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Parsiana

December 1992
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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 Unsigned letters or those without an address will not be published.

BPP's new scholarships

The trustees of the Bombay Parsi Punchayet (BPP) have instituted two Dadabhoy Naoroji scholarships of Rs 2,000 per annum each from the year 1993-94 onwards for a Parsi Zoroastrian boy and girl securing over 75 percent marks at the ICSE, CBSE, SSC or any other recognized exam equivalent to Std X.

Eligibility is restricted to those students who wish to pursue a career in humanist studies like journalism, social work, political science, law, I.A.S., I.F.S., etc. Those who continue to achieve excellence in each subsequent academic year of his/her college studies will be eligible to receive the scholarship from year to year for all the five years.

For further details, interested students may contact in person Ms S. D. Master, additional joint secretary, BPP, 209, Dr D. N. Road, Fort, Bombay 400001 on any working day, between 2.30 to 5.00 p.m.

R. K. ANKLESARIA
Chief Executive, BPP

"Doors closed to..."

I was shocked to read that a navjote ceremony was performed for a Catholic child named Darius ("Doors closed to Darius," *Parsiana*, August 1992).

Although we accept that the Surti family was totally wrong in promoting this deplorable event, one cannot blame them entirely for this unreligious act which has shamed the Parsi Zoroastrian community.

The main culprit is the officiating priest Burjor Pavri who should be criminally prosecuted not only by the Zoroastrian community but also by the Catholic community at large.

It is surprising that when such fundamental crimes against our religion are reported by *Parsiana*, the champions of orthodoxy like *Deen Parast*, Jashan Committee and Athornan Mandal seem to be deaf and blind to the event — and God only knows what the mobeds and trustees of the Parsi Punchayet and anjumans are doing.

It is also a great pity that *Parsiana* has not shown the same courage in condemning this ultra vires incident.

Ms BEHROZE D. PATEL

The Editor replies

Ms Patel refers to Darius Puz-Surti as a Catholic child. The article and correspondence make no reference to Darius being baptized into the Catholic faith.

"A globe-trotting..."

Parsiana does it again! Another soul-lifting Homi Baba-type treat (who can forget "Shirdi ké Homi Baba," *Parsiana*, October 1989?), this time starring yet another spiritual superstar in the shape of one Behram Ghista ("A globe-trotting ambassador of Buddhism," *Parsiana*, July 1992)! Another scoop for *Parsiana*'s remarkable Religion section!

Considering the several howls of protest in Readers' Forum back in 1990 over the Homi Baba affair, it seems that *Parsiana* is incapable of learning from the blows of experience, sage counsel or the weight of reader sentiment. And judging from the smooth but shallow defensive replies the Editor was then constrained to provide to indignant readers, it seems that *Parsiana* is still fixated on its amazing proposition that "Zoroastrianism has failed to inspire its followers."

First, Mr Editor, please try to understand that Zoroastrianism can never fail;

only its followers may. Please restrain yourself from pointing an ignorant finger at the imagined failure of the first and foremost revelation of humankind. The verdict of history is that the religion of Zarathushtra (complete with all those "meaningless prayers and endless rituals" that Ghista finds so repugnant!) has never ever failed, across countless centuries and catastrophic calamities, to inspire and preserve those who remained staunch and did not break faith, even when all the laws of probability seemed solidly set to guarantee their extinction. The very fact that in the twentieth



Behram Ghista

century you exist as a Parsi-Zarathushtrian editing a Parsi publication, and not as a footnote in some history book, should make you think twice about the durability and validity of your race and religion.

Please do try to refrain from loose statements accusing Zoroastrianism of being "unable to hold its own people" by having "failed to inspire," when the only real question is, "What's suddenly gone wrong with certain Zoroastrians who have failed to be inspired by Zoroastrianism?"

Second, Mr Editor, a point at issue over Homi Baba was the degree of coverage and publicity you bestowed: a 2,000-word feature-article instead of a 200-word column in, say, your miscellaneous Events and Personalities section. And now, we find ourselves regaled to a repeat performance over Ghista! The question here is, "Are these flamboyant characters representative of the mainstream Parsi community?"

The short answer is "no": a sprinkling of breakaway extremists will always be found on the centrifugal fringes of every community in every age. Homi Baba cools a lingam, while Ghista waxes eloquent on the "profundity of Buddhism" while he brazenly bad-mouths Zoroastrianism. (No disrespect whatsoever meant to Lord Shankar or to Lord Buddha.) Never mind all that pathetic eyewash about sudreh-kusti displays or atash kadeh visits; no facile protestations to the contrary can ever disguise the overwhelming evidence of actual religious

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lifestyle and attitude that sets these individuals apart as certified apostates who have utterly forsaken Zoroastrianism. Does this sound like the average Parsi you and I know?

It is correct to recognize and lament the reality of more than a few ignorant and impressionable Parsis who, often lured by expectations of instant solutions to life's problems or by shortcut package tours to divinity, have giddily overstepped the traditional Zoroastrian reverence for all righteous faiths and masters. But what a far cry from such flirtations to the consummate apostasy of secession! Is our community riddled with religious renegades and red-hot revolutionaries? Is *Parsiana* also so out of touch that it completely misses the other reality of a spreading resurgence of genuine interest in our religion, with various educational efforts underway here and overseas to cater to and stimulate this demand? To be sure, *Parsiana's* emphasis is way out of proportion, and is more reflective of sensationalism than of the "news" it professes to purvey.

The other point at issue is *Parsiana's* sense of responsibility to the community it seeks to serve. Its Editor has summarily rejected a reader's request to "enlighten the people on the tenets of our religion and prevent them from falling outside the community" with the flimsy and petulant retort that "these are not the functions of a publication (they appear to be the functions of a prophet)!" If *Parsiana's* philosophy (or competence) on matters of religion prevents it from fulfilling a faith-building function, what gives it the converse right to play a faith-destroying role? Is it so terribly hard to see that disproportionate publicity dished out to schismatic characters and viewpoints can cause severe damage, especially to susceptible young minds, at a delicate stage in our community's existence? And when for every Homi Baba or Ghista there is certainly more than one of the faithful at hand, is it so difficult for *Parsiana* to feature staunch Zarathushtrians and focus on centripetal viewpoints instead? Is this too much to ask or expect of the one-and-only complete Parsi magazine?

The article on Ghista is a disgrace. Upon his momentous "return to the world of men again (to) share his spiritual wisdom with them," the enlightened ambassador proceeds to educate us poor Zarathushtrians (courtesy *Parsiana*) on the various "failings" of our religion. We

are ticked off about the "chatter of mindless prayers and rituals!" We are condemned for "meaningless dogma!" We are even gravely informed that in deficient Zoroastrianism the concept of karma (and its corollary of rebirth) is "not talked about!" Now wait a minute: in all his cosmic contemplations, how did Ghista miss the simple fact that "the law of 'karma' is the very heart of Zarathushtrian ethics" (Duncan Greenlees, *The Gospel of Zarathushtra*)? And during his deep study of "seven major religions" (albeit as part of a graphic arts degree course), how didn't he happen to notice the several pages apparently missing from his copy of the holy *Gathas* where he would have found about 19 sublime verses (including the epochal *Yasna* 43-5) expounding the operation of the law of kerdar (karma) for the first time ever in the religious history of humanity? Would he perhaps like to have a list of those verses (with a copy to *Parsiana*, of course)? Or does he also believe them to be "irretrievably lost in time?"

As the icing on the cake, and as if to sum it all up, the returned sage imparts to us the stupendous revelation that in his framework of "the three stages of the progress of man" (the first being "material development," the second "spiritual development," and the third "the realm of wisdom and enlightenment"), Zoroastrianism can't even manage to take its hapless followers to the second stage!

It is beyond belief or endurance that such misleading, insulting and blasphemous rubbish can appear in a Zoroastrian magazine produced by Zoroastrians for Zoroastrians. Shame, *Parsiana*!

RONI K. KHAN
Nasik

The Editor replies

The shame should be showered on the magazine's editorial personnel "as a magazine can never fail, only its (editors) may." Mr Khan asks if Homi Baba and Behram Ghista are "representative of the mainstream Parsi community" and then proceeds to say the answer is no. "A sprinkling of breakaway extremists will always be found on the centrifugal fringes of every community in every age." So then why the fuss?

Whether Homi Baba and Behram Ghista profess the Zoroastrian faith is not as material as whether they live righteously. If they do, they are Zoroastrians regardless of whether they profess the faith or not.

In reply to Mr Khan's query whether

the two appear "like the average Parsi you and I know" the answer is certainly no. The average Parsi is like any average person anywhere in the world. It is only when he or she professes the Zoroastrian faith that he/she is intellectually, morally and spiritually uplifted.

We have carried Roni Khan's letter almost in toto in appreciation of his fine penmanship. *Parsiana*, sorry its editors, should continue carrying articles on "certified apostates" if for no other reason than the pleasure of reading Khan's artful rejoinders.

Moving with the times

I am pained to read about the clashes and controversies going on in our community regarding intercaste marriages and the religious rights of ladies who have married non-Zoroastrians.

I am of the view that no religion teaches hatred to fellow human beings but we practise it. When we landed in India, our high priests and behdins started referring to all Hindus and other community members as durvands, thus giving them the status of shudras. This practice shows hatred and disrespect to fellow human beings who are children of the same God, Ahura Mazda, the creator of this world. Has Ahura Mazda given us the right to condemn fellow human beings?

During my school days at the M. F. Cama Athornan Institute (MFCAI) at Andheri where I became a navar and maratab and studied up to the SSC, our teachers of religious subjects were conversant only with rituals and mythical Iranian history. On other subjects, they had very little knowledge but were very authoritative: no one dared question them. Hence the students they turned out are of a fanatic nature: they lack the power of reasoning or logic to understand what they are practising.

Thus what we are practising today has been inherited by us from our ancestors. We are blind followers and even after realizing a mistake we do not want to rectify the same. We claim as per the farman of our dasturs that any non-Parsi who enters any of our places of worship would turn blind or the status of our sacred fire would be reduced. Is it not a foolish claim?

I have heard and read about many instances when a non-Parsi has entered our agiaries; has attended many of our religious ceremonies like navjotes, marriages, jashans performed at the time of entering into a new home, etc. I have not

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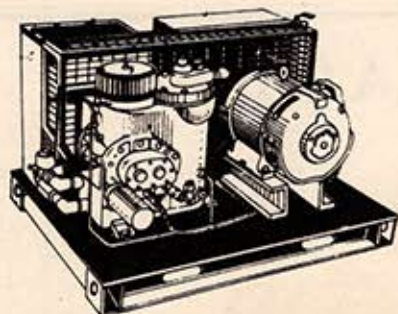
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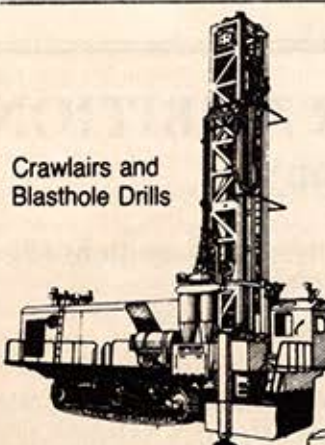
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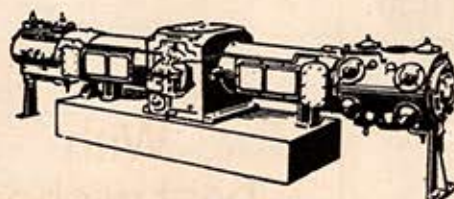


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come across a single instance of a non-Parsi turning blind.

On June 6, 1992, Star TV featured a program at 13.00 hours under the head "Eye on Asia" in which they showed all the customs and rituals of our community. In the first shot they showed a priest performing a *boi* in a fire-temple. Then they showed the navjote, yasna and marriage ceremonies, our last rites at doongerwadi/dokhma from inside in an aerial view and some interviews with prominent personalities of the community and also with Dastur (Dr) Firoze Kotwal. Dr Kotwal, when not in a position to reply to the interviewer, frowned and fumed and refused to reply. If at all he did not want to reply, then first of all, why did he agree to face the camera and to an interview? I would like to know how the camera crew could get entry into our fire-temples and film various ceremonies? Were the authorities so ignorant about the camera crew or blind so as not to see the goings on? Now who has turned blind — the priests present in the fire-temples or the camera crew? Can anyone explain?

During my school days, I had a friend, whose father fought tooth and nail with the rest of the family members who all wanted to purchase a radio or a gramophone. The reason extended by the old man was that the songs sung by the female singers would pollute the atmosphere of the house. How? The answer was what is the guarantee that the songs sung by female singers were recorded when they were pure. One can just imagine the foolishness and the foolish logic extended by the old man. Imagine what a hell of an atmosphere he must have created during his lifetime in his house with the ladies during their monthly periods!

Some 25 years back I had a protracted correspondence with the late Dastur Khurshed Dabu and the Bombay Parsi Punchayet (BPP) regarding a general complaint about some Parsis not wearing sudreh-kusti. In the correspondence, I had stated that as the Parsis in the mofussil had no one to stitch sudrehs and weave kustis the BPP should provide at least six sudrehs and one kusti each year on payment so that the identity of the Parsis by wearing the sudreh-kusti is preserved. But to my surprise, the BPP replied that no doubt they have huge funds, but the donors have not mentioned or earmarked the funds donated by them for such purpose and hence refused to meet with my suggestion.

Some years back, newspapers and

Parsi periodicals had reported the navjote of American engineer Mr Joseph Peterson, performed by Ervad Kersey Antia in New York. Ervad Antia and Dastur Kotwal both had studied at the MFCAI, Andheri under the same gurus and they were classmates. Then why is Ervad Antia so broad-minded and Dr Kotwal so conservative?

My humble request to all those who are sitting at the helm of affairs is to make compromises on all issues pertaining to our community and move with the times. That would be real service to the community. Otherwise, some day, somebody will write a History of the Zoroastrians, "There was a community...."

N. S. MOBEDJI
Indore

Lessons from Ayodhya

News of the fratricide following the December 6 ravage at Ayodhya had us all scrambling home to our families by the first available conveyance. Ears to the hourly BBC bulletins and a muted prayer on our lips, this was clearly no occasion for heroics.

History and stirred up emotions apart, the villainy had its roots in the seemingly everlasting procrastination of the powers that have been. No politicians ever acted. They only reacted.

Before we put Ayodhya away from our minds in the smug self-consolation that it was someone else's problem, it might be worth considering if the situation there was even remotely analogous to the one obtaining in our own Parsi community!

- Isn't our leadership, too, procrastinating over live community issues that threaten to snowball?

- Isn't the fallout of mixed marriages one such burning issue?

We may be too few to qualify as a "minority" in this country. Journalist Ms Bachi Karkaria has more accurately described us as a "molecularity." If our leadership (BPP trustees, please note) procrastinate much longer, we might find ourselves splitting into even tinier protons, neutrons and electrons!

We simply cannot afford further fragmentation. We've got to stick together — at whatever cost.

May our leadership judiciously act. And may we sensibly react, in the best traditions of *Parsipanu* — the spirit of magnanimity, tolerance, charity and reverence of our faith.

KHURSHED PASTAKIA

Edited by Amavaz S. Mama

With
best wishes
from

Farah
&
Tanya

Events and Personalities

Mandate for minorities

Fourteen years after the establishment of the national Minorities Commission, a state level minorities commission was incorporated in Maharashtra last year. "The main idea of this body is to protect the rights of the minorities as guaranteed under the constitution of the land and to safeguard community institutions," explains Hussain Dalwai, chairman of the Maharashtra State Minorities Commission. In addition to reviewing legal and administrative provisions protecting the rights of minorities, the commission is also expected to enquire into their complaints and grievances, and to undertake various studies and analyses to avoid discrimination in respect of minorities, states a government resolution spelling out the duties of the commission.

The fear of the government seeking to appease the minorities through this commission has been the reason for the opposition parties objecting to the setting up of such a body in Maharashtra, informs Dalwai. But as recipients of charity is not how the minorities wish themselves to be viewed; they just want to ensure that their insignificant numbers are not taken advantage of, he notes.

Presently the Muslims, Christians, Parsis, Sikhs and Buddhists fall within the purview of the state commission. The Jains' application to be regarded as a minority group has been passed on to the state government, conveyed Dalwai, as decisions on these matters are taken by the state. "We report to the state govern-

ment but work on the directives of the national commission," Dalwai elaborates on the functioning and role of the newly conceived branch that is meant to operate at the district and grassroots level. Unlike the national minorities commission that has a statutory status permitting them to conduct enquiries and to take decisions, the state wing will be playing a recommendatory role until it acquires a status on par with the national commission.

In the case of the recent communal riots in Bombay following the demolition of the mosque at Ayodhya, the state commission received complaints, procured the assistance of the legal aid committee and financial institutions, and served to coordinate the efforts of different social welfare agencies. Handicapped as they are for want of sufficient staff and facilities and operating within an annual budget of Rs 10 lakhs, the commission could not undertake other programs.

That the government and the commis-

sion are interdependent was evinced at the inaugural function of the commission on November 17, 1992 at the Conference Hall of Bombay's Mantralaya Annexe when Ramrao Adik, minister of state for finance was the chief guest. Among the other cabinet members present were Prof Javed Khan, minister of housing, and Arun Gujarathi, minister of state for general administration. Prior to the formation of the state minorities commission, affairs concerning minorities were governed by the prime minister's 15-point directive on the welfare of minorities. Laid down by the late Ms Indira Gandhi in 1984, communal riots, recruitment to state and central services, and other measures are the three heads under which the points are discussed.

But a systematic approach is called for if the work for the minorities is to have any lasting impact, realizes Dalwai. His first priority therefore is to collect data and statistics. He cites the figures for the recruitment of police sub inspec-

At the inaugural function of the Maharashtra State Minorities Commission (from left) C. D. Singh, Dadasaheb Rupavate, Dalwai, Adik and Gujarathi



tors under the Maharashtra Public Service Commission: Of the 400-500 members of the minority community who had applied, not a single person was finally selected. "We would like a representative of the minorities on all such recruitment boards." It is not that merit has to be lost sight of, clarifies Dalwai, but when demographic surveys reveal that minorities are at a disadvantage when competing with such large numbers and unable to retain their representation in different vocations, the situation needs to be rectified.

Parsis on the whole are a satisfied lot, believes Dalwai, and don't tend to raise any issues with the government. As the lone Parsi member of the state commission, Dr (Ms) Mehroo Bengalee, former vice chancellor of the Bombay University, wrote to 27 associations throughout Maharashtra inviting them to contact her if they needed any assistance from the government. So far only the Poona Parsee Panchayat has responded, she mentions. They sought the commission's help for necessary clearance to start a minority educational institution with 50 percent of the seats reserved for the community. The commission has taken up the matter with the ministry of education, she adds.

Other minority community members appointed to serve a three-year term on the commission are Maninder Singh, principal of Guru Nanak Vidya Society, Justice M. N. Kazi, and Father John Rodrigues of the Holy Name High School. Saiyad Farookh Pasha served the commission for barely a month before his untimely demise, according to a minorities commission official.

Individuals and community organizations within Maharashtra requiring the assistance of the minorities commission can directly approach the chairman at Development Department Building, Old Customs House, Fort, Bombay 400023 or Bengalee at C-12, Cusrow Baug, Colaba Causeway, Bombay 400039.

Parsi susceptibility

Almost 12 percent of Parsis suffer from the deficiency of enzyme G-6-PD (glucose-6-phosphate dehydrogenase) that causes jaundice in the newborn and severe hemolytic crisis (destruction of red blood cells) when patients are exposed to certain drugs like aspirin, quinine, benadryl and sulpha derivatives. Conversely

no Zoroastrian Iranians and Iranis (of Iran and of Bombay) are found to be suffering from this deficiency. Further while 12.3 percent of the Parsi males were affected, barely 2.09 percent of the Parsi females shared the same fate. These research findings were shared by Dr J. V. Undevia at the Dr P. K. Sukumaran Oration delivered under the joint auspices of the Staff and Research Society of the L. T. M. G. Hospital and L. T. M. Medical College, Sion, and the Thalassaemia and Sickle Cell Society of Bombay on June 27, 1992.

"What has happened to the genetics of the Parsi community after migration to India?" was the subject of Undevia's talk during which he elaborated on the plausibility of malaria, sex linkage and a high rate of consanguineous marriages (marriages between blood relatives) accounting for the G-6-PD deficiency. Holding a doctorate degree in genetics, Undevia was twice selected by the World Health Organisation to receive intensive training



Undevia: probing Parsi genetics

in this subject. After 30 years of service with the Cancer Research Institute of the Tata Memorial Hospital Undevia retired two years ago. The findings he quoted were on the basis of investigations made between April 1964 to March 1968 on 2,030 Parsis (976 males and 1,054 females) and 220 Iranis (90 males and 120 females). The sample included 900 consanguineous healthy couples in the 17-35 age-group. All the females were pregnant.

Those suffering from a G-6-PD deficiency are believed to be better protected against malarial infections. The first set of Zoroastrian migrants who fled Iran, it is assumed, carried this gene trait. Those who stayed behind in Iran moved to arid

desert regions free from malaria which could possibly account for the later Irani migrants to India not manifesting this anomaly. Among the Parsis in India, with the majority staying in Bombay and particularly the localities of Dhobitalao and Fort known for their open tanks inducing malarial infestations, this G-6-PD deficiency was retained in the population.

With a larger number of females succumbing to malaria it was inevitable that the surviving males would indicate a higher prevalence of this genetic characteristic. These deficient males would make all their daughters carriers, who in turn would produce 50 percent males with a G-6-PD deficiency. Further, since the gene that determines the deficiency is situated on the X-chromosome, it manifests itself more in the males (while the males show an XY pattern combination, the females show an XX combination so there is a strong possibility of the normal X chromosome countering the deficient X chromosome). Another interesting finding was that the transmission of the deficient gene was from mother to son and never from father to son. At the same time, the carrier status of many women who gave birth to deficient males was traced to their deficient fathers. This led to the finding that the defect is either sex linked or sex limited.

Compounding this hereditary trait was the high rate of consanguineous marriages because of religious and social constraints within the community. "A declining rate of inbreeding is a desirable trend to reduce the burden of genetic disease," Undevia had observed. The highest frequency of G-6-PD deficiency so far reported is up to 60 percent in the Kurdish Jews.

Leprosy management

"Leprosy carries a disproportionately large load of deformities... Even the medical profession harbors an unscientific fear of the disease... The correction of deformities allayed the fears of the younger members of the medical and nursing professions who now saw leprosy as an interesting and challenging surgical problem," notes the preface to *The Surgical Management of Deformities in Leprosy and Other Peripheral Neuropathies*. Authored by Noshir H. Antia, Carl D. Enna and Behman M. Daver, the book is proffered as "a fund of information and

practical knowledge which will be useful to all surgeons working with patients with peripheral nerve disease (arising from ailments like leprosy, trauma and diabetes)," as reads the front jacket of the 162-page treatise.

This book would be particularly valuable to the medical profession in India for, of the 12 million leprosy patients worldwide, one-third are in India, according to the World Health Organisation.

Often it is the general surgeons and physicians who have to undertake surgery of leprosy and who would benefit by simplified and standardized procedures. Hence such guidelines would not only lead to surgery for many more but the introduction of new reconstructive proce-

ently honorary consultant of the Tata Department of Plastic Surgery, J. J. Group of Hospitals and has also been appointed honorary surgeon to the President of India and the Governor of Maharashtra. Daver is honorary professor and head of the department of plastic surgery at the Grant Medical College and the G. T. Hospital. He is also associated with Indian and international bodies connected with surgery. Enna was associate clinical professor of several universities, and also served as chief of the surgical department and clinical branch of the US Public Health Service Hospital for nearly 18 years.

Engineering success

In his master's examination in civil engineering, Mazoon Rustomji Vimadlal ranked first in the Gujarat University in water resource management. Sahavir Saros Bharucha stood first in the Gujarat University in his third as also fourth semester examinations in mechanical engineering. The achievements of these Ahmedabad youngsters were brought to Parsiana's notice

by advocate Kersi J. Shethna.

Presently working with Multi Media Consulting Engineers, an engineering consultancy firm, Vimadlal is simultaneously pursuing a degree in law. Keenly interested in "global management of this precious resource called water" he sees the role of a water resource engineer as one who would adopt a scientific approach for equitable distribution of water and reservoir management.

Vimadlal had got a scholarship for his postgraduate studies by qualifying at the Graduate Aptitude Test in Engineering (GATE), an all-India examination conducted by the five branches of the Indian Institute of Technology, and the Indian Institute of Science, Bangalore on behalf of the government of India, notes his bio data. His hobbies include reading, watching television and studying the world atlas. Since he is a navar-maratab he also officiates as a priest at local religious ceremonies, he writes.

"Mechanical engineering is an ever-green line," offering good job and busi-



Vimadlal (left) and Bharucha

ness prospects, believes Bharucha who decided to pursue this line. His consistently good performance in the second, third and fourth semesters in the mechanical engineering course has earned an appointment as merit class representative each time, as mentioned in his curriculum vitae.

After his graduation Bharucha will decide whether he wants to do his post-graduation in engineering, pursue a management degree or take up a job.

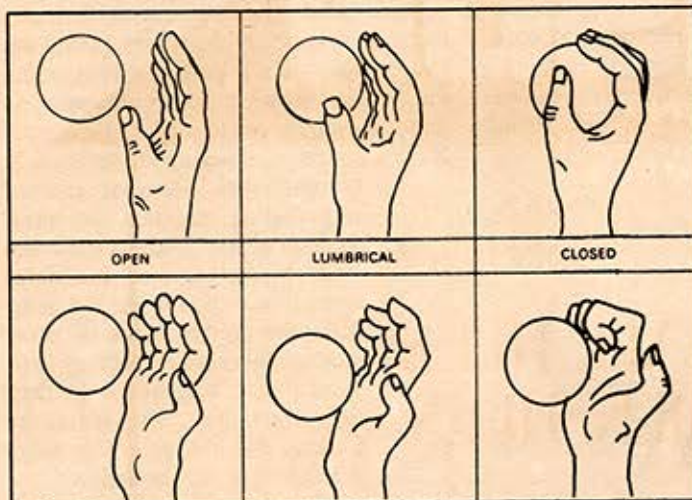
Bharucha has won certificates in athletics and shot put at the school level. His other interests include reading and playing table tennis.

The karate choice

Thirteen-year-old Rashid Kersi Mirza has been selected to represent Gojuran India at the World Karate Competition to be held in Japan in November 1993. The honor of participating in this event, where over 115 countries will be represented, came to Mirza as a result of his excellent showing in competitions held in Bangkok, Hongkong, Singapore and Malaysia last year, notes a family source. Mirza who took up karate at the age of five under Shihan Vispi Kapadia was the only competitor to win the kata (solo exercises) competition in all four countries. In Singapore, he won the open category for men, and was adjudged the best competitor of the tournament, according to a press release. Mirza was included in the 35-member contingent chosen by Kapadia to represent Gojuran India.

An academically brilliant eighth standard student of the Don Bosco School, Matunga, in September 1991 Mirza won honors in two events at the Gojukai Inaugural Inter-Schools Karate Competition, and was declared the "best karateka of the meet," states the write-up. He had earlier been awarded the 'Sho Dan' (junior black belt) in 1990. He has won numerous other competitions and has given a number of karate demonstrations.

His participation in over 14 training camps conducted by Kapadia has taught



Phases of grasp in normal hand

(top row) as versus claw hand

Courtesy: Allan R. Liss Inc Pub NYC /

The Surgical Management of Deformities in Leprosy

dures. With the final aim being rehabilitation of patients, surgery is geared to this end. As mentioned in the preface, "Surgery without rehabilitation is a sterile exercise."

Published in 1992 by the Oxford University Press, the book, priced at Rs 475, concentrates on correction of deformities of the face, the hand and the foot which are difficult to conceal. The inclusion of photographs, illustrations and plates makes this technical work more easily understood.

The authors combined experience dating back to the '50s enabled them to trace the development of reconstructive surgery in leprosy. Former president of the International Confederation of Plastic and Reconstructive Surgery, Association of Plastic Surgeons of India and Indian Association of Leprologists, Antia is pres-

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him the use of weapons, the finer points of karate, and also yoga and judo. At these gruelling camps, entailing 10 to 11 hours of daily practice, often at the hands of an overseas instructor, training is imparted occasionally in the middle of the night, informs Rashid's father.

Apart from his interest in karate, Rashid is a keen swimmer, and has also represented his school in an inter-school volleyball meet.

Badminton boost

Upcoming badminton star Ms Firoza Batliwala got an opportunity to improve her game with the 10-week training she was

onship where she and her partner were declared runners-up.

Formerly rated as India's number one in the junior and sub-junior categories, she had then been selected for a free-of-cost special training in the UK by the International Olympic Association. That however did not materialize but the recent trip did, thanks to the support of the Zoroastrian Trust Funds of Europe, the Jasavalas and others, the family give due credit.

An Olympic pedal

"It really was an honor," recalls Rusi Engineer, "to be part of the Indian team,"

the first, incidentally, to march behind the newly unfurled tricolor glimpsed at the Olympics for the very first time. Five members of the Parsi community were on that Olympic contingent from independent India, Engineer recalls the highlight of his teen years.

The 1948 London Olympiad was held after a gap of

12 long years: the Games being called off in 1940 and 1944, due to World War II. And assembled here were the best of

sporting talent from the world. India struck gold in hockey, and Engineer can yet recall nothing but the cheer for India.

Now, over four decades later Engineer, who 'migrated' to Britain for better job opportunities in the late 50s, recalls the days when he, along with the Noble brothers Malcolm and Rohinton, Keki Printer and Rumi Mistry pedalled his way into the arena of fame. The Indian team of eight participated in the bicycling events, though Engineer cannot recall their results. Yet, it was one stepping stone to international racing, and Engineer proceeded to take part in the coming years in the World Cycling Championships, and the Peace Races in 1954. The Peace Race was like the Tour de France, and covered the European capitals of Warsaw, Berlin and Prague, promoting the message of universal peace.

On one such international trip, Engineer and a teammate stayed back in London under the 'benign' guidance of their manager who had them 'gifted' a return air ticket with a three-year validity period. Engineer who, with a mechanical bent of mind, designed and drove racer motorbikes as well soon found employment with BMW, and later worked in the engineering departments at Nassau and Volkswagen. Today, Engineer tends to his own workshop on days he is not driving the BBC television news van.

"There is just not enough encouragement today," rues Engineer. "In our time, we received financial aid, and encourag-

ing words. The Pundoles (of watch company) would get rare equipment for our cycles, and secretaries of cycling associations, like Bob Damri and Sohrab Bhoot would go out of their way to promote the sport."

Homi Rogers

SPOTLIGHT

The International Centre for Homoeopathy, Canada, has recently appointed Dr Farokh J. Master visiting professor, notes a press release. When visiting Canada and USA last November, Master featured on TV programs and also lectured at educational institutions.



Mirza's impressive karate performance

given in London in end 1992. But she would have almost missed the chance had not the kind samaritans Kersey and Silloo Jasavala offered to host her free of cost for 10 weeks at their residence, acknowledge Batliwala's parents Poroochi and Yezdi. While sponsorships did come from other sources too, with TISCO being the largest contributor, the prohibitive training charges including court bookings, cost of shuttlecocks, coaches' fees, entry fees to various tournaments and the air passage were not all covered.

At the end of the training period, Batliwala even won a couple of tournaments there, inform her parents. And since her return, she participated in the national doubles champi-



Engineer: pedalled to fame

Compiled by Parinaz Gandhi

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"I appeal to you for the sake of the millions of India," Dadabhai Naoroji had said to the British voters of the Central Finsbury constituency. "I want to appeal to you in their name that, whether you send me or another to Parliament, you at once make up your minds that India ought to have some representation in your British Parliament." They elected him to Westminster by a narrow majority of three votes in 1892.

The centenary of the event -- "one of the best kept secrets in British politics" according to Nicholas Timmins writing

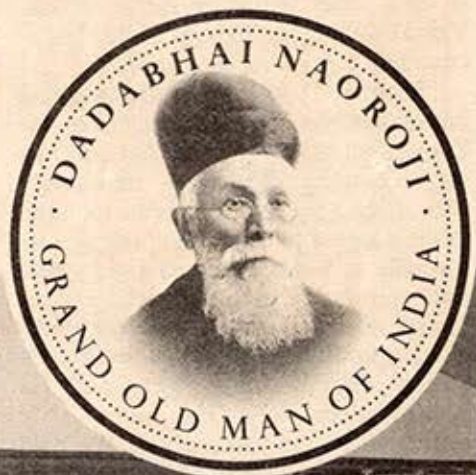
in *The Independent* -- was celebrated with fanfare in London. A jashan and distribution of medals, a lecture by legal luminary and former Indian ambassador to the United States Nani Palkhivala at the Nehru Centre, the launching of *Dadabhai Naoroji -- Britain's First Asian M.P.* by Liberal politician Ms Zerbano Gifford, a celebratory dinner at the House of Commons hosted by the leader of the Liberal Party Paddy Ashdown, an exhibition and two academic seminars were among the offerings.

The commemorative jashan by 12

mobeds organized by the Zoroastrian Trust Funds of Europe (ZTFE) at Zoroastrian House in the presence of 200 members, guests and dignitaries set the tone on June 7, 1992. Among the invitees were the deputy high commissioner of India, the high commissioner for Bangladesh, Lady Maureen Thomas and Gifford, the cochairpersons of the Dadabhai Naoroji Parliamentary Celebrations Committee. The jashan was followed by Gifford's narration on the life and achievements of Naoroji. Thereafter ZTFE trustee Dr Khushroo Mehta pre-

The Uncommon in the House of Commons

Several functions were held in the UK to mark the centenary year of the first Indian's election to the British Parliament



sented the centenary medallions of sterling silver to the volunteer priests and ZTFE's team of religious educationists. Letters received by the ZTFE in connection with the association's celebration plans from prominent individuals like President of India Dr Shankar Dayal Sharma, Pakistan's ambassador to the United Nations Jamsheed Marker, eminent industrialist J. R. D. Tata and others were read by ZTFE secretary Rusy Dalal.

Farrokh Vajifdar, who wrote on the function for *Parsiana*, describes the scene:

"The setting at Zoroastrian House, Compayne Gardens, London NW, was resplendent for the opening instalment on June 7. Plentiful bright blossoms and two easel-mounted pictures framed the stage. Dadabhai looked out upon us from stage left, and the 1892 plenary session of British Commons Members stared out at each other across a House divide. Video cameras and lighting blinded us in recording everything for posterity.

"Sharp at 11 of the morning clock an immaculately white-clad phalanx of the Zoroastrian priesthood shuffled onto the stage, ranging themselves imposingly with all the gravity and decorum required of their sacred calling. (The presence of) specially invited guests and sundry persons presumably indicated racial and religious tolerance and the nine-pace religious cordon was breached in several places; certainly Zarathushtra, in all his framed glory, kept his gaze firmly averted from the proceedings. We paid £10 for the privilege of jashan attendance.

"Then ZTFE president and jashan participant Zal Sethna welcomed the gathering and sought to explain the piece we had expensively witnessed. It was then that the public address system decided to go silently private. Despite the cajoling and caressing by some half-a-dozen experts who clambered all over the electronics, it seemed inevitable that the remainder of the proceedings were to be sotto voce (in *bay?*). A muted Sethna introduced Gifford who then delivered, delicately-voiced, her prepared speech on "My Hero: Dadabhai Naoroji." From what could be heard, it was a brave attempt at justifying Naoroji the politician with some padding out from his time in Britain and his contacts with Indian and

British politicians. That she had much more to offer on Naoroji was undoubted; we were not accorded the chance to obtain its benefit, for a bare 20 minutes later her originally scheduled 35-minute speech was terminated."

Parliamentary undersecretary of state Mark Lennox-Boyd was the chief guest on July 7, 1992 at a commemorative talk by Palkhivala -- titled "The first Indian member of the House of Commons" -- at the Indian High Commission's Nehru



Sethna orchestrating the celebrations
Photos: KEE Photographic

Centre presided over by High Commissioner Dr L. M. Singhvi. Quoting Winston Churchill's concept of marks of greatness as "the power of making lasting impressions upon people (and)... to have so handled matters that the course of after events is continually affected by what he did," Palkhivala went on to elaborate how Naoroji "cast a spell on his contemporaries, including Mahatma Gandhi; and Gandhiji was the inspiring influence in Jawaharlal Nehru's life. Thus Nehru, after whom this Centre is named, was the intellectual grandson of Dadabhai."

Palkhivala stressed Naoroji's recognition of the positive aspects of the Indo-British connection: "For decades, he worked indefatigably not as the enemy of the British but as one who held them in high esteem and regard and wanted them to show their true character in their dealings with India. The title of his book *Poverty and Un-British Rule in India*, summed up his verdict on the government of the day. He was aware of the advantages of the raj which could not be

counted in money. India had a civilization going back 5,000 years which, in the words of Ralph Waldo Emerson, reached the summit of human thought; but before 1858 which saw the Proclamation by Queen Victoria, India was never a united political entity. In that year the accident of British rule welded us into one country, one nation. The gift of unified nationality was the most precious consequence of British rule.

"The other attendant benefits were the priceless legacy of the English language and British values which enriched Indian culture; the invaluable institutions of British law and justice; the creation of apolitical armed forces. Some strange destiny had led to the intermingling of the fates of Britain and India. At the inaugural meeting of the East India Association of which he was one of the founders, Dadabhai said, 'When the time comes for a separation, which I trust is far distant, the world may rejoice in a glorious chapter added to its history, of the regeneration of an old, but long unfortunate, race, and India may for ever remember gratefully the benefactors who restored her to more than her ancient splendor and civilization'...

"The result of the election at Central Finsbury electrified India," said Palkhivala adding in the words of the late Sir Rustom Masani, "The whole country was greatly moved by feelings of the deepest gratitude to the English constituency that had returned an Indian to the Imperial Parliament. Such a thing was possible only in a free country like England. The electors had shown that the instincts of political freedom and the fairness of the British public had triumphed. They had given a concrete illustration of the elasticity of the British Constitution and demonstrated, better than all official declarations, the equality of British citizens, wherever born and brought up."

Recalling the meeting held in London to celebrate the event attended by about 2,000 friends and admirers of the Indian MP, including several leading Members of Parliament and foremost citizens of the city, Palkhivala quoted R. K. Causton who presided: "The event is, indeed, unique in that it ushers in a new era in our relations with India. It shows that the claim of Englishmen that they are the pioneers of popular government throughout the world is not a myth but a reality."

Though Naoroji succeeded in getting the appointment of a royal commission

Prior page: Jasavala, Sethna, Singhvi, Gifford and Dalal with Godrej at the mike at the Zoroastrian House seminar.

with himself as a member to examine the drain of Indian wealth and resources as also the recognition of the need to hold the Indian Civil Service (ICS) examinations in India, he slowly became disenchanted with the apathy of the British public. Commenting upon the missed opportunity with gentle irony Palkhivala noted, "In the words of Lord Keynes, 'Man will do the rational thing but only after exploring all other alternatives.' If the British had acted rationally at the time when Dadabhai was so passionately pleading India's cause for elementary justice, the whole history of the British Commonwealth would have been different."

"The Morley-Minto Reforms constituted the first step towards giving a share to Indians in the governance of their own country. But it was a case of too little and too late. The Reforms were delayed till Dadabhai was no more. He died at the age of 92 on June 30, 1917. Those Reforms were promulgated seven weeks after he had died."

"Dadabhai, the greatest Indian of his time, was a Zoroastrian and he lived the religion of Prophet Zoroaster — pure thought, pure speech, pure deeds. A regenerated India, freed from the shackles of foreign rule, is the greatest monument to his memory," concluded Palkhivala.

His lecture was followed by the official launching of Gifford's book, a publication in the "Makers of History" series targetted at the high school readership.

On July 17, Liberal Party leader Paddy Ashdown was host at a reception and dinner at the members' dining room of the House of Commons — "that strange arena where good Christians eat lions," as notes Vajifdar — a formal occasion restricted to invitees.

Two days later the Zoroastrians of Great Britain presented a portrait of Naoroji to the Indian High Commissioner to be placed at India House alongside other Indian patriots. The venue — Zoroastrian House — was the scene of an academic seminar hosted by the ZTFE with Sethna "introducing Singhvi, and (recounting) Naoroji's reforms, bar the all-important religious ones!" informs Vajifdar. "Singhvi, in arguably the best speech of the day, quickly rectified that situation by stressing the Grand Old Man's (GOM) spiritual qualities and his patriotic idealism. Quoting from the *Rig Veda* and Tennyson, he confronted us with the

close Parsi-Hindu links, via the *Kisseh-i-Sanjan* and onto the stirring appeal, 'Let us renew this world!' — a noble reiteration of Zarathushtra's clarion call to all of humanity."

"Short yet pertinent speeches were finely delivered by chairman of the house of Godrej, Soli Godrej, who spoke with good effect on the efforts and purpose of Naoroji and his excellent virtues which should rouse all Zoroastrians to a new sense of mission; Deputy Mayor of Camden, Mr Bhattacharya, much taken up with the 'black man' slander (Naoroji had been referred to as 'a black man' by then British Prime Minister Lord Salisbury), dwelt on prejudices then and now, Gandhiji's darshan of the GOM — the

"He worked not as the enemy of the British but as one who held them in high esteem"

founding grandfather of the Indian nation and his noble work for all India.

"A roll call of honored guests was recited by then vice president Kersey Jasavala; a roster of donors to the ZTFE celebrations was painstakingly read out by Dalal. The lunch that followed, at £15 (Rs 750) per head, was for the grantees to enjoy. The plebeians shot away to do justice to some hearty pub grub, returning much fortified to face the academic half of the day."

"The afternoon's sessions were chaired by the universally loved Prof John Hinnells who had brought along two of his post-graduate students David Mellor (no, not the high-jinks Tory ex-minister of fun!) and Candida Riley, both of whom dwelt on Naoroji the politician. Hinnells himself accentuated Naoroji's reforming activities with just sufficient detail to whet our appetites. Cyrus Bharucha, film director and BBC producer, had met and interviewed the 88-year old Ms Goshi Captain, Naoroji's granddaughter, in 1972. Through this we learnt that Naoroji had blue eyes, had steeped his grandchildren in western culture, encouraging contacts with the literati and other intellectuals among the liberal minds of the day. Despite, or perhaps because of these, the grandchildren were at

the forefront of Indian politics, even courting prison sentences for their efforts.

"And on to Rashna Writer who saw Naoroji as a role model for the present generations. Stressing his Indianness, she filtered him through some Zoroastrian theology and ethics — perhaps rightly so! — then on to human rights and her favorite hobbyhorse of multi-cultures in western environments. We'll yes! Maybe Naoroji would have approved."

The proceedings concluded with the viewing of a Doordarshan documentary on Naoroji and an edited version of *On Wings of Fire*, informs the ZTFE newsletter.

"A brilliant function at the South Kensington Ismaili Centre on July 29 really sounded a high note in the festivities score," concedes Vajifdar. "There we had Sir David Steele, Liberal MP, give a keynote speech on the GOM, mostly lifted from Masani (the classic biography of Naoroji is the one written by the late Sir Rustom Masani), with some residual quarter-hour on his thoughts on the continuity of Dadabhai's good work in the present-day political arena. We were all supposed to have forgotten that Dadabhai, disillusioned with the disunited Liberals, had gravitated towards the British Socialists! But never mind! For Zerbano Gifford had chaired the politicking with high good humor and lovely presence. Her illustrated book *Dadabhai Naoroji*, complete with glossarial guide for eager aspiring school-age politicians, sells for £10 (Rs 500). We sat agape to hear that through the magnanimity of a Hindu business house which had bought up a few hundred copies of this lavishly produced hardback, copies were to be distributed free of charge as a parting gift to all invitees! Gratefully your correspondent seized his copy, ungraciously gulped down a delicious cup of chilled fruit juice, and fled into the night. Ismaili hospitality in the splendid surroundings of their neo-Islamic-style headquarters is something which beggars description. Dadabhai Naoroji must indeed hold a very dear place in their hearts!"

"Through all the dazzle and glitter of the commemorative months, the World Zoroastrian Organisation (WZO) emerged with an extremely modest, down-beat offering. At its 1992 London Seminar, graced by the presence of High Commissioner Singhvi and his charming wife, the opening session devoted to the

GOM comprised a lengthy series of extracts from *The Twist in the Rope*, a study of the patriot Dadabhai Naoroji by Farrokh Vajifdar due for publication shortly in booklet form. Made possible through the generosity of the Aimag and Fakirjee Educational Trust, the book's entire sales proceeds are earmarked for the WZO Medical Benevolent Fund," adds Vajifdar.

On September 7 Councillors Kleanthous and Talal Karim, chair and vice chair respectively of the Islington Race Equality Committee (Islington is a part of Naoroji's electorate), were hosts to the inauguration of an exhibition on Dadabhai Naoroji at the Central Library. Organized by Omar Ralph and titled "India's patriot: Britain's MP," the exhibition remained open to the public up to September 19. According to the program the ZTFE made a presentation to the mayor of Islington, councillor Ms Edna Griffiths, who officially opened the exhibition.

Commenting on the continued relevance of Naoroji's personal characteristics and social objectives to the world Steel had noted, "...all I can do as a Liberal Democrat MP of the late 20th cen-

tury is to pray that same noble spirit which he so magnificently embodied may return to this country, the disappearance of which has had such lamentable consequences on the public life of our society and nation, and to be grateful to the members of his community and his motherland for so valuable a gift to the Liberal Party, to Parliament and to the United Kingdom."

As is now usual in London, every event is dogged by controversy between the present traditionalist managing committee of the ZTFE and its detractors. In letters addressed to the managing committee, the trustees of the Zoroastrian Trust Funds and to the members at large, Noshirwan Cowasjee questioned the need for two functions involving high entrance fees and alleged that the presentation of medallions was organized by then ZTFE president Zal Sethna to benefit five members of his own family.

In a letter to members Rumi Sethna noted that past presidents had "never awarded themselves medallions for the excellent work they did" and questioned the propriety of the exercise in the name of Naoroji "who had given full lifetime

service to the nation and the community without looking for any reward much less a piece of metal." Vajifdar reports that "the centenary medallions were duly lavished upon 16 religious stalwarts and some 18 who were deemed to have imparted education among a restricted UK membership. A posthumous award to the late Dastur Sohrabji Kutar was declined by his widow Dr Shirinbanoo in a pointedly restrained note, read out in an undertone by the presenting trustee: Dasturji 'gave his devoted service to one and all without expectation of any reward.' Similarly, a firmly polite note from Homi Dordi (a priestly collateral member of Naoroji's Dordi family) explained refusal through finding it objectionable and an insult to the memory of the GOM who had all throughout his truly meritorious and illustrious life declined any form of reward or decoration. Yet another had returned his medal but was subsequently prevailed upon amidst a show of lamentation and pleading to finally accept it." Vajifdar too refused his medal "in a strongly-worded letter of protest against the racist and religiously intolerant committee which now conducted the ZTFE's affairs," he wrote, informing *Parsiana*.

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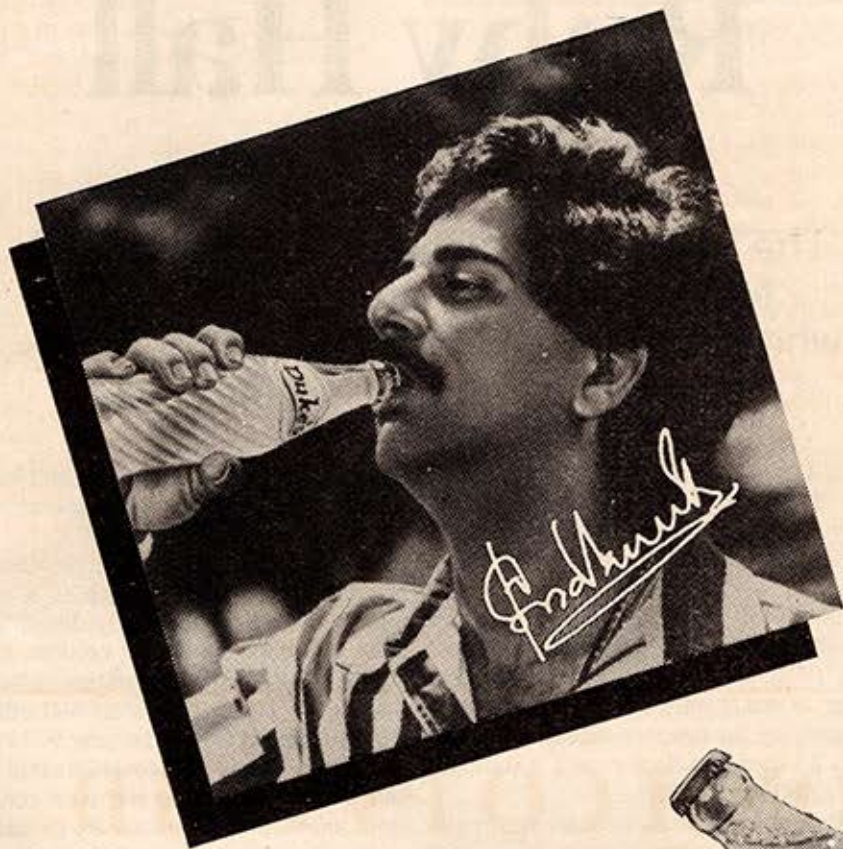
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At the heart of Ruby Hall

Gustasp Irani

The 350-bed clinic has the infrastructure to accommodate a medical college where seats could be reserved for Parsis, believes its founder, Dr Keki Grant

It was a fascinating voyage: we were journeying through the human bloodstream, through pulsating arteries into the heart itself. Our guide drew our attention to the problem here: a minor seepage of blood through a faulty valve. No, this was no science fiction fantasy but high-tech reality, for our probe into the human body was made possible by a color doppler and two-dimensional (2-D) echocardiography machine at the Ruby Hall clinic located at 40 Sassoon Road, Poona. Here there are a number of other high-tech machines which help the medical staff explore the skull, the spinal cord and most other parts of the human system, making this medical institution one of the best in Poona and on par with those in Bombay or anywhere in India.

In February 1992 when the then Vice President of India and now President, Dr Shankar Dayal Sharma, inaugurated the Magnetic Resonance Imaging and Diagnostic Centre, it was another landmark in the 33-year-old history of the institute. At the helm stands Dr Keki B. Grant, eminent cardiologist who started the clinic in 1959 as a small private practice.

"When I started Ruby Hall clinic it was from scratch. I had left the Jehangir Nursing Home (the popular community-run institution in Poona) because of a difference of opinion and I was penniless. I had nothing to back me up, only my medical skills and a determination to stand on my own feet," says Grant as he recalls those early days when he moved his practice into the cottage and outhouse

of Sir David Sassoon, the former owner who had named them after his wife, Ruby. Today the complex has grown to include eight buildings that house 350 beds and 18 different departments — cardiology and cardiac surgery, neurology and neurosurgery, intensive care units (ICUs), blood bank and a cancer center to name only a few. Also at the complex are the latest technical inputs to assist 85 qualified doctors and a staff of over 1,000 personnel.

"Poona residents no longer have to go to Bombay or even abroad for treatment," says Grant. For instance, he points out that on an average one coronary bypass operation is performed each day at Ruby Hall. "We are also recognized by the University of Poona as a teaching institute for four postgraduate courses: MD in medicine, radiology, and obstetrics and gynecology; and MS in general surgery."

This association with the University, Grant believes, is the ideal stepping stone for establishing a medical college. "We have the infrastructure and the facilities. What we need is premises to house more patients and staff. It is only a matter of finance," he says. According to the doctor it could well be a Parsi minority educational institute with a percentage of reserved seats for the community. This is increasingly relevant today, Grant believes, when competition for seats in medical colleges is nudging the community out of the medical profession. "I don't think that young Parsis today are

less capable than before. The problem is that they are faced with very severe competition," says Grant.

Unlike the B. D. Petit Parsee General Hospital in Bombay, which is a community hospital and thereby disqualified from becoming a medical college, Ruby Hall is open to all communities including the Parsis. The poor (Parsis and others) are also treated here. Last year 973 cases at a cost of Rs 10 lakhs were treated free and another 532 cases received concessions amounting to another Rs 10 lakhs.

In 1966 Grant donated Ruby Hall to the Poona Medical Foundation, a public trust he created and of which he is the chairperson and managing trustee. Grant also serves as professor emeritus at the B. J. Medical College, Pune, and the University of Poona. "Over the years I have had to be administrator, entrepreneur, personnel officer dealing with labor unions, teacher and more. All this in addition to being a cardiologist," says Grant.

But to truly appreciate Grant one must peek into his personal lifestyle which is stringent and highly regimented. Every morning he rises between 4.30 and 5.00 and jogs for one hour. In the evenings, each day, he walks back from his clinic, located not far from the railway station, to his house at Salisbury Park some 7 km away. His eating habits are spartan. He does not eat anything the whole day: no breakfast or lunch, only water and maybe an occasional cup of tea or coffee with no sugar or milk. Dinner is his only meal and comprises the same fare every day:

boiled fish and boiled French beans with no salt. Does he ever miss *lagan nu bhonu*? Grant smiles. "The first month after I started this diet was a problem; then I got used to it. Now I don't eat at weddings, I don't go for dinners. If I go anywhere it is for the social function and not to eat."

Rather than for medical reasons, Grant's diet was a result of his realization that food made him sluggish and unable to concentrate. So about 27 years ago he stopped eating except before retiring for the day. He has no regrets. "I like the quality of my life; I quite enjoy it. And I find that jogging and exercise are wonderful ways to relax."

According to the doctor, his lifestyle is the product of his personality, which he describes as "very obsessive. I'm a stickler for time and a stickler for doing things fast. I'm a stickler for doing the same thing every day, like eating the same food and jogging even if it is raining."

Even though Ruby Hall has grown beyond recognition, Grant still sits in the same office he occupied when he first started the clinic. And still in his service is Ms J. Kanga, his secretary of 37 years. The first small lab adjoining his consulting room, almost primitive in comparison to the highly advanced technical capabilities of the Diagnostic Centre, still exists and is operational. Ruby Hall reflects Grant's happy blend of consistency and progress.

These were characteristics that helped the doctor during his formative years. "I was from a very poor family to start with. All my education after matric was through scholarships," he states. After obtaining his MD and FCPS in medicine and cardiology from the Grant Medical College in Bombay, he proceeded to the USA to join the Massachusetts General Hospital in Boston and studied clinical cardiology under Dr Paul D. White, reputed to be the father of modern cardiology. "At the time there were no facilities for training cardiologists in Bombay or anywhere else in India," he states. As this discipline in medicine was relatively new, in India at least, he was fascinated with its scope and opted for it. On his return he was appointed

honorary professor of medicine and cardiology at the B. J. Medical College in Poona. He also began to work at the Jehangir Nursing Home, before differences of opinion compelled him to resign and start his own practice. "Cardiology has changed a lot since I first started. Today it is quite different from what it was

"I don't think that young Parsis today are less capable than before"

40 years ago," says Grant; and keeping pace with the developments over the period has been a continuous educational process for him.

In his years of practice, Grant has observed that Parsis, as distinct from other Indian communities, show a greater incidence of diabetes, high blood pressure and heart disease. "In fact they have all the characteristics that are present in Western societies, which is not very surprising as their lifestyle is more Western than Indian," says Grant.

The manner in which the Parsis handle their community affairs, however, distresses the doctor. According to him, a handful of orthodox stalwarts shout down

those who do not share their views and as a result the average Parsi shies away from community matters and does not want to get involved. Grant's wife, Tehmi, was once a trustee of the Poona Parsi Panchayat but has disassociated herself from the body for this very reason. His son Pervez is a qualified doctor who studied cardiology in England for nine years before returning to help his father run Ruby Hall. His daughter Zareen is at home.

Grant takes us on a tour of his establishment, often bounding up two steps at a time ahead of us. At the Diagnostic Centre we look in at the magnetic resonance imaging machine with its backup computer system that can probe almost any part of the body. Then there is the lithotripsy machine that removes kidney and gall stones without surgery by pulverizing them into powder in a single half-hour sitting. And there are the stress test and ultrasound facilities and more.

One building is exclusively devoted to neurology, another to cardiac and coronary diseases. The canteen provides about 1,000 inhouse meals per day and another 600 to visitors and guests. There are four ICUs: one for cardiac and coronary patients, another for adults, the third for children and the fourth is a neo-natal unit. A radiation center treats cancer patients. There is an inhouse medical supply department and of course the general

wards and the air-conditioned private rooms with attached toilets and baths. And there is still much more to explore. Parsi authorities should check out the facilities in detail, it could well be their best shot at establishing a private minority medical college with a certain percentage of reserved seats for members of the community. It is an opportunity to participate in Grant's dream, for judging by his past record and achievements he will in all probability make it come true.

And finally, the touch of humility in the doctor is what makes his achievements all the more remarkable. Be it his spartan eating habits, or his stringent lifestyle, or his work at Ruby Hall, he observes: "But anyone can do it. I did."

The newly inaugurated Magnetic Resonance Imaging and Diagnostic Centre Photo: Gustasp Irani



The 1992 BPP Elections

A change of guard

1,604 eligible voters will be electing two trustees to the Bombay Parsi Punchayet in March

The largest ever Anjuman Committee (AC) of the Bombay Parsi Punchayet (BPP) consisting of 1,604 members will have to elect two trustees in March 1993 from a field of nine candidates. Those who have announced their candidature as of February 3, the last date for filing nominations, are: Phiroze Cawasjee Amroliwalla, Hoshang Nadirshaw Wania, Yazdi Pheroze Munsif, Dr Syrus Darvish Irani, Ms Perviz Feroze Dotivala, Dr Tehemtan Rattanshaw Bhathena, Dr Viraf Jehangir Kapadia, Ms Silloo Kaikhushru Kavarana and Jamsheed G. Kanga.

With the Committee for Economic Revival (CER) and its allies having secured 754 of the 802 seats on the AC that are reserved for the general electorate, CER leaders Kanga and Kavarana are the front runners. Dotivala will probably be the strongest non-CER supported candidate vying for one of the two trusteeship seats. Dotivala had first decided to contest the elections in 1988 but the elections were not held at that time due to the legal disputes over the formation of a new AC. Kanga will be seeking reelection to his seat whilst Kavarana, one of the CER's most dedicated social workers, will be a first-time candidate contesting for the seat vacated by the present BPP chairman Dr Aspi Golwalla.

The donors list which comprises those who have donated Rs 5,000 (Rs 7,500 between February 6, 1987 and December

17, 1991) could also influence the course of the trusteeship elections. Whilst different individuals exert considerable influence over various groups on the Donor Register, the donor turnout on election day, March 5, may not be as high as their elected counterpart on the AC.

The elected constituent of the AC has 521 men and 281 women. The newly elected body conspicuously displays the way the community earns its living. More than 300 of the 802 members are currently in service. The business community has a little over 100 representatives. Apart from nearly 100 retired members and 64 women who refer to themselves as housewives the rest of the body comprises professionals — doctors, lawyers, accountants, architects, educationists, consultants, artists, priests, social workers, etc.

Parsiana publishes the full list of 802 elected members of the AC. The order of names under each constituency has been retained as per the list provided by the Punchayet.

Constituency 'A' — Colaba

Dr (Ms) Frenie Jal Pacca, medical practitioner; Dr (Ms) Pilloo Pervez Hakim, ENT surgeon; Dr Rustom J. Patel, ophthalmic surgeon; Dr Burzin P. Khan, dentist; Ms Mani Maneck Vajifdar, retired; Zal K. Contractor, business; Dr (Ms) Yasmin Khurshed Vajifdar, consulting homeopath; Ms Ratoo Dara Das-

tur, social worker; Comm Jehangir P. Aga, retired naval officer; Ms Daulat Phiroze Mugaseth, retired; Maneck Hormuzjee Engineer, civil engineer; Dr (Ms) Firuzah Soli Engineer, medical practitioner; Ms Zarin Maneck Engineer, housewife; Ms Firoza Jamsheed Kanga, housewife; Ms Perin Cawasji Tengra, housewife; Dara B. Buhariwalla; Bakhtiyar Jamshed Dubash, business; Dinyar Bomanshaw Marfatia, service; Viraf Erachshah Panthaki, service; Ms Meher Dadiba Powvala, service; Dr Dinyar Maneckji Gamadia, consulting physician; Baji Jehangir Bharucha, business; Russey T. Kavarana, business; Homi Dhunjibhoy Kapadia, service; Homi J. Bamjee, accountant; Ms Jerry Kumana, housewife; Jehangir Minoo Unvala, private service; Adi Burjorji Siganporia, service; Sam Darasha Dhanbhoora, retired accountant; Minoo Nadirshaw Tumboli, chartered architect; Jamshed D. Driver, retired government servant; Beji Framjee Shroff, business; Dara Pestonji Dastoor, retired; Ms Kamal K. Kavarana, business; Dhunjishaw Phirozesha Ratnagar, retired LIC officer; Yazdi Parvez Katrak, service; Ms Daisy Maneck Sidhwa, display artist; Ms Jiny Rustom Hormazdiyar, social worker; Homi Jal Chibber, business; Ms Pilloo Khody Kolah, educationist; Phiroze Shahpoorji Sadri, secretary and chartered accountant; Ms Niloufer L. Contractor, service; Ms Pilloo Fali Chinoy, social worker;

Bapu Jehangirji Vajifdar, consulting engineer; Aspi Merwan Irani, civil engineer; Naushir Dara Anklesaria, chartered accountant; Noshir Framroze Divecha, service; Cyrus K. Ghaswala, chartered accountant; Erachsha Hormasji Katrak, retired; Viraf Behram Popat, service; Firoze Rustomji Kanga, service; Adar M. Wadia, retired; Dr Sarosh Ratanji Wadia, medical doctor; Dr Rashid Sarosh Wadia, medical doctor; Rustom Framroz Bilimoria, service; Ms Frainy Manecksha Nanavati, housewife; Jemi S. Hansotia, retired; Dara Cawasji Billimoria, officer; Dhunjishaw Tehmuras Suntoke, chartered accountant; Rusi Pherozeshaw Shroff, service; Roosi Khushru Satara-walla, service; Ms Purviz Minocher Bacha, housewife; Ms Gulruk M. Daruwalla, service; Hoshang Pesi Hodiwalla, business; Dara Framroze Hiloo, retired; Ms Pericher Aflatoon Bakhshay, housewife; Homi Kawasji Mistry, retired; Farokh Jamasp Garda, service; Phiroze Jamshedji Driver, business; Russi Ratanji Mistry, architect; Freddy Noshir Bisni, service; Rusi Phirozeshaw Mistry, service; Phiroz Bhikhaji Bugwadia, consultant; Jal A. Bamji, retired.

Constituency 'B' — Fort

Ms Meher Master-Moos, lawyer; Dr Jehanbux A. Chichgar, doctor of medicine; Dr Kersi N. Hozdar, family physician; Ervad Noshir B. Kotwal, service; Ms Nergish N. Aibara, housewife; Jal Hormusji A. Vakil, retired C.P.M.; Minoo B. Tavadia, service; Keki S. Dastur, retired; Ervad Parvez M. Bajan, service; Ms Silloo R. Nariman, business; Ms Roshan S. Sethna, service; Dinshaw Jamasp Jesia, business; Manek F. Vajifdar, priest; Dr (Ms) Pervin P. Bhesania, doctor; Ms Perviz M. Bilimoria, social worker; Raiomond F. Poncha, business; Ms Amy J. Jesia, housewife; Farokh J. Antia, chief executive; Ms Homai N. Kotwal, service; Ms Nergish F. Fraser, retired; Pheroz K. Bookbinder, business; Ms Dinaz M. Vajifdar, service; Rustom M. Cursetji, service; Dinyar M. Vajifdar, priest; Ms Shirin K. Bharucha, service; Rustom A. Aibara, retired; Ms Aloo R. Khambatta, social worker; Minocher M. Antia, retired ward officer; Khushroo H. Mehta, radio surveyor; Rustom K. J. Khambatta, chartered accountant; Ms Tehmi B. Bharucha, business; Eruchshah S. Hodiwalla, business; Jamshed F. Motafaram, solicitor and advocate; Zarsis D. Udhawalla, insurance consultant; Homi

N. Mehta, retired; Ms Mahakhurshid Khushrooh Byramjee, business; Kersasp P. Antia, retired; Ms Kety Z. Udhawalla, LIC agent; Hormazdiar Jamshedji Desai, service; Rusi Nariman, business; Keki K. Karkaria, civil engineer (retired); Ms Aloo D. Bharthania, service; Shariyar F. Vajifdar, business; Minoo M. Bilimoria, CA; Dadi S. Bharthania, service; Nariman R. Neralwalla, secretary; Neville K. Mistry, service; Fali B. Tavadia, service; Phiroze J. Unwala, retired; Parvez B. Bhesania, business; Bahadur B. Sanjana, engineer; Percy F. Hataria, radio officer; Hormuzda B. Davar, chartered accountant; Ms Pilloo B. Irani, housewife; Noshir D. Bhathena, retired; Shapur J. Irani, service; Dali R. Dastur, insurance consultant; Shavak D. Bharucha, consultant engineer; Ms Sheru P. Navroji, service; Khushrooh P. Byramjee, business; Ms Khotin H. Irani, housewife; Hoshang R. Nekoo, service; Dara P. Khambatta, retired; Ms Zarine N. Kapadia, housewife; Merwanjee A. Chinoy, director; Firoze J. Fraser, retired; Aspiandiar R. Irani, service; Farokh B. Bhesania, business; Ms Aloo P. Dee, service; Sorab J. Banaji, retired; Ms Khorshed F. Bhesania, business; Ms Lily A. Choksey, service; Rustom K. Karkaria, marine radio officer; Ms Dee A. Irani, artist; Hoshang H. Mehta, internal auditor; Ms Khorshed P. Bugwadia, housewife; Ms Shernaz S. Irani, service; Tehmasp R. Mogul, advocate; Ms Amy S. Battiwalla, service; Ms Heroo D. Cooper, service; Phiroz R. Bilimoria, retired; Ms Viloo D. Vesuwala, service; Nariman H. Daruwalla, CA; Behram H. Khajotia, service; Shahrookh B. Davar, service; Minoo B. Mistry, retired; Ms Pola B. Mistry, retired; Ms Kety N. Maneckji, service; Dara E. Amrolia, cashier; Shapoor J. Battiwalla, retired.

Constituency 'C' — Kalbadevi

Ms Roshan P. F. Driver, principal; Dr (Ms) Mehroo S. Pardiwalla, medical practitioner; Dr (Ms) Jerroo S. Pardiwalla, medical practitioner; Hoshang N. Wania; Ms Rati D. Wadia, teacher; Pesi J. Paymaster, accountant; Neville K. Khodaiji, service; Ms Jerroo Nariman, business; Ms Soona B. Dadyburjor, housewife; Cyrus A. Mody, business; Noshir D. Daruwalla, service; Burjor S. Dadyburjor, advocate; Ms Zareen D. Baria, service; Ms Keshvar A. Dastur, private tuitions; Zexia M. Antia, service; Fali K. Sidhwa, service; Jamshed R. Billimoria, business; Ervad

Jamshed J. Charna, priesthood; Phiroze E. Karkaria, service; Dorab J. Charna, priest; Ms Shirin P. Karkaria, service; Sam E. Driver, service; Ms Zarin M. Amalsadvala, secretary; Bomi P. Chinoy, chartered accountant; Vistasp M. Dastoor, service; Jehangir J. Wadia, service; Merwan N. Haiwai, business; Behram S. Engineer, business; Ms Perin M. Pithawalla, social worker; Ms Sherroo K. Sanjana, social worker; Nariman A. Mody, business; Rohinton P. Sarkari, service; Jimmy D. Talaty, service; Ms Bapsy K. Sanjana, beautician; Ms Nergish J. Haradwalla, housewife; Ms Gover C. Mody, teacher; Ms Freny R. Sarkari, service; Ms Niloufer F. Gorimar, service; Rohinton D. Umrigar, service; Mahiar P. Panthaky, service; Dhunji C. Naterwala, service; Dinshaw F. Hayvoy, retired; Jamshed B. Irani, business; Keki R. Bharucha, service; Kersi S. Master, service; Ady D. Karanjia, service; Fili F. Gorimar, business; Behram K. Naterwala, service; Manecksha D. Dastoor, retired; Lovji D. Mistry, optician; Ms Behroze N. Lala, teacher; Cawas S. Shroff, retired; Pesi P. Shroff, business; Eruch D. Pardiwalla, retired; Ms Pervin P. Meherji, teacher; Ms Tehmi K. Katrak, social worker; Keki B. Kerawalla, business; Minocher P. Batha, service; Homi H. Kapadia, retired; Keki R. Bhadha, service; Ms Shirin K. Adajania, service; Ms Roshan A. Bharucha, service; Ms Khurshid A. Antia, service; Minocher A. Sherdiwalla, advocate, high court; Ms Bhiki F. Irani, service; Percy P. Patel, service; Dally D. Variava, retired; Ms Tehmina R. Damanwalla, teacher; Nariman D. Udhawalla, service; Ms Pervin G. Lala, teacher; Homi T. Mistry; Keki N. Shroff, retired; Homi D. Bharucha, service; Cavas N. Bhaisa, service; Jangoo S. Italia, business; Rusi S. Italia, service; Gev B. Bulsara, service; Khushroo P. Nallaseth, business; Nadir D. Bharucha, plumber.

Constituency 'D' — Malabar Hill

Cyrus E. Lalkaka, business executive; Ratan Kawas Lalkaka, business; Hoshang Darashaw Doongaji; Parveen Ratan Lalkaka, secretary; Rusi Nusserwanji Sethna, solicitor/advocate; Ms Naheed Hormazd Sorabjee (née Ms Naheed Ratan Lalkaka), service; Koovar C. Vajifdar, advocate; Ms Shirin C. Lalkaka, housewife; Ms Pilo M. Maneckji, business; Ms Piroja Pesi Nargolwala, social worker; Kersi Minocher Gherda, co-director; Ratan Dinshaw Surveyor, civil

engineer; Ms Nerges Ratan Surveyor, housewife and social worker; Ms Aloo Jehangir Colah, social worker; Ms Arnava Rusi Sethna, social worker; Ms Goolu R. Adenwalla, housewife; Mehli Cawas Lalkaka, service; Ms Zarin Kaiki Alpaiwalla, housewife; Ms Arni N. Sethna, marketing consultant; Ms Bhikhu Behman Moos, housewife; Ms Jer Behram Dubash, co-director; Ms Jaloo Adi Gazdar, housewife; Ms Jamshed Sorabji Minocherhomji; Homi Phiroz Kanga, service; Kaiki Rustom Alpaiwalla, chartered accountant; Darius B. Moos, solicitor/advocate; Ms Vispi Russ Balaporia, lecturer; Ms Shernaz Cawas Sukheshwalla, service; Ms Aloo M. Batliboi, housewife; Kersy Kaikhushroo Lalkaka, chartered accountant; Ms Khorshed Faridoon Tarapore, teacher; Ms Zenobia Piroj Daroga, principal; Pheroze Pestonji Kharas, business management; Ms Jeri Soli Doctor, social worker; Ms Maki Jal Cardmaster, housewife; Rohinton Pesi Bamboat, service; Cyrus S. Jasawalla, architect/designer; Dara Tehmurasp Marfatia, solicitor; Faroukh M. Vakil, service; Ms Coomie J. Birdi, social worker; Dorab Bomanji Ghadiali, business; Ms Ratty Pashang Ghasvala, housewife; Ms Mehru Rohinton Bamboat, cost accountant; Ms Thrity Rohinton Master, housewife; Rohinton Fali Master, business; Ms Freny F. Jasawalla, business; Pashang Manchershaw Ghasvala, retired; Ms Sherroo Sam Dhanbhoora, service; Shapur F. Master, service; Adil Polard Irani, horticulturist; Ms Motu Homi Bamjee, household; Ms Meher C. Kharas, air hostess; Ms Aban S. Master, service; Minoo Jamshedji Majra; Ms Rashna D. Ratnagar, service; Sam Pestonji Toddywalla, airlines communications; Ms Shernaz Zubin Lilawala, service; Savak D. Mistry, retired;

Russ Fram Balaporia, business (film exhibitor); Percy Dinshaw Ghandy, advocate; Ms Piloo Jal Bamji; Ms Feroza Murzban Bhujwalla, teacher; Rohinton Jamshedji Majra, solicitor/advocate; Ms Roshan Farokh Vakil, social worker; Vispi Minoo Tumboli, service; Ms Dina Pirojshaw Daruwalla, service; Rusi Shavakshaw Peer, foreman in Indian Airlines; Ms Mackie Rohinton Majra, social worker; Behrooz J. Hansotia, senior traffic assistant; Ms Jhaver C. Jasawalla, self employed; Bahadurshah Kekobad Dalal, social worker.

Constituency 'E' — Worli

Dr Porus S. Turner, dental surgeon; Daraius B. Bhappu, consultant; Dinyar R. N. Contractor, business; Kersi J. Limathwalla, business; Dr (Ms) Mehroo P. Turner, doctor; Darayus P. Sarkari, service; Jangoo Yazad Punegar, service; Sam M. Poonawalla, business; Sam M. Pardivala, retired; Kersi Pirojsha Gazdar, business; Ms Kumi Jemi Daruwalla, social worker (housewife); Ms Zarin K. Limathwalla, tax consultant; Dr Aspi Maneck Mehta, doctor; Darayus Dhunjishaw Gazdar, service; Ms Sherroo Dhunjishaw Engineer, retired; Jivanji M. Jamadar, advocate; Jimmy C. Chandaru, self employed; Ms Silloo Sorab Ranji, housewife; Rohinton B. Anklesaria, chartered accountant; Dr (Ms) Aloo Phirozshaw Billimoria, medical consultant; Burjor Mancherji Mehta, chartered accountant; Adi K. Vajifdar, business; Prof (Ms) Amy F. Mistry, service; Behram Phiroze Mistry, service; Behram Maneck Sorabji, business; Mani J. Chandaru, service; Ms Perin N. Daruwalla, retired lecturer; Nariman R. Daruwalla, consultant to registrars and transfer agent. Also investment consultant; Ms Perviz J. Jamadar, household; Ms Perviz Rohinton

Karkaria, business; Rustom Keki Sethna, business; Ervad Sam S. Panthaki, service; Farrokh Erach D. Mehta, advocate; Dhunjishaw F. Ichhaporia, service; Kersi K. Commissariat, practising CA; Zarin Kersi Commissariat, executive secretary; Adar Byramji Tarapor, retired; Ms Freny Burjor Gimi, business; Ms Thrity Burzin Wadia (Ms Thrity Burjor Mehta), advocate; Jal M. Bhot, self employed; Sarosh M. Wadia, business; Ms Dolly V. Vimadallal, service; Hoshang P. Dumasia; Ms Tehmi R. Disawalla, service; Ms Feruza Adi Cooper, business; Jangoo B. Pithavala; Vispi E. Surti, service; Jamshed Dhanjishaw Chacha, chartered accountant; Minoo Ardeshir Khan; Ms Villoo Hoshang Batliwalla, service; Vistasp B. Vimadallal, service; Adi Faramroz Pithavalla, retired; Homi Hiraji Vimadallal, tax consultant; Ms Doly Adi Mistry, social worker; Eruch H. Engineer, service; Dinshaw P. Homawalla, retired; Viraf B. Vimadallal, service; Gav N. Bhamgara, service (business); Ardeshir M. Mistry, business; Hoshang E. Engineer, business; Dinyar M. Jivaasha, service; Freddy Dinyar Tukina, service, tax consultant; Homi Dinshaw Antalia, business; Hosi N. Daruwalla, service; Sam N. Kateli, service; Viraf J. Batliwalla, service; Ms Dhan Bejan Baldawala, director; Phiroze Rustomji Mistry, service; Rusi Hormashaw Carnac, contractor; Rustom A. Davierwala, service; Bejan Hormusji Baldawala, advocate; Ms Meher Kersi Gazdar (Ms Meher M. Mehta), service; Dhanji F. Lakdawala, service; Hoshang H. Antalia, business; Meherjee M. Makati; Ms Perin Homi Vimadallal, commercial artist; Ms Yasmin K. Makihatana, housewife; Kersi B. Makihatana, electrical and mechanical engineer; Ms Kety F. Irani, service; Ms Pervin M. Bhathena, service; Farukh

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Constituency 'F' — Parel

Adi Homi Doctor, service; Cyrus Jal Siganporia, service; Nariman Eruchshaw Mehta, service; Dady Framroz Pastakia, business; Adi Nariman Mogrelia, service; Cawas Nariman Wadia, retired; Jal Jehangir Adajania, service; Aspi Pirojshaw Ustad, service; Gayomard Minoo Kathawala, service; Homi Pirojshaw Ustad, service; Hoshang Pirojshaw Ustad, service; Viraf Ardeshtir Randeria, business consultant; Rohinton Jamshedji Mehta, self employed (business); Aspi Adi Kathawala, service; Neville Godrej Bhagat, service; Nowroze Eruchsha Mamlatdar, service; Jal Shavaksha Zaveri, service; Ms Dinaz Cawas Wadia, housewife; Ms Katy Adi Mogrelia, teacher; Ervad Kersi Jalejar Mirza, service; Shavak Phirojshaw Ghadially, service; Hosi Minoo Bhathena, service; Sohrab Edulji Shastri, service; Ardeshtir Kaikhushru Kathawalla, retired; Ms Yasmin Vispi Baria, service; Ms Mehroo Nowroze Mamlatdar, service; Ms Yasmin Rohinton Engineer, service; Rustom Eruch Bharucha, service; Ms Piloo Nardarshaw Siganporia, service; Ms Pervin Nariman Mehta, housewife/social worker; Aspi M. Bilimoria, chartered accountant; Homi Eruchshaw Mehta, retired; Parways Dosabhai Bhungara, advocate; Bakhtyar Ardeshtir Italia, service; Ardeshtir Maneckshaw Italia, retired; Pesi Kaikhushru Ghodawala, service; Ms Ruby Aspi Billimoria, personal assistant; Cyrus Rustom Bhaya, service; Ms Katy Dara Amroliya, accountant; Ms Armaity Gayomard Kathawalla, housewife; Maneckshaw S. Chena, service in press; Boman Eruchshaw Mehta, retired; Ms Rashida Rohinton Mehta, housewife/social worker; Noshir Faramroz Bharucha, service; Rumi Pirojshaw Ghadially, service; Dali Maneckji Bhathena, self employed; Rustom Maneckji Mehta, retired; Pervez Eruchshaw Dee, service; Jamshed Khurshed Setna, chairman -- Ingersoll Rand (India) Ltd.

Constituency 'G' — Dadar

Ervad Jal S. Kuka, retired priest; Ms Bakhtawar S. Tarapore, social worker; Dadi J. Motivala, tube well boring contractor; Ms Piloo J. Kuka, housewife; Ms Mithoo J. Jesia, housewife; Phiroze S. Aderianwalla; F. K. Sholapoorwala, business; Ms Silla B. Motivala, business;

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By Rail (2nd Class)
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& back and by Deluxe
Bus/Land Rovers
DEP DATES : On or about May 15, Nov 8
COST : Rs 7,950 (adult)
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and by Deluxe Bus
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NAINITAL—MUSSOURIE (10 days)

VISITING : Nainital (4 nts), Mussoorie (3 nts), Rishikesh/Hardwar (1 nt), Delhi (1 nt)
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The Reserved Banker

Recently promoted deputy governor of the Reserve Bank of India, Savak Tarapore views himself primarily as an economist

Homi Rogers

It may well prove to be an easier task to extract a recalcitrant tooth than to elicit information from S. S. Tarapore, recently promoted deputy governor of the Reserve Bank of India (RBI), the 57-year-old monetary authority of the country. Tarapore shies away from the camera, and the demure public relations officer of RBI regrets that she does not have even a file photograph of him. Why, even his secretariat embarks on a frenzied investigation, and only after much file-opening and cabinet-closing makes the discovery that the initials S. S. that precede his name stand for Savak Sohrab.

Not that Savak Tarapore is a haughty, or even a secretive person. For that matter, his mien and demeanor strike one as being just the opposite. In his spacious office 18 stories above the stifling Bombay streets, Tarapore seems to allow himself to be dwarfed by the grandeur of British furnishings and the clutter of Indian bureaucracy. The imposing coat hanger stands vacant in a corner of the room like a wooden scarecrow, while Tarapore is quite at home in a plain white bush-shirt. And any illusions about being in the presence of a financial wizard are shattered as Tarapore, bearing a closer resemblance to Laxman's common man than to a governor, briefly describes his work as that of an economist, and "not one involved in direct operations."

But at no time — or place — has Tarapore felt himself out of step in this august institution which he joined over 30 years ago as a research officer. "There are two kinds of temperaments, and mine was just right for the public sector," confesses Tarapore. "Right from the day I joined here, as a boy of 23, I felt totally secure. I knew this was my home."

The coming to terms with his tem-

perament — now so apparent in his mild manner and modest stance — was, however, not so easy. As a young man armed with a master's degree (MSc) in economics from London, he found himself at the crossroads of life, unsure of which turn to take. Hailing from the backwaters of Andhra Pradesh, the big bullish city of Bombay with its brash business ethos fazed the young Tarapore. "I was in danger of losing my bearings," he reminisces with rare candor.

It was then that the legendary economist A. D. Shroff came to know of the Parsi lamb adrift among the wolves of Bombay, and called him for a meeting. "Shroff judged my temperament correctly, and felt I would best fit into a non-commercial organization," recalls Tarapore, a view also shared by the leading public servant and ICS officer, Astad Gorwala.

It was these two gentlemen, established and venerated in their professions, who charted for young Tarapore the course his life would take. Tarapore was, however, warned jestingly by Shroff that when he had starved enough in government service, he might come back to him. That was not to be. For, though Tarapore may not have taken home a pay packet to match the remuneration of his corporate counterparts in the private sector, he always had the job satisfaction he sought. And the work fitted him like a glove — not aggressive and competitive in nature as in private companies, but academic and need-based.

"I shall always be indebted to those who guided me," remarks Tarapore with his customary humility. "There is a stage in one's life when one seeks and needs guidance, and I was fortunate in receiving it."

Tarapore rues the fact that Parsi youths are today placed in the same posi-

tion that he was in three decades ago, but bereft of wise counsel. "Help is needed in the form of guidance — not money," asserts Tarapore. "Our youth need qualitative support, as I once did." The support, laments Tarapore, is rather short in coming, except for schemes like the Holiday Programme for Youth launched by the Bombay Parsi Panchayat. Tarapore lauds the scheme, which he believes has helped the community youngsters in determining their careers. More such youth development programs are needed; and more eminent individuals of the likes of Shroff and Gorwala are, according to Tarapore, required to pull the community out of the present quagmire. "Without the right guidance, our youth will not have the ability to withstand competition," states Tarapore, who in his 30 years as a banker has witnessed the fact that community or religion is not the decisive factor in advancing one's career. The myth of employing only Parsis as cashiers was no longer tenable after the British left our shores.

If Tarapore stresses his indebtedness (so like a banker!), it is because he humbly believes that he is what he is today because of those who came before him. Perhaps for biographers this is a remarkably new approach for stringing their tales on, but to Tarapore — who incidentally served a term with the premier universal lending organization, the International Monetary Fund (IMF) — it is more a way of life.

His father, a retired engineer at a lowly pension of Rs 700 per month, gave not only him, but his two elder brothers a foreign education. "He would sacrifice his food, clothing, everything..." recalls Tarapore with affection, "to meet expenses towards our education." [That all the three brothers justified the expense and the faith is another story — eldest son Feroze is a director with Tatas at Jamshedpur, while Zal, a hydraulic engineer, was recently awarded a Padma Shri (see "Riding the tide," *Parsiana*, October 1992).] Tarapore also recalls his debt to another remarkable person: Ms Makki Patel, who gave his daughters excellent care and training at her well-managed child care center, at a time when both he and his wife were working, and he was

continued on page 34

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Business is a plaything

Darab Pavri opted to forego his career as a civil engineer to start a business in toys 50 years ago

Parinaz Gandhi

Twice a day the diminutive, 81-year-old Darab Pavri can be seen around the toy shop. It is not his second childhood that brings him there. Nor the indecisiveness regarding making a purchase within a stipulated budget that necessitates his frequent trips. Actually all the toys are his for the asking, for the shop is his. As the founder of Paragon Toys, a family concern that celebrates 50 years in January 1993, Pavri makes it a practice to spend two hours at the shop around mid-day and two hours before the closing time i.e. 8 p.m.

From behind the cash counter Pavri can gaze at the array of playthings for inspiration, peer at the shoppers who come in search of new modes of amusement,

Bachoo and Darab Pavri at their present toy shop at Haji Ali

and observe the flow of traffic at the Haji Ali intersection through the glass panels of his salesroom at the Heera Panna shopping complex. While wife Bachoo helps in building customer contacts, the taxing tasks, of taking an inventory of stocks, indenting for new goods and handling the headaches that accompany a business venture, are left to their son Hoshang.

"Every toy, even the mechanical variety, is an educational item," believes Pavri who would like to impress upon the government the need to give this industry special concessions instead of regarding their products as luxury items. As they ready themselves for the busy Christmas season we see a line-up of the colorful display: A rattle a rupee is what Paragon Toys offers at the lowest rate. At the upper range are foreign educational toys

and books costing up to Rs 4,000 (import licence is granted only for the educational variety, he clarifies). In between are an assortment of brick games and fancy gadgets like a dressing table and a mini oven to preoccupy domesticated little girls. The balls and dolls, the Leo and Funskool range are of course inevitably included in any toy business. Their hallmark is the specifically designed and made to order 'Mysore toys' — the semi-detachable wooden toys that are popular at many kindergarten classes as they can be conveniently handled or mishandled!

To afford most of these 'luxury goods' one needs to be in the high income strata as the majority of Pavri's customers are. "We set a reasonable profit margin against sales. Our customers know we won't cheat them. Often it is only the servant sent with an accompanying chit describing the purchase desired. Many times it is the child who comes with a bundle of notes." Such is the trust reposed in the owners.

"We take special care of the child customer," the shopkeeper informs. He still remembers the occasion when one little girl had come to his shop to buy a China tea set, the miniature version of course. Just before she could enter her car, she dropped the parcel, breaking the contents. The disappointment writ on her face prompted the Pavris to replace the gift she cherished. It was a goodwill gesture from their side.

On another occasion a mother brought her three children with the maidservant to the shop. To allow the children more time to browse through the shelves, she decided to complete an errand and pick them up later. But she apparently forgot about this arrangement. After a wait of several hours, with no mother on the scene and the children reduced to tears, it fell upon Pavri to trace their house and deliver the children to the grateful parents.

It is not just children he has had to escort home. Once a dog tied outside the shop was mistakenly left behind by the mistress. Until closing time there was no sign of the lady so Pavri, holding on to the leash, finally allowed the dog to lead the way home.

The same children who used to frequent his toy shop in the 1940s are today grandparents, indulging their children's children. They have been witness to

Reaching for the Sky



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"We take special care of the child customer"

Paragon Toys' days of boom and gloom.

The early days were particularly taxing. The industrious Pavri started business from their residence in Calcutta. During their 50 years of expansion, the Pavris have operated from different premises — from Wood Street and Park Street in Calcutta, through Bombay's Arthur Bunder Road, Kemp's Corner and finally Heera Panna where they have one sales shop and another area earmarked for storage. The com-

munist rule in West Bengal and the strengthening of the trade union movement brought them to Bombay. For a while the shops in Bombay and Calcutta functioned simultaneously but when they realized that Hoshang alone would not be able to cope with the pressures in two

places they decided to concentrate on Bombay. A graphic artist by training, with several exhibitions to his credit, Hoshang now concentrates on the toy business though his father hopes he will someday combine the toy shop with a gallery.

More interesting than their migration pattern is how Pavri — a civil engineer by profession working as traffic and town planning engineer with the Bombay Electric Supply and Transport (BEST) — decided to switch careers. His expertise in air raid protection required the BEST to loan his services to the Government of India during World War II. His first posting was at Delhi where, he recalls, he struck upon the idea of sounding simultaneous sirens throughout the city by using the telephone cable network. After the Japanese air raid on Calcutta, the Government decided that Pavri was needed in Calcutta where he was promptly transferred and where germinated the idea of his taking to business.

The takeoff point for him, with a limited budget of Rs 250, was aeroplanes with which he was fascinated since his school days at the Bharda New High School. "I decided I would make aero-

plane kits; scale models of war planes." The kits he marketed came complete with all the components that needed to be assembled, glue stick, paints and clear instructions which the kids could follow to experience the thrills of seeing their own model actually take flight.

The boost for his business came during the war years with the army, navy and red cross serving as his major clients. They gave bulk orders for these model aircrafts to train their personnel in identifying the different planes. He had hired carpenters to make the components to precision, his wife would help with the assembling of the parts into boxes, and he himself would help out after office hours in the nitty-gritties.

"I would see people from small shops earning thousands and carrying home bundles of notes at the end of the day," recalls Pavri. He then understood his father Pallonji's advice that "business is always better than service. In service you are selling your ability. In a business you get full advantage of your ability. You are independent." So after the war he decided to retire prematurely and apply himself full-time to designing war planes and subsequently other plastic,

wooden and metal toys, the work of which was entrusted to subcontractors.

"Parsi youngsters should be encouraged to get into business after education. Apply the knowledge gained to business," maintains Pavri. "Sell *chana* (grams), sell *kurmura* (puffed rice), see how well the *paanwallas* (making betel leaf preparations) are doing... There should be an organization within the community to help people to start a business. (But) after a loan is granted, there should be supervision."

In his own sphere there has been just one other Parsi shop selling toys — N. S. Mistry at Crawford Market — which was closed down when no one in the family remained to run the business. Although there is always a demand for toys in India — with its population boom — in recent times Pavri has witnessed stiff competition from manufacturers and retailers, especially the roadside hawkers who with their limited overheads can sell their wares at a much cheaper rate. "Toy business is a poor man's business... But we keep distinctive toys," claims Pavri. And giving them a comfortable edge over others in the business are their customers — three generations of them.



Paragon Toys' premises at Calcutta before the shift to Bombay's Colaba area (inset)

THE RESERVED BANKER
continued from page 29

earning just Rs 900 per month, as per government scales.

In the few pauses as Tarapore murmurs instructions over the phone, or initials a note, we carefully frame questions of a personal nature and put them to him. As a leading banker can Tarapore help us with his invaluable advice? "No," smiles Tarapore, "never go to an economist for financial advice," adding, "they are very poor managers of their own finances as well." Tarapore divides investments simply in two broad categories: the safe and the speculative.

"Parsis have generally gone in for safe, long-term investments," informs Tarapore, "and there is nothing wrong in that at all. My father invested his provident fund and insurance in three percent conversion loans, like most Zoroastrians of his time." The yield in financial terms may have been little but his investment in his sons, as we can see, is still paying. Not just for itself, but for the country as well.

MATRIMONIAL

Alliance invited for fair, good-looking, medium-built, Parsi girl, aged 24, 5'6", honours graduate. Please reply with photograph (returnable) to:

The Advertiser
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GPO Box 892, Bombay 400001

MATRIMONIAL

A well-to-do parent seeks alliance for daughter, aged 32, MA, PhD from an American University, presently in USA, willing to settle in USA, India or anywhere abroad. Possesses a flat in Bombay. Highly educated, cultured and intellectual Parsi/Zoroastrian boys up to 36 years, professionals, academicians or in industry or business may apply to:

The Advertiser
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Matrimonial (Dec/55-92)
GPO Box 892, Bombay 400001

MATRIMONIAL

Correspondence invited from educated, well-settled boys for a 27-year-old, slim, fair, charming girl, computer programmer with a good job.

Write to:

The Advertiser
Parsiana
Matrimonial (Dec/54-92)
GPO Box 892, Bombay 400001

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(2) Purna Village, Thana Bhiwandi Road, Near Uttam Roadways

Vapi: Near R.T.O. Check Post, G.I.D.C. Phone: 887

Valsad: Kamla Nehru Road, Phone: 2284

Billimora: Gohar Baug Road, Phone: 2493

Navsari: Opp Central Bank, Phone: 4008/4009

Delivery Godown: Zaveri Sadak, Phone: 1601

Udhna: Road No 2, Phone: 88611-12

Surat: Delhi Gate, Dangi Sheri, Phone: 29995 - 35428

Delivery Godown: Ring Road, Near Surat Textile Market, Phone: 24026

The path to the donor's door

Shirin K. Bharucha

The Art of Fund Raising by Noshir H. Dadrawala. Published in 1992 by the Centre for Advancement of Philanthropy, C/o J. N. Marshall Ltd, Mistry Mansion, fourth floor, 107 M. G. Road, Fort, Bombay 400023. Pp: 86. Price not mentioned.

In the world of fund-raising, the prospective fund-raiser encounters at the threshold the first daunting hurdle -- his own diffidence, fear of rejection or insults. Beyond this block, this initial difficult step, many, though well-intentioned and concerned, do not venture.

The Chinese have a saying for this: "All journeys, and they be of 10,000 miles or more, begin with the first step."

Noshir Dadrawala's book *The Art of Fund Raising* is addressed

to such a person to start with, and endeavors to show him that these apprehensions are merely barriers of the mind, quite needlessly preventing him from the fulfilling and rewarding work of raising resources for the disadvantaged of society. There is a lot to be learnt from a person who considers doing such work as 'making progress in life' and, in the bargain, finds it to be much fun! A new slant indeed, on an old theme.

Dadrawala's book consolidates in one place a quantity of information on how to go about the business -- if I may call it that -- of fund-raising. The basic principles he is guided by -- the many dos and don'ts -- might at first reading seem obvious; but, as a fund-raiser in a small way, I know how often in the immediacy and haste of the moment one can forget them. This area is a veritable minefield and a wrong step can for always wreck the path to the donor's door.

You need 'names' to promote your charity, but 'names,' though they give the organization credibility, are not enough. You have to know how to sell or market your concerns and to draw

upon the humanity of the donor. The way you get your message across is all important. Many good causes suffer because they are not sold with skill. This is a fine art and Mr Dadrawala helps with numerous practical hints and suggestions on this score. I think however, a paragraph or perhaps even a chapter could have been profitably added on how to keep in check the hydra-headed monster of over-heads, which every charity encounters some way down the road.

Dadrawala says he has two fundamental principles in fund-raising drives. Strangely, they are negative ones: not to approach a person merely for a donation but to try and interest him in the cause; and not to leave his room

without new contacts and references. With the first no one can have any difference. But I am not sure whether the second should have such pride of place. There are many other essentials to successful fund-raising which to my mind are more basic -- for example, to tailor the manner in which the funds can be raised to suit the donor, and to involve him on a continuing basis with your concerns.

There are many innovative ways of fund-raising which have been imaginatively devised by people, which could with advantage have been discussed in the book. They range from art auctions -- Hussain's painting of Mother Teresa being a good example -- concerts, dinners and fashion show extravaganzas to the humble Oxfam 'mela' selling ethnic products from the heart of India's villages. Abroad, sponsored walks or runs for charity are regularly organized and enthusiastically received.

Just why people give to charity could be the subject of a separate dissertation, stemming as it does from a variety of complex reasons: sheer altruism, a quid

pro quo or something as beautifully simple as Vivian Beaumont's response, which Dadrawala quotes, "Because they asked me!" There is absolutely nothing wrong in the donor asking, "What's in it for me?" -- a question frequently asked by the corporate donor. Recognizing such a donation publicly, apart from giving the corporation a tax break, helps spread the message of the necessity of corporations shouldering their social responsibilities. Knowledge of this is the fulcrum of fund-raising.

In a lighter vein, the cartoons and the humorous side of charity briefly set out make this book entertaining and worthwhile even if you are not involved with charities. Mark Twain once said: "To do good is noble, to teach others to do good is even more noble -- and less trouble!" This is not intended for Dadrawala who, happily, belongs to both categories!

If you are already connected with fund-raising, Dadrawala's book is an essential part of your armory. If you have been wanting to work in this area to promote a concern of yours, but were wary of entering unknown waters, do so -- these waters are well charted. Dadrawala's book will also help in good measure to build up the culture of charity and to make it a part of the religion and life you live, inspired by the noble examples he has quoted in his book. After all, we are the world. Fund-raising is, I conclude after reading this book, both an art and a science.

The navjote quiz book

Homi Rogers

The Navjote Guide by Ervad Burjorji Eruchji Bajan. Republished in 1992 by Marzban Jamshedji Giara, Dhunmai Building, 667 Lady Jehangir Road, Dadar, Bombay 400014. Pp: 102. Price not mentioned.

Q: How does one review a guide book for a pre-navjote child which was first written in 1899 and has had 12 editions published to date?

A: With the reverence and respect due to a classic. And with kid gloves.

Q: Is reverence due to it because it has survived nearly 100 years of vicissitudes and changing values?

A: Partly so. And also because of the author's impeccable credentials. The late Ervad Burjorji Bajan, who wrote the book in Gujarati in 1899, was as Rustomji N. Panthaki (principal of the Dadar Athornan Madressa) informs us in his foreword, an asset to the Parsi community and priesthood. An ideal priest and scholar, Ervad Bajan, who acquired his preliminary education in Avesta, Pahlavi and Farsi languages at Surat, was a *bhan-tar* (prayer) teacher and religious instructor at the J. N. Petit Orphanage at Parel for 30 years, before accepting (at the instance of the trustees) the principalship of the then newly founded Dadar Athornan Madressa.

Q: But are the author's qualifications sufficient reason to make the book a worthy guide for young Parsis about to be initiated into the religion?

A: Not entirely. What distinguishes this manual from other books on the same subject is that it not only discusses the how and why of the navjote ceremony and the significance of the sudreh and kusti, it includes chapters on the elements of nature, and their importance to man. It is thus also a primer on our environment and a plea for its preservation. This lesson not only every good Zoroastrian, but every citizen of the world, should take to heart.

Q: Which means that it discusses the role of sun, water, air, earth and vegetation in Zoroastrian theology.

A: Yes, and also *gospand*.

Q: What is *gospand*?

A: "Quadruped animals useful to man" — such as cow, bullock, horse, camel, elephant, goat, sheep, etc.

Q: And pray, how are animals useful to man?

A: "Their milk, curd, butter, ghee are our food. By dragging the plough they are useful in tilling the soil. Their wool is used in making a variety of clothes. They are useful for riding, drawing carriages, and for providing comfort and happiness to man."

Q: I understand that the book tackles the various elements, their veneration, their particular patron saints, and the manner in which each element should be wor-

shipped by a Zoroastrian. Now, isn't all that boring for a child?

A: Did you find the above concepts boring?

Q: No. Because they were stated in short, precise terms. Like in an interview.

A: That is exactly how the book 'says' it. In a simple question-answer format. It could well be entitled, "The Pre-Navjote Quiz Book."

Q: Most quiz books have a lot of interesting tidbits in them. Does this one too have such nuggets that would appeal to all Zoroastrians, irrespective of age?

A: We give a few examples of the questions raised in the book:

•How many daughters did Zarathushtra have? Name them.

•Give the names of Zarathushtra's sons.

•How many parts was the earth divided into during Avestan times? (The answer, incidentally, is seven, pointing to the insight and knowledge of our ancestors; much later seven continents were universally accepted.)

•Which prayer seeks forgiveness for sinful acts?

•What famous incident took place on Marespand *roj*?

Q: From the last query, it seems that the book answers questions on the Parsi calendar and history too.

A: Yes. It talks of the *rojs* (days), *gahs* (periods in the day) and *Gathas* (the last five days of the calendar), as well as many Parsi festivals, long forgotten and hardly ever celebrated today — though some have interesting legends connected to them.

Q: A most comprehensive book. Yet you mentioned that it should be handled with kid gloves. Why?

A: Well, it is rather dated. And on a couple of instances while upholding the orthodox stance, it betrays confusion of thought.

Q: Can you elucidate that?

A: Yes. Take the reason Bajan gives for applying ash on our forehead. Part of the answer implies that ash reminds us to be humble, for even the brightest glowing fire ultimately turns to ashes when it becomes cold. Another part states that "every person should like the fire be charitable, and leave behind him the fragrance of good deeds." Now, does the fire turn to ashes, or does it scar all things offered

to it, reducing them to dust? And, is it then "charitable?"

Q: Any other examples?

A: Yes, in the very same chapter on fire, for instance, smoking is sinful according to Zoroastrian religion, because — and here's the good reason: "...health deteriorates by smoking, (and) anything that destroys health, or is harmful to the body is a sin." But Bajan does not stop there. He proceeds to expound the traditional viewpoint: "Bad breath comes in contact with fire... instead of revering the fire, it is disrespectful to it."

Q: Does Bajan attempt to answer all questions truthfully?

A: Sometimes he skirts the issues he raises. Take the answer to "How do we preserve our religion?" which reads, "Just as we take care to increase and preserve wealth received from our ancestors and forefathers, similarly, it is much more our duty to preserve our own religion."

Q: Would some of the original meaning, or turn of phrase, be lost in translation from the Gujarati version?

A: Not likely. Marzban Giara, who has been rendering yeoman service to the community by regularly translating and publishing works written in Gujarati by our priests, seems to have been very faithful to the original. Why, there are instances where he does not even transpose the verb, so that it reads as a literal translation. Yet another question reads, "Should the poor lie for the sake of their belly?" with the word "need" added in parentheses after "belly" so as not to alter the original. Certain question-answers seem unduly drawn out, as when the response to a question is a quotation from the *Avesta*; the following question is then framed to ask for the meaning of the Avestan text. Some editing may have deprived the book of its original flavor, but would have made the translation more concise, comprehensive and grammatically correct.

Q: Is the book worth buying? Can we dip into its 102 pages for useful knowledge even as we get ready to enter the 21st century?

A: Yes, for at the core of it is the issue of the elements, which is of vital concern to all of us today. And the book guides one not only into being a good Zoroastrian, but also an ideal world citizen.

Compiled with devotion

Hormazdyar S. Dalal

Kirtan Sangrah by Parvez J. Katrak. Published in 1991 by Parvez Katrak Foundation, F-26, Cusrow Baug, Colaba Causeway, Bombay 400039. Pp: 154. Price not mentioned.

The soil of Gujarat has been blessed over the ages with bhajaniks and kirtankars. To begin with there was the Queen of Mewar, Rajasthan, one of the finest devotional poets in Hindi and Gujarati. She was followed by bhakta kavi Narsingh Mehta of Junagadh, Saurashtra. Bjoja Bhagat, Dhiro, Akho and Dayaram were first-rate devotional poets of Gujarat. Their poetry has carved a special niche in Gujarati literature and still occupies an important place in its history. The tradition is very much alive. Poets of Gujarat continue to compose bhajans and kirtans even today.

Before the advent of the printed word, Gujarat had the *akhyankars*, bards who perpetuated the oral tradition. Kavi Premananda was one of them. They were also known as *mana bhatts*, as they popularized literature by singing their works, mostly narrative poems, to the accompaniment of *mana*, copper pots. Premananda's *Nalakhyan*, the story of Nala-Damyanti, *Kooverbainun Mamerun* and other narrative poems are classics in Gujarati literature. The tradition has survived to our times.

In the Parsi community too, there was the tradition of kirtans, khayals and tapas. Very popular was the name of Mansukh, who sang with gusto epic events from the *Shah Namah* before admiring audiences. The Kutar brothers, translators of the *Shah Namah* in Gujarati, were very good kirtankars, so was the late Jehangirji Chiniwalla. The practice had since lost its impetus but is evident again in the efforts of Katrak.

Katrak was fortunate to be born to honest, religious-minded parents, Jam-

shedji Kavasji Katrak and Jalanmai. A man is known by the company he keeps and Katrak was associated with Sohrabji Hormusji Katrak of London, a devoted social worker, and the staunch Gandhian B.F.B. as Burjorji Framji Bharucha was known. A chance meeting with Gandhiji left a lasting impression on Parvez's mind.

If life is a mixture of coincidences, Parvez's life is full of them.

Karsandas Manek was one of the finest Gujarati poets of the 1930s, and a freedom fighter. In later life he turned to singing kirtans. By accident Parvez happened to hear Manek singing one evening. This happened nearly 20 years ago, in 1972, and it was the turning point in Katrak's life.

Katrak began to sing, too, and compose devotional songs. And once the work began, it kept up its pace. To begin with, Katrak gave his performances free before members of various communities; then he hit upon the idea of collecting voluntary donations from his audiences for worthy causes and for the needy. Not a very novel idea. But there it was, and it has been good for the people at large. In this ideal of service Katrak was inspired by Dastur Khurshed Dabu who never retained a single pie of his earnings from his religious duties.

It is not surprising that Katrak's *Kirtan Sangrah* — devotional songs — is a compilation of the work of outstanding Hindi and Gujarati poets, of Kabir, Mirabai, etc., and also occasional compositions by Katrak himself.

Apart from the literary value of such compositions, which is considerable, their social worth cannot be underrated. They act as a balm and a solace to nerves pulled taut by the tensions and conflicts of daily living.



At the release of *Kirtan Sangrah* (from left) Dastur (Dr) Hormazdyar Mirza, Ravji Ganatra, Dr Aspi Golwalla and Katrak

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The age of Zoroastrian brides (as listed in this issue) ranged between 21 and 57 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 28 years. The corresponding figures for the grooms were 23 and 62 years, averaging at 31 years.

The Bombay Towers of Silence registered 86 interments in November compared to 36 births. Heart disease was the major killer last month claiming 29 lives. Ten Zoroastrians fell prey to pneumonia and lung disease while six succumbed to cancer. Hypertension took five lives whereas four patients died due to old age and general debility. The other killers were liver and brain diseases (three each) and nervous disorder and septicemia (two victims each). There were 21 isolated cases registered last month: Bronchitis, urinary tract infection, malnutrition, gangrene, Parkinson's disease, diabetes, hypovolemic shock, anemia, osteoporosis (loss of bone density due to excessive absorption of calcium and phosphorus from the bone), tetanus, accident, motor neuron disease, hypoglycemic encephalopathy, shock, atherosclerosis (deposition of fatty substances in the arteries), bed sores, tuberculosis, high blood

pressure, asthma, peritonitis [inflammation of the peritoneum (delicate serous membrane which lines the abdominal and pelvic cavities)] and Hirschsprung disease [congenital intestinal aganglionosis (absence of a mass of nerve tissue)]. A stillborn baby boy and a 15-day-old baby were lost to the community. The highest age at death was 97 years.

The data on births, marriages and deaths has been compiled from information supplied by various newsletters and announcements 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.

BOMBAY

Born

A boy to *Pervin* and *Cyrus Irani* on November 1, 1992
A girl to *Jeroo* and *Khushrow Mirza*; November 4
A girl to *Perviz* and *Rohinton Pavri*; November 6
A boy to *Maharukh* and *Adi Sadri*; November 6
A girl to *Jasmine* and *Yezdi Sarkari*; November 6
A girl to *Zarin* and *Hormaz Khambatta*; November 7
A boy to *Taubenda* and *Naushad Bhagwagar*; November 8
A boy to *Annahita* and *Zarir Sarkari*; November 8
A girl to *Rukshana* and *Burzin Panthaki*; November 9
A boy to *Ziya* and *Kairus*

A boy to *Mithra* and *Shahzad Kalantary*; November 13
A girl to *Zenobia* and *Viraf Motivala*; November 13
A boy to *Shiraz* and *Ratan Gorimar*; November 14
A girl, *Kerafrid*, to *Sanobar* and *Jimmy Umrigar*; November 14
A girl to *Havovi* and *Hosang Fitter*; November 15
A girl to *Zenobia* and *Milan Patel*; November 15
A boy to *Farzana* and *Sharukh Chothia*; November 18
A girl to *Farida* and *Hosedar Daver*; November 18
A boy to *Jasmine* and *Burgis Daruwalla*; November 19
A girl to *Rashna* and *Rohinton Mehta*; November 19
A boy to *Mahnaz* and *Sohrab Yazdgerdian*; November 19

A girl to *Farida* and *Hoshang Jal*; November 20
A girl to *Namita* and *Meher-nosh Sidhwa*; November 20
A boy to *Kashmira* and *Khushru Ichhaporia*; November 22
A girl to *Gaimai* and *Rajesh Sachdev*; November 22
A girl, *Rashna*, to *Tanaz* and *Dinyar Engineer*, sister to *Yazad*; November 23
A boy to *Aloo* and *Noel Tata*; November 23
A girl to *Rashna* and *Nariman Mehta*; November 24
A boy, *Yohan*, to *Behroze* and *Mehernosh Billimoria*; November 25
A boy to *Perizad* and *Phiroze Dalal*; November 26
A girl to *Kashmira* and *Jimmy Gandhi*; November 27
A boy to *Niluffer* and *Rohinton Bharucha*; November 28
A boy to *Mahrugh* and *Khushroo Manekshaw*; November 29
A boy to *Hutoxi* and *Kersi Divecha*; November 30
A boy to *Arnavaz* and *Khushroo Tarapore*; November 30

Married

Jasmine Dinshaw Italia and *Jimmy Edul Postwala*; October 10
Shireen Bommy Battivala and *Khushru Minoo Mistry*; October 15
Dilshad Kersi Langrana and *Noshir Kooversha Lala*; October 27
Khushnuma Fali Makhania of Ahmedabad and *Perseus Phiroze Banaji*; October 30
Rashida Kaikushru Suntook and *Kersi Rustom Shahparast*; October 30
Dilnaaz Shapoor Toorkey and *Daraius Maneck Bharucha*; October 31
Rashna Phiroz Irani of Dahanu and *Mehernosh Dinshaw Poonawalla* of Deolali; November 1
Veera Dhunjisaw Patel and *Feroze Nariman Polishwala*; November 2
Benaifer Dady Morena and *Noshir Behman Surveyor*; November 2
Farida Savak Bhesania and *Adil Tehmulji Adajania*; November 3
Havovi Naval Jamadar and

Ruhinam Darab Fouzdar of Ahmedabad; November 3
Perin Rattanshah Choksi and *Nadir Russi Mistri*; November 8
Keshmira Tehmulji Adajania and *Marzi Khurshed Pakka*; November 5
Dhun Minoo Datal and *Zarir Nadirsha Karkaria*; November 6
Khushnam Nariman Palia and *Danny Firoze Hansotia*; November 8
Bahroze Dara Wadia and *Nash Noshir Kamdin*; November 8
Firoozeh Phiroze Kharas and *Behram Dorabji Khambatta*; November 9
Navaz Rustomji Siganporia and *Sarosh Homi Irani*; November 10
Binaifer Noshir Engineer and *Nari Jimmy Cooper* of Vadodra; November 11
Binaifer Nariman Patrawala and *Burzin Homi Edibam*; November 12
Nilufer Eruchshah Katila and *Meherwan Jal Katrak*; November 12
Lily Minoo Tarapore and *Sharookh Dara Lashkari*; November 14
Nilufer Dhanjisha Wadia and *Darayus Khodaram Irani*; November 15
Mahatab Cavas Kohla and *Rohinton Homi Lala*; November 15
Jasmine Dinyar Bhada and *Zubin Sam Panthaki*; November 15
Manek Rustomji Waghchipai-walla of Billimora and *Dhanji Savak Pithawalla*; November 15
Firuzee Eruch Mohta and *Parvez Hoshang Pooniwala*; November 16
Benaifer Rumi Daruwalla and *Rohinton Sam Rabady*; November 16
Monaz Pestonji Aspar and *Kaizad Murzban Mehta*; November 17
Kashmira Darabsha Poonawalla and *Homi Gustasp Marolia*; November 19
Rukshana Lorasp Rashidi of Lonavala and *Jimmy Minoo Mistry*; November 20
Zarin Rusi Jijina and *Aspi Ardeshtir Ravji*; November 20
Azarmy Erach Choksi and *Aspi Darabsha Amrolia*;

November 21
Shiraz Keki Govadia and *Cyrus Mehli Parbhoo*; November 22
Niloufer Fareedoon Bhesania and *Kurush Piloo Baria*;
 November 26
Dinaz Noshir Dhamniwala of *Valsad* and *Manek Tehmurasp Elavia*; November 26
Vera Dinshaw Sanjana and *Cyrus Erach Poonevala*;
 November 26
Farah Farouk Irani and *Firdaus Aflatoon Bakhshay*;
 November 27
Payandeh Pheroze Vessuna and *Dinyar Baman Billimoria*;
 November 27
Avan Meherji Framroze and *Navzer Kersi Dadina*;
 November 27
Ruby Burjor Dudhumul and *Meherns Murzban Bhesania*;
 November 28
Shernavaz Rusi Daruvala and *Cherezad Ratan Bharucha*;
 November 29
Mehroo Jehanbux Randelia and *Burjorchmeher Dhunjeshaw Wadia*; November 29
Firozi Meherji Munshi and *Gev Rusi Italia*; November 30
Silloo Hoshang Panthaki and *Barjor Soli Pithawalla*;
 November 30

Died
Goolu Eruch Gandhi (55), residing at 10, Tata Clny, Tardeo, 400034; November 1
Khorshed Peshotan Ponchkhannawala (79), Bhiwandi Hse, 92, Cumballa Hill, 400036;
 November 1
Darab Naoroji Printer (85), A/35, Jer Baug, Dr Ambedkar Rd, Byculla, 400027;
 November 1
Rashid Kaikobad Zandbaf (64), 3/28, Tata Clny, Parel, 400012;
 November 2
Hirabai Pirojshaw Bhagwagar (90), 696/A, Dinshaw Master Rd, Parsi Clny, Dadar, 400014;
 November 3
Mehroo Jehangirji Billimoria (77), Noman Manzil, Wadia St, Tardeo, 400034; November 3
Minoo Sorabji Bulsara (68), Sherman, N. Dhabolkar Rd, 400006; November 3
Piloo Tehmurasp Mistry (71), 40/A, Hoshang Baug, Vakola Masjid, Santacruz (E), 400055;

November 3
Phiroze Jamsheji Bhagwagar (77), Mota Mans, Grant Rd, 400007; November 4
Perin Hoshang Nallawala (53), 22, Rajnagar Soc, Umreth, Dist Anand, 388001;
 November 4
Dady Sheriarji Daruwalla (66), 11/C, Sett Minar, 16/A, Pedder Rd, 400026; November 5
Tehmina Jehangirji Postwalla (87), Purbash Bldg, Kashinath St, Tardeo, 400034;
 November 5
Baby boy of Firdosh Sorab Bulsara (stillborn), 9, Church View, Plot No 616, St Michael Clny, Mahim, 400016;
 November 6
Parin (Perin) Aderji Velaty (84), Cama Bldg, Kashinath St, Tardeo, 400034; November 6
Dinshaw Hormusji Divecha (61), Spenta, B. G. Kher Marg, 400026; November 7
Maneckshaw Fakirji Elavia (69), C/o Erachshaw F. Elavia, E/1, Shapur Baug, V. P. Rd, 400004; November 8
Tehmina Rustomji Fitter (82), Nanabhai Chmbs, 11, Gunbow St, Fort, 400001; November 8
Sohrab Rustomji Bunsha (76), 224, Gustad Mans, Tardeo Rd, 400007; November 9
Darabshaw Dhanjishaw Daruwalla (84), 43/4, Motlibai Wadia Bldg, Zoroastrian Bldg, Tardeo, 400007; November 9
Jeine Minoo Daver (70), Fern Mans, 116, Hill Road, Bandra, 400050; November 9
Pesi Kavasji Jokhi (40), 1/D/2, Evershine Apts No 3, Four Bglw, Versova, Andheri (W), 400058; November 9
Naju Rustom Katrak (68), B/2, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; November 9
Bapai Nowrojee Dubash (86), B, Tardeo Chmbs, Kashinath St, 400034; November 10
Nariman Savakshaw Kapadia (64), 5-33, A. H. Wadia Baug, Parel Tank Rd, 400033;
 November 10
Najoo Noshir Karanjia (78), 30, 20th Rd, Chembur, 400071;
 November 10
Khorshed Nusserwanji Lala (85), 14, Tarachand Block, Old Khareghat Clny, Hughes Rd, 400007; November 10

Banu Rustomji Sethna (85), Room no 16 and 18, Jer Bldg, 6th Khetwadi, 400004;
 November 10
Navroz Cawasji Dalal (54), 681/A, Khareghat Rd, Parsi Clny, Dadar, 400014;
 November 11
Coomi Navroji Ichhaporia (76), 2B/85, Tata Mills Co-op Hsg Soc, Parel, 400012;
 November 11
Alamai Behramsha Pithawala (77), Shirin Mans, 60, Sleater Rd, 400007; November 11
Tehami Ardeskar Bhathana (70), J. J. Dharamshala, Nagpada, 400008;
 November 12
Jehangir Khurshedji Chinoy (49), New Cama Bldg, Chikalwadi, Tardeo Rd, 400007; November 12
Dhunjishaw Jehangirji Contractor (62), B/15, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; November 12
Homi Byramji Dhatigara (72), 12, Lalchand Mans, 3rd Pasta Lane, Colaba, 400005;
 November 12
Dina Dinshaw Doodha (85), P/30, Cusrow Baug, S. B. Rd, 400039; November 12
Daugdo Cyrus Guzder (48), 5, Petit Bldg, Balaram St, Grant Rd, 400007; November 12
Dadiba Pallonji Panthaki (69), 3, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012;
 November 12
Kavashah Dadabhai Bhathena (74), A/16, Bai Alamai S. Mistry Bldg, Dr Shirodkar Rd, Parel, 400012; November 13
Kersi Ratanshaw Marolia (50), Mohemadi Minar, 14th Khetwadi Lane, 400004;
 November 13
Savak Kaikhusroo Damania (65), O/12, S. Bharucha Baug, Andheri (W), 400058;
 November 14
Gool Framroze Eranee (93), 4/A, Ness Baug, Nana Chowk, 400007; November 14
Jehangir Ardeskar Mistry (97), 15, Station Ter, Sleater Rd, 400007; November 14
Jini (Jinkoo) Burjor Mistry (73), King of Suburb Soc, 7th Rd, Khar, 400052;
 November 14
Dhunmai Sorabji Patel (84),

Room no 2, Staff Qts, Towers of Silence, Kemp's Corner, 400006; November 14
Nergish Rustom Antia (72), 515/B, Ratan Mans, R. P. Masani Rd, Matunga, 400019;
 November 15
Freny Ad. Jehangir Irani (56), 29/D, Venus Apts, Worli, 400018; November 15
Shirin Kavas Kothavala (84), B/5, Ben Nevis, B. Desai Rd, 400036; November 15
Rustom Sheriar Ahrestani (71), The Dawn, 2, Turner Rd, Bandra, 400050; November 16
Banoobai Cawasji Elavia (78), 614, Kashinath Bldg, Girgaum Rd, Dhobitalao, 400002;
 November 16
Banoo Jehangir Gandhi (72), F. S. Parukh Dharamshala, 34, Hughes Rd, 400007;
 November 16
Kaikhushroo (Keki) Cawasji Sui (67), Talaty Bldg, Khetwadi Back Rd, Girgaum, 400004;
 November 16
Jal Kaikhushroo Disawala (66), G/14, Cusrow Baug, S. B. Rd, 400039; November 17
Pirojbai Sorabji Engineer (93), 524/9, Commissariat Bldg, Adenwala Rd, Matunga, 400019; November 17
Dina Bejonji Master (59), 17/C/22, Rustom Baug, Victoria Rd, Byculla, 400027;
 November 17
Phiroze Maneckji Mistry (80), 17/B/18, Rustom Baug, Victoria Rd, Byculla, 400027;
 November 17
Rustom Framroze Shroff (75), 77, Devchhaya, Haji Ali, 400034; November 17
Behram Nusserwanji Doctor (78), 8, Commissariat Bldg, Old Khareghat Clny, Hughes Rd, 400007; November 18
Nergesh Ardeskar Dordi (78), 16/7, Rustom Baug, Victoria Rd, Byculla, 400027;
 November 18
Jehangir Keki Jalnawalla (43), 203, Garden View, Somnath Lane, Off Hill Rd, Bandra (W), 400050; November 18
Dhunmai Shavakshaw Dorabjee (80), D/13, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; November 19
Adi Kaikhushroo Irani (71), 7, Silverene Co-op Hsg Soc, 321,

Hill Rd, Bandra, 400050;
November 19
Roshan Jamshed Maskoori
(60), 15, Khodabux Bldg,
Opp Sales Tax Office,
Mazagaon, 400010;
November 19
Minoo Rustomji Pavri (65),
94/D, Madhav Bhavan,
Parsiwada, Delile Rd, Lower
Parel, 400013; November 19
Eruchshah Faredonji Bulsara
(74), Devidas Mans, 5,
Baram St, Grant Rd,
400007; November 20
Nariman Darabshaw Umrigar
(66), L/13, S. B. Bharucha
Baug, Andheri (W), 400058;
November 20
Soli (Sorab) Burjorji Fatakia
(65), 607/D, Dolat Manzil, D.
Ambedkar Rd, Parsi Clny,
Dadar, 400014; November 21
Jal Bomanshaw Mistry (85),
F/12, Mistry Bldg, Captain
Clny, Tardeo, 400034;
November 21
Gustad Maneksha Boatwala
(67), B/7, Rustom Baug,
Victoria Rd, Byculla, 400027;
November 22
Najamai Dhunjisha Dubash
(81), 784/A, Readymoney Bldg,
M. Joshi Rd, Parsi Clny, Dadar,
400014; November 23
Dossabhay Dinshawji
Neterwalla (83), Dosal Mans,
795, Parsi Clny, Dadar, 400014;
November 23
Adi Nadirshaw Daruwala (72),
Daruwala Hse, Opp Civil Hosp,
Tehmbi Rd, Thane, 400601;
November 24
Edui Shapoorji Mehta (68),
A/16, Shapur Baug, V. P. Rd,
400004; November 24
Tehmurashp Rashid Irani (62),
Rajkumar Corner Soc, J. P. Rd,
Andheri (W), 400058;
November 25
Savak Sorabjee Tata (73), 33,
Lotus Court, Jamshedji Tata
Rd, Churchgate, 400020;
November 25
Naju Bomi Bulsara (54),
Ben-Nevis, E. Desai Rd,
400036; November 26
Homai Homi Karanjia (88),
12/A, Tardeo Court, 251,
Tardeo Rd, 400007;
November 26
Mamai Homi Tata (93), Najoo
Bldg, Sleater Rd, 400007;
November 26
Suna Eruch Shroff (73),
K. Villa, Malcolm Baug,
Jogeshwari (W), 400102;

TOTALS FOR 1992						
	Bombay		Other Indian cities		Foreign cities	
	A	B	A	B	A	B
BORN						
Boys	18	145	1	6	1	19
Girls	18	139	—	4	2	22
MARRIED						
Parsi	45	196	1	4	—	5
Intercommunal	—	45	—	3	1	8
DIED						
INTERRED						
Male	44	407	9	74	—	37
Female	42	462	8	79	—	25
CREMATED						
Male	—	4	—	—	—	—
Female	—	2	—	—	—	—

A: Total numbers in this issue
B: Running totals for 1992 (February-December issues)
These figures pertain to information provided to or collected by *Parsiana*.
They do not represent the total number of births, marriages and deaths in
the Zoroastrian community in India and abroad.

November 27
Rati Edul Antia (57), 584,
Jilloobai Wadia Bldg, Parsi
Clny, Dadar, 400014;
November 28
Khorshed Shavakshaw Peddar
(89), 55, Sangita, 27-28,
Arthur Bunder Rd,
Colaba, 400005; November 28
Baby of Kyan Astad Sethna
(15 days), L/8, S. B. Bharucha
Baug, Andheri (W), 400058;
November 28
Kaikhushroo Meherwanji
Bhathena (76), Najoo Mans,
Nawab Tank Bridge, Mazgaon,
400010; November 29
Dara Nusserwanji Kanga (88),
C.C.I. Chmbs, Dinshaw Vatcha
Rd, 400020; November 29
Rati Burjorji Ogra (60),
B, Tapia Bldg, Jalbhai Path,
Charni Rd Junc, 400004;
November 30
Bomi Shavaxa Peer (54), D/1,
Cusrow Baug, S. B. Rd,
400039; November 30
Fali Shavaxa Peer (67), D/1,
Cusrow Baug, S. B. Rd,
400039; November 30

CALCUTTA

Born

A boy, *Sharukh*, to *Ketty* and
Rusi Kapadia; October 9

Married

Parveen Pesi Pestonji and

Jehangir Noshir Tankariwala;
November 26

Died

Homai Bhagwagar, wife of
Burjor and mother of Hormuz;
November 13

DEOLALI

Died

Dinyar Phirozeshah Sethna,
husband of late Dhun and father
of Keshwar Sharukh Dalal and
Firdaus; November 17

POONA

Died

Eruchshaw Nanabhoy Sethna
(72), 9, B. J. Rd, 411001;
November 2
Naja Kaikhushroo Chinoy (92), 1,
Synagogue St, Imambara,
411001; November 8
Homi Behram Tirandaz (75), 585,
Sachapir St, 411001; November
16
Silla Jal Kapadia (93),
Riverside Est, Boat Club Rd,
411001; November 22
Fali Jehangir Mistry (77),
1/3, Park View, Salisbury Park,
411001; November 25

SURAT

Died

Shirinbai Pirojsha Dordi (72),
Gam Gajamba, Taluka
Songadh, 364250; November 4

Shazad Bahadur Jabbar (1½),
Parsi Wad, Gam Bhatha,
Taluka Choriyasi, 394510;
November 5
Darabshaw Manekji Dotiwala
(70), Manekji Mohallo,
Nanpura, 395001;
November 8
Bachamai Dinshawji Patel
(80), Nariman Home and
Infirmary, Shahpore, 395003;
November 8
Frenymai Firozshaw
Bhagwagar (70), Parsi Wad,
Gam Amroli, Dist Surat,
395003; November 10
Phiroz Dosabhai Patel (70),
Cooper Mans, Muglisara,
395003; November 12
Rustomji F. Bhungara (72),
S/7, Avabaug, Navsari,
396445; November 15
Maniben Bahadurji Ichhapo-
ria (68), Petit Sanatorium,
Sultanabaug, Dumas, 394550;
November 25
Tehmina Rustomji Pastakia
(77), Khadi Mohallo, Gam
Bhatha, Dist Surat, 394510;
November 27
Eruchshaw Kaikhushroo Patel
(45), Gam Kudiana, Dist
Surat, 395003; November 27

KARACHI

Born

A boy, *Kaezad*, to *Sheeraz* and
Yezdi Wania; November 24

LONDON

Born

A girl, *Shirin Hera*, to
Jasmine and *Neville*
Vapiwala; November 3

NEW SOUTH WALES

Born

A girl, *Senaea*, to *Sarwar* and
Percy Ukai; November 4

Married

Lesley Rutherford and
Jehangir Freddy Devitre;
November 15

Compiled by Roxana A. Mirza

CORRECTION

A boy was born to
Mahrugh and *Hoshedar*
Cooper on August 11,
1992. The birth was mis-
takenly printed as 'Twins
(boys)' in *Parsiana*, Sep-
tember 1992. The error is
regretted.

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