest age at death was 20 days as compared to the eldest: 96 years.

The data on births, marriages and deaths has been compiled from information supplied by various newsletters and anjuman in India and abroad, courts and hospitals. This information is not always complete or consistent. In 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.

## ALLAHABAD

### Born

A girl, *Dolly*, to *Gopa* and *Dinsha Framjee*; September 16, 1990

## BOMBAY

### Born

A boy to *Hutokshi* and *Hoshi Rao*, December 28  
A boy to *Shiraz* and *Parvez Panthaky*; January 4, 1991  
A boy to *Jasmine* and *Kerman Patel*; January 4  
A girl to *Jennie* and *Phiroze Khambatta*; January 5  
A boy to *Jasmine* and *Minoo Mistry*; January 5  
A girl to *Perviz* and *Jamshed Gandhi*; January 6  
A boy to *Mehera* and *Kurush Kolah*; January 6  
A girl to *Anahita* and *Khurshed Fitter*; January 8  
A girl to *Baktavar* and *Viraf Mehta*; January 10  
A boy to *Mona* and *Hormasji Seervai*; January 10  
A girl to *Gulshan* and *Jamshed Sachinwala*; January 11  
A girl to *Roshan* and *Francis Fernandes*; January 12

A boy to *Perviz* and *Adil*

*Katrak*; January 12

A girl to *Khushnuma* and

*Khushru Tampal*; January 14

A girl to *Tinaz* and *Mahiyar*

*Wellington*; January 19

A boy to *Yasmin* and *Kayomerz*

*Mehervanji*; January 20

A girl to *Shiraz* and *Kaikhushru*

*Faroodi*; January 21

A boy to *Shahnaz* and *Rustom*

*Vakil*; January 21

A boy to *Firza* and *Yazdi*

*Nagla*; January 23

A boy to *Rashna* and *Khurshed*

*Cooper*; January 24

A girl to *Hoofriz* and *Manek*

*Nikorawala*; January 24

A girl to *Armin* and *Rohinton*

*Panthaky*; January 24

A girl to *Hira* and *Rohinton*

*Pavri*; January 27

### Married

*Mahanaz Hormaz Mirzan* and

*Adi Homi Irani*; December 1,

1990

*Farida Fali Cooper* and *Rustom*

*Adi Hirananeck*; December 6

*Tanaz Ratanshaw Patel* and

*Farrokh Manekshaw Sutaria*;

December 23

*Nilufar Ratan Sanjana* and  
*Vispi Khurshed Daruwalla*;

December 27

*Nilofer Aspi Daruwalla* and

*Porus Nariman Khambatta*;

December 28

*Anahita Marazban Karanjia*

and *Percy Shapur Tarapore*;

December 29

*Najoo Sorabjee Mehta* and

*Cyrus Faramroze Pater*;

December 31

*Dilkhush Percy Antia* and *Viraf*

*Homi Bhesania*; January 1,

1991

*Ziyah Minoo Mehta* and *Rumi*

*Keki Palia*; January 1

*Maharukh Dara Patel* and

*Rohin Manek Hilloowala*;

January 3

*Nilofer Pheroze Engineer* and

*Rayomand Dara Karkaria*;

January 4

*Kerbanoo Fakir Hyderabad-*

*walla of Poona* and *Cyrus Sam*

*Solaina*; January 4

*Percis Homi Divecha* and *Rumi*

*Minoo Majoo*; January 6

*Daisy Rohinton Shroff* and

*Cyrus Phiroze Patel*; January 6

*Delna Naval Bharucha* and

*Jimmy Ratan Antia*; January 7

*Khurshed Firoz Mistry* and

*Darayas Faredoon Mistry*;

January 7

*Shernaz Nadirsha Umrigar*

and *Porus Shiawak Mistry*;

January 7

*Dilbar Hormazdiar Daruwalla*

and *Sorab Dara Rupa* of

Ontario; January 7

*Binaifer Kersasp Mehta* and

*Neville Jimmy Bagli*; January 8

*Khurshid Jehanbux Wadia* and

*Mac Vispi Spencer*; January 8

*Khurshid Parvez Bharucha* and

*Mehernosh Adi Avasia*;

January 10

*Dinaz Godrej Karkaria* and

*Rohinton Pesi Dastoor*;

January 10

*Shernaz Jehangir Mistry* and

*Kaizad Bomi Heerjee* of New

Delhi; January 10

*Nazneen Jamshed Darooowala*

and *Percy Gustasp Mithuji*;

January 10

*Niloufer Pheroze Mehta* and

*Hormazdiyar Shiavax Vakil*;

January 10

*Zarine Minoo Batliwalla*

and *Yazdi Phiroze Chinoy*;

January 11

*Jasmine Homi Sui* and *Kekobad*

*Sheriar Jassawalla*; January 11

*Fariz Khurshed Shroff* of Poona

and *Mehernosh Jehanbux*

*Kapadia* of Calcutta; January 11

*Viloo Rusi Sherdiwala* and *Vispi*

*Minoo Tumboli*; January 11

*Anahita Rusi Khodabux* and

*Hormuz Jamshed Vazifdar*;

January 11

*Daisy Darabshah Damania* and

*Farokh Naval Hilloo*;

January 12

*Rashna Hoshang Daruwala* and

*Mahiyar Navroze Panthaki*;

January 12

*Nilufar Nadersha Patel* and

*Yazdeezard Nariman Pavri*;

January 12

*Arnavaz Rusi Baugwala* and

*Darius Dinshaw Baria*;

January 13

*Rukhshana Phiroze Bhathena*

and *Marazban Erach*

*Taraporewalla*; January 13

*Homa Hormuzdiar Jamsheedan*

and *Hoshang Boman Irani*;

January 14

*Maharookh Phiroze Bhada* and

*Darayas Hoshang Hozdar*;

January 17

*Shernaz Rustom Kavarana*

and *Cyrus Mehli Mancherji*;

January 17

*Rukhshana Phiroze Patel* and

*Cyrus Behram Cardmaster*;

January 18

*Ava Rustom Panthaky* and

*Nozer Minoo Damania*;

January 18

*Beroz Adi Chinoy* of Gurgaon

and *Tehmtien Gev Wadia*;

January 18

*Rati Burjor Vaghaiwalla* and

*Nadir Burjor Godrej*;

January 19

*Arnavaz Nariman Darasha* of

Poona and *Sorab Rustom Irani*

of Nasik; January 20

*Tanaz Feroze Master* of Nasik

and *Jawahar Rohinton*

*Sumondy*; January 20

*Kashmira Framroze Billimoria*

and *Rayomand Murzban*

*Bhesania*; January 21

*Nawaz Phiroze Dubash* and

*Dinyar Dhanjisha Medhora*;

January 21

*Kashmira Savak Sarbhanwala*

and *Mahiyar Dhanjisha*

*Medhora*; January 21

*Maharukh Maneck Bhamgara*

and *Hazir Hoshang Dubash*;

January 21

*Kashmira Behram Jamadar*

and *Sarosh Behram Irani*;

January 22

*Shiraz Behram Jamadar and Jehangir Homi Pardiwalla*; January 22  
*Maharukh Eruch Patel and Tehmtan Pesi Dastur*; January 24  
*Arnavaz Savak Balsara and Khushroo Byran Tarapore*; January 24  
*Jasmine Keki Kotwal of Navsari and Neville Pervez Damania*; January 25  
*Perveez Dinshaw Irani and Darayus Dhunjishaw Mistry*; January 27  
*Sheroo Jehangir Davar and Hoshang Jehangir Mistry*; January 27  
*Thrity Firoze Daruwalla and Percy Kaikhasaroo Billimoria*; January 28  
*Khurshed Dorab Kanga and Eddy Noshir Daruwala*; January 28  
*Denaz Kali Nania and Kerman Sheriar Jassawalla*; January 28  
*Kerban Nariman Elavia and Manek Nariman Daruwala*; January 29  
*Nergish Homi Sheriarjina of Udwarda and Ratansha Ardeshar Gilder*; January 29  
*Prochi Sam Rabady and Khushroo Hormusji Mehta*; January 29  
*Jeroze Firoze Elavia and Jangoo Minoo Dalal*; January 31  
*Ruby Minocher Damania and Percy Khurshed Sanjana*; January 31

#### Died

*Rattanai Kaikobad Avari* (74), residing at 26, Baug-E-Sara, Nepean Sea Rd, 400036; December 31, 1990  
*Firoze Dinshaw Boga* (65), Ali Manzil, Turner Rd, Bandra, 400050; December 31  
*Dinshaw Sorab Vakharia* (68), C/9, Ben Nevis, 100/A, B. Desai Rd, 400026; December 31  
*Sorab Manekshaw Daruwala* (70), 10, Mistry Bldg, Padamji Rd, 400004; January 1, 1991  
*Nariman Kekhsaru Sarkari* (81), 7, Sheel Co-op Hsg Soc, 180/A, Old Police Stn Rd, Vile Parle, 400056; January 1  
*Rusi Merwanji Bharucha* (75), 45/B, Meherzin, 77, Wodehouse Rd, Colaba, 400005; January 2  
*Aloo Phiroze Bisney* (75), 7/Q, Dalal Est, Lamington Rd, 400008; January 2  
*Hormusji Pirojshaw Cooper*

(73), 14/A, Tardeo Chmbs, Kashinath Rd, Tardeo, 400034; January 2  
*Dhanjishah Cawasji Damania* (80), 174, Lam Bldg, Delisle Rd, Lower Parel (E), 400013; January 2  
*Shiavak Pirojshaw Mistry* (81), Flat no 3, Moonlight, 158, M. Karve Rd, 400020; January 2  
*Piroshaw Framroze Umrigar* (85), 15, Wadia Bldg, Khareghat Clny, 34, Hughes Rd, 400007; January 2  
*Goolbai Tehmuras Buxy* (83), 15, Contractor Bldg, Raju Kotak Marg, Fort, 400001; January 3  
*Bomanji Pestonji Master* (75), B/5, Shapur Baug, V. P. Rd, 400004; January 3  
*Rustom Khudabax Raubux* (75), Dahanu Darshan, Dahanu Rd, 401602; January 3  
*Manekbai Ardeshir Saher* (93), 12/B, Cawasji Petit Bldg, Marzban Clny, Lamington Rd, 400008; January 3  
*Shirin Rustomji Daji* (65), Edenwalla Bldg, Charni Rd, 400007; January 4  
*Eruchshah Beramshah Dumasia* (77), B/15, New Prem Ngr, Borivli, 400092; January 4  
*Piloo Dorab Khambatta* (68), 4, Ivorine, M. Karve Rd, 400020; January 4  
*Aloo Homi Mehta* (65), A, Dalal Est, Lamington Rd, 400008; January 4  
*Homai Rustomji Mistry* (70), 303, Mercury Apt, Samarth Ngr, Four Bglws, Andheri (W), 400058; January 4  
*Dinamai Meherji Khajotia* (78), 1/14, Readymoney Clny, Tata Rd, 400034; January 5  
*Boman Dossabhoy Killawalla* (86), B, Wassiamul Bldg, Grant Rd, 400007; January 5  
*Cooverbai Bejonji Sethna* (93), 724, Dinshaw Master Rd, Parsi Clny, Dadar, 400014; January 6  
*Jal Muncherji Dotiwala* (81), 38, Auburn Hse, Forjett St, 400036; January 7  
*Nurgesh Rustomji Jeejibhoy* (88), Paradise Apts, 44, Nepean Sea Rd, 400026; January 7  
*Manekbai Jamshedji Patel* (80), 648, Parsi Clny, Dadar, 400014; January 7  
*Bamanji Dhanjibhai Siganporia* (96), Seva Sadan Annexe, Gamdevi, 400007; January 7  
*Jehangirji Dorabji Siganporia* (78), R/38, Nowroz Baug, Lalbaug, 400012; January 7  
*Roshan Jehangir Siganporia*

(50), R/38, Nowroz Baug, Lalbaug, 400012; January 7  
*Gustad Phirozshaw Mistry* (76), Flat no 7, Sunshine, 156, M. Karve Rd, 400020; January 8  
*Jamshed Nowzer Marzban* (65), 15/C, Balmoral Hall, Mt Mary Rd, Bandra, 400050; January 9  
*Manek Hormusji Daroowala* (90), P/21, Cusrow Baug, S. B. Rd, 400039; January 10  
*Adi Jamshedji Palkhivala* (58), 4, Shroff Bldg, Gamadia Clny, Tardeo, 400007; January 10  
*Banoo Gustad Hiramaneck* (75), 275, Old Master Bldg, Zoroastrian Clny, Tardeo, 400007; January 11  
*Nergish Homi Madon* (67), A/5, Alka Soc, Ceasar Rd, Amboli Village, Andheri, 400058; January 11  
*Gool Jamshed Tarapore* (82), Gool Villa, 802/B, Khareghat Rd, Parsi Clny, Dadar, 400014; January 11  
*Pessy Behramji Billimoria* (84), Fire Brigade Bldg, Rd no 2, Shivaji Park, 400028; January 12  
*Daulat Pervez Dalal* (82), 11, Sea Green, North Side, Marine Drive, 400020; January 12  
*Manekbai Shapurji Lala* (95), New Khan Bldg, Chikalwadi, Grant Rd, 400007; January 12  
*Sorab Cawasji Madon* (74), Ghamat Lodge, 804/A, Dr Ambedkar Rd, Parsi Clny, Dadar, 400014; January 12  
*Khorshedbanu Naoroji Daruwala* (82), Readymoney Bldg No1, Ratan Tata Rd, Tardeo, 400034; January 13  
*Dinoo Noshirwan Dubash* (90), Oceana, Marine Drive, 400002; January 13  
*Ratanbai Pestonji Engineer* (82), R. J. Cottage, Mithaiwalla Agiary Lane, Sleater Rd, 400007; January 13  
*Tehmina Cawasji Masani* (81), 625, Seth Jagannath Shankerseth Rd, 400002; January 13  
*Manekshaw Ratanji Movewalla* (75), Hamabai Petit Block, Marzban Clny, Gilder Lane, Tardeo, 400007; January 13  
*Jehangir Cawasji Randeria* (87), Tapia Bldg, Jalbhai St, Charni Rd, 400007; January 13  
*Merwan Khodadad Dehee* (74), Bandra florist, 22/D, Hill Rd, Bandra, 400050; January 14  
*Sarosh Bomanji Irani* (75), Sneh-Kuttir, Dadyseth Rd, Chowpatty, 400007; January 14

*Gool Behram Patel* (50), Room no 14, Lam Bldg, 173, N. M. Joshi Marg, Lower Parel, 400013; January 14  
*Nasarwanji Kaikhushroo Sahiar* (74), 304/A, Zaveri Bldg, Grant Rd, 400007; January 14  
*Parvez Kaikhushroo Sanga* (68), Contractor Chawl, D. K. Marg, Sussex Rd, Byculla, 400027; January 14  
*Ferdun Sorabjee Battiwala* (86), 220, Jehangir Baug, Veer Savarkar Marg, Mahim, 400016; January 15  
*Dinabai Meherjee Bodhanwala* (70), B/13, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; January 15  
*Soli Dara Cama*, brother of Roshni Baji Sethna and Nergish Robert Cresto; January 15 (cremated)  
*Mahiyar Shapurshaw Dalal* (76), Convent Avenue, S. V. Rd, Santacruz (W), 400054; January 15  
*Banoobai Rustomji Ghadiali* (80), 275/O, Umrigar Bldg, Tardeo Rd, 400007; January 15  
*Ratan Manecksha Patel* (90), B/46, Meenakshi Apts, Dockyard Rd, 400010; January 15  
*Soli Merhwanji Italia* (59), 247, Veera Hse, Cawasji Hormusji St, 400002; January 17  
*Nariman Nusserwanji Khari* (74), V/7, Dalal Est, Lamington Rd, 400008; January 17  
*Tehmuras Rustomji Lalla* (64), 123/3, Merwanji Chamarbaug Chawl, Dr Ambedkar Rd, Parel, 400012; January 17  
*Meherbai Nadirshah Mulla* (86), Marble Arch, 52, Peddar Rd, 400026; January 18  
*Goolbai Sorabji Bamboat* (78), 3/3, Wadia Block, Malcolm Baug, Jogeshwari (W), 400102; January 19  
*Pesi Pirojsha Billimoria* (75), 27/A, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; January 19  
*Rustom Hormusji Bhangara* (65), 6, Gamadia Clny, Tardeo, 400007; January 19  
*Behram Pacy Patel* (20 days), Jerbai Hse, Mota Parsee Wad, Valsad, 396001; January 19  
*Jimmy Manchershah Satta* (73), Seva Sadan Annexe, Gamdevi, 400007; January 19  
*Behramjee Shapurjee Vakharia* (84), 26, Maison Belvedere, 107, M. Karve Rd, 400020; January 19

*Shera Nadirshaw Fitter* (70), 10/A, Saravsar Bldg No 2, Marzban Clny, Gilder Lane, Tardeo, 400008; January 20  
*Nariman Phirozeshaw Vakil* (74), Flat no 7, Rele Chmbs, Raghavji Rd, Cumballa Hill, 400026; January 20  
*Pillamai Kavasji Kanga* (82), G/1, Nowroz Baug, Lalbaug, 400012; January 21  
*Behram Behroase Khayanoja* (59), O/11, S. B. Bharucha Baug, Andheri (W), 400058; January 21  
*Sorab Nusserwanji Karaka* (75), 1, Sleater Hse, Sleater Rd, 400007; January 22  
*Fardoon Adalji Daruwala* (68), Room no 5, Sapot Bldg, Irani Rd, Dahanu Rd, Dist Thane, 401602; January 24  
*Mehramai Dorabji Masani* (81), Allana Chmbs, 6th Bomanji Petit Rd, 400026; January 24  
*Dosamai Kekobad Bharucha* (82), 275/V, Tardeo Rd, 400007; January 25  
*Meherbai Ardesher Bharucha* (80), Maharukh Mans, Lamington Cross Rd, 400007; January 25  
*Dhun Shapurji Patel* (75), Jaiphal Ter, Forjett St, 400036; January 25  
*Naju Homi Ratnagar* (77), Empire Cinema Bldg, Fort, 400001; January 25  
*Rati Kaikhushro Vakil* (77), 1A/12A, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; January 25  
*Perin Padamji Ayrton* (83), C/19, T/3, Dewanshah, Ambadi Rd, Vasai (W), Thane, 401201; January 26  
*Banoo Jehangir Driver* (80), 148, Abbasi Bldg, Pathe Bapu Rao Marg, 400008; January 26  
*Meherbai Behram Irani* (80), B/1, Petit Bldg, Avabai Petit St, Grant Rd, 400007; January 26  
*Meheramai Hiraji Mahuvewalla* (80), Yogi Star Co-op Hsg Soc, C/46, Yogi Ngr, Borivli, 400092; January 26  
*Dara Framroze Amin* (74), 20, Station Ter, N. Bharucha Marg, 400007; January 27  
*Bomanshaw Framroze Anklesaria* (79), D/13, Rustom Baug, Victoria Rd, Byculla, 400027; January 27  
*Gai Khurshed Dhondy* (78), Gemfrina, 630, Khareghat Rd, Parsi Clny, Dadar, 400014; January 27  
*Framroz Jamshedji Katrak* (78),

Desai Bldg, 668, Katrak Rd, Wadala, 400031; January 27  
*Nariman Cawasji Panthaki* (73), Gulshan Ter, 643, Khareghat Rd, Parsi Clny, Dadar, 400014; January 27  
*Mehroo Kaikhushro Engineer* (79), Sethna Bldg, 216, S. Gandhi Marg, 400002; January 28  
*Jal Nadirshaw Cursetji* (72), 8/A, Dolphin, Pilot Bunder Rd, Colaba, 400005; January 29  
*Kaikhoshro Hormusji Erani* (86), 11, Breach Candy Gardens, Warden Rd, 400026; January 29  
*Minoo Ardesar Jesing* (75), Room no 37/D, Kranti Galli, Worli Village, 400025; January 29  
*Dinshaw Dadiba Kerawalla* (60), Kismat Ngr, Bhanganwadi, Lonavala, 410401; January 29  
*Shirin Bomanji Pavri* (80), D/15, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; January 29  
*Sam Jehangir Khambata* (92), 501, Sonata, 15/B, Perry Cross Rd, Bandra, 400050; January 30  
*Rustomji Hormasji Pavri* (93), 87, Shirin Manzil, Chandanwadi Cross Lane, 400002; January 30  
*Gool Sheri Vaghchhipawala* (53), 5/17, A. H. Wadia Baug, Parel Tank Rd, 400013; January 30  
*Mani Minocher Surty* (52), Bharucha Bglw, Gilder Lane, Lamington Rd, 400008; January 31

## CALCUTTA

### Married

*Tehnaz Taraporewala and Arun Punwani*; December 28, 1990

### Died

*Mani Chatterjee*; November 12  
*Dina Nadir Gandhi*, mother of Dhan and Thrity Dastur; January 6, 1991  
*Jal Edulji Dandiwalla*, father of Godrej and Aspi; January 13

## DELHI

### Born

A boy, *Jehan*, to *Rinchen* and *Adil Nargolwala*; January 23

## KANPUR

### Died

*Freny Darabshah Mehta* (85), mother of Nergish Keki Parekh, Sheroo Homi Virji, Phiroze and Sam; January 9

## NAGPUR

### Died

*Dina Maneck Masani*; November 28, 1990

## POONA

### Died

*Dosabhai Savaksha Sukhia* (76), C/o G. F. Engineer, Dastur Boy's School, Col Tarapore Rd, 411001; December 11  
*Kershasp Erachsha Driver* (32), Dubash Bldg, Kashinath St, Tardeo, Bombay, 400034; December 21  
*Behram Firoze Badni* (40), Mental Hosp, Yerwada, 411006; December 24  
*Burjor Maneckji Desai* (88), Cecilia Bldg, Ardesher Irani Rd, 411001; January 9, 1991  
*Dinshaw Merwan Irani* (87), 882, Boottee St, 411001; January 10  
*Maneck D. Anklesaria* (67), 303, Mahatma Gandhi Rd, 411001; January 12  
*Dara J. Billimoria* (87), 5, Dr Coyaji Rd, 411001; January 15  
*Dadabhai A. Bharucha* (65), 31-C, Near Lal Deval, 411001; January 21  
*Gev Marzban Dalal* (72), 4, Mahatma Gandhi Rd, 411001; January 23  
*Shirin Bomansha Sethna* (97), West View, Arvind Rd, 411002; January 29

## SURAT

### Died

*Rustomji Dinshawji Elavia* (78), Adi Nusserwanji Marg, Lilava Dhol, Rajpipla, 393145; November 25, 1990  
*Sheramai Jehangirji Jalgamwala* (76), 334, Navi Peth, Stn Rd, Jalgaon, 425001; December 27  
*Mehroo Minoo Toddywala* (75), 934/12, Kelani Bazaar, Lam Gate, 395003; December 27  
*Nowroji Meherwanji Anklesaria* (91), Gam Itkala, Dist Bharuch, 392001; December 28  
*Saram Behramsha Kathawala* (62), Bhavnagri Mohalla, 395003; December 28  
*Najamai Ardesher Kavarana* (80), Nariman Home and Infirmary, Shahpore, 395003; December 29  
*Dara Manecksha Bharucha* (80), Shahpore, 395003; December 30  
*Homai Faramroze Javeri* (65), Mistry Bldg, Dhatigara Mohalla, Nanpura, 395001;

January 3, 1991

*Nariman Manakji Umrigar* (81), 1/41, Athugar Mohalla, Nanpura, 395003; January 5  
*Nariman Burjorji Umrigar* (84), 12/1375, Maachli Pith, 395003; January 5  
*Soli Hirjibhai Vasfaiwala* (62), Gam Vasfai, Via Madhi, Dist Surat, 395003; January 7  
*Rusi Hormusji Adajania* (63), Bhatar Rd, 395003; January 9  
*Rustomji Nusserwanji Minina* (89), Vanki Bordi, 395003; January 11  
*Sorabji Ardesher Patalwala* (90), 162, Surgeon Soc, Athwalines, 395001; January 11  
*Minoo Burjorji Wadia* (60), 12/2659, Vanki Bordi, 395003; January 11  
*D. P. Bhungara (Navalsha Pestonji Bhungara)* (80), 12/2893, Rani Talao, Bibini Wadi, Saiyedpura, 395003; January 14  
*Jal Rustomji Bhagat* (57), 402, Sarkari St, Adajan, 395009; January 18  
*Hormusji Sorabji Mansaheb* (87), Bag-e-Parsi Sheheristan, Maachli Pith, 395003; January 19  
*Burjorji Rustomji Jabbar* (81), 351, Popat Mohallo, Nanpura, 395001; January 21  
*Goolbai Nariman Kalifa* (87), Rani Talao, Bibini Wadi, Saiyedpura, 395003; January 21  
*Najamai Pirojsha Dumasia* (72), Agiary Mohallo, Gam Vesu, Dist Surat, 395003; January 25  
*Khorshedbanoo Phirojshaw Havewalla* (78), Gam Kim, Dist Surat, 394110; January 27  
*Firoze Pestonji Bhesania* (62), Bartad, Gam Mahuva, Dist Surat, 364290; January 28  
*Keki Ardesher Batliwala* (68), Nariman Home and Infirmary, Shahpore, 395003; January 31

## AUGUSTA, GEORGIA

### Born

A boy, *Sheriar*, to *Zarin* and *Neville Sarkari*, January 20

## KARACHI

### Married

*Snober Aspi Sethna and Sohrab Rustom Ferozpurwala*; September 3, 1990  
*Nilufer Homi Behrana and Burjis Homi Rabadi*; November 16  
*Shiraz Firoze Khambatta and Yazdi Maneck Wania*;

November 29  
*Gulnar Khurshed Mondigarian*  
 and *Jamshed Farokh Irani*;  
 December 11  
*Arnavaz Ardesher Khusroo* and  
*Hosi Khodad Irani*;  
 December 14  
*Hutoxi Bejon Kandawalla* and  
*Jal Noshir Bharucha*;  
 December 24  
*Sherezaad Rustom Wania* and  
*Xerezex Viraf Daroga*;  
 December 27  
*Faranaz Dadabhoy Mama* and  
*Darius Soli Patel*; December 28

**Died**  
*Mahakurshid Bejan Irani* (66),  
 November 9  
*Feroze Hormazsha Wania* (68),  
 November 9

*Goolbanu Dadiba Mulla* (65),  
 November 10  
*Cyrus Faramroze Patloo* (54);  
 December 1  
*Eruch D. Gandhi* (61);  
 December 17

#### MICHIGAN Died

*Jamshedji N. Kharas*, husband  
 of *Villoo* and father of *Dilnavaz*  
*Rustom Lord* and *Zenobia*  
*Sharookh Lala*; January 15

#### TOTALS (for this issue)

Births: Boys 13, Girls 13  
 Marriages: Parsi 71  
 Intercommunal 1  
 Deaths: 143

Compiled by Roxana H. Kaka

## MATRIMONIAL

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The Advertiser  
 Matrimonial (Feb/8-91)  
 Parsiana  
 GPO Box 892 Bombay 400001

## EVENTS AND PERSONALITIES continued from page 14

Astad born 15 months ago to Dolly and Phiroz and one can guess how the family must be managing.

In one small room flat 13' x 13' on Forjett Hill resides the family. The girls are boarders at the Avabai F. Petit Parsi Girls' Orphanage at Bandra; the elder boys study at the Cowasjee Jehangir School at Tardeo. While the schools have exempted them from fees, the conveyance costs of the boys is financed from grants received from different trusts. Phiroz's

own salary as an employee of Tata Mills is stretched to the fullest by Dolly whose full-time responsibilities as a mother leave her with hardly any time to seek a job herself. Occasionally help in the form of provisions and groceries from well-wishers is a welcome relief for the family.

P.G.

## SPOTLIGHT

The first to be conferred fellowship of The Institute of Indian Foundrymen (IIF) was **Sorab H. Commissariat**, managing director of Mercury Iron and Steel Company Private Limited, notes a press release.

Tax consultant **Homi P. Ranina** has been

elected president of The Bombay Shareholders' Association for 1990-91, notes *The Economic Times* dated October 19, 1990.

Chairman and managing director of Bombay Dyeing and Manufacturing Company Limited, **Nusli Wadia** has been re-elected chairman of the Bombay Millowner's Association, informs *The Economic Times* of October 16, 1990.

The Sir Cowasji Jehangir Public Hall in Bombay, leased to New Delhi's National Gallery of Modern Art for a period of 30 years, is to house a theater and provide permanent exhibition space, according to *Bombay* of November 22-December 6, 1990.

The Board of Control for Cricket in India has nominated **Russi Jeejeebhoy** of Calcutta on its selection committee for 1991, notes the August-September 1990 issue of *Calcutta Gavashni*.

**Numi Mehta** is the newly elected vice president of the Advertising Club, Calcutta for the year 1990-91, notes the *Calcutta Gavashni* of August-September 1990.

The newly appointed vice president -- marketing of Burroughs Wellcome, India is **B. S. Bacha**, reports *The Daily* dated February 3, 1991

Compiled by Roxana H. Kaka

*The Palkhiwala family (standing from left): Rasna, Dolly with Afrid and Phiroz with Astad*  
*(Sitting from left): Nozar, a friend, Nancy, Ruzbe and Navil*



# Katrak's studied treasures



**Died:** Ervad Jamshed Cawas Katrak, 93, Avesta-Pahlavi scholar, researcher and author, on August 26, 1990 in Bombay following cardiac arrest

At international conferences to which he was invited it would not be unusual for Katrak to present papers on subjects as diverse as linguistics, history and philosophy, and that too in different languages, noted a tribute by *The Bombay Samachar* editor Jehan Daruwala during the scholar's lifetime. As fluent as he was in Avesta, Pahlavi, Persian, Sanskrit, Arabic and old Gujarati, equally conversant was Katrak with diverse subject matters. At one time he was a regular participant at All India Oriental Conferences and the International Congresses of Iranologists and Mithraic Studies, remembers Dastur Hormazdyar Mirza.

He drew much of his inspiration from Iran and was in turn held in high esteem by the Iranians. He was appointed Persian scholar by the Government of Iran in 1959-60, mentions a family source, and especially sponsored by the Iranian government to attend the twenty-fifth centenary celebrations of Cyrus the Great and the millenary celebrations of the Iranian scientist-scholar Al Biruni.

Katrak's monumental book, *Oriental Treasures*, where he has laboriously presented the old Iranian culture, rites, customs, etc has come to be regarded as an "encyclopedia of ancient Iranian culture, useful for Avesta scholars," according to a press release. The Iranian government during the regime of the late Reza Shah invited him to attend the Tehran University. Adds *The Bombay Samachar* of September 2, 1990 that "his teachers were so impressed by his knowledge of Avesta, Pahlavi and Iranian history that within a few weeks, his professors started seeking his advice and guidance on these subjects!" Besides the leaders and priests of the community, even Muslim scholars

are supposed to have held Katrak in high respect.

Of the over a dozen publications to his credit, some of his popular works are *Civilization and Culture of Ancient Iran*, *Marriage in Ancient Iran*, *The Age of Zarthushtra*, *Glimpses of Extinct Pahlavi Literature*, *Mithra in the Avesta* and



Katrak meets Shahbanu Farah in Iran

*Mithra on the Roman Reliefs*, *Literary Gems*, a couple of books in Persian and some in Gujarati like one on Afsun-e-Shah-e-Faridun. Besides, innumerable articles must he have contributed to the newspapers. As remembers his son Hoshang, even when eyesight was failing him (towards the last couple of years), if he came to hear of any misrepresentation or inaccurate reports in the Press on religion or history, subjects with which he was fully conversant, he would immediately send off a rejoinder.

His contribution to the treatise *History of the Bombay Parsi Punchayet* (1860-1960) is recorded by the author Sapur F. Desai himself who credits Katrak for having "laboriously compiled from 1860 onwards meaningful material which formed a basis for this work. Ervad Katrak himself is a doyen of scholarship and for things Iranistic he is a walking encyclopedia." Katrak served the Punchayet for over two decades in his capacity as librarian and in charge of the translation fund.

As research scholar of the K.R.Cama Oriental Institute in 1920-21, it fell to Katrak to examine over 1,000 manuscripts,

notes the press release. He was sent to the villages of Gujarat to prepare a list of the valuable manuscripts in Avesta, Pahlavi and Persian which were in the possession of agiaries, priests and lay people. Several of these manuscripts are now believed to be lost because Katrak's advice to guard them were disregarded. What has upset Katrak's family more is that, despite his devotion to the religion and the community, not a single condolence resolution seems to have been passed in his honor by the different organizations with which he was connected.

Born in Navsari, Katrak's early education was at the N. R. Tata Zand Madressa and the Sir Cowasji Jehangir Zarthoshti Madressa. Since his college days at St Xavier's, Bombay he was interested in Zoroastrian scholarship, men-

tions Hoshang. Among the scholars whom he held in high respect were Muncherji Khareghat and Edulji Kanga. After his postgraduation in Avesta, there is no count of the number of jobs he changed. He was teacher at the Boys' Town Public School, Nasik, at the J. J. Fort School and the madressas in Bombay, he also practised as a mobed being a 'bahtari navar' who knew 72 has by heart... With a stern face and unbending disposition, his disciplinary ways often brought him unpopularity, remarks Hoshang. In addition to his avid reading habits, his other interest was Indian classical music.

His memory was awesome. He could quote chapter and sometimes even page of the reference book which people of learning could fall back on to confirm their facts. In the compilation of the *Parsiana Book of Iranian Names*, he was one of the scholars who extended gratuitous assistance. Though orthodox in his thinking, he respected other religions and was always ready to highlight the good points of other faiths, notes *The Bombay Samachar* write-up.

Katrak is survived by his wife Tehmina, sons Hoshang and Farrokh and daughters Banoo, Daisy and Hutoxi.

# PUNDOLÉ made room for art

Died: Kali Nowroji Pundole, 64, mainstay of contemporary Indian art who strove to bring closer the artists and the patrons for a mutually rewarding experience, on November 20, 1990 in Bombay, following cardiac arrest.

More than an art dealer, Pundole was regarded as an art promoter. Several artists remember: being given their first break at the Pundole Art Gallery that he had founded as a proprietary concern; of him financially helping struggling artists; of him arranging for work space to ease the artist's constraints. "Name any leading painter of the past 30 years and there is a greater chance of finding his work in a Pundole show than anywhere else," remarked art critic Dnyaneshwar Nadkarni in his tribute to Pundole in *The Independent* of November 22, 1990.

"The paintings, when they enter these premises, feel wanted and cared for, not merely a commodity to buy and sell but an identity of an enhanced human endeavor," acknowledged M. F. Husain, among India's most celebrated artists. His relationship with Pundole dates back 25 years or more, ever since he casually walked into the Gallery and volunteered to help out Pundole with the lighting arrangement for one of his earlier exhibitions. In turn, Pundole is said to have helped Husain find buyers when he had yet to establish himself as an artist.

"Artists held him in complete trust," recalled Kekoo Gandhi of Gallery Chemould who is believed to have introduced Pundole to the framing business which in turn led to an art gallery. "He was never dishonest in his criticism. If he didn't like a painting he'd politely reject it but only after giving the artist a chance to explain himself," noted artist Shamshad, Husain's son, whose first one-man show was sponsored by Pundole Gallery.

"He wanted art to move in all directions, encouraging everyone to take an interest, even without buying," said art collector Jehangir Nicholson at the con-

dolence meeting convened in Pundole's honor by the Bombay Art Society conjointly with other art galleries of the city. "Kali genuinely believed that paintings should be acquired for love; unless an emotional chord was struck between the work of art and the viewer-buyer, a sale, whatever the price involved, lost its human credence. Sometimes when a buyer had second thoughts about an acquisition he had made, Kali took the



painting back without fuss," artist Badri Narayan remembered. "So often, art works that he bought were not allowed to pass out of his own possession. They stopped being investments and became friends," commented another art veteran Bakul Patel.

When exhibition time approached, the soft-spoken, ever-smiling Pundole could be seen in action: designing/planning a manual, posting invitations and even hanging up the exhibits himself, if necessary, to bring out the best in the work. Whatever his schedule, his day would always start out with prayers. Once the exhibition was under way, Pundole would be at his desk (facing the east preferably) observing the displays, the artists, the public from the shadows unless called upon to proffer advice. Until his son Dadiba joined him a few years ago, the running of the Gallery was almost a one-man show with him having to sacrifice his other interests so that the

Gallery was not neglected. During lean season, however, the fun loving art promoter would even spend a whole day at home to watch cricket on TV, or permit himself a vacation.

The Gallery at Hutatma Chowk had been inaugurated by Sir Cowasjee Jehangir in 1963 with an exhibition of paintings by Almelkar, Ara, Chavda, Gaitonde, Hebbur, Badri Narayan, Homi Patel, Jehangir Sabavala, Prasanna and R.

D. Raval, notes a write-up by Narayan. A year later Husain designed for the Gallery a horse logo to mark its progressive movement. Since then it has provided exhibition space to a number of painters, graphic artists, sculptors and ceramists.

Before starting the Gallery, Pundole had intended pursuing a career in plastic manufacturing after studying the subject in England. When those plans did not move according to schedule, he joined the family's clock business which has since been wound up. The subsequent framing section and the

antiques outlet have also been discontinued.

He was an alumnus of the Bharda High School and later studied at St Xavier's College for two years before proceeding to the UK. A cyclist of repute in his younger days, having represented India at an international meet, Pundole was also fond of western classical music and theater, mentions Dadiba.

In the last couple of years, he is known to have been disillusioned with the showbiz and commercialization that had made inroads in the art scene. As reported Dadiba, he would be disgusted when confronted with a query, "What's his price?" According to him, "That is a false way of looking at an artist; judging his price instead of noting what's good and bad in his work."

The art lover is survived by his wife Freanya, daughter Lalérukh Sarbh and son Dadiba.

Written by Parinaz Gandhi

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આમાં  
ખી.વી.ઓ. નથી.

\* કલ્પ અમુક શહેરોમાં જ ઉપલબ્ધ.