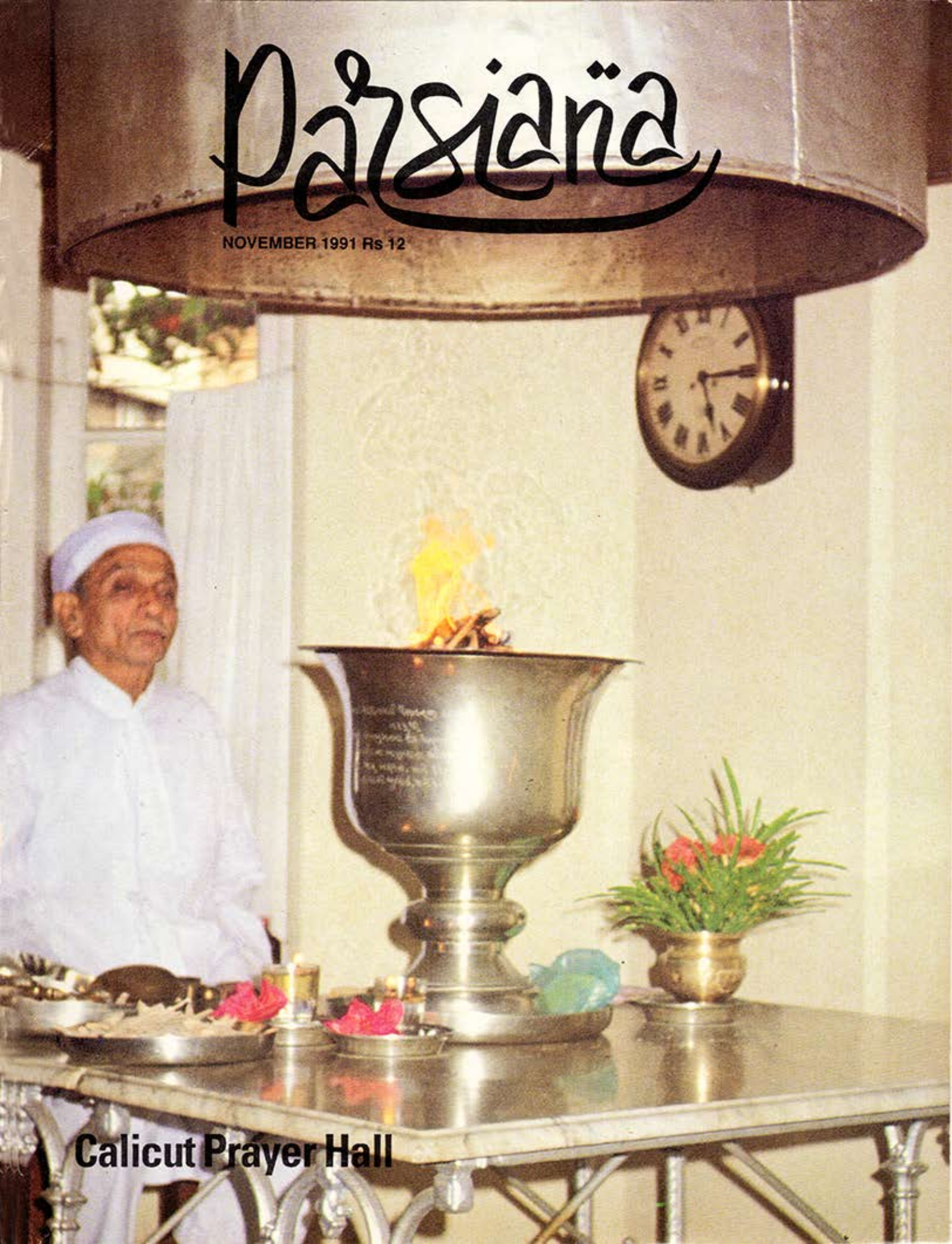
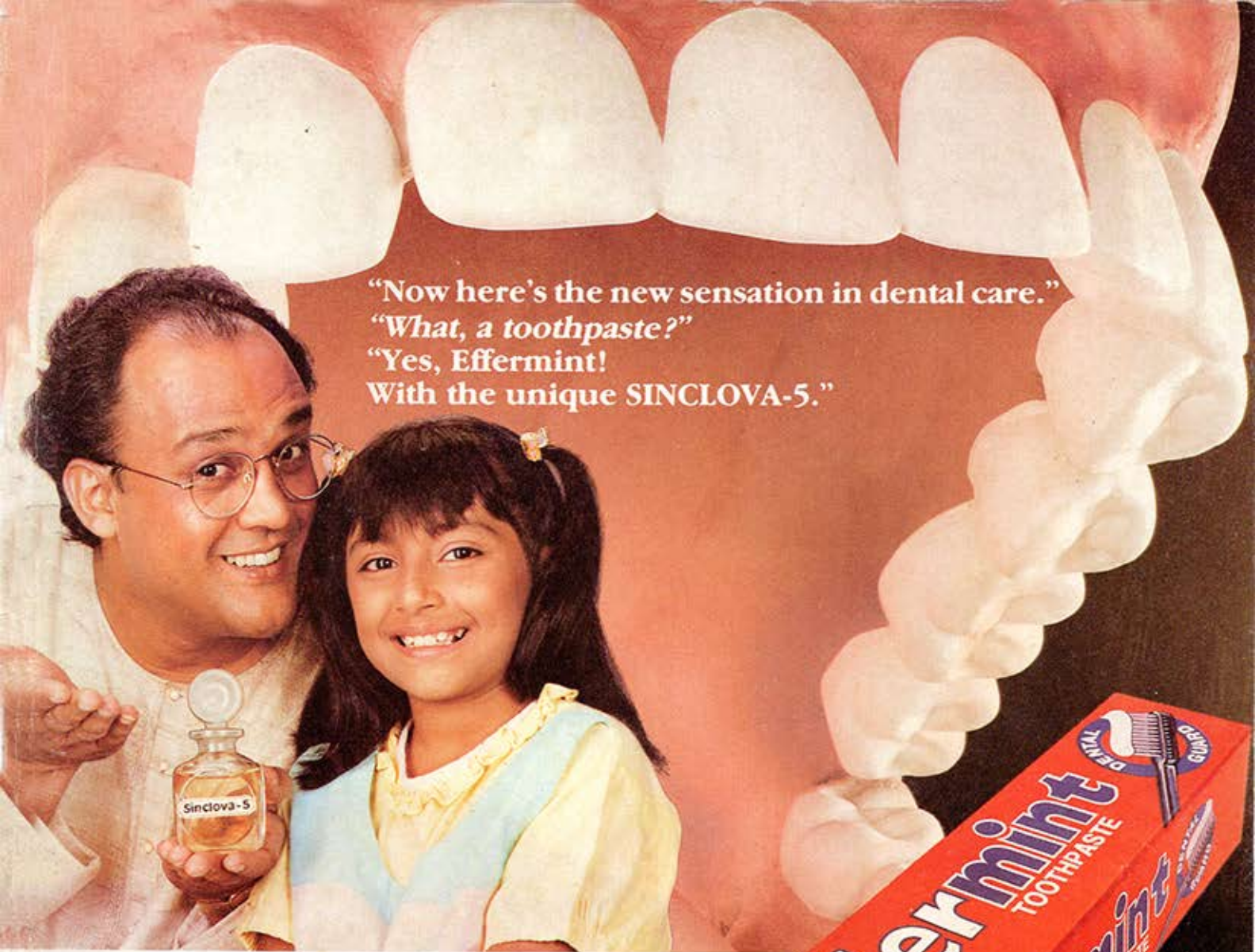


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November 1991
Volume 14 Number 5

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DESIGN Kranti Shilotri, Varghese Fernandez,
Deborah D'sousa

MARKETING DIRECTOR Veera Patel

ADVERTISING MANAGER Zarin Mistry

ADVERTISING EXECUTIVE Cheryl D'Penha

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CIRCULATION Behram Umrigar

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OFFICE Rajendra P. Nayak,
Khurshid Panthaki, Patricia D'Silva,
Bakhtavar Batliwalla, Nowzer Batliwalla,
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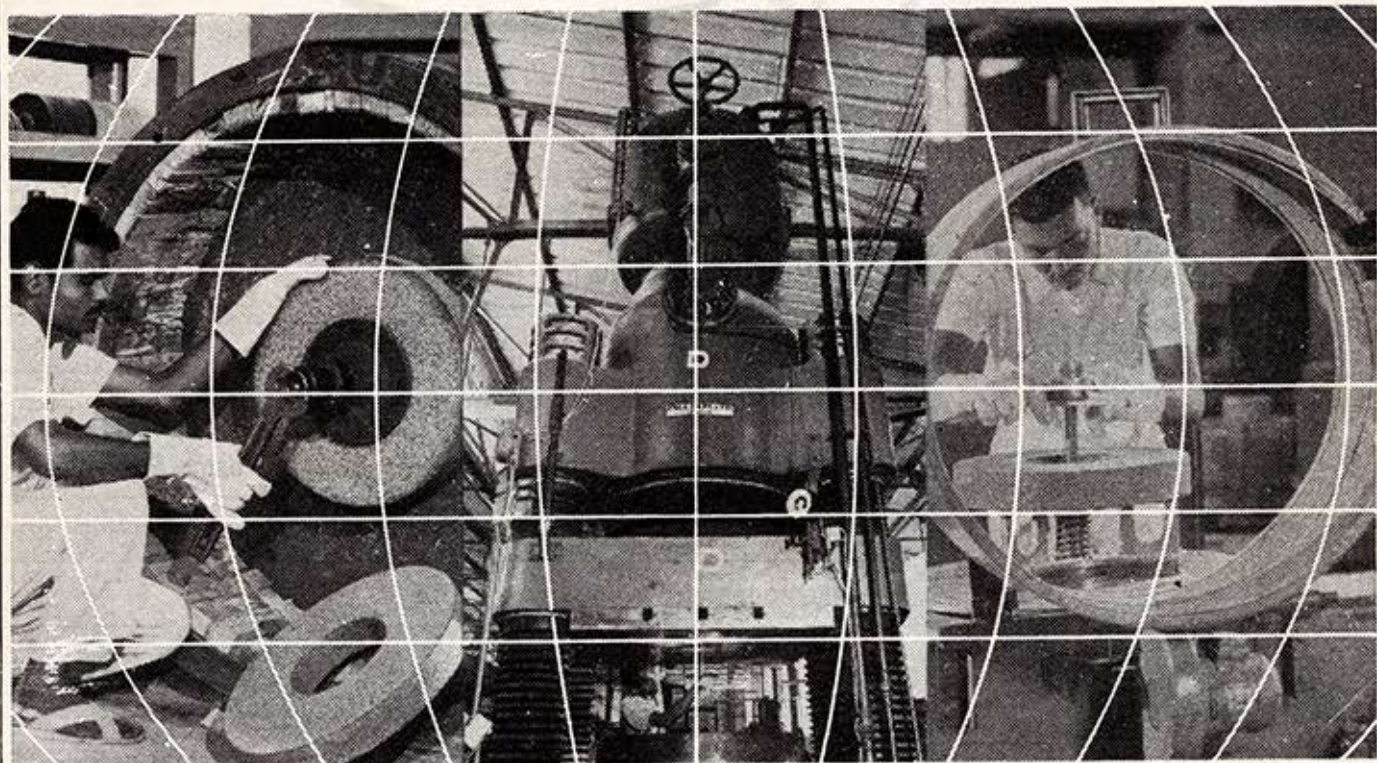
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Parsiana has been forced to revise its air mail and sea mail rates with this issue (see alongside) due to the sudden decision of the Government to raise foreign postal rates by over 80 percent.

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"Shall we unite in 1992?"

I fully endorse the suggestion to have a common Parsi New Year on Jamshedi Navroze for Shenhshahis, Kadmis and Faslis from March 21, 1992 onwards (Zoroastrians Abroad, *Parsiana*, August 1991). The idea was originally mooted by a Parsi lady from Bombay in your columns several years ago and the thread was later picked up by Dr Jehan Bagli of the Zoroastrian Association of Quebec (ZAQ).

Some time back, a high priest of Bombay had objected to the change on grounds of difficulty in doing *baj* (prayers for the dead) on the *varsi* (death anniversary) of a person who dies on a leap year day, because there would be no 'Avardad Sal' for the next three years. Though the question raised by the high

priest is genuine, in my opinion, it is a minor matter and such arguments should not be brought in the way of streamlining our calendar.

It could similarly be argued that a person born on a leap year day would have his/her birthday every four years, or that he/she may not be able to celebrate his/her wedding silver jubilee or golden jubilee because the jubilee year was not a leap year.

The heavens are not going to fall if the *varsi* or the jubilee celebrations are done a day earlier or a day later. In the interests of our miniscule community all steps should be taken to have a uniform calendar for all Zoroastrians round the world.

Dr P. D. SUNAVALA

"A stab in the back..."

The statements made at the protest meeting convened on May 30, 1991 by the Bombay Zoroastrian Jashan Committee, the Athoman Mandal and the Dadar Jashan Trust are worth quoting for the benefit of those who might have missed out on the extravaganza. The meeting was called to castigate the Bombay Parsi Punchayet's (BPP) majority decision permitting the use of the tower of silence to inter the bodies of Zoroastrian women married outside the fold ("A stab in the back..." *Parsiana*, June 1991).

One speaker asked the non-conformists to build their own separate dokhma (when thousands of living Parsis are in dire need for a simple roof over their heads)! Still another speaker gave vent to his bile by expressing his last wish before death to bundle up all the trustees of the BPP and throw them into the Arabian Sea (wonder if sea burial will be accepted by the faithful)! In yet another attempt to bring home their point of view, a comparison was made quoting the Vatican's declaration of Jackie Kennedy as a public sinner for having renounced the Catholic faith while marrying Aristotle Onassis. The learned speaker did not realize that while Jackie Kennedy had renounced her Catholic faith, the late Roxan Shah had expressed her abiding faith in the Zoroastrian religion while expressing her death wish.

Thus the sad controversy continues and will go on and on unless sensible practical reasoning, a firm legal decision and a change in our archaic thinking is made to pull our small community out

from the tyranny of orthodoxy, masquerading under centuries of old and impractical religious dogmas.

I earnestly appeal to our retired legal luminaries — Justice Dinsha Madon, Justice Bakhtavar Lentin, Mr Rustom Gae and others — to do the singular favor and service to our community by jointly taking up these and allied controversies in an appropriate court of law to give our female Zoroastrians the needed personal freedom and identical rights and privileges as enjoyed by their male counterparts, as enshrined in our constitution.

Dr M. D. DISAWALLA

Bangalore

Mobed shortage

While commenting on the BBC (Channel Four) TV documentary *The Parsis: The Zoroastrians of Bombay*, Mr Sohrab Navalshaw Patwa concludes, "Unwillingness on the part of young mobeds to lead a hard disciplined life, and not lack of funds, is responsible for the present pathetic situation (Readers' Forum, *Parsiana*, April 1991)." Interestingly, such a simplistic explanation is also put forward by Dasturs Hormazdyar Mirza and Kaikhusroo JamaspAsa, both of whom are language specialists.

I disagree totally. The problem is purely monetary.

The community must realize that historically we have had the oral tradition — compare that with the Greeks who have had the written tradition — and a lot of historical facts are enshrined in the ceremonies most of which can only be performed by full-time consecrated mobeds.

Sadly, the number of full-time mobeds is declining gradually because the system of payments is outdated, inadequate and hence faulty. It is not economically viable for a full-time mobed to survive in this day and age on a flat, piece-rate basis.

When a group of people are paid on piece-rate basis, it implies an employment policy, a guarantee of workload, a pay rate which is adequate and mutually agreed upon.

We all know that none of these conditions are fulfilled when it comes to reimbursing our hardworking mobeds and the poor mobed has just to wait and watch for ceremonial workload to "fall to his lot." His income thus fluctuates from month to month. Compare that with the secular world which employs people on a time-

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rate basis, providing not only a fixed monthly salary, but social security benefits like medical cover, retirement benefits, etc.

This contrast is quickly observed by the smart mobeds who generally belong to the yozdathregar category. After a few years' stint they opt for the secular world where they are well absorbed and well placed, earning attractive remuneration packages with social security benefits.

Now, if the community wants to preserve the higher liturgicals (*pav-mahal*), it has to upgrade the present piece-rate system of payments. We can upgrade the system of payments by providing various monthly stipends e.g. The Mobed Welfare Trust of Pakistan provides stipends from Rs 1,125 to Rs 225 per month to the mobeds. The full-time mobeds also qualify for medical cover and retirement benefits; the part-timers don't. We also have The Zoroastrian Religious Trust for Udwada Mobeds which provides between Rs 150 to Rs 100 to the mobeds who practise in Udwada.

Instead of admitting that we have inflicted a horrible life-style on our hard-working mobeds Mr Patwa states with great pride, "They also give liberal *ashodad* (tip) to these priests." Is this dignified? Must a fully trained mobed depend on tips all his life? Would Mr Patwa live a life like that?

If we want properly trained mobeds to perform proper ceremonies we must ensure a proper system of payment. It would not be out of place to mention here that in Karachi the mobeds do not get tips and the panthaky ensures a proper wage rate per ceremony. The least that the Bombay Parsis can do is to give similar payments and plan a stipend system and provide social security benefits as well. We may try amalgamating the many adarians that we have and selling off some property to raise funds for this purpose, failing which the ceremonial structure is bound to deteriorate further. To sum up in the words of the late Mr T. R. Sethna's *Khordeh Avesta* (pg VIII): "If we want really good priests we should contribute towards the salary of priests such that they could get as much salary as they would have, had they joined a government or private concern and not taken up the priesthood."

Mobed PAURUSASP DINSHAWJI MAGOL
Karachi, Pakistan

Whither Parsiana?

Some historical articles in *Parsiana* would be welcome. Parsis the world over

are keenly interested in their heritage and are proud to be the living relics of an ancient civilization. This is one of the things that makes us different.

J. D. K. COLAH

Calcutta

Reunion in California

On June 29, 1991, there was a special jashan and fundraising ghambar at the Arbab Rustom and Morvarid Guiv Daremehr in the city of San Jose in Northern California. Zoroastrians from India, Pakistan and Iran jointly participated to make the function a success (see also "Atashkadeh progress," *Zoroastrians Abroad*, *Parsiana*, October 1991).

The Daremehr property, which includes a two-storey house and several acres of land in the eastern hills of San Jose, was originally bought by the Arbab Guiv Trust in 1986. Arbab Rustom Guiv, while attending a Navroze function held by the Zarthosti Anjuman of Northern California (ZANC) in 1980, had pledged the amount of \$ 350,000 for a daremehr and \$ 150,000 for buying a plot of land to be used as an aramgah.

Soon after, Zarthostis from Iran, who until then were members of ZANC, formed a separate group, called the Persian Zoroastrian Organization (PZO), which gradually wrested control of the funds pledged by Arbab Guiv, from ZANC, claiming that the money came from an Iranian donor. PZO has taken a more active role in remodeling the property, and starting construction of the actual fire-temple building. ZANC and PZO have been using the existing property for religious classes and sports.

At the fund raising function, ZANC's president, Mr Tarapore, announced ZANC's collection of more than \$ 34,000 towards the construction costs of the fire-temple building. He pointed out that the contribution was due to the efforts of past presidents, M. Bhujwala, D. Captain, D. Engineer, and J. Makujina.

MANECK J. BHUJWALA
Past president, ZANC
USA

Parsi parakrams in London

Recently I was fortunate to have been invited by the honorary secretary of the World Zoroastrian Organisation (WZO), Mr Rumi Sethna, and his wife, to come to London and direct a play based on *Pestonjee Na Parakram* written by the late Homi Tavadia. I went to England in March and stayed with the Sethna family until August 5 when I left for India.

I found that the people who were se-

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lected to perform were total amateurs, and most of them had never acted in a play before, yet their willingness and hard work ensured that the play was a total success. After the first performance, which raised well over £ 4,000 towards the office that the WZO is purchasing, it was decided that another performance should be held, and this money would go towards the WZO's Gujarat appeal. The second performance held at the Winston Churchill Hall in Ruislip raised over £ 1,400 towards this project. The reason for my writing this letter is to inform the community at large in Bombay that people overseas, especially in Britain, are very concerned about the state of our poor farmers and poor people in India. They seem to work hard organizing functions and in fact are arranging a dinner-dance in November where they hope to raise at least £ 10,000.

During my stay in UK, I was pained to notice the internal squabbles of the community in London. When we were performing the play, I was informed by the friends of the present managing committee of the Zoroastrian Trust Funds of Europe (ZTFE) that if the WZO is organizing a play, they would totally ignore it. I

also noticed that hardly any people attend the functions organized by the ZTFE with the exception of a dinner party when about 300 to 400 people attend. This appears to show that our Zoroastrians are only interested in food.

The public at large should also know that the reasons the existing president and office bearers of the ZTFE do not associate themselves with the WZO are purely personal.

I for one am impressed with the hard work that the WZO committee, under the leadership of Dr (Ms) Shirinbanoo S. Kutar, is doing in London. DARA MADON

The art of living

The deplorable dissensions within the small Parsi community seem to be due to a lack of knowledge of the history of the ancient Persians. The bane of the Zoroastrians was consanguineous marriages. It might have been due to Egyptian influence. Instead of recognizing the degeneration caused by this fact (the Hindus were aware of it) and preparing for regeneration of the community, some members of the community are adopting an ostrich-like attitude.

The Parsis need to introduce the art of

living — first within the community. After they succeed in it, they can do so in the whole wide world and thereby glorify Zoroastrianism, but shorn of all the meaningless rituals.

Also, the Parsis seem to be oblivious of what Firdausi calls the blackest chapter in their history, of the betrayal of their last king, the valiant Yazdgurd Sheriar, by stabbing him literally in the back when he was ready to fight the invaders further. Actually a Roman Catholic priest was good enough to arrange for his last Zoroastrian rites.

In my opinion if the ancient Parsis had not committed the folly mentioned hereinabove, the refugees in India would have reached greater heights under the liberal attitude of their Hindu saviors.

Dr B. P. GODREJ

The Celtic connection?

I consider myself to be a Zoroastrian of sorts (though not biologically either Irani or Parsi).

The question of what exactly is a Zoroastrian is important. In my view, Zoroaster, a product of his Fars tribal society, proclaimed both a theology and a philosophy: a radical simplification of

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prior polytheistic ideas. Later, since people couldn't worship abstract expressions of Ahura Mazda's mind, personifications of these expressions occurred and a complicated list of such beings developed.

The ritual approach to Ahura Mazda et al is, I believe, a survival of the old Aryan Fars tribal rituals prior to the advent of Zoroaster, albeit with a different focus. Some of these rituals require items not available outside of the tropical area. (How many mobeds could find a date palm in northern Russia, for instance?) I have no objection to defining one who wishes to ritually approach Ahura Mazda utilizing the Fars tribal rituals (and initiation) as follows: One who resembles in physical features (since a tribe is a group of similar people) the current descendants of the original Fars tribe, who is initiated by a Zoroastrian priest according to custom and fulfills ritually the requirements to a greater or lesser degree at a recognized agiary. This radical inclusiveness would allow for intermarriage but conversion could take place under certain conditions. After all, King Vishtaspa's conversion from the prior Aryan polytheism is not doubted, is it?

Now what of us who accept Zoroaster's theology and philosophy, but cannot perform the revised Fars tribal rituals e.g. sandalwood logs would be extremely expensive! Well, since Ahura Mazda is the creator of the entire universe and commander of the Army of Light which is battling Ahriman and his forces, He obviously must have subordinates (local commanders). Why not consider all tribal beings (those of a positive nature, that is) as subordinates of Ahura Mazda?

We consider the ancient Celtic tribal beings as subordinates of Ahura Mazda and responsible for certain battle zones (seven in number) so we deal with those beings. Our ritual (and theological) approach to these subordinates is different but similar to the rituals you do; we have initiations, seasonal rituals (like ghambars) and, most important, we believe, as implied above, in the battle between Light and Dark, revering Ahura Mazda as the commander-in-chief. Also, fire is a part of our ritual: its place being in the southern part of our sacred circle, its guardians being Michael (who holds a red-hot sword to defend it against Ahriman's minions) and Raocha (who holds the gentler light of illumination). We also invoke Atar (along with Raocha) in our seasonal ritual when the ritual fire (or smaller rep-

resentation, like a candle) is lit (our temporary ritual fire is like your home fire that is extinguished), our fire being lit with local woods such as oak, maple, etc. We do use sandalwood in a small way as a solar incense to purify the quarters of the circle during one ritual. We also believe in the future advent of the true (as opposed to the Dark's false) Renovator. Also, we *do* strive to have good thoughts, words and deeds so after we cross over to summerland where the Celtic beings hold their court, the situation will be very positive and enjoyable. So, as you can see, Zoroaster's philosophy and theology are alive and well here as well as in the Irani/Parsi community.

We hope the above explanation will be understood as a way to build bridges and not as an attempt to usurp or oppose any authority of the local priests whom we regard as guardians of the revised Fars tribal ritual approach to Ahura Mazda.

Rev DAVID BROCK
Portland, Oregon, USA

Agricultural advisers

When I joined the Agricultural College in Pune in 1948-49 several Parsis were on high posts:

- Sohrab Gandhi was the professor of horticulture and horticulturist, Bombay State;
- Dinshaw Daji was the professor of agriculture chemistry and agriculture chemist, Bombay State;
- P. N. Driver was the professor of agri economics and agri economist, Bombay State;
- Burjorji B. Jamaspajina was the poultry development officer, Bombay State;
- Dr Khambatta was the principal, Veterinary College, Bombay;
- Dr Eruch Vevai was professor of entomology (1950-51).

I wonder, are there any youngsters in this line which was thus occupied by the Parsis of yore?

G. B. KASAD
Ahmedabad

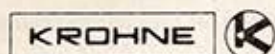
Tarapur Dharamshala

Tarapur, just 10 km from Boisar station on the Western Railway, and about 130 km by road from Bombay, is a coastal village in Maharashtra. It has an agiary, a dokhma, and an old Portuguese Fort. Toddy, a sweet, refreshing and healthy drink, a favorite of the Parsis, is freely available. Amidst these idyllic surroundings, Seth Framji Sidhwa constructed a Dharamshala for the benefit of the Parsi community in 1950. The Dharamshala is surrounded by palms and other greenery,



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DHANJISHAH K. SETHNA
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Parsis in Hindi films

Just because the tiny Parsi community is law-abiding, tolerant, educated and has an ability to laugh at itself, others should not take a mean advantage and depict it in a crass and vulgar manner.

There are scenes in Hindi movies in which a Parsi is portrayed as a nincompoop, a museum piece, a chatterbox and even as an extra-marital maniac.

It is sad to state that Parsi artistes participate in such perversion.

In the art film *Gaman*, the Parsi passenger of the taxi-driver hero was shown as undecided, muddle-headed and impatient.

In another film, *Zulm Ko Jala Doonga*, the daintily dressed Parsi dowager complains to a village doctor that she used to sing like Lata and Asha till, by mistake, she swallowed a spoon. Here follows a

word-play with vulgar references to the spoon. The doctor fools the Parsi "patient" into believing that the spoon is removed and she leaves the dispensary in a happy mood.

In *Qurbani*, a comic looking Parsi, with wife and children in a ramshackle car, has a scuffle with the tough hero who drives a posh limousine. After a lot of horseplay and fighting mixed with vulgarity, the poor Parsi lands in a hospital where he is shown misbehaving with nurses.

To conclude, in the words of film critic Firoze Rangoonwalla in a recent article in an English newspaper, "Will somebody call a halt to these silly antics? At least it should not happen in a country where the former Prime Minister Indira Gandhi married a Parsi and their son Rajiv Gandhi too was a popular leader."

BHIKHAJI M. ADENWALLA

A tribute to *Maiji*

Vivid memories of childhood remind me of the late Ms Shirinbai Muncherji Cama,

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- *Initial interviews in Bombay. No personal visits or telephone calls until after that, please.

Maiji (revered mother) to the poor of the Parsi community.

Widowed at an early age, *Maiji*'s challenging sense of duty towards her community led her to establish the Cama Convalescent Home for Women and Girls in 1903. Established at Land's End, Bandra, it became a place where poor, aged Parsi women, destitute young girls and children below the age of 10, neglected by their own families because of extreme poverty, could convalesce after illness.

Initially run and managed by this philanthropic lady out of her own funds, *Maiji* was subsequently joined by many like-minded philanthropic Parsi families, notably the Tatas, in maintaining the institution.

Encouraged by this response, *Maiji* established another Home in Matheran where women and children who needed further convalescing were sent for change of air. Over the years so many Parsi families had taken advantage of this unique institution that *Maiji*'s name became a household word. Her tender care and love for the poor propelled her from door to door and office to office to seek help for the Home. A woman of extreme faith, confidence, integrity and honesty, she lived just one day at a time.

Twenty-five years after the establishment of this Home for Women and Girls she established another Cama Convalescent Home for Men and Boys in a rented bungalow in Bandra in 1930. In the early years this new Home moved from one rented bungalow to another within this same locality.

Around the time of the outbreak of World War II, the present abode of the Cama Convalescent Home for Men and Boys was established in a new structure erected out of a munificent donation from the late Lady Dhanjibhoj Bomanji in memory of her late husband Sir Dhanjibhoj (popularly known to the Parsis as Dhanju Kalfati). Unfortunately *Maiji* did not live to see it.

Thus these two well-established institutions came to the help of Zoroastrian men, women and children in need of a change of climate, good food, rest and peace after their illnesses for periods extending from one month to sometimes as long as six months. It was the basic concept of the founder of these Homes to provide everything free and even now, though the managements have been changing over the years, the basic concept of charity has not changed.

Many others dedicated their lives to these institutions, run and maintained out

of public donations, gifts and charities, after the death of the founder. Initially, Ms Dhanbaiji Pesikaka, *Maiji*'s sister, and her daughters took over and functioned as trustees and caretakers of these two institutions.

Other dedicated people who continued to work for these institutions thereafter were Ms Khorshedbanoo Parikh, Ms Jerbanoo Patel, Ms Mini Byramjee, Ms Tehmina Ilavia, Ms Shirin Patel, Dr Contractor, Mr and Ms Driver, Dhanjishah Kolaporewalla — all so very sincere, dignified and honest, who would leave no stone unturned to aid the poor and the needy of the community who came for succor to these institutions.

PHEROZE ARDESHIR BANA

Bombay Brotherhood

I suggest that the name of the Bombay Parsi Punchayet Trust and Charities should be changed to the Bombay Brotherhood Trust and Charities.

'Punchayet' means any association run by five persons. We have seven trustees.

SOLI R. BALIWALA

Real progress?

There is a lot of controversy among Zoroastrian scholars on the matter of vegetarianism and reincarnation in the *Gathas*.

The policy of Zoroastrianism is progress. Pre-historic man was a cannibal. There was progress and man stopped to eat man and killed animals to devour their flesh instead. There was further progress when man took pity on animals and became vegetarian.

The thinking of some scholars is warped. What I mean is they are not souls of a high degree who have achieved self realization. Instead of unlearning a negative thought, they harp on abstractions and are not willing to face the reality and come to a factual conclusion.

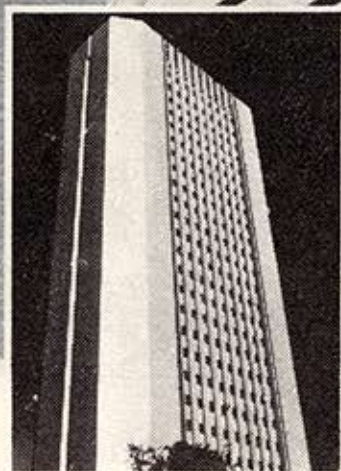
As the majority of laymen do not want to give up the practice of eating flesh it becomes easy for some scholars to seek to justify the practice on the grounds of nurturing the environment. They do not want to bring about positive change; they merely adjust to the environment and claim to be practical. But this does not promote the environment.

By and large Zoroastrians are honest and believe in righteousness and truth. I would urge them to go deeper into these controversial issues of vegetarianism and reincarnation, to face and accept reality.

DORAB PHEROZSHAW PATEL

Edited by Arnavaz S. Mama

Reaching for the Sky



Two landmarks in Bombay – the Commerce Centre of the World Trade Centre Complex and the new Reserve Bank Building.

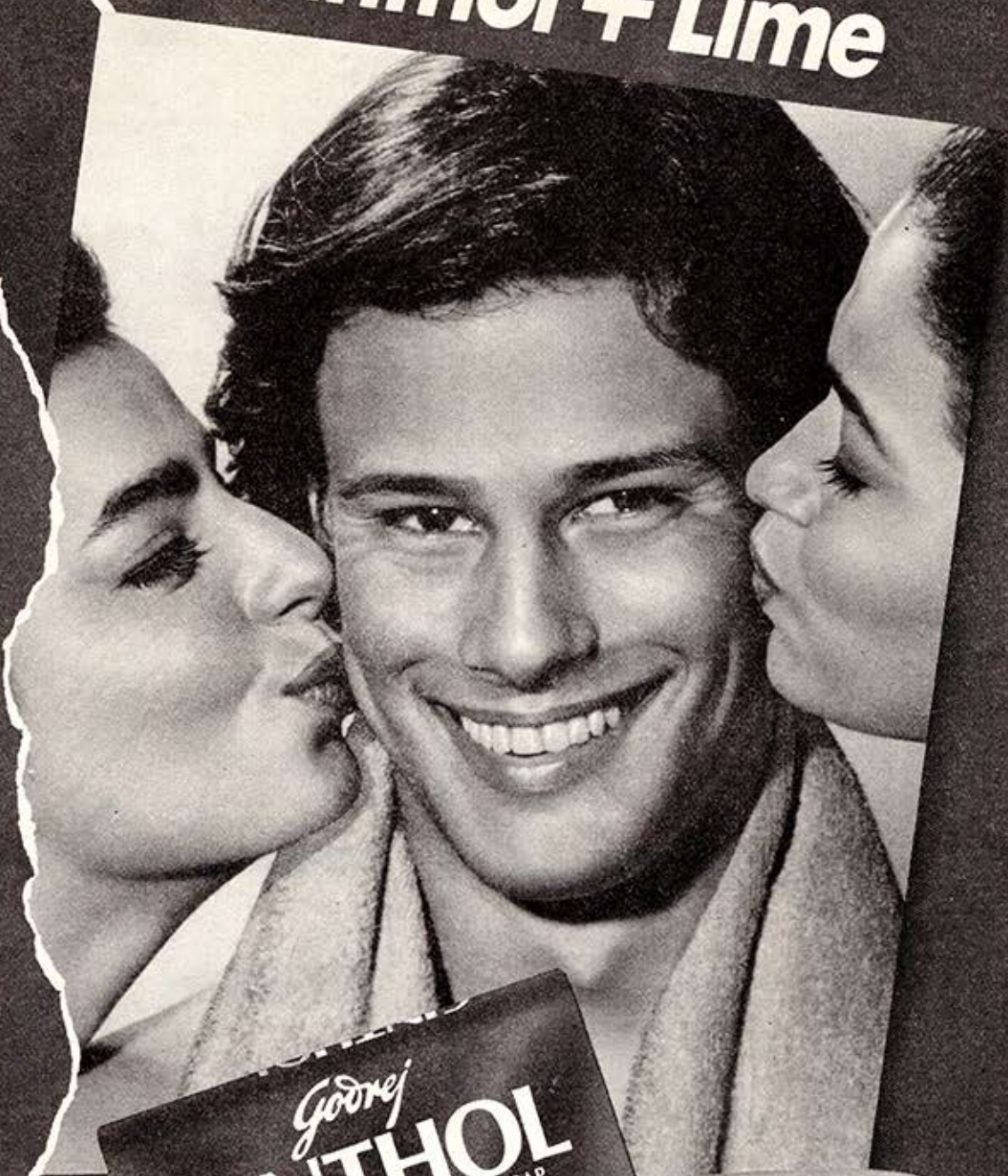
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Events and Personalities

The BPP vs the BMC

The community was rudely jolted awake on Sunday, September 15, 1991 by a front page story in the *Indian Express* proclaiming the Bombay Municipal Corporation's intention to demolish over 700 illegal religious shrines in the city, starting with 270 structures obstructing traffic on the roads and sidewalks. Five of the offending edifices were identified as Zoroastrian agiaries at Pilot Bunder Road, Ghoga Street, Pherozeshah Mehta Road, Cawasji Patel Street and Perin Nariman Street.

Belying the common concept of the Bombay Parsi Punchayet's (BPP) functioning as slow and lethargic, the next morning Dr Aspi Golwalla had shot off a strong protest to the municipal commissioner K. Padmanabhaiah in his dual capacity as chairman of the BPP and president of the Federation of Parsi Zoroastrian Anjumans of India.

"The agiaries located at the above-stated places have been in existence for many years past and our (Godavara) Agiary (at Cawasji Patel Street) particularly is almost 150 years old. At no time has the Bombay Municipal Corporation informed us that our Agiary is an unauthorized structure and so far as we are aware, none of the other religious places...of the Parsi community mentioned in the press item have been similarly objected to. There has been no notice of any such nature also served on us. None of our five places indicated are located on the road or footpath sites...

"We urge you in the strongest terms possible that the Bombay Municipal Cor-

poration will please restrain itself (from) taking any action whatsoever in this regard without fully acquainting us with the details as to why any such action as has appeared in the press item is proposed to

what *The Times of India* and *The Bombay Samachar* have printed in their issues dated September 17, 1991 to the above effect in this regard is correct and that there is no such contemplated or decided

move on the part of the Bombay Municipal Corporation."

Simultaneously, BPP trustee Jamsheed Kanga who also belongs to the Indian Administrative Service (IAS) spoke to Padmanabhaiah on the phone, thereafter recording the conversation in his letter of September 18: "Statements such as these published in national newspapers, unless they are controverted immediately, give rise to misunderstanding

...If (there) are any doubts in the minds of officers who have carried out such investigation(s) on the basis of which they have come to this unjustified conclusion, we would be only too glad to set the record straight."

The Afternoon Despatch and Courier of September 25 did just that with a "wardwise list of unauthorized places of worship belonging to various communities." Parsi structures did not feature on the list at all.

Amavaz S. Mama

The matrimonial court

Eleven new incumbents of the Parsi Chief Matrimonial Court (PCMC) were duly elected on October 19, 1991. The 11 vacancies had been occasioned by the end of the 10-year tenure of 10 delegates and the demise of the 11th.

There were 38 nominations filed with the Bombay Parsi Punchayet (BPP) by September 30, according to a notification issued by BPP joint secretary Ms Gool



Jeejeebhoy Dadabhoy (left) and Godavara agiaries: "unauthorized places of worship?"

be taken without following normal procedures of notice, etc...

"We are of the view...that the Bombay Municipal Corporation authorities may have some false information or wrong impression which requires to be immediately corrected. If you so deem it necessary, some of my colleagues and I would like to call on you...to discuss this matter..."

Though the letter evoked no official response from the Corporation, *The Times of India* and *The Bombay Samachar* of September 17 carried a disclaimer from the municipality on the whole issue of demolishing illegal shrines. Pressing home the point, Golwalla put *The Times'* report on record in a second letter to the municipal commissioner dated September 18: "We shall thank you to confirm that



Instrumental music, songs, dances and mime were organized by a few talented children at the residence of Gul and Air Marshal Minoo Engineer on May 19, 1991. The proceeds from this salon concert — Rs 6,000 — were presented to the chief guests Homi and Thrity Taleyarkhan (seated in the center), to be used for the poor Zoroastrian farmers of Gujarat.

Tata in the *Jam-e-Jamshed* of October 6, 1991. Ms Bachan Kika and Ms Mithoo Wadia are the only two ladies among those elected. The remaining nine, in alphabetical order, are Ervad Dhanjishah Dastur, Dr Jehangir Deboo, Dr Cyrus Irani, Gustad Irani, Dr Viraf Kapadia, Bejan Katrak, Jal Mistry, Adi Mogrelia and Pesi Paymaster.

The Chief Justice of the Bombay High Court has named Justice I. G. Shah to officiate on the PCMC, notes the High Court's acting prothonotary I. S. Mecwan. Normally the PCMC functions twice a year. This year the earlier session had been cancelled for want of the minimum 50 cases required, an irate subscriber informed *Parsiana*. The next session is scheduled for December 16, 1991, informs Mecwan.

The responsibility to elect the delegates belongs to the Anjuman Committee of the BPP (as of 1981), the BPP trustees and the Parsi special executive magistrates (SEMs). The total electorate presently numbers 715 of whom only 96 members arrived at the Sir J. J. Parsee Benevolent Institution building to cast their vote between 2.30 and 5.30 that Saturday afternoon, as informs the Punchayet.

The need to hold this election to the

PCMC led the BPP to revive the moribund Anjuman Committee with the permission of the Bombay High Court. Strictly speaking the Anjuman Committee — the body which elects trustees to the board of the BPP — of 1981 ended its seven-year statutory existence on December 31, 1987. The 1988 general elections depended on the verdict of the High Court to which the revised BPP electoral scheme had been submitted in 1985. The 1987 judgment of Justice H. Suresh curtailed the mushrooming Anjuman Committee (then expected to reach the 1,500 figure as the 749 donors then on the F Register required the election of an equal number on the E Register) to a manageable 200. Suresh's scheme subordinated all donors to Punchayet charities below the level of Rs 50,000 into a class of indirect voters. This had incensed F Register voters, as hitherto donors of Rs 5,000 and above had enjoyed the direct right to vote for trustees.

Another aspect of Suresh's decision has been that the minimum donation qualifying for F Register membership was raised from Rs 5,000 to Rs 7,500. In the course of sporadic hearings by successive appeal benches it had been suggested that this minimum qualifying donation be raised to Rs 15,000 with all such donors

retaining the direct right to vote for trustees. An added proviso was a five-year waiting period before being able to exercise this right. This last qualification had been suggested to eliminate the risk of padding the F Register at election time by monied candidates.

The appeal still lies unresolved in the Bombay High Court. The Anjuman Committee remains in a state of suspended animation. BPP chairman Dr Aspi Golwalla and trustee Jamsheed Kanga continue on the BPP board under court orders although their terms have expired. The BPP is happy to receive donations though the donors' status as direct or indirect voters will remain in limbo until the issue is settled by the Court. To the credit of the Parsi community, donations have continued to come in, says BPP chief executive Rustom Anklesaria, largely as donations to the B. D. Petit Parsee General Hospital.

A.S.M.

A question of survival

Accounting at the B. D. Petit Parsee General Hospital (PGH) under its many different heads is being computerized in the interest of tighter control and faster billing, informs its administrator Erach Kapadia. A Tata Unisys computer with 12 terminals has been installed and by end September all patient registrations had been incorporated. The rest of the 11 terminals are to be distributed between bills, accounts, cash receipts and payments, the X-ray and pathology departments, the operation theater and medical stores.

Whereas all data pertaining to the Hospital will be entered in the main frame situated in an airconditioned chamber outside the Hospital's office on the first floor, access to information will be restricted. That is to say that individuals working with one terminal will not be able to tap information dealing with other aspects of the Hospital's workings. In fact, notes Zarir Bhatena, member of the Hospital's managing committee who looks after the accounts, only two or three people will have the password that will open all the information available for review.

The software has been created by Kale Consultants who have experience in hospital computerization having provided similar service to the Breach Candy Hospital and Research Centre, P. D. Hinduja National Hospital and other establishments.

The 14 to 15 lakh rupee investment

entailed by the installation of the computer is directly attributed to Bhathena's connections. The donations have come from the Mani and Nariman D. Sahukar Trust, Jal Shroff and the Hong Kong Charity Funds of Macau, he informs.

Every morning a printout detailing the list of patients, their room/bed allotment and the doctor treating them is provided to the receptionist at the entrance to facilitate the flow of visitors seeking information. The printout also notes the position regarding availability of accommodation each day.

The Hospital's response to requests for beds/rooms has often been a source of dissatisfaction to the community. A major complaint has been that despite empty beds and rooms, patients' requests for transfers have been vetoed or that patients have been pressured to opt for more expensive accommodation despite the availability of those at lower rates of payment.

In response to these complaints Kapadia explains that though beds/rooms may appear vacant, they are in fact booked by patients who have delayed their entry into the Hospital. In some cases when the patient is shifted to the Intensive Care Unit (ICU), the family prefers to maintain the room where relatives can relax as there is only sitting accommodation for visitors outside the ICU, he adds.

The Hospital has adopted a policy of seeking verification of the patients' financial status by way of Income Tax returns, bank statements or similar documents. This, say the Hospital authorities, is forced upon them because of the community's tendency to use the Hospital beyond the call of medical necessity. They say that the relatives of patients, certified by their doctors to be ready for discharge, continuously procrastinate and postpone taking the patients home so that many a patient who has recovered continues to be fed and sheltered at the expense of the Hospital, sometimes over months.

In the admission form required to be completed by the incoming patient or the relative, the managing committee has made a fervent appeal to community members to "come forward and accept admission to the higher class to which by reason of their resources they need to be admitted. It will be embarrassing that the Administration judge the economic condition of each patient and fit him or her in the appropriate bracket of charges..."

The form then requires the patient to state the sources of funds for meeting the Hospital expenses including medical aid from employer, medical insurance as well as details of family income including earnings on investments, the ownership of vehicles like car, scooter, tempo, etc and details of residential accommodation.

The rising wage bill and inflationary running costs are militating against the PGH's ability to serve the aging commu-



*Bulsara: anti-virus defence
(Right) Veteran athlete Mehta:
record-breaking jump*

nity's increasing need for concessional medical treatment. But despite the shortcomings and the strains they may cause, the community continues to think of the Hospital as its haven in distress, even as community goodwill remains the PGH's biggest asset.

A.S.M.

The 'byte' that cures

The fear of data being corrupted or lost is a constant threat to the corporate world. This is where Neville Bulsara's Red Alert, an anti-virus defence system, serves as a life insurance policy for computerized bodies, notes a write-up in *The Business and Political Observer* of August 6, 1991.

Believed to be the first of its kind in the world, Red Alert claims to scan and detect every known computer virus providing complete protection even against future viruses. Priced at Rs 4,500 apiece, Red Alert can avoid false alarms, provide an optional password to prevent unauthorized leakage of information and in cases where infection has already set in, it can reconstruct and recover the file as also kill the virus, the write-up reads.

Viruses can sneak into a system through an infected floppy or program and thereafter spread from one computer terminal to another each time an infected

floppy is used. Engineers who come to check the equipment are considered the largest carriers of the virus, according to an article in *The Week*, September 1, 1991.

In answer to Pakistan's Brain Virus which afflicted computers in India, 24-year-old Bulsara wrote the first Indian antidote three years ago. "The maximum number of viruses are always released in the last quarter of the year," observes Bulsara. In America this is probably because students have free access to the computers during vacation time. For the seasonal fluctuation of viruses in India, Bulsara has yet to find an answer, *The Week* notes.

Record leap

A massive leap in the triple jump event at the Ninth World Veter-

eran Championships in Turku, Finland in July '91 helped Ms Prochy Mehta break the old world record, according to a write-up forwarded to *Parsiana*.

Earlier in Malaysia, Mehta represented India at the Sixth Asian Veteran Championships in the 35 to 39-year age-group where she stood first in the 200 and 400 m run and second in the 100 m run, notes the write-up.

At the all-Parsis athletic meet in Bombay this year, organized by the Federation of Zoroastrian Associations for Welfare and Culture (FOZAWAC), Mehta was declared the best woman athlete, the write-up adds.

Airline history created

The front page news item in the dailies of August 2, 1991 announcing the privatization of a Soviet airline was a major breakthrough witnessed in the hitherto socialist economy of Russia. And the man responsible for this development is 41-year-old Houston-based aviation management expert Homi Davier.

The newly constituted Baltic International Airline (BIA) "has been formed in a spirit of cooperation between the west, as represented by my company (Davier is the president of Baltic International, USA) and the east, as represented by the Republic of Latvia and Moscow," said Davier. BIA had reportedly to face stiff competition to clinch the deal worth 35 million dollars over five years that gave





From left:
explosives
detective
Patel;
Swiss TV
interviewee
Bana and
scouters
Dadachanji,
Wadia and
Mistry

them a 45 percent stake in the enterprise. The new venture "threatens to break Aeroflot's monopoly over the Soviet skies," notes a write-up in *The Times of India* of August 2.

The new airline was to commence operations from October 1 this year with daily flights to Copenhagen, Stockholm, Helsinki, Hamburg and Tel Aviv. It also boasts a domestic network interconnecting 76 cities in Russia. By next year BIA hopes to operate a Riga-New York flight seven days a week, Davier was quoted in the write-up. While the management personnel will be both American and Latvian, the inflight crew will be exclusively Latvian. Of its total strength of 3,800 employees, 1,400 are pilots.

Davier himself was a traffic assistant with Air India in Bombay before he decided to pursue a career in the States. His schooling at Campion and his graduation from National College, preceded his entry to the Nagpur Flying Club from where he acquired a private pilot's licence, *The Times* reports.

Police medal for Patel

Deputy superintendent of police, Sam D. Patel, an expert in detecting explosive bombs and forged passports, was awarded the President's Medal on August 15, 1991, noted a report in *The Times of India* two days later.

During his 30 years of association with the police department Patel has worked on anti-sabotage as well as traffic regulatory procedures. Among the new schemes he was entrusted to implement was the Taxi Service Scheme at Bombay's Sahar International Airport, notes his bio data. Notorious criminals as also rioters in sensitive areas like Bhiwandi have been handled by Patel who has won 230 good entries, 45 commendatory notes and cash gifts totalling Rs 17,000, according to his bio data. Additionally his work has

been commended by different consul generals as also Interpol.

A graduate from the Sir Cusrow Wadia Institute, Poona and the Police Training College, Nasik, Patel's first posting was at the V. P. Road Police Station in Bombay, mentions the bio data. It was his training in explosives handling at the Indo-Tibet Border Police Training Centre that enabled him to detect bombs at the US Consulate, the Air India building and the bungalow of the then chief minister of Maharashtra S. B. Chavan, it is reported.

Bana's Swiss tour

Among the 24 foreign journalists invited by the Swiss Ministry of Foreign Affairs to participate in the 700th anniversary celebrations of the country was Sarosh Bana, senior journalist with the *Indian Express*. Being the only journalist known to have fluency in German, Bana had the distinction of being interviewed by the Swiss television for its pre-national day telecast, notes a press release sent by the family.

The week-long celebrations from July 28 to August 4, 1991, in which English-speaking journalists from USA, Canada, China, Hong Kong, Singapore, Japan, USSR, Australia and Yugoslavia participated, commenced in Zurich. Also organized were visits to the federal capital of Berne, Lucerne, the cantons or member states of Switzerland, Lugano, Dissentis, the seat of the Rhaeto-Romanic culture and Geneva, the write-up informs.

Bana's past exposure to Switzerland was in the '70s when he had an opportunity to study agriculture there. This time, during his month's stay, he got a chance to travel extensively and meet senior government officials in the process of collecting information for future articles, the write-up adds.

Known to be a picturesque country "where nothing ever seems to go wrong,"

Bana was of the opinion that Switzerland will however have to prepare itself for two major decisions in the foreseeable future: whether to face isolation or become a member of the European community, thereby risking the loss of its traditional neutrality; and whether to stem the tide of asylum seekers from Sri Lanka and East European countries.

Jamboree in Korea

Arzan Sam Wadia and Kaizad Kersy Mistry were two of the three patrol leaders selected to head the 14-member Indian contingent representing India at the 17th World Scout Jamboree at Mount Sorak in South Korea, notes a press release. There were 21,000 scouts from 135 countries participating in the nine-day-long Jamboree from August 8 to 16, 1991.

Among the Indian scouts, Mistry and Wadia stood first and second respectively. Both of them along with Marespand Aspandiar Dadachanji, who too was a member of the Indian team, won the coveted Jamboree Adventure Award. Wadia also represented India at the flag march on the opening day.

All the three Zoroastrians are enrolled with Sethna's 18th West Bombay Scout Group and credit their scout master M. B. Shroff and their parents for making possible this once in a lifetime experience, the release further adds.

The mistletoe cure

"It will fill up the lacuna and provide an alternative medicinal agent in the therapy of cancer, devoid of side-effects," Dr (Ms) Rita Leroi, director, Society for Cancer Research, commended the publication of Dr Kershasp N. Kasad's recent book *Iscador Therapy of Cancer* in the foreword to the 414-page paperback.

With the use of charts, graphs and pictures, the author, an eminent homeopath, explains how iscadore therapy effectively

uses the mistletoe plant to cure cancer. The mistletoe which is widely grown in France is made into different preparations that are administered as injections or orally. The specific properties of iscador are explained by way of selected extracts from the book in *Amrit-Manthan*, a journal devoted to holistic healing arts. The most significant of these is the activation of the defence mechanism of the body, retardation of tumor growth and overall improvement. In

contrast to the other prevalent modes of cancer therapy which are immunosuppressive, iscador reinforces natural immunity and restores the disturbed equilibrium between the organism and the cell. Since it is non-toxic there are no complications of drug intolerance, explains the author in the introduction to the book.

Kasad had received his training in iscador treatment at the Lucas Cancer Clinic in Switzerland and later pursued his interest in the subject by reading all the German and English science works available. Before setting out to write this book, priced at Rs 200 and published by Dr Leo Rebello for Progressive Writers Combine, Kasad had also undertaken extensive research work.

Presently Kasad is associate director at the Institute of Clinical Research, professor at the C.M.P. Homeopathic Medical College and Hospital, Bombay and visiting faculty member of Calcutta's National Institute of Homeopathy, reads the introduction to the author.

The book is available from the author at Old Readymoney Building, 1, Clare Road, Byculla, Bombay 400008.

15 Parsis as Tata scholars

"It is interesting that girls from well-placed families brought up in comfort take to working for the handicapped children." Dinshah K. Malegamvala, director of the J. N. Tata Endowment for the Higher Education of Indians, was referring to the three Zoroastrian girls who were among this year's 98 candidates chosen to receive scholarships amounting to 30 lakh rupees from the Tata Endowment. Ms Sonya S. Ghandy, Ms Behroze Irani and Ms Scherezade J. Khambatta have all opted to do their masters in special education for handicapped children at universities in the United States. The

1991 Tata scholars (clockwise from top left): Ghandy, Kavarana, Subawalla, Aryana, Udwadia, Khambatta, Kothawalla, Morris, Lashkari, Munshi, Rana, Bhesania and Sethna



fourth Zoroastrian girl to be selected a Tata scholar is Ms Khurshid H. Rana who will be pursuing a PhD in biochemistry.

Chemical engineering was a popular subject this year. Of the 11 Zoroastrian boys selected, four — Percy S. Bhesania, Zal Jamshed Sethna, Hoshang E. Subawalla and Kurush K. Udwadia — will do their masters in chemical engineering. Mechanical engineering is the subject that Farokh H. Kavarana will do his masters in, while textile engineering is Khushroo T. Satarawalla's choice. Yezdezdard Z. Lashkari will study computer science, Zubin S. Morris, law, and Kaivan Munshi, economics. Darius R. Kothawalla will pursue anthropology, while Kayanush J. Aryana will do his doctorate in horticulture, announces the press release.

The specific achievements of some brilliant students have been delineated:

Bhesania's area of specialization at the Purdue University will be 'Reactor design and separation processes.' In addition to his academic distinction he is also good in games like chess, badminton, cricket, football and table tennis, reads the release.

Kothawalla's talent at anthropology has earned him encomiums from his seniors at Pune University including a visiting professor from the University of New Hampshire. At the MA anthropology examination conducted by the University of Pune, Kothawalla had stood first.

A graduate from the Indian Institute of Technology, Lashkari has been honored by the University of Wisconsin with substantial financial aid to enable him to attain his master's degree there in computer science.

Morris will study jurisprudence at King's College in London, having passed his London solicitors' examination at the first attempt.

After earning degrees in civil engineering and city and regional planning at the University of California at Berkeley, Munshi returned to India in 1989 to take up work with the Indira Gandhi Institute of Development Research in Bombay. Selected a Tata scholar for the second time, Munshi will now be studying for his doctorate in economics at the Massachusetts Institute of Technology (MIT).

Sethna's decision to take up further studies in chemical engineering at the Louisville University in Kentucky follows his brilliant performance at the Anna University in Madras. Meanwhile Subawalla, a graduate from Pune, will pursue the

continued on page 33

Calicut Tidings

The lone Zoroastrian family in Calicut invites enterprising community members to settle in their city

Parinaz Gandhi

He was made to stand a chained witness as the steady stream of Zoroastrian visitors walked in and out of the Anjuman Baug property that he guards for The Calicut Parsi Anjuman (CPA). And he barked in protest, used as he was to the presence of only two Zoroastrian families. The guests who had converged on the dog's territory were the delegates from different anjumans who had come to Calicut in September last to attend a meeting of the Federation of Parsi Zoroastrian Anjumans of India.

There are just four members of the Anjuman permanently stationed in Calicut which lies on the green belt in Kerala. They are the managing trustee of the Anjuman, Darius Marshall, his wife Katy who is the second trustee and their two elder children, Zubin and Nazneen (the younger son Farzan is not eligible to be a member because he is underage). Additionally the seven-member Anjuman includes Darius' brother Eruch who stays in Mangalore, and the Mistry couple Macky and Tehmi, based in Cannanore, at a distance of 90 km from Calicut. Besides the Marshalls, the only other Zoroastrians residing in Calicut are Ervad Faredun Dastur, the priest employed by the Anjuman, and his wife Jini. After 27 years of service with the CPA, 78-year-old Dastur now plans to leave Calicut and spend his retirement years in Udwada.

The CPA is anxiously looking out for another priest. Not to attend to the agiary, for there is no atash adarian in Calicut. Not only to perform ceremonial prayers, for there are not sufficient numbers to justify the presence of a priest. But, as conveyed by Darius, "The idea of a priest is *ké aapri vasti vadhé* and *hu,*

tu né Mangaldas to nahi hoi (that our numbers would increase and we would not be left with just you and I and Mangaldas)."

To keep the community fervor pulsating in Calicut, the residents there make concerted efforts. Come Sunday evening and it is time for the hambandagi ritual at the prayer hall followed by high tea in the dining hall across the pathway when either of the two families stands host. And they maintain a register wherein all those present have to sign — preferably in Gujarati. This way the younger generation, who are more comfortable with Malayalam (the state language of Kerala) than Gujarati, can associate with their Parsi roots too.

Distanced the Marshall children appear to be from the Zoroastrian mainstream. Thus seeing so many Zoroastri-

ans in their hometown was a new experience for them, says Nazneen. And the times when they miss the presence of other Zoroastrians the most is on festive occasions when instead of celebrating with others, they have to settle for isolated gaiety, says Katy who has been in Calicut for the last 25 years but still has memories of New Years celebrated in Hyderabad in the years before her marriage.

In yonder days Calicut Parsis too had their share of merriment and social life. Though in the nineteenth century there are known to have been as many as 300 Zoroastrians in Calicut, during Darius' childhood the numbers had already dwindled to 50. Yet Darius happily recalls their monthly ghambars, the New

Prayer hall in Calicut: draws the devout





Top row: The Anjuman property and the interior of the prayer hall

Center row: Katy and Darius Marshall, and Ervad Dastur

Below: Zubin, Nazneen and Farzan Marshall

Year's day schedule when families visited each other's homes in the mornings to partake of wine, hardboiled eggs, cakes, etc, then returned to their respective homes for lunch and after a slumber prepared for an evening out at the Marshalls or the Hirjees (the family of Bomi Hirjee, present advisor to the Jammu and Kashmir governor) where live music would be followed by dinner.

Those were the days when Sohrab Dalal was the chairman of the Anjuman and Darius' father, Phiroze, the secretary. Used as they were to the British Regiment settled there, they had their distinct style: Dalal who was also the chairman of the municipality, would never move without his felt cap. Phiroze who was the honorary magistrate for petty crimes was invariably seen in a suit, even if he was riding a bicycle as was the popular mode of transport then, mentions Darius.

The generation prior to this was the one which laid the foundation of Parsi business and industrial houses in Calicut. The Dalals started the export of rosewood; the Hirjees were famous for their aerated waters factory and their soda in particular was believed by some to be even more recuperative than medicine; the Marshalls started the first rice, oil and coir factory in Calicut. Dr Kobad Mugaseth was among the most respected medical practitioners and his treatment of a choking elephant was a story duti-



fully recounted to each succeeding generation in Calicut.

At what stage did the numbers start falling, and why, it is not sure. Only this is known that several married out of the community, quite a few opted to settle in Bombay, Surat, Bharuch, Delhi and Karachi, and trade and business reasons prompted others to move to the nearby vicinities. Even today there are 10 families in Ooty, two in Coimbatore, and one each in Cochin and Cannanore, notes

Darius. Another reason for the decreasing strength of the Calicut Anjuman is that their membership is restricted to those residing close to Calicut. On this issue the matter had gone to court when one gentleman staying outside Calicut insisted on being made a member and questioned the use of the CPA funds by Darius' father who was then the president. On the court ruling that the Anjuman affairs were being well managed, that gentleman was refused admission to the Anjuman, briefs Darius.

Now that Calicut, or Kozhikode, as it is rechristened, will be down to its last Zoroastrian family, it was suggested at the Federation meeting that the Federation's name be included on the CPA's



records so that "if the birds fly away" (referring to the Marshall children) and the Anjuman were to become defunct, the community assets would not be lost. For the present Darius is not contemplating accepting this proposition because he sees no sense in just adding names. What

he looks forward to is the presence of more Zoroastrians in Calicut. Tourists, he knows, are attracted to Calicut's delicacies — banana wafers and Malabar halva. But Calicut's "banana wafer economy" has a better deal to offer in terms of business avenues and decent accommodation than Bombay, assures Darius.

For those interested in doing the preliminary rounds of this area, at the Anjuman Baug there is a self-contained room let out to transit passengers at a very nominal rate of Rs 3 per day. Food facilities, if required, can be provided at extra cost. In their eagerness to welcome Zoroastrians to Calicut, they are also learning to guard against swindlers. In the course of the last year, as recalls Darius, there were three Zoroastrians passing through Calicut who tried to elicit money from him on some false pretext.

The financial soundness of the Calicut Anjuman is the envy of many a neighboring anjuman. This has been made possible due to the foresightedness and munificence of Dhanjibhoy Mugaseth who bought land on Sweetmeat Street and donated it to the Anjuman. On this cen-

trally located property is situated the aramgah, the prayer hall, the priest's quarters, the transit accommodation room and the dining hall. The Parsi graveyard, sheltered by the trees and shrubs that encompass it, shows the earliest tombs dating back to the 1860s. Some may be even older but there is no way of knowing as these are unnamed and undated. The most recent burial was of Darius' mother who died this year.

The prayer hall adjoining the aramgah is a rectangular enclosure with provisions on the porch where the kusti can be performed before entering its portals. There is no permanent fire kept burning therein. When the priest tends the fire before the weekly or memorial prayers the hall assumes a different look: the *diva* (lamp), the flowers, the portraits of the Anjuman stalwarts and the old grandfather clock gain lustre as the flames from the *afarganiu* leap to life.

A death in one of the nearby towns, and it is Dastur who is asked to officiate at the ceremonies as usually the body is brought to Calicut. But very rarely do auspicious ceremonies come the way of Dastur. The last time he performed a navjote in Calicut was of one of Darius' children (now in college). Priest's quar-



Sheltered graves at the Calicut aramgah

ters and a monthly salary of Rs 2,300 from the Anjuman plus medical allowance is what the Calicut priest is assured.

Towards the maintenance of the Anjuman Baug property, the regular expenses incurred are on the salary of the caretaker, dietary and other provisions for the watch dog, oil lamps and sandalwood. Yet, compared to the other anjumans, Calicut spends less on sandalwood merely because its supply comes directly from the government auctions held in the vicinity, thereby eliminating the profit margins of middlemen.

The main source of the Anjuman's income are the rentals from the shops that lie on the periphery of the Anjuman Baug, netting Rs 8,000-10,000 a month. The building which accommodates these shops was constructed for the Anjuman by Ardeshir Cooverji Dalal's family. The Anjuman's liquid assets include Rs 2,70,000 invested in the current bank account, as per their auditor's advice, Darius provides the financial details. With the revised taxes and the amended law for charitable organizations requiring them to spend 75 percent of the year's income on the objects specified, or face taxation, the Anjuman comes to the aid of many deserving causes. While some of their charities are extended to Zoroastrian beneficiaries like the farmers of south Gujarat, they also see the need to donate to cosmopolitan causes. This is in the interests of maintaining harmonious relations with the other communities in Calicut, explains Darius.

Small in numbers the Calicut Parsis are, yet equally determined are they not to be dismissed as an almost non-existent minority in the sea of Muslims and Hindus. As residents of a coastal town they hope that a new tide of Zoroastrian migrants will infuse fresh life in their affairs.

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Looking at intermarriage, dispassionately

Huzan Kharas Fraser's doctoral research on intermarriage is aimed at providing the community with background data on an emotive issue

Arnavaz S. Mama

"Wherever I have spoken, whether in Bombay, Australia or the UK, the youth have been very concerned about the issues of conversion and intermarriage," says community activist Ms Huzan Kharas Fraser who has chosen the subject of intermarriage for her PhD research thesis now under way under the guidance of Prof John Hinnells, scholar, writer and head of the department of interreligious study at Manchester University, UK.

The orthodox/liberal split in the community's various associations worldwide has been a cause for concern. "As a microscopic minority, unity is very important for us. Instead of being aggressive (let us) understand each other's point of view," says Kharas. This advice has been tendered by Hinnells and other scholars like Prof Kaikhosrov Irani and Prof James Boyd in the interest of the younger generation of the community which, put off by the disharmony, is quietly drifting away. Kharas has personally experienced the implications of the great divide and intractable partisanship and she is keen to bring to the fore the issues and reasons behind them so that "people can look at the issues without becoming emotional."

Having chosen the subject of intermarriage which has led to a particularly strident controversy in the past year, Kharas returned to Bombay for six months of field work after eight months

of preliminary study at Manchester. Kharas has divided her target population into three groups. The first group, the subject of a postal questionnaire, includes all Zoroastrian associations and anjumans worldwide. Numbering somewhat under 150 in all (less than 75 of them being in India) the focus of the enquiry would naturally be India, particularly Bombay. The answers to the questions — provided by the main officers of the anjumans — are meant to reflect the official stand of the anjuman. These questionnaires did not provide — and were not expected to provide — statistics, says Kharas. "The larger the anjuman, the more imprecise the statistics," she notes.

The second population group comprises the intermarried couples, interviewed singly by Kharas. Not only the spouses but their progeny above the age of 12 and the parents of the Zoroastrian spouse were targeted for the interviews. And, as a counterweight by which to measure the success or otherwise of the marriages, comparable unions between Zoroastrians were also researched. The



idea was to find not only what the couple went through but also the background of the family and the level of religious awareness, details Kharas.

The list of intermarrieds was a "snowball sample," says Kharas, as each family provided a list of the intermarried couples they knew. She has concentrated on couples where the Zoroastrian spouse is the female "as the problem lies with the women

as they are not accepted (within the community after such an intermarriage)." Thus 60 of the 140 individuals she interviewed in this category were Zoroastrian women married to men of other communities. In a number of cases she found that the parents were reluctant to talk and the girls felt apprehensive about making them relive the emotional strain they had undergone. She also found many children antagonistic in their attitude to the community as a result of the social ostracism that they felt towards themselves.

The third category consisted of unstructured interviews with prominent individuals like Punchayet and fire-temple trustees, the liberal lawyers who have been involved in the recent controversy concerning the religious rights of Zoroastrian women married outside the commu-

nity like Rustom Gagrut, Dinsoo Zaiwalla and Rusi Sethna, mobeds and dasturs "whose perceptions are important because of their community work," khshnoomists like Adi Doctor and Ms Meher Master-Moos. About 20 in-depth interviews have netted Kharas 30 to 40 tapes and Kharas feels she has "learnt a lot from these interviews."

She was, however, not as happy to discuss her impressions of the findings until she had had the time to analyze them to her satisfaction. One of these "impressions" is that a number of women who have married out of the Zoroastrian community come from a very high economic background and have married men of equal if not superior economic status.

Another impression is that in most cases there is very little knowledge of the religion. The controversy over the religious rights of Zoroastrian women married out, sparked by the denial of Zoroastrian funeral rites to the late Ms Roxan Shah, is more in the nature of a fight against discrimination, feels Kharas.

Kharas also found that "some people are so emotional that there's no question of an open mind. Only time and experience can make them logical, rational." The intransigence of the Zoroastrian community seems to be turning away the children of mixed marriages. Some interviewees felt that it may be a welcome development if rich Parsis can establish a place where the children of mixed marriages can come to pray, to learn, she adds. The main solution to the problem is religious education, believes Kharas.

It may be a year or more before the thesis is ready, notes Kharas. During the eight months in Manchester, Kharas says she was put through a crash course in Zoroastrian history, philosophy and background doctrine from the first year BA

level to the masters level. Each month she was required to submit assignments and essays on various topics connected to Zoroastrianism. Hinnells taught her to pick out the facts. Prof Peter Halfpenny, head of social research at Manchester University who is her joint supervisor, gave her a course in social research methodology. Over and above it all there was training in statistics and computers. Her mentors have put the upper limit of interviews at 100-150, "because at the PhD level the emphasis is on indepth analysis," explains Kharas.

Kharas, who says she enjoys reading on spiritual matters, considers herself a social worker: "My main joy comes from serving people." Since childhood, Kharas remembers being fascinated by Christian missionaries and though her schooling at the Cathedral and John Connon in Bombay did not provide such exposure, by the time she had reached St Xavier's College she was enthused by "the amount of giving" practised by the Jesuits and "looked up to them."

As in most other homes, Kharas found that her parents, grandparents and priests could provide no cogent reasons to the many practices: "Why can't I wear a halter-necked dress? Why must I wear a sudreh?" She remembers the stories from the *Shah Namah* that her grandmother related but the doctrinal base for which she hungered was lacking.

When she joined Zoroastrian Studies (ZS) as a young adult, she discovered in Khojeste Mistree, its founder, a person with whom she could argue about various things pertaining to religious beliefs and practices. He made his young students feel that "we need to dedicate ourselves to the community — work for the community; study for the community... I'm not a linguist; not a religious scholar

either," she admits. In fact, Kharas says she was an indifferent student at school, but along with Ms Mahrukh Mobedji she began children's classes at ZS and began to realize that a BA was not enough: it provided no real expertise. Even in 1980-81 Hinnells had invited her and Mobedji to Manchester but they didn't have the funds, she adds.

After a desultory one year of evening MA classes in philosophy at Wilson College, Kharas joined the Nirmala Niketan where Prof Vera Mehta encouraged her to do her postgraduate thesis in social work. Surprisingly, the secular institution endorsed her choice of topic — the plight of the Zoroastrian clergy. The community's attitude was otherwise. The dasturs felt "where's the sense in research when there is no application," the mobeds themselves were overwhelmed by "the emotional trauma of their lives." They felt that the community was aware of their problems but unwilling to do anything about it, reminisces Kharas.

Kharas' research laid bare a devastating picture of poverty, apathy, ignorance and indifference. The findings of the random survey were first publicly conveyed by her as a guest speaker at an executive council meeting of the Federation of Parsi Zoroastrian Anjumans of India in Bombay in May 1984. But there was no response from the Bombay Parsi Punchayet (BPP) or the Federation, "not even a note," in the following six months, recalls Kharas. So in January '85, ZS arranged for an open talk to the community at Patkar Hall. "None of the BPP trustees came except Homi Ranina."

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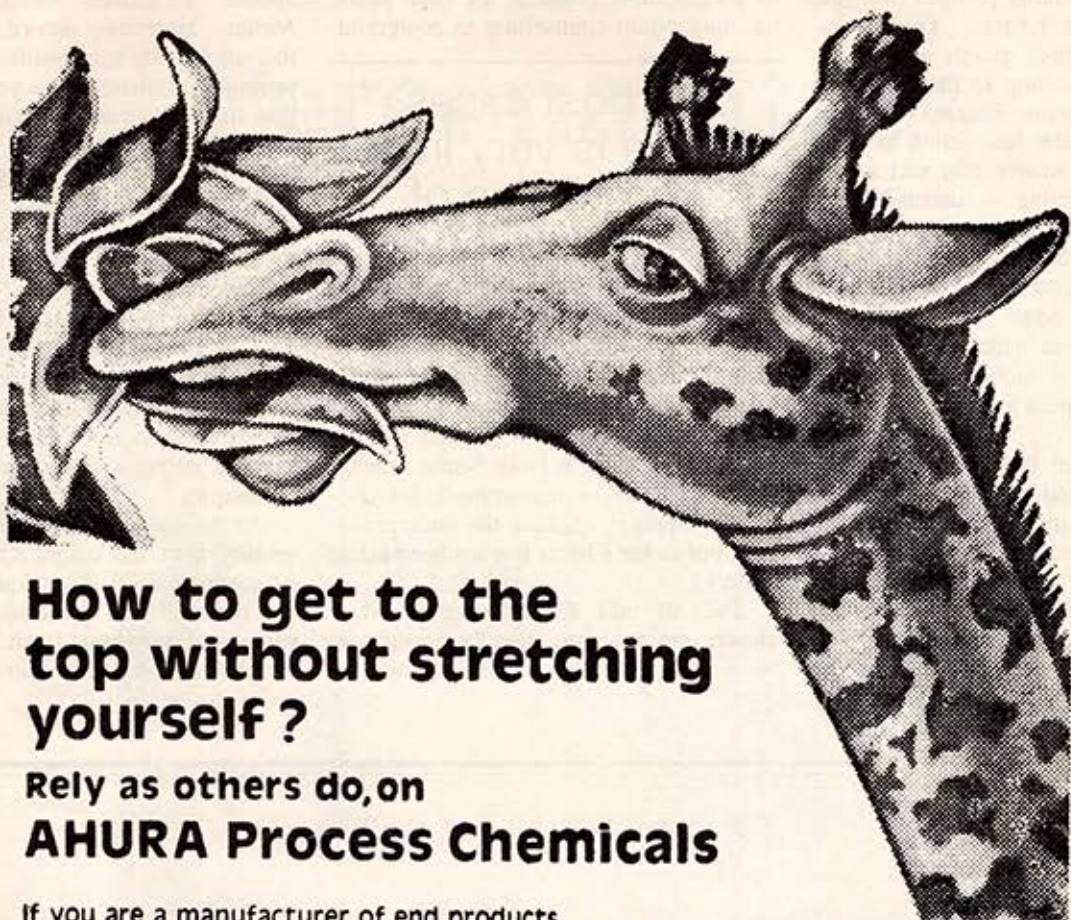
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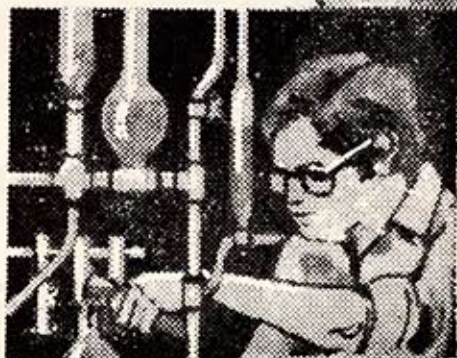
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Also among the audience was the late Naoroji Godrej, though he was not a BPP trustee at that stage. Suddenly, a momentum was generated with Ranina pledging Rs 20,000 for a mobed amelioration program followed by other pledges from the audience, narrates Kharas. Godrej donated one lakh rupees quietly a few days later, she adds, leading to the establishment of the Athravan Educational Trust (AET) on which she functioned as managing trustee for nearly two and a half years before resigning — ostensibly for personal reasons. The community grapevine hummed with various stories of a fallout between Kharas and the ZS trustees on the AET board. Not willing to jeopardize whatever benefits the project netted for the poor mobeds, Kharas has continued to maintain a public silence on the issue.

Her findings on priestly poverty had been much berated by certain sections of the community, her methodology had been criticized and her conclusions questioned. To vindicate herself, after her MA Kharas did a census on mobeds in which she also covered the mobeds of Gujarat. The exercise produced the

same results. To be doubly sure, she asked her social research guides to check her methodology and they gave her a clean chit.

After the AET stint Kharas went back to the Nirmala Niketan for four years, teaching group counselling to postgradu-

In most cases there is very little knowledge of the religion

ate students and group therapy, social welfare administration and child welfare institutions to undergraduates. Her social welfare work involved her with the National Association for the Blind (NAB), Asha Dhan and the Holy Name School. At Manchester, a requirement for doctoral students is teaching the undergraduates, but so far Kharas has not been asked to do so.

The 40 odd Zoroastrians in Manchester are a warm, friendly group who have made her feel "so much at home, re-

ally taking good care of me," attests Kharas. Known as the Zoroastrian Association of the Northwest, the group meets four to five times a year and includes residents in the area surrounding Manchester. Its current president is Maneck Mehta. Here too, according to Kharas, the community's insignificant number is posing a problem: in the younger generation there are more girls than boys. Indeed, according to Kharas, there are only two boys in the 16-25 age-group.

Future plans? Kharas toys with the idea of a community census, the creation of a data bank, computer facilities for background information... "For any problem to be solved you have to have factual data, otherwise the solution will not start at the grassroots. For example, intermarried women say, 'Where are the boys?' I would love to do more research. The present project will give me the tools and techniques."

At the same time, experience of community work has taught Kharas the value of scepticism: "I don't know how much my research will contribute to the community. I only hope I can factually bring out the various perceptions..."

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Towards a new AZA House

"One fact is becoming apparent: that as our community is growing (with the blessings of Ahura Mazda), the size of the hall and catering arrangements may cause some problems in the future," notes president Purviz Kolsawalla of the Australian Zoroastrian Association (AZA) of New South Wales in the Association's newsletter, *Manashni*, September-October 1991. One suggestion to circumvent the problem is to hold three New Year functions — Fasli, Kadmi and Shehen-shahi — with members having the option to attend one, two or all, he adds.

New thinking on an extension to AZA House now envisages demolition of the existing property and the construction of a new structure at a cost of \$ 2,97,000, informs *Manashni*. From a choice of four designs with seating capacity ranging from 133 to 214 provided by architect Laurie Glendenning, the AZA managing committee favors the one which provides the maximum accommodation. As versus the present covered area of 165 square meters with a seating capacity for approximately 100 persons, the new establishment would have 238 square meters and seating capacity for 214 persons. This design also offers the best utilization of space for the prayer room and library, kitchen and store, plus easier availability for future expansion, notes Kolsawalla.

A rough copy of each of the four blueprints with relevant statistics has been circulated to the general body of the Association whose choice and suggestions are awaited.

This newsletter also features the draft amendments to the AZA's articles of association, provided by their solicitors, Messrs Cashman and Partners. It concerns the setting up of a subcommittee of supervisors of the AZA House property, representing the major donors and AZA members. The resolution to establish such a body had been mooted by Peshotan Katrak and Nawzer Ostowari at the extraordinary general meeting (EGM) of April 14, 1991 as had noted Kolsawalla in the March-June 1991 issue of *Manashni*.

The five-member committee is expected to comprise the representatives of the three largest donors — currently, the Arbab Rustam Guiv Trust, Faridoon and Mehraban Zartoshty and the Ostowari family who will be permanent members

with the right to nominate their representatives/successors — and two members elected from among the general body of the AZA at each annual general meeting (AGM).

The draft amendments also deal with the powers and duties of the subcommittee as well as the board of directors and lay down provisions under which the AZA property may be relocated or disposed of in future.

Harkening to the 1978 decision to have "a place of our own" which created the Foundation Committee and the drive to collect \$ 40,000 from their own midst, *Manashni* editor Kersi Meher-Homji answers the question, "How will we maintain (the new) AZA House?... As the donor members kindly contributed \$ 104 a year in the early 1980s, we have decided to make it \$ 200 a year in the 1990s. That means just \$ 3.85 a week... Your precious contribution will be kept as a sinking fund for the maintenance of the building and the grounds. If we have surplus left, we may even think of extending AZA House in the next decade or so." The fund raisers are Ms Shirley Mahableshwarwalla, Akhtar Ostowari, Noshir Irani, Tim Desai and Meher-Homji.

Another resolution at the EGM that has also been drafted into the articles restricts the term of office of a director to two years. He is eligible to stand for election to office again only after a year's moratorium, informs Kolsawalla.

The third resolution, to change the name of the Association from The Australian Zoroastrian Association to the Zoroastrian Association of Australia was defeated (48 to nine) at the EGM itself. A contributory factor may have been 20-year-old Jehangir Meher-Homji, a student of ancient history at the University of Sydney, who reminded the gathering, "It is not our enemies who call us Zoroastrians. It is the general body of academics and classical historians who call us Zoroastrians, deriving from the Greek phrase meaning 'golden star' — hardly an insult. It is misplaced patriotism to call the Greeks enemies. Remember, it was the Persians who invaded first in the first (of the) two Persian Wars... It is the Greeks who kept our religion so well remembered due to their ancient accounts. This step towards fundamentalism is dangerous as it will make us less recogniz-

able than we are... Our Association is known and respected as The Australian Zoroastrian Association..."

The proposed name change had been publicized by *The Bombay Samachar* and the *Fed Newsletter* leading to an adverse comment on the "Mania of changing names" by Dastur (Dr) Hormazdyar Mirza in *The Samachar* of May 12, 1991. Commenting on the issue in *Manashni*, July-August 1991, editor Meher-Homji rued, "AZA wins a historic court case (see "AZA victorious," *Parsiana*, November 1990) and no one overseas cares a hoot... But a resolution which was defeated... made headlines..."

In other news from Sydney, the AZA as a body has been granted exemption from paying any tax though individual donations are still taxable, informs Kolsawalla (*Manashni*, July-August 1991).

The new board of directors elected at the AZA's AGM on August 4, 1991 reconfirmed Purviz Kolsawalla as president. His team now includes vice president Adil Sarkari, secretary Dinsha Palkhiwalla and treasurer Gustad Kadwa. Ms Arnawaz Minbatiwalla, Zarir Mehta and Percy Ukaji are members at large. Meher-Homji continues to edit *Manashni*.

With charm and negotiating skill, past president Noshir Irani has convinced the AZA's solicitors to write off the outstanding debt of \$ 4,614 arising from the successful appeal to the Land and Environment Court, informs Kolsawalla (*Manashni*, March-April 1991). "The management committee has paid off all our debts and our Association is back in the black," he adds. A dispute with the auditor who had hiked his charge to \$ 4,000 in contrast to the earlier agreed sum of \$ 880 was also successfully laid to rest by Irani at the Registry of Consumer Claims Tribunal, notes Kolsawalla.

Cyrus Pestonji emerged with a triple crown in the Indo-Australian Table Tennis Tournament held on July 14 after winning the men's singles and doubles as well as the mixed doubles events, informs *Manashni*.

A painting titled *Buffalo Dance* by Sherna Kotwal won the first prize in the modern

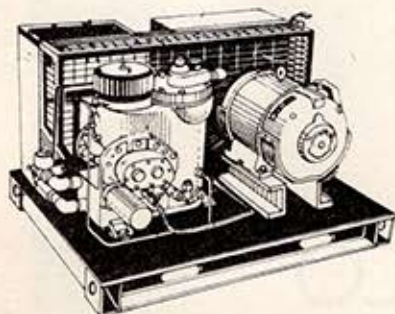


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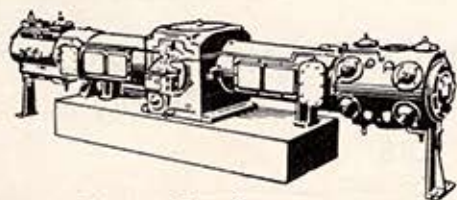
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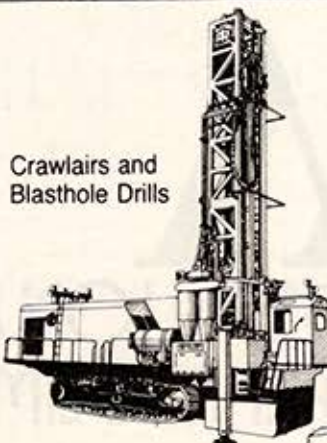
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art category at the Ku-Ring-Gai Society Award Exhibition, informs *Manashni*.

Avesta-English Dictionaries

Apart from his other professional and community compulsions, Kolsawalla has prepared the first computerized *Avesta-English* and *English-Avesta Dictionaries*. "The last dictionary was prepared and printed at the turn of this century by Ervad (Kavasji Edalji) Kanga. This dictionary is out of print and it is not possible to purchase a secondhand copy of it," writes Kolsawalla in *Manashni* (September-October). So, with the aid of a photocopy of Kanga's dictionary provided by the Bombay Parsi Punchayet, together with assistance from other sources, Kolsawalla has prepared his *Dictionaries* of more than 1,200 pages on an IBM compatible personal computer using Lotus 2.2 software.

The three high density diskettes are available from Kolsawalla at 16 Tenison Avenue, Cambridge Park, NSW 2747, Australia at a cost of seven Australian dollars for local demand (US \$ 10 overseas) to cover the cost of the diskettes,

copying, packaging and postage.

"The *Dictionaries* are put on Zarathushtrian Public Domain which means that I have retained no copyright on the *Dictionaries* and they could be freely copied and used by all the students of Avesta. The only request I make is that no money be charged except copying costs and (that) my name be mentioned as the compiler." Kolsawalla further notes that he is intending to update the *Dictionaries* on the basis of future information from religious scholars. He also invites donors/philanthropists to publish and distribute the work to the community without demanding any payment for himself.

In the meantime Kolsawalla informs that he has begun his next project on Zarathushtrian Public Domain — a comprehensive study of the *Gathas* with each verse transliterated into English, accompanied by more than 15 authentic translations by western and Zarathushtrian scholars, together with his own comprehensive commentary.

Compiled by Amavaz S. Mama



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The need for change

Survival implies adaptation of the community's attitudes to the prevailing physical and social environment

Noshir Vajifdar

Ms Roxan Shah (née Nazir), who died in a highway accident in July 1990, has unwittingly carved for herself a place in the history of the Parsis in India. Her death has exposed the hollowness of the claims of our priesthood who are supposed to guide us in spiritual and religious matters. [Roxan's body was denied interment at the doongerwadi by the Bombay Parsi Punchayet — an act publicly defended by Dastur (Dr) Firoze Kotwal, High Priest of the H. B. Wadia Atash Bahram Bombay, triggering off a long controversy and a new policy at the doongerwadi.] In all religions the priests have, from earliest times, dominated the laity, with hints of divine displeasure and dire retribution if their dictates are not accepted and followed. Even today, we have the Papal Empire and the Muslim fundamentalists as examples of this dictatorial attitude, which aims at blunting the reasoning powers of the average person with threats of divine punishment and often, of worldly punishments as well.

Ahura Mazda's vast and boundless creation is governed by the Law of Asha. This is not only the Law of Righteousness but is also "the changeless eternal Law of God, His First Plan according to which all this universe has come into being and obeying which it is progressing towards its destined fulfilment." It has "a deep spiritual significance indicating the Law which governs the entire creation... the Law of progress, movement, harmony, goodness, justice and love. It is an all-embracing spiritual Law which governs everything and everyone, everywhere." (Quotations from Dr Irach Taraporewala's *Ahuna Vairya* and *The Argument of the Gathas*.)

Progress, change and movement are inherent in Nature and cannot be stopped

or retarded, like time which relentlessly ticks on. Customs and traditions also change with the passage of time, as pointed out by Ms Homai Bode in her letter to *Parsiana* ("Whither good thoughts...?" Readers' Forum, March 1991), and they will keep changing. Within the last 50 years, our views on intermarriage have altered considerably and today marriages between different communities and religions do not generate shockwaves of the same intensity as before.

I envisage that in time to come the distinction between athornan and behdin will be removed. We call ourselves a casteless community and yet we maintain this distinction. We are all God's children and there are no 'chosen people' in His eyes. This distinction has been maintained by the priesthood only to suit their own purpose and assert their (doubtful) superiority. Today hardly anyone bothers which class you belong to.

Another major change which will inevitably come is to pray in a language which we understand, whether it be English, Gujarati, Hindi or whatever. Our prayers were written centuries ago and if translated, would not fit in with the modern idiom, and in some cases, their irrelevance would be exposed. A case in point is our funeral prayers, which actually are a portion of the *Ahunavaiti Gatha*. This portion has nothing to do with death or a dead person, and there is nothing in it to entreat Ahura Mazda to show mercy and love to the deceased's soul, or to give strength and fortitude to those left behind. It is not known how this portion of the *Gathas* came to be accepted as a funeral prayer. Perhaps the priests knew nothing more suitable and did not understand what they were praying. We just accept it as correct, like meek lambs. If

we must insist on praying at funerals in Avestan, then get one of our scholars to write an Avestan prayer which is suitable for the occasion.

Another case in point is the Vendidad ceremony, which can only be performed by a martab — a navar not being fit enough to do so. The *Vendidad* is a conglomeration of old history, ancient customs and archaic criminal law, and also contains some unusual chapters on how to bury a dead dog and how to dispose off cut hair and nails, etc. To parrot the *Vendidad*, without understanding its contents, is the height of ridiculousness and is tantamount to making a mockery of God.

Another subject awaiting change is the dokhma. We are continuing an antiquated system which in today's setting is bizarre and gruesome. To think of leaving our dear ones' bodies naked and exposed alongside numerous other bodies in different stages of decomposition, as a last act of charity to vultures (which may or may not be there), hardly behoves a civilized community, whatever arguments may be adduced in favour of the system. In some dokhmas, the stench of rotting bodies pervades the atmosphere. Why can't we change over to crematoriums which dispose off bodies cleanly in a few hours? The argument against this mode of disposal is that fire is defiled. However crematoriums do not use fire but heat, which is generated either by gas or electricity. And what greater offering can you make to the fire, if fire is involved, than to give your own body to it? Hundreds of bodies are burned in India daily — are they defiling the fire and hurting Ahura Mazda? If you want to be charitable in death, offer your body to a hospital, which can make use of it to save other lives. The dokhma

system has also created a class of 'untouchables' among us, like Harijans or outcastes, who are shunned by the rest of the community. Is this humane behavior?

All our priests are navars (some are even martabs) and they attain this status before they reach puberty. The average age of a fresh navar would be around 12 years, but some have become navars at a younger age. Once a boy becomes a navar, he is said to have achieved the rank of a priest and can perform most of our religious ceremonies. How can priesthood be conferred on a child and how can he be considered fit to act as a priest all through his later life? To become a navar, he memorises a few Avestan prayers which he does not understand, and is acquainted with some details of our ceremonies, like jashans, etc. But how much of our religion does he know? After he becomes a navar, are any efforts made to instil in him the essentials of our religion as expounded in the *Gathas*? This needs to be done only when the boy's mind has matured enough to grasp the Prophet's teachings and to compare them with those of other

religions, to enable him to widen his outlook.

As we see, a good many of our priests today are able to parrot prayers and perform a few gestures pertaining to the

We call ourselves
a casteless
community and
yet distinguish
between athornan
and behdin

ceremony involved. There is a craze among some of our families to press their sons into navarhood. They believe that they are doing something holy. But of what value is such navarhood without a fair knowledge of the religion? The system needs a change and though our madressas in Bombay are doing a good job, very few who come out of them take to priesthood.

At a time when priests are in short

supply, why should not senior citizens be made to perform ceremonies? They may be more knowledgeable than many of our priests, even if they may not be athornans.

Prayer is a communication with Ahura Mazda. We cannot ask someone else to plead for us before God on the pattern of a worldly lawcourt. We must say the prayers and perform the essential ceremonies ourselves. During muktad days, a layman pays Rs 2,000 to have a *lota* (pot-bellied vase) placed in an agiary for a dear departed one. It would be more satisfying to one's conscience to have a vase or a *lota* in one's own home, with a few flowers in it, and to offer daily five minutes of sincere prayers to Ahura Mazda, invoking his blessings on the departed one.

These are just a few of the practices we follow which call for a change. But as demographers have given us only 50 or 60 years to survive as a community, and as the orthodox clan is ever ready to oppose any change, we will probably go to our doom as a community which believed in God but did not know how to worship Him.

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same course at the Oklahoma State University.

"To lift up the best and most gifted," was Jamsetji Tata's aim who started this endowment in 1892 in memory of his wife Meherbai, notes the release. Students from all over the country and from all strata of society are selected for educational assistance giving them "opportunities for growth, personal and professional..."

Lottery and welfare

"The government of Andhra Pradesh (AP) has once again granted us a lottery to raise funds for the developmental activities" of the Indian Council of Social Welfare (ICSW), Andhra Pradesh chapter, announced its president Ms Roda Mistry, in the *Quarterly Newsletter* (Volume 1, Number 2) of the organization. The credit for obtaining the government sanction goes to Mistry, a former member of parliament.

The first lottery ever conducted in the erstwhile State of Hyderabad was also by the Council and the proceeds used towards constructing a radium and cancer hospital, it is reported.

Presently the Council is concentrating on building a residential college of social work, and endeavors through its *Newsletter* to bridge the gap between the ICSW and other voluntary associations of a like nature, the *Newsletter* informs.

The other relief measures undertaken by the ICSW under Mistry's presidency are work for the cyclone and riot victims, health camps, drug counselling and a free legal aid cell for women.

SPOTLIGHT

For the third consecutive Olympic Games, Aspy Adajania, president of the Amateur Boxing Association, has been appointed jury member. Adajania will officiate at the 1992 Olympics scheduled to be held in Barcelona, notes the *Jam-e-Jamshed* of September 1, 1991.

Popular astrologer Bejan Daruwalla was invited to Virginia, USA, to participate in 'Future Vision.' The four-day conference on 'Prophecies and Predictions of the '90s and Beyond' was scheduled from November 7 to 10, 1991, notes a press release.

Compiled by Roxana H. Kaka



THE RECORD

Hanoz Gandhi of Glen Rock grew up flipping through the pages of scientific journals and tinkering with and fixing household items.

Student's dream to come true at MIT

By Pearl J. Park
Record Staff Writer

As a freshman at Massachusetts Institute of Technology this fall, Hanoz Gandhi will be making a childhood dream a reality.

"I've wanted to go to MIT since I was 5 years old," the recent Ridgewood High School graduate said.

Gandhi grew up flipping through the pages of scientific journals and books and tinkering with and fixing household items. "I think a teacher once called me a 'mad scientist.' I like to experiment."

He is particularly interested in an aspect of physics called fusion reactions, a possible future energy source. "The conception still has things to overcome, but it's in the forefront of technology," said Gandhi who lives in Glen Rock.

As member of the chemistry and physics teams and Junior Engineering Technical Society (JETS), Gandhi has participated in science competitions throughout high school.

Ridgewood's JETS team ranked third in the state. On the chemistry II exam,

Gandhi scored third among the New Jersey students who took the exam in May.

Through the Columbia Science Honors program, Gandhi took college-level courses in particle physics, chaos theory, astronomy and computer programming. "I got a good base in subjects I would have never gotten into in high school," he said.

Gandhi, who graduated third in his class of 385 students, was Ridgewood High's delegate to the New Jersey Boys State conference and attended the Governor's School in the Sciences in the summer of his junior year.

A Boy Scout since the sixth grade, Gandhi recently achieved the highest rank, Eagle, which he has been working towards in the last two years.

For the community project requirement for the Eagle badge, Gandhi organized a public lecture about organ donations. He said he hoped to encourage people to become donors by providing accurate information.

"There's a shortage of organs, and there are waiting lists," Gandhi said.

SCHOLAR OF THE WEEK

HANOZ GANDHI

Class of 1991, Ridgewood High School

Age: 18

EXTRACURRICULAR ACTIVITIES: Boy Scouts; Order of the Arrow; youth helper at the Zoroastrian Association of Greater New York; science club; chemistry team; Junior Engineering Technical Society; marching band; math team.

LATEST ACCOMPLISHMENT: achieved the Eagle Scout rank.

NEXT STOP: Massachusetts Institute of Technology.

QUOTE: "I think I've had some great teachers... My parents wanted both me and my brother to succeed. My brother and I know that they're behind us."

Adv

Propelled by horsepower

Yasmin D. Poonegar

Jimmy Bharucha's feats
with horses and dogs made him popular
in the show world of Bombay

Life has been hard but sweet to Jimmy Bharucha — equestrian, dog trainer and ballroom dancing instructor. Hard, because this diminutive man of few words has had to struggle for every success earned; and sweet, because he seems to have enjoyed the struggle every inch of the way. Life got sweeter some months ago when Bharucha was among the 35 selected for the World Zoroastrian Organization's award for outstanding Zoroastrians.

"I have always managed to turn my hobbies into my professions," says Bharucha as we relax in his airy Cusrow Baug flat. The room itself bespeaks one of Bharucha's lifelong interests turned professions. Large mirrors cover one wall and the furniture is gathered neatly along the sides leaving the central portion free. This is where Bharucha, a very spritely and active 76, conducts his ballroom dancing classes today. Living in a comfortable state of semi retirement with his wife Katie, Bharucha's days are far from empty. Until recently he was the secretary of The Amateur Riders Club (which has a membership of around 1,300) where he taught riding, jumping, tent pegging, horsemanship and dressage. Even today, "I am up and about at 6 a.m. almost every day," he claims. His first destination is the Mahalaxmi Race Course where he spends more than a few hours riding himself, and training nine to 10 apprentice jockeys in the demanding

art of horsemanship for the Royal Western India Turf Club. Started in 1987, it is a comprehensive course where the young boys undergo two years of equestrian and educational training under his eagle eye. He mentions some of his promising Parsi pupils like Ms Mahrukh Irani and Malcolm Kharodi who he hopes will distinguish themselves.



*Swords become play tools for
Bharucha's dog*

Horses and dogs are an integral part of his life. It is hard not to notice. He hospitably serves us sherbet in glasses that have red horses painted on them, and pictures of Alsations look down from the walls of his living room and even his entrance door. "I usually have about five to six dogs with me to train through the year

(except in the monsoons)." During the six-month training period, I teach them good behavior, manners, etc," he explains. "I have always loved dogs and horses," he says, but he started training dogs after a personally harrowing incident in his life. Apparently many years ago, certain men entered The Amateur Riders Club and started manhandling him. It was decided that he be provided some personal security. "I refused and instead suggested that they allow me to train dogs," he says. From then on, Bharucha became a professional dog trainer. Fortune too started coming his way and "money showed a friendlier response," he believes.

His training methods are simple, but learned through experience. "I never mistreat my dogs or horses. I treat them like children with a firm but caring hand. Would you ever beat your children?" he asks emotionally. Ferocious Dobermans and melting eyed cocker spaniels trot away from his Dog Training Centre and into dog shows. "You have to discipline them and educate them as you would a three-year-old child. You have to use a lot of love and affection, and a lot of biscuits — for motivation of course," he says with a twinkle in his eye.

His own motivation has come from within himself. The eldest of nine children, Bharucha's early life was spent among horses. "I grew up in the saddle, so to speak." And while he was studying

at the Wadia College in Pune, he ran his first race as a professional jockey when he was 16, he informs. "I wasn't a successful jockey, even though I won some races," he admits disarmingly. Having immersed himself with his equestrian pursuits however, Bharucha let his education take second place. Instead of graduating to a professional career, he opened his own riding school in Pune where he shared his love for horses and riding with his students. To better equip himself for this, Bharucha sold off a profitable saddle making business he had started — for Rs 10,000 — and went off to England to train as a riding instructor. "I appeared for the British Horse Society exams — got a first class too! I came back to Bombay and started a riding school at The Oval. I had about 12 horses and used to keep them at the Wellington Mews," he notes.

His next international training ground was Vienna. "I was then the first and only Indian to have been admitted to the Spanish Riding School in Vienna. There I learnt and taught high school riding under the directorship of Col Alois Podhasjsky." With all these certificates and show riding and jumping qualifications under his belt, Bharucha came back to India and started using his talents professionally. He became the horseman par excellence in the show world of Bombay, and even today loves to recount

tales of his feats with horses in the film world and at society gatherings. "On the night of October 14, 1952, I made history (along with my horse Attaturk) by climbing the flight of stairs to the Ballroom of Bombay's Taj Mahal Hotel," he claims. Once on the stage for the charity function, both rider and gelding danced well rehearsed waltzes, tangoes and quick-steps.

His experience with training horses for the film world was both sweet and sour, however. He stood in as stuntman for the "top heroes of the day...For the biggest film I did, *Jhansi ki Rani*, where I was filming with my horses for nine months, I did not get paid. I was always a poor businessman," he avers. As a result, Bharucha decided to sell off his horses in 1953 and move on to greener pastures. Having the grace and finesse that comes with a slight build and long years of dancing with his horses, he started to indulge in his hobby of ballroom dancing a bit more seriously. Once again he went to England, this time to study at the Alex Moore School for Dance Instructors. "I came back to India and started a dance school at Frederick's Hotel, and till today I give performances for friends and teach a few students in my home," he says.

His students are varied. Many young people have memories of learning the tango or the foxtrot with Jimmy Bharucha. Located as he is in the heart of

Cusrow Baug, a large number of them tend to be from the Parsi community. He enjoys these interchanges with the younger members of his community and maintains that it has helped him to start a more intense involvement with his own people. "I was never very religious. Of course, I used to go to the agiary and do my kusti and say my prayers. But I basically believed in being a man of God and doing what I could within my small limits," he says. "But some time ago I was introduced to the World Zoroastrian Organisation, and got to hear about their projects for the dirt poor rural Parsis," he adds. As a result, he signed up to become a life member. With a new-found missionary zeal, he urges us to do the same and spread the word around. About the



Training a horse at the Oval

Photo: Bhawar Photos

Bharucha gives a demonstration at a society gathering Photo: Taj Memories



controversies that are currently raging in the community, he has only this to say: "No comments." But he seems to believe that one should do more and talk less and things will take care of themselves.

"I like simplicity," he concludes. He philosophizes with the same ease with which he does the samba or a tango: "I believe in being what I am and not trying to be like somebody else or grasping for more. Self denial, to me, is one of the greatest gifts God can give a human being. I have a good life and nothing to complain about. Being rich is not everything — it only brings material assets — the greatest asset is good health, peace of mind and contentment. The moment I put my head on my pillow, I fall asleep. That is what life is all about..."

Moving with The Times

As the Times of India Group launched new publications, the Byramjis, as their bookbinders and distributors, were witness to the expansion

Dara Kadva

The binding department was once thought of as the family's preserve. It began from day one at *The Times of India*, in 1838, when Sorabji Bookbinder started working in the binding department of the newspaper. Five successive generations have, since then, continued the association. Sorabji was followed by Pestonji in 1840, Cawasji in 1855, Byramji in 1880, Kaikobad in 1904 and finally great-great-grandson Pheroz in 1936. (Byramji's tenure at *The Times* was the longest — 65 years.)

Pheroz Kaikobad Byramji, who, in January 1991, completed 55 years of uninterrupted association with the Times of India Group, the premier publishing concern in India, has much to recall about publishing and the newspaper business. He remembers that in the '30s, before the *Sunday News* (now *Sunday Review*) was launched, there was an eight-page tabloid pullout each Sunday in *The Weekly*. It was discontinued in 1941 when *The Sunday News of India* was launched. This was managed by a separate subsidiary of Bennett, Coleman and Co Ltd. The paper was run until December 31, 1950 when the subsidiary company closed down. The Sunday supplement has, since then, appeared under different names and formats as a part of the main daily.

In 1923, when *The Evening News of India* was launched, the family formed Kaikobad Byramji and Son and acquired

its distribution rights. Three years later they became the distributors for *The Weekly* and in 1939, the company also became Bombay city's distributor for *The Times* daily. Some time later they were appointed the sole distributors for all the publications of the Group. At that juncture, both Pheroz and his father, Kaikobad, left the binding department and took over the growing distribution business. "It was the then general manager, J. C. Jain, who asked us to select between the binding and the distribution department. Naturally, we chose the latter as it was more lucrative," Pheroz recalls.

Comparing the agency business then and now, Pheroz says that in the past the sole agents themselves controlled distribution and had no subagents. Such centralized control over distribution had quite a few advantages. According to Pheroz, the system changed about 20 years ago. There are now multiple agents and subagents who sell other newspapers and publications too with the result that loyalty to any particular publication or publishers doesn't exist like before.

"In the olden days, distribution boys would eagerly await the arrival of the copies and run for distribution as soon as they got their hands on them. Their motto was, 'The earlier you reach, the better you sell.' But now the boys do not distribute until all the publications reach them," he says. He also proudly mentions that, when he first joined *The Times*, he used to

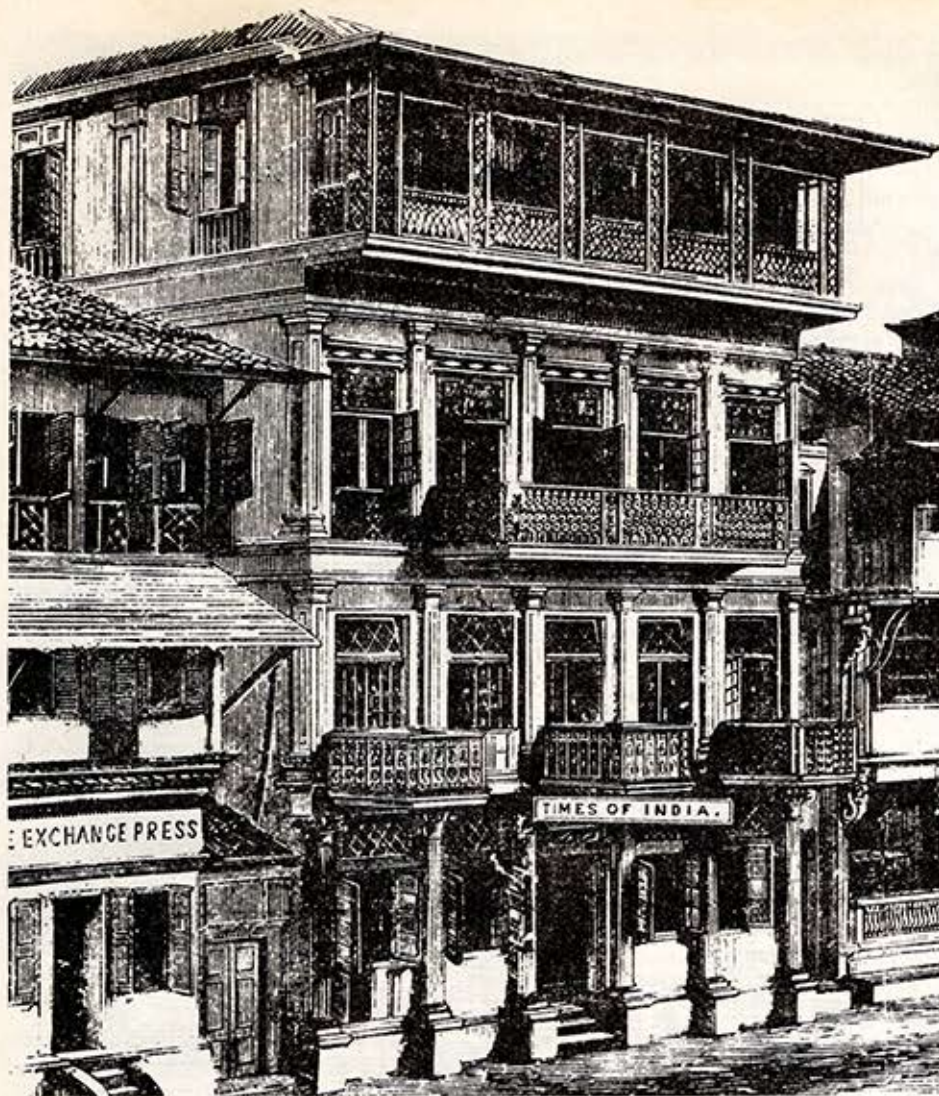
control the daily print order in his capacity as both superintendent of the book-binding department and the distribution agent. "At the beginning of World War II in 1939, I would come to the press daily at 2 a.m., go through the news in the pages, determine its importance and accordingly give the print order," he recalls.

But that system did not last very long after Independence. The Audit Bureau of Circulation emerged. "Circulation now is treated as a highly classified secret and its real figure is known only to a few individuals in the establishment. The print order itself is nowadays determined days in advance rather than on the night of the printing," Pheroz says. In 1940, *The Times of India*, Bombay edition, had a circulation of 40,000, which was considered high.

His distribution company has a contract with the Group called 'vendors on commission.' The commission itself has shrunk progressively since 1947, while the volumes have increased considerably. "In 1939, for instance, the commission was one-third the sale proceeds. It came down to 30 percent in 1948 and has, since then, gradually kept going down. The present level is just 2.5 percent of the price for the distributors," he points out. The vendor gets 25 percent.

The present abode

The imposing Times building at Bori Bunder was completed in 1901, he says.

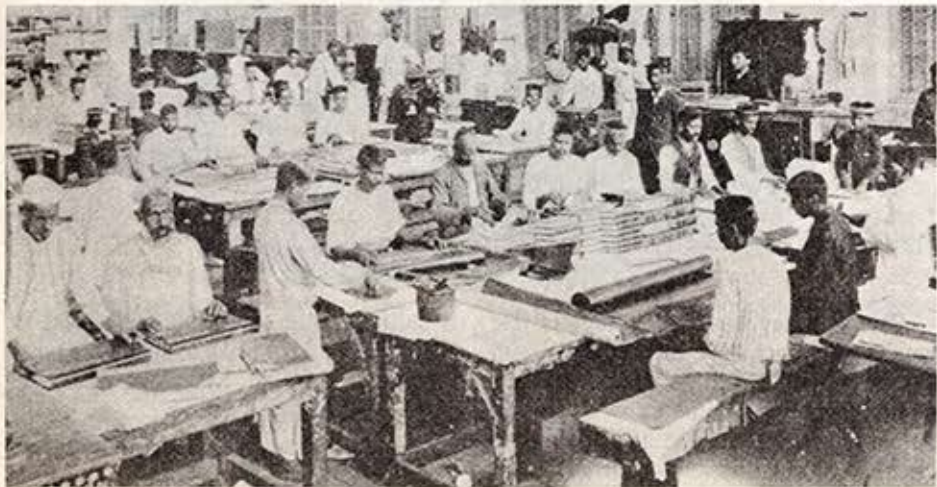


The premises at Churchgate from where operated The Times until nearly 1890

In those days it was a one-storey, pent-house structure. The present six floors and the adjacent building were added decades later. Much of the construction was done during and after World War II when the increase in the number of publications

created space problems, Pheroz recalls.

However, until its own building was constructed, *The Times* is known to have operated from several places in the Fort area. Until about 1890, it was housed in an old building in Churchgate from where on January 17, 1880, the first issue of its *Weekly Edition* was launched. This later became *The Illustrated Weekly of India*.



Then, for a decade till 1901, *The Times* operated from The Bombay Samachar building on Cawasji Patel Street.

"The present building stands on a huge and disused cemetery and special permission had to be obtained from the Municipal Corporation to start construction work," Pheroz remembers. His father had told him stories of how skulls and bones were found whilst the digging work was in progress and the scared laborers had to be persuaded repeatedly to continue the work.

He recalls that a part of the building was at first rented out to the Bombay Swadeshi Co-operative Stores, then under the chairmanship of Dr Dadabhoi Naoroji. Pheroz also remembers starting the Times Co-operative Society in 1936 with barely 200 members. The figure has now grown to 2,228. Nearly 20 years after moving into the new building, the first new publication to be started was *The*



Pheroz Byramji: once controlled The Times' print order

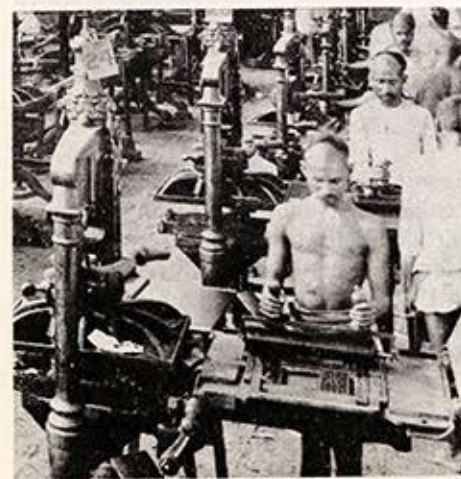
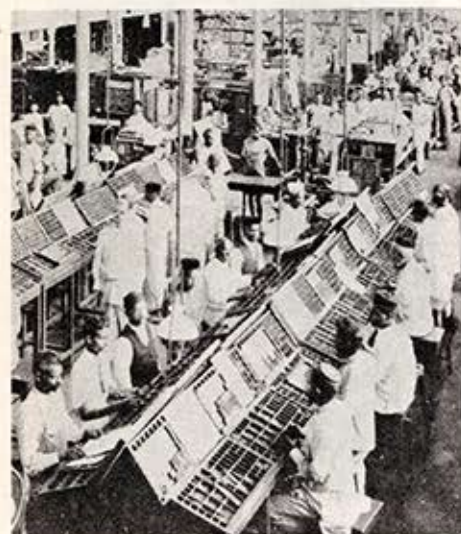
Left: Publication work extended to binding of accounts ledgers

Evening News of India in 1923. Pheroz credits *The Evening News* with pioneering film journalism in India when Ms Clare Mendonca started a weekly page on films in 1936. *Filmfare*, the first film magazine in the country, was launched only in March 1952.

According to Pheroz, the Times press once even printed English novels during wartime for free distribution among soldiers. Even municipal ledgers, school

Sports being an integral part of Pheroz's life, he has donated trophies for cycling, women's hockey and inter-school sports. He is a life member of the Western India Football and Hockey Associations, of the Cricket Club of India, the Sprinters' Club and has been president of the State Cycling Association and of the Times of India Officers' Club. An abiding interest in Freemasonry -- ever since his initiation nearly 35 years ago -- has placed Pheroz among the higher hierarchy in the Scottish Constitutions of the District Grand Lodge of Western India, the United Scottish Royal Aroh Freemasonry of India and Ceylon, and the Supreme Grand Chapter of Scotland.

Right: A miniature version of The Times of India of January 8, 1932 and the prevailing mode of transport
Below: composition and hand press units
 Photos of Times' working from A Progress of Seventy Years

[illegible]

Pheroze, today, has but few regrets. He would very much have liked to, "die with his boots on," like his father and his grandfather. But this he knows may not be possible. For once the Times Group's circulation and distribution arrangement

is shifted to the new Suburban Press in Kandivli, he would like to spend his post-retirement days in Khandala where he owns a bungalow.

Edited and reprinted from *The Illustrated Weekly of India*,
Weekend, March 23-24, 1991



The age of Zoroastrian brides — as listed in this issue — ranged between 19 and 33 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 26 years. The corresponding figures for the grooms were 24 and 41, averaging at 31 years.

As per the data available from four hospitals, there were 33 births recorded in October in Bombay. There were 69 Zoroastrians who died during this time in the city. Twenty victims fell prey to heart disease, 11 of whom were above the age of 80. The next killer was old age and general debility taking 10 lives while six patients fell prey to brain disease, five to cancer, four to septicemia and three to diabetes. Kidney failure, asthma, anemia, accidents, and pneumonia and lung disease claimed two lives each. Among the isolated cases registered last month: acidosis (depletion of the body's alkaline reserve), hypertension, colitis (inflammation of the co-

lon), myasthenia gravis (muscular weakness), nervous disorder, bed sores, ventricular fibrillation (uncoordinated quivering contraction of the muscle), arthritis, tumor, epilepsy and tuberculosis. A premature baby and a stillborn boy were also lost to the community. A centenarian breathed her last.

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

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

ALLAHABAD

Born

A boy to *Gopa* and *Dinsha Framjee*, brother to Dolly, on October 9, 1991

BOMBAY

Born

A boy, *Cyrus*, to *Dolly* and *Rustum Mehta*; July 31
A girl, *Daisy*, to *Kamal* and *Rusi Rustomji*; August 27
A boy to *Behros* and *Farrokh Cooper*; October 1
A girl to *Anaheeta* and *Vispi Engineer*; October 2
A girl to *Gover* and *Adi Irani*; October 4
A boy to *Firoza* and *Rohinton Aref*; October 5
A girl to *Yasmin* and *Percy Maloo*; October 5
A girl to *Bakhtawar* and *Farokh Panthaky*; October 5
A girl to *Kumi* and *Rusi Mistry*; October 6
A girl to *Nilufar* and *Vispi Daruwalla*; October 8
A girl to *Hufrish* and *Sheriar Raisi*; October 8
A girl, *Pearl*, to *Roshni* and *Vispi Dadachanji*; October 9
A boy to *Roopina* and

Kai Nicholson; October 10
A girl to *Kashmira* and *Minoo Titina*; October 10
A boy to *Huafreed* and *Adi Kotwal*; October 11
A boy to *Shireen* and *Kaikobad Mistry*; October 11
A boy to *Parizad* and *Darayus Bajan*; October 13
A girl to *Farida* and *Yezdi Khambatta*; October 14
A girl to *Jasmine* and *Hormuzd Masani*; October 14
A girl to *Kamal* and *Prasun Sengupta*; October 15
A boy to *Arnavaz* and *Khushroo Tarapore*; October 15
A boy to *Rashna* and *Firoze Wadia*; October 15
A boy to *Pinky* and *Rohinton Dadachanji*; October 16
A boy to *Navaz* and *Bohnan Irani*; October 16
A boy to *Rashna* and *Bhikhu Variawa*; October 16
A boy to *Khushnum* and *Shawn Gill*; October 17
A boy to *Dolly* and *Parvez Palsetia*; October 18
A girl to *Niloufer* and *Yezad Daruvala*; October 19
A girl to *Homa* and

Hoshang Irani; October 19
A boy to *Khorshed* and *Jamshed Mehta*; October 19
A boy to *Kasmira* and *Darius Chinoy*; October 21
A boy to *Parizad* and *Adil Elchidana*; October 23
A girl to *Niloufer* and *Kayomerz Fataki*; October 23
A boy to *Shernaz* and *Tehmtan Dumasia*; October 27
A girl to *Ava* and *Nozer Damania*; October 28
A boy, *Kayomarze*, to *Thrity* and *Percy Billimoria*; October 29

Married

Kamal Jehangirji Vadiwalla and *Minoo Ratansha Medhora*; October 10
Bepsi Piroj Fitter (Pithawala) and *Cyrus Fali Bharucha*; October 12
Kashmira Behram Chhappgar and *Kaizad Adi Merchant*; October 12
Huzan Firoze Fraser and *Homi Dady Motivala*; October 12
Kiyan Minocher Dumasia and *Jamshed Rusi Jesia*; October 15
Simonil Yezda Ginwalla and *Dinyar Dinshah Madon*; October 15
Kamal Dhunjisha Mehta of *Kanpur* and *Viraf Phiroze Deboo* of *Nasik*; October 17
Jasmine Aspi Elavia and *Piran Behram Doctor*; October 17
Meher Noshirwan Tata and *Nozer Rustomji Machliwalla*; October 18
Navaz Dosabhai Mistry and *Kombiz Sirouse Hakhamaneshy*; October 19
Farzana Kobad Kharas and *Sarosh Phiroze Irani*; October 19
Dilnavaz Rustom Aphthadai and *Rustum Jal Irani*; October 20
Thrity Behram Bhangara and *Jehangir Kakeshru Bacha*; October 24
Persis Sam Balsara and *Viraf Burjor Mory*; October 24
Dinaz Sorabji Siganporia and *Farhad Soli Navdar*; October 25
Najoo Manekshaw Belief and *Mehernosh Minoo Dumasia*; October 26
Sanobar Behram Irani and *Khorshed Framroze Titina*; October 26

Died

Roshen Hormusji Kaka (57), residing at B/10, Tardeo Chmbs, Kashinath Rd, Tardeo, 400034; September 30
Dinaz Keki Vazir (52), Wadia Bldg, Wadia St, Tardeo, 400034; October 1
Tehmi Sorabji Cooper (82), Sahil Apts, 14 Altamount Rd, 400026; October 2
Sarwar Faredoon Irani (70), Bana Bldg, Khetwadi 11th Lane, Grant Rd, 400004; October 2
Bachubai Cawasji Kharadi (86), 654/7 Firdoshi Rd, Parsi Clny, Dadar, 400014; October 2
Sillo Homi Sutaria (63), E/32, Cusrow Baug, S. B. Rd, Colaba, 400039; October 2
Frenny Sorab Bhoot (78), 27, Old Khareghat Clny, Hughes Rd, 400007; October 3
Minoo Khurshed Palkhiwala (70), 22/A, Old Vacha Hse, Maria Hill, Gunpowder Rd, Mazagaon, 400010; October 3
Firoze Faramroze Patel (61), Patel Poda, Dahanu Rd, Dist Thana 401602 and Spenta, Little Gibbs Rd, Malabar Hill, 400006; October 3
Bhikhaji Dhanjisha Variava (77), 17/D-34, Rustom Baug, Byculla, 400027; October 3
Jerbai Nusserwanji Dastur (94), 131, Hormazd Apts, August Kranti Marg, 400036; October 4
Goolbai Bhimjibhoy Patel (74), 608, Khareghat Rd, Parsi Clny, Dadar, 400014; October 4
Khushroo Bamordi Irani (75), Chaman Chmb, Near Metro Cinema, Dhobitalao, 400002; October 5
Dhurmai Sam Aga (73), A, Banoo Mans, Cumballa Hill, 400026; October 6
Faredoon Zend Irani (80), F. S. Parukh Dharamshala, Hughes P.d., 400007; October 6
Byramji Burjorji Patel (89), 782, Patel Bldg, Joshi Rd, Parsi Clny, Dadar, 400014; October 6
Minoo Jehangir Presswalla (87), 190/A, Lamington Rd, 400007; October 6
Nergish Nanabhai Sethna (74), Athmas Bldg, Cumballa Hill, 400026; October 6
Phiroze Noshiwan Mistry (71), 6/8 Colaba Land Hsg Soc, S. Bharucha Rd, Colaba, 400005; October 7

Merwanji Nanabhoy Poonawalla (67), B/1, Petit Block, Balaram St, 400007; October 7
Homi Rustomji Deshmukh (83), 1/A, Tata Hsg Soc, Parel, 400012; October 8
Pereen Pirojshaw Ichaporla (40), A/119, Daury Ngr, Opp Vakola Police Stn, Santacruz (E), 400005; October 8
 Baby of *Gulshan Jamshed Kutar* (stillborn), 658, Parsi Clny, Dadar, 400014; October 8
 Baby of *Armaity Adille Sumariwalla* (premature), C/18, Godrej Bldg, Off Nepean Sea Rd, 400026; October 8
Khorshed Pestonji Umrigar (82), 14th Khetwadi Lane, Mohmadi Minar, Grant Rd, 400004; October 8
Firoz Dosabhai Master (53), Golvira, Manor Rd, Palghar, Dist Thana, 401404; October 9
Hormusji Muncherji Master (83), Nicholson Bldg, Wadia St, Tardeo, 400034; October 9
Dhunmai Phirozshaw Patel (100), 811, Jame Jamshed Bldg, Parsi Clny, Dadar, 400014; October 9
Goola Jehangir Mugasheth (82), 111, Monalisa, St John Baptista Rd, Bandra, 400050; October 10
Dinshaw Minocher Dabu (85), 23, Ratan-Abad, Tukaram Javji Rd, Grant Rd, 400007; October 11
Dhanjishah Nadirshah Mistry (70), 4/9, A. H. Wadia Bldg, Parsi Clny, Parel Tank Rd, 400033; October 11
Shirin Novroji Patel (72), 9, Bai-Mahal, Wadia St, Tardeo, 400034; October 11
Kekushru Nusserwanji Sahiyar (88), Zaveri Bldg, Grant Rd Corner, 400007; October 11
Allanmai Dossabhoy Gandhi (98), 66/D, Soonaiji Terr, Gowalia Tank, 400036; October 12
Mehra Rusi Nanavatti (80), Pervaz Mans, Cumballa Hill Rd, 400036; October 12
Khorshedbai Hormusji Patel (87), 13, Kashinath Bldg, Cadell Rd, Mahim, 400016; October 12
Ardeshir Cavasha Sidhwa (82), E/13, Jinwalla Bldg, Captain Clny, Tardeo Rd, 400034; October 12
Coomi Shavakshaw Mistry (75), 10, Merwan Bldg,

Uranwalla St, Grant Rd, 400007, October 13
Tehmi Erach Mehta (92), 8/A, Mehta Bldg, Captain Clny, Tardeo Rd, 400034; October 14
Fareedoon Aspandya Irani (55), Chirag Bldg, Matharpakadi Rd, Mazagaon, 400010; October 15
Freny Jehangir Kharas (73), Marine Mans, 1st Marine St, Marine Lines, 400002; October 15
Maneck Framroze Mistry (66), D/1, Jer Baug, Byculla, 400027; October 16
Piroja Savak Mistry (86), India-Hse No 2, Kemp's Corner, 400036; October 17
Cooverbai Maneckshaw Wadia (82), 16/A, Pavwalla Bldg, Marzban Clny, Gilder Lane, 400008; October 17
Jolly Minoo Karanjia (56), 1/3, Lady Ratan Tata Bldg, Guru Nanak Rd, Bandra, 400050; October 18
Minocher Pallonji Bhadha (74), Merwan Bldg, Uranwalla St, Grant Rd, 400007; October 19
Homai Minoo Crawford (58), Shirin Manz, Dinbai Petit St, Grant Rd, 400007; October 19
Savaksha Bomansha Sethna (Elavia) (87), Tata Clny Bldg No 3, Tardeo, 400034; October 19
Homi Seriar Elavia (89), China Bldg No 5, 1st Carpenter St, Mazagaon, 400010; October 21
Khodadad Khodabux Irani (65), 11, Bomanji Hse, Mazagaon, 400010; October 21
Dara Dhanjishaw Patel (81), B/16, Rustom Baug, Byculla, 400027; October 21
Framroz Ardeshar Shahukar (79), 1, Kismet, Opp Sassoon Docks, Colaba, 400005; October 21
Perin Phiroze Jaorawalla (60), C/13, Rustom Baug, Byculla, 400027; October 22
Perin Fali Khambata (75), C/o 14, Venus Apts, Altamount Rd, 400026; October 22
Ardeshir Nadirshah Dubash (85), 13, Kabraji Block, Gamadia Clny, Tardeo, 400007; October 23
Khodi Sheyar Irani (58), 18, Cama Bldg, Gilder Lane, Tardeo, 400004; October 23
Kuvarbai Framroze Kerma (87), Koti Kajumbar, Bharuch, 392001; October 23
Katy Nusserwanji Mistry (58),

B/3, Deep Sagar, Bank of Baroda Soc, Andheri (E), 400069; October 23
Roshan Keki Bharucha (82), 7, Forjett Hse, Forjett St, 400026; October 25
Shirinbai Faramroz Bhesania (85), 42, Shroff Hse, Sleater Rd, 400007; October 25
Rattanbai Cawasji Poonegar (87), Batliwalla Bldg, Chikalwadi Zoroastrian Clny, Tardeo, 400007; October 25
Maneck (Manekshaw) Dinshawji Baria (78), 8/6, Rustom Baug, Byculla, 400027; October 26
Piroja Sorabji Daruwalla (84), F. S. Parukh Dharamshala, Hughes Rd, 400007; October 27
Freny Hormusji Doctor (83), Sadanand Bhavan, Linking Rd, Khar, 400052; October 27
Khorshed Nesserwanji Dustur (83), Indira Bhavan, Watcha Gandhi Rd, Gamdevi, 400007; October 27
Goolbai Dossabhoy Paul (85), E/5, Cusrow Baug, S. B. Rd, Colaba, 400039; October 27
Nadirsha Rustomji Choksi (82), A/1, Tardeo Chmbs, Kashinath St, Tardeo, 400034; October 28
Tehmuras Byramji Daruwalla (91), 664 Roshan Mans, Parsi Clny, Dadar, 400014; October 30
Pervin Noshir Engineer (50), 46/C, Gowalia Tank Bldg, August Kranti Marg, 400036; October 30
Dinamai Cooverji Medhora (73), 22/5, Godrej Staff Clny, Agra Rd, Vikhroli, 400079; October 30

CALCUTTA

Died
Homai Adi Pardiwala, mother of *Freny, Keki, Piloo* and *Rohinton*; October 3
Meherbai Munchershaw Medhora, mother of *Amy, Dally* and *Roshan*; October 19

POONA

Died
Banoo Feroze Engineer (80), Right Flank Lines, 411040; September 3
Savak Manchershaw Charna (72), Talukdar Bldg, 177, M. G. Rd, 411001; September 6
Hila Maneckji Merchant (60), 426, Elphinstone Rd, Khadki, 411003; September 11
Roshan Hoshang Pundole (65), 18, Devia Nanagar, 411001;

September 14
Piroja Bapuji Bharucha (85), Talukdar Bldg, 177, M. G. Rd, 411001; September 29
Ardeshir Sorabji Bhathena (83), 4/14, Five Star, Bund Garden Rd, 411001; October 6

SURAT

Died
Minocher Pirojsha Daruwalla (75), Nariman Home and Infirmary, Shahpore, 395003; October 4
Goolbai Nusserwanji Dehnugara (80), Nariman Home and Infirmary, Shahpore, 395003; October 14
Banumai Burjorji Disawalla (72), Popat Mohallo, Nanpura, 395001; October 23
Frenymai Hormusji Soladoctor (85), Parsi Baug, Gopipura, 395001; October 23
Jamshedji Hormusji Panthaki (66), Nariman Home and Infirmary, Shahpore, 395003; October 26
Pilamai Hormusji Patel (78), Bibini Wadi, Saiyedpura, 395003; October 30

CHICAGO

Born
 A girl, *Carmin*, to *Bakhtawar* and *Cyrus Press*; October 1
 A boy, *Eric Michael*, to *Niloufer* and *Mike Hagen*; October 21

KARACHI

Died
Khorshed Rustamji Ghaswalla (81); August 1
Dadabhoy Hormuzd Tengra (78); August 16
Gool Jimmy Dinshaw (83); August 25
Piroja Behramji Divecha (88); September 6
Nalibai Jamshedji Daroga (95); September 12
Pesi Sukhia (80); September 18
Rustom Homi Dudha (27); September 21
Gool Rustom Patel (81); September 27
Khurshed Dadaiba Sopariwala (70); September 30

TOTALS (for this issue)

Births: Boys 21, Girls 18
 Marriages: 17
 Deaths: 93

Compiled by Roxana H. Kaka

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