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Parsiana

July 1991
Volume 14 Number 1

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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 Unsigned letters or those without an address will not be published.

"Zarathusti: My Past..."

In the article "Zarathusti: My Past, Our Future" (*Parsiana*, March 1991) you have highlighted a statement by Homi Minocher-Homji, "The global Zoroastrian focus may move from Bombay to North America."

It certainly will, if Ali Jafarey gets away with his version of Zoroastrianism and his lucrative business of 'conversion.'

In less than a decade, the so-called Zoroastrians of North America will become a global attraction, as the world wonders who these 'UFOs' are and what they believe in, if anything at all. The global Zoroastrian focus will certainly move from Bombay to North America, as the scientists will rush to unfold the origin of these multi-breed Americans.

As long as they (the mixed-breeds)

remain in North America and do not attempt to desecrate, pollute or contaminate our consecrated places of worship in India, they will at least retain their health, if not their identity.

Ervad DARIUS N. SETINA

"Joining the Forces?"

In her article "Joining the Forces?" (*Parsiana*, March 1991) Arnavaz Mama has attempted to trace some of the reasons why our Parsi youths are now declining to take up a military career as they used to do in the past. However, apart from stating reasons like parental objection, lack of a spirit of adventure, and unwillingness to face hardship, etc, the potential benefits of a career in the military, both during service and even after retirement, have not been mentioned at all.

Even Aspi Moddie, an ex-serviceman himself, in his article "Move over please, Field Marshal!" in the same issue, has not touched on the career aspect.

However, what is most disturbing is that even Field Marshal Manekshaw (*apro Sam*), apart from the usual comments and quips as reported in "Secunderabad-Hyderabad Youth Fest: Action Please" (*Parsiana*, March 1991) said nothing to make the youth want to join the Forces, by vividly pointing out the career advantages to be gained thereby, as only he could have done.

In my opinion, apart from other reasons of a personal nature mentioned in Arnavaz's article, there appears to be a lot of ignorance on the part of the youth and the community at large, as to what the services have to offer as a career, and what the service officer is worth even after retirement.

Brig N. B. GRANT

Pune

"The Gallant Decades"

While "The Gallant Decades" (*Parsiana*, March 1991) by Arnavaz S. Mama is quite comprehensive and revealing about the lives and achievements of our gallant Parsi soldiers, sailors and airmen, at least two names are conspicuous by their omission:

The first is Maj Gen S. N. Antia, PVSM, who became the first officer from the Corps of Signals to command a Mountain Division in 1966, then a rare privilege for an officer from the technical corps of the army.

The second is Maj Gen R. Z. Kabraji, AVSM, who incidentally became the second officer from the Corps of Signals to command a Mountain Division in 1967 after Antia. As a brigade commander in the eastern sector, Kabraji won recognition for quelling the Mizo uprising, and was later successively Hon ADC General to two Presidents of India, viz Dr Zakir Hussain and Dr V. V. Giri.

Both officers rightly share in the glory brought to our microscopic Parsi community.

ZUBIN R. KABRAJI

Pune

Your article, "The Gallant Decades" (*Parsiana*, March 1991) carries a photograph on page 58. You may be interested



to know that these "ex-servicemen in daglis and ribbons" are Brig E. J. Engineer, Comdre Lovji Mehta, Brig Soli Jambusarwalla and Brig Adi Irani.

Brig E. J. ENGINEER (Retd)

"Action please"

Mr Homi Taleyarkhan rightly questioned the wisdom of Parsi charitable trusts giving funds when the tendency among Parsi youngsters is not to return to India after their studies ("Secunderabad-Hyderabad Youth Fest: 'Action Please,'" *Parsiana*, March 1991). To this Mr Keki Gandhi,

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honorary secretary of the Federation of Parsi Zoroastrian Anjumans of India had retorted: "Is anything wrong in Parsis thriving abroad?"

Is it the implication of Mr Gandhi that youngsters cannot thrive in India? There are plenty of challenging jobs in India. By dint of hard work, Parsis have built a certain status both in Bombay and in India, and the youngsters who go abroad could serve the country and the community better on their return to India.

I have made a suggestion to the trustees of some Parsi charitable institutions that the trustees should introduce a clause in the agreement that if the youngster does not return to this country within a period of six years (the maximum period required for a PhD degree), then the youngsters or their parents or guardians should pay interest at 10 percent instead of the normal two percent on the loan. This will make the guarantors think twice before signing on the dotted line.

"In the matter of the late Ms Roxan Darshan Shah..." (*Parsiana*, March 1991) the BPP trustees have agreed to permit doongerwadi facilities to Parsi women married to non-Parsis provided that on their death, either their husband, brother, sister or other close relative submit an affidavit that she continued to follow the Zoroastrian religion till her demise.

Under Parsi law neither her non-Parsi husband nor her non-Parsi children if any will be allowed inside *bunglis* so what's the point in taking an affidavit from the non-Parsi husband? Secondly, the affidavit submitted by her non-Parsi husband and her Parsi relatives may be contradictory, and hence it is best to restrict the affidavit only to the Parsi relatives of the girl.

Dr P. D. SUNAVALA

"An injustice at..."

I am distressed to read about the injustice done to Roxan Darshan Shah by the high priests of the community. In this context I would like to quote from the *Autobiography* of Dastur (Dr) M. N. Dhalla, who himself was a high priest of our community.

Dr Dhalla writes, "People must realize that the duty of a dastur is not the blind guardianship of ancient creeds and customs merely on the strength that old is gold; nor is it to pamper popular sentiments. Such an attitude may be simple; it may evoke applause, it may gain cheap renown; but it does not behove the stature of a dastur who bears upon his shoulders the responsibility of being

a true disciple of Zarathushtra...

"In our community the word 'reform' has become distasteful and unpalatable... According to our religious literature the greatest reformist was Prophet Zarathushtra himself. His religion was a religion of reform. It was a faith that wiped out false practices from a nation and introduced newer and better ways of living (page 279)."

It is a sad day for the community to read in a letter written by a 15-year-old girl (Readers' Forum, *Parsiana*, November 1990) that if one marries outside the religion one does not remain a pure Parsi, whatever that is supposed to mean. This is the highest form of ungratefulness to the citizens of this great nation who gave us shelter from persecution 1,300 years ago. In this whole sorry mess, compassion has been the biggest casualty. This type of religious chauvinism must be totally uprooted from our minds. We must learn to think rationally on issues like intermarriage and religious ceremonies.

I end by quoting further from Dr Dhalla's book:

"He that cannot reason is a fool;
He that will not, a bigot;
He that dares not, a slave (page 380)."

I need not spell out to who all, this last quote applies.

PHIROZE DOSSABHOY FRAMROZE
Calcutta

Have Dastur Kotwal and the Bombay Parsi Punchayet contracted to put an end to the Zoroastrian religion within one generation?

Our community has opened its outgoing door but the incoming door is closed and locked, even to the dead body of a Zoroastrian lady seeking interment in the tower of silence.

Why not look at the basic problem of intermarriages?

Where are the Dr Maneck Dhallas? Why do we not use available funds for weekly gathering of Zoroastrians and lead them on the path of Asho Zarathushtra?

Is the *Vendidad* the order of Asho Zarathushtra or the law of Sassanian time?

In any book I read, whether it is written by our dull friends or clever foes, we Zoroastrians are identified as fire worshippers, our ideology as dualistic (Ahri-man and Ahura Mazda) and so on. Who is responsible to reply, defy and present the truth to them?

ROSTAM ROSTAMI ASRABADI
Ohio, USA

With
best wishes
from

Farah
&
Tanya

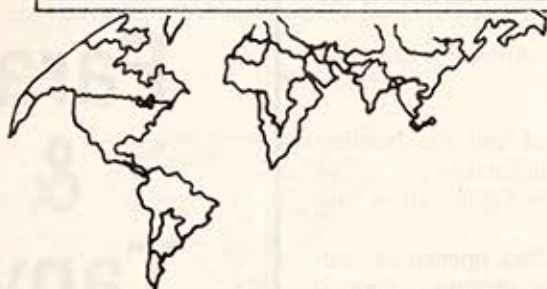
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I have painfully gone through all the allegations meted out to our reverend high priests in various issues of *Parsiana* and all the suggestions of 'saving' our religion through intercommunity marriages. I would like to give a suitable reply to such liberals.

First of all, I am shocked to see the way the Parsi community treats our reverend priests — poking fun at them and regarding their statements as barbaric, horrifying, self-styled, threatening, insulting and one of them even going to the extent of stating that "Parsi sisters married to non-Parsis are being terrorized — every effort is being made to rob them of their honest right of worship..." I wonder whether this lady is aware of the meaning of the word 'terror.'

As far as I can see nobody prevents a Parsi from marrying a non-Parsi but once a Parsi does that he/she would most certainly and most rightly be prevented from returning back to the fold. If any Parsi feels that we are being terrorized, I would like to invite him/her to come to Punjab and see 'real terror.' Sikhs here are prevented from cutting their long hair and beards however high the mercury may soar. Ladies of their religion are forced (at gun-point) to cover their heads with *duppattas* (though wearing *mathabanas* has become an age-old custom). Here militants see that in every Sikh house they have their *Granth Sahib* and prayers recited every day from it. If anybody tries to oppose them, they are liquidated.

Take the case of Khomeini. Just because Salman Rushdie wrote a book against the Muslims, a worldwide call was given to liquidate him. Now, that's terror!

One of the readers has even suggested sending our priests to reeducation camps "while men and women with a better understanding of their religion take their place." The question is who would run these education camps — illiterates like them? If these 'literate' (who do not even know how to address such a scholarly priest) take the place of our priests, I shudder to even think what the community would be like in their hands.

At this stage I am glad that at least a 15-year-old had some common sense to understand our religion and I see nothing horrifying in it (as some of the readers have put it). I am just 19 myself and let me assure you that I was not brainwashed into believing whatever I am writing here.

The second point is of the constant complaint that our customs and traditions

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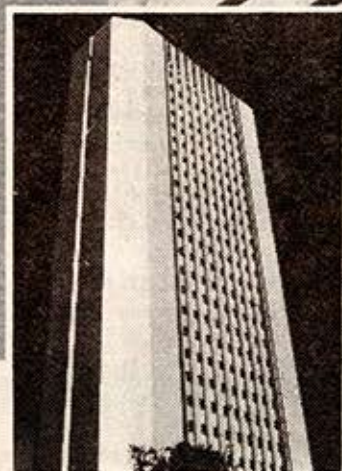
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are unfair to women and are completely outdated. Why don't such people look round and see the way the women in other religions are treated? Child marriage is one such custom still prevalent in India. Women are burnt alive for not bringing enough dowry and many small girls have been killed after birth just because girls are not wanted. The girls in our community enjoy the maximum freedom. In fact, after staying for so long amongst non-Parsis, I am really thankful to God for having given me birth in such a broad-minded community.

The third point of controversy is that the *Gathas* do not contain any provision as far as intermarriages are concerned. Everybody seems to be giving their own opinion as to what the *Gathas* actually contain. I ask such people what they have actually gathered from them. Have they, even once in their lifetime, recited the *Gathas*, leave alone understanding their deeper meaning? The *Gathas* are highly complicated and spiritual hymns and even learned scholars are not fully capable of understanding them, not to speak of our "self-styled highly learned Parsis."

Another point of grave concern for the community is the recent decision taken by the BPP to reserve a special tower of silence for Parsi women married to non-Parsis. Why can't such people pool in money together and build a dokhma for themselves rather than leech on to the community's property even after their death?

The need of the hour is not conversion but a strong and all-powerful head priest whose word would be law and who can act as the torchbearer and lead the misguided community to the true path shown by our Prophet.

Ms SANAEA ANTIA
Patiala

Righting our priorities

It is said that the only constant thing in the world is change. Therefore, we should neither be afraid of changes outside our control, nor should we try to force changes before their time. As an individual or as a community, we should be alert to all changes, weigh their effects, and react, if necessary, to maximize benefits and minimize harmful effects.

With gloomy statistics of declining numbers, breakdown of social customs,

housing shortages, increased competition for jobs, working couples neglecting children, cosmopolitan living, increased intermarriages and potential loss of identity, many Parsis are rightly concerned about our community's future.

This concern leads us to propose different solutions. But, instead of discussing alternatives in a mature, civilized way, some of us have become rigid and self-righteous. Reversing this trend is almost as important for our survival, as making the right decisions. We must carry the unity we show in our concerns, into discussions of solutions.

Knowing that it is much easier to break than to build, we must resist the temptation to break down centuries-old traditions without understanding them. After all, it is tradition and ritual that help to keep religions interesting and alive. Just as we go to a doctor for medical advice, so also we must go to our "learned" dasturs and scholars for religious advice. Being an engineer, lawyer, accountant, priest who has not studied our scriptures, whether living in Europe or US, does not qualify us to make religious decisions on our own.

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At the same time, we need not ignore changes which affect us. Healthy discussions covering all aspects of our problems, and a careful analysis of the pros and cons of possible solutions, with inputs from all segments of our community, is the only rational approach.

Discrimination against women must not be tolerated. But it can be corrected without sacrificing traditions, by removing special privileges for men. If there is a leak in a pipe, it makes more sense to close the original hole, instead of creating another hole. Correcting and combining our calendars is another reform, which can be achieved with some goodwill on all sides. Other proposals need much more thinking and discussion.

Will acceptance of non-Parsi spouses and converts increase intermarriages? Will conversions create a backlash from other communities, that could hurt more than it helps? Will new converts create further breakdown of traditions? When other minorities — Hawaiians, American natives, Fijians, etc., are regretting loss of racial identities, and trying to discourage intermarriages, shouldn't we worry about losing our Parsi identity too?

On May 31, 1991 I was invited to a party, and knowing that it was also Zarthost-no-diso, I suggested reciting prayers in memory of our beloved prophet. We all prayed the *Atash Nyaish* followed by its translation, and a Gujarati poem in praise of Zarathushtra. Parsi groups celebrate Christmas, but sadly, forget the birth of Zarathushtra on Khordad Sal, and his death anniversary on Zarthost-no-diso. Most Parsis have a very poor knowledge about our religion, and few regularly recite the basic kusti prayer.

Do we have our priorities right? Before we march forward with decisions to change our prayers and rituals, and convert others, should we not first educate

our community and light the fire of faith in our hearts, about our noble religion?

MANECK N. BHUJWALA

Past-President, Zarthosti Anjuman of Northern California

Education abroad

It's a dream many entertain and a few fulfil. Satisfactory fulfilment depends largely upon preparation, groundwork and sound fiscal management. Yet some students venture into the unknown hastily and ill prepared. Each year the Zoroastrian Association of Metropolitan Chicago (ZAC) receives applications for financial aid from six to 10 Zoroastrian students (and that number is growing). Some, indeed, may be caught in a genuinely ill-fated situation needing amelioration. But in large part this is due to inadequate budgeting and planning or to an ill-conceived notion that the community in the US is thriving and will provide support. Let me quote two live examples in illustration.

Student A arrived in USA for a four-year undergraduate course with funding enough for the first year only, and the address of the ZAC to request for additional funding. He stated that he was advised at the Parsi Punchayet of Bombay that this is all he needed by way of funds; the Zoroastrian community in USA will take care of additional funding. He now wants full tuition, board and lodging expense to the tune of \$ 20,000 to \$ 30,000 from the US Zoroastrian community. He does promise to pay this back as soon as possible after he starts earning! He does not want to earn his own way through by working during the summer, but rather to study and finish his education in two to two and a half years instead of the usual four.

Student B arrived in USA for a course in aviation engineering at an unknown, small (call it 'fly-by-night') institution paying the full fee of \$ 17,500 to the insti-

tution representative in India before departure. This also happens to be the total amount of his special Reserve Bank of India (RBI) permit. Three weeks into the course the president of the college declared bankruptcy leaving this young student among 18 foreign students "hanging out to dry" in this foreign country. This student applies to ZAC and is likely to generate community sympathy and assistance.

The common denominator in these instances is the paucity of adequate groundwork, or shall I call it a burning desire to go abroad "by hook or by crook!" Whereas student A is aware of the duration of study and need for additional funding he is laboring under a delusion that "somehow" "somehow" the rich Zoroastrians in USA must support his education. He needs to be reminded that most Zoroastrians came to USA as students and paved their own way "window washing" and "dishwashing" without the rich community support, which did not exist then and does not exist now. Our student B failed to check the validity of the institution and its educational value, falling prey to an uncouth businessman, the likes of whom exist in any free enterprise society like the USA.

Here are some golden rules for aspiring students:

- Plan ahead: A year or more before the intended date of starting at a US college.
- Study all available data on all colleges and universities and pick out the 10 best suited. There are volumes of catalogued material available on institutions in USA and these are updated annually.
- Obtain registration material, brochures and all relevant information from at least 10 institutions and having studied them thoroughly and asked further questions as appropriate, apply to at least five best suited to your individual needs.
- Upon receiving admission material study it and wait for responses from as many as possible before committing to the one of your choice.
- At this time develop a budget for expenses quoted for the full period of study — two, three, four years or whatever adding an inflation factor of at least five percent each year and be prepared with funds equivalent to that amount at least, preferably 10 percent more, in the event of a misfortune. If you do not need these funds, so much the better — but you should not run dry.
- Do not count upon the Zoroastrian community in USA to support any of your

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financial needs, unless you have friends or relatives who have expressly agreed to provide this support out of their own personal resources. The community here is young and growing. We maintain good upper-middle-class living through industry and economy, but we are not able to support students who come here financially ill-prepared. We do not have educational grants, endowments or scholarships as in India. We have our own agenda -- our family and relatives, our senior years, our children and grandchildren, our "emergencies" and a little "luxury" for ourselves. When the community matures and is able to develop endowments for education, we may even be willing to request students to come over and be supported; but not at this time.

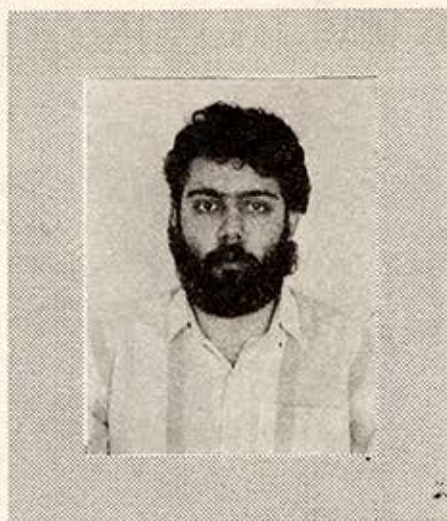
A good amount of print material is available to intending foreign students to help them in preparation for this venture. Time spent in study and implementing this will be time well rewarded.

Dr (Ms) MEHROO M. PATEL
Community Affairs Coordinator, ZAC
Chicago, USA

Plea for aid

My son, Burzin Shroff, met with an acci-

dent on January 27, 1990. The nature of injuries suffered by him include dislocation of the collar-bone and loss of sensory and motor power below the waist result-



ing in loss of bladder and bowel control.

His employers, M/s Airfreight Limited, have borne Rs 2,00,000 towards his medical treatment including a major operation and physiotherapy and have also agreed to bear 50 percent of the expenses from March '91 to September '91.

He has now been advised to go abroad

for further treatment and rehabilitation. However, the estimated expenses for six months' treatment at the International Spinal Injuries and Rehabilitation Centre in the UK would come up to £ 47,000 which would work out to approximately Rs 18 lakh.

Due to ill health and poor eyesight my husband took premature retirement in the year 1987. Since then he has been hospitalized twice.

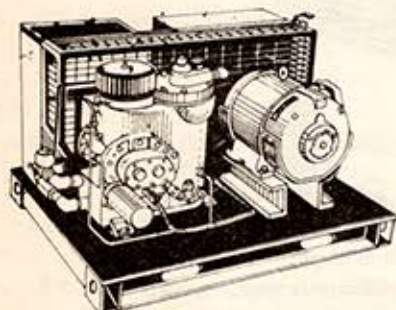
At present, I am working with Bayer (India) Limited, Ahmedabad, with eight more years of service left.

My son is only 24, confined to bed since the last 15 months. Treatment at the Centre aids paraplegic patients to live and accept life and become independent. They learn to look after themselves, take care of their own bladder and bowel movements and maintain a desk job.

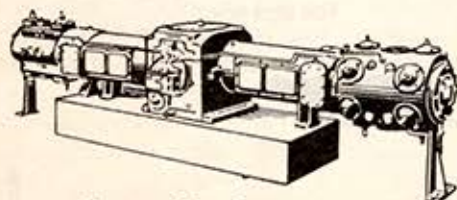
It is essential not only to have a source of income but to also ensure that the patient enjoys and has a sense of freedom, looks forward to the next day, that he does not lie in bed and depend upon others throughout his life but can move out.

Monetary aid or assistance in any form -- sent to us c/o Ms K. Z. Engineer, P-2 Dalal Estate, Bombay 400008 -- shall be much appreciated.

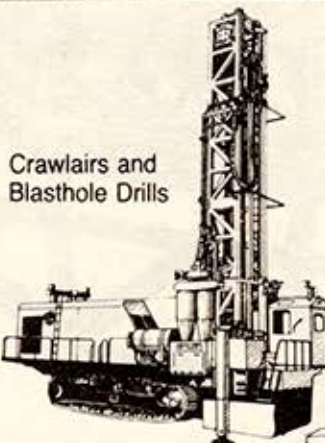
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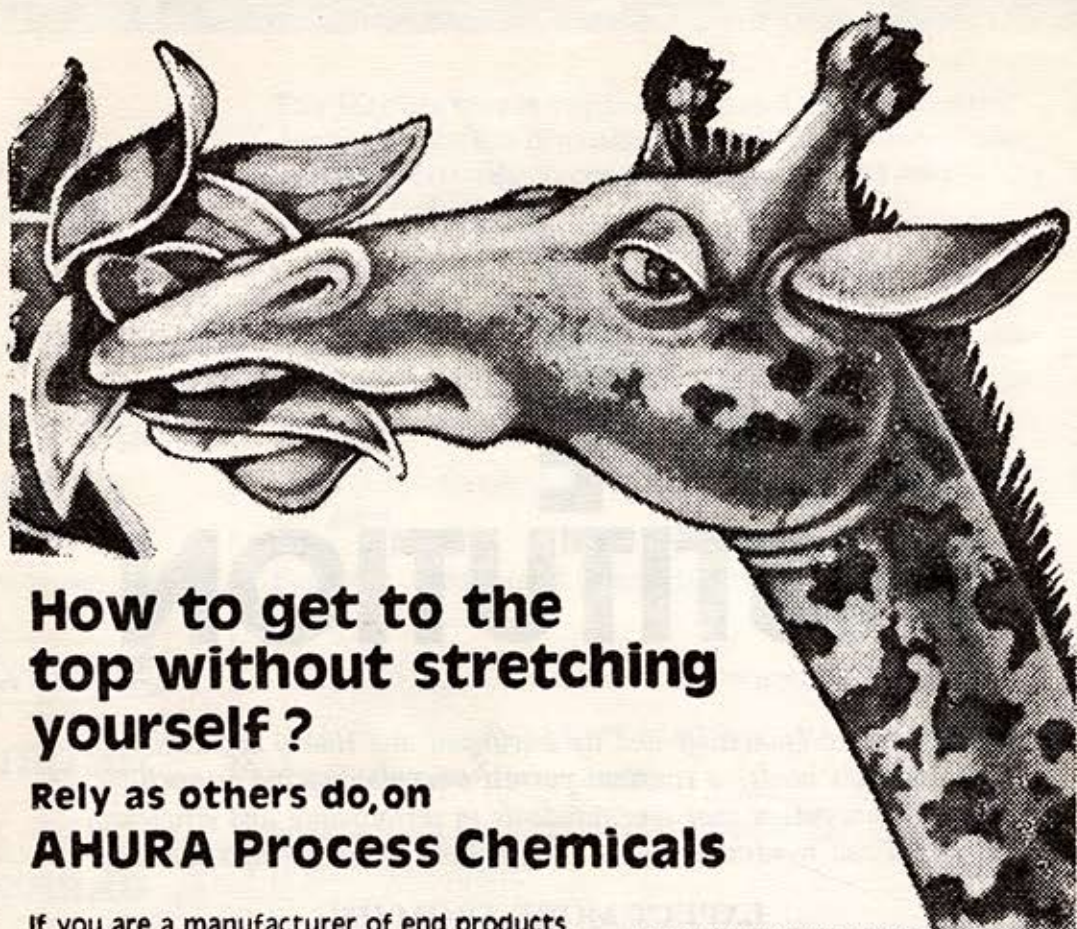
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Mankind

The sight was sickening and disgusting,
Yet heartrending.
Death had beckoned the now lifeless
form

That lay sprawled on the ground.

As the crowds gathered

Opinions were showered

While judgement was pending.

"Who is it?" I queried.

"I think it's Liberty," a voice replied.

"No, it's Honesty," came a hushed
whisper.

"It could be Love," replied yet another.

"You are all fools"

A voice booms,

Making all heads turn around

Raising heels above the ground.

It booms over again with a fiercer sound.

"Are you all so helplessly blind,

That you fail to see it's Mankind!"

As silence lingered, heads were hung.

By the bitter truth each one was stung.

Came a question to every mind,

"How can we call ourselves alive?"

Ms YASMIN SETHNA

Touring Gujarat's hump

My queries about Parsis in Rajkot led the proprietor of the tea-stall outside the railway station to narrate about them, specially about one highly ethical doctor. Then he directed a rickshaw to take me to our agiary and dharamshala run by a jovial lady and her husband Nariman. It was a pleasure to meet and talk with our boys, working and taking temporary shelter here.

Unlocking the agiary, I paid my res-

pects. I missed the glowing atash padshah. The agiary, a period piece, was part of history. This part of Rajkot is the only remaining one of the old area and where the Parsis lived. Then on to Diu where we, the original boat people, landed first from Iran. There are no Parsis now. Only a name and only one name lingers, Ardeshair.

The palatial house in the bazar, now converted into the Mozambique Hotel, was Ardeshair's residence and the whole area with narrow streets and houses like Udwada was known as Parsi Vada. Our agiary, a remarkable old structure with wooden beams, a well, steps leading to the terrace, a few trees, is now an old peoples' home run by the nuns. One feels touched.

On the water front is a statue of a gentleman in Kathiawadi dress, holding a book and an umbrella — it has to be Parsi!

Visited Nagoa beach, a paradise, on the island and met a man vending bread to the foreign tourists staying in huts! He also started with Ardeshair, who owned all the agricultural land around. It had been sublet, and the tillers took over by law later on. The hotels on the beach were his, naturally! And someone talked about his son Jiru who was said to have left to march to some distant theater of war.

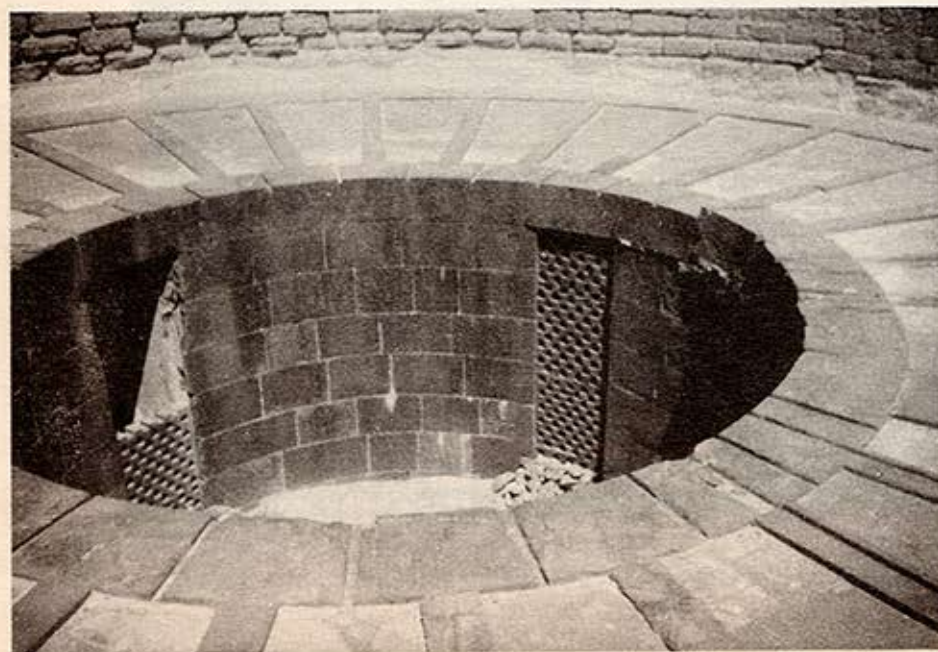
Below: The pavis and channels of the Diu dokhma as maintained by the ASI
Right: The entrance and well of the Diu Agiary Photos: Rashid Irani

On the hill near Ganesha, by the sea, is our dokhma. The tower of silence and the agiary are under the protection of the Archaeological Survey of India (ASI); otherwise all the stones from the "well" would have vanished from this 400-year-old dokhma. The keeper encouraged me to come into the "well" and admire the jali work in stone, all around the inner circle for drainage. All in black stones it was, purposeful and a work of art, almost. Some stones were already missing before the ASI took over. He informed me that quite a few foreigners come to visit this site, but there were only two Parsis in the past year, myself included.

On to the northernmost tip of the hump — Bet Dwarka, an island created for Lord Krishna. Inside the temple a Brahmin talked about a Khambata who had repelled the Pakistanis in the last war.

At Porbandar, the birth-place of Mahatma Gandhi. Again, only one name of a real living Parsi was mentioned — Porus Wadia — a powerful man, with holdings in gas, cement, etc, well-known in society.

In Porbandar there is a museum of the



religious leaders and saints of India. Zoroaster's statue is there with his message. Interestingly the poet Sheikh Saadi of Persia is also represented, so "madar vatan," Iran, bags two.

RASHID IRANI

Edited by Amavaz S. Mama

"I forgot to switch off the lights"

The next time 
you're careless, remember nearly 350 million Indians
don't have electricity at home.

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Events and Personalities

Change in circulation

Three years after the Bombay Parsi Punchayet (BPP) conceived a bimonthly newsletter for the community, the publication made its appearance in May '91. Eighteen thousand copies of the six-page printed newsletter, *The Bombay Parsi Punchayet Bi-Monthly* were distributed free of cost to all the voters registered on the Anjuman Committee, residents in Parsi housing colonies, anjuman offices throughout India, Parsi libraries and others, making it the widest circulating community publication.

Edited by Rustom K. Anklesaria, chief executive of the BPP, the *Bi-Monthly* is intended to replace the earlier *Quarterly Review* of nearly 30 pages reporting on routine matters concerning different institutions run by the Punchayet. The front page message from BPP chairman Dr Aspi Golwalla states, "Because of its (*Quarterly's*) restricted circulation (1,200) and partly also because of the prosaic nature of its contents" the trustees sought to introduce a new medium to communicate on "mat-

ters considered important and/or interesting to the community. This would be both with a view to disseminating information and at times even initiating and stimulating comment-provoking process(es)."

While reiterating the chairman's point of view, Anklesaria notes in his editorial, "We would like to assure our readers of one thing; it is that the bulletin will try to disseminate information and to do away with misconceptions; it will try its best however not to enter into any polemics or controversies. The *Bi-Monthly* hopes to be an experiment and attempt in reaching out to the larger community with the intention to communicate more extensively and more effectively, and we hope and trust that it will be an instrument to bring us all closer."

In its inaugural issue is conveyed the background of the 300-year-old Punchayet, an institution by itself, managing 11 establishments, conducting 23 activities and offering other services. "We shall go into the working of some of these activities and projects in greater detail from time to time in our future issues," promised the editor. "In the meantime, let us start with the bugbear of the community first, viz housing." The next two and a half pages devoted to this subject present in a very readable and succinct style the work undertaken by the Punchayet over the years to make them the custodians of nearly 4,460 flats, its annual deficit of Rs 16 lakhs on account

of housing maintenance as its rent receipts fall short of the expenses incurred, other difficulties it faces, the operation of its merit-rating scheme and even a warning to beware of swindlers!

"The story of (the) Parsi Punchayet having some millions and billions of rupees and the trustees not knowing how to use them, is itself a million-dollar myth," states the newsletter which plans to go into this subject at a later date.

An interesting quote from Dr N. A. F. Moos that is reproduced in the newsletter reads, "There is not a single major issue in which our community has acted as one man or spoken with one voice... This cancer in us is the root cause of all our troubles... Communities in which dissension has revealed, have been swallowed up...altogether..."

The newsletter is committed to its "venture of fact-finding of what is happening at the Punchayet and to explore the avenues of some of the vital concerns of the day to our community." It has also invited "constructive suggestions with a view to improve its contents and performance." And, a final request from the editor: "Even if you happen to find this publication not interesting enough, please pass it (on) to your next-door neighbor or a friend."

Parinaz Gandhi

Making leaders of youth

"Don't ever be content with the work you've done, but think that you have a lot more to achieve in life," was the

(Left) At the inauguration of the Holiday Programme for Youth (from left) Ervad Ramyar Karanjia, Marfatia, Udwadia, Eruch Desai, Veera Udwadia, Rustom Anklesaria and Sheroo Master (Right) At the valedictory function (from left) Homi Taleyarkhan, Jamshed Guzder, Aban Petit, Palkhivala, Dr Aspi Golwalla, Homa Petit





Sir Cowasjee Jehangir Hall :
architectural landmark

message impressed by noted jurist Nani Palkhivala in his valedictory address at the Fifth Holiday Programme for Youth (HPY).

The four-week long intensive program from April 6, 1991 through May 1 was organized by the Bombay Parsi Punchayet (BPP) for Parsi students who had appeared for their school leaving examination. Gaining in popularity each successive year, a record number of 136 participants had registered for the Programme this year, according to coordinator Ms Diana Marfatia. In addition to adolescents from Bombay who registered for this Programme, there were also representatives from Baroda, Panchgani, Bharuch, Gholvad and Khandala.

"Youth is one of the best phases in life which is hardly ever to be duplicated in later (years)... so aim high, work hard, dissipate (your) energy not in disco dancing but in sports; it helps build character," stressed Dr Farokh E. Udawadia, chief guest at the inaugural function.

The sessions for the youths during the following days encompassed subjects like vocational guidance, leadership training, effective communication, personality development, religious knowledge and self awareness.

Successful professionals from various fields were invited to share their experiences with the youths. Workshops were held in public speaking, parent-child relationships and creativity, and project work assigned to all to give them a sense of participation. Outdoor trips to the Prince of Wales Museum, the Piramal Sports Complex, the David Sassoon Hospital, *The Bombay Samachar* press, the mint and a braille press gave the youngsters practical exposure to the different institutions.

A group of about 25-30 select participants who showed leadership potential over the month were put through the

leadership training camp in Khandala, hoping to make them the future decision-makers of the community, the organizers informed.

Hall, museum or theater?

Bombayites were used to seeing the closed gates of the Sir Cowasjee Jehangir Hall (C. J. Hall) ever since they had heard that it was supposed to be converted into a museum of contemporary art. But an announcement early this year that an auditorium was being considered on the ground floor in place of the sculpture and print galleries, slide projection auditorium and cafeteria as originally envisaged, disturbed the community of artists in Bombay, reads a write-up in *The Times of India* of February 9, 1991.

Artist Jehangir Sabavala had complained in the Press, "It is tragic that after so much delay... yet another spanner seems to have been thrown in the wheel, and for an idea that Bombay's enlightened public of artists and laymen will consider extraneous and almost frivolous. Yet one more theater!" Another objection put forth was that "visual arts remain elitist precisely because the state

does not make them accessible by setting up museums and galleries... A place like the C. J. Hall could be precisely the means to spread visual culture in a city sorely in need of it," it was stressed in *The Times of India* of February 13, 1991. Several other city artists also supported Sabavala's stand.

Even the descendant of the founder, Hirji Jehangir, objected to the modified plans stating, "The proposed change of user would be without my consent. The Government of India, I am sure, will seriously consider the consequences of such unauthorized deviation from the original plan and the state government would see that this architectural landmark of the city is utilized exclusively for the purpose for which it has been leased to the central government."

There are yet others like Jal Vakil, additional chief metropolitan magistrate, who question the Hall being put to use for any purpose other than that intended by the founder. Stated Vakil: "It was meant for public meetings, concerts and other cultural activities of performing artists and not for a museum of modern art. The Prince of Wales Museum for this purpose is just opposite."

The Ministry of Human Resources Development subsequently gave an assurance that it would pursue its earlier plan to convert the C. J. Hall into a museum of contemporary art, it was reported.

"Bachcha doctor" is 75

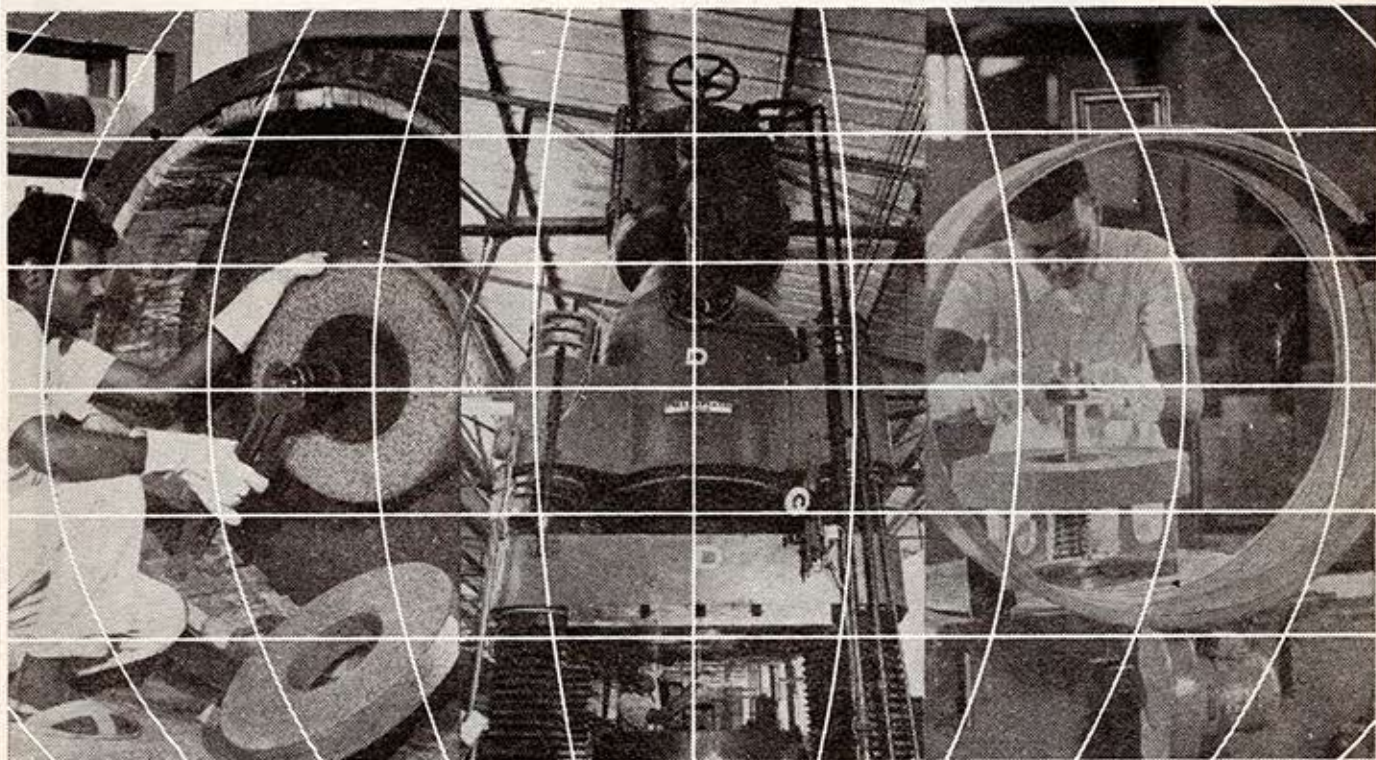
"The father of pediatrics in Madhya Pradesh," Dr Jamshed Nariman Pohowalla was accorded a special felicitation by the Indian Academy of Paediatrics (IAP), Madhya Pradesh (MP) state branch, which organized its annual conference to coincide with its founder Pohowalla's 75th birthday.

"Bachcha doctor" is how his



Pohowalla being
presented the
felicitation address
Photo: Dr P. K. Jain

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Winners of competitions organized by Rustom Baug:

(Top) Kolah (left) and Jennifer Mistry (Below, from left) Zubin Shroff, Zelda Mistry and Doongriwalla

colleague Dr B. B. Ohri likes to refer to Pohowalla "for his gentle and childlike face and (for being) a most suitable doctor for *bachchas* (children). He (is) gentle in every respect but extremely fierce in getting things done for furthering the cause of children's health," writes Ohri in the souvenir released at the 24th annual conference of the IAP, MP state branch wherein several of Pohowalla's colleagues have reminisced of his interaction with the patients and others in the medical fraternity.

He is currently advisor in child health to the Government of Madhya Pradesh and is appointed professor emeritus at the M.G.M. Medical College in Indore where he was instrumental in establishing the pediatric department. He has contributed to the establishment of the Chacha Nehru Children's Hospital and Research Center with which he has been actively involved since 1980, notes his bio data. His association with the World Health Organization (WHO) was in the early '70s when he was deputed visiting professor in Burma, Indonesia and Bangladesh, the bio data informs.

The Indore Parsi Zoroastrian Anjuman of which he is the past president also felicitated Pohowalla on the occasion of his 75th birthday for the services rendered by him to the community.

The Navsari-born pediatrician studied at Bombay's Grant Medical College and was tutor in physiology at the Old King Edward Medical School. His interest in pediatrics was rewarded with a post-graduate scholarship offered by the Government of India to pursue pediatric studies in the UK. He is also a fellow of the Royal College of Physicians and the National Academy of Medicine. He has contributed to over 100 medical publications, further notes his bio data.

Fun time in Rustom Baug

With a view to recognizing brains, beauty and creativity in youngsters from birth to 16 years of age, The Rustom Baug Association organizes competitions through the year. Among the different competitions held in the last quarter of 1990, the most popular was "the art and painting competition, but it is the elocu-



tion competition which is considered the most prestigious," informs Ms Kumi Daroovala, vice president of the Association.

In the art and painting competition Zubin Shroff's work was adjudged the best painting of the day, a press release notes.

Of the 51 participants at the elocution contest, Ms Zelda Mistry of Auxilium Convent High School was adjudged the best speaker of the day in the juniors category and Ms Veera Doongriwalla of the J. B. Vachha High School in the seniors. In the extempore speakers contest Doongriwalla once again stood first in the seniors category and J. B. Vachha's Ms Tinaz Bamji in the juniors. Altogether 11 prizes in the elocution competition were won by the students of the J. B. Vachha High School.

In the interschool quiz contest the Girton High School team of Ms Benaifer Deboo, Ms Rukshana Fitter and Ms Vahbiz Bhogal stood first in the standard five to seven group, Activity High School's team of Ms Khushnaz Ghadiali, Nekzad Shroff and Ms Pervin Enty were the winners in the standard seven to 10 group. In the third group of HSC (Higher Secondary Certificate) students, H. R. College's Anosh Irani, and Christ Church's Karl Vazifdar and Hector Mehta were rated the best, the release informs.

At the bonny baby contest Ms Jennifer

Baji Mistry and Malcom R. Kohla were adjudged the most healthy babies while the most charming baby title went to Ms Nazneen Cyrus Khambatta. Ms Taronish Kaizad Inspector was declared the bonny baby in the birth to six months group, while Mistry and Kohla were the respective winners in the six months to one year age-group and one to three years group.

The Rustom Baug Association also believes in giving prizes for religious and academic distinction, the release further notes. Forty boys from Gujarat and Maharashtra ordained as navars and martabs in 1989-90 were presented silver medallions and additionally three prizes were instituted to recognize youths who had imbibed religious education. While prizes in the academic field were restricted to residents of Rustom Baug, prizes in the technical line were open to all Zoroastrian students. Some outstanding rovers and scouts were also recognized.

SPOTLIGHT

Representing Maharashtra, Cawas Billimoria won his eighth consecutive national judo title at the championship match held in Hisar, Haryana in March last. He won a gold in the open-weight category, notes a family source.

Compiled by Roxana H. Kaka

The WZO Roll of

Arnavaz S. Mama

To commemorate the 10th anniversary of the founding of the World Zoroastrian Organisation, 35 achievers were honored for excellence in their fields of endeavor

Zoroastrian achievers — that legendary species beloved of Indian public speakers — have been recognized by the community with a spate of awards in the past few months. Hard on the heels of the second awards distribution by the Federation of Parsi Zoroastrian Anjumans of India in New Delhi in September 1990, when 19 Zoroastrians received due public appreciation, the London-based World Zoroastrian Organisation (WZO) honored 16 men and women on March 2, 1991, to be followed three weeks later by WZO India's recognition of 19 outstanding students and sports persons. The difference however between the three sets of awards is that the Federation awards have been created as a permanent feature, while the WZO awards marked the occasion of the Organisation's 10th anniversary.

"Society is not judged by the wealth it possesses as by the status of its women," Maharashtra Governor C. Subramaniam commented approvingly at the sight of the "distinguished ladies of the community" — five of them award winners — as he welcomed WZO members and guests to the glittering splendor of the Darbar Hall at Bombay's Raj Bhavan on March 2. The lush gubernatorial garden vied with the guests in color — restricted to "the first 270 to accept" the WZO invitation as per the stipulation of Raj Bhavan security — as they drove in

early to take their place before the arrival of the Governor. The police band in attendance struck up the national anthem as the dignitary ascended the dais.

In the course of his welcome address chairman of WZO India Homi Taleyarkhan touched upon the WZO's social work in the Indian context in conjunction with the Federation, the Bombay Parsi Punchayet (BPP) and the Surat Parsi Punchayet (SPP). He underscored the growing poverty in the community — "It is not sufficiently known that 35 percent of the community live below the poverty line" — and referred to the depleting population owing to migration and late marriage because of lack of housing. Taleyarkhan also touched upon the need

for greater awareness of the Zoroastrian faith and underlined the Parsis' historical sense of integration as "Indians first and last."

The WZO's London president Shahpur Captain buttressed Taleyarkhan's statement on the rural Zoroastrians' need for amelioration: "We have seen the conditions of our coreligionists with our own eyes. We (must) do what we can to put these Zoroastrian farmers back on their feet." Captain hoped to achieve this goal within a decade.

The WZO has procured four lakh rupees which it is distributing to the farmers of Gujarat in the form of wells, pumps, water lines, animals, etc. Bank loans have been organized for poor fami-



Clockwise from top left: Governor Subramaniam presenting the awards to Nellie Sethna (Homi Sethna and Bachi Tamboli looking on), Bengalee, Dotivala and Anita

Honor



Top row: Porch of the Darbar Hall at Raj Bhavan and the Police Band on the lawn

Second row: The awardees at Raj Bhavan (left) and at Allbless Baug

Third row: The Governor with Dastur (left) and Daruwala and (in fourth row) with Lentin (left) and Captain. Khurshid Mistry and Taleyarkhan looking on

*Raj Bhavan photos: Rustom Havewalla, Homz Prints
Allbless Baug photos: Minoo Bhagalia, Homz Prints*



lies if they are so identified by the *talatis* (local government officials), the WZO's India president Dadi Engineer enumerated the nitty-gritty of the operation.

Engineer was at pains to share the limelight with others — notably social worker Ms Silloo Kavarana whom he described as "the Florence Nightingale of the Parsi community," Dadi Mistry, the "pioneer in bringing the WZO here to India," and Noshir Dadrawala, editor of

Hamazor, the WZO newsletter, before concluding with William Wordsworth, "small service is true service while it lasts... even as the daisy protects the dewdrop from the heat of the sun..."

Congratulating the award winners Subramaniam noted with a smile, "I personally feel that there is one person who has missed the award today but who really deserves an award and that is none other than my friend, the indefatigable and most enterprising Shri Homi Taleyarkhan who has held many high offices with great distinction and served the community and the nation in many ways. He is the moving spirit behind this award function and he has paid a price for organizing it because he cannot give an award to himself!"

Remarking on the quest for excellence that has driven the community to produce "giants of immortality," the Governor acknowledged, "They have proved that it is not the number that matters but the quality. Today, unfortunately, in our quest for expanding rapidly, we sometimes tend to forget the need for promoting excellence and the result is, very often, mediocrity." Subramaniam traced the long line of Parsi pioneers in virtually every field of endeavor from politics to social work to journalism and the arts. Subramaniam quoted the words of Sir Homi Modi, "Our place in the India of tomorrow should be secured on the grounds of merit and talent... Instead of claiming all sorts of concessions as a minority, we should completely identify ourselves with Indians, and make ourselves indispensable to the country," and added, "I feel that this is the sanest advice that one could give to any minority community in India." Surprised to learn from Taleyarkhan's speech that more than 30 percent of the Parsis live below the poverty line, Subramaniam hoped that "not only the poor of the Parsi community but all poor Indians can cross the poverty line by the next century."

The award to textile designer Ms Nellie Sethna, credited with the revival of the dying art of Kalamkari textile printing in Machilipatnam, Andhra Pradesh, contained human interest and drama. Rolled to the foot of the dais on her wheelchair — Nellie has struggled for 20 years with multiple sclerosis — by her husband Homi Sethna, the noted documentary producer, Subramaniam graciously descended from the podium to present the award to a thundering response from the audience.

Two of the awards were posthumous.



One to the late philanthropist Shapoorji Jokhi of Hong Kong who built the 500-flat Avan Baug in Navsari and promised Rs 1.5 crores to the B. D. Petit Parsee General Hospital before he died. The other to the late Dastur Navrooz Minochehr-Homji: "A symbol of humility, knowledge and noble virtues... Dasturji's mission in life was to spread the light of Zoroastrianism far and wide," noted the citation.

Two awards were accepted in absentia. Dr (Ms) Shirinbanoo Kutar, chairperson of the WZO, was cited for her contribution towards the welfare of the community globally; Kaikhosrov Irani, professor of philosophy at City College, New York, for "being instrumental in spreading the true message of Zarathushtra."

The announcement of the award to Justice Bakhtawar Lentin whose name has become a byword for social conscience and unshakeable integrity in Bombay, unleashed an ovation that seemed to refuse to subside, making it difficult for mistress of ceremonies Ms Jerry Kumana to read out the formal citation.

"Be it social reforms, fund raising or just creating awareness, *The Bombay Samachar* has been an instrument of social change," read the citation to the award to Jehan Daruwala, editor of the 170-year-old Gujarati daily. Honored for his "outstanding and international contribution in the field of industry and philan-

First row: Award winners at the Raj Bhavan (from left) Irani, Bharucha, Pardivala and Motiwalla

Second row: (from left) Awardee Balsara with Jamshed Guzder and Dadi Mistry at the Taj dinner

(Right) Dadrawala being presented to the Governor

thropy" was perfumer Dadi Balsara of Singapore. It was said of businessman Cavas Motivala of Dubai who is "looked upon as a father figure by the entire Parsi community in Dubai" that he has "never been known to turn away any human being approaching him with a problem." Educationist Dr (Ms) Mehroo Bengalee, vice chancellor of Bombay University "has written and published about 12 books in her field...which have been acclaimed as very useful and practical by experts in psychology, counselling and guidance all over India." Plastic surgeon Dr Noshir Antia's contribution to the eradication of leprosy and rehabilitation of those afflicted was acknowledged, as was noted steel technologist Minu Dastur's signal position as a steel plant engineering consultant recognized by the World Bank, the Asian Development Bank, the United Nations Industrial Development Organisation (UNIDO), the United Nations Conference on Trade and Development (UNCTAD) and other developmental agencies.

Veteran sports educationist Jal Pardi-



mated to run into more than 80 lakh rupees.

In this youthful assembly, however, Golwalla chose to emphasize other issues as he appealed to the youth to marry within the community and to return to India after studying abroad "because 80 percent don't return and 50 percent of them marry outside the community." Golwalla also acknowledged an 80 lakh rupee donation from a Toronto Parsi. The money was meant for the construction of

*Left: Dastur Meherjirana, Taleyarkhan, Golwalla, Engineer, Tamboli and Zal Contractor with president of the WZO Youth Wing Dr Burzin Khan presenting a vote of thanks at Allbless Baug
Below: Section of the audience at Raj Bhavan*

vala and renowned equestrian Jimmy Bharucha who "trains dogs and horses, both as a hobby and as a profession" were honored. So too was social worker and founder of the Youth Hostel Association of India Ms Perviz Dotivala and the young archeologist Ms Roxana Irani working on the reconstruction of early Parsi history in India through an archeological perspective.

Ms Thrity Taleyarkhan presented Subramaniam with a memento of the occasion while Dinshaw Tamboli, vice chairman of the executive committee in India and the moving force behind the WZO's rural amelioration campaign, voiced the thanks of the Organisation to the Governor for not only agreeing to preside over the occasion but "for suggesting that we hold it here (at Raj Bhavan)" and his secretary Joseph John who helped with the arrangements.

After the Governor's departure the gathering shifted to the lush lawns where snacks had been laid out. The same night Dadi Balsara and his wife Christina hosted a Parsi dinner at the Taj Mahal Hotel for the awardees and other guests.

Three weeks later the venue shifted to Allbless Baug as president of the Federation and chairman of the BPP Dr Aspi Golwalla presented awards on behalf of the WZO to students and sportspersons. The evening, organized by WZO India's Youth Wing, had coincided with a meeting of the executive council of the Federation in Bombay that weekend. In deference to the WZO request, forcefully conveyed by Taleyarkhan and Engineer to Golwalla, the Federation's dinner at the Ripon Club was cancelled to enable its



delegates to attend at Allbless Baug.

Golwalla was at pains to explain the ambivalent relationship between the Federation and the BPP on the one hand and the WZO on the other; the Federation/BPP have been sharply critical of the WZO constitution and have declined to join the body unless the rules are suitably amended to provide due weightage to anjumans (the WZO constitution provides one vote per member, whether it be an individual or an anjuman/association). Said Golwalla, "The BPP is not a member of the WZO. We don't agree with their constitution. But (the WZO) is doing good work. Therefore the BPP and the Federation have agreed to help." Golwalla was, of course, referring to the combined effort of the three bodies to help ameliorate the conditions of Zoroastrian farmers in Gujarat, a project esti-

one building at Godrej Baug. According to Golwalla, the donor had made only two requests — a flat for his sister and freedom from publicity.

In his welcome address Taleyarkhan had stressed "the need for integration among ourselves... It is important that Parsis, irrespective of whatever organization they work for, should work together in harmony." Engineer recapped WZO's work with special emphasis on the rural welfare project. Among other areas of activity Engineer referred to Ervad Ramyar Karanjia and Ervad Rooyintan Peer's commitment to undertake the education of mobeds, the planned survey of the aged in the community and their needs under the guidance of Ms Silloo Kavarana, and exhorted the youth of his organization and others among the audience in

continued on page 27

"Identity in the mainstream"

To UK based Zoroastrian Zerbanoo Gifford politics is a means of fighting the evils of ignorance, poverty, inequality

Arnavaz S. Mama

"People like to think of themselves as exclusive. It gives them an identity. I prefer identity in the mainstream."

Ms Zerbanoo Gifford, advisor to Prince Charles' Youth Business Trust and personal advisor on community affairs to Paddy Ashdown, leader of Britain's Liberal Democrats, was commenting on the way some Zoroastrians behave in India and the UK. "Let people know what Zoroastrianism is in simple terms... Last week Dad and I (were in the) color supplement of *The Sunday Times* (of London). It had an impact. People don't really know who we Zoroastrians are."

'Dad' is Bailey Irani, the founder president of the London based World Zoroastrian Organisation and Zerbanoo is the energetic author of the recently published *The Golden Thread*, a book codifying the achievements of women of Asian origin. The first edition is said to be fully sold and the royalty on the book is committed to Warwick University's Center for Research into Asian Migration which she co-chairs, notes an article in *Indiamail* of August 15, 1990. The Center's function is to record the unrecognized contribution of Asians to their adopted homelands. Zerbanoo's aim in life is to emulate her hero Dadabhai Naoroji's feat and be elected to Britain's House of Commons as a Liberal MP. In her two attempts so far she has lost to Cecil Parkinson, the Tory Party president, but not before ensuring a substantial increase in the Liberals' share of the vote in a predominantly conservative constituency.

The outward-looking Gifford (Zerbanoo's husband Richard is a well-known solicitor) has been the London organizer

for Shelter, a founder trustee of the Urban Trust, a British patron of the United Nations 'Year of Peace,' a member of the interfaith campaign to promote centers of



worship for non-Christians in the UK and a member of ADiTi, the charity which supports and promotes South Asian dance in Britain, notes an article in *Libas International*, a magazine she once edited. "We must be at the forefront of British political life, discussing the future of the National Health Service, trade and industry, education and foreign affairs," she told *Indiamail*. To *Parsiana*, Gifford related parts of a radio speech she had made in England detailing how "my religion has affected my politics."

Referring to Naoroji, Pherozeshah Mehta and the other worthies of a by-gone era, Zerbanoo said, "Those people didn't get on by fighting about who should come into a hall or shouldn't... If somebody comes to my Center and wants to sit in the front row, you give them the best seats!" Zerbanoo's comment related to the controversial new rule enacted by the orthodox lobby in the Zoroastrian Trust Funds of Europe preventing non-Zoroastrian spouses from attending certain religious ceremonies. In the Liberal Party newspaper Gifford had written about her "religion and why we go into politics to fight evil in terms of ignorance, greed, poverty, the status of women." The lady adds forthrightly, "You decide for yourself what's right and what's wrong... If you're confident doing things you don't have time to waste arguing. I am so busy (practising) good thoughts, good words, good deeds... If (others) practice bad thoughts, they're building their karma," she shrugs. "In the past Parsis were involved in mainstream charity. What isn't Parsi in Bombay? (Now) everything is derelict, unclean..." Zerbanoo was obviously affected by the state of affairs she found here during her brief visit in early March this year. "As councillor in Harrow I can make an impact, clear the garbage, create creches. But here? Where would I start?... Because I live and work in such a beautiful environment my soul is uplifted. It does affect your spirituality and the way you look at the world."

Calling herself "a middle-aged woman (who has) to channel (her) energies in the most constructive way," Zerbanoo (41) refuses to be drawn into community

controversies. She considers the refusal of religious rights to Parsi women married to men of other communities as a form of ignorance and evil beyond comprehension. Staunchly Zoroastrian, Zerbanoo says her home in Harrow, Middlesex is open to every Zoroastrian who comes visiting and asks, "Which Zoroastrian husband would let me do what I'm doing? Every Zoroastrian who comes, stays with us. Our house is a dharamshala." Their two sons have imbibed the Zoroastrian way of life. But though she would like to, Zerbanoo has desisted from doing their navjote: "I don't want people to get het up. It isn't worth it," she says.

Zerbanoo is said to be one of three Asian advisors — and the only woman — to the Youth Business Trust. Meant to help those below 26 years of age to set up in business with an initial capital of £ 5,000, the Trust also provides a varied professional backup, she says. Initially the Asians were not applying, says Zerbanoo, because they didn't know about it. So the Trust launched a major publicity campaign and fund collection drive with a dinner hosted by Prince Charles for the Aga Khan which netted five million pounds sterling in one evening, she says. Another Zoroastrian she has inducted on it, Ms Thrity Shroff, is the nation-wide coordinator.

Zerbanoo's next big date is May 15, 1992 when she plans to organize a dinner in the House of Commons to celebrate the centenary of Naoroji's election and the installation of his portrait and statue in the National Liberal Club, which is the Liberal Party headquarters. There will also be a program on Dadabhai's involvement with the Irish Question and his friendship with Charles Stewart Parnell; the famous Irish nationalist. If she were to get involved in the petty infighting in the Zoroastrian community, how would she have the time to make an impact on the wider community, she asks.

In an article titled "A voice for the voiceless" in the Times Group Newspapers dated February 1987, Lis Birrane noted, "An impassioned humanitarianism and vision are the hallmarks of this remarkable woman who has already made the most amazing impact on the political arena... Her political awakening began when, as a young mother with two small boys in tow, she found life seemed to be an obstacle course of problems. At that time she relied on

public transport and found it sadly lacking. She became incensed that nursery schools were few and far between when she felt that their provision should be statutory. She experienced every mother's nightmare of trying to push a baby buggy along cracked and sagging pavements... was appalled to find there was a waiting list of needy people desperate to be included in the Meals on Wheels rounds... It galvanized her into action."

Zerbanoo's campaign for the underdog began with a stint at Shelter, the organization that is concerned with the problem of young people who sleep out because they can't afford the rent. "(It's) a big problem when interest rates go up," she says. Since then she has been the Liberal councillor for Harrow, the Liberal Alliance parliamentary candidate from Hertsmeire and Harrow East. She succeeded Lord Avebury as chairperson of the Liberal Party's Community Relations Panel and thereafter chaired the commission on ethnic involvement. As member of the Status of Women Commission, Zerbanoo submitted a paper on "Women and the Law." "I want every single organization in the country to have at least one Asian on its board... Our experiences, our opinions and energy are there to work for a better Britain for all," Zerbanoo told *Indiamail*. "She sees her role as a catalyst in encouraging others to succeed," notes *Libas*. Explaining her commitment to the Liberal Party, Zerbanoo had told Fionnuala McHugh of *Options* (June 1986): "I like their philosophy and I also like the idea of motivating people to work in the community, to change themselves. I wanted things to be done and thought I'd better do it myself, so I became involved in local government."

The hustings come naturally to Zerbanoo. Says she, "I love elections. This idea about women going to aerobics classes and health farms is all nonsense. I think if anyone wants to lose weight and glow, they should go on an election campaign!"

Zerbanoo has been awarded the Freedom of the City of Lincoln, Nebraska, and the *Asian Times* award for achievement and service in 1987. The NRI Nehru Centenary Award came her way in 1989 and was followed by the Asian City Club Annual Award in 1990. Her bio data records her recreations as "collecting antique embroidery, sleeping and all that (it) entails!"

THE WZO ROLL OF HONOR continued from page 25

the words of Lord Alfred Tennyson, "To strive, to seek, to find and not to yield."

The mood of the occasion had been set by a jashan followed by Karanjia's reflections on prayer. One who prays regularly not only acquires "spiritual fortification" but enjoys "overdraft facility on the bank of Ahura Mazda in case of need," assured Karanjia.

Heading the youthful roll of honor was engineer Zubin Mistry of IIT, Bombay. Dr Kayomaz Kapadia and Dr Romy Patel were recognized for outstanding results in medical examinations. Veterinarian Dr (Ms) Khursheed Mama's award was received in absentia by her mother Yasmin Mama of the Casa Montessori school. Ms Meher Mistry and Ms Rukshan Vakeel in arts and Roxanne Hakim in law were other outstanding students honored that day while Farrokh Khambata did the community proud in the field of catering.

Among the sports personalities WZO honored were regular denizens of the sports pages of India's national dailies: cyclist and sailor Ms Geeta Kumana, athlete Ms Zenia Ayrton, cyclist Ms Jasmine Arethna, young karate champion Rashid Mirza, swimmer Ms Jeannie Madan, yachtsmen Lt Farrokh Tarapore and Cyrus Cama and third generation squash champion Jehangir Pundole. In the younger category were athlete Yohan Wadia, motor sport champion Rustom Patel and Ms Jerjadaity Homavazir for elocution.

The evening proceeded with a screening of the WZO documentary on the plight of Zoroastrian farmers in Gujarat and a subscription dinner to which the economically weaker sections of the community had been invited.

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"We must keep among ourselves"

Arnavaz S. Mama

Fearing change, Tahamtan Aresh, president of the breakaway Traditional Mazdayasni Zoroastrian Anjuman, fights a rearguard action

"We Zoroastrians have the funds. We're still a rich community. Don't let's get involved with conversion. Let's spend it on our youth. They're the next generation..."

Affluent Iranian businessman and president of California's breakaway Traditional Mazdayasni Zoroastrian Anjuman (TMZA) Tahamtan Aresh is one of the most vocal and trenchant of orthodox Zoroastrians in North America. Aresh says he has always been deeply concerned about the authenticity of Zoroastrian religious practices in the North American environment. In addition to the sandalwood, loban, kustis, etc which most Zoroastrians based abroad are known to ferry on the homeward lap, Aresh says he carries *taro* (bull's urine) to California. His one *bête noir* is conversion, another is intermarriage, as vouchsafed in the interview with *Parsiana* on March 5, 1991.

The belief that Zoroastrian customs are being watered down and its practices being changed had led him into controversy with the Zoroastrian Association of

California (ZAC) and finally to founding the TMZA, says Aresh. "I felt this is my religion, the community's religion. (We



were) getting too much into conversion, intermarriage, arguments, bickering about who's right and who's wrong. I felt this must stop. If this is the religion we've been given by our forefathers, we shouldn't argue but stay on just one path i.e. Zoroaster's and the Zoroastrian religion. When we (TMZA) have ghambars and jashans we don't police to find out if (each one who attends) is a Zoroastrian. The TMZA is strictly for Zoroastrians born of both Zoroastrian parents (who) wear the sudreh-kusti at all times. (So) we don't have to worry about outside influences. (We're a) very close community," notes Aresh.

The TMZA, which began with 50 individual members, now numbers 150 and is growing, according to Aresh. Its membership is not only in California but from all over North America and even the UK, he claims.

The Anjuman's ghambars and jashans

— a regular feature — follow the Shehen-shahi and Kadmi calendars. Aresh prefers to steer clear of the move for calendar reform unless the dasturs are willing to take the decision: "You and I are not able to do it. Religion is the dasturs' prerogative. Leave it to them. Nobody can guide us better," he advises.

The TMZA's religious classes include the teaching of navjote prayers by Ervad Hoshang Bhadha to 18 to 35 children while general religious education for 50 to 60 youth and adults is provided by Ervad Jal Birdy. There is a lot of interest in the Gujarati class that TMZA vice president Noshir Jesung conducts because it enables people to read the prayers, says Aresh. Another TMZA feature is the holding of discussions on the *Shah Namah*. The TMZA has applied for membership to the Federation of Zoroastrian Associations of North America (FEZANA) which is working "for the betterment of the community," and expects to join it, says Aresh.

One way to keep the community going, according to Aresh and his wife Gordafid, is to inculcate the young into community affairs. And that means that the children are required to attend community functions and classes — no exceptions allowed. "Children have to be pushed. When you give them a choice, it becomes a problem. Then the whole world is an excuse," Aresh enunciates his concept of family upbringing.

The Aresh household includes daughter Scheherazade (21) and son Zaal (17). Son Rohinton (25) is now married and relocated in Australia. The environment is strictly conservative. Zoroastrians who do not wear the sudreh and kustis are not welcome. The Areshs believe, "We must keep among ourselves. Then we'd be a much smaller, much respected community."

An area of community work that Aresh identifies is help for Zoroastrian youngsters in the world of sports. According to him, "There are no funds for sports in the community. There are kids who can excel (and) the community is not even aware." His answer to the dwindling numbers of the community is to provide matrimonial service on a large scale with associations all over the world participating in the effort.

The Areshs weighed in on the side of

the orthodox in the recent controversy regarding the religious rights of Parsi women married to non-Zoroastrians, sparked by the Bombay Parsi Punchayet's refusal to accept the body at doongerwadi last July of young Ms Roxan Darshan Shah who perished in a highway accident. Noted Gordafid, "When the girl married outside, she knew that she was breaking the rule and she has to take everything that comes with it." Like other orthodox thinkers the Areshs believe that intermarriage is but the first step to open conversion. Says Aresh, "If you open the door, how are you going to control (who enters the community). You're not selling seats — you're selling the community... *Pahéla aapra loko né sadro kusti péhérao ni. Pacchi beejaone sharu karo* (First convert our own community into staunch Zoroastrians who wear the sudreh and kusti at all times. Then go on to the others)." Gordafid is sterner in her attitude towards those who seek an entry into the faith: "They are the squatters. They will come into your house and throw you out."

The hefty Iranian, Bombay born and educated, has spent only 12 years of his life in Iran before moving west in the

wake of political changes. During that spell, while conducting his own business Aresh was also involved in community affairs and says he started the Zoroastrian International Cultural Association in Tehran with Kaiomarz Mehta which benefitted Parsis and Iranis with an Indian background who had flocked there at the instance of Shah Rezashah Pahlavi.

During the long Iran-Iraq war when Zoroastrian boys were becoming cannon fodder and many an Iranian Zoroastrian sought safety as a refugee in Pakistan and India, "Tahamtan was the first person to get three Iranians into the US," says Gordafid. Thereafter, FEZANA took it up, she adds. Aresh is happy to share the honor with Dr James Russell, professor of Iranian Studies at Columbia University: "I think James was responsible with his influence in Washington to get this ball rolling. He showed us the way..."

"If the rich people got together, this community wouldn't have any problems today," believes Aresh, adding fervently, "We need to get our community together. This ego business should be out..."

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The growing Kankash

The Council of Iranian Mobeds (Kankash-e-Mobedan) of North America celebrated the second anniversary of its foundation with the Jashneh Ardibehrestgan at the Rustam Guiv Darb-e-Mehr in Westminster, California on April 13, 1991, informs a press release. The jashan was scheduled to be followed by the navjote of six Zoroastrian children.

The Kankash had also organized a summer camp for the religious education of Zoroastrian youth. The camp, with the theme "Know your past — learn about your religion," is the second hosted by the Kankash. Scheduled over the last five days of June at the Arbab Rustam Guiv Darbe Mehr in San Jose, the camp was organized to cater to two separate groups of 20 participants each, one between the ages of 10 to 15 years and the other between 16 to 25 years. The registration charges for the two groups were \$ 95 and \$ 65 respectively.

The daily program included group prayers, class instruction on the meaning of the sudreh-kusti and the daily prayers, an understanding of basic Zoroastrian tenets like the Fravahar, the Amesha Spentas, Asha, an acquaintance with the scriptures, a historical perception of Zoroastrianism, the life and times of Zoroaster, an understanding of the calendars as well as the social and cultural aspects of the community heritage.

Substantial time was also allowed for sports and games, indoors and out, for volunteer work towards the rebuilding of the Darbe Mehr, gardening, etc. The participants were expected to cook their own meals and keep the premises clean, the accent all along being on team work. This time, as on the first occasion, the camp was to be commemorated by the planting of a tree.

The reaction from the participants at the first camp have been published in the winter 1991 edition of *Payk-e Kankash*, the Council's publication. Writes Babak Parsi, "The things I liked about the camp were that we were all together just like a family. I learned a lot from the classes that taught us about Zartosht, and I especially learned a lot when we tied the koshti together, even though I didn't know how to tie (it)." Armita Jahanian says, "Classes were excellent. Games, tree planting, everything was great," notes Farhang Shahzadi, "I liked the camp ex-

cept for the fact that you guys didn't get together and make sure that you agreed upon all the information. I also liked everyone getting together to say prayers, but we should have known the prayers before we went in front of a big crowd;" while Bahram Banki writes, "I don't want to admit this, but now I realize that my religion is more interesting than I thought it was."

The bilingual *Payk's* 23 pages are in English, the rest in Persian. Apart from news of the Council's activities — which includes publication of the *Khordeh Avesta* in the English script and the transliteration and interpretation of the *Gathas* by Mobed Firouz Azargoshasp — this edition of the *Payk* contains the English transliteration of the *Havan Gah* and articles on the festival of Sadeh and on education as a Zoroastrian cultural heritage.

A sitara for Sidhwa

"(Ms) Bapsy Sidhwa is devoted to literary pursuits and has earned a remarkable position amongst the English writers in Pakistan," reads the citation to the Sitara-i-Imtiaz, the national award conferred upon her by the President of Pakistan in March this year.

"It was a rather grand and ceremonious



Sidhwa: respected work

occasion... I'm thrilled. The medal is pretty and it is gratifying to know that your work is respected," writes Sidhwa in a letter to *Parsiana*, adding that she had been told that this was the highest honor received so far by a member of a minority community in Pakistan.

Karachi born, Lahore bred Sidhwa shot into prominence in 1980 with the publication of *The Crow Eaters*, a hilarious, sometimes ribald novel celebrating

the arrival of a pioneer Parsi family in Lahore. The book ran into four hard cover editions, one each in German and Russian and as many in paperback. A sequel titled *The American Brat*, pursuing the migration of some of the original family members to the US, is scheduled for publication by end 1991 as Sidhwa told *The Sunday Observer* (May 19-25, 1991). The years between saw the publication of *The Bride* in 1983 and of *The Ice-Candy-Man* in 1989 — both belonging to a more dramatic genre, eerily recapturing the devastating sounds, smells and aftermath of the Partition of India. *The Bride*, which deals with the conflicts generated by clashing social traditions, is expected to be filmed by the well-known Ismail Merchant-James Ivory team, according to a report in Pakistan's *Friday Times* of April 4-7, forwarded by Sidhwa.

Apart from the novels, Sidhwa has a number of published short stories to her credit. Awards and honors have followed. She received a National Endowment for the Arts grant of US \$ 20,000 for creative writing in the US in 1987. Earlier she had been appointed Bunting Fellow at the Mary Ingraham Institute of Radcliffe College and received the Pakistan Academy's National Award for English Literature in 1985.

A mother of three grown-up children, Sidhwa (née Bhandara) is an active social worker who has been the Pakistani delegate to the Asian Women's Congress and participated in the International Writers Conferences in Berlin and in Erlangen, West Germany in 1988.

"A true citizen"

Murzbach Morris has been admitted to the prestigious US Naval Academy at Annapolis, Maryland, informs his Bombay based uncle, solicitor Soli Morris. Admission to the Academy — on which was based the Tom Cruise starrer *An Officer and a Gentleman* — is eagerly sought and restricted to the cream of each generation. Morris, who was nominated to the Academy by New Jersey Senator Bill Bradley, hopes to be a surgeon in the Navy's trauma unit, writes Alys Bennis in *The Sentinel* of December 5, 1990.

The distinction seems a logical sequel to a host of achievements. Earlier this year he had represented the State of New Jersey on the United States Youth Program funded by the William Randolph

Hearst Foundation, winning a \$ 2,000 scholarship.

The Program enables 104 selected delegates to "participate in a week of intensive study of the federal government and the US Senate in particular," noted Ms Angela Stewart in *The Sunday Star-Ledger* of December 30, 1990. Stewart quotes Morris' Spotswood High School principal Peter Karycki who referred to Morris as "one of the best and brightest" students he has ever seen, "a true citizen, in the true sense of the word."

Earlier Morris had been selected to participate in the Youth for Understanding International Exchange Program which enabled him to spend two months in Kobe, Japan, attending an exclusive school there along with the teenage sons of his host. Morris and Ms Carina Flynn were the two high school juniors selected from among New Jersey's semifinalists. They thus belonged to a batch of 100 of the most proficient teenagers, selected two each from the country's 50 states, who congregated for a four-day orientation course in Washington DC, including a reception at the Japanese embassy. They then proceeded to Tokyo, whence they fanned out across the country to

spend the rest of the time with their respective host families.

High Schools across the country vie to nominate candidates to these programs. For the International Exchange Program, the finalists are selected from a pool of



Morris: keen perceptions

more than 1,400 applicants on a state by state basis on the worth of eight submitted essays and a daylong interview. Academic success, leadership potential, extracurricular activities and community involvement as well as a perceived ability

to deal with a radically different culture, were the qualities sought among the candidates, writes Kevin Richardson quoting Ms Amy Jones, spokesperson for the Youth for Understanding International Exchange which runs the project.

Spotswood High School instructors have showered accolades on him. "Murzy is one of the most active students we've ever had here at Spotswood: president of his class, managing editor of the school paper, student council president, model UN delegate many times, decathlon of knowledge (academic team) member, jazz band, marching band, baseball and track, math and science league, national honor society and engineering team member. Outside of school Murzy is active in Boy Scouts, is a church volunteer and has always worked part-time," writes Jaffery Rosen of the Social Studies Department. "A uniquely outstanding candidate," who "never misses a deadline," is "keenly perceptive in matters which relate both to language and to human nature," are only some of the compliments bestowed on the son of Fred and Zahver Morris.

Compiled by Arnavaz S. Mama

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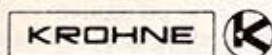
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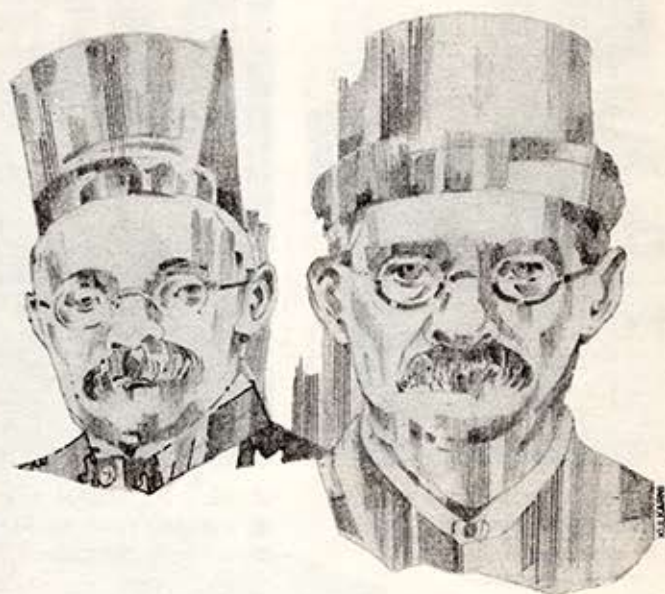
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Beyond the three 'R's

Noshir Dadrawala

"What do Justice Bakhtavar Lentin, Soli Sorabjee, Russi Mody and Minoo Masani have in common?" a friend asked us the other day at a party. "They are all Parsis," we hazarded a guess.

"What else?" the friend pressed us. "They are all very eminent in their own fields," we made a second attempt.

As we were unable to think of any other common factor our friend victoriously declared: "They all share the same alma mater" — Bharda School.

A few days later we read in the newspapers that the Bharda New High School was celebrating its centenary.

"Bharda School was once upon a time the largest School in the entire commonwealth," noted former student Dastur Meherji Meherjirana of Navsari.

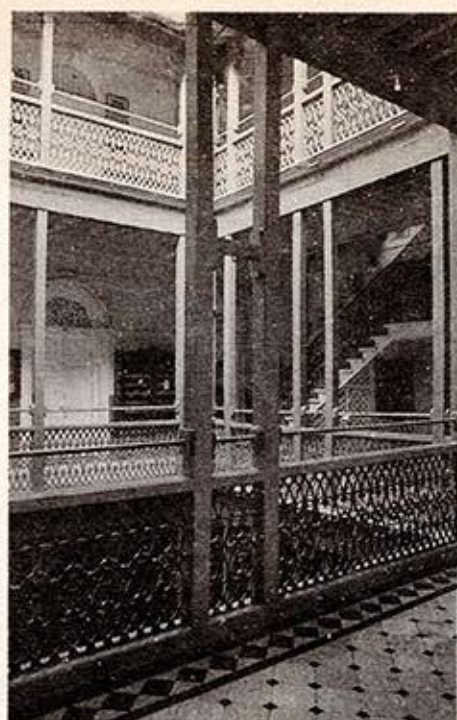
"The high standard of education and special emphasis laid by the School on extra-curricular activities set the School apart from the rest," he continued.

Over the years the priorities have been retained. The principal Adi H. Mulla, in his seventies, sees extracurricular activities as a means to bring out latent talent in students and help build an all-round personality. "Our students," explains Mulla, "have been made aware of their responsibilities to the handicapped and the poor sections of society. Our Junior Red Cross, the Interact and Scouts groups have taken up a number of social service projects. Apart from these, our students have collected, during the last three years, a sum of over two lakh rupees for public organizations such as the National Association for the Blind, Children's Aid Society, India Sponsorship Committee, Red Cross, Social Education Committee and the armed forces."

According to the principal, "*Mans Sana in Corpore Sano* (a sound mind in a sound body)" has always been the ideal of the School. Compulsory drill, gymnastics, athletics, cricket, sports, games, boxing, NCC (National Cadet Corps) and RSP (Road Safety Patrol) have helped maintain physical fitness of our students."

Ex-student and chairman of the School's board of management, Rustom Gagrati effortlessly recollected memories of a bygone era. "The School in my days," he said "was at the peak of its glory. There were elocution competitions (Shakespeare only) and a debating society in which even ex-students could participate. There were also elocutions in which students were expected to speak extempore on a subject given to the boys just

Above: The Bharda New High School with founders Bharda (left) and Marzban



A classroom and corridors: an integral part of the Bharda New High School (Right) The engraved School motto
Photos: Varghese W. Fernandez

five minutes before the competition."

According to eminent homoeopath Dr Farokh Master, also a former student of the School, "Education is not just book learning, which we do in most of our schools and colleges. It is an exercise to our intelligence — the basic gift nature has bestowed on man — which should strengthen the fabric of our personality. The education I have received at the Bharda New High School indeed widened my thinking and helped me to become what I am today."

Thrice during the interview Mulla stressed the School's emphasis on character building and national integration. "We attempt," said Mulla, "to produce individuals who are not only educated but cultured as well. Inculcation of values is so necessary for a stable and progressive civic life of the society. This can be carried out successfully only during the formative years of a child -- at home by parents, and in school by primary teachers."

"The average school," mentioned another ex-student of Bharda, "even in this age, adopts the 'mug and the jug' approach where the teachers, reputedly the fount of knowledge, pour into yawning receptacles, the young students, (a fixed) quota of canned information. Obviously, such a student is ill-prepared for the life

ahead." By way of example he narrated an anecdote from the life of the incomparable Mulla Nasrudin.

The practical Nasrudin sometimes took people for rides in his boat. One day he was hired by a scholar to ferry the learned man across a very wide river. As soon as they were afloat, the scholar asked, "Have you ever studied grammar?" Nasrudin replied in the negative. "In that case," said the scholar, "your life has been wasted." Nasrudin said nothing. Soon a terrible storm blew up. Nasrudin's cockleshell was filling with water. He leaned towards his companion, "Have you learned to swim?" This time the pedant replied in the negative. "In that case," Nasrudin declared, "all your life is lost, for we are sinking."

This parable delightfully pinpoints the futility of the education system, the ex-student told us. "The Bharda New High School, in contrast," he continued, "is an outstanding exception, one of the few schools in this country which endorses (author Alvin) Toffler's view that the illiterate person of the future is not one who cannot read, but is one who has not learned how to learn."

Pointing out the special features, the principal said, the School has a small museum which is considered by competent authorities to be the best museum that a school can possess. Some of the natural science specimens are considered to be unique among school museums.

To foster and encourage literary tastes the school houses over 7,000 books and

reference material in its modest library. There is also a teacher's library containing over 3,000 books. Apart from the usual equipment found in schools, the Bharda School has telescopes, a spectroscope, geological specimens, astronomical slides and an orrery.

The 1,500 students of the School represent a very wide cross-section of society.

Mulla however laments the lack of Parsi patronage. "We have just 30 Parsi students at the moment," he bemoans. He sees the Parsi fetish for patronizing Anglo-Indian schools and migration of Parsi families from the Fort to other localities in Bombay as the two main reasons for the decline.

One sunny afternoon, we visited the School situated in the heart of the city's busiest commercial area and just a stone's



Principal Mulla: inculcating values

throw away from the imposing Victoria Terminus station. The School has changed little over the years. The three storeys we climbed to reach the principal's office took the wind out of us and while we waited to be ushered into his office we muttered a silent prayer for his heart. His office window offered a panorama in striking contrast to the School. There on the road below were men and women in a mad, mad rush to an elusive destination. Within the portals of the School, all was quiet, everything was organized and everyone seemed to have a purpose.

"In our days"

According to Mulla, one historic evening towards the end of 1890, two young University graduates, Jalbhai Bharda and Kaikobad Marzban sat on a bench under the dim flicker of a gas lamp, discussing educational trends of their time. "The seeds of The New High School which opened its doors to young seekers of knowledge on Friday, January 3, 1891 were sown that fateful evening."

The initial batch of students was a cosmopolitan group comprising students from the lowest to the highest strata of society. Within a few months the number increased to 900 and it went on from strength to strength until it reached its peak in 1928 when, for a short time, it had 2,600 students on its rolls.

Ex-student and former chief metropolitan magistrate Jal Vakil reminisced about his school days way back in the first quarter of this century. "The School then," said Vakil, "had only seven standards. Seventh standard meant matriculation and the end of school life. In our School we devoted the first six months of the academic year to elementary studies and the remaining six months for advanced studies. We also had a weekly ranking system and the boy who stood first for the week would enjoy the privilege of occupying a seat on the first bench in the first row. Students vied with each other to enjoy this privilege. Also, in our days, it was an all-boys School and there were no lady teachers either. Most of the teachers, of course, were Parsis."

"In our days," continued Vakil, "there was no school uniform. There were a large number of Hindu, Muslim and Parsi students, but communal harmony and brotherly love was the order of the day. School timings were 11 a.m. to 5 p.m. on week days and 11 a.m. to 1.30 p.m. on Saturdays. Kaikobad Marzban, who was also a member of the senate of the Bombay University, used to lay great emphasis on English literature and history. Even where dramatics was concerned, we staged only Shakespearian plays."

Vakil also remembered with amazing clarity the nomenclatures attached to various teachers in his days. "There was one 'Mr Ghambhir (serious)' who had a peculiar way of conducting his class; a fire-brand science teacher nicknamed 'Tikkhu Marchu (hot chilli)' and a podgy maths teacher called 'Dudh Pav (milk bread).'"

Mulla paid rich tributes to the memory of Bharda and Marzban: "Jalbhai passed away on July 18, 1921 and as a tribute to his life-long partner, Kaikobad Marzban

renamed the School, Bharda New High School." After Bharda's demise Marzban carried the burden of running the School with the help of his two sons Behram and Rustom until his death on August 4, 1933.

A former student of the School, Mulla

"Bharda School was once the largest School in the entire Commonwealth"

informs that he joined the School as assistant to the principal in 1946 and became joint principal along with his uncles Behram and Rustom Marzban in 1958. He was appointed principal in 1969 which post he holds to this date.

In 1954, the Bharda New High School, which was until then a proprietary concern, was converted into a trust and has since been managed by the Bharda Marzban Educational Trust. The

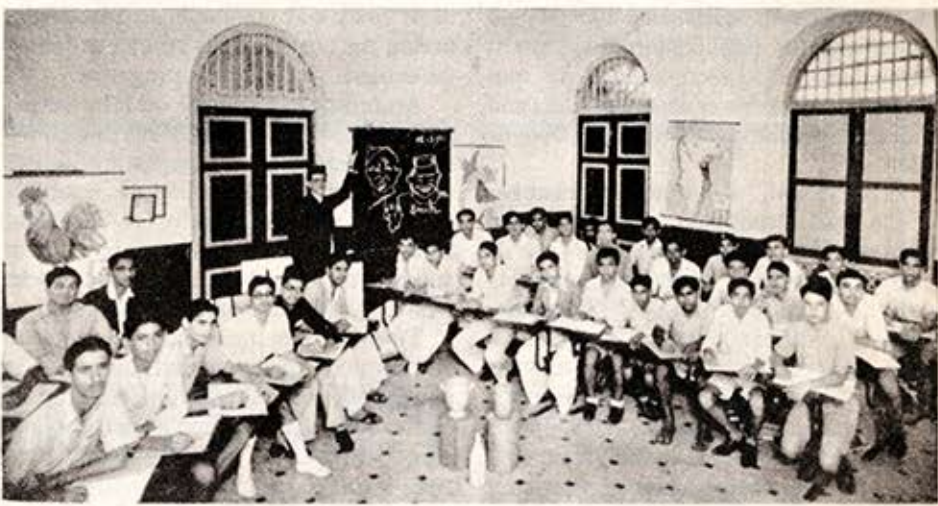
School has given the city of Bombay nothing less than 12 mayors and six sheriffs. Among legal luminaries Bhulabhai Desai and Homi Seervai have been former students of the School.

Sorabji Pochkhanawala (the founder of Central Bank of India), Sultan Chinoy (a pioneer of the oil industry in India), thespians Adi Marzban and Sohrab Modi also share the same alma mater. Besides it can boast of educating two high priests of the Parsi community: Dastur Meherjirana and Dastur Kaikhusroo JamaspAsa of the Anjuman Atash Bahram.

The School has also been called the 'Nursery of Cricket' in India. It has an unsurpassed tradition of excellence in sports, and cricket in particular. It has won the Harris Shield Tournament 25 times and the Giles Shield Tournament nine times. On five occasions the School has won both the championships in the

A drawing class and gymnasium in the early days of the School

Photo: The Bharda New High School Magazine, Golden Jubilee Number



same year. It has given to India a number of cricketers of whom seven have represented the country in test matches. Vijay Merchant, Keki Tarapore, Nari Contractor, Rusi Surti, R. J. Jamshedji, Polly Umrigar and Budhi Kunderan are some of the names that immediately cross one's mind. Out of these seven, Merchant, Umrigar and Contractor have captained the Indian teams.

Equipped for the future

The year 1975 heralded a change in the educational pattern with the state introducing the 10+2+3 system. The Bharda New High School which accepted students at the +2 stage was one of the few schools to be recognized as a junior college for the science and commerce faculties. Also in the same year, for the first time in the history of the School, girls entered the portals of what was till then a purely boys' institution. In order to cater to the higher standard of science education — both at the school and at the junior college level — chemistry and biology laboratories were commissioned.

The audiovisual department can boast of all the latest equipments like optical lanterns, slides, public address system, a stereophonic tape recorder and 16 mm projectors. Suitable educational films and slides are regularly shown to students of all classes.

"The School," according to a member of the staff, "continues to maintain the high standards of education set by the illustrious founders. In the last academic year, their results at the SSC (Secondary School Certificate) public examination were 100 percent. Most of our students pass with distinction or in the first class. Every year, on an average, our students secure 150 distinctions in individual subjects. This number reached its peak once with 220 distinctions." According to another senior member of the staff, "The results of the Junior College have also been very satisfactory and have been improving steadily year after year. At the HSC (Higher Secondary Certificate) examination held last year, the results of the commerce section were 100 percent and that of the science stream 78 percent.

According to Mulla, cumulative records kept by the School are a great boon to students. Performance and medical data is meticulously noted. The moment a student shows a decline in performance, the teachers and counsellors probe into the cause. Sometimes it is due to simple reasons like poor eyesight or poor hearing. "It may surprise you," said Mulla,

"that almost 30-40 percent suffer from poor hearing abilities." Sometimes the cause of poor performance may be lack of affection and attention at home, sibling rivalry, or just plain indifference.

True to its motto "Ever New," the School has, during the 100 years of its existence, been a pioneer in many spheres of educational activity. Among other things, it was the first school to make drawing, excursions and practicals an integral part of the school curriculum. It was also the first to have regular 'lantern lectures' (a forerunner of modern audiovisual education) and introduce 'Shakespeare declamation.' Further, the School was the first to start a provident fund scheme for its staff, arrange for medical inspection of all its students, maintain a detailed cumulative record of each student, make vocational guidance a part of the curriculum and hold the first vocational guidance conference and exhibition. It also goes to the credit of the School for having RSP recognized by the traffic department and vested with powers to stop traffic and report offenders to the authorities for suitable action. The list of these firsts was communicated by Mulla during the course of his speech at one of the centenary celebration programs.

According to a teacher we interviewed at the School, "It is a typically Indian institution organized to function for India's diverse needs." Supporting the teacher's statement, an exceptionally bright student added, "The School combines diversity in action and unity in purpose and works with single-minded pursuit of its goal."

To ensure that their students are able to embark on a voyage of self-discovery, to understand and develop motivation, to know what makes for leadership and adopt an approach of curiosity and creative inquiry, the School guides them through highly qualified and dedicated teachers. As a senior teacher summed it, "the School teaches them to think for themselves."

The present strength of teachers stands at 38 with an additional six in the pre-primary section. There are also teachers in Western and Indian music, physical training instructors and qualified librarians.

The success of any institution depends on teamwork and for successful teamwork its members must possess not only skill and mastery in their respective branches, but also qualities like adaptability and dedication.

On the administrative side, the School has a board of management headed by

Rustom Gagrut with Adi Mulla as the executive director. The other members of the board include Jaisinh Vithaldas, Ms Banoo Cama, Jehangir Gagrut and Jehanbux Gandevia. Adi Mulla's wife Gool who has been associated with the School since 1964, is the vice principal.

"As a trustee," noted Cama, "I hold a unique status in the School. My father, father-in-law, husband and son have all been former students of the School. When my son joined the School I noticed that the main School building was not owned by the School. It was occupied on a rental basis. I worked hard to raise money for buying over the building. I helped organize charity shows and dance programs which netted about Rs 1.25 lakh. Then former students Vijay Merchant and Jaisinh Vithaldas came forward and provided the School with interest-free loans for buying the building. The united effort worked and the main building finally became the property of the School. The smaller building adjoining the main building, which also accommodates the School, continues to remain a rented building." There was earlier a third building in use too where today stands the famous Vithal Bhelupuri House.

"Recently," she added, "Nari Pavri of Hong Kong has donated a sum of five lakh rupees to the School for buying about 10 computers for the computer laboratory. Computer training will equip our students with new skills to face the challenges of a modern world. We will however need more funds for maintaining the computers and the laboratory." Their centenary plans also include improving the School hall and erecting a proper stage with curtains and lighting facilities for dramatics; modernizing their existing audiovisual equipment; and setting up an up-to-date gymnasium, a music library; and, renovating the School building.

Mulla sees a very bright future for the School. "We shall continue to lay strong emphasis on character building and all-round development. We hope to start a computer laboratory at a cost of six to eight lakh rupees."

Explaining the School's policy, a board member said, "The institution works to activate productive human talents with a view to defeating sterility and stagnation which sometimes accompanies the love for tradition. The institution also works to defy the Indian mind which turns its back on India's past history and culture and follows the symbolism of the West which might be of doubtful use and value in India."

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Impressions of the Federation

Low productivity, in terms of decisions taken and implemented, is making the Federation of Parsi Zoroastrian Anjumans of India ineffective, alleges the author

Aspi Moddie

At the meeting of the Federation of Parsi Zoroastrian Anjumans of India at New Delhi, September 22 and 23, '90, respected physician Dr Farokh Udwadia seemed to detect "a death wish in the community. We can see the writing on the wall. But what are we planning to do?" In response to Dr Udwadia's question, in shared concerns for the community's future, and in the spirit of the Fifth World Zoroastrian Congress' important recommendations to strengthen community institutions, I am attempting to analyze the results and quality of work of the last eight Federation meetings since December '87. The attempt will be as factual and objective as possible, with no names, to avoid personalizing the issue.

Productivity

On the assumption of two days per meeting (the last one and a half), delegates and invitees accounted for 748 man-days of work over eight meetings and three years. Attendance and man-days varied considerably from a high of 130 (South Gujarat) to a low of 52 (Calcutta). So the average man-days per meeting works out to 93. It is reported that each meeting costs at least Rs 20,000 so the total expenditure works out to about Rs 1.6 lakh or more, excluding contributions to dinners, etc. In view of the general impression, including that of delegates (which will be quoted later), the productivity in terms of positive decisions taken at Federation meetings is extremely low. It ranges from 0 to 28 percent. Nothing to write home about either

in the *Fed Newsletter*, or in the track record of the Indian apex body.

Internal impressions

But first, some internal impressions at the Bombay meeting in March 1990: 43 percent felt there was "too much talk and too little action." Whilst 90 percent felt they had a chance to talk, 48 percent or about half felt "the proceedings were dominated by a handful." (A correction needed, Mr Chairman?) "Waning attendance" was also noticed over time, and this is largely borne out by the first four meetings having an average of 108 man-days, and the latter four only 80. Does this reflect boredom with mere talk, low productivity, and low results? Does the Federation need to reorganize itself for more productive work? It has given an impression partly of a talk-shop, and partly of a stage.

Main areas

I was able to identify about seven broad areas of discussion over the rambling years. They concerned youth, legal, religion and religious education, awards, minorities aspects, property/assets, and social/demographic. Of these, legal, awards and minorities aspects seemed to receive the least attention, as may be expected. As the other four naturally received more attention, some indication may be given of the trends of discussions and actions over eight meetings and three years.

Youth

Over these eight meetings, the major

youth matters seemed to be:

- the nature of their participation in community institutions;
- their response to reservation of seats in engineering and medical colleges;
- their procreativity in the light of demographic trends; and
- mutual reflections of youth and non-youth.

At Jamshedpur, in December '87, it was agreed to defer a proposal for a youth federation, "till youth bodies at the anjuman level started functioning effectively." By September '88, at Bombay, the Federation recommended every anjuman to have a youth representative. By March '90 at Bombay, a view was expressed that youth was "too immature and inexperienced to be entrusted with responsibility of anjumans!" At New Delhi, in September '90, youth were asked, as they had no decision-making authority, "Would you like to leave these to the elders?" The trend seemed regressive. And yet one of many tangential suggestions at such Federation meetings was that youth should be encouraged to enter state and central politics (Calcutta, December '88)!

On their part, in the South Gujarat meeting, youths from Delhi, Thana and Hyderabad reported progress. At Calcutta, youth said they were looking for "common sense" in dealing with community matters. At Bombay, in early '90, they asked, "How many youth-oriented schemes have been floated?" Then, "you all think, never act." The Federation was

accused of passing the buck to anjuman. At Delhi, September '90, youth felt they were "more united" than the rest.

As for procreativity, there were desultory comments about economic incentives. In March '90 it was said the Bombay Parsi Punchayet (BPP) was to conduct a survey of flat allotments and resultant procreativity. "You can certainly get promises, but will they keep it?" was the sceptical remark.

There was hardly any student response to reservation of seats promised by chief ministers from their quotas in engineering and medical colleges. Also, in January '90 there were only two applications to the BPP for the tutorial services it sponsors. There seems need to investigate this more deeply. One office bearer complained, "Everyone comes without doing homework. Some issues are being repeated (Bombay, March '90)." That goes for all areas of work.

So, on the whole productivity on youth — the "representatives of tomorrow" — has been almost zero. Is there a basic lack of trust and understanding inter se?

Religious matters

Religious matters naturally had the most sustained attention, but again, a lot of desultory remarks with hardly any result. The most sustained subject was that of paramobeds. A proposal for the spread of paramobeds in less affluent fire-temples evoked "non-committal responses from most anjumans." At the meeting in South

Gujarat, there was a dispute over the term 'paramobed.' Allahabad seemed to be the primary candidate for a paramobed; yet until early '90 it was still waiting for one, as was also Mount Abu. At Calcutta it was asked, "Where is the elusive paramobed to be found?"

The topics of conversion and intermarriage were raised at Calcutta (December '88). Here too it was alleged that there was "a kind of apartheid" when a 16-year-old son of a Parsi father was refused admission at the Club because his navjote had not been performed. The Surat Punchayet overcame the problem of admission rights of a child of a Parsi male and his non-Parsi mistress by getting the

couple married, having the child's navjote done and then granting admission to community institutions. A proposal for equal rights for men and women was favored by the Federation. A senior member complained of a decade's delay on adoption.

At Delhi ('90), controversy over the "deadly decision" on Ms Roxan Shah flared up and the fat was in the fire. The BPP trustees seem to be between the devil and the deep blue sea, with no sympathy from any quarter for being so ill-prepared despite a Bombay High Court judgement a decade ago, and mounting tension on this issue ever since — a classic case of being unable to handle conflict with anticipatory management. The Poona Panchayat's membership rule discriminating against a non-Zoroastrian wife (there is no bar against a Zoroastrian mistress) was challenged, especially as the Panchayat represented only one-tenth of the total Parsi population of Pune. In the case of Secunderabad, the decision to

about disposing the dead;

• kathi/sandalwood growing;

• training of non-athornans;

There is no trace of any follow-up or decisions on these.

The best record seems to be with "defunct or near defunct anjuman" properties and lands. Lands in Junagadh, Diu, Jabalpur and Surendranagar were saved. The question unasked and unanswered seems to be: What will be done with these properties in future? The Divecha Trust matter in Thane was the first case of the Federation intervening in anjuman matters, when trustees appear to have acted against the interests of beneficiaries. Except for subabul plantations in Navsari, the Federation meetings did not throw up success cases with kathi and other woods. In the May '88 meeting, it was anticipated that finance would come from "community activists!" No sign of such activity since. Apparently, a case of not seeing the wood for the trees!

Mention must also be made of concern

for the "bhayanker garibi (grinding poverty)" of rural Zoroastrians in Gujarat. A program was to be initiated after 1988. Some doubts have been expressed. For example, "If Kohlis can make a living on the same sized land, why can't Parsis (May '88)?" At the March '90 meeting, the hat was passed around for funds, and Rs 30,000 collected!

Here are some observations of senior delegates and office bearers over the years:

At Jamshedpur, one

vice president said, "We must get down to doing things." At Bombay, another trustee said, "Let's make the meetings more business-like." Another vice president at Delhi called for a "better agenda, no jumping from one point to another." At the March '90 Bombay meeting a Federation office bearer himself is reported to have said, "New projects should not be taken up as existing ones move at an ant's pace. There is too much digression. Stick to topics." Other expressions were, "a vessel adrift" and "too much hot air."

Responses

Why has the Federation not been effective? How has its productivity been so



Federation session: "partly a talk-shop, partly a stage"

inter the body of a Zoroastrian lady married to a non-Parsi in the Parsi cemetery was left to the relatives and the priest.

Over these years, in religious matters, the fertile minds in the Federation threw up a number of ad hoc ideas:

- a Zoroastrian delegation to the Azerbaijan atashgah;
- sale of religious cassettes and books;
- chair for studies in Zoroastrianism and comparative religion;
- "shortage of vultures" in Calcutta, but no directive from the High Priest of Pune as to what should be done

low? These questions call for answers from the Federation primarily, from the anjumans also, and from the concerned members of the community. May I offer some brief suggestions, with due modesty and regard for the persons concerned.

- The Federation should spend a half day at least at its next meeting — with some preparatory work — to bring greater clarity to its role and objectives, and to formulate clear policies on major issues. In the absence of these, it becomes a victim of adhocery, with no clear sense of direction. Problem resolution is a major part of leadership. A leadership which, for outdated reasons, debars itself from "controversial issues," especially when the community itself is involved in them, excludes itself from problem-solving.

- On February 25, '91 a member of the Federation had addressed the secretary with regard to the Federation's representativeness, and a change of its constitution that presently bars raising of "controversial questions." The lid on controversial issues has been taken off by many youth congresses, as well as the Fifth World Zoroastrian Congress with no serious adverse effects. So also should the Federation have authority to direct or at least counsel anjumans to conform to the

Federation's majority view. This letter needs serious consideration.

- The Federation and its office bearers need to organize themselves for result-oriented work to fulfil their expected

A leadership which debars itself from "controversial issues," excludes itself from problem-solving

roles, national and inter-regional, with a sense of responsibility to the global community, besides the one in India. This involves: a greater sense of accountability for results and better communications;

- higher productivity in both decision-making and implementation;
- setting up subject-wise specialist sub-committees to deal with issues, facts, conflicts and decisions between meetings;
- better chairmanship (whoever is in the chair) is recommended as also less back-seat driving and monopoly of talk. Minutes for follow-up actions should be dis-

tributed within two weeks, not on the eve of the next meeting, as seems usually the case;

- better conflict management to reduce the social costs of conflict is a crucial community need;

the Federation should involve non-official leaders of the community in various fields to contribute to the Federation's thinking and working. Better cooperation from more anjumans; investigative reporting by the community's Press; and involvement of all concerned persons, laity and priests, is also desirable.

If the "death-wish" is to be unwished, the Federation has to get more serious and purposeful about its business, justify costs, man-days spent and productivity, and develop a psychology of wider public accountability for results. The anjumans themselves have to become more active to help the Federation become more functional.



Management consultant Aspi Moddie has been actively involved in community affairs and has written several papers on management of community assets.



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GROWING
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A scanning of the intercommunity marriage registers at the Old Customs House revealed 17 intercommunity marriages and two civil marriages contracted between Parsis over the four-month period February to May 1991. The age of Zoroastrian brides in Bombay (as listed in this issue) ranged between 20 years and 43, the arithmetic mean (the total of individual ages divided by the total number of brides) being 25. The corresponding figures for the grooms were 23 and 51 years, averaging at 29 years.

There were 88 deaths as compared to 34 births in Bombay. The major killer — heart disease — took 32 lives, while pneumonia and lung disease claimed eight and septicemia and brain disease, six each. Among the other killers, old age and general debility took the lives of five patients, bronchitis, four and hypertension and cancer, three each. Two victims each succumbed to hemorrhage and diabetes. There were 14 isolated cases registered last month: fever, tuberculosis, malnutrition, nervous disorder, epilepsy, toxemia, bed sores, dehydration, asthma, respiratory failure, laminectomy (removal of the lamina of the vertebrae), atherosclerosis (deposition of fatty substances in the arteries), liver disease and Alzheimer's disease (a degenerative disease of the central nervous system, characterized by premature senile mental deterioration). In the case of three deaths, the coroner's report was still pending. As compared to a 99-year-old woman, the youngest to die was a 35-year-old man.

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.

BOMBAY Born

A boy, *Shahpur*, to *Ferzana* and *Aspi Pader* on April 10, 1991
A boy to *Nilufer* and *Farokh Mistry*; May 18
A girl, *Tina*, to *Jeroo* and *Jimmy Dastur*; May 22
A girl to *Persis* and *Feroze Sethna*; May 31
A boy to *Nurshafreen* and *Phiroze Dadachanji*; June 4
Twins (girl and boy) to *Homa* and *Shapoor Piroozmard*; June 4
A boy to *Shehnaz* and *Hormuz Cooper*; June 6
A boy to *Parvin* and *Chinnakavanam Govindraj*; June 6
A girl to *Kashmira* and *Percy Irani*; June 6
A boy to *Homai* and *Sorab Irani*; June 6
A girl to *Havovi* and *Yazdi Karkaria*; June 6

A boy to *Armaity* and *Sarosh Pagdiwalla*; June 6
A boy to *Farida* and *Rusi Patel*; June 7
A girl to *Binaifer* and *Aspi Hilloowala*; June 8
A boy to *Pervin* and *Keki Balsara*; June 9
A boy to *Anahita* and *Kali Driver*; June 9
A girl to *Phiroza* and *Mehernosh Surti*; June 11
A girl to *Radhika* and *Zubin Dubash*; June 12
A girl to *Smita* and *Cawas Affinwalla*; June 14
A girl to *Tanaz* and *Rajeev Das*; June 14
A girl to *Behnaz* and *Darayush Irani*; June 15
A boy to *Manize* and *Tirandaz Irani*; June 17
A girl to *Dilnavaz* and *Farokh Master*; June 18
A girl to *Tanaz* and *Farokh Nadirshaw*; June 18

A boy to *Pervin* and *Perses Bilimoria*; June 20
A girl to *Dinaz* and *Mehernosh Dhunjisha*; June 20
A girl to *Kamal* and *Boman Moradian*; June 20
A boy to *Shehernaz* and *Adil Patuck*; June 22
A girl to *Jasmine* and *Darayus Cooper*; June 24
A girl to *Freny* and *Neville Patel*; June 24
A boy to *Farida* and *Dinyar Dumasia*; June 26
A boy to *Nilima* and *Pallon Daruwala*; June 27
A girl to *Dilnaz* and *Homi Billimoria*; June 28
A boy to *Behnaz* and *Firdosh Irani*; June 28

Married

Goolrookh Adi Contractor and *Mahi Pal R. Gupta*; February 1
Rashmi Chandrashekar and *Jehangir Behram Palkhivala*; February 3
Maharookh Pheroze Bharda and *Shabehram Keki Irani*; February 5
Pinki Minoo Irani and *Brando Bakshi*; February 8
Fereshte Dhunjishaw Sethna and *Ravi Krishnan*; February 10
Manorama Mirpagare and *Homi Minocher Commissariat*; February 14
Shenaz Dinshaw Patel and *Aspi Faredun Bharucha*; February 15
Anuradha Ashok Gokarn and *Fali Keki Langdana*; February 24
Anna Varghese and *Neville Eruch Choksi*; March 7
Mehroo Boman Cursetji and *Rajesh Prafulchandra Madeka*; March 11
Nina Rajput and *Carl Shapur Sethna*; March 13
Bhavna Permanand Billimoria and *Mehernosh Hoshang Bacha*; April 5
Kirtida Prabhudas Patel and *Keki Jalejer Unwalla*; April 16
Kamal Sam Aibara of Ahmedabad and *Khushru Keki Ukaji*; April 25
Yasmin D. Vatcha and *Urvax K. Dhanda*; April 29
Maharukh Baji Minbatiwala and *Iyenger Gopalachari Krishnaswamy*; May 1

Dolly Navsoo Solanki and *Joseph Rozario D'Souza*; May 2
Nilufer Faredoon Kerawalla of Ahmedabad and *Firdaus Jamshed Marfatia*; May 3
Ashish Dhunjishaw Khambatta of Navsari and *Jamshed Phiroze Pithawala*; May 5
Ashesh Parvez Palia and *Dinesh Madhukar Arondekar*; May 7
Neeta Rai and *Kayomaz R. Dastoor*; May 10
Taruna Phiroze Bhathena and *Heckter Kavasji Engineer*; May 10
Niloufer Sam Batlivala and *Jamshed Pesi Banaji*; May 11
Jinoo Jimi Panthaki of Bangalore and *Sarosh Ratan Daruwala*; May 12
Nilufer Firoz Siganporia and *Sheriyar Boman Parva* of Lonavla; May 14
Freny Faram Gotla of Navsari and *Homi Pesi Goiporia*; May 16
Maharukh Billimoria and *Mukundan A.*; May 16
Huttoxi Dorabji Kalyaniwalla of Panchgani and *Porusasp Rusi Vesuna*; May 16
Khushnama Soli Mistry and *Jamshed Pesi Moha*; May 18
Ava Tehmurasp Vakil of Bhavnagar and *Khushroo Homi Dubash*; May 19
Pushpa Ahiye and *Tehmtan D. Taraporewala*; May 21
Rashna Naval Engineer and *Kersi Ardeshir Katki*; May 24
Monaz Aspi Mistry and *Darius Rustom Irani*; May 25
Farida Dinshaw Siganporia and *Jal Pestonji Ghiara* of Thane; May 26
Perviz Adi Sanjana and *Dinyar Jehangirji Hilloo*; May 26
Kamal Cyrus Wadia and *Kersi Jamshedji Italia* of Hyderabad; May 26
Bakhtawar Piloo Katrak and *Neville Soli Karbhari*; May 26
Jeroo Dadi Billimoria and *Kayumars Faredoon Mehta*; May 26
Gulshan Burjorji Bhagwagar and *Cyrus Kias Mody*; May 26
Zenobia Bomansha Pagdiwalla and *Pheroze Jehangir Unwalla*; May 26
Meher Phiroze Mama and *Khushroo Faredoon Mehta*;

May 27
Farida Cawas Wadia of Bular and *Adil Minocher Sahukar*;
 May 28
Jasmine Ardeshtir Irani of Panvel and *Shiraz Rustom Mubarakai*; May 29
Jasmine Jehangirji Vazifdar of Kalyan and *Yazdi Godrej Rustomji* of Kalyan; June 1
Kamalrukh Eruch Nanji and *Farhad Tehmurasp Colah*;
 June 5
Daisy Homi Todiwalla of Poona and *Jimmy Furdoon Mehta*; June 7

Died

Jal Hormusjee Billimoria (78), residing at Pallonji Hse, New Charni Rd, 400004; May 31
Dolly Dhanjishaw Bhurekhan (67), H/3, Nowroz Baug, Lalbaug, 400012; June 1
Dowlet Firoz Damania (69), Ali Manzil, Nusserwanji Petit St, Grant Rd, 400007; June 1
Perviz Nariman Malesaria (65), Readymoney Block No 7, Parsi Clny, Dadar, 400014; June 1
Kersi Kekushroo Birdy (72), Harding Hse, Gowalia Tank, 400026; June 2
Tehmina Pestonji Chinwalla (75), Barzor Bldg, Wadia St, Tardeo, 400034; June 2
Framji Merwanji Mavji (75), Zaveri Bldg, Opp Allbless Baug, Girgaum, 400004; June 2
Dhurumai Rustomji Mistry (80), Captain Bldg, Chikalwadi, Grant Rd, 400007; June 2
Katie Adi Mistry (60), 513, Rajni Mhl, Tardeo, 400034; June 2
Jer Palonji Dadachanji (91), Forjett Hse, Forjett St, 400036; June 3
Bomi Hiraji Engineer (60), B/21, Cusrow Baug, S. B. Rd, 400005; June 3
Ratansha Cawasji Italia (83), 18, Avabai Bldg, Sleater Rd, 400007; June 3
Jal Framji Sutaria (75), 7/3, Rustom Baug, Victoria Rd, Byculla, 400027; June 3
Mehru Pirojshah Talati (70), 661, Serenham, Rd No 12, Parsi Clny, Dadar, 400014; June 3
Amy Viraf Dhalla (52), Royal Ter, 58, Wodehouse Rd, Colaba, 400005; June 4
Bomanji Ardeshtir Dubash (87), 36, Nepean Sea Rd, 400006; June 4
Homai Nadirsha Dubash (75),

Kabraji Block, Gamadia Clny, Tardeo, 400007; June 4
Jerbanoo Kaikhushroo Irani (81), Old Wadia Chawl, Chandanwadi, Chira Bazar, 400002; June 4
Piroja Pestonji Panday (99), 307, Cumballa Crest, 42, Peddar Rd, 400026; June 4
Jahanbux Dhanjisha Fitter (75), G/5, Nowroz Baug, Lalbaug, 400012; June 5
Pervez Jehangir Mehta (55), 301, Mistry Bldg, Opp Pork Market, Dhobitalao, 400002; June 5
Roshan Rusi Mehta (70), Willie Mans, 297, Tardeo Rd, 400007; June 5
Noshir Navroji Darukhanawala (61), 5, Todiwalla Hse, Chinchpokli Lane, Bandra, 400050; June 6
Noshir Dhanjishaw Paymaster (60), Amroliwala Hse, Joshi Marg, Lower Parel, 400013; June 6
Hillamai Eruchshah Daroovala (84), Shobha Sagar, 592, Dr Ambedkar Rd, Bandra, 400050; June 7
Pirosha Dadiba Nanji (82), 18, Jamasp Tata Block, 38th Rd, TPS 3, Bandra, 400050; June 7
Khorshed Nusserwanji Nikorawalla (75), 105/B, Adarsh, Dr Ambedkar Rd, Dadar, 400014; June 7
Pesi Kavasji Ravji (44), Nana Bldg, Gilder Lane, Tardeo, 400034; June 7
Dinshawji Jehangirji Surty (94), B, The Reward, Tardeo, 400007; June 7
Roshan Manecksha Tabak (70), 8, Doctor Bldg, S. B. Bharucha Baug, Andheri (W), 400058; June 7
Homi Dosabhai Bilimoria (72), Krishna Ngr, 2137, Attabhai Rd, Bhavnagar, 364002; June 8
Minocher Rustomji Mithaiwalla (Shroff) (83), B/25, Gool Mhl, Sleater Rd, 400007; June 8
Minocher Sorabji Patel (82), 16, Dubash Bldg, Gamadia Clny, Tardeo, 400007; June 8
Dhun Rustom Vatchaa (95), Jer Mans, Forjett St Cross Lane, 400036; June 8
Kaikhushroo Torak Demeri (65), Harbour View, Matharpakhadi Rd, Mazgaon, 400010; June 9
Dhun Rustomji Doctor (72), 782, Parsi Clny, Dadar, 400014; June 9
Pesi Kaikhosruw Mavji (73), F. S. Parukh Dharamshalla, 34,

Hughes Rd, 400007; June 9
Dossy Meherhom Meherhomji (87), Sugra Manzil, B.E.S.T. Marg, Electric Hse, 400039; June 9
Pallonji Dorabji Parekh (87), 1/17, Dhanbaiwadi, Dadabhai Rd, Vile Parle (W), 400056; June 9
Ratan Jamshedji Antia (74), Seervai Bldg, Wimbridge Comp, Sleater Rd, 400007; June 10
Banubai Dhunjishaw Churigar (88), Contractor Bldg, 268, Soparibagh Rd, Parel, 400012; June 12
Banoobai Maneckshaw Randelia (90), Room no 8, 162, Mody St, Opp Fort Market, 400001; June 12
Mehran Rustomji Karbhari (79), 6/13, Tata Clny, Tardeo, 400034; June 13
Banoo Sorabjee Medhora (79), A/14, Godrej Baug, Off Nepean Sea Rd, 400026; June 13
Erach Shapurji Mistry (90), 4, Clover Apt, Sleater Rd, 400007; June 13
Framroze Bejonji Aspar (88), A, Empire Ter, Nusserwanji Petit St, Grant Rd, 400007; June 14
Nergish Jamshed Vatcha (82), Pallonji Hse, New Charni Rd, 400004; June 15
Daddi Jamshedji Writer (68), 44/21, Takshila, Mahakali Caves Rd, Andheri (E), 400093; June 15
Roshan Boman Mistry (61), Balmad, 20, Maratha Mandir Rd, Bombay Central, 400008; June 16
Tehmurasp Rustomji Panthaki (65), E 7/4, Pirojsha Ngr, L. B. S. Marg, Vikhroli, 400079; June 16
Yasmin Noshir Wadia (55), B/4-124, Sai Ngr, Yari Rd, Versova, 400061; June 16
Amy Noshir Gandhi (67), Willie Mans, 297, Tardeo Rd, 400007; June 17
Aspi Rashid Irani (67), United Chmbs, 347/A, Grant Rd, 400007; June 18
Shapur Rustom Irani (85), 94/D, Room 18, Madhav Bhavan, Parsi Wadi, Lower Parel, 400012; June 18
Mona Vicaji Zaveri (90), 4/6, Nadirsha Bldg, Babulnath, 400007; June 18
Perin Pesi Aderboman (66), 3/E, Karanjia Bldg, Grant Rd, 400007; June 19

Rattan Homi Bharucha (79), 7, Nirmala Mhl, Bomanji Petit Rd, 400036; June 19
Nariman Nanabhoy Daruwala (88), Dubash Bldg, Kashinath St, Tardeo, 400034; June 19
Bapai Eruch Kateli (70), 16, Faruk Mans, Pitha St, Fort, 400001; June 19
Naval Furdunji Parekh (90), 504, Cumballa Crest, Peddar Rd, 400026; June 19
Behram Jamshedji Taraporewala (75), 5/B, Old Wadia Chawl, Chandanwadi, Princess St, 400002; June 19
Ala Behramji Zaiker (87), Sheridan Hse, Gowalia Tank, 400036; June 19
Banoo Ardeshtir Irani (82), 25, Shabbir Bldg, Mehalla Patel Agiary Lane, Grant Rd, 400007; June 20
Roshan Kaikhushroo Antia (58), 28, Hughes Rd, 400007; June 21
Maneck Rustomjee Cooper (38), Petit Block No 2, J. Petit St, Balam St, 400007; June 21
Nergesh Jal Engineer (69), Nariman Bldg, 162, M. Karve Rd, 400021; June 21
Dhunjishaw Manekji Working-boxwala (70), 19, Jeevan Sudha, Juhu Lane, Andheri (W), 400058; June 21
Fredoon Manchershaw Mistry (87), Dr Jal Vakil Bldg, 752, Dr Ghanti Rd, Parsi Clny, Dadar, 400014; June 22
Naju Maneckshaw Daruwala (66), Apate Bldg, Opp Bhartiya Vidya Bhavan, Chowpatty, 400007; June 24
Piroja Jamshedji Daruwala (79), 3, Wadia Bldg, 6, Babulnath Rd, 400007; June 24
Noshirwan Bhikaji Dubash (73), 9/9, Shapur Baug, V. P. Rd, 400004; June 24
Pariborzh Homi Moniri (35), M-3/52, Cama Park, Cama Rd, Andheri (W), 400058; June 24
Dhunjishaw Faramroz Gonda (80), Divecha Blocks, Mody Clny, Pune, 411001; June 25
Boman Dosabhoji Mistry (77), A/24, Bomanji Dhanjibhoji Bldg, Nawab Tank Rd, Mazgaon, 400010; June 25
Nariman Rustomji Pavri (73), Huseni Bldg, Corner of Grant Rd, 400008; June 25
Eruch Dhanjibhai Tata (78), 104, Jupiter II, Versova Cross Rd, 4 Bglws, Andheri (W), 400058; June 25
Nariman Rattanji Balsara (81),

77, Jehangir Mans, Hughes Rd, 400007; June 26
Tehmi Meher Bhandara (61), 761, M. Joshi Rd, Parsi Clny, Dadar, 400014; June 26
Tehmi Daraius Bhappu (73), 12/4, Rustom Baug, Victoria Rd, Byculia, 400027; June 26
Ratanshaw Kaikhushroo Bharucha (75), Devidas Bldg, 5, Dinbai Petit St, Balaram St, Grant Rd, 400007; June 26
Ranibai Rustomji Daroowalla (75), 1/8, Azgarali Bldg, Vakola Pipe Line, Santacruz (E), 400055; June 26
Khushru Boman Irani (44), 6, Maneck Bldg, 112, Lamington Rd, 400008; June 27
Homi Sorabji Pagdiwalla (80), Bhatia Co-op Soc Bldg, Princess St, 400002; June 27
Jehangir Mancherji Vaid (71), 11, Albran Place, Victoria Rd, Byculia, 400027; June 27
Mani Burjor Gadiwalla (70), 6/B, New Mistry Bldg, Balaram St, Grant Rd, 400007; June 28
Roshan Munchershaw Makhania (75), Room 2, Railway Hotel, Raja Ram Mohan Roy Rd, 400004; June 28
Gustasp Pirojshaw Antia (90), M/16, Cusrow Baug, S. B. Rd, 400039; June 29
Perin Jal Avari (80), C, Banoo Mans, Cumballa Hill, 400036; June 29

CALCUTTA

Born

A boy, *Arash*, to *Gulnar* and *Cyrus Destur*; May 31

Married

Nilufer Noshir Tankariwala and *Rajiv Patkar*; March 11
Priscilla Galstaun and *Kershasp Anklesaria*, son of *Dolly* and *Darius*; May 4

Died

Arash Cyrus Dastur; June 15

JAMSHEDPUR

Married

Merlyn M. Rao and *Firdose N. Anklesaria*; March 15

Died

Khushru R. Devitre (83), Parsi Hostel, Straight Mile Rd, 831001; January 7
Banoo N. Narielwala (85), 15-B, Parsi Clny, Pipe Line Rd, 831001; January 9
Kaikhushroo C. Panthaky (88),

8, D. Rd (East), 831001; January 21
Nariman D. Narielwala (93), 15-B, Parsi Clny, Pipe Line Rd, 831001; March 1
Hirabai J. Jokhi (84), Kutar Block, Parsi Hostel, Straight Mile Rd, 831001; March 19
Kunwar K. Koyaji (69); March 25
Pesi E. Tarapore (48), 52, Straight Mile Rd, 831001; April 11

POONA

Died

Pilloo Dadabhoy Sukhia (62), Gool Villa, Pudumji Park, 411002; May 9
Rustomji Pestonji Adariyanvala (96), 193, Synagogue St, 411001; May 14
Naval Jehangir Mehta (82), 1, Mody Clny, Synagogue St, 411001; May 22
Tehmi Edulji Navasariwala (67), Gurunanak Ngr, Bhavani Peth, Poona College, 411002; May 22
Shirin Nusserwanji Chinoy (86), 1, Synagogue St, 411001; May 28
Dina Manecksha Billimoria (64), B/3, Paramount Apts, 1981, Convent St, 411001; May 31
Danesh Adi Irani (30), 8, Kahun Rd, 411001; May 31
Maneckji Cawasji Seth (84), West View, Nathan Rd, 411001; May 31
Jamshed Rustomji Billimoria (68), 4, Sholapur Rd, 411001; June 1
Dolly Khodadad Irani (63), 13, Mody Clny, Synagogue St, 411001; June 1
Shapoorji Meherji Kharas (77), Parikh Tower, Fatima Ngr, 411013; June 1
Cyrus Manchershaw Variava (63), 59, Sant Ngr, Swargate, 411001; June 4
Merwan Dinshaw Irani (78), 895, Synagogue St, 411001; June 8
Tehmi Ruttonji Keravala (80), 597, Sachapur St, 411001; June 19
Jehangir Hormasji Coyaji (87), 489, Rasta Peth, K. E. M. Hosp, 411001; June 23
Keki Jamshedji Dorabji (Ghadiyali) (66), 9, Wellesly Rd, Synagogue St, 411001; June 28
Rati Minoo Khambatta (78), 383, Godrej Bldg, Bhavani Peth, 411002; June 29

SURAT

Born

A girl, *Parizad*, to *Jesmine* and *Mehernosh Baria*; March 31

Died

Bejonji Sorabji Chacha (85), Mohta Mohalla, Rustompura, 395002; June 1
Eruchshaw Munchershaw Dangore (62), Parsi Mohalla, Nanpura, 395001; June 1
Marzban Jehangirji Ichhaporia (45), Nariman Home and Infirmary, Shahpore, 395003; June 1
Pestonji Kaikhushroo Sarkari (76), Badri Mans, Stn Rd, 395003; June 2
Neville Kaikhushroo Chiniwalla (28); June 15
Banubai Savaksha Ichhaporia (66), Gam Ichhapore, Dist Surat, 395003; June 17
Dinshaw Nusserwanji Kapadia (66), Nariman Home and Infirmary, Shahpore, 395003; June 17
Dhurmai Hormusji Rangoonwalla (68), 12/2673, Bibini Wadi, Saiyedpura, 395003;

June 21

Bachamai Burjorji Jabbar (80), 351, Popat Mohallo, Nanpura, 395001; June 28

...

KARACHI

Died

Khorshedbanu K. Bhagaria (78); May 1
Kety Dara Kotwal (70); May 2
Nadirsha Sohrah Rustamji (72); May 22
Tehmina Rustom Daroga (86); May 30
Rusi Burjor Dhatigara (69); May 31

PETAWAWA, ONTARIO

Born

A boy to *Nawas* and *Chen Patric*; April 18

TOTALS (for this issue)

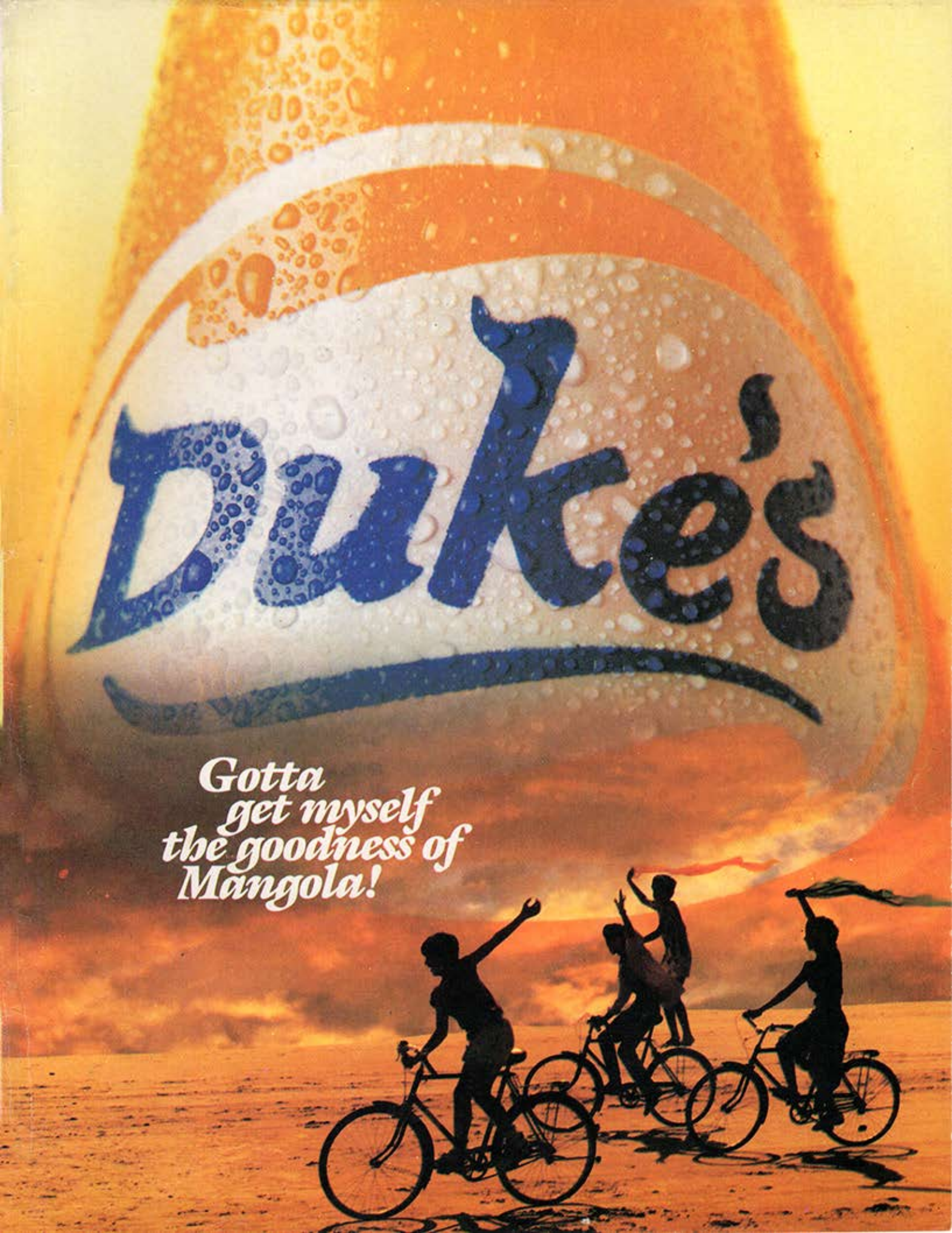
Births: Boys 19, Girls 19
 Marriages: Parsi 29
 Intercommunal 20
 Deaths: 127

Compiled by Roxana H. Kaka

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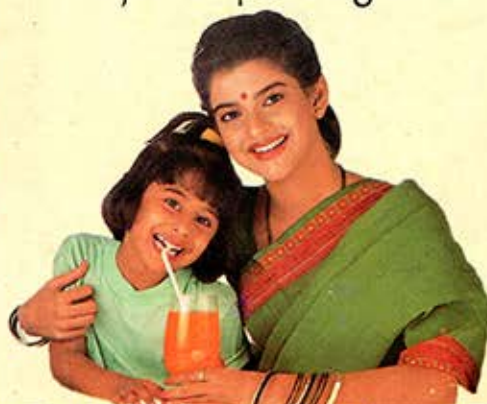




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