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Parsiana

December 1991
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Cover: Personal effects of Dr Dadabhoy Naoroji.
Inset, mannequin in period costume
Transparencies by Varghese Fernandez

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Readers' views are welcome on any subject of interest to the community and should be sent to the Editor, Readers' Forum, Parsiana, G.P.O. Box 892, Bombay 400001. Letters are subject to editing for reasons of space and clarity. Unsigned letters or those without an address will not be published.

"The Purifying..."

This refers to the comment "The Purifying Prescriptions" by Ali Jafarey (*Parsiana*, October 1991).

I wish to draw readers' attention that the word *gomez* 'bull's urine' occurs as a synonym of *maesman* — in *Nirangistan* 37 and *Pursishniha* 9. See also Bartholomae, *AirWb*.1108. Moreover, the *fravashi* of the bull is worshipped in *Yasht* 13.86 and the consecrated hairs of its tail are used in rituals, see *Visparad* 10.2: "ayese yeshti... tashtai zaothro-baranai varasai haomo angharezanai (I desire... the cups that hold the libations, and the hair that strains the *haoma*)."

Jafarey's contention that Zarathushtra implores King Vishtaspa to wash his hands with water, not with *gomez*, is also incorrect. The words in *Vishtasp Yasht* 31, are quoted from *Vendidad* 8.39. But

in *Vendidad* 8.37, it is just the other way round; the Mazda-worshippers are given an injunction to wash an unclean man with *gomez*, not with water ("pairi yaozdaiithita geush maesmana noit apo — and he shall thereupon wash his body with *gomez*, not with water"). As such the words in the *Vishtasp Yasht*, as rightly suggested by B. T. Anklesaria, (*The Yashts*, Bombay 1925, p 308), are an interpolation. Geldner's edition of the *Avesta* does not contain the said *Yasht*.

Dastur (Dr) KAIKHUSROO M. JAMASPASA

"Anything can happen..."

I fully support the proposal of Ms Dolly Dastoor ("Anything can happen to you," *Parsiana*, August 1991) to form an international Zoroastrian network (not only a ladies' committee) through which Zoroastrians from major pockets across the world can liaise with each other and take up projects such as providing comfortable residence for the aged and infirm Zoroastrians.

Our homes and infirmaries at present are for destitutes, a place for the aged where, uncared, unloved, they are dumped. That is the general outlook in India; hence families who send their aged and infirm to these homes are looked down upon by the community.

The time is now ripe when, with proper guidance from qualified persons, we work on a project which will provide comfortable living for the aged. Many aged couples, in spite of being financially independent, have great difficulty in maintaining their independence. Due to ill-health, servant and other problems, their day-to-day needs become impossible to cope with when their children are not with them. Even answering the phone or doorbell, preparing tea or breakfast, poses problems. Arrangements may have been made for their meals but those may not be suitable to them health wise, or palatable at their age.

These aged themselves would desire a comfortable home and privacy which means a room with attached bath and service where they can relax and enjoy their old age with friends in similar circumstances.

The needs of our lower middle class are met at present though much improvement needs to be done to make life more pleasant. Leaving this to the Panchayet and social workers connected with the

Panchayet, let us concentrate on the needs of the upper middle class who can afford to pay for the service, meals, medical help and lodging. In short, let us aim at sanatoria for the aged somewhere in the suburbs of Bombay to cater to the needs of the aged in Bombay and Gujarat, not barring anyone around the globe — comfortable, independent places where they can enjoy their old age with dignity in a relaxed atmosphere. Aged Zoroastrians abroad, given facilities similar to some extent to what they enjoy there, would be happy to spend their twilight years in India in religious surroundings and pay for it. The Parsi Panchayet in Gujarat have beautiful buildings at their disposal which can be renovated to meet the above needs provided adequate funds were available to them through initial donations and, later, from payment by the inhabitants. A well paid staff, nurse and manager would be essential.

The aim of the Zoroastrian Winter Relief Fund is to make life a little more comfortable for those who are in the winter of life.

I request the aged to come forward to support this project and finance it too, if possible. HelpAge India has a constructive approach in this matter and can guide us to the right track. Living for others should be the purpose of our life after a certain age. Ms KUMI J. DAROOOWALA

President, Zoroastrian Winter Relief Fund

"Karachi: The..."

The letter by Mr Afshad Mistri (Readers' Forum, *Parsiana*, September 1991) claims that the article, "Karachi: The cross-cultural bind" by Ms Parinaz Gandhi is all false. I do not think so.

To begin with, it is well known that many Pakistanis come to Bombay for shopping, whereas hardly anybody from Bombay goes to Karachi for shopping. It is therefore not surprising that there are long queues in the immigration office for Pakistanis, Bangla Deshis and Sri Lankans, and a long wait is therefore natural.

Regarding his statement that the police inspector demanded a bribe of Rs 100, it is possible that Mr Mistri may have wanted to jump the queue. When there are so many people in the queue one wonders why the bribe should be demanded only from Mr Mistri. I don't

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believe that everyone would be keen to pay a bribe to the police.

About the transportation system, Mr Mistri gloats that Parsis in Karachi have cars because their standard of living in Karachi is higher than that of Parsis in Bombay. Mr Mistri seems to be ignorant that many more Parsis in Bombay can also afford cars but do not buy them in view of the excellent public transport in Bombay.

I once figured out that if one considers the loss of interest on capital for buying a new car and the normal maintenance charges and the price of petrol, travelling in a taxi costs almost the same as the cost for riding the same distance in a self-driven car. Besides you can relax more in a taxi and you don't have to bother about licenses and accidents. I know of some Parsis who travel regularly to office and back in taxis.

Regarding the question of Urdu as the medium of instruction in Parsi schools in Karachi, I definitely recall Mr Byram Avari proudly declaring at the Fifth World Zoroastrian Congress held in Bombay in January 1990 that it was because of his intervention that Ms Benazir Bhutto restored English as the medium of instruction.

In the light of what is stated above, to impute charges of blatant untruths and biased journalism is farfetched. I don't think there was anything in the article to warrant such strong criticism.

Dr P. D. SUNAVALA

"Identity in the..."

I was elated as always I am, reading of the achievements of Ms Zerbano Gifford ("Identity in the mainstream," *Parsiana*, July 1991). More biographies of this kind will serve our adolescents and youth.

However, the sentence "Which Zoroastrian husband would let me do what I am doing?" perplexed, even appalled, me! Did it apply to her "house as a dharamshala" or to her work and achievements? In either case it is blatantly untrue. Zoroastrian hospitality is all-pervasive whether the guest is a Zoroastrian or a follower of any other faith. We see it diffusing out of every home of two Zoroastrian spouses in North America. If this is what she meant, Zerbano is seriously inexperienced in Parsi hospitality.

If Zerbano implies that a Zoroastrian husband would have held her back from pursuing her social and political mission, this is again far from true. I am appalled

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to think that any husband, of any socio-religious persuasion, should (would) be instrumental in stifling the ambition and achievements of his wife. There are hundreds of us Zoroastrian women, happily married to Zoroastrian men, achieving our fullest potential in all professions. They complement and support what we do, not stop us from doing it! Zerbanoo may well open her eyes and meet with us — successful Zoroastrian families — on her next visit to North America.

At the very least, her remark is a detrimental message to young aspiring Zoroastrian women.

Ms MEHROO M. PATEL, MD
Chicago, USA

"Conflicting convictions"

The managing committee of The Zoroastrian Trust Funds of Europe (ZTFE) wishes it to be known that our president Ervad Zal N. Sethna's letter dated July 19, 1990 to you covered the profile and progress of the ZTFE. This was not printed. Instead the article titled "Conflicting convictions" (*Parsiana*, August 1990) carried extracts from his letter intermixed with Mr Shahpur Captain's and Mr Noshirwan Cowasjee's opposing views pertaining to events of

some years past.

With regard to Mr Captain's letter ("Conflicting convictions," Readers' Forum, *Parsiana*, April 1991) the community in the UK lives harmoniously and is no more misled by such inflammatory letters which appear from time to time. The managing committee is of the opinion that nothing positive will be gained by providing a response. Rather, the members wish to continue to devote their time and energy towards continuing the good work of the association.

RUSI K. DALAL
Honorary Secretary, ZTFE, London

Whither *Parsiana*?

I believe the overwhelming majority of your readers are Zoroastrians, but what is missing in your magazine is informative articles in the field of Zoroastrianism based on the teachings of the Prophet in the *Gathas*. The scholars of the Zoroastrian religion should be invited to write about different topics so that your readers become aware of their genuine faith and heritage.

Although once you indicated that this is not your goal, I believe you have an obligation to meet the needs of your readers. If the teachings of Zarathushtra

in the *Gathas* are revealed, there will be no room for controversies and misunderstandings which have divided and stagnated the community for so long on the issues of conversion, children of mixed marriages, etc.

DARYOUSH JAHANIAN, MD
Kansas City, Kansas, USA

Remembering Aibara

In a short while it will be the third death anniversary of the late Ervad Nadirsha Aibara who had helped so many in their troubles by giving them the nirangs or short prayers. But we, who used to flock to him for guidance and advice and pour our woes into his attentive ears, seem to have forgotten to do something concrete to perpetuate his memory.

I humbly suggest that along with the names of mobeds and dasturs whom we remember in our prayers, we should add his name near his Saheb's i.e. Dastur Jamshed Kookadaru's and so remember him in our prayers and give him the dasturpad, as he rendered yeoman and unselfish service to the community. What do others think of this idea?

Ms N. K. PLUMBER

Tehmina needs help

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Zankharda village situated between Surat and Bharuch. In response to her appeal, the World Zoroastrian Organisation (WZO) are making arrangements for the electrification of her hut.

Tehmina's income — from doles — totals Rs 150 per month. Living with her is a mentally unbalanced daughter; another daughter, who too is not in absolute possession of her faculties, has been institutionalized at Nariman Home, Surat. A third daughter is married into a very poor family and lives at Avan Baug, Navsari.

The WZO is hoping to collect a reasonable amount for this very unfortunate Zoroastrian lady and her daughter; we propose to invest the amounts received on behalf of this poor family and thereby ensure that they receive a reasonable sum every month for their simple subsistence.

Zoroastrians wishing to help are requested to send their cheques/drafts favoring 'The World Zoroastrian Organisation Trust' payable at Navsari, India, to the undersigned at 1215, P. Jeejeebhoy Towers, Dalal Street, Bombay 400023.

DINSHAW K. TAMBOLY
Member, WZO Managing Committee

Community restructuring

We need intelligent, dispassionate discussions with the objective of improving the lot of our community. We should evolve a master plan to achieve our goals in a pre-determined period of years. We have sufficient funds and even if more funds are needed, it would not be difficult to raise them.

We have innumerable trusts and institutions. Except perhaps for the B. D. Petit Parsee General and Masina Hospitals, it may be worth considering shifting all other institutions such as the Petit, Panday and J. J. Dharamshalas to the suburbs so as to encash the fabulous values of land in prime areas and to use these funds for the betterment of the community.

I also wish to suggest that a committee of our dasturs may be formed to consider shifting and/or amalgamation of the holy fires of some of the agiaries, which have very little patronage or funds to maintain themselves, to other areas such as Godrej Baug, Versova, etc where our Parsi population is now growing. Over half a dozen agiaries in the Fort area, for example, may have been necessary in bygone days when there was a large concentration of Parsis there; to-day, the times and needs have changed. Shifting of the holy fire has been done in the past

e.g. from Aden. The idea, in short, is to make optimum use of our resources, without any prejudice or pre-conceived notions.

The provisions of the various trust deeds would have to be studied and actions taken accordingly, including making of cy pres applications, where necessary. A committee of lawyers should be appointed to undertake this task and to make their recommendations for the actions to be taken. Through persuasion and perseverance all trustees could be prevailed upon to act for the greatest good of the greatest number of Parsis.

Another suggestion is to set up a committee to consider the organization of the apex body, namely the Parsi Punchayet with a view to amending its constitution, if found necessary, so that the objectives set out above could be achieved as best and as fast as possible. Induction of youth and professionalization in the apex body is a must. For any institution to grow there must be complete accountability and the rule of law should not only prevail but should also seem to prevail. A very important part of professionalism is adequate data collection. Appropriate and suitable measures can best be taken when the data is accurate; we cannot proceed on the basis of old and antiquated data.

Land is a very valuable asset, particularly in the city of Bombay. Our trusts do own lands in the suburbs, but they are being faced with grave danger of encroachment and governmental restrictions on the user. The trusts which own such lands have limited resources. My suggestion is that these trusts should be helped in every way to protect and preserve these lands and to obtain governmental permission for development. A committee of dedicated legal experts should be appointed to undertake 'operation salvage' in Bombay and all over India. I would also very strongly urge that in governmental matters we should take the help of influential and eager-to-help Zoroastrians such as Mr Homi Taleyarkhan. I understand that a very large area of land could thus be got released at Jogeshwari and Malad.

My hope is that well-meaning, learned and wiser Parsis come together to discuss the problems of our community, so that, by suitable action, we can end them and achieve the goals set out above.

D. T. MARFATIA

Edited by Amavaz S. Mama

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Events and Personalities

Crimes in Parsi homes

Parsis who feel cocooned staying in Parsi localities do nevertheless have cause for fear too.

In recent times 66-year-old Dhanjisha Ratansha Daruwala was found murdered at his flat in Jer Baug, Byculia in mid September. Two months later a Parsi household on Princess Street was robbed of Rs 1,60,000. The thieves who attempted to rob a family in Bandra however did not meet with success.

Even in the case of Daruwala's murder, the motive is supposed to be robbery for the house was found ransacked, two cupboards pried open and valuables worth Rs 15,000 stolen, reports the *Jam-e-Jamshed* of October 20, 1991. The two who accosted Daruwala first tried to gain entry into his house on the pretext of seeking a job and when informed that there were no openings, requested for a glass of water.

When Daruwala sought to oblige, the two followed him into the house and while the male criminal hit him, the lady accomplice gagged him with a cloth. Five stab marks were visible on Daruwala's body. Police investigations revealed that the murderers were Mahindra Chauhan and Ms Surekha Lagade, the *Jamé* notes.

The thieves who broke into Percy Rustom Harvat's house in A block, Sitaram Building, Princess Street have not been identified so far. Availing of an opportunity to enter the house in the absence of Percy's mother Khurshid, a housewife who had gone visiting the fire-temple for two hours that morning, the thieves escaped with gold and silver ornaments. When Percy came home for lunch, two cupboards were found lying open and they suspect a duplicate key was used to enter the house, the November 3 issue of *Jamé* reads.

The assailants who entered the flat of 46-year-old Ms Dilshad Tapia on 28th

Road, Bandra West, were more daring. Posing as men from a gas company, they entered the house when Tapia, her son Aspi and their servant were at home. Flashing choppers and knives they threatened Dilshad to sit quietly or else face death. Awakened by the sound of voices Aspi came out of the bedroom and attempted to throw the robbers off guard. While a scuffle ensued, the servant ran out and shouted for help which caused the assailants to flee, leaving their arms behind. The Tapias escaped with minor injuries and no loss of property, the paper of November 17 reports.

APZA's third time trustee

"No trustee can ever do anything without the cooperation of all (the) members," remarked Capt Homi Pirojsha Dandiwalla who was elected president-trustee of The Allahabad Parsee Zoroastrian Anjuman (APZA) for the third three-year term in succession in September last, according to a press release.

During his tenure, Dandiwalla had succeeded in getting the Bazam Jashane Rooz Behram fund of Rs 1,06,000 (in the custody of the Bombay Parsi Punchayet for over four decades) released for use



term in office

by the anjuman. The first paramobed to be employed in India was by the Allahabad anjuman during Dandiwalla's presidentship, the release informs.

The Allahabad anjuman had taken the initiative last year to invite non-Zoroastrian spouses to social functions arranged for the members.

Another scheme that the Allahabad

anjuman vice president Dossu Gandhi recommended for implementation is granting old age pensions and bearing the medical costs of senior community citizens, the release further reports.

Parsi relics crumble

A part of the towers of silence in Diu caved in this year, unable to withstand the monsoon fury, reads a write-up in the *Blitz* of September 28, 1991. The disused tower had been taken over by the Archaeological Survey of India (ASI) since 1984 ever since the importance of this structure was brought to light by K. T. Satarawala, the then Lt Governor of Goa, Daman and Diu.

The relics of the two dokhmas, a bungalow and a fire-temple assume importance because they signify the earliest settlements of Parsis after they fled Muslim persecution in Iran and opted to make India their home.

The agiary premises are being used by the Catholic nuns as a home for the aged — "certainly a much better homage to Zoroaster than let it collapse and disappear," the write-up further notes.

Bank's financial figures

Despite go-slow and work to rule tactics adopted by the staff, The Zoroastrian Co-operative Bank Limited showed a net profit of Rs 15,62,292, an increase of four lakhs over the previous year, notes the 64th annual report and accounts brochure of the Bank. The staff union's demand for revision in pay scale allowances and other benefits was not acceptable to the management and the failure to arrive at a compromise meant a delay in the compilation of the annual accounts as the staff refused to sit overtime.

The number of shareholders increased by 120 bringing the total number to 4,446. The deposits which now total Rs 7.90 crores record a growth of Rs 1.04 crores

over the previous year. The Bank's loans and advances which are judiciously granted to different classes of borrowers increased by Rs 89,21,715 over the previous year.

The new board of directors who will serve for the next three-year term are: Chairman J. J. Gandevia; vice chairman C. N. Dinshaw; managing director L. C. Mistry; and members at large R. A. Gagrati; H. D. Petit; T. R. Andhyarujina; S. F. Engineer; Ms B. A. Keeka; D. K. Contractor; K. N. Petigara; K. N. Wadia and R. D. Irani, notes a press release from the Bank.

Cricket snippets

Passing the examinations conducted by the Board of Control for Cricket in India (BCCI) to select umpires were three Parsis — Keki Darabshaw Dudhwalla and Adil Homi Palia of Surat and Jehangir C. Umrigar of Bombay, notes the *Jam-e-Jamshed* of September 15, 1991. Scoring over 90 percent, the requisite necessary for passing this examination conducted after a lapse of 10 years, the three were among the 44 who cleared both the written and practical examinations out of the total number of 374 participants. Retired test umpires Piloo B. Reporter and A. M. Mamsahad coached the three of them.

The upcoming umpires in addition to their love for cricket also had their own careers to pursue. Palia runs a chemist's shop, Dudhwalla is a clerk in Baroda

Arnavaz (far right) and one of her creations (right).

(Below) Shrikant Karani of Sportscraft (with mike) and scooter rally winner Patel

Rayons and a sports reporter and Umrigar is an officer with the State Bank of India. These three will now join the company of other Parsis who have served as cricket umpires: Dara Dotivala, Reporter and Bomi Jamula.

In the meanwhile Rusi Jeejeebhoy continues as selector for the east zone of the BCCI, the *Jamé* of October 6 reports.

Patel comes of age

Barely two days after he obtained his driving licence, 18-year-old Zubin Patel won the Gulf Scooter Rally, reports *The Times of India* of September 16, 1991. Twenty-eight participants dared the 240 km route from Bombay to Vashi on September 15 to compete in the "toughest rally ever," as voiced different competitors.



For the first time a new stage — zero time concept — was introduced where the amount of time taken to cover that stretch earned the participant an equal number of penalty points, notes a press release. Patel covered the distance in 11 minutes, 58 seconds and was thus declared the overall winner as also the first prize winner in the category of scooters upto 110 cc.

At the rally organized by Sportscraft and sponsored by Petrosil Oil Company Limited, Patel, on his Kinetic Honda, showed he had all that makes for an outstanding rider. "Skill apart, the champion displayed nerves of steel to ensure success in a venture full of endurance and challenge all the way," acknowledged the release.

Retrospect on Arnavaz

"To Arnavaz what mattered most was the growth and care of artists," noted her husband S. G. Vasudev, himself an artist, who is keen to perpetuate Arnavaz's contribution to the art world — drawings, paintings and metal works.

The exhibition at the Cymroza Art Gallery in Bombay featured a retrospective of Arnavaz's works from September 24 to October 14, 1991. A special introduction was provided by the 18-minute-

color film titled *Arnavaz*, directed by noted actor Girish Karnad, wherein her contemporaries discuss the artist and the evolution of her work, terminating with an impressive

mural that she did for the Grindlays Bank in Madras three years before succumbing to cancer in early '88 when she was 42 years old.

The film and exhibition were under the banner of the Arnavaz Vasudev Charities Trust which has the principal objective of promoting art education, the brochure announcing the exhibition notes.

Help Dosibai Orphanage

Starting with six boys the Dosibai Parsi Orphanage in Navsari has shown a strength of 60 boys on the eve of its 70th year, notes a press release sent by S. K. Vajifdar. Boys from the poor Parsi rural families of Gujarat benefit from the free lodging, boarding, educational and medical facilities provided by the institution. The students are additionally coached in



extracurricular activities like agriculture, sports, gymnastics and scouting.

Managed by the A. H. Wadia Trust, the Orphanage has been augmenting its income from the crops and vegetables grown on its five acre plot of land. But this year they were not able to grow crops as their fence is broken. To build a new 2,000 foot fence as also to get the buildings painted and whitewashed, estimated to cost seven and a half lakh rupees, the Trust has appealed for funds. Cheques may be drawn in the name of "Dosibai Kotwal Parsi Orphanage" and forwarded to the managing trustee Vada Dasturji

Vazifdar (far left) with some of the boys of the Dosibai Orphanage (seen in background)

Meherjirana, Dastur Street, Navsari 396445.

The institution's first premises was the bungalow of the late philanthropist Seth Byramji Nusserwanji Sirvai. He left his legacy to Bai Dosibai Kotwal who subsequently willed the property for use of an orphanage. Annexes to accommodate the growing number of students have been added over the years, the release notes further.

Delivery from heaven

"Remember I love you, remember I care, I'll always be with you all

Though you don't see me there,
The sacrifices we have made of
generations three,
Is worth it, to bring India into the 21st century."

This last verse was part of a poem composed by 15-year-old Ms Goolnaz Ronny Dick as a tribute to the former Prime Minister Rajiv Gandhi. The five-verse poem titled *From Rajiv Gandhi (Special delivery from heaven)*, is the imagination of Dick, a class 10 student of St Francis Convent, Jhansi.

It reads like a message from the slain prime minister to the family with special directives for his widow Sonia and children Priyanka and Rahul, requesting them to complete the work he was unable to do.

SPOTLIGHT

Social worker Jimmy Patalwala has been coopted to the All India Lions Coordination Committee. Among the projects he is involved in is the Lions Cancer Detection Treatment and Research Centre, notes a press release.

Compiled by Roxana H. Kaka

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Learning to be wise

The directive of the Fifth World Zoroastrian Congress in January 1990 to anjuman worldwide to organize facilities for the religious education of Zoroastrians has been taken up with the seriousness it deserves by the London based Zoroastrian Trust Funds of Europe (ZTFE). The Congress had considered a formal, in-depth knowledge of the religion and history of Zoroastrianism as a necessary, perhaps only, way of maintaining Zoroastrian identity.

Accordingly, the ZTFE launched a three-pronged attack on Zoroastrian ignorance with the announcement, "The fate of our Zarathushtrian faith is in our hands." A circular exhorted the community to "Remember: he who does not learn does not become wise!" The three arms of its crusade consist of the Zarathushtrian Education Project (ZEP), courses on Zoroastrianism through the Birbeck College of the University of London and sessions on Zoroastrianism for children. According to ZTFE committee member Malcolm Deboo the three courses have some features in common — they are held weekly at Zoroastrian House in London, they are based to correspond with the academic year with Xmas, Easter/Nowruz and summer vacations and are open to Zoroastrians and non-Zoroastrians. The participants are required to pay upto £ 30 per course, a concessional fee of £ 10 being charged to unpaid or low paid individuals and to old age pensioners. The professionals on the faculty are paid for their participation while the volunteers have given freely of their time and ability.

To start with the ZTFE instituted the Zoroastrian Educational Team (ZET) comprising ZTFE managing committee members, teachers and students to create a framework within which a study of the community's heritage and culture could be pursued. The initial team which formulated the syllabus included Ms Yasmine Jhabvala-Kansara, Farrokh Vajifdar, Ervad Rustam Bhedwar, Dr (Ms) Rashna Writer, Shahrokh Shahrokh, Shahrokh Vafadari and Khojeste Mistree. Prof (Dr) A. D. H. Bivar of London University's School of Oriental and African Studies (SOAS) has been a source of guidance and support.

The ZET appealed for community involvement, especially of teachers over the wide spectrum of Zoroastrian culture including numismatics, art, music, law, communication, poetry, myths, legend, literature, fashion, textiles, making of sudreh and kusti, authentic cookery, etc.

The ZTFE managing committee set up a Zoroastrian Educational Fund (ZEF) to enable the purchase of educational aids and sought volunteers to organize and publicize projects and help to type, print or photocopy educational material and create a subject-wise catalogue for the Zoroastrian House Library.

The introductory course or Chapter I of the ZEP was conceived as a 20-session "bird's eye view on Zoroastrianism" comprising five modules: Zarathushtrian history taught by Writer; Prayers and rituals by Bhedwar; Zarathushtrian religious texts by Vafadari; Languages by Vafadari and Shahrokh; and Tradition and contemporary issues by Mistree.

The Project, conceived on a long term basis of "at least a generation," was inaugurated with a jashan and a synopsis of the projected lectures on February 24, 1990 when nearly 100 members enrolled for the course according to the ZTFE annual report for the year. A later press release noted that attendance remained at about 75 percent.

Chapter II of the ZEP began October 4, 1990 with a lecture on the Consecration of an Atash Adaran/Agia by Dastur (Dr) Firoze Kotwal. With 60 sessions distributed between the autumn, spring and summer terms, as per their schedule, the syllabus outline of the course included Zarathushtrian prayers and rituals (eight sessions) by Bhedwar; The *Shah Namah* of Firdaosi and its origins by Sheriar Mehani (six sessions); A personal recollection of contemporary Iranian Zarathoshthi history by Mehani and Shahrokh (two sessions); Post seventh century Zarathushtrian history by Writer (four sessions of four hours each); Zarathushtra's *Gathas* and their relevance by Mistree (four sessions); Zarathushtrian religious theology, philosophy and language of the Middle Persian period by Dr Alan Williams (five sessions); Enlivening the living tradition by Mehani and Ms Tina Mehta (eight sessions); An introduc-

tion to the Avestan alphabet and grammar by Jal Amrolia (eight sessions); and An introduction to the alphabet and grammar of Modern Persian (Farsi) by Shahrokh (15 sessions).

In their report after the completion of Chapter II the ZET noted that all the expenses incurred for the two chapters had been met from the fees paid by the participants. Indeed, a surplus of £ 600 was utilized to purchase books for the ZTFE library. The ZET also received donations including overhead and slide projectors, board, cassette recorder and other educational aids. The Farsi language course conducted by Shahrokh proved so popular that he has been requested to continue.

A point highlighted by Williams is the need to use Zoroastrian terminology in conversation and discussion to convey meanings accurately and avoid misunderstanding. Mehta and Mehani underlined the relevance of Zoroastrian customs and practices especially in respect to the environment. They also stressed the need to participate in interfaith meetings.

Chapter III of the ZEP began with a 12-session lecture cum tutorial module titled Introduction to the Avestan Deen Debeereh (alphabet and grammar) by Amrolia, an SOAS graduate in Avestan and Pahlavi. The fees: £ 12 per person; £ 21 per family.

For the benefit of those who find it very difficult to attend weekly sessions there will be periodic open lectures. Bivar is scheduled to talk on "The impact of Zoroastrianism on the Achaemenian dynasty" on January 26, 1992.

Hard on the heels of the ZEP's Chapter II came a 10-week extramural course conducted by Writer at Zoroastrian House on behalf of Birbeck College. The two-hour weekly sessions on the Zoroastrian faith began September 24, 1991 and explored the main tenets, their longevity in Zoroastrian tradition up to the present times, and their evolution through the imperial position of ancient Persia when it was elevated to the state religion. In the second term beginning January 7, 1992 Writer plans to study the contemporary Zoroastrians as a religio-ethnic minority in the old countries of Iran and India as well as overseas, the dynamics of migration and resettlement in alien environments. She

expects to analyze Zoroastrian diaspora in Europe and North America and discuss "their present position as, arguably, the world's smallest religio-ethnic minority." In what earnestness the project has been undertaken can be gauged from the background reading prescribed by Writer: Ms Mary Boyce's *Zoroastrians — Their Religious Beliefs and Practices and History of Zoroastrianism* (in two volumes), Stanley Insler's *The Gathas of Zarathustra*; R. C. Zaehner's *Dawn and Twilight of Zoroastrianism* and *The Cambridge History of Iran*.

Simultaneously with the ZEP Chapters I and II, 17 Sunday sessions on Zoroastrianism for children were conducted between November 4, 1990 and June 30, 1991. Divided into three terms, the course covered an overview of history from pre-Zarathustrian times to the Sassanian dynasty, the tenets of the faith and their comparison to the teachings of other religions, etc. The children were taught by Ms Niloofer Cooper, a professional teacher and Ms Coomi Sutaria.

ZTFE directory

In January 1991 the Zoroastrian Trust

Funds of Europe (ZTFE) published its first *Directory of Zoroastrians of UK and Europe 1991*. According to the preface by Ervad Zal Sethna, ZTFE president, it contains around 1,000 names. Sethna hopes that before long the directory will include the names and addresses of all Zoroastrians in UK and Europe, paving the way for a proper census of the community in the area.

In the foreword honorary secretary Rusi Dalal estimates the total number of Zoroastrians around London and the Home Counties at 4,000 to 5,000 individuals. Additionally Zoroastrian pockets of 50 to 80 strong dot cities like Birmingham, Manchester, Leicester, etc.

Dalal features a short history of the ZTFE since its founding 130 years ago as "The London Anjuman" under the prestige and patronage of Dr Dadabhoy Naoroji, the first Indian member of the British Parliament. Along the way the Anjuman's name changed three times, the present one being assumed in 1979 which is registered as a charity benefitting from tax exemptions under British law. The earliest known Zoroastrian resident of Britain was however Navroji Rustomji

Seth in 1724. Hard on the heels of the founding of the Anjuman came the acquisition of the cemetery grounds at Brookwood (in 1861).

The first Zoroastrian House was established at Russell Road, Kensington in 1929, partly from a £ 6,000 donation from Sir Dhunjibhoy Bomanji. It was only in 1969 that the present premises at Compayne Gardens were purchased, largely because the immigration surge of the 1960s rendered the old property inadequate. The 1979 influx from Iran again meant that the Zoroastrian community had outgrown the size of Zoroastrian House but thanks to donations from Arbab Rustam and Ms Morvarid Guiv, the families of Mehraban and Faredoon Zartoshty plus other donations and support, an extension to the existing property could be constructed in 1983. Already the accommodation is proving to be short in terms of the present requirements and a plea is made to look for larger premises.

Whereas the present Zoroastrian House has a Setayesh Gah — a room where the ceremonial fire is lit when necessary — the community cherishes a dream to build a full-scale agiary.



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UK census

April 21, 1991 was census day in Britain, notes the ZTFE circular. As sections 10 and 11 of the census form referred to country of birth and ethnic group respectively, the ZTFE managing committee advised the community to describe their ethnic or racial group by ticking the box marked "any other ethnic group" and writing "Parsi/Irani Zoroastrian" as appropriate. The idea was that if there were sufficient such entries, the census may be able to provide vital statistical information of the Zoroastrian population in the UK.

Zoroastrian House Library

Uncovered in the attic of Zoroastrian House, under piles of dust were old volumes of *Parsiana* dating to the first issue and photographs of the early 1900s depicting the founding fathers of the association, notes a recent report on the ZTFE Library forwarded to *Parsiana* by Malcolm Deboo. The photographs were displayed at the ZET lectures, notes the

write-up. The ZET is said to be trying to restore and frame them at an estimated cost of £ 2,000.

Another unearthed treasure comprises two boxes containing the minutes and records of the Parsi Association when Sir Muncherjee Bhownagjee was president including his handwritten letters to Shapurjee Saklatvala and other members and their replies.

The ZTFE Library was established in 1987 thanks to a donation in memory of Prof and Ms Shapur Hormusji Modi. Open 11 a.m. to 5 p.m. Monday through Friday, the Library is stocked with sizable material on the religion and history of Zoroastrianism including biographies of the Parsi sethias. For lighter reading there are translations of the works of Firdausi, Omar Khayyam and Nizami, books on Iranian gardens, art, sculpture and cuisine plus a collection of contemporary prize winning novelists like Firdaus Kanga, Ms Bapsy Sidhwa, Rohinton Mistry, Boman Desai, etc.

Apart from the new books on Zoroastrian religion, heritage and culture from the ZET surplus mentioned earlier, the Library was gifted £ 2,000 by the Zartoshty brothers and £ 1,000 by Ms Maki Edulji towards the purchase of a table and

six chairs. Community magazines and journals are subscribed to. A number of books and other religious and cultural paraphernalia are available on sale.

Community activities

In an attempt to improve the facilities at Zoroastrian House, an architecturally designed suspended ceiling with an in-built powerful extractor fan has been installed in the old assembly hall where muktad ceremonies are held. New chandeliers and ceiling fans also add to the comfort of Zoroastrians attending the ceremonies thanks to donations from community members. Next on the agenda is the complete rewiring of the old building at an estimated cost of £ 6,000.

A group of young Zoroastrians led by Navil Bajina has brightened up the main assembly hall with a coat of fresh paint. The young boys and girls thus saved the association hundreds of pounds, notes the ZTFE newsletter.

Larins Sahib was staged on September 14, 1991 at the Commonwealth Institute in aid of ZTFE. The play was performed by Akademia Repertory Theatre of India and was produced by Ms Yasmin and Rumi Palsetia, writes the ZTFE newslet-

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ter. Depicting the legend of Sir Henry Lawrence and his role in the conquest of Punjab during 1846-47, the play was staged at the recent Edinburgh Festival.

Despite the short notice, Ms Silloo and Kersey Jasavala turned the event into a huge success by selling the tickets and raising sufficient funds to cover general expenses. The event raised a generous surplus which has been donated to the ZTFE.

The Zoroastrian Cricket Club of Great Britain clocked three wins in a row on the opening of the 1991 season defeating the Tulse Hill Cricket Club, British Gas and the Batt Cricket Club before losing the fourth match to Life Tabernacle, informs the ZTFE write-up.

Long time Zoroastrian activist in London and founder president of the World Zoroastrian Organisation (WZO), Bailey Irani was elected trustee of the Zarathushtrian Trust Funds on August 11, 1991. Irani took the place vacated by Phil Medora earlier this year.

The ZTFE attained another cherished goal when its paid up membership crossed the 1,000th mark, notes their circular of October 1991.

A small exhibition depicting "Zoroastrianism: Parsee Life in India" was set up in November 1991 by Ms Serra Stewart at the Library of the School of Oriental and African Studies (SOAS), informs the ZTFE newsletter. There were items on Zoroastrian interest and photographs on display which were taken by Stewart on field trips whilst on a visit to Bombay and Navsari.

Stewart obtained her MA under Prof

(Ms) Mary Boyce and is currently a PhD student under Dr Philip Kreyenbroek at SOAS working on a thesis on the "Devotional Life of the Zoroastrian Laity."

Ms Coomi Sutaria and Malcolm Deboo helped Stewart with the exhibits and displays.

St James' Court, one of the Taj Group of Hotels situated at Buckingham Gate, London SW1, now provides a Parsi menu for navjotes, weddings and private parties up to 250 people, notes the ZTFE newsletter. The hotel's general manager is Sam Bhadha.

Choosing to be healthy

Dr Keki Sidwa, president of the British Natural Hygiene Society was recently featured, with a three-page interview, in the August issue of *Natural Health*, notes the ZTFE newsletter. An old-style naturopath, Sidwa believes "your life-style dictates your health." Dr Sidwa's approach is to make the patient responsible for his or her health. He feels his life's work is not to give relief from the ills like most doctors do, but instead teach his patients to provide the optimum health conditions for themselves and not to be in the same unhealthy position again.

Sidwa was the principal speaker at a seminar on "Choosing to be healthy" at Friends' Meeting House, London, on October 26, 1991 discussing topics like fasting, the ideal diet, loving and laughing your way to health, the value of exercise, sunshine and fresh air, rest and sleep in relation to diseases like cancer, heart disease, etc.

In his letter to the honorary secretary of the ZTFE, Sidwa states that the threat to our community is not the handful of interfaith marriages, nor the question of

whether to convert or not, but the real threat is that our children and grandchildren are inbred with the western culture of junk food, drugs, smoking and the greed for the almighty dollar.

"Our Zoroastrian faith is a simple faith in the magnanimity of our creator and the choice He has given us as to how we should live. The body is the temple of the soul and yet we disregard this simple fact and are encouraged to eat foodless junk food..."

"In our social functions, we churn out the same rubbish food... Never in 40 years of attending our functions have I seen tables laden with fresh fruits, dried fruits and nuts, salads and crisp vegetables. I suggest humbly to the committee to change all that and give our children classes on good nutrition and how to take care of their health instead."

Hostage doctor

Soon after the release of John McCarthy, the British hostage in Lebanon, Group Captain (Dr) Fredoon Amroliwalla of the Royal Air Force (RAF) appeared on National Television News on August 9, 1991 as the spokesman reporting on McCarthy's medical examination and health.

Amroliwalla's role in the hostage crisis began with the formation of the RAF Aeromedical Evacuation Team at a few hours' notice. Amroliwalla was appointed leader of the team which flew out to Cyprus and onwards to Damascus as soon as the Foreign Office instructed them to do so.

Only on their overnight stop-over in RAF Akrotiri (Cyprus) did they get information that the hostage to be released was the Briton McCarthy. They flew straight to Damascus the next day and were driven in a Syrian motorcade to the British embassy there McCarthy was then examined superficially and they were all whisked back to their waiting VC10, which was fitted up to hospital specifications and flew back to RAF Lyneham.

After an overnight rest, Amroliwalla medically assessed McCarthy over several hours of examination. The major concern in a hostage situation is Post Traumatic Stress Disorder (PTSD). The careful re-introduction of the returned hostages to the demands of normal life is designed to prevent or at least minimize PTSD which can be quite disabling, according to Amroliwalla.

Similarly, Amroliwalla assessed Jacki

continued on page 34

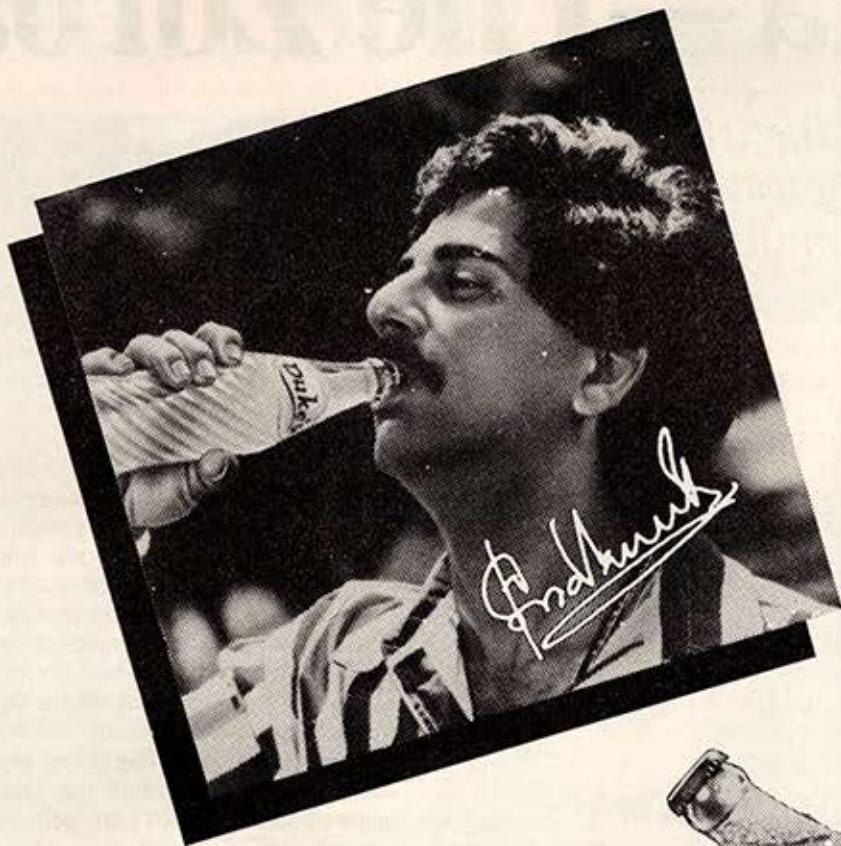
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Parasika—The Zoroas

The K. R. Cama Oriental Institute's exhibition on Parsi history was a series of highlights and sidelights on the community

Arnavaz S. Mama

How would Khurshedji Cama and his illustrious contemporaries have reacted to the exhibition of Parsi history organized by the K. R. Cama Oriental Institute (KRCOI) and hosted by Bombay's Prince of Wales Museum (POWM), November 11-30, 1991? A benevolent appreciation of the effort enshrined? A sad reflection on the ignorance of their community about all they had done and stood for as perhaps echoed in the "ohs" and "ahs" of the viewers? A deepening melancholy at the internecine squabbles and controversies, masked by the patina of culture? In other words, are we today a community that K. R. Cama, Pheroze Shah Mehta, Dadabhai Naoroji, Sorabji Bengalee, Behramji Malbari and the others would have been happy to call their own?

The exhibition kept the embarrassing questions out of its purview. The vista terminated with Indian Independence in 1947.

'Parasika — The Zoroastrian Story' was the high water mark of the year-long platinum jubilee celebrations of the KRCOI. At the traditional inauguration by Maharashtra's Governor C. Subramaniam, traditional sentiments were expressed. Subramaniam referred to various interests "trying to vivisection India under the guise of religion, language, etc" and held up the Parsi community as "an example for others to follow... You are



K. R. Cama -- educationist and visionary
Photo: Rashid Bamanbehram

like the sugar in milk — not seen but sweetening." He referred to "this community's crucial role in every field" and hoped it "will continue to contribute to the development of a great India, a united India where everybody can live to share in the development."

Earlier, POWM chairman, the octogenarian art critic and criminal lawyer Karl Khandalavala had recounted the bright spots of Parsi history in India. To him this exhibition concretized the words of his grandmother: "I'm proud to be a Parsi and I'm proud to be an Indian."

Nani Palkhivala who shared the dais presented his own listing of significant Parsi contributions: Dadabhai Naoroji's

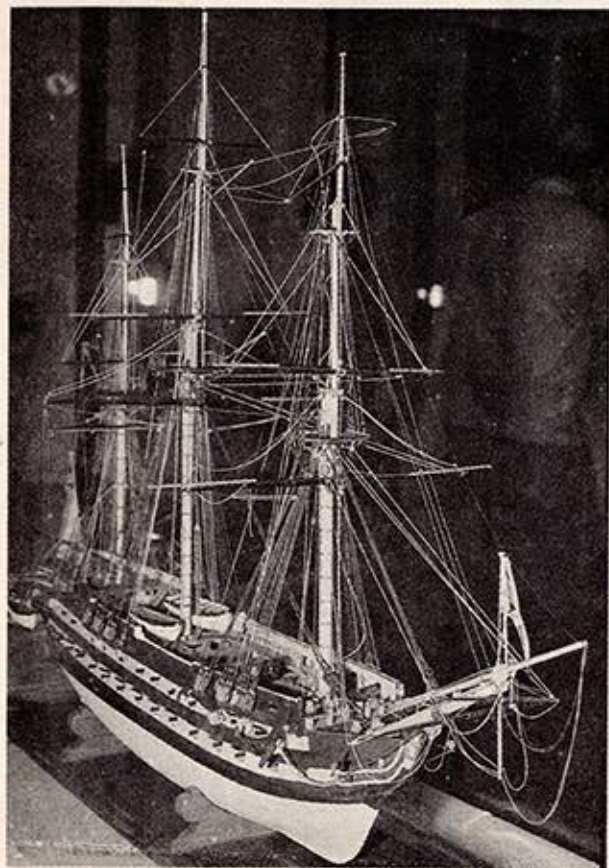
coining of the expression *swarajya*, Sir "Ferocious (Pheroze Shah)" Mehta's upholding of the dignity of the Bombay municipality; Feroze Gandhi — "one of the most forgotten of Indian nationalists" — who, with C. Rajagopalachari had tried to make Indian public life ethical, as witness his uncovering of the Mundra scandal; and Mme Bhicaiji Cama who not only designed the flag of independent India but got an international European audience to salute it 40 years before India became free.

While KRCOI president Jehangir Shroff welcomed the Governor, trustee and joint secretary Capt Homazdiar Desai traced the multifarious interests of Avestan scholar-editor-educationist K. R. Cama and the long association between the KRCOI and the Tatas who he said had donated the plot and helped build the structure that houses the Bombay-based Institute. Trustee Manchi Cama thanked all those who had contributed towards the exhibition.

Parasika's forerunner had been an exhibition organized by the Delhi Parsi Anjuman



Strian Story



Sir Jamsetji
Jejeebhoy's chair:
HMS Minden; antique
proofing machine
from The Bombay
Samachar

Photos Varghese Fernandez

Bottom (L to R):
Ivory statue of
Parsi girl; velvet,
silk and jari apparel
(Courtesy: POW
Museum);
recreated fire-temple;
The Wadias -- master
shipbuilders

Photos: Rashid Bamanbehran





and hosted by the India International Center in March 1989. Though KRCOI too put the community on display in a similar effort to propagate Zoroastrian mores and achievements to sister communities in terms readily recognizable, the Bombay exhibition was conceptualized as the unfolding of a historical narrative from the advent of Zarathushtra to the materialization of his teachings through the creation of nation-building institutions by Jamsetji Tata.

The enormous panorama had been compartmentalized in researcher Ms Roshan Kalapesi's script under six heads: 'the seed' from earliest times to the emigration from Persia; 'the planting' with the Diu and Sanjan landings circa 756 AD to Akbar's incorporation of Zoroastrianism in the Din-i-Ilahi — his own synthesis of the best aspects of all the religions of the time; the 'branching to Surat' where Anquetil Du Perron becomes the first European scholar of the Zoroastrian faith and Parsis establish their genius for trade, shipbuilding and liaison between the local population and the British; the 'branching to Bombay' in the 17th and 18th centuries with the building of the towers of silence, the birth of the punchayet, the establishment of the naval shipyard and the inception of the China trade; 'the flowering' of the 19th and 20th centuries when the wealth garnered from China prompts an ever more conscientious responsibility for the well-being of fellowmen, leading to the provision of increasing educational and medical facilities, the establishment of the Press, the spearheading of demands for political, social and economic reform;

L to R: Khandalavala, Ms Subramaniam, Modi (behind), Shroff, Subramaniam, Palkhivala, Desai and Cama. Below: overview of audience
Photos: Rashid Bamanbehram

and 'the fruit' of the early 20th century with mushrooming charities.

To bring the social environment of the times to life, Kalapesi had envisaged four tableaux — a kitchen in rural Gujarat (circa 1800); the bedroom of an average family in Surat (circa 1850) with the advent of European fashions in the apparel of young girls; the professional man of 1900 in his study with the mingling of traditional and European wear; and the sitting room of an affluent family in 1940 when traditional garas, daglis and phetas were juxtaposed with European suits, dresses and hats and the nationalistic khadi sari and kurta-churidar outfits sported by more nationalistic members of the community.

According to the original conception, period pieces like furniture, vases, chandeliers, clocks, paintings as also afargani, diva, ses, etc would have fallen into place in the sets of the tableaux which would have restored the old community lifestyles to view.

It was not to be. Restraints of time, space, money and personalities resulted instead in the showcasing of beautiful garas, kors and tanchois, old sudrehs, jhablas and topis; of the personal effects of Sir Jamsetji Jejeebhoy and Dadabhoy Naoroji; of the model of the HMS *Minden* in all its glory. A truncated hull 'beached' on a sandy shore marked the

arrival of the original boat people. Plaster of Paris casts of the frescos of Persepolis and Pasargade enlivened the section on the Achamenians, the Parthians and the Sassanians. A similar reconstruction of the Barot caves and of the sanctum sanctorum of the fire-temple were well executed.

An outstanding item in the ancient section was the information regarding the Majisthan — an institution akin to parliament in the time of Mithradates I (171 to 138 BC) which could elect or depose the emperor. Its upper house consisted of the royal family and the aristocracy; the lower house of wise men and priests.

This little vignette epitomised the myriad other details unearthed by a devoted band of researchers so that the script almost eclipsed the displays. There was the story of Ardeshir, Kotwal of Surat, who resigned to face charges of corruption, was exonerated in trial and reinstated with pomp and glory. On display was Akbar's charter granting land to Dastur Meherjirana and his family and a later one from Begum Noor Jehan to her perfumer Chandy Kamdin. A bench from the household of Hormusji Bomanji Wadia professed to be the seat of punchayet justice when the trustees had the power to settle disputes. An antique letter press



proofing machine from *The Bombay Samachar* evoked much interest but its founder Fardoonji Marazbanji's journalistic rules could have come off the manifesto of an end 20th century press council: The language to be such as could be understood by the man in the street; the paper not to involve itself in religious controversies but to get expert opinion if necessary; news not to be tampered with or twisted but to be factual.

Early Deen Dayal photographs illustrated the life and times of the sethias of Surat and the innumerable dewans of the

princely states. The gallery of reformers was led by the most redoubtable of them all — Dadabhai Naoroji. But the others were no less, each a man of enormous courage and genius. The Parsi Marriage Act of 1864 made bigamy an offense. The Parsi Succession Act ensured the rights of women and children. They were devoted Zoroastrians but their outlook encompassed all communities. Sorabji Bengalee sought to better the conditions of the Indian factory laborer; Behram Malbari's Age of Consent Bill sought to raise the marriageable age of girls. He campaigned for the widows' right to remarry and founded the Seva Sadan Society to which battered and abandoned women could turn for a new life of education and honorable employment.

Sir Pherozeshah Mehta and Sir Rustom Masani established the independence and the integrity of the Bombay Municipality; fire-eater Cama, exiled for sedition, lived out her life in France, designing the flag of Indian defiance; Dinshaw Wacha and Khurshed Nariman proved their worth as staunch Congress workers; Ms Mithubai Petit carried Mahatma Gandhi's message of love to the Adivasis of Gujarat at her personal cost...

The education of native girls received an upthrust with the foundation of the Alexandra Girls' English Institution by

Manockji Cursetji; the Elphinstone College, the Veterinary Hospital and College, the Victoria Jubilee Technical Institute (VJTI) and, the most spectacular of

*"I'm proud to be
a Parsi and
I'm proud to be
an Indian"*

all, the Indian Institute of Science in Bangalore, paved the way for the creation of a local intelligentsia which in time to come was to provide India with the required expertise, even as the various Tata enterprises provided the skeletal industrial services — including the Tata Airlines which subsequently became Air India.

Though Ms Sooni Taraporevala's and Noshir Desai's photographs presented credible vignettes of an aging community, it was Mickey Patel's irreverent illustrations which broke the monotonous heroism of Parsi exploits in India and provided the only vestige of the other creation which is also a hallmark of the community, one dear to non-Parsi hearts — Parsi humor. Perhaps a few salacious epi-

sodes from history presented in lighter vein would not have been amiss and might have made the rest of the achievements seem more human!

Another aspect of Zoroastrian life that might have been appreciated by viewers of other communities was more information on Zarathushtra and his teachings (the script detailing this was said to have been obscured by a large traditional frame because Rusi Ratnagar's commissioned etching on glass, which accompanied it, did not appeal to some of the organizers). And the system of disposal of the dead in India, which is now perhaps unique in the civilized world, was disposed off (a model of the dokhma, on view at the inaugural, was later banished).

For three days after the ceremonial opening many a prospective viewer was disappointed to find that the exhibition had been "closed." When it reopened, several exhibits were allegedly changed.

The closure was briefly explained as necessitated by "security reasons." It is alleged that unregistered artefacts had been introduced into the exhibition — an action taboo with the Museum as its insurance covers all items on its premises. In the course of the preceding months Aspi Moddie, chairman of the KRCOI celebrations committee, had registered his disenchantment with the proceedings and resigned and was replaced by co-chairman, solicitor Ms Ketu Mehta.

The community grapevine hummed with stories of personality conflicts between Kalapesi and structural designers Ratan Batliboi and Company on the one hand and the KRCOI and the POWM authorities on the other. The latter accused Kalapesi of high-handedness and, more damagingly, of haphazard ways of work and a shoddy presentation, sans labels, at the inauguration. Kalapesi claims the two institutions systematically undermined her schedule, not registering artefacts when presented for registration and then not releasing them when required for measuring, mounting, etc. In the balance hang several lakh rupees in unpaid bills, heavy hearts and bitterness.

Plans to conserve the exhibition by way of a book or video were mentioned by KRCOI honorary secretary Ms Homai Modi. Doordarshan was said to have filmed the exhibition though it is not known when they will televise it. The visitors' book is largely filled with eulogies. Oh for a local Madame Tussaud to breathe waxen permanence into Parasika!

Behind the scene...

In addition to director Dr Sadashiv Gorkshkar, curators Dr (Ms) Kalpana Desai and Madhav Gandhi, and the staff of the Prince of Wales Museum and the staff of the K. R. Cama Oriental Institute, the exhibition was the joint effort of a number of people, both professional and voluntary. While this list does not pretend to be exhaustive, Tapas Sen provided the light effects; calligraphist Paradkar finely crafted the script; Prof S. A. Upadhyaya, director of the Bharatiya Vidya Bhavan's department of postgraduate research, translated the script into Hindi at short notice; Jayant Chougale made the inscribed copper plates; R. J. B. Architects designed the layout and presentation; Sam Buhariwalla packaged and transported the artefacts; Ms Khurshed Billimoria, Ms Honey Mani, Ms Piroja Nargolwala, Ms Nivedita Mehta, Ms Piloo Soonawala, Ms Silloo Mahava, Dr Viraf

Dhalla, Ms Arundhati Nanavatti collected the artefacts, textiles, jewellery, memorabilia, a vast amount from the collection of the Sir Jamsetji Jejeebhoy family being provided by Ms Piloo Cooper; Nargolwala and three of the ladies labelled and receipted every item; Ms Sherna Gandhi and Ms Meher Marfatia edited and checked the captions; the research team included, among others, Ms Goolu Adenwalla, Ms Arni Sethna, Ms Silloo Mistry, Ms Kitty Madan, Ms Jerry Kumana, Ms Jeroo Mehta, Dr (Ms) Bharati Modi; Ms Kamal Mulla, Ms Nergish Readymoney, Ms Radhika Sabavala, Ms Mary Sethna, Ms Polly Shroff, Ms Mithoo Coorlavalala, Ms Shyla Boga, Ms Kitty Moddie, Ms Khurshed and Homi Vakeel, Ms Rukmini Santos, Ratan Batliboi; Dr (Ms) Katy Dalal not only researched but provided delectable Parsi snacks after the inauguration...

The Federation at Calicut

Parinaz Gandhi

Despite the low turnout, the Federation of Parsi Zoroastrian Anjumans of India reviewed the changes taking place in the community and also examined its own role

The cross-currents created in Bombay following the revised decision of the Bombay Parsi Punchayet (BPP) trustees to permit interment of bodies of Zoroastrian women married to non-Parsis in a separate dokhma at the doongerwadi has had its effects on other anjumans too. The reports conveyed by the representatives of different anjumans at the executive council meeting of the Federation of Parsi Zoroastrian Anjumans of India (FPZAI) convened in Calicut on September 14 and 15, 1991 indicated that some anjumans have been making the necessary amendments in their constitution to recognize the rights of Zoroastrian women who have married out of the community.

The Delhi Parsi Anjuman (DPA) constitution now clearly states that Zoroastrian women, so long as they have been practising Zoroastrianism at some stage, will be assured burial rights at their cemetery and additionally their children will be permitted as members of the Anjuman if their navjotes have been performed. The Zoroastrian Club of Secunderabad is paving the way for ladies married out of the community to be granted admission rights.

Another development in Secunderabad is the initiation of a child of a Zoroastrian mother and a Swiss father and the subsequent letters issued to trustees of different fire-temples in India enquiring whether they would grant this child entry in to their fire-temples.

In Bombay itself where the Roxan Shah controversy first brewed, the trustees are yet not out of the throes of the problem. As per the trustees' resolution, only women married under the Special Marriage Act (SMA) were to be permitted interment rights at the doongerwadi on the understanding that they were practis-

ing by the provisions earmarked for the community under the Indian Succession Act and would instead be governed by the common civil code. To amend section 21 of the SMA in this connection, representatives were asked to come with a mandate so that a decision could be taken at the next Federation meeting in March 1992 in Bombay. (Incidentally, the amendments to the Indian Succession Act as recommended by the Federation, so as to assure Parsi females an equal share as their male counterparts, have been passed in the 1992 winter sessions of both houses of Parliament.)

With monthly salaries of up to Rs 3,000 being offered to paramobeds, the financially weaker anjumans are finding it difficult to engage a priest. The host anjuman Calicut too is on the lookout for a priest al-

though it does not have an agiary but only a prayer hall. Besides, they are just a seven-member anjuman.

And yet, they are "a little anjuman with a very large heart and love for the community," as expressed vice president of the east-zone Homi Bodhanwalla who, in the absence of president Dr Aspi Golwalla, was chairing the meeting as the seniormost vice president. Belying the fears of some anjuman representatives, Calicut showed that even one family — the Marshalls — could manage the show: from hosting the two-day proceedings at Hotel Paramount Tower, arranging for the board and lodging of the delegates, organizing the evening 'fraternity' programs



From left: Marshall, Bhacca, Taleyar Khan, Bodhanwalla, Gandhi, Sethna, Dittia (behind the flowers) and Desai

ing Zoroastrians. And now, the trustees have been given to understand that even under a marriage contracted under the Christian or Muslim law, if one of the contracting parties is a Zoroastrian, he or she is permitted to retain his/her faith so long as the other partner professes the religion under which the marriage is registered, informed BPP trustee and Federation joint honorary secretary Eruch Desai.

Actually once a marriage is registered under the SMA, the property of the contracting partners would not be governed

and even planning a trip to Kappad where Vasco da Gama is said to have first landed in India.

The green banner announcing the Federation meeting was suggestive of the host town lying on the green belt of Kerala. But that does not mean that they get green signals all along the way. Like some other anjumans in the south they are facing a problem because the government officials refuse to recognize Parsis as a minority group on the reasoning that the government notification does not so state.



From left: Aspi Irani, Nargolwala, Clubwalla, Jehangir and Hoofrith Bisney and Rustomji

Another objection expressed at the meeting was to the census findings' inclusion of Zoroastrianism in the list of 'other' religions instead of a 'major' religion.

Included in the Federation family are 62 anjumans of which barely 12 were represented at Calicut. These concerned anjumans devoted one session to examine the Federation's orientation and its performance vis-a-vis the 24 specified aims and objects.

Repercussions of the Roxan episode

In case of a Zoroastrian woman married out of the community and opting for dokhmenashini in Bombay, certain issues are confirmed: the use of a bungli at doongerwadi though not permitting the presence of non-Parsis; and the removal of a body from a bungli to the dokhma by khandias/nassessalars (irrespective of whether the sachkar is performed at or outside the doongerwadi). However, the cooperation of priests in the after-death ceremonies is not guaranteed. This is because the Punchayet only employs two priests to look after the sagri, the others involved in the after-death ceremonies work on an agency basis unconnected with the Punchayet, explained BPP chief executive Rustom Anklesaria. "If the

priests refuse to do the ceremonies of a Zoroastrian lady married outside the community, you would allow the body to rot?" enquired Capt Homi Dandiwalla of Allahabad. "You expect the trustees to wear the pugrees and do the ceremonies?" retorted Desai.

Allahabad is now establishing the practice of inviting non-Zoroastrian spouses to all their social functions. The Poona representatives were not happy that this controversial topic was being raised at the Federation meeting, which made

Bodhanwalla respond, "This is an open forum so people have the right to speak (on subjects of concern to them)." Amplified Federation joint honorary secretary Keki Gandhi, "The idea of an open forum is to impart information; not to thrust views on any anjumans."

Since Poona only has one operational dokhma, how then would they be in a position to accommodate Zoroastrian women married out? "The logical reply is do what your trust deed allows," Desai answered the Poona delegates.

The topic was digressing to the strength of the vulture population in Bombay and the possibility of non-Parsis overlooking into a dokhma from the surrounding highrise buildings when DPA president Lt Gen Adi Sethna interpolated, "We would like to commend the BPP decision." In light of today's Parsis having a large number of non-Parsi friends, Farrokh Rustomji of Delhi suggested that the BPP trustees should permit members of other communities to be present at the last rites.

In favor of the Federation

"Is there anyone here who feels we are not studying and not solving problems (concerning Parsi Zoroastrians)?" Gandhi sought to ascertain the delegates' viewpoints in connection with the criticisms which community activist Aspi Moddie had publicly levelled against the Federation's working (see "Impressions of the Federation," *Parsiana*, July 1991). In his nearly 1,500-word critique Moddie had questioned the Federation's productivity and sense of accountability, and recommended clarity in its role and objectives, formulation of policies and deci-

sions, and improvement in communication and problem resolution.

Barring Dandiwalla who opined that the Federation was "moving at an ant's pace," the rest seemed satisfied with the Federation's progress as the 24 aims and objects of the Federation were taken up for analysis at the afternoon session devoted to this topic. The first five aims and objects seek to "promote contact amongst Parsi Zoroastrians of India,... study and solve problems concerning Parsi Zoroastrians,... safeguard the interests,... and promote...legislative...measures likely to affect the...community."

"In my view the Federation is a meeting ground of community friends throughout India where even large bodies (like the BPP) get to learn (about community matters from sister anjumans). We have not wasted a single minute of our time. Every minute has been spent on useful discussion," insisted Desai. He was particularly irked by Moddie's derogatory reference to a presidential remark made by Golwalla at an earlier meeting (when a commitment was sought from the chairman on the issue of the BPP

"As a community we have gone past the stage of blue-collar workers"

permitting the adoption of non-Parsi children if after five years Parsi children were not available) where he had said he would "convey to the other trustees and come back." Objected Desai, "Why shouldn't he say that? In the Federation no one member is supreme. An individual member comes with a mandate from his anjuman. (Moddie's statement stems from a lack of) understanding of the ethics of democratic functioning."

The Federation was found wanting in decision making and implementation, according to Moddie. But as explained by Gandhi, "The Federation only has recommendatory jurisdiction. Executive jurisdiction is in the hands of the anjumans." A rejoinder was to be sent to Moddie though welcoming his criticisms "as coming from a person who is concerned... for giving us a chance to evaluate our working." Gandhi addressed the representatives: "Why do you keep coming to Federation meetings? What is the benefit you are deriving? How much of it

are you passing on to the anjumans? How much time are you devoting to make the Federation progress? If not, start tomorrow morning!"

"As the FPZAI is constituted today, for all intents and purpose, it is only a ceremonial body, totally ineffective to meet the problems of the Zoroastrian Parsis of India... The FPZAI, in spite of its all-India connotation, only represents 10-20 percent of the total Parsi population of India. The bulk of 80-90 percent of the Indian Parsis have no voice or representation in the affairs of their community and are literally on their own," was the observation of Brig Noshir Grant of Poona. His note on the subject — recommending that the Federation should study why the bulk of the Parsi population in Bombay and Poona are not becoming members of their anjuman, and change its constitution to deal with controversial issues — was circulated in advance.

In Bombay, more than 50 percent of those who are eligible to vote have been registered as voters with the BPP, informed Rustom Anklesaria. Poona would welcome eligible and interested Zoroastrians to their anjuman, even though the trustees may not go out of their way to invite newcomers, mentioned Dinshaw Anklesaria of Poona. "The anjumans are truly representative of people who are concerned and community minded," noted Gandhi who then went on to cite the Delhi statistics where 600 of the total 700 are members of the anjuman and yet they face a difficulty in meeting the necessary quorum of 40 members at the annual general meetings.

After the futility of broadening the base of anjuman membership was established, the Federation took up for deliberation the need to increase the strength of the Federation's membership figure. But looking at the attendance in Calicut, Gandhi questioned the need to increase anjuman membership unless it is accompanied by active participation. Finally it was agreed that though the Federation itself would not, individuals like former minorities commission member Homi Taleyarkhan and zonal representatives could, if they so chose, induce the anjumans which were not members to join the Federation family.

Paramobeds in a demanding position

The Pardi Anjuman has offered to pay a monthly salary of Rs 2,500. The Jamshedpur Anjuman is even willing to go up to Rs 3,000. Such offers for a para-

mobed are creating problems for anjumans like Allahabad whose paying capacity does not exceed Rs 1,500.

When the paramobed engaged by the Allahabad Anjuman demanded a higher pay scale claiming that his nutritional requirements were now greater as he had to constantly work before the fire, the Anjuman was unable to meet his request and had perforce to allow him to resign and recall the services of their earlier paramobed, briefed Dandiwalla. Expecting the present incumbent to soon make a



From left: Balsara, Dandiwalla, Minoo Irani, D. Anklesaria and Kaizad Faradi

similar plea, Dandiwalla sought the Federation's advice.

An anjuman enters into a contract with the new recruit where the salary is predetermined. But, "looking at the cost of living, can we expect a person to survive on Rs 1,200-1,500 a month especially when there is no other income?" questioned Rustom Anklesaria. Before selecting a candidate for training, the paramobed subcommittee should ensure that he has other avenues of income, suggested Rustomji. Gandhi reiterated the need for volunteers from different anjumans to offer themselves for paramobed training to make the paramobed scheme a success.

The deficit in the Allahabad paramobed's salary "will be financed by the BPP and the Federation." This assurance from Gandhi prompted Desai, as the sole BPP trustee in attendance, to jestingly remark, "You are not even asking me!"

before consenting to the BPP's cooperation.

"If you give Rs 2,500 to a paramobed, what do we pay a regular trained mobed?" was Ms Mani Clubwala's concern on behalf of the Jal Phiroj Clubwala Dar-e-Meher in Madras where she is a trustee. A request followed for intimation of the general pay scales of different anjumans so that emoluments of priests are on par in different regions.

Communication in circles

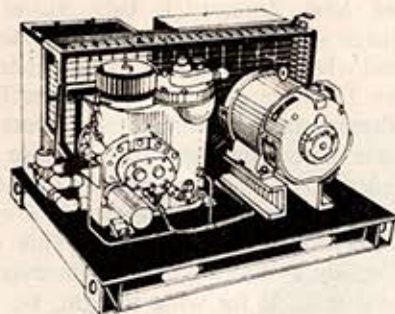
People don't know, so they don't get interested; and because they are not interested, they don't want to know. Referring to this vicious circle was Sethna who was lamenting the inadequate circulation of community news. The information should be targetted not only to the members of the community but also to the non-Zoroastrian peers who influence the members, he emphasized.

This problem was experienced at an official level too when anjumans like Madras and Calicut were confronted by authorities who refuse to acknowledge Parsis as a minority group and grant the applicable concessions. Taleyarkhan was therefore requested to get a government notification issued on this subject with clear directives that Parsis are to be listed in the minority category. A copy of this notification could then be used by the anjumans as and when required.

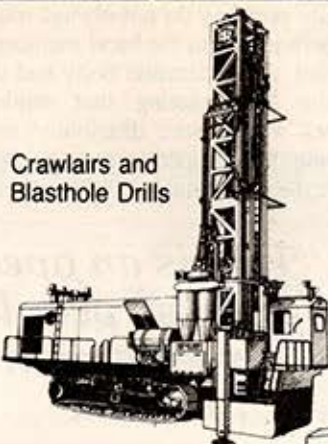
Like overseas associations which make conscious efforts to create an awareness and understanding of the community among the local populace by conducting TV programs and interfaith discussions, anjumans in India, even in small pockets, should make such attempts, stated Gandhi. Few Indian anjumans bring out regular newsletters; some are sporadic. Most anjumans however are non communicative, it was noted. Even the anjuman directories, listing the members of the anjuman, could serve to bind the community, it was felt.

Land limitations

Certain lands available to the community are not optimally utilized, for: they fall in a zone which cannot be developed; or because the class of people for whom it was intended doesn't exist anymore; or because it was allotted by the government on the specific understanding that it be used for a earmarked objective. In other areas like Bombay they are scouting for land to build additional houses for the community from the magnanimous



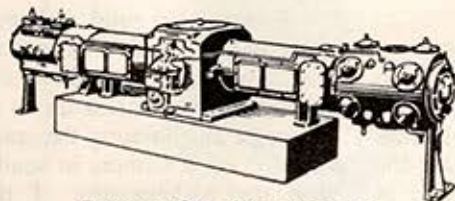
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donation of Rs 85 lakhs that came from an overseas Zoroastrian.

Only kathi growing or agricultural production would be presently permissible for the community land around Boisar and Tarapore. But Taleyarkhan hoped to get the land user changed and the financial prospects of the land improved. Value of land in Junagadh which the Federation managed to retrieve in the absence of a single Zoroastrian remaining in the area is also expected to appreciate considerably once it is declared as falling in an industrial zone.

The Delhi representatives were wondering whether they would be permitted to start a restaurant on the dharamshala premises and use the profits for the other objectives of the trust. In case of land granted by the government, the trustees cannot put it to any other use, noted Secunderabad's Bazun Dittia; unless such a class of beneficiaries doesn't exist in which case a cy près representation may be made to the government for permission to use it for an akin object, added Desai.

Efforts by the Federation's defunct anjumans subcommittee to protect com-

munity property do not always meet with cooperation from the local members. For Nadiad, the Federation body had decided at the last meeting that unidentified graves which were distributed over the community property and depreciating from the sale value of the land, could be

"This is an open forum so people have the right to speak"

relocated. But, due to some opposition, the latest position, as informed Surat Parsi Punchayet (SPP) executive officer and active member of the defunct anjumans subcommittee Sorab Katpitia, is that the graves would be shifted to one corner of the same plot, and the area thus vacated be sold so that the moneys could be put to community use. In Dhulia, the Federation helped negotiate for a settlement between the anjuman trustees and one Zoroastrian, securing for the trustees a compensation from the sale of a portion of land under

dispute. In Bhuj, there is supposed to be one lone Zoroastrian lady trustee in charge of the fire-temple and adjoining land who feels obligated to look after the fire. In the case of both Dhulia and Bhuj efforts would continue to impress on these anjumans the need to have the Federation's name included on their land records in the future interest of the community. Reiterated Gandhi, "This is a Zoroastrian Federation and wherever we need to fight for what is right, we will fight."

As you sow...

The Federation's rural welfare subcommittee headed by SPP president Dr Sam Bhacca was given a standing ovation for accomplishing progress on its mammoth project of ameliorating the conditions of the poor Parsi farmers in south Gujarat. With the collaboration of the World Zoroastrian Organisation (WZO), assistance in the form of engines, diesel pumps, pipelines, cattle, agricultural inputs, accessories to supplement income, technical and scientific advice through training programs has brought confidence and hope to the impoverished life



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of the farmers.

The scope of this program should be further extended to include poor Parsi pastoral families in Maharashtra, pressed Taleyarkhan. But when Bhacca and some others voiced their doubts as to whether funds generated for the Gujarat farmers could be channelized for the Maharashtra farmers, Taleyarkhan was insistent, stating, "I'm speaking as the executive chairman of WZO. I'm going to give clothes to Dahanu." He was referring to the 101 bales of old clothes that were forwarded by WZO-London, just the freight clearance and inland transport costs of which would have depleted the subcommittee's resources had not the good offices of Airfreight and Kermani and Company been put to use.

The WZO video documentary, *Unbelievable* (see "A portrait of poverty," *Parsiana*, August 1991) projecting the plight of the poor Zoroastrian farmers of south Gujarat was not approved by all. While some were wondering whether there was any sense in projecting such an image abroad, others wanted to know whether the recipients were genuinely Zoroastrian-

ans. The effort and expenditure was worthwhile, the Federation office bearers were convinced. It was due to the visual impact that donors overseas as also from

*His nutritional
requirements
were now greater
as he had to
constantly work
before the fire*

Parsi colonies in Bombay (where the documentary was shown on the cable service) were able to appreciate the dire poverty of the rural Parsis.

Efforts are continuing so that the privileges granted to the adivasis can also be assured to the Parsis. "Revenue officers always favor the adivasis even if we are in the right. We're treated as the sons of the second wife of the government," lamented Nariman Balsara of Saronda.

Youth ventures

Trying to make skilled artisans of Parsi youth was Federation joint honorary treasurer Peshotan Nargolwala's objective for advocating the starting of a training center. But when Bombay's Gamadia Polytechnic Institute is not being patronized by Parsis and Surat's efforts to enrol students for technical courses did not make any headway, the chances of such an institute succeeding in Poona were remote, was the majority opinion.

Emphasized Rear Admiral Keki Pestonji who had been invited to the proceedings from his neighboring base in Cochin, "As a theoretical notion Peshotan Nargolwala's concept is perfect. But it should not be attempted. As a community we have gone past the stage of blue-collar workers. In the armed forces, barring the odd three or so, there are no Parsi jawans, only the officer cadres. Now if anything is to be set up, there should be higher institutions of learning... Our strength as a community lies in the professional and business fields. We need to establish money-making professional firms." Take advantage of our minority status instead

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of expecting the Panchayet to start a revolving fund for self-employment which may not be feasible because of the volume involved, Pestonji was convinced.

The activities initiated by the Zoroastrian youths in different pockets ranged from social gatherings and competitions to welfare work. Dahanu youth were progressing with the new English medium school — Shirin Dinyar Irani Learners' Academy — that commenced its first year of academic activity in June '91, and were additionally contemplating organizing a motocross rally. The Delhi youth had been concentrating on an interschool elocution competition in memory of the DPA and Federation stalwart the late Shiavax Nargolwala. The Madras Association was to start a youth committee and the affairs of the anjuman after the '91 elections

"The anjumans are truly representative of people who are concerned and community minded"

were expected to be more youth oriented as the vibrant new team took charge. Secunderabad has been organizing competitions for different age-groups, undertaking social welfare work in institutions and offering its knowhow in terms of a model constitution that could be adopted by the youth wings of other anjumans. The Calicut youths, numbering only three, have no association. Even then "you youths can think in terms of what can be done for the youths in other regions. Make it a point to attend all-India Zoroastrian youth conferences," stressed Gandhi. As regards the Nagpur youth conference scheduled during the Diwali holidays of 1991, most anjumans had not received any intimation and the only thing known was that outstanding professionals from the community had been invited as speakers.

The elected eligibles

Barring a few names, it was the same members, the same who had shown a steady interest in the Federation's working, who were reelected to the Federation's executive council. Among the vice presidents, the only newcomer was Darius Marshall (managing trustee of the Calicut Parsi Anjuman) from the south

zone who took over from Dittia. The vice president from west zone A will be Minoo Irani (president of Poona), west zone B, Bhacca, Sethna from the north zone and Bodhanwalla from the east zone.

Gandhi and Desai were reelected joint honorary secretaries while Nargolwala

Religion and realization

"Religion is not talk; it is realization. And realization alone is its test of character." The religion of Zoroaster in particular is intended more for practice than for preaching, summed up V. Panoli, Vedic scholar and author of 17 books, who was invited as guest speaker at the Federation deliberations. Though Panoli was more familiar with the philosophy of the *Upanishads* and the *Gita*, his study of comparative religions made him perceive Zoroastrianism as the "most practical religion..."

"Zoroastrianism believes not in opposition but only cooperation," stated Panoli. "It exists by virtue of its own innate beauty and righteousness... If Zoroastrianism has survived, there must be truth in it, for only truth can survive... Were a religion to believe in propaganda, the religion would stop when propaganda stops," analysed the scholar, appreciating the Zoroastrian principles of non-conversion — "not disturbing the settled faith of another."

Reflections on the life of the prophet Zarathushtra — "the epoch maker" — made Panoli add, "When you live in solitude, nature will speak to you... Man is surrounded by wonderful things. It is up to the intelligent man to opt for *shrayas* (spiritually motivated selfless activity) which leads one to perfect freedom rather than *prayas* (physical activity governed by material rewards) which does not lead one to ultimate glory."

and BPP trustee Jamshed Guzder were reelected joint honorary treasurers. The five coopted members will include Nargolwala from west zone A, Rustom Anklesaria from west zone B, Eruch Surti of Jamshedpur from the east zone, Rustomji from the north zone and Clubwala from the south zone.

The anjumans which will have a representation on the executive council are Ahmednagar and Nagpur from west zone A, Baroda and Bhavnagar from west zone B, Allahabad, Agra, Delhi, Mhow and Lucknow from the north, Calcutta from the east and Madras from the south.

Taleyarkhan and Dittia have been designated permanent invitees to the Federation in recognition of their services over the years.

"The elections took place yesterday, but the lobbying has been going on since the day before," remarked Balsara but he was not allowed to further comment on the pre-election scene on the grounds that everyone has the right to campaign. Balsara also pressed for a notice of the meeting six months in advance as some anjuman trustees only meet thrice a year and thus those representatives to the Federation cannot have their anjuman's mandate to stand for election. Yet another request from Balsara: "In the minutes please don't use abbreviations like FEZANA, FPZAI or *fatakra* (Gujarati term for fire-crackers); we don't understand." So Gandhi patiently explained that FEZANA stands for the Federation of Zoroastrian Associations of North America and FPZAI for the Federation of Parsi Zoroastrian Anjumans of India.

Those attending the Federation meeting were: Capt Homi Dandiwalla from Allahabad; Eruch Desai, Rustom Anklesaria and Peshotan Nargolwala from Bombay; Darius Marshall from Calicut; Kaizad Faradi from Dahanu; Lt Gen Adi Sethna, Keki Gandhi and Farokh Rustomji from Delhi; Aspi Irani and Pervez Irani from the Iranian Zoroastrian Anjuman; Homi Bodhanwalla from Jamshedpur; Ms Mani Clubwala from Madras; Minoo Irani and Dinshaw Anklesaria from Poona; Nariman Balsara from Saronda; Jehangir Bisney and Ms Hoofrish Bisney from Secunderabad; Dr Sam Bhacca and Sorab Katpitia from Surat. The permanent invitees present were Homi Taleyarkhan and Bazun Dittia. V. Panoli was the guest speaker. The Press was represented by *Parsiana*.

MATRIMONIAL

Matrimonial alliance invited from Parsi boys, up to 35 years of age, preferably vegetarian, having his own accommodation, for a Parsi vegetarian girl, 27 years old, 5'3", fair, B.Sc., working.

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(Bombay)



Concrete Conceptions

Gustasp Irani

Architect Hafeez Contractor designs landmarks in India and abroad

In the dense concrete jungle of Bombay, Hafeez Contractor's structures dare to be different, almost brazenly so. They surge over the nondescript buildings that honeycomb the city, thrusting themselves at the sky. There is something very phallic in some of Contractor's work and like the lingam of Indian mythology, they symbolize the very source of his creativity.

Contractor, like creativity, is hard to define. He defies conventional compartmentalization. He is courteous; he responds to the questions but we sense an undercurrent of restlessness against attempts to straightjacket him and his work with neat definitions. Momentarily the restlessness breaks the surface. "It is a very naive way of looking at things," he responds when asked to single out his most significant building.

Then relenting, he replies: "My most significant building is the last one I designed," which, when he spoke to us, was one commissioned by the Tatas. "I don't look back at the past. I look at the future; at what I am going to create," he states.

Likewise Contractor refuses to peg himself down by defining his own distinctive architectural style. "My distinctive style is my own. I don't have to define it; it's for others to define." He goes on to draw an analogy between a good architect and a good cook or a good dancer. "If the

cook knows only one dish and the dancer only one dance you can't call either a good cook or a good dancer. So also with architecture; to be good you can't limit yourself to one style." He points to the walls of his office which are covered with photographs of his divergent creations: apartment blocks, residential complexes, nursery schools, factory buildings, office blocks, market places, farmhouses, clubs and hotels. He has also designed the interiors of airline offices, airport lounges, railway reservation counters, newspaper offices, restaurants, penthouse suites... The list goes on and on. His geographical reach is equally wide: Bombay, Pune, Nagpur, Navsari, Bangalore, Delhi and even faraway Mauritius.

The design of Contractor's office itself reflects his spirit — open and unrestricted. There are no cabins or dividing walls; just rows of desks and drafting tables. Contractor operates from a drafting table, strategically placed at the head of a stairway so that his energy surges across both levels of his premises. Here, within full view and earshot of his staff — 85 strong — he meets his visitors, clients and guests, conducts his business over the phone and, more important, designs his buildings.

His commitment to architecture is fierce, almost visibly so. His deepset eyes, his entire personality seem to radiate this energy. When talking on the phone he doodles firm set lines that unconsciously trace the columns of steel, concrete and building materials in his mind. "I dream more of buildings than of

Contractor's doodles: tracing columns?

girls," jokes the eligible and handsome 40-year-old bachelor. He could be the prototype of Harward Rookh, the architect hero of the Ayn Rand novel *The Fountainhead*. But no, he has not read the book, in fact he does not read novels. "A waste of time," he says and a smile briefly cracks the intensity. He does read, though only architecture journals.

The qualifications column of Contractor's bio data sparkles in its monotony — first in his class in all his seven years of architecture studies. It was way back when he was in the fifth standard of school that he realized his commitment to the profession and pursued it with singleminded determination. "I used to draw castles, forts, machines of war and things like that. I did not know it was architecture till a teacher pointed it out to me." The teacher was Ms Gupta, a Parsi lady married to a non-Parsi. She was the only one, according to Contractor, who had a substantial influence on his career. "Architecture is such a thing where day-to-day things can influence you, something visual, a thing from your past..." Yet he stops short of singling out anything that could impose upon his creativity, even the highlights of his own past. "The very fact that you know that you can do

better is your highlight," he observes.

Yet it does not stop Contractor from consulting his junior architects, bouncing ideas off them. This time it is a concept

***"Your work
has to be judged
by the constraints
within which
it is done"***

for a proposed office complex. There is a childlike quality in Contractor's enthusiasm as he outlines his views on the structure. "Don't you think it is very forceful?" he asks.

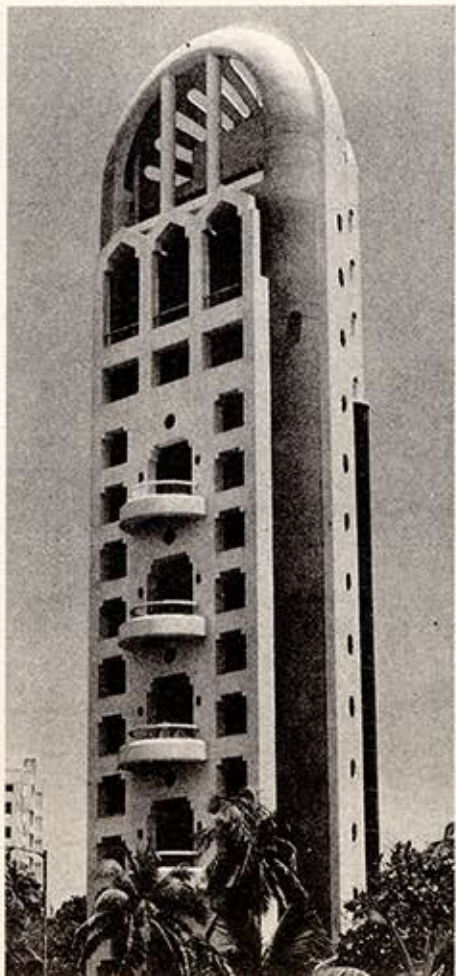
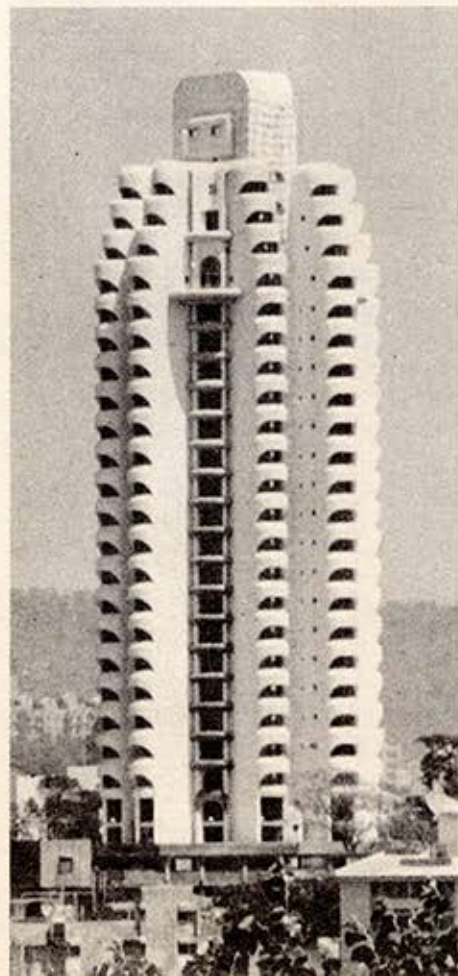
Contractor has a sensitivity which is not lost in the rigors of his work. We sense his frustration with a subcontractor, and with us too, for having distracted him from his creative process. Phone calls — one international — puncture our interview but after each interruption he picks up where he has left off with no prompting. Only his hands betray his restlessness and impatience to return to his work, furiously condensing the structures that surge

through his mind into bold lines on paper.

Architecture may be one of the five classic art forms, but to Contractor it is more than that; there is a very practical side to it. "Your work has to be judged by the constraints within which it is done. It's the difference between asking you to write a story in 10 words and giving you unlimited facilities and resources," he observes. The constraints within which an architect works are the clients' personalities, tastes, resources and needs, for starters. In Bombay, there are the further constraints of limited space and high construction costs. However, "even in Bombay, just because of constraints, I don't believe that you can't design a piece of art. A good designer can do it. It depends on the architect," he states, adding as a rider that there are many in the trade who cannot even draw a straight line.

Contractor believes that the location of a building is an important factor. According to him two structures meant to serve the same function, located in two different areas, would result in two different buildings. He does not copy or repeat himself. "If your location is different, your situation is different, your surrounding is different, your influence is different; everything is different. The building

*Constructions designed by Contractor:
no element of repetition*



you design is bound to be different too," he observes.

Of course there are times when a building may not be all that Contractor would like it to be. "You've got to be practical, flexible," says Contractor, then adds: "Some jobs I will accept even if the client offers me less because I find them challenging. You do some work for the money and some for the love of it." It is his ability to strike the right balance between the flexibility of a businessman and the creativity of an artist that has enabled Contractor to score above the common herd.

Interior designing, according to Contractor, is not very different from architecture designing. "They both deal with the handling of material," he clarifies. "There is no end to doing up a home. In some, just doing the ceiling and walls is enough. In others, you may have gold inlaid ceilings and that is not enough for the client. He probably wants to have diamonds inlaid in his walls too." The costs? They vary. Contractor believes a place may be done from Rs 600 to Rs 700 per square foot to Rs 2,000 per square foot depending on what work needs to be done and what the client wants.

According to Contractor, there was once a distinctly Parsi style of architecture which was quite like the colonial style. "During its time the design was

very honest. To do it today would be false," he says. It is not so much a change in trends as a change in the basic building blocks of architecture: from stone and wood to concrete. Contractor draws our attention to a picture of one of his build-



Designing an inviting stairway

ings that looks like something out of a futuristic science fiction movie. "You can't build a building like this with blocks of stone and wood. Those materials had

their own discipline. Concrete is more flexible; you can do a lot more with it but it also has its own discipline," he informs us.

Parsis, Contractor regrets, are losing their sense of discipline and ability to work hard. He attributes part of the problem to the fact that there is a very high rate of literacy and education in the community as a result of which younger members of the community look down upon physical effort and working with their hands. "Parsi boys don't want to work hard any more. All they want is a job in a bank, free housing in a bungalow, going out to cinema houses with their friends in the evening, whistling at girls and their day is done," he laments.

His distress stems from a strong sense of commitment to his roots and it was this commitment, in a larger sense, that prompted him to return to India after qualifying in architecture and urban development from Columbia University in the USA. "I returned because I wanted to. There is something like loyalty. Just because your parents are poor (and in this case he refers to India as his parents) you don't abandon them," he observes. The oft repeated line that the country does not offer opportunity to the talented is a fallacy for, according to Contractor, there is enough opportunity in the country; it is only a question of reaching out and taking it.

ZOROASTRIANS ABROAD *continued from page 18*

Mann who has also been recently released from captivity in Beirut.

Amroliwalla considers all this to be part of his routine duty. He is the consultant physician and head of the medical division at RAF Wroughton Hospital, which is nearest to the main RAF base at Brize Norton and Lyneham. Amroliwalla informs that they routinely receive cases of aero-medical casevacuations from all over the world and his role is to process them after arrival, besides running a General Medical Unit of a Standard District Hospital.

According to the ZTFE circular, Amroliwalla was to be promoted to the rank of Air Commodore from November 19,

1991. As part of his job Amroliwalla is scheduled to spend January to March, 1992, in Houston, Texas, studying Doppler Echocardiography at the famous Baylor Medical College.

Damania's Gene Bank

Aleppo based head of the Gene Bank (for seeds) at the International Centre for Agricultural Research in Dry Areas (ICARDA), under the World Food and Agricultural Organisation (FAO) Dr Ardesir Damania was interviewed for the BBC's *Farming World* radio program, informs the ZTFE circular.

An authority on the preservation and propagation of seeds for growing better and healthier crops, using genetic resources that include preserving seeds in air-tight containers at 22°C in the gene

banks, Damania has travelled all over the world for research and exploration and for germ-plasm collection missions intended to preserve land races (old farmers' indigenous seed varieties) and the wild relatives of crops that are threatened by genetic erosion.

Damania recently led an international team of scientists from the Genetic Resources Unit for a cereal exploration mission to Tibet. The team collected numerous barley and wheat samples from central Tibet, mostly growing above 4,000 meters altitude. Damania also found wild forms of some rare seeds in Tibet which he believes will be valuable additions to the germ-plasm processed for wheat and barley at the Gene Bank, adds the write-up.

Compiled by Amavaz S.Mama

The Parsi and his Sherpa arsi

Distinct microscopic communities, Parsis and Sherpas are coping with threats to their survival and identity

Aspi Moddie

Few would have thought of comparing the Zoroastrian Parsis with the Buddhist Sherpas except those who have come in contact with both the groups. Despite being worlds apart in geographical location, racial origins, socioeconomic circumstances and religious allegiances, the similarities seem a remarkable sociological phenomenon. They provide useful insights into the experiences of minorities. Sociologist James Fisher described the Sherpas as "the most famous minority in a land of minorities (Nepal)." And because of the worldwide attraction to Everest country since 1953, the Sherpas and Sherpa-land have been the most researched of any such small community and land in the world. Having no magnet like the Everest, the Parsis of India living largely in metropolitan Bombay, have been among the least researched. Their little lamp of Zoroastrianism has been the main attraction to the outside world.

The first similarity between the two minorities is that they are both diaspora communities. Whilst it is well-known that the Parsis came from Iran to the west coast of India in ships in the eighth century AD, it is less well-known that the Sherpas migrated from Kham in east-Tibet in 1480

AD and, crossing the Himalayan passes on foot, came into Khumbu in 1533, a migration which took half a century. The first generation of both settlements founded temples, the Parsis in Sanjan and the Sherpas in Pangbochi, as symbolic centers of their lives.

Both Parsis and Sherpas lived quiet centuries of agricultural/pastoral obscurity; the Parsis from the eighth to the 18th century, and the Sherpas from the 16th to the early 20th century. During these centuries, the Sherpas in their remote Everest region were relatively isolated from the mainstream of Nepali life, yet retained trade and cultural contacts with Tibet, the country of their origin. The Parsis, in the earlier centuries, were surrounded by a sea of Hindus and Muslims of Gujarat who partly influenced their language, dress and customs. They did however retain a cultural-religious identity, recharged by the 'Rivayat' contacts with Iran after the 15th century.

Strangely both were catalysed into new life by western contacts: them Parsis through trade with the Portuguese, Dutch and English from the 18th century onwards; and the Sherpas through mountaineering, trekking and tourism since 1907,

more so after the early Everest expeditions of the 1920s and 1930s. That famous Central Asian explorer and leader of the Lhasa expedition of 1904, Sir Francis Younghusband, once referred to "the extraordinary influence of the European in Asia." The Parsis cut their westernising teeth in trade and industry, and the Sherpas in tourism. The relationship of these groups with the British was one of mutual admiration. The westerners liked both the groups for their adaptability, integrity, loyalty and hard work in their respective spheres. Later westerners admired the Parsis for their philanthropy and liberalism in Bombay, and the Sherpas for their qualities of courage and strength on high mountains. Both had a zest for life in their different worlds and brought amusement to others as also to the members of their respective minorities. Disproportionate to their small numbers, both acquired a wider world recognition as distinctive microscopic communities who were making good in a "tradition of change." Both have had long traditions of intra-community help.

For both, the vehicle of change and modernization was education. With the wider educational contacts, the new generation of Sherpa children are losing touch with the Sherpa language, and learning more Nepali and English. It is the same with Parsis who are losing familiarity with Gujarati, and using English besides other Indian languages.

Language is a potent vehicle of change. On that vehicle, both communities began sizeable migrations to the nearest metropolis — the Parsis to Bombay and the Sherpas to Kathmandu. Earlier, Darjeeling attracted the first Sherpas to mountain portage, just as China and Aden attracted an earlier generation of Parsis to trade. The process of education, modernization and migration, with



their new windows on life, their new challenges, brought with them the inevitable threat to tradition, identity, and survival, both demographic and cultural. New life-styles in new locations have led to a thinning of links with gompas (monasteries) and monks in the case of the Sherpas; and with fire-temples and priests in the case of the Parsis. As a result, customary practices of grandparents' days become hard to adhere to; festivals provide fewer opportunities to get together; the priesthood is bound by ritualistic tradition, and their numbers dwindle for lack of a future.

Both Parsis and Sherpas have known this phenomenon. Yet both have recently been seeking a renewal of their identities through their respective religions. The Sherpas' new-found wealth invested in their old gompas seems more visible than that of Parsis in their agiaries. While one bears high costs of oil in gampa lamps, the other, high costs of sandalwood in fire-temples. The Sherpas seem not to suffer from Parsi doctrinal conflicts. This is the compensation of still being in a simple society, undisturbed by the complexities of the modern, industrialized world. Bombay and Namche Bazar are still centuries apart.

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The age of Zoroastrian brides (as listed in this issue) ranged between 21 and 54 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 58, averaging at 31 years.

As compared to 40 births, there were 66 deaths in Bombay in November. The major killer was heart disease claiming 14 lives, while eight patients fell prey to pneumonia/lung disease. Diabetes and cancer took five lives each while four victims each succumbed to hypertension, tuberculosis, brain disease and old age/general debility. The other killers were kidney failure (three) and septicemia and anaemia (two each). Embolism (obstruction of a blood vessel by the impact of a solid body or an air bubble), gastro-enteritis, gangrene, haematemesis (vomiting of blood), asthma, nervous disorder, jaundice and primary lesion (pathological change in body tissue) were the isolated cases registered last month. A stillborn baby boy and a seven-month-old

female child were lost to the community. In the case of three deaths, the coroner's report was still pending. The eldest to die last month was a 102-year-old lady.

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. For example, the birth figures for Bombay are supplied by four hospitals; births in suburban hospitals and private nursing homes are not included unless individuals send us information together with a copy of the birth certificate. 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.

BARODA

Died

Gool Ardeshtir Vania (82) residing at 6/B, Parsee Clny, Jamshedpur, 831001 on August 25, 1991

BOMBAY

Born

A boy, *Rohan*, to *Mina* and *Faramroze Bagli*; August 16
A boy to *Khushnuma* and *Aspi Mehta*; October 14
A boy to *Rashna* and *Porosp Baria*; November 1
A girl to *Jehanara* and *Fareedoon Bhathena*; November 1
A girl to *Aban* and *Kiran Deohans*; November 2
A boy to *Brinda* and *Yazad Darasha*; November 3
A boy to *Mahrukh* and *Rohinton Mistry*; November 3
A girl to *Sanobar* and *Harmoz Dasti*; November 4
A boy to *Dinaz* and *Persy Medhora*; November 4
A girl to *Khurshid* and *Daravus*

Mistry; November 5

A boy to *Hamshed* and *Sheri Bamboat*; November 9
A boy, *Neville*, to *Veera* and *Ruzbeh Barsivala*; November 9
A boy to *Dinaz* and *Perez Havaldar*; November 12
A boy to *Thrity* and *Burjor Daruvala*; November 13
Twins (boys) to *Keyan* and *Firdos Limzerwala*; November 13
A boy to *Hufrish* and *Mernoz Shastri*; November 13
A girl to *Mehroo* and *Percy Mehernosh*; November 15
A boy to *Khurshid* and *Mac Spenser*; November 15
A boy to *Diana* and *Yezdi Engineer*; November 16
A boy to *Mahrukh* and *Hoshi Jassawalla*; November 16
A boy to *Ayesha* and *Mahir Mehta*; November 17
A boy to *Kashmira* and *Shahrukh Umrigar*; November 18
A girl to *Roxana* and *Kersy Gotla*; November 20

A girl to *Kashmira* and *Rayomand Bhesania*; November 22
A boy to *Shernaz* and *Kerman Gagrati*; November 22
Twins (girls) to *Veera* and *Rohinton Mehta*; November 22
A boy to *Shalini* and *Zaheer Lalkaka*; November 23
A boy to *Kayandokht* and *Rustom Shahlori*; November 23
A boy to *Urvashi* and *Bomanshaw Cooper*; November 24
A boy, *Karl*, to *Arnawaz* and *Pervez Rustomkhan*; November 24
A boy to *Kusum* and *Parvaz Jilla*; November 25
A girl to *Gulistan* and *Bomi Mehta*; November 25
A girl to *Mehroo* and *Mehernosh Fitter*; November 26
A girl to *Shernaz* and *Sammy Marfatia*; November 26
A boy to *Farida* and *Coover Contractor*; November 27
A boy to *Soona* and *Rusi Patel*; November 27
A girl to *Dilnaz* and *Mehernosh Khambata*; November 28
A girl to *Armin* and *Hector Kharadi*; November 29

Married

Dinaz Darab Marolia and *Adi Shapur Tata* of New York; September 14
Yasmin Nariman Panthaky and *Viraf Dinshaw Irani*; October 21
Yasmin Darius Anklesaria and *Rushad Tehemton Udawadia*; November 9
Dilshad Jehanbux Cooper and *Erachshaw Kersi Dubash*; November 10
Behnaz Aspandiar *Phooredahmubed* and *Firdos Fareedoon Irani*; November 10
Vahabiz Pestonjee Bharucha of Rajkot and *Jehanbax Jal Doctor* of Ahmedabad; November 11
Maneck Darabshaw Variava and *Yazdi Burjor Pundole*; November 12
Roxan Minoo Kapadia and *Cyrus Dara Bharucha*; November 14
Kashmira Soli Nilgiriwala and *Khushru Dhunjishaw Ichhaporia*; November 14
Shahnoor Jamshed Sumariwalla

and *Mehernosh Rustom Mehta*; November 15
Gulshan Behram Anklesaria and *Firdaus Beji Shroff*; November 15
Monaz Dinyar Bhathena and *Adil Hoshang Kavarana*; November 16
Roshan Minoo Readymoney and *Dara Bapooji Bhandari*; November 17
Arnaaz Jimi Jesia and *Rustom Shapur Irani*; November 17
Hutoxi Adi Mody and *Hormuzd Darius Mistry*; November 17
Roshan Dali Framna and *Neville Behman Avari*; November 18
Sahernaz Sam Daruwalla and *Sharukh Behman Avari*; November 18
Paricher Jangoo Kapadia and *Percy Dadi Vapiwala*; November 18
Havovi Minoo Merchant and *Hosang Dhunjisha Fitter*; November 19
Maharukh Dinyar Talavia of Nagpur and *Rustom Phiroze Kotwal* of Nagpur; November 19
Dinavan Navel Mulla and *Ardeshtir Sam Mehta*; November 20
Dhun Dara Vania and *Hoshang Bhinji Patel*; November 21
Roshni Minoo Katrak and *Percy Phiroze Siganporia*; November 21
Ruby Ardeshtir Mohta and *Rusi Nadirshah Wadia*; November 21
Rashna Khurshed Pardiwalla and *Adil Jal Pooniwalla*; November 22
Farida Minoo Baria and *Keki Mehervan Palkhivala*; November 23
Bakhtawar Nariman Katgara and *Jimmy Aspi Godrej*; November 24
Farzana Nozer Surti and *Dicky Rattan Vajifdar*; November 25
Niloufer Homi Minocher and *Viraf Bezon Aga*; November 26
Shiraz Noshir Namerian and *Pheroze Sohrab Tafti*; November 26
Arnavaz Sapal Mehta and *Parvez Homi Bhandari*; November 28
Anahita Phiroze Sethna and *Kersasp Sapal Mistry*; November 29

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Armine Adi Joshi and Hosheder Eruch Ichhaporia;
November 30
Ketayun Boman Khosravi and Kersi Behramji Sui of Uran;
November 30

Died
Behli Noshirwan Motiwala (68),
74/A, Florida Apts, Mount Mary Rd, Bandra, 400050;
October 31
Jer Jamshedji Mehta (87),
663, Shroff Panday Bldg, Parsi Clny, Dadar, 400014;
November 1
Homi Manekji Havewalla (70),
2/25, Sethna Bldg, Old Khareghat Clny, Hughes Rd, 400007; November 2
Adi Savak Kotwal (53),
B/1/9, Navajbai Contractor Baug, Mori Rd, Mahim, 400016; November 2
Freny Adi Kotwal (46),
B/1/9, Navajbai Contractor Baug, Mori Rd, Mahim, 400016; November 2
Meheroo Framroze Patrawalla (65), I/1, Mehta Bldg, Panthaki Baug, Andheri (E), 400069; November 2

Rutty Khurshedji Amalsadiwalla (67), Batiwalla Bldg, Chikalwadi, Tardeo, 400007; November 3
Freny Ratan Bhomisha (63), Soona Bldg, Chikalwadi, Grant Rd, 400007; November 3
Shera Darayas Patel (68), 50/C, Malani Sonbai Sadan, Bazar Rd, Bandra, 400050; November 3
Pallon Dinshaw Shroff (70), 23, Venus Apts, Cuffe Parade, 400005; November 3
Lovji Dinshawji Siganporia (74), Q/1, Cusrow Baug, S. B. Rd, 400039; November 3
Homai Behram Aderianwala (81), E/3, Cusrow Baug, S. B. Rd, 400039; November 4
Homai Savakshaw Doctor (66), 6, Wadia Block, Malcolm Baug, Jogeshwari, 400102; November 4
Padam Jehangirji Gheyara (79), 42, Jal Darshan, 51, Nepean Sea Rd, 400036; November 4
Soli Nuserwanji Mohta (66), Kotwal Hse, 1st Cross Lane, Sleater Rd, 400007; November 4

Naval Ardeshir Patel (63), 5, Firoze Irani Chawl, 286/C, Sopari Baug, Parel, 400012; November 4
Dalnaz Farokh Patel (7 mths), B/36, Nowroz Baug, Lalbaug, 400012; November 5
Farida Khodaram Irani (55), Pushpa Niwas, Uranwalla St, Grant Rd, 400007; November 6
Hilla Rustomji Mehta (74), 5/18, A. H. Wadia Baug, Parel Tank Rd, 400033; November 6
Daulatbanoo Sorabji

Taraporewalla (65), 6/13, Gamadia Clny, Tardeo, 400007; November 6
Ratan Hormusji Todiwalla (55), D/10, Rustom Baug, Victoria Rd, Byculla, 400027; November 6
Dinbai Hormusji Miraporewala (102), 4/4, Old Khareghat Clny, Hughes Rd, 400007; November 8
Piroja Bahadurji Nanji (70), E/31, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; November 8

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Jinee Dinshawji Mistry (84), A/13, Shakti Sadan, 161/63, Lamington Rd, 400007; November 9
Maneck Percy Morris (53), Gandhi Bldg, Wadia St, Tardeo, 400034; November 9
Najamai Rustomji Poonawala (81), A/53, Trangil Treat, Yari Rd, Versova, 400061; November 9
Makamai Kharshedji Kharadi (80), 613, Dinshaw Bldg, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; November 10
Jamshedji Cawasji Billimoria (90), B/2, Shapur Baug, V. P. Rd, 400004; November 11
Meherbanoo Rustam Eranee (85), 4, Ram Mans, Nepean Sea Rd, 400006; November 11
Rohinton Bejonji Godiwalla (58), B/13/13, Sai Niketan, 345, Mount Rd, Mazgaon, 400010; November 12
Meherbai Byramji Governor (92), New Petit Mans, 101, Sleater Rd, 400007; November 12
Ratanshaw Framroz Nariman (77), R/32, S. B. Bharucha Baug, Andheri (W), 400058; November 12
Homi Adarji Shroff (69), Soona Bldg, Chikalwadi, Tardeo, 400007; November 12
Male child of Farida Cherag Tarapore (stillborn), 23/51, Contractor Bldg, Victoria Gardens, Byculla, 400027; November 13
Nergis Firoze Irani (80), 286/D, Sopari Baug Rd, Parel, 400012; November 14
Fali Kawsaji Kanga (51), G/1, Nowroz Baug, Lalbaug, 400012; November 14
Ketayun (Bibi) Sheriar Irani (90), 7/C/14, Sir Ratan Tata Clny, Tardeo, 400034; November 15
Mehra Homi Irani (73), Salsette Parsi Association, Andheri (E), 400098; November 15
Nariman Darabshaw Elavia (71), 12/2, New Palasia, Indore, Madhya Pradesh, 452001, C/o Perin J. Shroff, 726, August Kranti Maidan Rd, 400036; November 16
Ketty Minocher Ghadially (72), B/1, S. B. Bharucha Baug, Andheri (W), 400058; November 16
Sorab Shapursha Dalal (71), Yasmin Villa, Sopari Baug, Parel, 400012; November 17

Navalsha Pestonji Driver (74), Cama Bldg, 22, Marazban Clny, Gilder St, Lamington Rd, 400008; November 17
Meherban Rustom Jehani (Irani), (75), 422/A, Dubash Bldg, Grant Rd, 400007; November 17
Firojsha Ardeshtar Khajotia (75), 17, Tarachand Bldg, Gamadia Clny, Tardeo, 400007; November 17
Bahadur Sorabji Patel (81), 50/C, Malani Sonbai Sadan, Bazar Rd, Bandra, 400050; November 17
Nowroji Kekobad Soonawala (84), C/o H. M. Unwalla, 103, Aderbad, Hughes Rd, 400007; November 17
Jahangir Cawasji Marolia (72), E/10, Cusrow Baug, S. B. Rd, 400039; November 18
Rhodabeh Rustom Pavri (84), 631, Dinoo Villa, M. Joshi Rd, Parsi Clny, Dadar, 400014; November 18
Shavak Pirojsha Dadachanji (61), 603, Bakhtavar, Opp Colaba Post Office, 400005; November 19
Dinyar Darabshaw Daruwalla (43), Captain Bldg, 275, Tardeo, 400007; November 19
Minocher Rustomji Sadri (79), A/38, Peace Haven, St Andrew's Rd, Bandra, 400050; November 19
Dara Pirozshaw Dubash (66), 7 Apts, 19, Pali Mala Rd, Bandra, 400050; November 20
Ratanbai Ardishir Gadiwala (73), Shirin Manzil, Baram St, Grant Rd, 400007; November 20
Mehroo Nadirshaw Photographer (68), Master Chmbs, Cinema Rd, 400020; November 20
Putlibai Ruttonji Mehta (86), Dhunbad, Sleater Rd, 400007; November 21
Dolly Khurshedji Bharucha (54), C, Khalakdina Ter, A. K. Marg, 400036; November 23
Adi Merwan Irani (47), Stn Gholvad, Dist Thana, 401702; November 23
Hoshang Faramjee Mistry (57), 43/K, Merwanji Cama Park, Cama Rd, Andheri (W), 400058; November 23
Homai Homi Munshi (81), 1/A/3, S. B. Bharucha Baug, Andheri (W), 400058; November 24
Keki Jalejar Billimoria (62), B/4/701, Blue Bird,

Bandra (W), 400050; November 25
Burjorji Nasarvanji Jijina (75), 17, Ahura Apts, Gunpowder Rd, Mazgaon, 400010; November 26
Fardoon Dinshaji Khambatta (69), 14/2, Rustom Baug, Victoria Rd, Byculla, 400027; November 26
Hosang Hormusji Chesson (68), 302, Sushilla Bhavan Co-op Hsg Soc, Vasai (W), 401201; November 27
Roda Adi Lalkaka (73), 10, Kartar Bhavan, Minoo Desai Rd, Colaba, 400005; November 27
Dhunmai Hormusji Katrak (96), C/5, Dalal Est, Lamington Rd, Bombay Central, 400008; November 28
Rati Jehangir Sohrabji (58), 12, Nirmala Mhl, B. Petit Rd, 400036; November 28
Ardeshtar Bomanji Irani (76), Rippon Bldg, Baram St, Grant Rd, 400007; November 29

JAMSHEDPUR

Born

Twins, *Neville and Nikita*, to *Merlyn and Firdose Anklesaria*; July 12

Died

Khorshed B. Aibara (67), Hormazd Villa, Loyola School Area, 831001; June 9
Phiroze M. Kapadia (83), 10, Lake View Rd, Dhatkidih, 831001; June 22
Dorab N. Balliwala (64), 5, HIG Clny, Adarsh Ngr, Sonari, 831011; August 13
Goolbanu K. Panthaky (83), 8, D Rd (East), 831001; August 16

POONA

Died

Rustom Dosabhai Mody (79), 145, Mahatma Gandhi Rd, 411001; November 4

SURAT

Died

Goolbai Dinshawji Hansotia (81), Parsi Falia, Gam Ilav, 394810; November 2
Ratanshaw Nusserwanji Antroliwala (75), Gam Antroli, Taluka Mandvi, Dist Surat, 394160; November 4
Motamai Sorabji Ichhaporia (77), Parsi Wad, Ichhapore, Dist Surat, 395003; November 4

Piroja Ratanji Allu (86), Maachli Pith, 395003; November 15
Ardeshtar Pestonji Dhallia (78), Dehalla Mohallo, Rustompura, 395001; November 27



KARACHI

Married

Anahita Eruch Balsara and *Behram Sheriar Farooq*; November 1

UK

Born

A boy, *Soroush*, to *Sima and Khodadad Mehraein*; June 24
A boy, *Perzad*, to *Veera and Bomi Daruwalla*; July 17
A boy, *Ramin*, to *Farideh and Ramin Felfelli*; August 1
A girl, *Zarina*, to *Ruby and Nauzer Siganporia*, sister to *Zubin*; August 18
A girl to *Gulshan and Dinyar Persha*; September 27
A girl to *Rukhshana and Mehernoo Daruwalla*, sister to *Benaisha*; October 6

Died

Ratan Jehangir Dotiwala (89), 70, Croydon Rd, Beddington, Surrey; June 26
Khodadad Kermani (55), 14, Beach Lawns, Finchley, London, N.2; July 15
Adie Minocher Writer (59), 22, Silverfields, Broxbourne, Herts; July 17
Cherag Noshirwanji Anklesaria (54), 98, Lavenham Rd, London, S. W. 18; July 20
Banubai Digaria (87), 3, Warden Rd, Rayners Lane, Harrow; August 16
Natasha Bapuji (22), daughter of *Homai and Keki*; October 4
Tahemton J. Bhungara (73) of Zanzibar, husband of *Aloo* and father of *Eircen Talati*, *Mehroo* and *Firzeen Appleby*; October 14

VIRGINIA

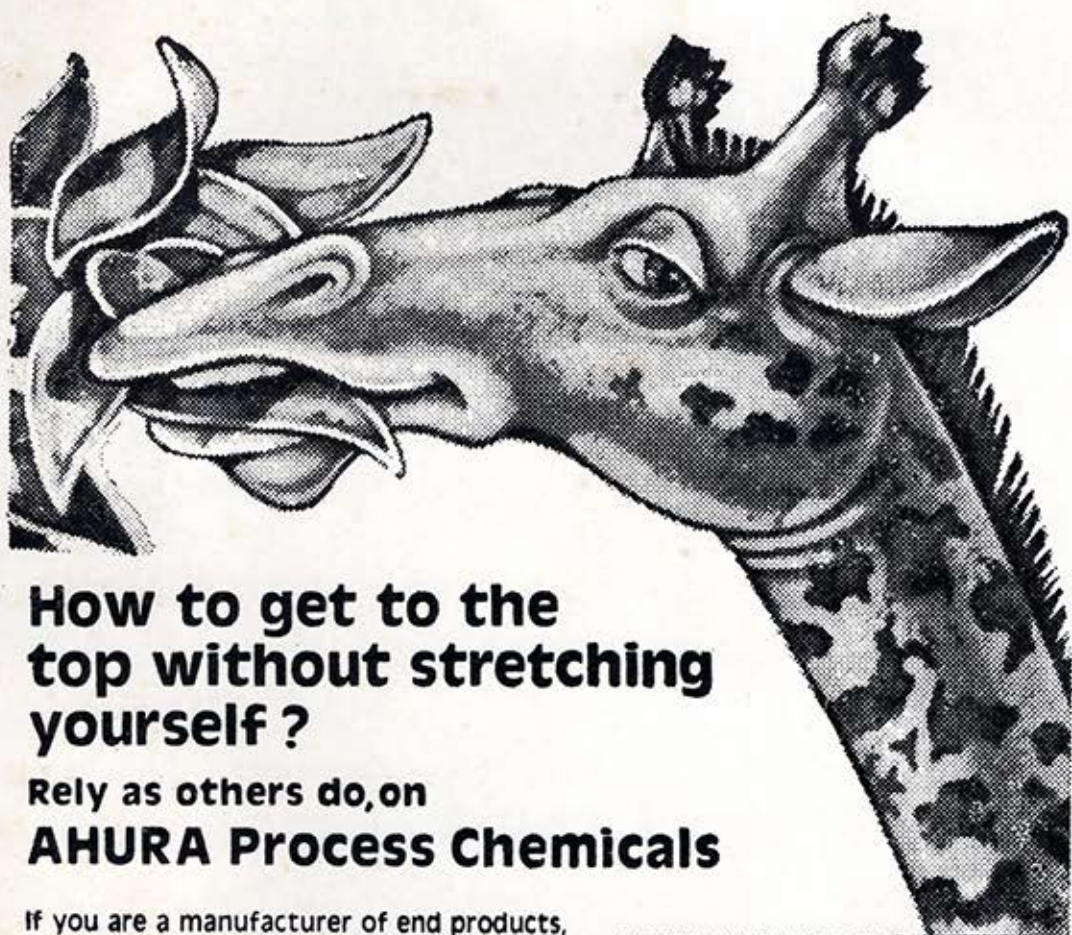
Born

A girl, *Jennifer*, to *Denaz and Kerman Jasawalla*; November 13

TOTALS (for this Issue)

Births: Boys 30, Girls 19
Marriages: 35
Deaths: 85

Compiled by Roxana H. Kaka



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