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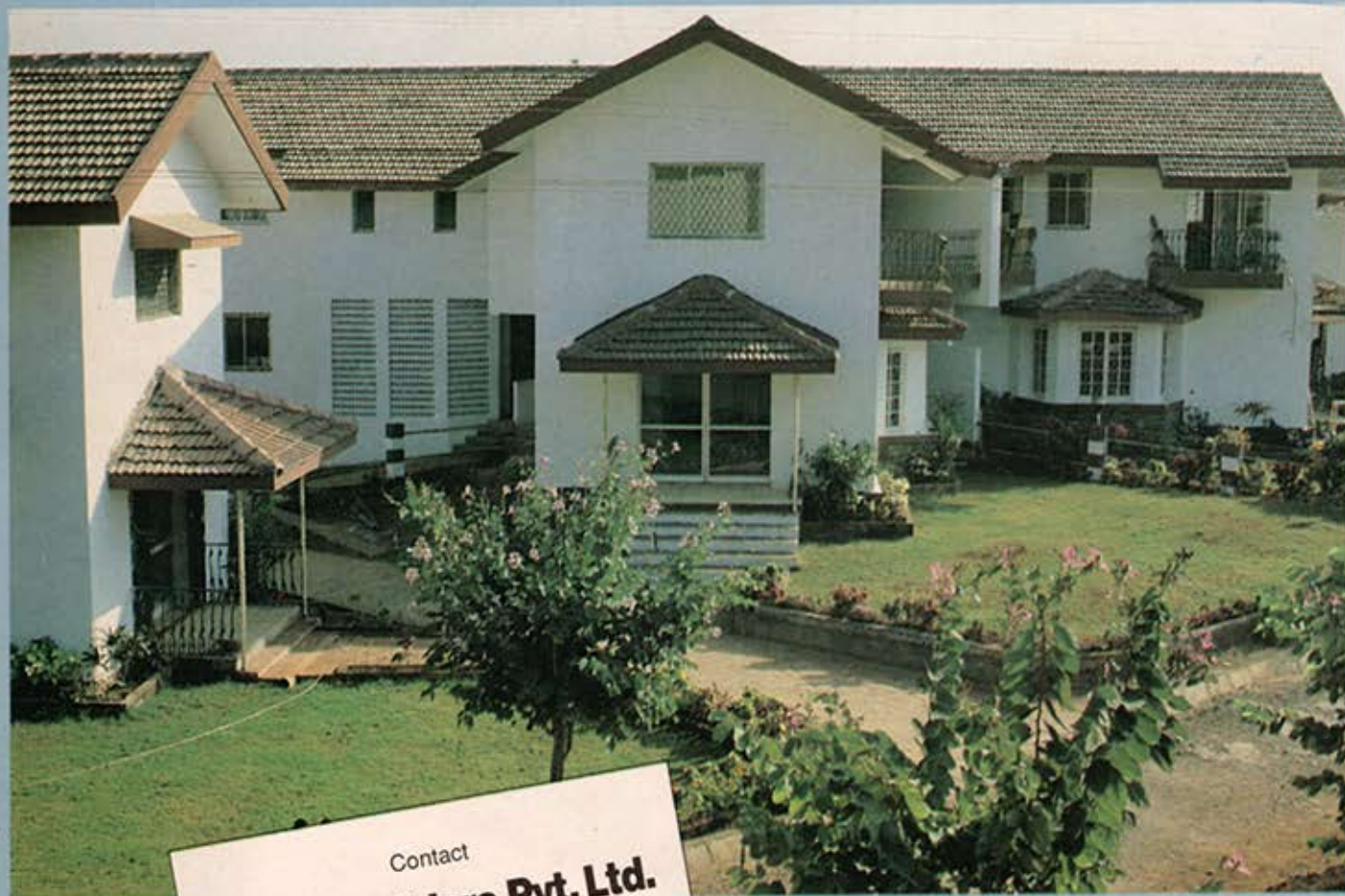
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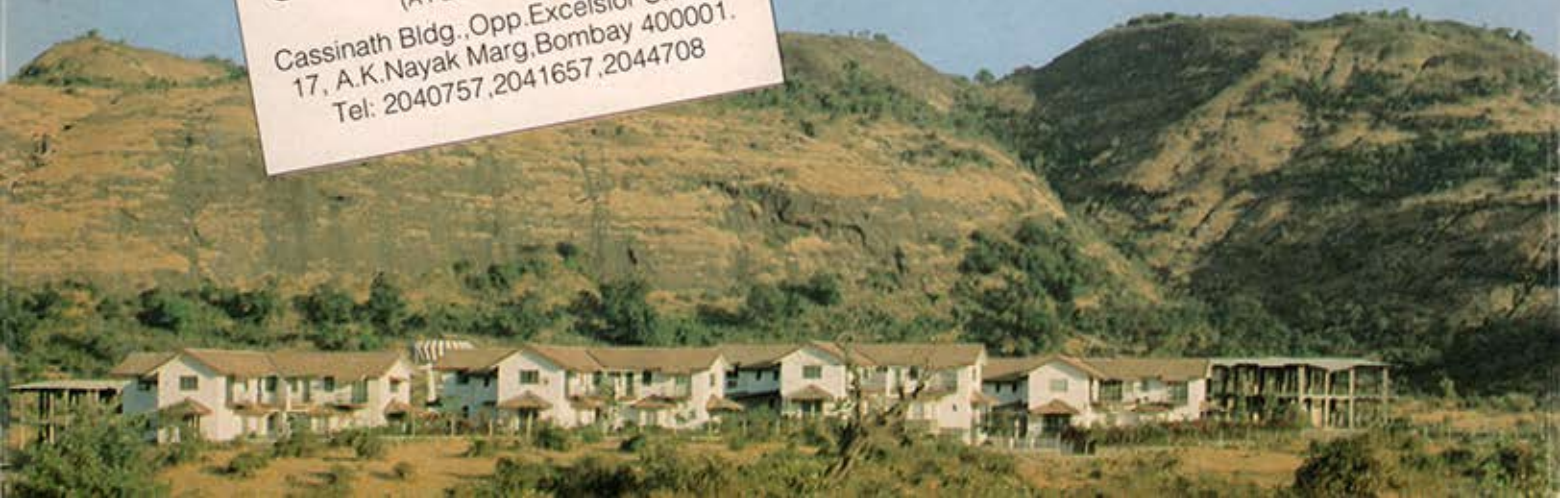
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Cover: The headquarters of the Surat Parsi Panchayat
Photo: Ashvin Mehta

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 Unsigned letters or those without an address will not be published.

"The 1992 BPP Elections"

Reading *Parsiana*, August 1992, one is flabbergasted at the diversity of views and activities that afflict our community. We seem to have no focus nor impact on where we are going and what we are doing. We lack a central guiding authority and leadership; we are individually too fiercely independent — which fact may normally be good as a system of balance and check, but not when we are leading ourselves headlong to perdition. We are preoccupied with petty institutional and administrative matters and theological views, ignoring the more vital problems of our demographic annihilation and spiritual degeneration.

In this bleak background, the time and energy being lost in pecking at each other (as gleaned from "The 1992 BPP Elections — Orthodox set to win") seems, to an outsider, a game of political

musical chairs, rivalling a student body election. Who really cares whether the orthodox or liberal candidates prevail? What difference will that make?

Time is getting dangerously near for more drastic action to be taken to save the community and the religion, keeping in view the unprecedented social and economic changes taking place all around us globally and affecting us directly. The trusteeship institution was good while it lasted in a static society needing some overall guidance and financial management. This is not the only thing now required, specially when in all situations fraught with possible repercussions the trustees feel obliged to look for spiritual endorsement from the clergy (high priests) and the latter pronounce on it only in the light of what they read into our inadequately translated scriptures. Neither they nor the trustees specialize in the disciplines of sociology, community organization and development, social welfare, demography and such other societal situations. Their views and decisions therefore take no account of these modern sciences so vital to our survival.

In such a situation, what will the newly elected trustees provide to the community other than the traditional, outdated recipe? My plea is that trustees, with the connivance of the community, rewrite their own job description and required qualifications such as are adequate to meet our current socio-economic and religious problems and the electorate itself insist on such competence from their nominees. We want strong and fearless leadership with independent but wise views — not figureheads representing merely the views of the organizations which elected them. We want specialists in the aforementioned disciplines whose integrity could command local and global leadership; capable of navigating our ship through the bed-rocks and shoals of modern society, with broad enough views and power to carry out drastic socio-religious reforms; bearing in mind that time is of the essence, that our religion is no longer viewed as our sole monopoly and that religion is not ritual but the day-to-day living of the values and virtues embedded in our Prophet's exhortations.

Unless the trustees are able to provide

such new dimensions of leadership, the election game is only a palliative for self-seekers. In case of their inability, the least they can do is to constitute a very high level multi-disciplinary scholarly body of wise Zoroastrians who, free of political pressures, can decide upon vital community matters on a global basis. This body's decisions should be final, binding and acceptable to the trustees (as their mechanism for implementation), to the clergy (as their guidelines for reshaping ecclesiastical standards, ceremonies and activities and so broadening their outlook suited to modern society), and to the international Zoroastrian community (as the road to discipline, tolerance and universal salvation).

HOMI B. MINOCHER HOMI
Ontario, Canada

In the context of "The 1992 BPP Elections: Parties and Pacts" by Gustasp Irani (*Parsiana*, September 1992) I would like to issue a small clarification.

Mr Irani's report is factually correct in that the representatives of the CER (Committee for Economic Revival) did approach me for mutual understanding but I kindly declined that offer as I believe in the principle that the BPP elections should not be fought on group basis as it will destroy the very basis for which the BPP was founded by our enlightened forefathers.

The Parsi community is an enlightened one and can manage its affairs without unseemly group politics. The original donors and founders of the BPP had envisaged that their funds and properties would be managed by Parsi Zoroastrians of standing and goodwill without any selfish personal interest and not by partisan groups as is the sad picture today.

There was no group as such put up by me — or anybody having allegiance to me of any sort — in the Colaba 'A' constituency. I only took the liberty of recommending 40 Parsi Zoroastrians of standing and merit to the voters on the Colaba list.

MARAZBAN J. A. PATRAWALA

"Leading the court..."

It was very distressing to see the portrait of a Parsi gentleman with a pipe between his lips in *Parsiana* ("Leading the court campaign," September 1992), a Parsi paper.

It is an individual's right of choice if he wishes to smoke, but I think it is the responsibility of the editor to see that what he publishes does not hurt the sentiments of his readers. I hope that in future such publications will be avoided.

Ms D. J. NALLADAROO
Madras

The Editor replies

Some photographs/illustrations do cause offense to some readers. The level of sensibilities, however, has to be weighed against the need to illustrate the text. But if they are relevant and reflect reality, publications do print them. If one were to avoid publishing pictures on the basis that some reader's sensibilities could be offended that would limit the pictures one could use for publication. As it is a small publication finds it difficult enough to always get pictures that are technically (sharp focus, clarity, etc) correct and tell the story.

If Ms Nalladaroo's sentiments and those of any other readers have been offended, we tender our apologies as that was not our intention.

"From spades to spoons"

A couple of errors have crept into Homi Rogers' interview of myself ("From Spades to Spoons," *Parsiana*, August 1992).

I have stopped catering *patras* as I find them too messy and only cater buffets whether they are for less than a hundred or for over a thousand persons.

Secondly Alexander did not burn the royal library "at the behest of his mistress" but, as per Greek historians, at the behest of Thais, the mistress of his general, Ptolemy.

Dr (Ms) KATY FEROZE DALAI

"Doors closed to..."

It is the height of absurdity to say that an eight-year-old boy (Darius Puz-Surti) whose features appear so indelibly innocent could desecrate a fire-temple ("Doors closed to Darius," *Parsiana*, August 1992). It is sheer meanness, intolerable. Such acts violate the basic human rights — the same rights for which Geush Urvan lamented to Ahura Mazda (Y 29.1).

Unleashing viciousness against Darius, (his mother) Rati or (the late) Roxan (Shah) and their families is despicable. How sad! We are persecuting our own people! Such dogmatic behavior will severely erode the credibility of

our religion which preaches goodness to all.

No scientific evidence is available at present to prove that the chromosomes of a Zoroastrian male are better and holier than those of a Zoroastrian female. Regardless of its sex, a child receives one half of its chromosomes from the mother and the other half from the father. It's the mother who gives birth to all (male or female), after nourishing and carrying that load for months. After birth, she nurtures her baby, takes care of physical and emotional needs and helps the child to grow strong in body and mind.

Since aeons, out of ignorance and lack of understanding of human biology, males have had a difficult time accepting female sexuality and have debased her fertile biological cycle as impure: a mythological, superstitious hangover.

If the sexist practice is continued, a time will come when the Zoroastrian clergy will have less and less to say about the new changing world unless it can adopt a philosophy that will speak of human dignity on equal basis — male or female.

In the end, I pray: let us open a window in our hearts little by little, and let the Light shine on those dark spots so that we can slowly unfold the divine nature of the soul in the way Zarathushtra wanted, for the upliftment of all mankind.

BEHRAM S. DEBOO
Everett, Wa, USA

"To desecrate" is to divert from a sacred purpose, to deliberately use a sacred object or place for an unclean or sacrilegious purpose; to profane, to destroy them; to treat them with contempt, with spiteful intentions.

History is full of such acts of desecration and profanity, perpetrated by people of one religion or denomination to spite, to degrade and hurt those of another. What selfish and ambitious men will not do in order to achieve their ends! And all in the name of God and religion!

And this is the kind of thing the likes of Mr Nagarwala accuse Darius and his family being guilty of ("Doors closed to Darius," *Parsiana*, August 1992). The Surti family only desired that child be initiated into the Zoroastrian religion, and after this was done he was taken to the dar-e-mehr to worship the God and Creator, Ahura Mazda.

Have these self-righteous objectors stopped to think how Ahura Mazda must feel? How He must regard this

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child to whom He has given life; in whom dwells His divine essence? Do the members of the PZASH (Parsi Zoroastrian Association of Secunderabad and Hyderabad) grasp the reality of this act? Or do their own acts of worship lack this reality and therefore they fail to realize it in the worship of others? Can they only theorize legal aspects of their laws and thus fail to understand God's universal laws — His wishes?

Do they really believe that Darius, his mother and grandmother entered the Agiary with the purpose of desecrating it? The value of everything we do depends on our intentions, for nothing can be hidden from God.

As for the act in question being "illegal," and wounding the "religious sentiments" of the community, who comprise this community? You and I. All of us. Of course the community has a right to its laws and rules — as long as they do not contradict, or render God's laws null and void; and as long as they make sense at any given period in history, and are beneficial to the people they are supposed to serve and safeguard.

The orthodox say that the *Gathas* do

not possess all the truths of our religion, that they are not the only scriptural texts of importance. Then let us see what other texts have to tell us.

•We praise all the men and women from among the living whose actions are good and whose goodness is judged by righteous Ahura Mazda. (*Khorshed Niyaesh, Mah Bokhtar Niyaesh, Ardi Sur Niyaesh, Hormazd Yasht*, etc)

•Ahura Mazda Lord! You benefactor of humanity and of the races of mankind and of other kingdoms of nature, Thou ideal of existence for the righteous, grant me, a believer in the good faith of Mazda-worship, an understanding of it, unshaken fidelity towards it and the goodness of it. So may it be.

May the knowledge extend and the fame of the commandments of the excellent Mazda-worshipping religion ever increase over the world, over all the seven regions. So may it be. (*Ardi Sur Niyaesh*)

The last verse is repeated again and again in other *Niyaeshes*.

•May the glory and radiance of righteous Sarosh increase, let him be strong and victorious, helper of souls, watching over

all human beings, righteous, protector of the righteous. May Sarosh protect during days, nights and months, all Iranians and followers of the old religion in the world, (all) followers of the old religion, (all) kusti tying Arabs (i.e. all Zoroastrian Arabs), and all righteous and pure Zoroastrians of the seven continents (*Nirang Sarosh Yasht Wadi*).

•Ahura Mazda, our Creator, may I subdue the Evil One who leads us astray and may I also convert the Daevas as well. (*Nirang of the Hormazd Yasht*)

The above expresses a desire to convert even the Daevas, yet the orthodox are not prepared to hold on to the children of mixed marriages, or accept true seekers of Zoroastrianism! If we say we are moved by religious sentiments we should be moved by God's holy spirit. I just cannot imagine God's spirit willing us to keep Darius, and others like him, out of our places of worship.

Mr N. F. Nagarwala writes that he is shocked and surprised that (the late) Dr Bahman Surti, a renowned scholar of the Zoroastrian faith and a former trustee of the Anjuman should have allowed the navjote ceremony of his grandson to be

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performed and for him to worship in the dar-e-mehr. Dr Surti was able to do so because he knew and understood what our ancient religion is really all about. He would have failed in his duty to God if he didn't bring his grandson to Ahura Mazda.

Ms PERIN DIVECHA

Kent, UK

"For rightful justice"

We refer to the article "For rightful justice" reporting the first general meeting of the Association of Inter-Married Zoroastrians (*Parsiana*, August 1992).

How can one claim a right that has been abandoned by one's own choice and actions?

A Parsi Zoroastrian, male or female, who marries outside the Zoroastrian fold ceases to be a Parsi Zoroastrian — as unanimously declared by all the seven vada dastur sahebs of our time as also all the great dasturs of the past.

The learned scholar and our most respected Dastur (Dr) Kaikhusroo Jamasp Asa back in 1964 stated, "The right claimed by a Parsi Zoroastrian lady of continuing to observe her religion by birth even after marrying a juddin and demanding all rights of a Parsi Zoroastrian, naturally comes to a flight of imagination and can never be accepted, supported or encouraged." Can any Parsi Zoroastrian who has married outside his fold — having violated the most cardinal precept of his own religion — honestly stand up before any court of law and, make a judge believe that he/she professes or belongs to the very religion which he/she has abused and betrayed?

The article quotes advocate Berjis Desai, the AIMZ honorary secretary: "We intend to take a test case to court and see how the courts react." At the same time it is mentioned that "The AIMZ is only interested in pursuing a matter through court if they can be sure of victory in establishing that the children of Parsi Zoroastrian women should enjoy the same privileges granted to the progeny of Parsi Zoroastrian men and their non-Zoroastrian spouses."

The above statements clearly establish their doubtful legal position and evidently shows the degree of confidence in what they believe and the strength in what they hope to achieve. Prof M. L. PAVRI

President, Parsa Conservative

Unify the calendar, now!

I am delighted that Ervad (Dr) Jehan Bagli was invited to speak on the calendar

issue in Karachi, Calcutta, Delhi, Bombay and London in January 1993.

It is time for change. Luckily, the Hormazd *roj* of the Kadmi, Shehenshahi and Fasli calendars fall on the same day — March 21, 1993 — enabling a smooth transition.

Our present Shehenshahi calendar made a commendable change centuries ago to correct the loss of the quarter day in the 365-day Sassanian calendar by adding one month every 120 years. Understandably, that has been difficult to remember and maintain, not being in one's lifetime, resulting in our errant and ever-changing calendar. An example of this tragic mistake is that so few Parsis know Asho Zarathushtra's birth date.

The Fasli calendar was corrected likewise, centuries ago, by adding one day every four years and has been correctly followed since then. The Zarthoshtis of Iran celebrate Asho Zarathushtra's birthday appropriately on March 26.

Fortunately, many of our own priests and panthaks are aware of the discrepancy in our calendar. Many mobeds today are well-read and knowledgeable as attested by Ervad (Dr) Jehan Bagli. We appeal to, and await our priests to lead us on a subject so close to them. If not, once again the laity will lead the community, as has been the case in so many other matters such as welfare, education, housing, fund-raising and societal law.

The overwhelming, positive referendum after Dr Bagli's talk in Vancouver at the Eighth North American Zoroastrian Congress has created a tremendous momentum, not only to educate our Zoroastrian communities on this important topic, so that we may once again celebrate correctly our ghambars, navroze, festivals and last but not the least, our Prophet Zarathushtra's birthday, together and united, but also to unify the calendar for all Zoroastrians worldwide!

Ms DHUNMAI P. DALAL

Chairperson, Congress Committee, FEZANA

World Youth Congress

The Federation of Zoroastrian Associations of North America has decided to sponsor the First World Zoroastrian Youth Congress which will be held in Greater Los Angeles, USA from September 4 to 6, 1993. The Congress is being hosted by the Helping Hands Zoroastrian Youth Communication Network Committee of North America. The theme

of the Congress is "Unity, Preservation, Prosperity of Zoroastrianism in the 21st Century."

The three-day program schedule includes benediction, opening address, talk, and discussions from 9 a.m. to 5.30 p.m., followed by a cultural show in the evening on September 4. Talks, discussions and youth workshops from 9 am to 5.30 pm followed by a dance party is the agenda for September 5. A picnic/bar-be-cue is scheduled for September 6.

The registration fee per delegate is US \$ 60 before April 1, 1993. From April 1 to August 15, 1993 it will be US \$ 80 per person.

The age of the participants should be between 12 and 40. Delegates who are unable to make their own personal arrangement for accommodation will be provided accommodation with a local family but all other expenses including travelling from India to USA and back and from place of residence to the conference venue and back will be the responsibility of individual delegates.

The scheduled speakers will also be from within the same age-group. Though general participation from everyone is encouraged, there will be some special sessions for youth only.

In addition a special session of limited and officially delegated youth representatives of various Zoroastrian organizations from around the world is scheduled and it is hoped that the outcome helps centralize views on the topics discussed.

The organizers would appreciate your help in locating talented Zoroastrian youth in your community to attend the Congress and to submit, not later than March 15, papers and speeches of 15-20-minute duration. These will be printed and distributed among the participants and taken up by special sessions for discussion.

Active participation of the delegates in the cultural and talent show and entertainment activity (time limit: 10 minutes) has also been requested.

For more information including registration forms, etc, please contact the undersigned or Mr Khushrow Machhi/Mr Sarosh Motivala, P.O. Box 1676, Santa Clarita, CA 91386-0676, USA.

JEHANGIR R. BISNEY

President, The Federation of the Zoroastrian Youth Associations, India.

Edited by Amavaz S. Mama

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Events and Personalities

Seeds of self-dependence

Laying of pipelines, installation of pumps and engines, and land levelling were the three spheres in which maximum help was accorded to 85 Zoroastrian families in 31 villages of Valsad. Different was the emphasis in the help proffered in the 46 villages of Surat where 81 families were rehabilitated. The priority in this area was on the installation of pumps and engines, distribution of food grains and presentation of sewing machines. A summary of the work done in the two regions was forwarded to *Parsiana* by Dr Sam Bhacca, chairman of the rural welfare subcommittee of the Federation of Parsi Zoroastrian Anjumans of India.

With the rural welfare work being jointly shouldered by the Surat Parsi Panchayat (SPP), the Bombay Parsi Panchayat and the World Zoroastrian Organisation (WZO), the representatives of each of these bodies have helped raise funds and also personally monitored the relief measures. In the Valsad district Dinshaw Tamboli of the WZO is masterminding the work while in the Surat district Davar Kavasji Modi of the SPP is giving the lead, acknowledges Bhacca. "The members, especially the office bearers, of the WZO have shown keen interest," writes Bhacca. "Besides collecting very handsome amounts (over Rs 25,00,000 according to WZO president Shahpur Captain's report of the Gujarat project) they come from long distances to see the work that has already been executed" and to chalk out work for the future.

In the Valsad district where over 15 lakhs had been expended as of end No-

vember 1992, assistance was also rendered by digging wells, and helping with farming inputs like bullocks, seeds and fertilizers, dairy livestock, and other sources of income like sewing machines and establishment of grocery shops and a poultry farm. Similar help was also extended in the Surat district. In addition expenditure was incurred on building/repairing huts, setting up of flour mills, and presenting household gadgets and private modes of transport like bicycles. To develop human resources, training was given in poultry farming.

Neither doles nor cash are given to the recipients, mentions the WZO report. Further they attempt to create awareness of the work undertaken through video presentations. There is reference to many farmers being provided training in "modern agro and poultry farming methods at The Tata Marginal Farm Management Institute at Navsari prior to the supply of rehabilitation inputs. (Besides) an annual conference of farmers is arranged at Navsari where the Zoroastrian farmers are encouraged to interact with one another in identifying the common issues affecting their operations. The conferences are addressed by the faculty members of the local agricultural college, the officials of the forest department and the members of the WZO technical team."

Expecting that the relief measures for the rural areas will require sustained effort for many more years to come, the organizers have sought funds. Those desirous of donating may send their cheques in favor of "Surat Parsi Panchayat A/c SPP" to Bhacca at Rustomji Mancherji Kooka Parsi Panchayat Buildings, Dr Jamshedji

Laskari Road, Shahpore, Surat 395003, or as mentions Captain's appeal, cheques, drafts from out of India should be made payable to "The WZO" and forwarded to him at 25 Willow Close, Bishops Stortford, Herts CM23 2 RY, UK.

ABCD for teenagers

ABCD for adolescents about to complete school? These first four letters of the English alphabet signify not just the preliminary exposure



to the written vocabulary but an avenue for the right career choice. The acronym stands for a formula: Aptitude + Behavior = Career Direction. These series of

tests have been devised by Calcutta-based management consultant Ms Roshan Devadasan (née Balsara) to help teenagers "recognize their potential and select suitable careers," as mentions a write-up in the *Calcutta Gavashni* of October-November 1992.

"Without matching aptitude your child's hard work will increase not his/her marks but frustration levels," states the promotional literature. "We share your anxiety and concern over our children's future," notes the handout. "We cannot change the future but we can assess it and help our child to build on his/her aptitudes and strength."

Though the fees for these one-and-a-half-hour tests are normally quite substantial, Devadasan has offered to waive

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the charges for Parsi students from standards IX to XII. The child need only come equipped with a pen. When the computerized results are ready after a week, Devadasan will personally counsel the children at her center, adds the write-up. In fact a clear profile would emerge through successive annual tests, it is promised.

Heading for a hundred

Work, worship and walks are the stepping-stones that enabled him to enter the 100th year of his life, acknowledged Darasshah R. Edibam, former headmaster of the Billimoria High School in Panchgani at the reception accorded to him. More than a hundred ex-students joined in the celebrations at the Ripon Club on January 2, 1993 to meet the father-figure who from 1919 to 1973 "virtually ruled the School and put his stamp on it," notes a write-up in *The Afternoon Despatch and Courier* of December 30, 1992.

"The classic schoolmaster of the old style, good at all subjects, teaching everything," Edibam aroused both awe and affection in his students. Living in a bungalow on the school premises meant that "he was always in the school," recalls an ex student. The present joint principals Burjorji and Rustomji Billimoria are also said to have studied under him. Soon after completing his schooling from St Xavier's School and his science graduation with honors from St Xavier's College, Bombay, Edibam joined Billimoria School and decided to settle in Panchgani, informs his daughter Bachu Rao.

Since his retirement the gentle and strict "Edibam has been as active as ever: reading, writing, going for walks, presiding over his family as he once presided over the bigger family of teachers and students of the Billimoria High School," states the news report.

The peace role

Amidst nearly 125 religious leaders and scholars assembled at Seoul, Korea for the Third Assembly of the World's Religions in August last were three Zoroastrians: Dr (Ms) Vera Mehta, Dr Farhang

Mehr and Dr Homi Dhalla, notes a press release. Several research papers were presented at this multi-faith meet including one by Dhalla on "The role of religion in overcoming communal disharmony and violence in India." When conducting a Zoroastrian worship, Dhalla stood before a symbolic afargani and chanted Avestan verses, giving their interpretation at the end.

A month later Dhalla was in Brussels to participate in the sixth international meet on "Europe, Religions and Peace" at which nearly 200 representatives of



Above: Edibam at the reception at Ripon Club

Below: Dhalla lights the lamp of peace in Brussels

different faiths were present. The Bombay scholar spoke on the "The Zoroastrian concept of peace" and additionally participated in the peace march held near the main Brussels square. At the closing ceremony Dhalla lit the lamp of peace in keeping with the Zoroastrian tradition, mentions the news report.

Poona golfers

Golf is a game very avidly pursued by the Parsis of Poona, writes Zubin Kabraji. Among Poona's champion golfers is Murad Palamkote. Altogether he won five tournaments, lifting the Gustasp Rashid, Gen Bakshi, Governor's, Mody and MTDC cups, in a short span of three months from July to September 1992. Earlier he was runner-up in



Golfers Bharucha (left) and Kabraji

the Eclectic I Round tournament. Commonly known as "tiger" because of his fierce temper, Palamkote was heading for the Golfer of the Year title, scheduled to be instituted in '92, informs Kabraji.

Often partnering Palamkote is Ms Ruby Jhunjhunwalla, winner of the Mody cup, who "plays her golf with clinical precision and is capable of springing a few surprises in any tournament," adds Kabraji.

Marazban Bharucha who bagged the Gen Chaudhari Cup, the Sapal Tata Trophy and the Foursome Bogey proved to be "a calculating and big hitting golfer." As involved as Bharucha in this game is his wife Shanu and son Zardust. At three tournaments — Centenary Cup, Dharmsey Cup and Foursome Bogey — Zardust was the winner and at three others, the runner-up.

A newcomer himself, Kabraji won a second place in his very first tournament



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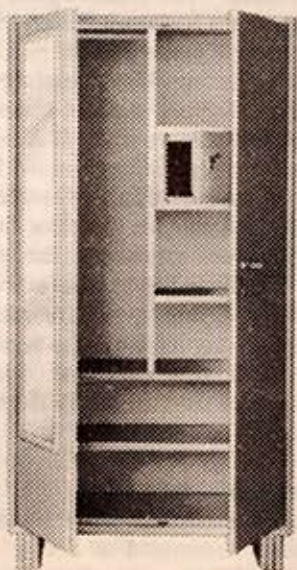


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— Rabbit's Cup — and improved his performance at the next game to record a victory at the Gen Bakshi Cup. "He drove like a veteran and chipped like a professional," wrote the sports reporter in the *Maharashtra Herald*, Pune, July 14, 1992.

Other Parsi golfers who deserve mention are Meher Nicholson, Ms Aimee Wadia, Dara Cooper, Darius Mody, Phe-roz Sethna, Ms Falak Patel, H. F. Ed-uljee, and Macki and Naushad Palamkote (Murad's parents).

City sprinters

Twelve-year-old Ms Zenia Daruwalla was declared the best girl athlete at the Bombay City District Amateur Athletic Association organized meet, reports an article in *The Afternoon Despatch and Courier* of December 23, 1992. In the 100m sprint event Daruwalla's timing of 13.3 seconds bettered a 15-year-old record.

International sprinter Ms Zenia Ayrton stood first in the 100, 200 and 400 m run, setting new meet records in the 100 and 400 m events.

Ms Perinaz Printer in the girls under-17 and Cyrus Doomasia in the boys under-20 set new records in the javelin throw events. (Earlier Doomasia had set a state record with his throw of 59.68 m.) Printer also stood first in the discus throw and second in the shot put and 100 m hurdles.

Another prominent youngster in the girls under 17 category was Ms Delna Avari who stood first in long jump and third in the 100 m and 400 m run.

Among the men, Homiyar Mistry stood first in the 200 and 400 m run. In the boys under 20 group, Burzin Mehta stood first in the 400 m hurdles, second in the 200 m run, and third in the 400 and 800 m run. Others to win more than one event were Malcolm Anklesaria in the boys under 12 age-group who stood first in the 100 m run, second in the 200 m run and third in long jump; and Afshad Mistry in the boys under 10 category who stood third in the 50 and 80 m run, further mentions *The Afternoon*.

Delivery messiah

"The most cherished person" in the life of tycoon Dhirubhai Ambani of Reliance Industries is believed to be gynecologist Dr (Ms) Firuza Parikh, according to a write-up in *The Afternoon on Sunday*,



President of the Indian Boilers Manufacturers' Association, Ms Dhun B. Baldawala (right) being recognized as an outstanding woman professional by the Federation of Indian Chambers of Commerce and Industry. The FICCI Ladies Organisation 1991-92 Award was presented to her by Ms K. R. Narayanan on October 10, 1992 at New Delhi.



The victorious Dadar Parsi Colony Gymkhana Football Team which won the Dadar Parsi Cup in 1991 and 1992, the Cusrow Baug Cup in 1991 and 1992 and the Sir Ness Wadia Cup in 1991.

December 27, 1992. The reason, as reported, is that his elder daughter-in-law Neeta Mukesh Ambani, under Parikh's care, was able to deliver twins and make the senior Ambani an instant grandfather of a boy and a girl.

The joy was all the greater because the couple had initially been unable to conceive. "World specialists were

sought, prayers offered" before Parikh took charge of Neeta's case, as per the report. Parikh not only steered her through the pregnancy period but also handled the complication that arose in the ninth month, the newspaper mentions.

Compiled by Parinaz Gandhi

The 8th North American Zoroastrian Congress: Pragmatism and Progress

The Eighth North American Zoroastrian Congress sought guidelines on ways of coping with the changing North American scenario

Arnavaz S. Mama

"Change is coming! Change is coming! Are you ready?" proclaimed a series of skits presented by North American Zoroastrian youth at the Eighth North American Zoroastrian Congress (NAZC), informs the *FEZANA Journal* (November 1992). Held in Vancouver in September 1992 with the objective of 'Looking ahead to the 21st century,' "the speakers talked about changes in the way we are going to think, pray, study religion, and even what we call ourselves (Zoroastrian, Zarathushtrian or Zarthoshti?). And along with change, an overwhelming theme was perceptible: of togetherness, unity, working together towards a yet undefined vision for tomorrow. The issues facing us today tug at the core of our beliefs and value systems..." writes Dr Rustom Kevala, chairperson of the *FEZANA Journal* committee.

Hosted by the Zoroastrian Society of British Columbia (ZSBC), the three-day get-together held at the Vancouver Trade and Convention Center had been planned from the very beginning as a North

American experience with speakers attuned to the environment, as admitted Ms Bella Tata, chairperson of the Congress' steering committee, in the course of an interview with *Parsiana* during her visit to Bombay in December 1992. This report on the eighth NAZC is based on the interview, the Congress souvenir and a detailed report in the *FEZANA Journal*.

With an emphasis on progress, the organizers abjured controversial speakers and past antagonisms in an effort to evolve traditions suitable to the community's new homeland, says Tata. A highlight of the meet was "a straw poll (an informal vote) on the rationale for the adoption of a unified Fasli calendar which resulted in an almost unanimous support for its adoption," informs Tata. However, it is left to the individual anjumans to decide what course of action they would like to take.

For the first time an entire session was conducted in Farsi, says Tata. Another innovation at this Congress was prompted by concern at the demographic decline — an evening for singles at-

tended by about 80 individuals. Ranging in age from 16 to 65, they represented 20 percent of those attending, who thus got a chance to make intercultural acquaintances — and maybe more.

The Congress foreshadowed Bill Clinton's inaugural appeal to "make change our friend and not our enemy." In her welcome address to the delegates Tata had noted "...one thing is certain, there will be change," and wondered, "Will we have the wisdom to bend with the breeze, adapt and survive or be rigid and die?" The ZSBC organizers had consciously tried to instill a pragmatic approach.

The Congress really got going on September 5, the second day of the three-day meet as strains of Wagner's *Thus Spake Zarathushtra* echoed through the hall, informs Tata. The first hour was devoted to the ceremonial of prayer, the lighting of the *diva* by two children and welcome addresses from Tata and Rohinton Rivetna, president of the Federation of Zoroastrian Associations of North America (FEZANA). When the first session got under way its time allotment of 1½

hours saw the presentation of two aspects of the theme "Zarathushtra's message — its relevance to the present, its significance for the future:" 'The Global Message' by Dr Farhang Mehr and 'Two models, two paths, one community' as presented by Prof Farrok Mistry. A summary of Mehr's lecture as reported in the *FEZANA Journal* emphasized constructiveness, truthfulness, justice and equality as the main constituents of the law of Asha.

Mistry's models were the traditional and reformist schools within the community, the former laying equal emphasis on the *Gathas*, other Zoroastrian scriptures and the primacy of rituals; the latter abiding by the *Gathas* as the only Zoroastrian scripture with but peripheral importance for rituals. "Mistry feels that the differences between these two models are irreconcilable, and a move towards two parallel systems would ensure the survival of Zoroastrianism. If the reform culture collapses, then at least the traditional structure which has survived the vicissitudes of time will be there. If on the other hand, the traditional structure breaks down, then the new reformist model will be there," notes the *Journal*.

The second session that morning was a half-hour presentation by Dr Jehan Bagli on "Adopting a unified calendar." Tracing the historical evolution of the three calendars that divide the micro community, Bagli convinced his audience about the unifying aspects of a common calendar attuned to the seasons so that the community's festivals could be correctly celebrated. The emphasis on the need to change to the Fasli or seasonal calendar further acquires its urgency from the current synchronization of the Hormazd *roj* of all three calendars on March 21 for the years 1992 to 1995, making for an easier changeover. The spring equinox marks the end of winter and the beginning of the new year not only for Iranian Zoroastrians but many of the peoples of central Asia.

Post lunch a public "speak out" session, "Future directions for the Zoroastrian community in North America,"



Above left: Ranji, Dalal, Pavri and Zartoshty at the closing ceremony. Right: Tata welcoming delegates
Below: Jamshed, Rukshana Daruwala and Bagli in the lobby

was chaired by Homi Minochehr-Homji with panelists comprising the office bearers of FEZANA: Rivetna, Ms Dolly Dastoor, Farshid Salamati and Framroze Patel. Rivetna presented a mission statement to the community. Aiming to build a FEZANA strong enough to ensure that Zoroastrians in North America may be "masters of (their) destiny and not victims of (their) fate," the statement also sought to create a strong environment for the development of the individual and the community.

Dr Mehraban Shahrivini, editor of *Payk-e-Mehr*, was the first of the two speakers in the Farsi session which followed. He spoke about the worldwide dispersion of Iranian Zoroastrians and emphasized the potential for loss as finely dispersed Zoroastrians "distanced from social glues that bond us" face the risk of assimilation into the host population. Ms Farangis Shahrokh traced the history of Zoroastrians, from past glory to present diaspora.

The next day began with a focus on education when Dr Mehraban Khodavandi emphasized the need for the family to participate in community af-

fairs as also to observe the religion on a personal level. Equally pressing is the need to attract qualified teachers who can help the student sort out the conflicting beliefs that pervade our tradition, as notes the summary of Khodavandi's speech in the *Journal*.

Mobed Fariborz Shahzadi, delineating the role of mobeds in the 21st century, visualized them networking through computers. According to Shahzadi the future mobed will be chosen according to his ability and interest, and not on the basis of gender and heredity.

Speaking on "The role, participation and survival of Zoroastrians in a multi-cultural society," Eddie Eduljee noted that as a result of North America's climate of free thought and opinion "we have an opportunity to turn diversity into a positive force through mutual understanding and respect, not just tolerance." He advocated increased societal contact through interfaith dialogue and participation in community projects.

After the break Dr Parvonakhon Jamshed of Dushanbe, Tajikistan, speaking on "Toponymy of Zoroastrianism in Badakshan and evidence of it in the Pamirs," informed the gathering that the last Zoroastrian mobed in Tajikistan (ancient Sogdiana) had died only eight years ago. Behramshah Shroff is supposed to have passed through this area in 1875 and it was here that he is said to have received the message that he conveyed to found the Ilm-e-Khshnoom school of

thought, noted the *Journal* in parenthesis. Jamshed emphasized the Zoroastrian personal and place names still in use in the region and referred to Zoroastrian elements in the wedding ceremonies of the Pamir region.

Community reaction to Jamshed's talk was favorable: "He gave enough proof to believe in a chance for Zoroastrian revival in Tajikistan," says Tata.

The only other non-American speaker at the Congress, then World Zoroastrian Organisation (WZO) president Shahpur Captain traced its history. The WZO is anxious to increase its membership base and Captain referred to the effort undertaken jointly with FEZANA to search for an acceptable formula which would enable it to be a truly representative world body.

There was time for "Concerns, queries and viewpoints" when panelists Dr Lovji Cama, Ms Pervin Mistry and Dr Pallan Ichaporia touched on traditionally controversial aspects of the community. Ichaporia, quoting from the *Vaetha Nask*, noted its acceptance of converts who chose to embrace Zoroastrianism of their own free will. Cama felt that the youth should be encouraged to find Zoroastrian spouses but that non-Zoroastrian spouses too should be welcomed gracefully into the community. Mistry, a traditionalist, maintained that religions have been established on earth according to the divine plan and it is the duty of every individual to practice the religion he is born into.

For 40 minutes thereafter the open session found the audience asking questions: "Will converts from Tajikistan be accepted?" "Why cannot a woman become a mobed?" making requests: "Write our prayers in poetic English," "Concentrate on themes which bind us," "Allow more free time for networking" and offering comments: "So long as there are part-time mobeds, Zoroastrians will not pay for full-time mobeds," "More non-Farsi speaking delegates should have attended the Farsi session."

"With skits and audiovisuals the youth of Vancouver led by the talented Shervin Shahriari, presented their message on the subject of 'Change.' As always, the youth session was the most innovative and made an impact in a most entertaining way," informs the *Journal*.

This was followed by a plenary session chaired by Behram Deboo who presented a definition of a Zoroastrian based on the *Gathas*. Reports from the chair-

persons of the workshops held on September 4, the day before the Congress' formal inaugural, were cancelled for lack of time.

At the last session of the Congress, titled "Our vision of Zoroastrians in the west in the 21st century" speaker Ms Sousan Heifetz noted, "We cannot ignore the webs of interdependence which bind all the earth's children together. The Zoroastrian community must be willing to branch out and reach out to others. We must refocus our energies on what is of essence to us — truth, justice, goodness, compassion — in the hope of thwarting the destruction of this planet as a whole. We must cherish and fertilize our roots: a tree cannot branch out far if its roots are left unnourished. Ultimately, our greatness does not hinge on our command of an empire or in the numbers we call to our religion... Whether we have made significant contribution in the past or not is not of consequence. Our calling is not to be valued but to be of value."

The closing ceremony comprised votes of thanks from vice chairperson Mehraban Zartoshty and FEZANA Congress Committee chairperson Ms Dhunmai Dalal. The symbolic *diva* was lit by Ms Roda Pavri, wife of the late well-loved Jamshed Pavri of Vancouver, and passed on to Dalal who handed it to Ms Freni Ranji, president of the Zoroastrian Association of Pennsylvania and New Jersey, the Congress host for 1994.

Socially, the gala evening was the banquet on the second night featuring Prof Kaikhosrov Irani as the keynote speaker and Dr David Strangway, president of the University of British Columbia, as the chief guest. The evening witnessed the presentation of the Zoroastrian excellence awards, a feature instituted at Toronto four years earlier and since then a part of the events of each North American Congress: the Student Award was shared by Murzban Morris (see *Parsiana*, July 1991) and Ms Shenaya Deboo (see *Parsiana*, July 1992); the Young Zoroastrian Award to Dr Mehran Sepehri, director of Progressive Technologies in Los Angeles and part-time professor at California State University, for excellence in achieving his career goals plus leadership of the Persian Zoroastrian Association of Northern California; Rustom Irani of California received the Humanitarian Service Award for devoting his life to serving Zoroastrian causes in India, Iran and the USA for many decades. Mehli Mehta's life-

long contribution to the world of western classical music won him the Award for Excellence. Dr Jamshed Mavalwala, Harvard graduate and professor of anthropology at the University of Toronto was presented the Lifetime Achievement Award, while the Outstanding Zoroastrian Award went to Homi Davier, president and part owner of Baltic International Airlines and Travel N'Tours, a travel agency in Houston, for his business enterprise and involvement with the Zoroastrian resettlement program.

An art competition had been organized for children between the ages of six and 15 in three age-groups. The entries had been displayed in the conference room. The winners — Narius Dastoor, Tushar Modi and Danesh Modi — were announced at the banquet.

FEZANA's fifth annual general meeting had preceded the Congress. Elections for the office bearers of the Association resulted in Rohinton Rivetna leading the team as president with Farshid Salamati as vice president, Ms Dolly Dastoor, secretary, Framroze Patel, treasurer and Ms Maharukh Motafaram, assistant secretary. An amendment to the FEZANA constitution, restricting the term of office of the officers to two terms of two years, will be circulated to member associations for voting. The next AGM will be hosted by the Zoroastrian Association of Alberta in Calgary in July 1993.

Tata gives ample credit to all her committee members — Zartoshty, finance director Farrokh Namdaran, Ms Perviz Madon who was in charge of planning and hospitality, Ms Soonoo Engineer who looked after the programs, Ms Kashmira Dastur who undertook public relations, Ms Zariné Dastur who handled the secretariat, Shervin Shahriari whose department was the youth program as well as publications and Feroze Nanavaty, a director of the ZSBC who also functioned as secretary of the Congress executive committee.

"I had no idea how to organize the Congress," says Tata. "I got a lot of guidance from FEZANA and its various committee members like Roshan and Rohinton Rivetna. She says she 'sent out letters all over North America for suggestions for the program. By September 1991 we had given in the names of the speakers to the program committee...' Noting that 'FEZANA has brought a lot of awareness about religion to the community in North America,'"

Tata marvelled at the dedicated work of Roshan and Rohinton Rivetna. "They are trying their best to meet the needs of the community in North America. But here again it's up to the associations to give FEZANA the strength it needs to do any work towards the progress and growth of the community... I don't know how he (Rivetna) does it, how he brings these divisive forces together. I'm amazed at the size of the agenda. At least for a few years more he should be there (as president of FEZANA) to consolidate our position."

Tata, who has been involved on the educational side of community affairs for several years, believes that "religion should be made so interesting that children should be induced to come to classes. Otherwise there are too many diversions — TV, football and soccer..."

The lady is concerned about the survival of the community "when more and more couples are marrying late and are childless" and need to adopt. There are mobeds who perform the navjote of children of Parsi mothers, says Tata "but what about adopted children?" she asks. She is happy at the increasing Parsi-Irani rapport at the teenage level — "playing

together, sharing together" — which should ameliorate the problem of finding Zoroastrian spouses to some extent.

The Vancouver community numbers about 650 individuals, more or less equally divided into four main age-groups, says Tata. 1993 marks the silver jubilee of the ZSBC which has a managing committee of seven directors — three Irani, three Parsi and one from either side, elected every two years. Traditionally the ZSBC has no president because veterans like the late Jamshed Pavri who formulated it wanted equality and a unified community. The Parsi-Irani divide has failed to bedevil the ZSBC and the community is "happy to be together, to feel like one," as notes Tata. There is a language barrier, she admits, but at lectures and all functions Farsi-English translations are provided.

"To get more people into the community there will have to be some amount of change without forsaking what we believe to be right... Every family has one non-Zoroastrian. Do we treat them as outcaste? Or treat them with love and bring them into the fold if interested, allow them to learn and be made into Zoroastrians (with) all-embracing

love?... We have to adapt... Half the people are Iranian Zoroastrians. They're not interested in Parsi traditions..."

"If I feel good about what I do, then I'm a Zoroastrian," avers Tata, adding, "We have learnt tolerance living in Vancouver. We have seen Zoroastrians come, having left everything behind them. They never had a navjote, never had sudreh-kusti. Did that mean they were not Zoroastrians?" she asks. Everyone is welcome to the beautiful prayer hall of the Vancouver darbe mehr "provided they cover their heads and remove their shoes," she says.

Tata "can feel the aging community in Bombay." She says it depresses her to see hardly any young boys and young girls walking in the neighborhood. "Where are they? I am seeing only old Parsis in Bombay," she says. The contrast with Vancouver where "there are always new migrants from Dubai, Kuwait, from all over," is striking.

"The focus of Zoroastrianism is going to be in North America," believes Tata. And she and others of her ilk are prepared to help it flourish "with love, understanding — the key ingredients in living."

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Kudos for Kanga and Kavarana

The two CER backed candidates Jamsheed Kanga and Silloo Kavarana secured an easy win over six other contenders to emerge BPP trustees

Gustasp Irani

One casualty of the series of 12 bomb blasts that stunned Bombay on Friday, March 12, 1993 was the Bombay Parsi Punchayet (BPP) trusteeship elections slated to be held and completed the following day. The explosions ripped the scheduled one day exercise into two and blew one segment 11 days away. In a public notice put up outside the election venue — the Muncherji Khareghat Hall — the trustees of the BPP announced that polling will take place on both 13 and 24 March to accommodate those unable to make it on the first day.

Even as the polls opened at 10 a.m. on March 13, the fallout of Black Friday hung like a cloud of uncertainty over the gathering outside. All eight candidates, their supporters and volunteers, the BPP staff and the early voters buzzed around speculating about the implications and outcome of the new development in the election schedule. It was a buzz that would be sustained throughout the day.

Six of the candidates — Phiroze Amroliwalla, Ms Perviz Dotivala, Hoshang Wania, Dr Syrus Irani, Yazdi Munsif and Dr Viraf Kapadia — signed a common letter protesting against the trustees' decision which was taken without taking them into consultation. Jamsheed Kanga and Ms Silloo Kavarana, both candidates backed by the Committee for Economic Revival (CER), expressed their frustrations over the delay but did not sign the letter of protest. Kanga, a trustee seeking re-election, was unable to file a protest against a development to which he was a party. At one stage there were a few vociferous individuals who threatened to stage a sit-down *gherao* to press their demand that the election process be completed on March 13, as originally planned, and the results be announced that evening itself.

However as the doors of the first floor Hall where the polling took place closed at 5.00 p.m., the only activity around was the sealing of the ballot box. It was an exercise conducted by Professor Khurshed Sheriar, former vice principal of Jai Hind College and duly elected president of the 1993 trustee elections, in the presence of the candidates and BPP trustees Dr Aspi Golwalla, Jamshed Guzder, Eruch Desai and Homi Ranina. As a tired BPP staff looked on, groups went into private conclaves to speculate about the available options. An air of

muted frustration permeated the place. The frustration was understandable for not only was the agony of waiting prolonged but the voter turnout far exceeded most expectations.

A total of 1,106 from an electoral college of 1,604 exercised their voting rights. The voter turnout showed a better response from the newly elected component of the Anjuman Committee: 662 elected members (over 80 percent) as versus 444 donors (over 50 percent). Actually even the donor participation was considered high as a number of them are based outside Bombay and India.

As always there was the garb of festivity, a Parsi *mela* of sorts, outside the Hall; a lot of embracing as relatives and friends met once again after the last *lagan nu bhonoo* (wedding feast) eaten together. Only now the fare was considerably more modest: snacks, packed lunches and flask tea that volunteers and friends shared under the shade of temporary bamboo and cloth canopies. And as the sun scorched down, a few tempers flared up.

At one point Dinshaw Mehta of the CER and Dotivala got into a dispute over the issue of trying to influence the vote of a visually impaired lady. Other candidates and their volunteers were drawn into the shouting and hand waving that followed before sanity prevailed and the show went on.

A verbal battle ensued between Noshir Dadrawala, editor of *Deen Parast* and Mehta over some remarks pertaining to Dadrawala's loyalties alleged to have been made by Kavarana. After about 30 minutes the row was resolved and everyone started for home.

And they all shall return once more in 11 days to lock horns one final time... hopefully!

Voice of the voters

The results of the election have come in just as this issue of *Parsiana* is about to go to press. Altogether 1,237 members of the Anjuman Committee voted at the Bombay Parsi Punchayet trusteeship elections in March 1993. Of the 1,106 voters who exercised their franchise on March 13, 444 were donor members and 662 elected representatives on the Anjuman Committee. On March 24, 131 cast votes (72 donors and 59 elected members).

The votes secured by the eight candidates were:

Jamsheed Kanga.....	679
Siloo Kavarana.....	624
Perviz Dotivala.....	439
Hoshang Wania.....	337
Phiroze Amroliwalla.....	259
Syrus Irani.....	37
Yazdi Munsif.....	14
Viraf Kapadia.....	8

A detailed report of the final day of voting will be carried in a forthcoming issue.

Before the scenes

Previously, March 6, 1993 had been the date set for the election of two BPP trustees. But barely two days before the new electoral college of the BPP — 802 donors and 802 elected members — could exercise its franchise, the BPP issued a public notice postponing it by a week to March 13, 1993. The "reluctant" decision, according to the published notice, was taken "in view of the attempt to mislead voters by the circulation of a false and defamatory letter on the letterhead of the BPP purporting to bear the signature of one of the joint secretaries which is clearly forged." A complaint has been lodged with the Bombay CID which has started investigations.

As a result, the election venue was shifted to the Khareghat Colony hall, Bombay, the premises of the J. J. School, which shares the building with the BPP

office, being unavailable because of the Secondary School Certificate examinations.

The "defamatory letter" allegedly written by "a few staff members" (of the BPP) and typed on a letterhead of the BPP was circulated to all members of the electoral college. It was an unabashed and savage attack on Kanga and Kavarana, their CER supporters Fali Poncha and the Mehta brothers Dinshaw and Noshir. What made it even more vicious was that the allegations were fictitious and clearly aimed at undermining the credibility of the persons involved.

According to a source at the BPP, the only valid thing about the letter was the letterhead of the BPP office. The reference number given was of January 1993, whereas the letter was dated February 27, 1993. The rubber stamp under the signature reads 'Panchayat' whereas the BPP

spells it as 'Punchayet.' The typeface of the letter did not match any of the typewriters in the BPP office. And the signature of the person supposed to have written the letter was an obvious forgery.

Undoubtedly, the letter will leave a bitter aftermath on the election campaign which has eight candidates in the fray. Apart from the CER backed candidates Kanga and Kavarana, the others were the Anjuman Pax backed Dotivala and Wania, the Zoroastrian Cultural Welfare Association backed Irani and Munsif, and independents Amroliwalla and Kapadia.

As always, prominent members of the community endorsed various candidates in letters published in *The Bombay Samachar* and the *Jam-e-Jamshed*. Members of the electoral college were flooded with appeals, manifestoes and letters from all the candidates. In addition, three public meetings were held at Rustom Baug, the Dadar Parsi Colony and the Khareghat Colony where all eight candidates were invited to address members of the electoral college and the Parsi community in general.

Irani and Munsif did not attend the Rustom Baug and Dadar Colony meetings while Kanga, Kavarana and Munsif skipped the one at the Khareghat Colony. According to the independent candidates Amroliwalla and Kapadia who attended all three meetings, the Dadar meeting appeared to be a CER sponsored affair and the one at Khareghat Colony seemed to favor Dotivala and Wania. "The Rustom Baug meeting was the best and the fairest. The only problem there was that it had such a small audience: about 25," said Amroliwalla and Kapadia nodded in agreement.

The Dadar meeting had the largest audience (about 100), but it also had the dubious distinction of being the most unruly. According to reports, the meeting ended in a fiasco. The open forum was reportedly used as a battlefield which witnessed the hurling of accusations, boisterous audience participation and alleged mike snatching.

To avoid a repeat performance, the Khareghat Colony meeting, spread over one Saturday evening and Sunday morning, took tough precautionary measures:

On the first day of trusteeship elections: (above, from left) Ranina, Sheriar, Golwalla, Desai and Rustom Anklesaria; (below) suspense for the candidates and their supporters Photos: Gustasp Irani



no candidate was allowed into the hall except the one speaking, and all questions had to be submitted in writing before they were picked by lots.

The common ground covered by all candidates in their public statements and manifestoes, was that our traditional Parsi/Zoroastrian values are challenged by the realities of a changing environment. Similarly, a common theme was that BPP work demands time which all contenders to office were willing to give — in varying degrees, of course. The other recurring reference was to the fact that the BPP was the apex body of the

community and that made it the ideal platform from which one could effectively pursue his or her dreams for the community.

Kavarana's and Dotivala's campaign focused on the need for the healing female and humane touch that they, with their past proven record in social service, could bring to the BPP. Wania believed that his expertise as a tax consultant, with particular specialization in trust matters, would be an asset to the BPP. Amroliwalla believed that as an independent candidate he would have the interest of the community up-

permost and not be subject to any party and political pressures. The thrust of Irani's, Munsif's and Kapadia's campaign was that they would champion the cause of the young and poor in the community.

Kanga's campaign differed from the others largely because he was seeking re-election. So while the others attacked the BPP and felt there was room for improvement, Kanga had to defend the organization and his performance to justify a second term.

An offshoot of the campaign at the Khareghat Colony was the call for accountability. Each candidate who attended the meeting was presented with a statement on a stamped paper and asked to sign it. Referred to as the 'Right of Recall' it, in effect, asked the candidate if he or she would resign if two-thirds of the electoral college demanded it. Four of the five candidates who attended the meeting signed it, the other endorsed it but insisted that the electoral college establish its two-thirds majority not by obtaining signatures, but through the ballot box.

But the ballot box of the BPP itself appears to be under a jinx and those who hope to seek recourse through it may find their patience tested.

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The Crux of the Community

Of the 50 anjumans responding to the *Parsiana* questionnaire, 50 percent indicated that they face a shortage of funds

Information on the various pockets of Zoroastrians scattered over India is scarce and hard to come by. While some anjumans and punchayets may be issuing and circulating information/data/accounts/census findings of their area, many remain in the shadows. In an attempt to try and collate information on various aspects concerning the anjumans — the nature of the organization, how it is funded, and its mode of operation and management — *Parsiana* prepared a questionnaire that was circulated to 109 anjumans and punchayets in India.

The questionnaire was first distributed at the Bombay meeting of the Federation of Parsi Zoroastrian Anjumans of India in 1989 and subsequently mailed to other anjumans throughout India. While some anjumans responded promptly others had to be served reminders. To ensure that with the passage of time the information from the major anjumans was not outdated, they were given an option to update their facts and figures. We have in hand responses from 50 anjumans altogether. While some of the anjumans

may not have replied because they are defunct, it is only in the case of the Gadag Zarhosti Anjuman that we got a definite indicator that it is "practically defunct." The questionnaire is not being filled out for "there are no Zoroastrians living any more in Gadag," we were informed.

Parsiana finally collated the information in 1992. It therefore needs to be borne in mind that while in the case of some anjumans the data may concern the position as of 1989, in other cases the information is more recent.

The respondents were given an option to withhold information if they so chose by writing 'DW'—do not wish to disclose. Largely the answers are carried as they appear on the originals, even where it seems that the respondents have misunderstood the question or where the answer pertains to another question or the language is confusing.

When presenting the responses we have grouped the anjumans which have given an identical answer and thereafter quoted each anjuman alphabetically. A

clarification is necessary in the case of Surat. Where SPP is named as the respondent, the details concern the Parsi Panchayet Board, Surat, and where it reads as Surat Anjuman, the data concerns Shri Surat Parsi Anjuman which administers the affairs of about 45 charitable trusts.

The corpus of the major and smaller Parsi anjumans in India totals more than Rs 21 crores. Shortage of funds was perceived as a problem by nearly 50 percent of the responding anjumans. Funds are required either for the regular running of the anjuman or for the upkeep of the institutions maintained by them whether an agiary, aramgah, dokhma, dharamshala, sanatorium, infirmary, or a residential complex. Additionally some anjumans run amenities like a blood bank, a limb center, a well for animals, schools and a library. Of considerable concern to some anjumans are the community's dwindling numbers, migration, difficulty to hold on to community lands, inability to find priests/young pall bearers/vultures, and inadequate housing.

Around 700 full-time and 70 part-time

Anjumans that have responded to the Parsiana questionnaire. Anjumans in Gujarat that could not be indicated for reasons of space: Bardoli, Bhagwa, Bhatha, Bhesan, Bilimora, Godavra, Karanj, Nargol, Saronda, Vesu and Zai Bordi. The IZA and the Surat Anjuman are located in Bombay and Surat respectively.



individuals are employed by various anjumans to assist the management. Many small anjumans have neither a full-time nor a part-time employee to assist in the anjuman's affairs, depending solely on the services of the honorary office bearers and members. And the largest anjuman, Bombay, has 291 employees on its rolls.

When it comes to inducting new office bearers, direct voting is the practice prevalent among 60 percent of the anjumans although the larger bastions like Bombay, Poona, Surat do not observe this system. To govern community assets, some anjumans like Calcutta, Akola and Allahabad have only three trustees while Navsari has 27 (five trustees plus 22 managing committee members). The length of a trustee's term varies too from three years as was indicated by 30 percent, to life appointment as mentioned 18 percent of the anjumans which responded.

Responses to the questionnaire were received from: Agra, Hosang R. Debara, president; Ahmedabad, Nowroz

B.Kanga, joint honorary secretary; Ahmednagar, Mehernosh Mehta; Ajmer, Dr A. E. Contractor, joint secretary; Akola, F. M. Vajifdar, president; Allahabad, Capt Homi P. Dandiwalla, president; Ankleshwar, B. B. Kavina, secretary; Bardoli, Edulji N. Dumasia, secretary; Belgaum, H. A. Yazdani, secretary; Bhagwa, Davar Kavasji T. Modi, president; Bhatha, Davar Kavasji T. Modi, president; Bhavnagar, H. D. Bilimoria, president; R. R. Mahudawalla, honorary secretary and M. B. Bharucha, trustee; Bhesan, Davar Kavasji T. Modi, president; Bilimora, P. B. Dandiwalla, trustee; Bombay, Ms Gool J. Tata, joint secretary; Broach, Dinshaw J. Dastur, managing trustee; Calcutta, Phiroze T. Dustoor, office manager; Calicut, Darius Marshall, managing trustee; Dahanu Road, Zarhost Mobarakai, president; Daman-Vapi, Dosabhai N. Oliaji, president; Delhi, Noshir B. Captain, honorary treasurer; Dumas, Edulji N. Dumasia, president; Godavra, Davar Kavasji T. Modi, president; Bombay-based Iranian Zoroastrian Anjuman, S. N. Elavia, secretary; Jamshedpur, Homi P. Bodhanwalla, representative; Jhansi, Ronny J. Dick, president; Kalyan,

Khurshed Aspi Shroff, trustee/honorary secretary; Karanj, Davar Kavasji T. Modi, president; Kashmir, Khushru B. Pestonjee, chairman-trustee; Lonavla-Khandala, Maneck J. Shroff, vice president; Lucknow, Boman Jalejar Khodaiji (since deceased), president and trustee; Madras, Nariman F. Mogrelia, president; Mhow, Ms Homai B. Illava, president; Nagpur, Keki R. Bala, honorary secretary; Nanded, K. R. Mewawalla, vice president; Nargol, Marzban Khandhadya, ex-managing trustee; Navsari, M. K. Dastur Meherjirana, president; Nilgiris, Noshir Vajifdar, president; Poona, Meher M. Anklesaria, president; Ratlam, Tehmtan S. Anklesaria, president; Saronda, Homi F. Palsetia, managing trustee; Secunderabad and Hyderabad, N. F. Nagarwala honorary secretary; SPP, Dr Sam S. Bhacca, president; Surat Anjuman, Davar Kavasji T. Modi, president; Thane, Rustom M. Cursetji, president; Udwada Sodfalia, Parvez K. Kumana, honor-



Vyara Agiary (above) and Bombay's Godavara Agiary

ary secretary/trustee, Marzban H. Motiwala, president; Vadodara, Jimmy H. Havewala, secretary; Vesu, Keki Marker, president; Vyara-Songadh, Dr Bahadur P. Jokhi, president and managing trustee; Zai Bordi, Firoze D. Patel, trustee.

The anjumans that didn't respond: Abu Road and Mount Abu, Adajan, Amroli, Aurangabad, Badnera-Amravati, Banaras, Bangalore, Bhopal, Bhusaval, Bodhan, Chhatisgarh (Raipur)/Durg, Chikhli, Coimbatore, Davier, Deesa, Deolali, Dharwad, Dohad, Gandeji, Gholvad, Godhra, Harda, Hubli, Igatpuri, Illav, Indore, Itchapore, Jabalpur, Jamnagar, Jodhpur, Kanpur, Khambhat, Khergaum, Kudiana, Kutch, Mahuva, Mandvi, Manmad, Matheran, Navsari Malesar, Neemuch, Okhamandal, Olpad, Panchgani, Pardi, Porbunder, Rajkot, Salsette, Sanjan, Satara, Sholapur, Surat Nanpura, Surat Rustompura, Suvali, Tar-

apore, Tavdi, Udwada (Athornan Anjuman) and Valsad.

Question 1: What is the official name of your anjuman/punchayet?

Agra Parsi Anjuman
Ahmedabad Parsi Panchayat
Ahmednagar Parsi Anjuman
Shri Ajmer Parsi Jarthosti Anjuman, Ajmer
The Zarthosti Anjuman Trust of Akola
The Allahabad Parsee Zoroastrian Anjuman
Ankleshwar Parsi Panchayat, Ankleshwar
Bardoli Jarthosti Anjuman
Belgaum Parsi Zarthosti Anjuman
Bhagwa Village Parsi Anjuman Trust Fund
Bhatha Gam Parsi Anjuman Trust
Bhavnagar Parsi Anjuman
Bhesan Agiary and Anjuman Trust Fund
Bilimora Parsee Zoroastrian Anjuman—Bilimora. However, the trust deed is registered in the name of Bilimora Parsi Zoroastrian Trust Funds.
Parsi Punchayet Funds and Properties, Bombay
The Broach Parsi Panchayet
Calcutta Zoroastrian Community's Religious and Charity Funds
The Calicut Parsi Anjuman
Dahanu Road Zoroastrian Anjuman Trust Fund
Daman-Vapi Anjuman
Delhi Parsi Anjuman
Dumas Jarthosti Anjuman
Godavra Parsi Anjuman Trust Fund
Iranian Zoroastrian Anjuman (IZA), Bombay
Jamshedpur Parsi Association
Jhansi Parsi Anjuman
Parsi Zoroastrian Anjuman of Kalyan
Karanj Zarthosti Anjuman
Kashmir Parsee Zoroastrian Anjuman
Lonavla-Khandala Parsi Zarthosti Anjuman
The Lucknow Parsi Anjuman, Lucknow
Madras Parsi Zarthosti Anjuman
The Parsi Zoroastrian Anjuman, Mhow
Shri Nagpur and Kamptee Parsi Zarthosti Anjuman, Nagpur
Nanded Parsi Anjuman
Nargol Parsi Jarthosti Anjuman



Navsari Samast Parsi Jarthoshti Anjuman
 Nilgiris Zarhosti Anjuman
 Poona Parsee Panchayat
 Parsi Anjuman, Ratlam
 Shri Saronda Parsi Jarthoshti Anjuman
 Parsi Zoroastrian Anjuman of Secunderabad and Hyderabad
 Parsi Panchayat Board, Surat (SPP)
 Shri Surat Parsi Anjuman Panchayat
 The Thane Parsi Zoroastrian Anjuman
 Udwarda Sodfalia Behdin Anjuman, Udwarda
 Shree Parsi Panchayat, Vadodara
 Vesu Parsi Zoroastrian Anjuman Fund
 The Vyara-Songadh Parsi Jarthoshti Anjuman
 Shri Zai Bordi Parsi Jarthoshti Anjuman Trust Fund

Question 2: In addition to your anjuman/punchayat do you have any other sizable local bodies representing the community?

No: Agra, Ahmednagar, Ajmer, Akola, Allahabad, Ankleshwar, Bardoli, Belgaum, Bhagwa, Bhatha, Bhavnagar, Bhesan, Bilimora, Broach, Calicut, Daman-Vapi, Delhi, Dumas, Jhansi, Kalyan, Karanj, Kashmir, Lucknow, Mhow, Nagpur, Nanded, Nargol, Ratlam, Saronda, Vadodara, Vesu, Vyara-Songadh and Zai Bordi.

Ahmedabad: The Zoroastrian Ladies Industrial Co-operative Society Limited — Bai Dhunbaiji Dalal Stree Mandal and the Buzum-e-Jashun-e-Ruze-Behram.

Bombay: Yes, in their own spheres, such as religion, youth activities, etc.

Calcutta: No. There are, however, different institutions catering to sports, cultural, charitable and other activities. These are Parsi Zoroastrian Association, Calcutta Parsee Club, Calcutta Zoroastrian Stree Mandal, Saklat Physical Culture Institute (with scouts and guides section), Calcutta Parsi Amateur Dramatic Club and the Calcutta Parsee Youth League. There is also the Mehta's Anjuman Adaran.

Dahanu: Yes. YAZD — Youth Association Zoroastrian of Dahanu Road.

Godavra: The area covered by the anjuman lies between the rivers Tapi and Narmada. Some of the villages do have their own local anjumans or punchayets.

IZA: Yes.

Jamshedpur: Jamshedpur Parsi Stree Mandal run by a committee (run independently by Parsi ladies); Cursetji Manockji Shroff Agiary which has seven trustees appointed for life, five appointed

by Jamshedpur Parsi Association and two by the C. M. Shroff Trust (Mr H. P. Bodhanwalla is the chairman); Jamshedpur Zoroastrian Association Education Society.

Lonavla-Khandala: Lonavla-Khandala Parsi Zarhosti Dokhma Funds.

Madras: Yes. The Madras Parsi Association and The Jal Phiroze Clubwala Dar-e-Meher Trust Board.

Navsari: Malesar Behdin Anjuman and Bhagarsath Anjuman.

Nilgiris: No. The anjuman collects subscriptions, at present Rs 48 per annum, and donations from members and others. This money helps to maintain the Parsi cemetery and prayer hall, adjacent to it, as the funds of the Cemetery Trust are

500003. This was inaugurated on August 13, 1920 and is managed by Parsi Zoroastrian Anjuman of Secunderabad and Hyderabad, and constructed from donations collected from anjuman members — major portion by Chenoy family of Khan Bahadur Seth Edulji Sohrabji Chenoy.

Bai Maneckbai Nusserwanji Chinoy Fire Temple Endowment Trust Fund at No 4-1-889, Tilak Road, Hyderabad 500001 which was established in the year 1904. This was established by Ms Putlibai Maneckshah Chinoy in memory of Bai Maneckbai Nusserwanji Chinoy and is being managed by the above trust. All the three agiaries are in use.

There are two towers of silence in Se-



very limited.

Poona: Zoroastrian Youth Association, Poona.

Secunderabad and Hyderabad: In addition to our anjuman we have two more trusts representing our community. Seth Viccaji and Seth Pestonji Meherji Parsi Fire Temple-Agiary at 128, Mahatma Gandhi Road, Secunderabad 500003. Established on roj Behram, mah Spen-darmad 1216 YZ — September 12, 1847. This is being managed by Seth Viccaji and Seth Pestonji Meherji Trust and established by the same trust.

Khan Bahadur Seth Edulji Sohrabji Chenoy Anjuman Dar-e-Meher at 125, Mahatma Gandhi Road, Secunderabad



Left: Calcutta's Olpadvala Memorial Hall

Right: Prayer hall in Calicut (above) and Madras Dar-e-Meher



Seth Viccaji and Seth Pestonji Meherji Fire-Temple in Secunderabad (above) and Katrak Dar-e-Meher in Delhi



Udwada Samast Anjuman (comprising of both behdins and athornans).

Question 3: Is your anjuman/punchayet a registered trust?

Yes: Ahmedabad, Ahmednagar, Belgaum, Bhagwa, Bhatha, Bhavnagar, Bhesan, Calcutta, Dahanu, Daman-Vapi, Delhi, Godavra, IZA, Kalyan, Karanj, Kashmir, Lonavla-Khandala, Madras, Nanded, Nargol, Saronda, Secunderabad and Hyderabad, Surat Anjuman, Thane, Udwada, Vesu and Vyara-Songadh.

No: Agra, Calicut, Jhansi and Ratlam.

Ajmer: Registered u/s 12A(a) of I.T. Act 1961 and Rajasthan Public Trust Act, 1959.

Akola: The Zarthosti Anjuman Trust of Akola, Reg No C-1 (Akola).

Allahabad: No. It has a deed of trust dated October 25, 1925.

Ankleshwar: Yes. Regd No C 11.

Bardoli: Yes. Registered under No C-164, Surat.

Bilimora: Yes. The trust deed was registered on February 26, 1938 at Gandevi (former Baroda State area now falling in Valsad district of Gujarat state).

Bombay: Yes. Registered with the Charity Commissioner Registration No C-416 (BOM).

Broach: Yes. Reg No C/2, Bharuch.

Dumas: Yes. Registered under No GUJ C/G-245.

Jamshedpur: It is a registered society.

Lucknow: It is not a registered trust. In fact, it is a registered society under the Societies Registration Act (Act no XXI of 1860) as amended up-to-date.

Mhow: Yes, it is registered under the MP Public Trusts Act.

Nagpur: Yes. Under the Societies Registration Act XXI of 1860 on November 17, 1953 [No F 76 (N)].

Navsari: Yes. Public Trust Registration No C-48, Valsad.

Nilgiris: The land was donated to the Parsi Zoroastrian community by a philanthropist — Pestonji Nusserwanji Bottlewala — who looked after the cemetery himself. After his death, a trust deed was signed by five prominent citizens on June 29, 1904 and this was registered on August 31, 1904. The prayer hall was donated much later by Phiroze Clubwalla of Madras in memory of his young son Jal who died at the age of 14.

Poona: Yes. Reg No F/144.

Secunderabad. The Old Tower of Silence, Bhoiguda, Secunderabad managed by Seth Viccaji and Seth Pestonji Meherji Trust. It was established on *roj* Behram — *mah* Fravardin — 1202 YZ in 1833. The New Tower of Silence at Zamistanpur, Hyderabad, managed by the Parsi Zoroastrian Anjuman of Secunderabad and Hyderabad. It was established on December 29, 1915 — built by Dastur Khurshed in memory of his late father Dastur Behram Dastur Asha.

Late Khan Bahadur Edulji S. Chenai Trust, Prenderghast Road, Secunderabad 500003 (dharamshala). Bai Ratanbai J. Chenoy Parsi High School, Park Lane, Secunderabad 500003. Bai Ratanbai J. Chenoy Charitable Dispensary, Park Lane, Secunderabad 500003. Zoroastrian Club, Sardar Patel Road, Secun-

derabad 500003. Zoroastrian Stree Mandal, Secunderabad and Hyderabad. PZASH Library, 125, Mahatma Gandhi Road, Secunderabad 500003.

SPP: We are managing several institutions such as a maternity hospital, a general hospital, an infirmary, a boys' orphanage, a girls' orphanage, a girls' high school, an industrial institute for women, etc, under the banner of Parsi Panchayat Board, Surat, having separate registration numbers as stated in answer three.

Surat Anjuman: There are several local bodies like the Surat Parsi Punchayet besides anjumans in all the Parsi localities of Surat like Nanpura, Rustompura, etc.

Thane: Yes. The Thana Agiary Fund and The Thane Zoroastrian Charity Fund.

Udwada: Udwada Athornan Anjuman (comprising of only athornans) and

SPP: The Surat Parsi Panchayat Trust Funds and several other trusts managed by Parsi Panchayat Board, Surat are registered under the Bombay Public Trusts Act.

Vadodara: Yes, under Registration No C/2.

Zai Bordi: Yes. Registration No C/6 Thane, Public Trust Register.

Question 4: If not, what is its legal standing?

Agra: Not known.

Allahabad: Registered with income tax authorities and accounts audited annually.

Calicut: Society, registered under the Societies Act.

Lucknow: The Societies Registration Act has been made applicable to Uttar Pradesh as amended by U.P. Act No 52 of 1975, U.P. Act No 13 of 1978 and U.P. Act No 26 of 1979. Renewal for registration is made for a period of two years at a time. The present registration is valid till March 31, 1990.

Nilgiris: The anjuman has no legal status and its funds, in the form of bank accounts, fixed deposits in banks and units of the Unit Trust of India are held in the joint personal names of the five trustees of the Cemetery Trust.

Ratlam: Managing committee.

Question 5: How many trustees/office bearers are there in your anjuman?

Three: Akola and Calcutta.

Four: Kashmir and Vesu.

Five: Kalyan and Nargol.

Seven: Bhesan, Bombay, Broach, Nanded, Poona, Saronda, Vyara-Songadh and Zai Bordi.

Eight: Agra, Bhagwa, Daman-Vapi and Jhansi.

11: Surat Anjuman and Thane.

Ahmedabad: We have a managing committee consisting of five trustees, one of whom is elected as a president, eight ordinary members of whom two are lady members, two joint honorary secretaries. Total strength: 15.

Ahmednagar: Nine.

Ajmer: Seven office bearers including president.

Allahabad: Three. President, vice president and trustee.

Ankleshwar: Three office bearers. Seven trustees (including the office bearers).

Bardoli: We have 10 trustees (one honorary president, one president, one vice president, one secretary, one joint secretary and five trustees).

Belgaum: Five members of Karobhari Committee, including president, secretary and treasurer.

Bhagwa: Seven plus one additional trustee.

Bhatha: At present six but the anjuman has the right to increase or reduce the number when the necessity arises.

Bhavnagar: There are eight trustees including honorary secretary and president.

Bilimora: The trust deed referred to is a sort of constitution also. It provides the procedure for management of the trust funds including the other property belonging to this anjuman. The local adarian saheb is also under administrative and financial management of the Bilimora Parsee Anjuman. As regards the number of trustees the specific provision is made in the above constitution. Accordingly the trustees should not be less than four and more than seven (vide article 12 of the constitution). Any number exceeding four but not exceeding seven could be decided by Bilimora Parsee Zoroastrian Anjuman in its general meeting. The trustees have no say in the matter. According to the last resolution passed by the general meeting, the number of trustees is restricted to five only. However certain dispute arose regarding filling up of the vacancies of trustees and other allied matters. The disputants approached the District Court, Navsari. The District Court itself appointed four trustees and raised the number of trustees to seven. However the High Court of Gujarat set aside the District Court orders regarding the appointment of the trustees. The High Court took into account the existing scheme (constitution of the Bilimora Parsee Zoroastrian Anjuman), under which the procedure for the election of the trustees, etc has been adequately laid down. Incidentally it may be mentioned that during the course of arguments the presiding judge wholly approved the scheme and directed that instead of the court coming into picture, it would be better if the procedure laid down in the constitution — regarding election of trustees — is followed. This was quite in keeping with the letter and spirit of the provision relating to the scheme of trustees as envisaged in the Bombay Public Trust Act 1950 (as adopted in Gujarat). At present five trustees are in office.

Calicut: Two.

Dahanu: Six.

Delhi: President, vice president, honorary secretary, joint honorary secretary,

honorary treasurer and seven trustees.

Dumas: We have six trustees (one president and five trustees).

Godavra: Eleven trustees. They are custodian trustees for the assets of the trust. For administrative purposes there is a committee known as The Godavra Parsi Anjuman Committee consisting of 17 plus six co-opted members, 23 in all.

IZA: Seven trustees and five office bearers.

Jamshedpur: There are three trustees who are responsible for the immovable assets particularly the land leased by Tata Steel for hostel building and residential blocks and aramgah. There is a managing committee of 18 elected members who govern the affairs of the association.

Karanj: Four trustees, one vacancy is to be filled.

Lonavla-Khandala: Ten trustees and three co-opted trustees.

Lucknow: President, vice president, honorary secretary, honorary joint secretary (usually a lady), honorary treasurer, honorary internal auditor, honorary librarian, two honorary games secretaries out of whom one is a lady and five members of the estate trust committee.

Madras: President, vice president, treasurer, honorary secretary, two ordinary members and a representative of the Madras Parsi Association. Total: Seven.

Mhow: The managing committee consists of 11 members, out of whom one is president, one vice president, one honorary treasurer, one honorary secretary and one joint secretary.

Nagpur: Four office bearers, one lady member, seven committee members and six nominated members from various trusts. Total: 18.

Navsari: Five trustees plus 22 managing committee members.

Nilgiris: We have five trustees as per the trust deed and one secretary, and these also serve as the trustees and secretary of the Nilgiris Zarhosti Anjuman.

Ratlam: One president, three trustees, one honorary secretary, four committee members.

Secunderabad and Hyderabad: Five trustees and seven members of the managing committee.

SPP: The board consists of nine members.

Udwada: Six trustees — no office bearers.

Vadodara: Seven trustees including three office bearers (president, secretary and treasurer).

Under the auspices of the **MAZDAYASNI MONASTERIE** and the **ALL INDIA SHAH BEHRAM BAUG SOCIETY** (for Scientific and Educational Research)

The one and only

ZOROASTRIAN COLLEGE

in the world

Correspondence address: Mustafa Building, (2nd floor), Sir Pheroza Shah Mehta Road, Bombay 400001, India.
Tel: 2660214/2662950 after hours: 3674737 Fax: Bombay India 022-2662735-A/c 121 OR 91-22-3633509-011

Commencing with this issue, we bring to Parsiana readers the monthly News Report of the Educational and social service work of the MAZDAYASNI MONASTERIE, the ZOROASTRIAN COLLEGE and the ALL INDIA SHAH BEHRAM BAUG SOCIETY (for Scientific and Educational Research).

The Zoroastrian College was established under the direct inspiration and spiritual guidance received by its Founder President, **Dr Meher Master-Moos**. The College is meant for the Universal Benefit of Humanity; to prepare people for the advent of Shah Behram Varzavand Saheb; to spread the knowledge of the Divine Universal Natural Laws of Ahura Mazda; to enable human beings to lead a life in obedience of the Cosmic Truths and Laws.

December 1986 saw the inauguration of the first series of monthly lecture courses by **Ervad Godrej Sidhwa** of Karachi; and with **Dr Mehroo Bengalee** presiding over the first monthly convocation. Since then the College has spread its span of educational activities to all the Continents, with expansion of centres in several countries. The Zoroastrian College is established under the aegis of the abovenamed Societies. During its 7th year, it is expanding its centres in India as well as other countries including Australia, Germany, Malaysia, Tajikistan, Kazakhstan and Europe and North America.

The College has 4 Departments: THE AVESTA AND SPIRITUAL STUDIES Dept; the INTER-FAITH PEACE DIALOGUE AND STUDIES Dept; the MEDICINA ALTERNATIVA — HOLISTIC HEALTH Dept; and the ECOLOGICAL AND ENVIRONMENTAL STUDIES Dept. In the coming issues, news of the activities of these Depts will be given.

The College provides facilities for studies leading to **Diploma** and the **Degrees** of BPhil; MPhil; and PhD; in affiliation with the OPEN INTERNATIONAL UNIVERSITY FOR COMPLEMENTARY MEDICINE AND MEDICINA ALTERNATIVA (Sri Lanka and USSR) AND THE ALBERT SCHWEITZER INTERNATIONAL OPEN UNIVERSITY FOR REFUGEES AND MINORITIES (Central America) and in collaboration with the United Nations PEACE UNIVERSITY.

Since its inception, 8 outstanding and original Research Theses have been submitted through the College for the PhD Degree by persons from Australia, Belgium, Jordan, Malaysia, and India on a wide variety of subjects, ranging from Avesta and Iranian studies to Astrology, Alternative Medicine and Public Health. Over a thousand persons in India and abroad have availed of its educational benefits through lecture courses and conferences;

and over 60 persons have successfully completed their Diploma studies, including Avesta.

The Faculty members for each Dept are outstanding specialists in their respective fields. Every Faculty member renders service Honoris Causa for promoting the cause of spiritually based education.



The All India Shah Behram Baug Society (for Scientific and Educational Research) was registered in 1983 under the Societies Registration Act.

In January 1982, Mr K D Kutar and other munificent Parsee gentlemen prompted by spiritual guidance of late Ms Coomamai Kutar, gave a donation of land near the Sanjan river; for the work of preparing for the advent of Shah Behram Varzavand Saheb. Lack of funds hampered the work of the Societies progressing sooner and it was only in October 1987 that the construction work of the Zoroastrian College building commenced, thanks to the generous patronage of the ZARTOSHTY BROTHERS, MEHRABAN AND FARIDOON. R M J Balsara, initially were the architects and surveyors; and later Mr **Minoo Tumboli**, Architect; and Mr **P Kakalia**, Civil Engineer and others rendered social service to ensure the construction of Phase A of the College building; comprising of ground, first and second floors, Residential Research Library Centre with lecture halls, library rooms and residential place.

Yadgari donations of Rs 10,000/- and over entitling the donors names and names of the persons in whose memory the donation was given, to be inscribed on the Roll of Honour in the main College building, came through the support of many kind persons in India, and from abroad. The main DONORS AND PATRONS, thanks to whose support, the construction work of the College building could continue, brick by brick, in addition to the main single donation of over Rs 2 lacs of MEHRABAN AND FARIDOON ZARTOSHTY, in

memory of their late parents and Maneckji L. Hataria, are the Zoroastrians of England, Pakistan, Canada, USA, and the Mazdayasnans of Germany. The World Zoroastrian Organisation, the Zoroastrian Trust Funds of Hong Kong, and other organisations gave their support for this Worldwide Zoroastrian Educational work. Late Ms **Piloo M Katrak** and the **Residents of Cusrow Baug**, collected over Rs 10,000/- in memory of late **Ervad Nadirshah Aibara**; Mrs **Dosi Jeejeebhoy**, late Mr **Jamshed Pavri** of Canada, Mr **Thornton Streeter** of England, Parsis of Karachi in memory of late **JAMSHED NUSSEERWANJEE MEHTA**, Mrs **Shirin Cooper** of Secunderabad, in memory of her late husband and many other persons have given generous donations, thanks to which it was possible for the Societies to continue with the construction work of the Zoroastrian College Building. The work is continuing subject to availability of funds; and it is estimated that about Rs 1,50,000 is required for completion of Phase A to put the building into usable condition in 1993.

This is the first time in the history of the Parsees after landing in India, that the Zoroastrian College has been established for the spiritual benefit of Zoroastrians and all other fit persons. Muslims and Christians have their own Colleges as minority communities, protected by the Constitution of India. In November 1991, **Padmashri Homi J. H. Taleyarkhan**, performed the first flag hoisting ceremony at the terrace of the College building. Although the construction work is still continuing, many persons from India and abroad have visited and even stayed at the College building; whilst the last portions of the carpentry, polishing, painting and other finishing work is continuing. Due to the steep increase in prices of materials and labour charges, there is a shortfall of funds; DONATIONS ARE TAX EXEMPT UNDER SEC. 80 G of the I.T. Act.

Yadgari Donations are welcomed for this worthy Educational Cause. Tax Exempt Donation Receipts are issued; for Cash or Cheques in favour of SHAH BEHRAM BAUG SOCIETY. The form on this page may be used.

ZOROASTRIAN COLLEGE BUILDING CONSTRUCTION CORPUS DONATION FORM

I would like to contribute towards the College Building Construction. Please find enclosed my Cheque in favour of SHAH BEHRAM BAUG SOCIETY or Cash of Rs

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Address

and Tel No

Signature

Please post to the Mustafa Building, 2nd Floor, Sir Pheroza Shah Mehta Road, Bombay 400001, India; Office Address.

Advertisement

Question 6: What is the system of election/selection of a trustee?

Agra: All the officers are proposed and seconded by the members of the anjuman at its annual general body meeting.

Ahmedabad: All the members of the managing committee are elected only by those members of the anjuman who are also members of the Panchayat. The minimum age for a candidate is 35 years and the tenure is five years for the entire managing committee.

Ahmednagar: Every three years there is an election from amongst the members according to the scheme laid down by the charity commissioner, Bombay. The members have to give preference to nine out of all those who are standing for the post.

Ajmer: Direct ballot vote from members. Elections every three years.

Akola: Election of trustees are unanimous at a special meeting of the general body of all members of the trust.

Allahabad: Election every three years by secret ballot.

Ankleshwar: Voters directly elect the trustees. The seven trustees elect the office bearers from them.

Bardoli: Every three years.

Belgaum: All karobhari committee members elected for a three-year term by the anjuman members at general body meeting. At the same meeting, the anjuman members elect the president, secretary and treasurer from among the five elected karobhari committee members.

Bhagwa: A meeting of the anjuman is called and the trustees are elected by the Parsis present.

Bhatha: The anjuman has the right to elect the trustees.

Bhavnagar: Selection.

Bhesan: In case a trustee dies or resigns, the surviving trustees have a right to appoint a new trustee.

Bilimora: We have here the direct system of election. The provisions regarding election of trustees and the related matters are contained in articles 11, 12, 13, 14, 15, 21, 28 and 29 of our constitution namely Bilimora Parsee Zoroastrian Anjuman trust deed — 1938. One of the conditions for eligibility is that a candidate for trusteeship should be a married person and of 30 years and above age. Only men are eligible to be a voter and a trustee. Although women are beneficiaries they are not allowed to participate in general meetings including a meeting specially called for election. The ballot system prevails. Needless to mention

here that complete secrecy is observed at the time of casting votes. The voters list is maintained in the anjuman office.

For any new additions to the voters' list the applicant has to fill in the prescribed application form and submit the same to the board of trustees. Such requests are decided upon in the board meeting after considering whether the conditions prescribed in the trust deed (constitution) are fulfilled or not.

Every year the managing trustee is elected by the board of trustees from among the trustees. He presides over the meeting of board of trustees as well as the general meetings of the whole anjuman. He is to implement the resolutions passed by the board. It may be mentioned here that all resolutions of whatever nature are to be either passed or rejected by majority votes only. The managing trustee is to function under the supervision of the board of trustees (vide pl. articles 13, 14, 15 of the trust deed).

Any trustee can be removed from office if a resolution to the effect is passed in the general meeting (vide article 21). Within six months of the closure of the year the trustees have to present the annual accounts and report to the general meeting for approval. Similarly prior approval from the general meeting is required for expenditure exceeding the monetary limit. Trustees' powers are thus limited and approval from general sabha is very much necessary.

Bombay: By a scheme of election approved by the High Court of Bombay in the year 1906 and subsequently amended from time to time. (Scheme effective after judgement delivered in 1908).

Broach: Election.

Calcutta: A trustee is elected by the anjuman at a general body meeting of the community and his term of office is for a period of seven years, unless elected again.

Calicut: Once a year at every annual general meeting the trustees are elected.

Dahanu: Election by vote.

Daman-Vapi: Selection after three years.

Delhi: Every trustee is elected by the general body except two lady trustees who are nominated by the board of trustees. One trustee who has to be below the age of 35 is elected as a youth trustee.

Dumas: Every three years.

Godavra: The trustees fill the vacancies whenever they occur.

IZA: A trustee is elected by the general committee of the Iranian Zoroastrian Anjuman.

Jamshedpur: The committee members are elected members of the association except three trustees of the aramgah who are ex-officio members of the committee. The trustees of the aramgah are appointed for life by the Jamshedpur Parsi Association. The 15 committee members (18-3) are elected annually at the annual general meeting. A committee member or an office bearer (i.e. chairman, vice chairman, treasurer, two secretaries and seven ordinary members) hold office for not more than three years. The president and two vice-presidents are appointed annually but in their case they are permitted to continue for more than three years. The working of the association is generally in the hands of the committee members.

Jhansi: By vote.

Kalyan: Selected by the trustees and ratified by the managing committee of the anjuman.

Karanj: The anjuman elects the trustees.

Kashmir: As there are only two permanent resident trustees i.e. Mr and Mrs K. B. Pestonjee, the others have been nominated.

Lonavla-Khandala: Partial election and selection (DW).

Lucknow: All members of the Lucknow Parsi Anjuman sitting together in an extraordinary general body meeting elect five members of the estate trust committee for a fixed tenure of five years.

Madras: By election.

Mhow: Election once in three years.

Nagpur: Office bearers, lady member and committee members are elected by secret ballot whereas representatives from various trusts are nominated on the managing committee as full-fledged members of the managing committee.

Nanded: By election every five years through members.

Nargol: Elected by bonafide members of the anjuman.

Navsari: Open general election every three years.

Nilgiris: Any vacancies in the number of trustees are filled in by the remaining trustees as per the terms of the cemetery trust deed.

Poona: Elected by anjuman committee members.

Ratlam: By selection.

Saranda: Every five years by election.

Secunderabad and Hyderabad: A trustee is nominated by the managing committee by a majority vote and the nomination will be approved by the general body.

SPP: The members of the Parsi Pan-

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Surat's Kadmi Atash Behram complex which also houses the community kitchen

chayat Board, Surat are nominated by the trustees of the Parsi Surat Charity Fund as per the trust deed of January 1, 1841.

Surat Anjuman: Whenever there is a vacancy on the board of trustees, the remaining trustees fill in the same, selecting the best available trustee from the city or the surrounding villages.

Thane: The president, vice president and nine committee members are elected directly by the general body. The office bearers -- secretary, joint secretary, treasurer and joint treasurer — are chosen from amongst the committee members at the first managing committee meeting.

Udwada: As the behdin residents are very few in number, and moreover no young blood coming forward, the trustees are selected.

Vadodara: Election committee is formed to conduct the election by ballot of all the eligible members of the panchayat.

Vesu: By meeting and passing a resolution.

Vyara-Songadh: Election by the general body every three years when three trustees retire by rotation.

Zai Bordi: Every three years trustees are elected by the members of the trust fund. Members are registered from Bordi, Gholvad, Dahanu, Savta, Ashaghad and surrounding villages.

Question 7: Do the community members vote directly for a trustee or is it indirect as in Bombay?

Directly: Agra, Ahmednagar, Ajmer, Akola, Ankleshwar, Belgaum, Bhagwa, Bhatha, Broach, Calcutta, Calicut, Dahanu, Delhi, Jhansi, Karanj, Lonavla, Khandala, Lucknow, Mhow, Nanded, Nargol, Saronda, Thane, Udwada, Vadodara and Vyara-Songadh.

Indirectly: Bombay, IZA, Kalyan and Poona.

Ahmedabad: See answer 6.

Allahabad: Minimum seven days' notice is given to all Zoroastrians who are residents of Allahabad. There is no membership fee. He/she must be 18 years of age. No proxy is allowed. On day of meeting a member proposes and another seconds. There can be more than one nomination. Declaration by number of votes.

Bardoli: It is not by vote but prominent members suggest names and with the consent of community members, they are appointed.

Bhavnagar: See answer 6.

Bhesan: See answer 6.

Bilimora: Unlike in Bombay the community members vote directly for a trustee. Of course under the existing constitution only males are eligible to become voters.

Daman-Vapi: Not applicable.

Dumas: It is not by vote but prominent

members suggest names and with consent of community members they are appointed.

Godavra: The community members do not vote for the appointment of a trustee but they vote directly every three years for the appointment of the committee of management known as The Godavra Parsi Anjuman Committee. Since there are 15 villages represented on this committee, two representatives are nominated by the trustees from amongst themselves and six Parsi Zoroastrians are co-opted by these 17 members.

Jamshedpur: The voting is done directly on adult franchise basis by the members. The office bearers do not hold office for more than three years. They must retire. The president and two vice presidents do not generally attend meetings of the Association. These are positions where

Zoroastrians who continue to hold office of eminence in their profession and continue to assist the Association in various ways are appointed. They are allowed to remain in office for more than three years. But they also are elected by the general body every year. They normally do not attend committee meetings.

Kashmir: Not applicable as the community in Srinagar has only one permanent family residing in Srinagar i.e. Mr and Ms Khushru B. Pestonjee.

Madras: Voting for all posts is by secret ballot by individual members.

Nagpur: Three months prior to the general election an electoral list is prepared from amongst the members who are eligible to vote i.e. those who are above 18, members for a minimum period of six months and also those who are not in arrears of membership fee (minimum 50 paise) for more than six months. They vote directly through secret ballot.

Navsari: Direct voting rights for all Parsi Zoroastrian residents of Navsari.

Nilgiris: See answer 6.

Railam: Unanimous selection.

Secunderabad and Hyderabad: The trustee is nominated by the managing committee and it will be ratified by the triannual general body.

SPP: Not applicable.

Surat Anjuman: See answer 6.

Vesu: Not applicable.

Zai Bordi: Members vote directly for the election of trustees if more than seven nominations are filed. If less than seven nominations are filed, trustees co-opt from the registered members. For membership, there is no fee but one has to fill up the form as per the charity commissioner's rules.

Question 8: What is the length of a trustee's term?

Two years: Agra and Thane.

Three years: Ahmednagar, Ajmer, Allahabad, Ankleshwar, Belgaum, Daman-Vapi, Delhi, Lonavla-Khandala, Madras, Mhow, Nagpur, Ratlam, Udwada and Zai Bordi.

Five years: Ahmedabad, Akola, Broach, Dahanu, Jhansi, Lucknow, Nanded, Nargol, Poona, Saronda and Vadodara.

Seven years: Calcutta and IZA.

Till he dies, resigns or is declared unfit to be a trustee: Bhagwa, Bhatha, Bhesan, Godavra, Nilgiris and Surat Anjuman.

Not fixed: Bardoli, Bhavnagar, Dumas, Kashmir and SPP.

Bilimora: Under the amended provisions of the constitution (trust deed) the length of a trustee's term is seven years. Before this amendment trusteeship was lifelong.

Bombay: Seven years as per the new scheme. Trustees elected under the old scheme continue for 10 years. A trustee can stand for re-election also.

Calicut: One year.

Jamshedpur: See answer 6 and 7.

Kalyan: Till death or resignation.

Karanj: Till he dies or resigns.

Navsari: Three years for trustees as well as for committee members or until a fresh election is held.

Secunderabad and Hyderabad: Nine years.

Vesu: Permanent.

Vyara-Songadh: Six years.

Question 9: What is the corpus of your trust?

Ahmedabad: Rs 76,64,002 total assets as on March 31, 1989.

Ahmednagar: About Rs 3.5 lakhs.

Ajmer: Fixed assets — Rs 1,46,000 (as per the assessment done in 1976).

Cash assets — Rs 3,02,516.49 plus Rs 1,42,778 with the Bombay Parsi Punchayet (as per the closing balance on March 31, 1990).

Akola: Immovable properties — Rs 1,41,184.

Investments — Rs 86,782.

Ankleshwar: Trust scheme for rules and regulations.

Belgaum: About Rs 3,00,000 as on December 31, 1990 including immovable property.

Bhagwa: Rs 94,000.

Bhatha: Rs 57,000.

Bhavnagar: Only one trust named Bhavnagar Parsi Anjuman.

Bhesan: Rs 1,90,000.

Bilimora: Rs 43,66,000 (according to the balance sheet for the period January 1, 1988 to March 31, 1989).

Bombay: Rs 11,58,08,623.37 (in the year 1991-1992).

Broach: Above Rs 1 crore (including properties).

Daman-Vapi: Rs 2,00,000.

Delhi: Rs 27 lakhs.

Godavra: About Rs 1,83,000.

IZA: Rs 38,00,000 including other funds.

Jamshedpur: Rs 5,31,700 (hostel — Rs 2,46,700, aramgah — Rs 85,000, residential blocks — Rs 2,00,000).

Jhansi: Monthly Rs 250.

Karanj: Corpus in investments is properties are estimated at Rs 50,000 (book value).

Kashmir: As it is a very small anjuman there is a chairman-cum-trustee and one permanent trustee in Srinagar only.

Lonavla-Khandala: Not available at the time of filling the form.

Lucknow: Corpus consists of landed properties and buildings in two estates viz Parakh Bagh — prayer hall, mobed saheb's flat, dharamshala (four rooms) and 15 flats for Zoroastrians. Hormazd Bagh which is aramgah consisting of ravangah building and 20 outhouses.

Mhow: Rs 20,30,000.

Nagpur: Rs 36,64,739.92 (as on March 31, 1989).

Nanded: Rs 40,04,697.20.

Navsari: Rs 9,58,500.

Nilgiris: The Nilgiris Zarhosti Anjuman has today a sum of Rs 5,000 with the Bombay Parsi Punchayet and this is its corpus.

Poona: Approximately Rs 34 lakhs including immovable properties.

Saronda: Rs 2,00,000.

Secunderabad and Hyderabad: Donations, rents and interest on fixed deposits. **SPP:** The total corpus of all the trusts managed under the banner of Parsi Punchayet Board Surat and referred to in answer 2 is Rs 4,63,40,461.25 (as on March 31, 1989).

Surat Anjuman: Rs 40,000.

Thane: Approximately Rs 1.5 lakhs.

Udwada: Rs 61,675.

Vadodara: Rs 17,37,426 (as on March 31, 1989).

Vesu: About Rs 80,000 or Rs 1,00,000, approximately.

Vyara-Songadh: Cash Rs 3,00,000. Property worth about Rs 10,00,000.

Zai Bordi: Adarian building, 16 rented blocks, mobed residence for two and dokhma property at Davier (which belongs to three anjumans — Dahanu, Bordi and Davier).

Anjumans who do not wish to disclose the amount: Agra, Allahabad, Bardoli, Calcutta, Calicut, Dumas and Madras.

Anjumans which have not replied to the question: Ankleshwar, Dahanu, Kalyan, Nargol and Ratlam.

Question 10a: What is the income you receive from donations in a year? (Give figures for the last three years.)

None: Allahabad, Calicut, Dumas, Kalyan, Nanded and Surat Anjuman.

DW: Calcutta and Madras.

Agra: Total income inclusive of rent received from the dharamshala occupants, banks and fixed deposit interests, and donations, etc.

1986: Rs 22,878; 1987: Rs 23,925; 1988: Rs 23,762.80.

Ahmedabad: Rs 1,11,583 (January 1988 to March 1989).

Ahmednagar: About Rs 7,000 per annum, including for kathi fund.

Ajmer: 1986: Rs 17,957 (general fund), Rs 5,458 (kathi fund); 1987: Rs 12,567 (general fund), Rs 10,467 (kathi fund); 1988 to March 1989: Rs 57,073 (general fund), Rs 5,131 (kathi fund).

Akola: 1986-1987: Rs 44,800.13 (rent and interest), Rs 2,099 (donations); 1987-1988: Rs 40,884.17 (rent and interest), Rs 3,386 (donations); 1988-1989: Rs 44,901.16 (rent and interest), Rs 2,755 (donations).

Ankleshwar: Received donations for ghambar and other donation with conditions. Average Rs 12,000.

Bardoli: 1986: Rs 40,000 (We celebrated 100 years and renovated dadgah); 1987: Rs 2,000; 1988: Rs 3,000; 1989: Rs 3,000.

Belgaum: About Rs 1,500/- per annum (average of three years ending March 31, 1990).

Bhagwa: Whenever a member of the anjuman dies Rs 151 is donated by his family to the Trust.

Bhatha: The income from donations is negligible.

Bhavnagar: 1986: Rs 44,585; 1987: Rs 12,205; 1988: Rs 7,625.

Bhesan: No income from donations.

Bilimora: 1986: Rs 7,593 (revenue), Rs

43,805 (capital); 1987: Rs 11,315 (revenue), Rs 39,212 (capital); 1988: Rs 17,202 (revenue) Rs 42,204 (capital).
Bombay: 1990: Rs 4,72,847.25 (from individuals), Rs 24,49,316.85 (from other trusts); 1991: Rs 5,58,681.98 (from individuals), Rs 22,80,680.96 (from other trusts); 1992: Rs 16,61,150.01 (from individuals), Rs 12,55,014.97 (from other trusts).
Broach: 1988/89: Rs 3,26,500; 1989/90: Rs 2,20,700 and 1990/91: Rs 1,61,100.
Dahanu: From charity box put in agiary

16,000, interest: Rs 21,000; Residential blocks — fees/rent: Rs 58,500, interest: Rs 14,800; Aramgah — interest: Rs 5,000. Contribution from members Rs 12,000.

Jhansi: Education fund interest from Parsi Punchayet Rs 2,000 and Rs 262 interest of late Mr Lalla Fund.

Karanj: No donations are asked for.

Kashmir: Negligible from visitors and tourists during the last three years. In 1991 a donation from the Delhi Parsi Anjuman of Rs 10,000 was received for repairs to the boundary walls of the aramgah premises.

Lonavla-Khandala: 1987-1988: Rs 2,515; 1988-89: Rs 504.

Lucknow: 1986-87, Rs 12,508; 1987-88: Rs 28,004; 1988-89: Rs 15,801.86. Besides, donations in kind such as a ceiling fan and pieces of furniture were also received.

Mhow: 1984: Rs 25,177; 1985: Rs 3,854; 1986: Rs 14,403; 1987: Rs 9,743.26.

Nagpur: 1986: Rs 1,92,290; 1987: Rs 24,420; 1988-89: Rs 78,000.

Nargol: Different figures every year.

Navsari: 1986: Rs 21,700; 1987: Rs 26,000; 1988-89 (15 months): Rs 53,991.

*Left: Burial grounds in Calicut (above) and Allahabad
 Below: Property adjoining dokhma land in Poona*

Nilgiris: 1987-88: Nil; 1988-89: Rs 2,148; 1989-90: Rs 1,000 approximately.
Poona: 1987: Rs 45,222; 1988-89: Rs 1,21,737.

Railam: Rs 1,000 approximately per annum.

Saronda: Rs 16,000, Rs 18,000, Rs 24,000.

Secunderabad and Hyderabad: On an average, agiary Rs 429, ghambhar Rs 101, nassessalar Rs 351, subscription Rs 11,343.

SPP: 1986-87: Rs 1,32,015.77; 1987-88: Rs 92,543.39; 1988-89: Rs 2,96,172.96.

Thane: Not significant (less than Rs 1,000 per year).

Udwada: 1986: Rs 5,054.38; 1987: Rs 6,472; 1988-89: Rs 8,104.

Vadodara: 1986: Rs 27,958; 1987: Rs 16,107; 1988-89 (15 months): Rs 77,493.

Vesu: Not answered.

Vyara-Songadh: 1989-90: Rs 24,915; 1990-91: Rs 14,046; 1991-92: Rs 13,977.

Zai Bordi: 1986: Rs 9,410 (local), Rs 2,560 (from outside); 1987: Rs 10,850 (local), Rs 2,224 (from outside); 1988: Rs 10,870 (local), Rs 8,000 (from outside).

Question 10b: What is the income from other sources (interest, rent, etc.)?

DW: Calcutta and Calicut.

Agra: None.

Ahmedabad: Rs 16,57,203.12 (as on March 31, 1989).

Ahmednagar: About Rs 35,000.

Ajmer: 1986: Rs 4,324 (subscription), Rs 26,851 (interest: general fund), Rs 3,817 (interest: kathi fund), Rs 5,164 (dharamshala maintenance); 1987: Rs 4,448 (subscription), Rs 27,999 (general fund), Rs 5,500 (interest: kathi fund), Rs 8,679 (dharamshala maintenance); 1988 to March 1989: Rs 7,947 (subscription), Rs 31,871 (general fund), Rs 7,204 (interest: kathi fund), Rs 12,615 (dharamshala maintenance).

Akola: See answer 10(a). The rent is re-

— 1987: Rs 4,600; 1988: Rs 4,750; 1989: Rs 7,700.

Daman-Vapi: Approximately Rs 30,500, approximately over a three-year period.

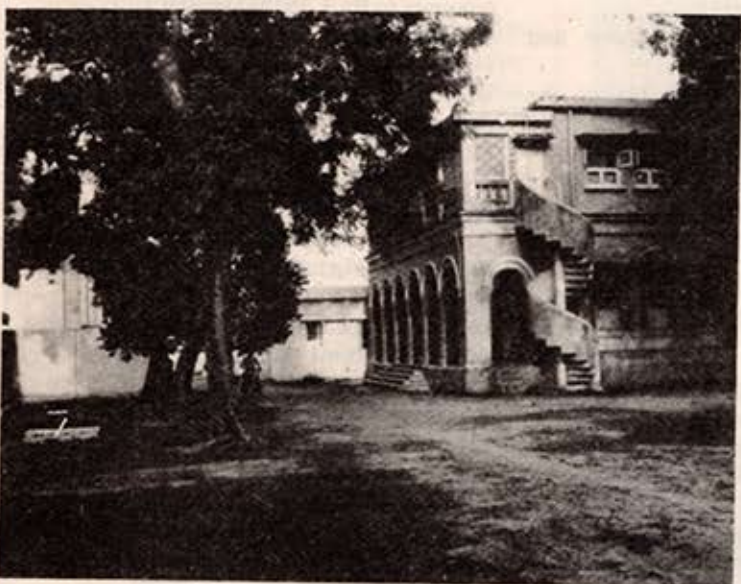
Delhi: 1985: Rs 2,27,034.65; 1986: Rs 7,90,024.85 (silver jubilee of agiary); 1987: Rs 3,11,020.55.

Godavra: The income from donations is very small. Last year an amount of Rs 2,500 was received.

IZA: 1988-89: Rs 44,000; 1989-90: Rs 48,000; 1990-91: Rs 51,000.

Jamshedpur: Hostel — fees/rent: Rs





ceived from five small shops in our agiary compound.

Allahabad: Interest from banks average Rs 22,000 per year.

Ankleshwar: House rent: Rs 3,600, interest: about Rs 36,000, Zoroastrian Hall rent: Rs 12,000.

Bardoli: Rs 10,000 from interest and Rs 3,000 from rent.

Belgaum: About Rs 45,000 per annum (average of three years ending March 31, 1990).

Bhagwa: About Rs 10,000.

Bhatha: About Rs 5,500.

Bhavnagar: Interest: Rs 18,000 yearly. Rent: Rs 13,200 yearly.

Bhesan: The income from other sources is about Rs 26,000.

Bilimora: Income from house rent/land rent (for the period January 1988 to March 1989) is Rs 1,74,424. Interest on investments is Rs 4,29,162. Miscellaneous income (furniture, utensils given on hire) is around Rs 2,000 annually.

Bombay: 1990: Rs 32,03,128.90 (rent

and occupation charges), Rs 1,87,35,749.93 (income from investments), Rs 10,73,013.55 (income from other sources); 1991: Rs 32,82,188.68 (rent and occupation charges), Rs 1,53,90,264.19 (income from investments), Rs 11,27,233.49 (income from other sources); 1992: Rs 40,66,942.58 (rent and occupation charges), Rs 1,37,97,031.87 (income from investments), Rs 7,48,089.07 (income from other sources).

Broach: Interest: approximately Rs 15,00,000 per annum; rent: approximately Rs 18,000 per annum.

Dahanu: Rent from Anjuman Chawl Rs 4,000 monthly.

Daman-Vapi: Interest.

Delhi: Rs 3,01,428.

Dumas: Rs 12,000 from interest.

Godavra: About Rs 17,000.

IZA: About Rs 20,00,000 per annum.

Jamshedpur: See answer 10(a).

Jhansi: Rent: Rs 330 from three blocks.

Karanj: About Rs 27,350.

Dharamshalas in Ahmedabad (above left) and Agra (right), in Madras (below left) and Secunderabad

Kashmir: Interest from fixed deposits in the name of "Kashmir Parsee Zoroastrian Aramgah Fund" is the only source of income the anjuman has.

Lonavla-Khandala: Sorry, figures not available when filling the form.

Lucknow: For the year ended March 31, 1988: from rents it was Rs 59,825.30; from anjuman and club subscriptions, it was Rs 4,689; and interest received on fixed deposits and saving bank accounts Rs 15,658.20; from sale of fruits and flowers in the aramgah it was Rs 2,500.

Mhow: For the year ended December 31, 1984: Rs 1,56,201.16; for the year ended December 31, 1985: Rs 2,01,654.43; for the year ended December 31, 1986: Rs 2,18,132.99; for the year ended December 31, 1987: Rs 2,58,473.63.

Nagpur: 1986: Rs 1,65,384 (interest and dividend), Rs 94,320 (rent); 1987: Rs

2,09,311 (interest and dividend), Rs 1,25,880 (rent); 1988: Rs 2,96,724 (interest and dividend), Rs 1,67,080 (rent).

Nargol: Interest of deposits.

Navsari: 1986: Rs 50,600; 1987: Rs 52,000; 1988-89: Rs 98,200.

Nilgiris: The trust has no income except Rs 280 per annum from a cultivator on our land and Rs 100 per annum from a man who cuts and takes away the grass growing on our land.

Poona: It varies, considering the rent and quantum of interest.

Ratlam: Rs 20,000 approximately per year.

Saronda: Rs 21,000 from interest.

Secunderabad and Hyderabad: Average rents Rs 5,30,000; interest Rs 1,40,000.

SPP: 1986-87: Rs 43,45,948.57; 1987-88: Rs 47,30,572.56; 1988-89: Rs 49,02,530.16.

Surat Anjuman: Income from other sources is over Rs 95,000.

Thane: Approximately Rs 25,000 per year from interest and membership fees.

Udwada: 1986: Rs 9,107 (interest), Rs 542 (utensils hire charge); 1987: Rs 10,476.75 (interest), Rs 738 (utensils hire charge); 1988-89: Rs 13,327.01 (interest), Rs 433 (utensils hire charge).

Vadodara: 1986: Rs 1,12,984; 1987: Rs 1,37,134; 1988-89 (15 months): Rs 1,93,089.

Vesu: Interest approximately Rs 2,300 per year.

Vyara-Songadh: 1989-90: Rs 61,760 (interest), Rs 11,520 (house rent), Rs 1,626 (miscellaneous); 1990-91: Rs 24,110 (interest), Rs 11,520 (house rent), Rs 2,002 (miscellaneous); 1991-92: Rs 22,003 (interest); Rs 11,520 (house rent), Rs 6,903 (miscellaneous).

Zai Bordi: 1986: Rs 16,641 (rent), Rs 29,961 (interest); 1987: Rs 15,705 (rent), Rs 34,346 (interest); 1988: Rs 18,290 (rent), Rs 46,676 (interest).

Anjumans which have not replied to the question: Kalyan, Madras and Nanded.

Question 11: Do donors get any tax relief, if they donate money to you?

No: Agra, Akola, Allahabad, Ankleshwar, Bardoli, Belgaum, Bhagwa, Bhatha, Bhavnagar, Bhesan, Bilimora, Broach, Calcutta, Dahanu, Daman-Vapi, Dumas, Godavra, IZA, Jamshedpur, Kalyan, Karanj, Lonavla-Khandala, Madras, Mhow, Nagpur, Navsari, Nilgiris, Poona, Saronda, Secunderabad and Hyderabad, Surat Anjuman, Thane, Udwada, Vadodara, Vyara-Songadh and Zai Bordi.

Ahmedabad: No, not yet.

Ahmednagar: Not yet. We have applied for the special exemption certificate.

Ajmer: No (as registered under section 12A(a) of Income Tax Act, 1961).

Bombay: No, it being a communal trust.

Delhi: 80G relief is granted for donations to Agiary Repairs and Renovation Fund.

Jhansi: No donation received.

Lucknow: For the present, no. However we are making efforts in the income tax department to secure relief for our future donors under section 80G of the Income Tax Act, 1961.

Nanded: No, applied for.

SPP: Certain trusts are eligible according to income tax rules and regulations.

Vesu: Not yet obtained.

Not applicable: Calicut, Kashmir and Ratlam.

Anjuman which has not replied to the question: Nargol.

Question 12: Is your anjuman/punchayet self sufficient (i.e. is the annual income sufficient to meet the annual expenditure)?

Yes: Ahmedabad, Bardoli, Bhesan, Broach, Calcutta, Calicut, Delhi, IZA, Jamshedpur, Karanj, Lonavla-Khandala, Madras, Mhow, Nagpur, Nargol, Poona, Ratlam, Secunderabad and Hyderabad, Surat Anjuman and Vyara-Songadh.

No: Agra, Daman-Vapi, Saronda, Vadodara and Vesu.

Ahmednagar: Sufficient but not enough to carry out developmental work. Mostly it goes in maintenance of agiary, priest's salary, chasni person's salary.

Ajmer: As our annual income from interest and subscription is insufficient to meet our annual expenditure, hence we rely heavily on donations to general fund, kathi fund and rent from dharamshala.

Akola: The present income is very insufficient. We are unable to give a good salary to our old mobed. Our income is just enough to cover firewood cost and other expenses, but we are unable to meet the demand for a better salary to our mobed. At present he gets Rs 800 per month salary.

Allahabad: No. We cannot proceed in any other activities.

Ankleshwar: Yes, just two ends meet. We want to repair our properties but can't manage.

Belgaum: Just about meets expenditure.

Bhagwa and Bhatha: No. It is difficult to maintain the sacred fire and to pay the salaries of a mobed, etc.

Bhavnagar: No, it is going on with dona-

tions and running neck to neck.

Bilimora: Yes. The annual income is generally sufficient to meet the annual expenditure. However under certain heads such as sickness funds (medical expenses), agiary kathi funds, monthly help to needy people, etc the requirement exceeds the availability of the income from the specific funds. In such cases, to meet any urgent demand, we are required to draw upon the general funds. For the period January 1, 1988 to March 31, 1989, the total amount spent by this Anjuman came to Rs 5,25,000. At present on an average we spend around Rs 4,20,000. Out of this, the salary bill amounts to Rs 1,25,000 annually.

Bombay: No. In some of the Parsi Punchayet accounts such as doongerwadi, dharamshalla there are large deficits and donations have to be raised.

Dahanu: We can just manage.

Dumas: We were not self-sufficient. We appealed to various funds and friends and have collected Rs 50,000. Now we will have no problems except for major repair work.

Godavra: Yes and no. The trust mainly gives educational help, medical help and relief to those who are poverty-stricken and cannot work. The deficit is met from other trusts under the management of the president Davar Kavasji Modi.

Jhansi: No. Donation is required for repairing the dharamshala and aramgah.

Kalyan: Short of funds for kathi for agiary and maintenance of agiary.

Kashmir: The annual income is just sufficient at present to meet the annual regular expenditure on salaries to employees. No other expenses can be borne.

Lucknow: No. We are desperately short of funds. Our aramgah-ravangah was constructed in 1872. It was submerged in the devastating flood of Lucknow city in 1960. The building was repaired and renovated in 1963-64. Now its roof is leaking badly. Other repairs are also required such as replacement of windows, etc. The same is the position in Parakh Bagh. The old building complex which was put up, viz prayer hall, dharamshala, mobed saheb's quarters and the flats need heavy and special repairs. So also other residential flats in the Parakh Bagh compound.

Nanded: Self-reliant and self-sufficient.

Navsari: Income not sufficient to cover all annual expenses.

Nilgiris: The anjuman is self-sufficient and is able to provide funds for the maintenance of the cemetery, and also to do-



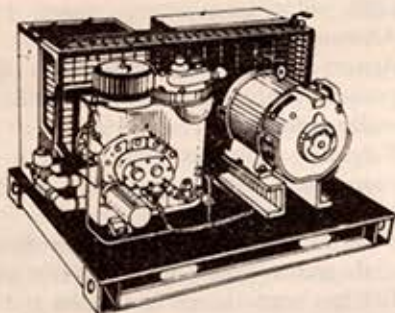
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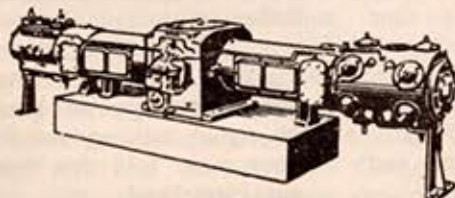
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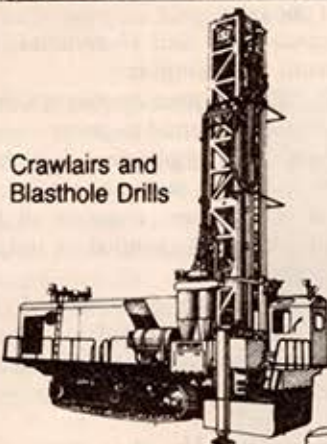
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nate to charities, both Parsi and non-Parsi charities.

SPP: Our liabilities are vast as will be clear from the number of institutions we manage and we find it extremely and increasingly difficult to make two ends meet.

Thane: Our present activities (limited as they are by financial constraints) are carried out within our annual budget of approximately Rs 25,000.

Udwada: With limited corpus and investments, and of course limited income, no sufficient help is extended either for educational, medical or any other cause, either in cash or in kind.

Zai Bordi: It depends on donations we receive. If we get less donations, we are in loss in that particular year.

Question 13a: How many full-time employees does the anjuman have?

None: Lonavla-Khandala, Madras, Ratlam and Thane.

Two: Calicut and Jhansi.

Three: Agra, Nanded, Saronda and Surat Anjuman.

Four: Bhavnagar, Daman-Vapi and Zai Bordi.

Six: Broach and Navsari.

Nine: Delhi and Nagpur.

Ahmedabad: 10.

Ahmednagar: One priest, one chasni person.

Ajmer: One panthaky saheb, caretaker — fire-temple complex and dharamshala, watchman — at doongerwadi.

Akola: One mobed and one servant full-time.

Allahabad: One. A mali at the aramgah.

Ankleshwar: Three — dasturji for *boi*, nassessalar and manager.

Bardoli: One.

Belgaum: One full-time mobed.

Bhagwa and Bhatha: Accounts, etc are kept by the Shri Surat Parsi Anjuman Panchayet. One full-time employee, namely the mobed.

Bhesan and Godavra: Accounts, etc are kept by the Shri Surat Parsi Anjuman Panchayet.

Bilimora: The office staff consists of four persons including a secretary and other employees. At present two mobeds and one kamdar are attached to adarian saheb. For Tata Baug and Rustom Baug we have a manager and a peon. For rent collection we have one rent collector. For dokhma we have a part-time Parsi worker, a watchman and a servant for cleaning bungli, etc. Besides due to encroachment trouble we have kept two

watchmen for keeping watch over the anjuman land.

Bombay: 271 as on July 31, 1992.

Calcutta: DW.

Dahanu: Two mobeds, one helper.

Dumas: We have two full-time mobeds.

IZA: Four at the office and three at our wadi.

Jamshedpur: Three persons in aramgah.

Kalyan: Administrative — only honorary secretary. Agiary employees — one panthaky, one assistant mobed, one agiary servant and one sweeper.

Karanj: The anjuman's finances, accounts, etc are managed by Shri Surat Parsi Anjuman Panchayet hence no staff is required.

Kashmir: Two full-time malis-cum-chowkidars who demand an increase in salary every year.

Lucknow: One full-time servant for dharamshala and Parakh Bagh premises as well as to do errand work. One full-time gardener (mali) who lives in an accommodation provided by the anjuman in Hormazd Baug premises.

Madras: None — all honorary.

Mhow: Four including two mobed sahebs.

Nargol: One mobed plus assistant.

Nilgiris: One — a mali or gardener.

Poona: Seven, including three gardeners and one peon.

Secunderabad and Hyderabad: 17 permanent, four temporary.

SPP: 269 full-time employees for all the institutions referred to above.

Udwada: No employees. It is the secretary who caters honorary service.

Vadodara: Three: manager of dharamshala, the priest (panthaky), upkeeper of agiary.

Vyara-Songadh: One mobed for the agiary, one agiary kamdar.

Anjuman which has not replied to the question: Vesu.

Question 13b: How many part-time employees does the anjuman have?

None: Agra, Ahmedabad, Ahmednagar, Akola, Allahabad, Belgaum, Bhesan, Delhi, Godavra, Jhansi, Madras, Nilgiris, Poona, Ratlam, Saronda, Thane and Udwada.

One: Bardoli, Bhagwa, Bhatha, Bhavnagar, Secunderabad and Hyderabad, Surat Anjuman and Zai Bordi.

Two: Calicut, Lonavla-Khandala, Nanded, Navsari and Vyara-Songadh.

Three: Dahanu, Daman-Vapi and Nagpur.

Ajmer: Three — servant, gardener, sweeper.

Ankleshwar: Three — accountant, two watchmen.

Bilimora: See answer 13a.

Bombay: 20 as on July 31, 1992.

Broach: Four.

Calcutta: DW.

Jamshedpur: Three part-time employees at the hostel.

Kalyan: Two, one for collecting rent and other for writing accounts.

Karanj: None for the reason mentioned in 13a.

Kashmir: One part-time accountant and a part-time seasonal helper when required.

Lucknow: One part-time sweepress at the Parakh Bagh.

Mhow: Three including accountant.

SPP: A few. The responsibilities are so vast that in certain directions we require more full-time employees.

Vadodara: One office accountant.

Anjumans which have not replied to the question: Dumas, IZA, Nargol and Vesu.

Question 14: What are the institutions run by your anjuman/punchayet?

Agra: We have our aramgah established since 1881 and kept in a spick and span condition, with all facilities.

Ahmedabad: Vakil Anjuman Aadaraan (agiary), Parsi Doongerwadi, Parsi Dharamshala, Dr Dhunjishaw Edulji Anklesaria Hall, Sanatorium and residential estates.

Ahmednagar: Palentin Agiary.

Ajmer: Fire-temple, dharamshala, doongerwadi (only one in northern India), all well maintained.

Belgaum: Anjuman runs a small two-room dharamshala open only to Parsis visiting Belgaum.

Bhagwa: Formerly there was a dharamshala and an agiary. However, the sacred fire has been shifted to Bhatha and kept in a separate room in the premises of the adarian saheb there.

Bhatha: The adarian saheb and a dharamshala.

Bhesan: Formerly two agiaries and one dharamshala. First the fires of both agiaries were merged and later shifted to Surat. Agiary buildings and dharamshala building were sold this year and the amount capitalized.

Bilimora: The following institutions are run by our anjuman: adarian saheb; Tata Baug and Rustom Baug for navjote, marriage functions, community dinners (ghambars) and for lodging and boarding of the passengers, etc; two dokhmas.

Bombay: Lady Hirabai Cowasji Jehangir Health Unit and Cottage Hospital, F. S.

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Parukh Dharamshalla, Doongerwadi, Sir J. J. Zarhosti Madressa, Bai Soonabai and Seth Behramji H. Sorabji Parsi Students' Hostel, F. D. Alpawalla Museum, Godavara Daremeher, Boyce Dharamshalla and Vimadallal Pavilion at Sanjan and Bai Ratanbai (Tata) Edulji Bamji Sanatorium at Navsari.

Broach: Motlabai Wadia Parsi Girls' High School and R. M. Dalal Ladies Tailoring work class.

Calcutta: A dharamshala for Parsi travellers, a ravangah and a tower of silence.

Daman-Vapi: Agiary.

Delhi: Katrak Dar-e-Meher Delhi, although a Dar-e-Meher all five *bois* are performed daily; Navroz Bagh Aramgah at Shah Jehan Road, New Delhi; Aramgah adjacent to Dar-e-Meher, closed since many years; Mengusi Dharamshala having about 70 beds; Bhiwandiwalla community hall which has a sitting capacity of about 150 people; *Deepanjali*, six-monthly magazine of Delhi Parsi Anjuman provided free of cost to all members.

In addition we look after the requests of the smaller anjumans in our vicinity by providing them with services of our priest and any other assistance required by them. We also look after the aramgah at Simla.

Vadodara's dharamshala and Pirojshah Godrej Hall

Jamshedpur: There is no separate institution run by our association.

Jhansi: Children Gujarati school. To learn the prayers (sunday school).

Kalyan: A Parsi agiary at Kalyan. The trust has two rental buildings for middle-class Parsis at Kalyan. One was built out of donation from ex-chairman Ardeshir H. Bhiwandiwalla and the other from the trustees of the D. N. E. Dinshaw Trust. The rent is utilized for maintenance of the Agiary, salaries of agiary staff and maintenance of trust buildings after deducting municipal taxes.

Karanj: It was running a dharamshala till some years back but now since for a long number of years no one was using it hence it was sold. It was maintaining an agiary but now the fire has been shifted to Surat. It was maintaining a dokhma but it has not been used for over 20 years now, surrounding lands have been sold. If a death occurs the body is brought to Surat in the Surat Parsi Panchayet's hearse and consigned to the Towers of Silence at Surat.

Lonavla-Khandala: Guest house for Parsis who cannot afford hotel rooms.

Madras: See answers 1 and 2.

Nagpur: Parsi agiary called Mullan Daremeher, Billimoria Brothers Parsi Dharamshala, burial ground called Parsi aramgah, Guzder Library.

The above four institutions are owned and controlled by the Anjuman. The

Anjuman also owns seven residential buildings housing 60 Parsi families all in one complex called Tata Baug.

Nanded: Balak Mandir, blood bank, Artificial Limb Centre.

Nargol: Shri Punjiagi Daremaher and Anjuman Dadgah.

Navsari: Khan Bahdur Mervanji H. Aboowala and Bai Jaiji M. Aboowala Parsi Infirmary, Sohrab Baug Dharamshala.

Ratlam: Aramgah.

Saronda: Agiary, water-well for animals, dokhma, dispensary (partly).

Secunderabad and Hyderabad: PZASH Library.

SPP: See answer 2. Therein there is no reference about our Sir J. J. English School (a full-fledged English medium school having coeducation), sanatoriums, residential facilities, etc as they form a part of our principal trust fund generally known as Parsi Panchayat Daftar.

Surat Anjuman: The anjuman administers the accounts of about 45 other charitable trusts, including atash behram, adarians, agiaries and trusts for several purposes. It has vast powers and also gives aid for education, medical relief, relief of poverty, etc.

Thane: The Anjuman plays a focal role in providing a platform for all its members to meet and thus consolidate community spirit through the organization of six to eight functions in a year. At present there is no other institution managed by the Anjuman.

Udwada: No institutions — except help to the Zoroastrian in cash or in kind.

Vadodara: Dharamshala, community hall (Pirojshah Godrej Hall), agiary, dokhma.

Vyara-Songadh: An agiary and a dokhma.

None: Akola, Allahabad, Ankleshwar, Bardoli, Bhavnagar, Dahanu, Dumas, Godavra, IZA, Kashmir, Lucknow, Mhow, Nilgiris and Zai Bordi.

Not applicable: Calicut, Poona. Anjuman which has not replied to the question: Vesu.

Question 15: What are the major problems faced by your anjuman/punchayet?

Financial only: Bhagwa, Bhatha and Godavra.

Agra: The major problems faced by our anjuman are shortages of funds for the maintenance of



dharamshala which consists of 10 rooms attached with bathrooms, a common dining hall, a prayer hall and a manager's quarters, and aramgah.

The trustees of the Agra Parsi Anjuman have taken the decision to rent out certain portions of the dharamshala admeasuring 1,264 sq ft carpet area to Zoroastrian firms or banking/insurance and have been unsuccessful in getting someone to occupy this place. We are sure if we could get a rent then we can stand on our own feet without asking any financial help from others.

Ahmedabad: Similar problems as faced by our community elsewhere in the country. However, job opportunities are comparatively lesser.

Ahmednagar: That of dwindling population as faced by others also! We have about 20 families and about 95 persons only. We are helping outsiders to settle down in Ahmednagar. Recently, about four to five persons have come from outside with the intention of settling in Ahmednagar. Ahmednagar has a good climate and industrial and business potential. Also it has engineering, medical, management, law and computer technology colleges.

Ajmer: Being a small anjuman, with limited financial resources of our own, we rely heavily on outstation donations for the upkeep of staff and property of the fire-temple, dharamshala and doongerwadi. Unwillingness of panthakis to serve long in small up-country panthaks with restricted source of income results in frequent changes.

Akola: Our agiary and dharamshala are about 120 years old. Some piece of agiary compound was sold with the permission of the charity commissioner, and five small shops were constructed out of this income. We are running our institution from the rent received from these shops, but this rent is now insufficient to meet our requirements as the shops carry a rent which were built some 20 years ago. We are unable to carry out repairs to our agiary and dharamshala buildings due to lack of funds.

Allahabad: None except outside encroachment of cemetery boundary walls.

Ankleshwar: We have published public appeal for donations to repair our dar-e-meher and dokhma, Zoroastrian hall and other properties which are all almost 100 years old. From donations received so far, work for dar-e-meher could be completed. We need more amount for renovation work of other properties.

Belgaum: Very small anjuman with only 26 family and 12 single members. Most members quite elderly, no younger Parsis migrating to Belgaum, and poor growth prospects. Income just covers expenditure with no surplus to carry out improvements. Only one full-time mobed and cannot afford assistant. No chasniwala available at salary affordable by anjuman, thereby cleanliness of dar-e-meher affected. At present it is cleaned periodically by a few volunteering anjuman members.

Bhavnagar: For our dharamshala we do not get Parsi caretaker. At present we are having one non-Parsi caretaker who does not give non-vegetarian food, he gives only vegetarian food. Even he does not touch eggs also. For our agiary, at present one Parsi gentleman is working as *safai kamdar*, but he is also thinking of resigning. Now what to do in future if Parsi gentleman is not available? Kathi for holy fire i.e. baval wood has become very costly. That is also a future problem. Important thing is shortage of volunteers for *ruvan* (i.e. dead body). Very acute shortage and what to do in future if we do not have Parsi young boys to work as volunteers? For our agiary and dharamshala buildings, repairing work is absolutely necessary and we are short of funds. Repairing work requires at least minimum one and a half lakh rupees.

Bilimora: We have a major problem of protecting the lands against the litigation started by the so-called tenant under the tenancy laws. Similarly we are involved in cases where certain land was sold off previously at a rate much below the then prevailing market price. Even at the very modest estimate the land involved in such cases is worth more than a crore of rupees. Further the anjuman has got quite a good number of houses given on hire both for residential as well as business purposes. A good deal of litigation is involved on this account also. We have to spend very substantial amount on expenses such as lawyer's fees, court fees, etc. We have moved the courts for recovery of such lands as well as defending against the sham character of tenancy. However, the task becomes very difficult due to the fact that tenancy laws are very much loaded in favor of the tenants.

Bombay: Provisions of the Rent Act treat even a charity trust like any other landlord which comes in the way of helping the poor and needy by way of allotting old charity rent flats. Inadequate funds

for maintenance and repairs of rented properties. Inadequate availability of lands for meeting with demand for housing.

Broach: Not applicable.

Calcutta: The usual ones which, we presume, are being faced by many other anjumans. There is an acute shortage of mobeds which we are trying to overcome with the good offices of the Bombay Parsi Punchayet (BPP). There is also a shortage of birds at our tower of silence. We recently obtained the services of two experienced employees of the BPP to clean out the well and bury the bones nearby, as is being done in Bombay. Housing is another problem which we are trying to overcome as best we can. Otherwise we have a small and contented community.

Calicut: The community as such is very very small and we require an influx of Parsis to Calicut. We are unable to find a full-fledged dastur after the last man retired in September 1991. We have now a paramobed only.

Dahanu: By the grace of God nothing serious till now.

Daman-Vapi: Financial and mobed.

Delhi: Fortunately we do not have any major problem as an anjuman. The community is less than 800 in numbers. There is a shifting population and as most of our population is in Delhi for work therefore we do not have a large number of aged persons.

Jhansi: Due to lack of funds we are unable to keep dasturji.

Kalyan: Irregular payment of rent by tenants. Maintenance of agiary and buildings.

Kashmir: As there is one family of Mr and Ms Pestonjee in Srinagar, there is no one to share the responsibilities of the upkeep of the aramgah. Khushru Pestonjee goes fairly regularly to supervise the maintenance. However, the aramgah being in the army cantonment, a special pass is required to go to the area. With the ongoing disturbances and violence in the valley, it is with considerable risk that he goes there. Hence there are many problems that cannot be attended to due to unavoidable circumstances and weather hazards.

Lonavla-Khandala: Finance for a new guest house for poor Parsis.

Lucknow: The major problems at present faced by the anjuman concern our land and buildings estates — Parakh Bagh and Hormazd Bagh — which were valued by a government approved valuer in 1986

who had as a result of inspection, analysis and appraisal given his considered opinion that as on March 31, 1986 the value of our Parakh Bagh property was Rs 23,92,300 and that of Hormazd Bagh was Rs 20,54,600. After March 1986, more than three years have elapsed and so there is no doubt that value must have further appreciated. As such, our balance sheet as at March 31, 1988 shows that our general fund, maintenance fund, reserve fund and aramgah fund are minimal. The position of repairs has been briefly described in reply to Question 12. Particularly so, our dharamshala block although it has been repaired from time to time has dampness in walls especially so during the rainy season. The foundation of dharamshala block constructed in 1948 is not damp proof and requires special treatment by an expert agency.

Efforts have been made to raise donations both from amongst our members and Zoroastrian philanthropists residing outside Lucknow. In the previous years, appeals have been published by *Parsiana*, *The Zoroastrian* and *Jam-e-Jamshed*. So far, from June 1, 1985 till this date we have been able to collect progressive donations of Rs 92,136.06 with all possible personal approaches and appeals published already. Ours is a small anjuman consisting of a total population of 110 persons including children. We firmly believe in self-reliance but we need support from the Bombay Parsi Panchayet and other bigger punchayets and anjumans.

Mhow: Shortage of fully qualified mobeds for the only adarian saheb in the whole of north and central India; shortage of kathi at reasonable rates. Mhow is a cantonment with no municipal area. Hence, we are finding it difficult to build blocks/houses on the lands available with us as the central government does not encourage building in an army station. For the same reason no industry is permitted in Mhow. This drives the younger generation out in search of employment opportunities. The result is dwindling Parsi population, most of whom are elderly. A consequence is that the properties held by our anjuman tend to fall vacant and there are often difficulties in having them occupied by coreligionists. Another consequence is the often inadequate utilization of financial resources.

Nagpur: By God's grace none; except that we find it very difficult to get assistant mobeds to assist our panthaky saheb in running our agiary in spite of very at-

tractive terms and free accommodation.

Nargol: No permanent panthaky is available. High income and good living in cities and towns make the priests think twice about going to far off places, in spite of being offered good pay and other facilities. Missionary zeal (as in Christian priests) should be instilled in the present generation of our priests.

Navsari: Problems of unemployment.

Nilgiris: We are unable to get the cultivator to vacate the land he occupies which is about two acres of the roughly three acres which the trust owns. We are in consultation with a prominent lawyer over this matter.

Poona: The major problem facing the Poona Parsee Panchayat is providing housing for needy Zoroastrians. For this purpose we have adequate land received as donation and in conjunction with Tata Housing Development Company, Bombay, we are taking steps to get this ambitious project going shortly.

Saronda: One mobed is very old and we need a young man to assist him. We are in need of a donor to gift one electric motor for our anjuman well.

Secunderabad and Hyderabad: Housing and lack of sufficient funds for housing.

SPP: There is lot of accommodation in some of our institutions such as orphanages for Parsi boys and girls, Parsi maternity hospital, Parsi general hospital, industrial institute for women, etc because of now scanty Parsi population. These are such useful institutions but these days there is not sufficient number to take advantage thereof as these institutions are meant for Parsis only. In proportion to expenses incurred the gain to the community is less because of shortage of beneficiaries as far as such institutions are concerned. We have open lands and will be happy to construct residential quarters thereon if liberal donations are given, in the name of donors.

Thane: The major problems are not unique to Thane but in line with the issues which face our community in Bombay. They mainly are: The identity crisis caused by the miniscule minority status; decreasing numbers due to larger number of deaths than births. It may be noted that the 'absolute' number of members has been increasing but this is due to the fact that more Parsi families are settling in Thane and/or due to the fact that our anjuman also accepts members from nearby areas such as Kalyan on one side and suburbs of Bombay up to Vikhroli; absence of a vibrant youth body due to

sheer lack of young people. Total membership:300. Total number of families :100. **Udwada:** Like anjumans of other places, Udwada does not have one anjuman. The athornans (priests) being a majority, most of the lump is achieved by them through donations or by other means. Behdins being small in number, and with a limited corpus, do not even have place to make office premises. The furniture, utensils are kept in rented premises and the books, etc are with the honorary secretary.

With limited funds, limited income and limited donations, the help extended to the behdin families are of course limited. If more funds are received we can extend the hand of cooperation to the needy even outside Udwada which are often left out.

Vadodara: Lack of spread of religious knowledge; no significant population growth; no set-up for career counselling; amelioration of priestly class; lack of funds for the welfare of poor, sick and in need of medical help; lack of interaction among members; lack of funds for proper maintenance of Panchayat properties.

Vesu: We cater to elderly members of our community.

Vyara-Songadh: All buildings are dilapidated and require renovation. Old agiary building was reconstructed. Nashakhana requires renovation. Dokhma land requires compound wall to prevent encroachment.

Zai Bordi: Major problem faced by our anjuman is short of funds. Whatever we collect, it goes again for the increment of pays to mobeds, chasniwala, secretary, mali. We get old rents which are very low. Moreover 12 blocks building is very old and it needs major repairing which is beyond our limit.

None: Bardoli, Bhesan, Dumas, IZA, Jamshedpur, Karanj, Madras, Nanded, Ratlam and Surat Anjuman.

Question 16: What assistance, if any, do you require from the community at large?

Agra: We require the following assistance: financial help for the maintenance of the dharamshala; financial help for the maintenance of the aramgah. The most important is this that we require a Parsi Zoroastrian firm to occupy on rent certain portion of our dharamshala measuring 1,264 sq ft carpet area. From the rent we shall be in a position to maintain the dharamshala and aramgah, or recommend someone for the same.

Ahmednagar: We have started a kathi fund. We would appreciate if we receive funds for this.

Ajmer: Regular monetary assistance.

Akola: We shall be very happy if some donor comes forward to help us carry out repairs to our old buildings. If any person is willing to help us we will send necessary information regarding the costs of repairs, paint, etc. We shall be thankful to you if you can help our old and reputable institution.

Ankleshwar: Donations for repair of dokhma, roovan-ni-bangli, compound wall for Zoroastrian Hall.

Belgaum: Mainly financial to augment the anjuman's corpus and income, thereby enabling it to: meet rising annual expenditure; better maintain and improve anjuman's properties — dar-e-meher, dharamshala, mobed's residential quarters and burial ground; employ a chasniwala, mainly to ensure cleanliness of dar-e-meher; employ an assistant mobed (also as a standby if present mobed quits).

Bhagwa: Donations to maintain the fire and to pay the mobed's salary.

Bhatia: Donations to maintain the sacred fire, to pay the mobed's salary and to maintain the dharamshala.

Bhavnagar: Very important is building repairing fund and the rest is above. Our agiary is 98 years old, and after two years we are having agiary centenary and for celebration of centenary we require funds.

Bilimora: Since the population here is declining day by day we want more people from outside to come and settle down here. For this we have no funds at present to construct houses. If the donors

come forward we may do something in the matter.

Bombay: Larger amount of donations; greater cooperation from tenants/occupants of rented flats with a view to increase the rent, in giving service charges and towards maintenance and repairs of old buildings; avoiding misplaced and ill-informed criticism of the organization; need of greater awareness in the community to know and appreciate difficulties of the apex body as also its limitations.

Broach: Not applicable.

Calcutta: As far as possible we refrain from asking the community for financial assistance.

Calicut: In finding suitable partners for our children.

Dahanu: Thank you but we try to make ends meet. With the help of members of our community we get things done for our dar-e-meher of Dahanu Road. But we have a dokhma at Zai which is used by our community from Davier, Zai Bordi, Golvad and Dahanu Road. There was no wall around this dokhma and with the help of donations we have built the wall but unfortunately the funds are exhausted and now we need approximately Rs 30,000 for the completion of this wall. Hence if we can get funds for this good cause it will be very helpful.

Daman-Vapi: Financial.

Dumas: When major repair work arises, we call for donations.

Godavra: Donations in order to give more help towards education, medical aid and relief of poverty.

Jamshedpur: The only major problem is housing for those who retire from TISCO, TELCO or other major companies. They have to vacate company houses on retirement/death of an earning member. Apart from this, there is no other problem. For this we need assistance in the form of donations.

The Jamshedpur Parsi Association was formed in 1937. Although, on paper, it covers Jamshedpur, in practice it covers the whole of Bihar and Orissa. It has 234 families on its rolls (number of households). The total number of Parsis covered by the association including women and children is 610.

Jhansi: Funds to keep a permanent dasturji; funds to maintain the dharamshala and graveyard.

Kalyan: Donations for kathi and for constructing building will be appreciated.

Kashmir: Assistance in the form of donations for the repair and upkeep of the premises is required. Due to heavy snowfall in the winter there has been considerable damage to the graves, bunglis, walls, tanks and equipment. Unfortunately hardly a couple of families of the departed souls buried in the aramgah, show any interest or concern about it. As there is no one else here, all the responsibility and burden of looking after the sacred premises has been borne entirely by the Pestonjee family, which we would now like to share with other anjumans or philanthropic people of our community in view of the uncertainties here.

Lonavla-Khandala: We intend to demolish the present two-room structure and build about six rooms guest house for lower middle class and poor who cannot afford hotels. Presently we are

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at Jamshedpur*



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charging Rs 16 for a small block (accommodates three persons) per day and for the big block we charge Rs 21 per day which accommodates four persons. (It comes to Rs 5 per person per day.) We have about Rs 60,000 to start with the new construction but the project requires about Rs 5,50,000 for six rooms and two shops. We will be happy to get donors for each room named after him as other dharamshalas. We intend to keep one room for the very poor who cannot afford; it will be free. As you know Lonavla is getting popular more and more so the poor Parsis will also enjoy life.

Lucknow: It is our calculated and firm conviction that in our pursuit for sustaining the community and preservation in a good shape of our immovable and movable properties, we should have a fund of Rs 6,00,000 at least. Under the leadership of the Bombay Parsi Punchayet and the Federation of the Parsi Zoroastrian Anjumans of India, we eagerly look forward to assistance so that our financial difficulties are solved on a permanent footing.

Mhow: A flow of Parsis into Mhow, which is 14 miles from the highly industrialized city of Indore and about six miles from the Pithampur industrial estate. Mhow is a semi hill station — about 2,000 ft above sea level — and the cantonment has its advantages by way of a quieter, cleaner, less polluted atmosphere. It is situated on the Bombay-Agra national highway, reasonably well connected by rail, air and bus, with Bombay and Delhi. Total number of Zoroastrians in Mhow: 125, comprising 56 families.

Nagpur: None whatsoever. Leave aside assistance, other larger anjumans would do well to emulate the example of the Nagpur Parsi Anjuman in creditably running the anjuman affairs, keeping the larger interests of the community at heart. May Lord help us as ever!

Navsari: Regular donations to cover up all the aims of the trust.

Nilgiris: The only assistance we need is in evicting the cultivator. We are proposing to write and seek the assistance of Homi Taleyarkhan of the Minorities Commission, as the land was given to the Nilgiris Parsis for burial and religious purposes. We would also like some guidance on framing rules and regulations for our anjuman and then registering it as a society in order to give it a legal status. We would appreciate receiving copies of the rules and regulations of some promi-

nent Parsi anjumans in India.

Poona: We would like more donations not only for the proposed housing complex but also for our various charity funds. More active involvement of pan-chayat members in the implementation of our various programs.

Saronda: No young generation is left, all are out of village.

Secunderabad and Hyderabad: Donations.

Thane: The major concern of the anjuman in recent years has been to ensure that land assets belonging to the Agiary Trust and the Thane Zoroastrian Charity Fund and the Divecha Trust be retained within the community and that they be developed over a period of time for use by Parsis. The assistance from the BPP, the Federation and the media (*Parsiana* and *The Bombay Samachar*) has been invaluable. The efforts are still on and all the assistance — moral, financial and legal — is welcome.

Udwada: To get premises for the Anjuman in Udwada so that the assets and records of the anjuman can be kept at one place and could be well looked after.

Vadodara: Cooperation, interest and enthusiasm. Participation of youth. Sufficient funds required to implement various projects for the betterment of the community at large and to conduct useful activities for youth.

Vesu: Donations, help in cash and kind plus whatever else — kusti wool, blankets, milk powder, etc welcomed.

Vyara-Songadh: Cash donations for the maintenance of our property.

Assistance not required: Bardoli, Bhesan, Delhi, IZA, Karanj, Madras, Nanded, Nargol and Surat Anjuman.

Anjumans which have not replied to the question: Ahmedabad, Allahabad, Ratlam, SPP and Zai Bordi.

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The age of Zoroastrian brides (as listed in this issue) ranged between 18 and 38 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 26 years. The corresponding figures for the grooms were 23 and 42 years, averaging at 30 years.

Due to rioting in Bandra, Parsiana was unable to collect data on intercommunity marriages during the latter half of 1992. This data will be published in a forthcoming issue.

There were 28 Zoroastrian births in Bombay as compared to 80 Zoroastrians who were interred in the Bombay Towers of Silence in December last year. Heart disease was the major killer last month claiming 26 victims, while pneumonia and lung disease took the lives of 10 patients and cancer, nine. Five Zoroastrians succumbed to old age and general debility and four to brain disease. The other killers were kidney failure, hypertension, diabetes and septicemia (three each) and bronchitis (two). Isolated cases of a fractured skull, malaria, hypoproteinaemia (deficient protein in the blood plasma), Parkinson's disease, tuberculosis, congenital heart disease, tetanus (disease caused by a micro-organism which may be present in road

dust and manure), dehydration, gastro-enteritis, hepatic encephalopathy, liver disease, shock, arteriosclerosis (degenerative arterial change associated with advancing age) and asthma were registered last month. Two stillborn babies, a two-month-old baby girl and two youths, aged 27 and 33, were lost to the community. The oldest to breathe her last was a 94-year-old woman.

The data on births, marriages and deaths has been compiled from information supplied by various newsletters and anjumans 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 *Zenobia and Neville Karkaria* on October 17, 1992
A boy to *Zenobia and Shah-rookh Davar*; November 29
A boy to *Farida and Cyrus Mehta*; December 1
A boy to *Nilufer and Vispi Damania*; December 3
A boy to *Jer and Behram Irani*; December 3
A boy to *Persis and Firdosh Sidhwa*; December 5
A girl to *Viloo and Homi Mehta*; December 7
A boy, *Sohrab*, to *Benaifer and Rasheed Mistry*; December 11
A girl to *Gulcher and Homiyar Analia*; December 12
A girl to *Armaity and Aspy*

Minocherhomji; December 13
A boy to *Feroza and Jamsheed Panday*; December 13
A boy to *Dinavan and Adi Mehta*; December 14
A boy, *Meherzad*, to *Binai-fer and Cyrus Gagrai*; December 15
A boy to *Zomorrod and Darayus Gazdar*; December 15
A boy to *Khushnaaz and Zubin Mogrelia*; December 15
A boy to *Avan and Fredy Bam*; December 16
A boy to *Pervin and Framroz Ghaswala*; December 17
A girl to *Armaity and Rohinton Dumasia*; December 19
A boy to *Arnavaz and Parvez Bhandari*; December 20
A girl to *Dhan and Nosheir Daruwalla*; December 20

A girl to *Mithra and Behram Kerawalla*; December 20
A boy to *Pervin and Jehangir Irani*; December 21
A boy to *Roshni and Hormazd Sanga*; December 21
A boy to *Ketayun and Kersi Sui*; December 21
A boy to *Rashne and Mahiyar Panthaki*; December 23
Twins (boys), *Jamshed and Khurshed*, to *Dilshad and Firoz Behramkamdin*; December 26
A girl to *Dinbanoo and Darius Irani*; December 26
A girl to *Mrudangi and Behruz Khushrushai*; December 27
A boy to *Firoza and Godrej Cooper*; December 28

Married

Firuzan Cavas Mistry and Rustom Homji Kavarana; November 19
Armaity Khusru Dinshaw and Abesh Khodadad Irani of Deolali; December 1
Shirin Minoo Anklesaria and Sam Burjorji Jijina; December 1
Kamal Ady Amroliwala and Carl Bahadur Kavina of Poona; December 1
Hutoxi Savak Merchant and Zubin Noshir Batliwalla; December 3
Goolcher Homi Bhandari and Burzin Jimmy Poonewalla; December 3
Armin Manekshaw Patel of Surat and Porus Minoo Confectioner of Calcutta; December 4
Dilnaz Noshir Patel of Kalyan and Parvez Minocher Pestonji of New Delhi; December 4
Roshni Burjor Patel and Porus Dara Tavadia; December 4
Navaz Noshir Bilimoria and Nowzer Minoo Dudhmal; December 5
Aban Sam Shekary and Rohinton Noshir Gazdar; December 6
Havovi Bomi Dadabhoy and Burzin Piroze Khan; December 6
Aban Dady Karbhary and Adil Kavasa Desai; December 7
Roda Framroz Warden and Farrokh Hiraji Patel; December 7
Aban Fali Cooper and Nozar Homi Ichhaporia of

Ahmednagar; December 8
Aban Ratan Patel and Zarir Dadi Vasaigara of Secunderabad; December 8
Tanaz Barjor Palsetia and Jehangir Kersasp Hilloona; December 10
Roshni Keki Chhoga and Homi Dinyar Bharda; December 11
Dehlna Jehangir Dalal and Cyrus Phiroze Cama; December 11
Arnavaz Rustom Wankadia and Firdosh Shiavax Anklesaria; December 13
Jasmine Shapoor Fitter and Kaivan Jamshed Darukhanawalla; December 13
Niloufer Adi Talati of Bangalore and *Cyrus Burjor Doodhmal*; December 13
Veera Rustom Driver and Adil Phiroze Sarkari; December 13
Kamal Tehmuras Tavaria and Marzban Jamshed Vesuna; December 13
Benaifer Cyrus Kaikobadi and Aspi Dara Bilia; December 14
Jennifer Cyrus Kaikobadi and Firdaus Noshir Irani; December 14
Jasmine Sam Shroff and Feroz Kaiki Alpawalla; December 15
Kashmira Burjor Dumasia and Zarir Phiroze Bhadha; December 15
Roshan Jal Patel and Aaftaab Jehangir Irani; December 15
Mona Desai and Phiroze Nariman Mucadam; December 15
Anahita Homi Ragina and Homiyar Manek Fitter; December 17
Kashmira Eruch Wadia and Zarir Sam Karai; December 17
Prochie Jehangir Sumariwalla and Adil Naval Dorabjee of Poona; December 18
Kashmira Aspi Sodawaterwalla and Aspi Soli Bodhanwalla; December 19
Niloufer Hoshang Patel and Maneck Nariman Hansotia; December 19
Zia Tehmtan Andhyarujina and Ashad Hector Mehta; December 19
Jennifer Dinshaw Wadiwalla and Hirji Marzban Gorimar; December 20
Anahita Jimmy Master and Nashman Adi Patel;

December 20
Navaz Jal Langrana and
Percy Minoo Daruwalla;
 December 21
Rukshana Dinyar Kanga and
Raymond Kaikhushru Madan;
 December 21
Dilnavaz Mehraban Dehmeri
 and *Eruch Jamshed Malbari* of
 Karachi; December 21
Zeenobia Dadi Cooper and
Khurshed Rustomji Printer;
 December 22
Jessica Minoo Fitter and
Jamshed Sam Dubash of
 Karachi; December 25
Tinaaz Fali Bhatena of Surat
 and *Minoo Jehangir Mody*;
 December 26
Hutokshi Feroze Gundevia and
Khushroo Minoo Pardiwalla;
 December 29
Shirin Pirosha Sakhidas and
Cawasji Minocher Kapadia;
 December 31
Jennifer Khurshed Patel and
Dinshaw Pesi Mavalwala;
 December 31
Diana Keki Shroff and *Jehangir*
Nariman Sethna; December 31

Died

Tanaaz Bezan Karadia (27),
 residing at B/5, Rosary Hse,
 Gunpowder Rd, Mazgaon,
 400010; November 30
Banubai Fardoonji Mehta (75),
 A/8, Eksar Rd, Panchvati Sadan
 Soc, Borivali (W), 400092;
 November 30
Jimmy Jehangirji Patel (61),
 Gustad Mans, 224, Tardeo Rd,
 400007; November 30
Framroz Nadirshaw Shroff (82),
 C/9, Ness Baug, Nana Chowk,
 400007; November 30
Jamshed Rustomji Banaji (92),
 Sleater House No 2, Sleater Rd,
 400007; December 1
Perin Boman Bodhanwala (69),
 Homi Hall, Lawrence Rd,
 Deolali, 422401; December 1
Soonamai Mehrwanji Ditya
 (80), Ditya Hse, Gunpowder
 Cross Rd, Mazgaon, 400010;
 December 2
Ratanshaw Cawasji Wadia,
 (71), 286/C, Irani Chawl, So-
 pari Baug, Parel, 400012;
 December 2
Jalamai Jal Jhabwala (62), 12,
 Meghdoot, Gul Mohar Rd, 6,
 J.V.P.D., 400056; December 3
Dinshaw Jamshedji Mistry
 (69), 7/6, Readymoney Bldg,
 M. Joshi Rd, Parsi Clny, Dadar,
 400014; December 3
Rusi Cawasji Mistry (77),

M/40, Cusrow Baug, S. B. Rd,
 400039; December 3
Baby of Binaifer Khushru Dalal
 (stillborn), 1-Go-Nidhi Bldg, 53,
 Hill Road, Bandra, 400050;
 December 4
Goolbai Dossabhoy Gheewalla
 (91), E/11, Godrej Baug, Off
 Nepean Sea Rd, 400006;
 December 4
Homi Ardeshtir Todywala (78),
 803/C, Laxmi Bhavan,
 Dr Ambedkar Rd, Parsi Clny,
 Dadar, 400014; December 4
Dinbai (Dinamai) Navroji
Unwalla (94), 25, Aasha Kunj,
 Parsiwada, V. P. Rd, 400004;
 December 4
Sharmin Nevil Godiwalla
 (2 mths), Hosang Bldg, Vakola
 Majid, Santacruz (E), 400055;
 December 5
Kershasp Hormusji Jijicawna
 (69), 627, Dubash Bldg,
 A. Homavazir Rd, Parsi Clny,
 Dadar, 400014; December 5
Homi Adarjee Katgara (86), 27,
 Godrej Hill Side Clny, Vikhroli,
 400079; December 5
Hirabai Ardeshtir Mistry (78),
 2, Petit Bldg, Balaran St,
 400007; December 5
Goolan Jehangirsha Pardiwalla
 (80), 12/1, Rustom Baug,
 Victoria Rd, Byculla, 400027;
 December 5
Jimmy Dinshaw Anklesaria
 (45), 515/B, Ratan Mans, R. P.
 Masani Rd, Matunga, 400019;
 December 6
Russi Sohrabji Chothia (74),
 82/A, Paradise Apts, 44,
 Nepean Sea Rd, 400006;
 December 6
Savak Bomanshaw Gamat (85),
 3, Tata Mills Co-op Hsg Soc,
 Elphinstone Rd, 400012;
 December 6
Jerbanoo (Jer) Dinshaw Khan
 (75), 648, Firdosi Rd, Parsi
 Clny, Dadar, 400014;
 December 6
Framroze Kavasji Karaka (82),
 Jaiphal Ter, Forjett St, Tardeo,
 400036; December 7
Perinbanoo Merwanji Wadia
 (90), Yusuf Mans, Khetwadi
 Back Rd, 400004; December 7
Framroze Ardeshtir Irani (66),
 B/2, Petit Chawl, Balaran St,
 Grant Rd, 400007; December 8
Ratti Ratansha Siganporia (72),
 5, China Bldg, Carpenter St,
 Mazgaon, 400010; December 8
Naju Motabhai Gadatwala (74),
 Nazir Hse, Cumballa Hill,
 400036; December 9
Jal Manekshaw Javeri (75),

204, Godavri Apts, Phirozshah
 St, Santacruz (W), 400054;
 December 10
Sohrab Maneek Sukhia (73), 4,
 Mody Bldg, Captain Clny,
 Tardeo, 400034; December 10
Minocher Bajanji Working-
boxwalla (80), F. S. Parakh
 Dharamshala, 34, Hughes Rd,
 400007; December 10
Tehmi Boman Batliwala (79),
 B/12, I.C.I.C.I. Apts, P. Balu
 Marg, Prabhadevi, 400025;
 December 11
Roshan Hormusji Divecha
 (47), Hasina Mandir, Bazar
 Gate, Santacruz, 400054;
 December 12
Khoshed Phirozsha Khoor-
sigara (78), O/8, Bharucha
 Clny, S. V. Rd, Andheri (W),
 400058; December 12
Tehmuras Pirojsha Sidhwa
 (67), Ratan-Abad, Tukaram
 Javji Rd, Grant Rd (W),
 400007; December 12
Alamai Rustomji Kaka (88),
 Piroja Mans, 49/50, Sir Ratan
 Tata Rd, Tardeo, 400034;
 December 13
Alamai Hormasji Ichhaporia
 (80), 5, Petit Chawl, Balaran
 St, Grant Rd, 400007;
 December 14
Jal Nuserwanji Sethna (71),
 Theosophical Clny, Vasanta
 Puram, Juhu, 400049;
 December 14
Naju Navroji Anklesaria (79),
 723, Dr Dinshaw Master Rd,
 Dadar, Parsi Clny, 400014;
 December 15
Yasmin Rustomji Ragina (45),
 B, Mancher Manzil, Jairajbhai
 Lane, Foras Rd, 400008;
 December 15
Jamshedji Fardoonji Vazifdar
 (75), 2, Malegaonwalla Bldg,
 Stn Rd, Mahim, 400016;
 December 15
Eduji Jehangirji Patel
 (74), 101, Kooka Sadan,
 Dr Ambedkar Rd, Parel,
 400012; December 16
Goolbai Cawasha Bala (76),
 302, Popular Apts, Azad Rd,
 Andheri (E), 400069;
 December 17
Nadirshah Ardeshtir Kapadia
 (86), 2/6, Moonreach Soc,
 Behind Tata Press, Prabhadevi,
 400025; December 17
Burjorji Nasserwanji Mehta
 (88), 12, Cooper Bldg,
 Khetwadi Cross Lane, 400004;
 December 17
Shera Jamshed Bamji (75), A/4,
 43, New Khareghat Clny,

Hughes Rd, 400007;
 December 18
Behram Dhanjishaw Kharadi
 (74), 2/A, Akhtar New Hall
 Lane, Kurla, 400070;
 December 18
Rati Sorabji Kuka (80), 602/B,
 Captain Hse, Dr Ambedkar Rd,
 Matunga, 400019; December 18
Dina Cawashaw Parukh (75),
 B/1081, Poonam Apts, Shiv
 Sagar Est, Worli, 400018;
 December 18
Shirinbai Minocher Reporter
 (82), N/17, Nowroz Baug,
 Lalbaug, 400012; December 18
Homai Russi Vachha (63),
 275/A, Hirji Sethna Bldg,
 Tardeo Rd, 400007;
 December 18*
Nargis Jal Aibara (55), D/70,
 Shanti Mhl, S. V. Rd, Borivali
 (W), 400092; December 20
Dhun Jehangir Damania (75),
 10, Batliwalla Bldg, Khan Est,
 Stn Rd, Mahim, 400016;
 December 20
Fareedoon Rostam Kermani
 (85), 22, Hampton Court, 125,
 Wodehouse Rd, 400005;
 December 20
Rustom Mancherji Mehta (70),
 P/9, S. B. Bharucha Baug, S. V.
 Rd, Andheri (W), 400058;
 December 20
Ratanshaw Sheriyarji Elavia
 (80), 32/A, Todiwalla Bldg, Sun
 Mill Rd, Lower Parel, 400013;
 December 21
Rumi Faram Hansotia (33),
 19/10, Malcolm Baug,
 Jogeshwari (W), 400102;
 December 21
Shirin Sorabji Kuka (82),
 602/B, Captain Hse, Dr
 Ambedkar Rd, Matunga,
 400019; December 21
Savaksha Hormazji Bamboat
 (76), Room no 9, Malegam-
 walla Bldg No 1, M. M. C. Rd,
 Mahim, 400016; December 22
Mehra Perojsha Kavasji (88),
 10/D, Il-Palazzo, Little Gibbs
 Rd, 400006; December 22
Roda Ratan Mehta (64), 46,
 Bapai Mans, Dr N. M. Shah
 Marg, Chirabazar, 400002;
 December 22
Najamai Jahangirji Tampal
 (96), R/34, Nowroz Baug,
 Lalbaug, 400012; December 22
Rustom Sorabji Vachha (82),
 Saher Bldg, 51/D, B. Desai Rd,
 400026; December 22
Bapi Hormusji (73), H/8, Palm
 Springs, Cuffe Parade, 400005;
 December 23
Baimai Jamshed Mehta (63),

Pearl Mans, 91, M. Karve Rd, 400020; December 23
Behram Kaikhushru Panthaky (83), G/3, Maitri Soc, Golanji Hill Rd, Parel, 400012; December 24
Nergish Eruch Sorabjee (68), 804/C, Rati Lodge, Dr Ambedkar Rd, 400014; December 24
Rustom Dadabhoy Sethna (54), Rustom Villa, 91, Worli Sea Face, 400025; December 25
Darab Dhunjishaw Katpita (74), 11/1, Rustom Baug, Victoria Rd, Byculla, 400027; December 26
Dhunjishaw Manekshaw Langrana (79), D/4, Dalal Est, Lamington Rd, 400008; December 26
Behramji Ardeshtir Patel (91), 93, August Kranti Marg, 400036; December 26
Sarosh Rashid Irani (55), F/6, Nowroz Baug, Lalbaug, 400012; December 27
Homai Marezban Wadia (73), 603, Goola Mans, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; December 27
Shirinbai Burjorji Boywalla (85), 366, Ahmed Mans, Lamington Rd, 400007; December 28
Kershasp Ardeshtir Tata (87), 658, Khorshed-Abad, Firdausi Rd, Parsi Clny, Dadar, 400014; December 28
Freny Burjor Daruwalla (87), Karai Est, Tardeo Rd, 400007; December 29
Soonoo Behramshaw Hira (72), 33, Police Court Lane, Fort, 400001; December 29
Dadabhoy Byramshaw Carnac (77), Hornby View, 12, Rustom Sidhwa Marg, Fort, 400001; December 30
Nargish Pesi Dalal (62), Niamat Manzil, 3, N. Petit St, Grant Rd, 400007; December 30
Khorshed Ardeshtir Patel (78), C/o Jal J. Master, Zaver Mans, 43, Chowpaty Sea Face, 400007; December 30
Baby boy of Jasmine Sherdiwala (stillborn), E/1, Godrej Baug, Off Nepean Sea Rd, Near Simla Hse, 400036; December 30
Cawas Dorabji Bhabha (92), 42, Westminster, 294, V. N. Purav Marg, Sion, 400022; December 31
Maneckbai Ardeshtir Suntoke (77), Albless Baug, Zoroastrian

TOTALS FOR 1992						
	Bombay		Other Indian cities		Foreign cities	
	A	B	A	B	A	B
BORN						
Boys	22	168	1	7	1	20
Girls	8	147	1	5	2	24
MARRIED						
Parsi	47	243	1	5	—	5
Intercommunal	1	46	3	6	—	8
DIED						
INTERRED						
Male	41	442	3	77	3	40
Female	43	505	12	91	2	27
CREMATED						
Male	—	4	—	—	—	—
Female	—	2	—	—	—	—

A: Total numbers in this issue
 B: Running totals for 1992 (February 1992-January 1993 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.

Clny, Chikalwadi, 400007; December 31

CALCUTTA

Born

A girl to *Shenaz* and *Percy Kapadia*; December 25

Married

Nilufer Medhora and *Sanjay Prakash*; December 2
Deenaz Medora and *Gautam Ahuja*; December 28

Died

Perin Irani, sister of Banoo Jehangir Irani; December 1
Ratamai Padamji Balsara, mother of Shavax, Jimmy and late Minoo; December 9

GOA

Married

Sheetal Makarand Riswadkar and *Cyrus Kersi Sahukar*; November 9

POONA

Born

A boy, *Darius*, to *Moushumi* and *Zubin Kabraji*; November 18

Married

Larnaz Masalawalla of New South Wales and *Viraf Kharadi*; December 6

Died

Jerbai Stavakshaw Aga (64), C.

Mehta Towers, Khadki, 411003; December 19

Sheroo Sheriyar Madan (65), Mody Clny, Synagogue St, 411001; December 20

Freny Sorabji Watchmaker (57), 159, M. G. Rd, 411001; December 22

Homi Dadabhoy Bharucha (85), Mahatma Gandhi Rd, 411001; December 24

Khorshed Savakshah Masani (81), 2040, Jan Mohd St, 411001; December 30

Minoo B. Patel (60), 351, Rasta Peth, 411011; December 31

SURAT

Died

Homai Pirojshaw Aibada (75), Khatkiwad, Maachlipith, 395003; December 4

Hillamai Sarosh Katelia (63), Sava Sadi Sadan, Bhavnagri St, 395003; December 5

Tehmina Darabshaw Madan (83), Dehla Mohallo, Rustom-pura, 395002; December 10

Ratanmai Kaikhushroo Mistry (82), Nariman Home and Infirmary, Shahpore, 395003; December 10

Pilamai Nusserwanji Bhathena (72), Saiyedpura Bhagal, 395003; December 12

Adi Maneksha Bailiff (65), Nariman Home and Infirmary, Shahpore, 395003; December 14

Shirinbai Ratanshaw Elavia (86), Bhimkacchi St, Nanpura, 395001; December 26

CHICAGO

Born

A girl, *Anahita*, to *Sohila* and *Faridoon Parsinejad*, sister to *Mitra*; November 29

A boy, *Karl*, to *Aban* and *Cyrus Grant*; December 16

Died

Dhunjishaw Pulsetya, father of *Rashna Engineer*; December 17

KARACHI

Died

Dadiba Bomansha Purveyor (72); November 20

Rustam Nadirsha Pajniagara (64); November 23

Roshan Behman Feniwala (80); November 24

Ratanbai Sohrabji Mehta (84); November 25

MUSCAT

Born

A girl, *Sanaya*, to *Jean* and *Jamshed Soonawalla*; December 19

Compiled by Roxana A. Mirza

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