



Parsiāna

FEBRUARY 1993 Rs15

God's Name - carnage
terror stalks
in search of
Jogeshwari
safer climate
by P. M.

BOMB
the blood bazaar

WHY BOMB
BLEW UP

Shoot

2 To the rescue. The fire brig trying desperately to control fire at "Dalal Estate", a four storeyed building in Bombay Central. The exercise was difficult because of blistering winds. Pic by Nalin Solanki.

3 Clean-up job: Traffic policemen remove roadblocks from the Western Express Highway near Jogeshwari. Pic by P. M.

Bleeding

Rich-poor divide, Sena rhetoric

Witch-hunt

a comm

fails to act

violence

40 more killed

in Bombay riot

Bombay's New Year of anguish

poor

in Bombay

ay's horror

Holocaust

ads to new ar

Bombay Fears!

Curfew

Continued

Bombay

Shirodkar. Burning wood: Timber godowns razed to the ground by angry rioters at Reay Road, Bombay on Sunday afternoon. Pic by Nalin Solanki.

al gangs shattered city

unl riot

Couple murdered

Jo 48.10 killed

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 Unsigned letters or those without an address will not be published.

"Sacred soil of Sanjan"

Sanjan Day being an annual occasion for the whole community, we have decided to prepare for the next function in right earnest. As there is no separate fund for the purpose we wish to build a corpus that can generate sufficient income to meet the ever increasing expenses of the function. We hope to ensure that it shall not discontinue for want of funds. Till then we have to depend on voluntary contributions every year to celebrate the occasion.

Those of you who wish to sponsor Sanjan Day November 93 may rush your proposals to us. Your ideas on financing and celebrating the occasion will be highly appreciated. Donations may be made in favor of "Sanjan Memorial Column Local Committee" and sent to the undersigned at Khan Bahadur's Bungalow, Sanjan 396150.

ROHINTAN M. DAVIERVALA
President, Sanjan Memorial Column Local Committee

The Gathas translated

We in Pune have a small group who meet once a month where we have learned people speak to us on the *Gathas*. Mr Ali A. Jafarey who has translated the *Gathas* was good enough to have us reprint his book entitled *The Gathas, Our Guide*.

The book is available from Gatha Study Group, 21 Sassoon Road, Pune 411001, tel 666883 at Rs 50 per copy.

DARIUS FORBES
Pune

Not so insular, please!

Parsis have always put across an image of being an open-minded, educated and diverse community, qualities that yield strength in any community.

Parsiana has carried articles concerning the narrow-mindedness of some of our priests and self-proclaimed leaders, their views on the treatment of women and the religion, non-Zoroastrian spouses and such-like. In this country we have obviously seen the same things from people around us, such as the priests and committee members. Their actions and words have only alienated and offended people and to me, personally, show how insular and inward looking they really are. These people have come to Britain but have not realized that these are different surroundings from where they spent their earlier years.

The community has lived in India for generations and has hence absorbed the Indian way of life, but it must not be forgotten that we have retained our own unique philosophy, religion and traditions. Hence here in England, as elsewhere out of Asia, Parsis can retain their identity and traditions, but must accept that there will also be the influence of the surroundings in which they live. Some people will not accept this and thereby show their ignorance of their surroundings.

Only by opening our minds to the people and the way of life, the religions, beliefs, customs, traditions, knowledge, views of not just our immediate surroundings but the whole world, do we learn to understand why the problems we have, exist, and what the strengths of society are. While there are a horrendous amount of differences between any two communities, there will always be an equal number of similarities. Ours is not

the only community to suffer from problems relating to inter-marriage, the treatment of women as second-class citizens (when it comes to inter-racial marriages), divisions between those holding extreme views and those holding more moderate ones. Perhaps by looking at and trying to understand other communities, their stories of the same problems and how they coped or didn't, we might be in a better position to understand why these problems occur, why people react the way they do.

In order to bring back to us a sense of being open-minded, and appreciative and knowledgeable about others and thereby ourselves, we should focus on our knowledge of others and other surroundings than just the one we live in and then apply this knowledge to ourselves. For example John Steinbeck in his book *The Grapes of Wrath*, an all-time classic novel, teaches us about how people in troubled times unite to help each other. Is this any different from the way in which Parsis have helped each other, the way the Parsi Punchayet in Bombay acts as a safety net to catch the few who fall.

Mark Tully, BBC correspondent in Delhi, in his book *No Full Stops In India* wrote, "My foreign guests expect the taxi-drivers to take them back to their hotels whatever the hour of the night it may be. Before leaving, they will check the fare with me to make sure the taxi-drivers don't get a few more rupees than they are due. That's the way my guests usually 'cope with poverty.'"

Here's something all of us as visitors to India have done but don't think about how silly it really is. And it wasn't written by a Parsi.

Why don't we as a community explicitly show that we do know more about life than the four walls that surround us? It's great to see in *Parsiana* that some smart kid has just passed his exams, or got his degree, or a scholarship to a college in England. But what else can they do? Why don't we hear about that? What else are Parsis, and in particular the youth, doing with their lives besides growing up, school, college, university, job, marriage, children?

You do highlight successes in the arts and sports, which is great, but they are only tiny articles. There must be a wealth of interesting articles and subjects

After ages of oneness, please don't let this happen to our small Parsi world.



T. P. COMMISSARIAT, Ahmedabad

which people within the community have extensive knowledge of. For example, what do Bombay's Parsi youth feel about the way the advances in technology such as satellite television have changed their expectations of life? Having been exposed to American programs, MTV and other youth oriented corporation/marketing mediums, are they now more concerned about Levis and Madonna than they are about infighting within the community? What do they really think about? What influences today's youth who will be tomorrow's lawyers, doctors, teachers, engineers...? By looking at their aspirations and the influence of forces and mediums outside the community we may be able to form a picture of the Parsi community in 20 years' time.

I should at this point say that I count Parsi youth as being between the ages of 15 to around 25, up to 30 and I think you're pushing your luck. Anyone who is 30 at this point in time would not have been at a young enough age to be heavily influenced by the media revolution, and I think while their views are worth taking into account, they should be treated with caution.

I do not feel that *Parsiana* should publish work relating only to Zoroastrianism. A poem, for example, about a more general subject which does affect us but in a more general or global perspective, should be published. Not to do that would be to stifle one of the greatest assets of any community, diversity.

NARIUS N. PATEL
Surrey, England

Riots claim philatelist

Mr Phiroze M. Medhora, president of the Empire of India Philatelic Society which recently celebrated its golden jubilee, and his wife Mehroo, an eminent educationist and social worker, became victims of mob fury when rioters burnt down the building at Dalal Estate, Bombay Central.

Mr Medhora, who was the seniormost professional philatelist in the country and an international authority on India and Indian States stamps and postal history, was responsible for bringing to light the thereto unknown stamps of Dungarpur, Shahpura and Kotah States.

A former editor of *India's Stamp Journal*, former vice president of Philatelic Congress of India and former member of the Government of India's Philatelic Advisory Committee, his sad demise is an irreparable loss to the philatelic world.

The Medhoras were also silent philanthropists always helping individuals and institutions without distinction of caste, creed or religion. They were regular supporters and visitors to the Sir J. J. Dharamshala (the first free cosmopolitan home for the aged in Asia).

VISPI S. DASTUR

Hon Editor, *India's Stamp Journal*

Mercury as history

Those of your readers who have not visited Britain may be unaware that inn or public house signs are something of an illustrated guide to the history of this country, bearing names and pictures of

historical, religious, social and humorous origin, often centuries old.

Names such as the Crown, the Rising Sun (the badge of King Edward III) and the King's Head are common, as are the Coach and Horses, the Carpenters' Arms and a multitude of others. All are of interest.

Some names are unusual. At the village of Bolney in Sussex, on the A23 road from London to Brighton, the Queen's Head displays a sign bearing a portrait of Farrokh Bulsara, better known to its patrons as Freddie Mercury.

TEHMTAN FRAMROZE
Brighton, England

Exhibits for our complex

On land admeasuring 10,000 square meters we are putting two laboratory blocks, one for food and pharmaceuticals and the other for household electrical appliances, main office, library, the complaints and computer sections, small meeting rooms, trustees' office, conference and canteen halls and large reception area. The total construction will approximate 2,000 square meters.

The laboratory buildings are under construction. All the rest are ready and we have moved into the premises as of late 1992.

Since this is your Suraksha Sankool, would you make available to us a painting, photograph or artwork from any material (wood, glass, bronze, copper, alloys, stone, marble, leather, wax, paper or any other fiber or fabric) of any size, shape and form; wall hangings, or any other article worth displaying?

If you would like to spare one or more such articles, kindly let us have some description of their size, or a photo thereof.

After consultation with our interior designers, we shall get back to you as to whether and where your offer will fit into their design. Thereafter, on our request, you may kindly arrange to despatch the same. We shall acknowledge the source immediately below the exhibit.

Please write to us at Suraksha Sankool, Thalje, Ahmedabad-Gandhinagar Highway, Ahmedabad 380054.

Prof MANUBHAI SHAH
Managing Trustee, Consumer Education
and Research Centre

Edited by Amavaz S. Mama

Events and Personalities

WZC: Sum and substance

"By all standards, the Fifth World Zoroastrian Congress (WZC) proved most successful. It caused an awakening in the Zoroastrian community, not only in India but around the world, and it is earnestly hoped that the information gained and the lessons learnt from the various discussions and business sessions of the Congress will help the community to meet the challenges that are likely to arise in the year 2000 and beyond." So remarks Jamshed Guzder, chairman of the Congress in his preface to the 89-page *Summation*.

Through this report, brought out nearly three years after the holding of the Congress from January 3 to 7, 1990 in Bombay, the salient points emphasized by a cross-section of speakers over eight sessions are recapitulated. The inclusion of several color photographs helps capture the spirit of the meet. While the acknowledgements refer to the contribution of different individuals and organizations in the preparation of this report, Guzder gives special credit to Aspi Moddie for compiling this "most factual presentation, all-embracing and highly illuminating."

Recommendations that may have emanated from different sessions but hold together under one subject, have been logically clubbed together. Adopting the principle of "recommend where the action is," suggestions have been put forth for action at three levels — global, regional and anjuman.

"Any Congress is bound to throw up a diversity of views. These do not have the force of law. They are recommendations for consideration by community institutions which have their own autonomy," states Moddie in his preliminary clarification on the summation. "The summation should therefore be considered in that context, allowing for a plurality of views and social contexts, for the sake of a larger global unity and a

wise tolerance," he adds.

With regard to the formation of an Inter-Regional Zoroastrian Congress Committee to act as an institutional bridge for the global community between Congresses, Moddie clarifies that its role is not that of a competitive world body.



Each of the topics taken up for discussion at the Congress merit a separate chapter detailing the names of the chairperson, the rapporteur, and the speakers followed by the highlights of the discussion. The first topic was "Regional follow-up action on the recommendations of the Fourth WZC and future priorities." The second topic concerned the youth: "Making Zoroastrian religion more meaningful for the youth of today" and "Involvement/participation of youth in community organizations and communications of youth inter se and with the community organizations." "Studies of contemporary Zoroastrian societies in

different parts of the world" was the third topic. The next session concerned "Strengthening community organizations, covering aspects such as leadership, asset management, development, philanthropy and communications." Another session related to "Demographic trends of the community and future implications for Zoroastrian institutions." "Identity problems of Zoroastrians in other religious societies" was taken up for discussion at the sixth session while the seventh session explored "Methodologies of religious education for pre/post navjote groups." The last session concerned "Survival of traditions in the 21st century." The subjects discussed at the two workshops were: "Problems of the poor and the aged in our community," and "Future problems of young Zoroastrian families as perceived by the youth e.g. problems of marriage, children, adoption, identity problems, etc."

"Let us keep the visions simple and elevated, the tasks specific and clear," Moddie recommends. "This is a time for big minds, big hearts, not big egos... We will in the futurist theme of the Congress '2000 AD and beyond' need good leaders, elected and non-elected, who can have those perceptions and abilities; those who can negotiate agreeably and wisely; those who can carry colleagues into new solutions to old problems, those who can mobilize talents and resources; those who can mount and support tasks and study groups; those who can 'empower' people, especially youth, the poor, the aged to help them help themselves."

Damania takes off

Damania Airways took off as planned on March 10, 1993. With Bombay as the hub, the new airline is scheduled to operate on the high-density trunk routes — Delhi, Calcutta, Bangalore and Goa. "Passenger traffic in India is galloping at a robust rate of 12 percent so obviously



Damania's alternative airline Photo: Anthony Azavedo, The Afternoon Despatch and Courier

there is great potential," believes chairman and managing director Parvez Damania. "The company will essentially serve the needs of itinerant corporate travellers by paying great attention to flight scheduling, departure timings and service standards," Damania is quoted in the *Sunday Mid-Day* of November 29, 1992.

The private airline decided to honor J. R. D. Tata, the father of civil aviation in India by naming one of their leased Boeing 737s after him and getting him to inaugurate their airport booking office. *Spirit of JRD* and one other Boeing named after a famous aviator will initially operate on the scheduled routes until three more Boeings join the Damania fleet, mentions the *Indian Express* of March 9, 1993. The aircraft will report-

edly be worked for eight hours a day allowing time for adequate maintenance which would otherwise suffer were it to be overused. Apart from the planes, British Airways is also expected to provide spares backup, periodic maintenance checks and training to Damania's cabin crew. Most of the crew have been wooed from Indian Airlines and East West Airlines, as per *The Economic Times* report of December 3, 1992.

The finance for the new venture is to be raised from a promoters' contribution of Rs 4.10 crores and a public issue of Rs 12.30 crores. Damania is confident of a revenue of Rs 100 crores in their first year of operations. Actually the private airlines will break even at a seating capacity of 67 percent, states Damania.

Another development from the same

group is Damania Pharma Limited that is expected to be launched in April 1993. To be set up with an investment of Rs 4 crores, the new company will be manufacturing mineral mixture for poultry to supplement the needs of the promoter company, Agritech Hatcheries and Foods Limited, the country's largest poultry processing unit in Ahmednagar, mentions the *Sunday Mid-Day* write-up. "In the very first year Pharma's sales are expected to be Rs 5 crores purely because India is witnessing the world's fastest growing poultry market," informs Damania.

In the meanwhile, Agritech's sales and profits have also leaped as per the figures quoted in *The Economic Times*: At the end of the first six months of the financial year 1992-93 the sales increased to Rs 4.5 crores as against Rs 1.9 crores achieved in the corresponding period in the previous year. Simultaneously the net profit leaped from Rs 9.13 lakhs to 70.4 lakhs. Planning to further expand its capacity, Agritech would like its sales figure to cross the Rs 50-crore mark, one-third of the amount being generated from exports. The group's turnover is expected to reach Rs 200 crores by 1993-94, Damania is optimistic.

Billiards champs

Marzun Eruch Jokhi of Ahmedabad who recently claimed the Junior National Billiards title was felicitated by the Ahmedabad Citizens' Council and presented to the mayor of Ahmedabad, Dr Mukul Shah, according to a handout sent to *Parsiana*.

The 20-year-old champion's interest in the game started in 1988, seeing his elder brother Yashan in action. Yashan has reportedly represented the state of Gujarat at the national level. From Yashan and his coach Rohinton Master does Marzun acknowledge learning the basics of billiards. A daily practise schedule of four to five hours at the Parsi Gymkhana along with a few tips from the late Arjuna awardee Satish Mohan has helped Marzun to fine-tune his game. He also acknowledges the inspiration and guidance received from prominent Parsis in Ahmedabad.

Besides excelling in the field of sports, Jokhi is good in academics too, having recently graduated in commerce with 70 percent marks. Music and thriller movies are his other interests.

Another Zoroastrian from Gujarat to show a good performance at the junior



Champion Jokhi

nationals was 19-year-old Parvez Adi Kapadia. Reportedly the only unseeded player to reach the semifinals, Kapadia stood fourth at the same championship meet, notes a press release.

Like in billiards, Kapadia is also good in swimming, having already won several medals and cups. He has lifted the Limca Shield in swimming, further informs his curriculum vitae.

Encomiums for export

Export of textiles is the sphere in which Burjor D. Bharucha has been excelling, and his contribution to this field was rewarded with the Vijaya Rattna Award instituted by the International Friendship Society of India. Some prominent NRIs and others were chosen for this award presented by Ms Baswa Rajeshwari, minister of human resource development, at a function in Delhi on January 22, 1993.

As general manager, marketing, of Nowrojee Wadia and Sons Limited, the export division of Bombay Dyeing, Bharucha has been instrumental in the company showing an export performance of Rs 114 crores last year. For the period 1992-93, they expect to do even better with Rs 120 crores, Bharucha provides the statistics.

During his career with Bombay Dyeing spanning three decades, Bharucha has gradually risen up the ladder, he informs. The latest appointment requires the 54-year-old executive to travel extensively through Europe, USA, Australia and New Zealand to service clients overseas and create a better market for Indian fabrics.

After graduating in economics from Jhansi, Bharucha had come to Bombay in 1958 and worked with the State Bank of India for five years before he joined Bombay Dyeing's export department.

With a tight schedule that does not permit him to pursue other interests, Bharucha says that whenever he can spare time he likes to work for the upliftment of the poor and the needy.

Rattna distinction. This award, instituted by the International Friendship Society of India recognizes the efforts of individuals to enrich human life, and lauds outstanding attainments, according to the citation.

During the last 42 years that Surveyor has been running his civil engineering firm, he has constructed numerous educational and religious establishments, commercial and residential buildings, hospitals, workshops and homes for the destitute, notes a press release.

Sixty-nine-year-old Surveyor is a science graduate in physics and maths and a graduate in engineering from the University of Bombay. He is associated with diverse institutes: He is a life member of the Indian Council of Arbitration, a fellow of the Institution of Engineers (India) and The Royal Society of Health (London) of which the Queen of England is the patron. He is a member of the Anjuman Committee of the Bombay Parsi Punchayet and is also appointed special executive magistrate.

Five generations of Surveyors have been pursuing the engineering profes-

sion. Surveyor's great grandfather, Khanbahadur Ratanji Surveyor, was the first qualified Indian surveyor in the country. His sons Maneckji and Framji were the first Indian executive engineers of the Bombay Port Trust while another son Mancherji was among the first Indian executive engineers of the Calcutta Port Trust. Mancherji's son Pheroze was the first Indian chief engineer of the Bombay Port Trust while Maneckji's son Shivareshaw was the technical consultant and advisor to Veer (Khurshed) Nariman in the famous Harvey-Nariman land scam which Nariman ultimately won. Ratan is the fourth generation civil engineer whose son Darius only recently joined the family's distinguished line of engineers, the release informs.

Ratan's father Dr Dinshaw was among the pioneers of dentistry in India in whose memory the Zoroastrian Dentists Organisation presents an award and a certificate to a student of the Bombay University who stands first in the final examinations of Bachelor of Dental Surgery.

On Parade's popularity

Bombay's B. D. Petit Parsee General Hospital isn't the only institution to have benefitted from *Doctors on Parade*. The Bomanshaw Minocher-Homji Parsi General Hospital in Karachi is richer by nearly five lakhs after the show was staged before a houseful Hashumall Auditorium on December 4, 1992, reports Dr Bomi Pardiwalla, one of the key organizers of the show. Coordinating with new sound and light technicians and performing in a new environment made the troupe members work even harder at their roles, he adds.

A team of 12 doctors from Bombay representing The Parsee Medical Amateurs along with seven backstage assistants entertained the Karachi audience with their skits, music, dances and other creative presentations. "Even though the show is a month old, people are still talking about it as if it was held yesterday," wrote the Dubashes of Karachi. "Your video tapes are selling like hot cakes in Karachi... You will be happy to know that he (Sam Jamasji) has kept a certain percentage for the Hospital from the sale of each video cassette," the admirers added.



Above: Surveyor (right) receives the Vikas Rattna from K. C. Lenka

Below: Bharucha (right) receives the Vijaya Rattna from Baswa Rajeshwari

Rattna for Ratan

One of the seniormost active civil engineers in the country, Ratan Dinshaw Surveyor was recently conferred the Vikas

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"Dr Bomi Pardiwalla compered the show delightfully... Dr Pauras Irani thrilled the audience with his dancing... the Nalladaru showed talent too... (However) Dr Homi Dordi stole the show," was the impression of another Karachi resident, Ms Sunnu Golwalla.



Pardiwalla (left) with Thrity Nalladaru in Doctors on Parade

"This mirth for us was possible because of Karachi's Dr Zarkis Anklesaria who (as president of The Friends of the Hospital) approached the Bombay doctors, set in motion all the arrangements for their stay and inspired young workers to take care of every detail." But the man reportedly responsible for clearing all the procedural requirements was Hoshang Bharucha, member of the Provincial Assembly in Pakistan, without whom the trip could not have materialized.

The Bombay medicos, glad to see their efforts yield profits for the Karachi Hospital, appealed to the large-hearted community in Karachi to extend their generosity to Bombay's Parsee General Hospital too which needed funds.

A spin-off from this show could well be an invitation to perform in London, if sponsors are forthcoming; and the setting up of a Parsi Natak Company in Karachi with keen interest being evinced by Minoo Bhandara, brother of the well-known novelist Ms Bapsy Sidhwa, writes Golwalla.

High-scoring CA

At the all-India final examination of Chartered Accountants which few clear on the first attempt 23-year-old Pirooz Pervaz Movdawalla secured the second rank in the November 1992 batch. It was the same rank positioning he had held at the intermediate examinations in May 1991, mentions a press release.

Currently working as an industrial trainee in the corporate finance and treasury department of Godrej and Boyce Manufacturing Company Limited, Movdawalla is involved with systems development and computerization operations, as notes his curriculum vitae. Prior to that he served as an articled clerk in S. R. Batliboi and Company gaining experience in statutory, tax and internal audits of different companies.

The final examination of the Institute of Cost and Works Accountants of India Movdawalla had cleared in 1989 with the eighth rank. At the BCom examinations the same year Movdawalla had stood fourth in the University of Bombay, mentions his bio data. His college education was at the Narsee Monjee College of Commerce and Economics and his schooling at Bombay's Sheth M. A. High School.

After appearing for the final Company Secretaries examination in June 1993 Movdawalla plans to pursue a postgraduate degree in management services or business administration. In addition to his academic pursuits Movdawalla also finds time for music, astronomy reading and writing.



Calling businessmen

While an all-India directory of Zoroastrian businessmen is still in the notional stage, the *Christian Business Directory*, 1992 was launched recently as a "maiden venture to integrate, harmonize and develop the Christian community." This effort would promote "economic growth, something which is so vital to develop a dynamic and self-reliant community," as reads the announcement for the 261-page directory.

In 1981, Dr (Ms) Meher Master-Moos, founder of the Mazdayasnie Monasterie, had brought out the *Mazdayasnie Monasterie Business Directory for the Parsis*, that listed a cross-section of Parsis in dif-

ferent vocations and callings in Bombay. Subsequent to that there has been talk, especially at the meetings of the Federation of Parsi Zoroastrian Anjumans of India, to bring out an all-India directory and to form a Zoroastrian chamber of commerce.

The *Christian Directory*, in the meanwhile, has been published by the Indian Christian Economic and Entrepreneurial Development Association (ICEEDA) which aims to inculcate business enterprise in a greater percentage of its community. "I-need-you, we-need-us" is the driving force behind their workings.

An opportunity to introduce themselves and their services, the *Directory* promises "confidence and fellowship." The list of enterprises within Maharashtra, Karnataka, Kerala and Tamil Nadu is extensive. However the publishers refer to their inability to incorporate data from all corners of India. They have therefore, in this first edition, provided for forms towards the end, urging members to update and enlist more business concerns. In the case of each city, there is first an alphabetic index listing of the vocations followed by individual entries within each calling. From advertising, bakeries and couriers to umbrellas, videos and wines, Christians have taken to varied forms of business.

Maps of the metropolitan cities of India, pin codes, STD and ISD codes also feature in this directory along with lists of Indian investment centers, state industrial corporations, export promotion councils, all-India trade and industry organizations and foreign diplomatic missions.

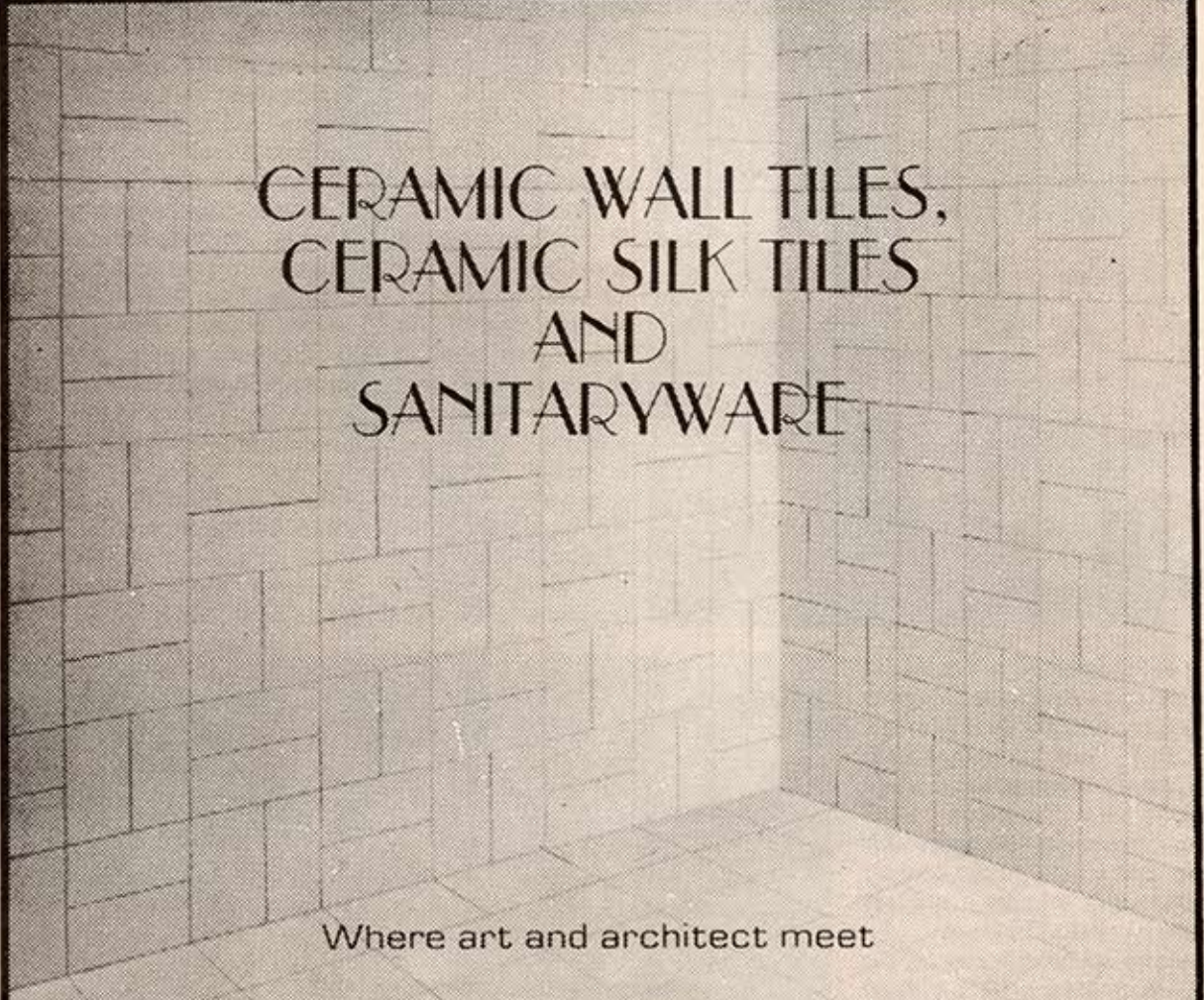
Advertisements have been accepted only from the Christian fraternity. Ultimately the *Directory* aims to "open up new avenues of business opportunities for members in India as well as abroad."

SPOTLIGHT

At the third annual Energy Conservation Forum in Washington in October last, Rohinton Aga, chairman of the Pune-based Thermax India, created an awareness of India's energy requirements by 2000 AD. He was the only Indian businessman invited by the US Energy Association to address the participants, according to *Business India* of October 26-November 8, 1992.

Compiled by Parinaz Gandhi

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Second dental meet

A judicious mixture of science and conviviality marked the Second World Zoroastrian Dental Congress (WZDC) in Karachi last December, informs a press release from the India-based Zoroastrian Dentists Organization (ZDO), co-organizers of the Congress with the Pakistan Dental Association (PDA). Based on the theme "Excellence in Dentistry," the Congress saw the presentation of high quality professional papers followed by a post-Congress course on "Dental implantology and restorative dentistry" conducted by three dentists from Bombay.



A jashan at the Sadar Agiary presaged the official inauguration of the Congress on December 24, 1992 by Syed Muzzaffar Hussain Shah, Chief Minister of Sind. Welcoming the delegates at the College of Physicians and Surgeons, Shah "lauded the Zoroastrian community for their honesty and loyalty to the country of their adoption," informs Dr Porus Turner, president of the Congress.

The scientific sessions began on the morning of December 25, 1992 with an address by Dr Tariq Zaman Ahmed, president of the PDA's central council, and a keynote address on "Prosthetic rehabilitation of oral cancer patients" by Dr Sarosh Master. Other notable participants included Dr Fali Driver, Dr Kali Kapadia, neurosurgeon Dr Keki Turel, Dr (Ms) Kamal Taraporewala from the

US, Dr (Ms) Pervin Bhesania and Dr Firdaus Batiwala, as notes the press release. The growing incidence of dental decay and gum disease in the developing countries was discussed with particular reference to India and Pakistan.

A highlight of the Congress was a symposium on "Restorative dentistry" on the closing day. At the valedictory function on December 27 at the Dinshaw Hall of Avari Towers Liaquat Jatoi, finance minister of Sind, presented plaques to speakers and trade representatives.

A notable feature of the Congress was the participation of student members including Ms Kainaz Zorabi, Ms Ooshin

Nicholson, Hoshang Sukhia and Ashdin Turner and their presentations.

Outstanding among the social events was a banquet hosted by Ms Goshpi and Byram Avari, president of the Karachi Anjuman and member of the National Assembly, at their seaside residence with entertainment and a live band in attendance. Another memorable evening was the dinner hosted by Congress chairman Dr Rumi Sukhia, president of the PDA

(Karachi chapter) and his wife Kamal on the lawns of their residence.

The ZDO acknowledged Avari's substantial support — the 45 Zoroastrian dentists and their families were hosted free of charge at Avari Towers for the duration of the Congress. Referring to him as "a pillar of strength and dependability" at the inaugural function, WZDC secretary Dr (Ms) Daisy Sidhwa noted, "If Dr Sukhia conceived the Second WZDC, Mr Avari has nurtured it." The ZDO responded by presenting a gold Zarthus medallion and a silver plaque to the Avaris. Silver plaques were also presented to the Sukhias and the PDA.

The First WZDC had been organized by the ZDO in Bombay in 1988. The office bearers were at pains to note the progress and changes in dental materials, equipment and techniques during the intervening years. "We have spared no effort to ensure that you have the highest level of the latest information," assured Sidhwa. Cosponsored by the India and Pakistan ends of the multinational corporation Colgate Palmolive, the Congress, in Sukhia's words, "(created) a platform for learning and a source for knowledge." A souvenir published on the occasion testifies to the support of In-

Above: Delegates and hosts outside the Sadar Agiary

Below: (From R) Turner, Shah, Sukhia, Avari and PDA members at the inaugural of the second WZDC



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dian and Pakistani business and professional firms to the success of the Congress.

The Diu connection

When the Zoroastrians first landed in Diu they lived in a cluster of caves about two to four kilometers from Diu, says Rohinton Temurasp. A scion of the Divecha clan, Temurasp has dropped the family name and made "nice, quiet," Lisbon his home.

Visiting India in end 1992 after 31 years, Temurasp's return was prompted by the new diplomatic arrangements between Portugal and India. His aim was to salvage some of the family property in Diu which had been expropriated by the Government of India after the takeover of Goa. They had a bungalow, near the Diu airstrip at Nagoa Beach; there were orchards surrounded by vast land. Temurasp's comparative unease with English and his strong Portuguese accent make details difficult to communicate.



Temurasp is one of the two sons of the late Col Temurasp Ardeshir Divecha who also had two daughters. Born in Diu, Temurasp says that at one time there had been "lots and lots of Parsis in Diu's Parsi wad." After stints in Panchagani and Boys' Town, Nasik, Temurasp went in 1957 to Goa as he "wanted to maintain his Portuguese links," completing his schooling in Loyola High School there. Four years' service in the Portuguese army was compulsory but there was no discrimination says Temurasp who retired from military duty as a corporal. He had been sent to Mozambique, Portugal's East African colony. Thereafter he migrated to Lisbon about 13 years ago.

According to Temurasp there are Zoroastrian inscriptions in the Diu caves which are said to be cemented over. "Can the Archeological Survey of India ascertain this?" he enquires. A well within the cave was a source of water. "Elderly Muslims in Diu know the loca-

tion of the caves," says Temurasp.

Regular prayers used to be said in the Dui agiary earlier, he says. When he was about eight to 10 years old Temurasp remembers holding the afargani when the fire was ferried to Rajkot. Eventually, apart from the Divechas there was only the mobed's family plus Cowashaw Patel and one old lady left in Diu, he recalls. Referring to the dokhma that his family had maintained, Temurasp hopes someone will get the sagdi repaired.

Temurasp says he works in the administrative department of a French company in Lisbon. His wife Helena works for the Sunlife Insurance Company. They have two children, Sandra Maria (21) and Joao Manuel (17).

According to Temurasp there are four or five Parsi families in Portugal — most of them in Lisbon. His brother and one sister, an aunt and a cousin have also relocated there. Another sister lives in Benoni, South Africa.

A sadder world

Within the first two months of 1993 two healthy young Zoroastrians have met an untimely end.

Xerxis Captain (27), a fresh young medico, had sought to see the world before settling down to medical practice in England, informs *Hamazor*, the bulletin of the World Zoroastrian Organisation (WZO). His father Shahpur Captain, WZO president, was in India to see for himself the progress of the Organisa-



At Diu, the dokhma (above) and remains of the sagdi. At left, towering above Temurasp is the statue of an unidentified Parsi guarding the Zoroastrian heritage on the Diu shoreline

tion's work for the uplift of rural Zoroastrians in Gujarat when he received news of his son's death while enjoying a swim in Brisbane, Australia, on January 10, 1993. Xerxis is said to have sustained cerebral hemorrhage while swimming, notes the March issue of the newsletter of the Zoroastrian Association of Metropolitan Chicago (ZAC).

This tragedy was followed by another when Ms Niloufer and Mike Hagen disappeared near the Palancar Reef off Cozumel island south of Cancun, Mexico, on February 2, 1993, also informs the ZAC newsletter. The young couple had gone for a week of sun and scuba diving with 11 other enthusiasts, leaving their two children Nicole (4) and Eric (16 months) in the care of ZAC friends. Air and sea search conducted by the local authorities failed to locate their whereabouts.

Uthamna, sarosh nu patru and chahrum prayers were organized for them at the Chicago Darbe Mehr while the Hagen family held a memorial mass for them at St Terrence Church in Alsip, mentions the newsletter.

ZAC has instituted the Niloufer and Mike Hagen Memorial Fund, the proceeds to be utilized for the benefit of

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Nicole and Eric at the discretion of Niloufer's mother Roshan Patel.

At the other end of the scale, North America's oldest Parsi inhabitant and restaurateur, Rustom D. Wadia (93) died on December 19, 1992. Journalist Porus Cooper sent to *Parsiana* a pen-portrait of the colorful, nonagenarian:

"A pioneer in running Indian restaurants (Raja, Ceylon-India Inn) in New York, Wadia was a raconteur with a lively wit and boundless curiosity. To recent generations of immigrants from India, he was a window to an America that even most native-born Americans know only from the history books.

"Over the years, he was befriended by professors, journalists, diplomats, business people, Broadway personalities, artists, down-on-luck waiters, at least one camera repairman and some who turned out to be charlatans. With many, he compiled years of correspondence, the topics ranging from articles in *The New York Times* that piqued his interest to political and social events in India.

"Often, he would needle fellow

abashedly play the ladies' man. He did it in good humor, secure in the indulgence of his wife, Gladys, who worked with him.

"Guests at his restaurant were apt to be charmed as much by his engaging personality as by the generous portions he served. If there was hearty laughter and boisterous talk coming from a group in the far corner of the Ceylon India, in the shadows just beside the tiny bar, Wadia invariably was at the center of it.

"He ran his restaurant more as a social club than as a business," said Pesi Bavaadam, a long-time friend whose wife, Dolly, for several years served as hostess at the Ceylon India Inn. When *The New York Times* once published a flattering review of the restaurant, Bavaadam recalled, there was a rush that surprised Wadia — and dismayed him. He did not need all that money, Wadia told people, irked that the crowds were interfering with his desire to strike up leisurely conversations with his customers, Bavaadam said.

"Related to the great entrepreneurial Wadia family of Bombay, Wadia was laid off during the Depression from a job

with a subsidiary of Con Edison that provides electricity to the city. He acquired the Raja restaurant, founded by another Indian. The Raja closed in 1955 — "It wasn't making any money," says Gladys. Two years later, he purchased the Ceylon India Inn, which was founded in 1918 and was advertised as the oldest Indian restaurant in New York. Perhaps it was the oldest in the United States.

"Recently, one of those he regularly cor-

responded with received a typically playful missive from Wadia. It was a clipping of a page-long newspaper advertisement for an anti-aging formula with a short note attached to it.

"I am afraid to try it," Wadia wrote of the purported formula. "Might make me leave my house and home and look for unrestrained excitement."

"When he died, Wadia had outlived not only most of his contemporaries, but also the Ceylon India Inn."

Compiled by Amavaz S. Mama



Rustom and Gladys when they celebrated the diamond jubilee of their marriage in 1988

Zoroastrians who displayed what he thought was inflexible religiosity, but to the end retained a great fondness for his roots, making donations to projects of the local Zoroastrian association.

"A handsome man with a well-groomed moustache and a penchant for wearing American-Indian string ties, he once modeled for a magazine advertisement. Among close friends he would un-

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Guzder elected BPP chairman

Gustasp Irani

With the support of the CER candidates, Jamshed Guzder was elected chairman of the Bombay Parsi Punchayet

At a tense trustees' meeting on March 30, 1993, by a vote of four to three, noted industrialist Jamshed Guzder was elected chairman of the Bombay Parsi Punchayet (BPP). The three dissenting trustees — Eruch Desai, Homi Ranina and Dr (Ms) Mehroo Bengalee — reportedly walked out of the meeting at this stage.

At the start of the meeting the Committee for Economic Revival (CER) candidates Guzder, Jamsheed Kanga, Minoo Shroff and Ms Silloo Kavarana were agreed that Minoo Shroff should temporarily chair the meeting till the election of the chairman took place. Desai reportedly objected, stating that as the seniormost trustee, he was the chairman of the Punchayet. The matter was put to the

vote, however, and Shroff was elected to preside over the meeting. They then proceeded with the election of chairman, the vacancy having been created by the retirement of Dr Aspi Golwalla who had held the apex position since 1981. Guzder's name was suggested and he was duly elected.

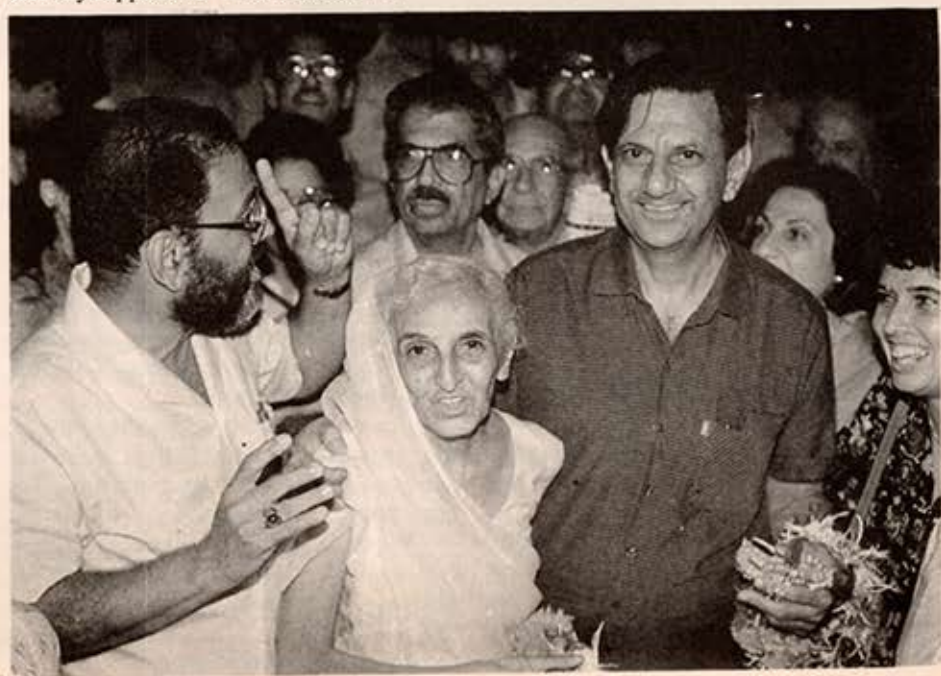
A legal tussle appears inevitable over who should be the chairman with both the parties vehemently asserting their rights.

Around 8 p.m. on March 24, three hours after the polls of the BPP trustees' election had closed, Dinshaw Mehta and Nariman Mehta of the CER walked down a flight of steps to emerge at the entrance

of the Muncherji Khareghat Hall, Bombay. Even as the final tally of votes was being tabulated upstairs, the two announced the unofficial results of the contest to the gathering waiting outside. The CER-backed candidates Kanga and Kavarana had won by comfortable margins.

A volley of cheering greeted the announcement. Well-wishers and supporters of the CER converged to congratulate the two victors and each other. Kanga took a brief moment off to embrace his wife Firoza before wading through the raucous, celebrating crowd to embrace Kavarana and share a moment with her. Briefly the focus shifted from the two when a segment of the crowd hoisted Dinshaw Mehta on their shoulders.

*From left: Guzder, Desai and Dotivala outside the election venue
Jubilations for Kavarana and Kanga witnessed by Amroliwalla (with beard)
and key supporters* Photos: Gustasp Irani





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About half an hour later Golwalla, outgoing chairperson of the BPP, came down to officially confirm the results: Kanga had secured 679 votes; Kavarana, 624; Ms Perviz Dotivala, 439; Hoshang Wania, 337; Phiroze Amroliwalla, 259; Dr Syrus Irani, 37; Yazdi Munsif, 14; Dr Viraf Kapadia, 8. A second volley of cheers.

Amroliwalla, the independent candidate who made a respectable showing by finishing fifth behind the orthodox-backed candidates Dotivala and Wania, stepped forward to congratulate the winners. He thanked all who had aided his campaign and offered his services to the new and existing trustees in whatever capacity necessary to solve the problems facing the BPP and the community. His magnanimous offer was reciprocated with a warm cheer. A little later, a rather muted Dotivala congratulated Kanga and Kavarana and thanked her supporters.

Unlike the bustle of the first day's voting on March 13, when 1,106 members of the electoral college (which comprises 802 donors and an equal number of elected members) cast their ballots, the mood on the second day (March 24) was distinctly sober and only 131 exer-

cised their votes. The excitement appeared to be reserved for the end of the day and after the polling ended.

As an expectant crowd of supporters of the eight candidates in the fray waited on the road outside the Hall, on the first floor preparations for the final count-down got under way. Ballot boxes were opened in the presence of Rustom Hormuzdiyar, retired company secretary of Ahura Chemicals, who presided over the day's election proceedings, and Rustom Anklesaria, chief executive of the BPP, while trustees Golwalla, Desai, Guzder, Shroff and Ranina looked on.

Under glaring lights and the anxious presence of the candidates and their representatives, the BPP staff started the numbers game across six tables. Even as the first 50 votes on one table were totalled, a statistical trend started to emerge — Kanga and Kavarana had secured around 50 percent and were comfortably ahead of the rest. It was a trend that persisted and crystallized as the results of the other five tables and four rounds started to add up. The anticipatory suspense that filled the Hall at the start of the exercise was slowly defused.

The focus of the excitement shifted to the gathering outside the Hall where sup-

porters waited for confirmation of the final results. The celebrations and cheering over, the crowd dispersed and made for home. A tempo backed up to the steps of the Hall. Ballot boxes, chairs, tables and other furniture and paraphernalia that the BPP had brought from its offices to conduct the elections, were steadily loaded into the vehicle.

This election was marked by several firsts, observed Fali Poncha and five other members of the CER: a record number of eight candidates contested two trusteeship seats; a 73-year-old candidate, a lady, was elected trustee; one contestant received single digit votes; as many as 1,237 members (80 percent) of the Anjuman Committee exercised their vote; the trusteeship elections were spaced over two voting days, 11 days apart.

The long, turbulent election trail, littered with postponements and slur campaigns, among other things, had finally come to an end. Perhaps if one had lingered on in the silence after all had left and listened intently enough, one might have heard a sigh of collective relief as the community got back to its daily routine and left the BPP to its own devices. That is, till the next trustee election rolls up.

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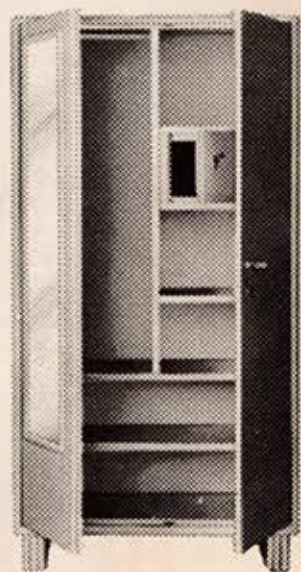


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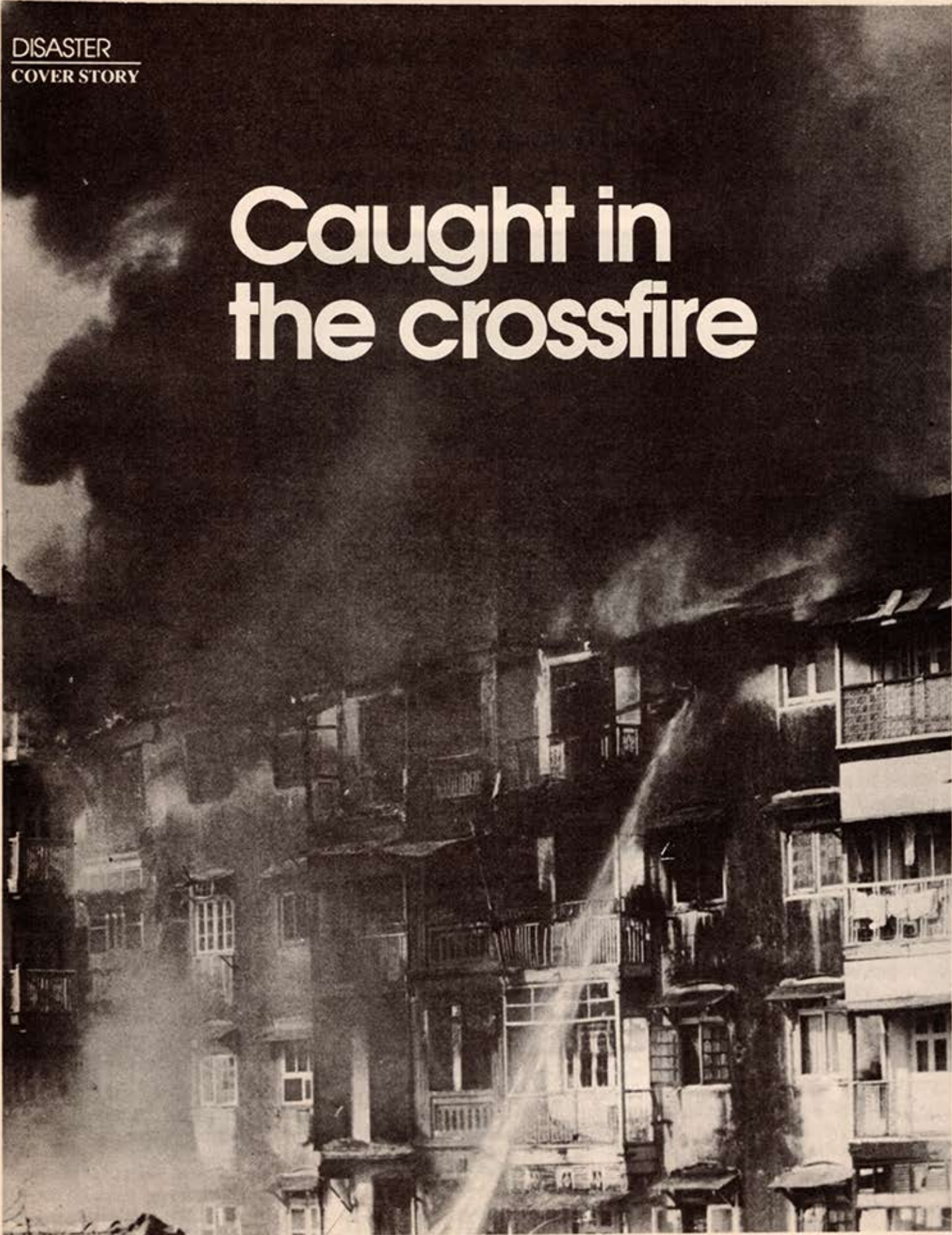


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Caught in the crossfire



One couple was burnt to death and several other Zoroastrian families were rendered homeless during the recent communal carnage in Bombay

Homi Rogers

For Kersi and Feroza Daruwalla, a couple in their mid-30s, January 10, 1993 started like any other Sunday. Only, maybe a little busier. With the navjote of their two children, Khushnuma and Farhad, just a fortnight away, there were many loose ends to be tied up. And the situation outside their flat at Dalal Estate in central Bombay was not so peaceful, with the neighborhood reeling under the second round of riots that rocked Bombay after December 1992. But there were few portents that could have prepared them for the events of that afternoon when their little world turned to ashes.

Two storeys above them a loving couple perished, the septuagenarian Medhoras, united in a gory death after a mob bolted their doors from without and set the building on fire.

Across the tracks, separated by the sprawling Western Railway station of Bombay Central, Noshir Patel had his tenement in Tulsiwadi torched: his new television set exploded, his children's schoolbooks were burnt to cinders. He and his family escaped, literally, by the skin of their teeth and the strength of his sudreh.

At Dadar, in the Parsi Colony founded by Mancherji Joshi, where tigers are said to have once prowled, the saber-toothed feline roared again — this time in the form of a mascot of the militant Hindu group, the Shiv Sena. For here, 800 Muslims sought refuge in the compound and building of Palamkote Hall, posing a security problem for its residents who were accused of harboring members of a 'traitorous' community.

For well over a week the qualities of mercy and love were thrown to the winds. And the Parsi community, which practises compassion and charity, stood bewildered as flames of communal hatred engulfed the city which houses their largest population in one place. No attacks were deliberately targeted at the

bawaji (the endearing word used by Bombayites of all communities to describe a Parsi), though Rustom Tirandaz, municipal councillor from Dadar, does speak of one Zoroastrian who was humiliated on the main road by being made to kneel and shout 'Jai Maharashtra' 10 times over. Yet many Parsis became innocent victims as mobs took control of the city and the riots left 500 dead — half the number killed in the entire country during the Ayodhya violence — thousands injured and lakhs homeless. "I have never seen anything like this," re-

The building which suffered the most damage was the only one in Dalal Estate with predominantly Parsi occupancy

marks Sharukh Sabavala (75), who brought out a city paper in the pre-Independence years before joining the Tatas where he is now a director. "Even after Partition there were scattered incidents of violence, but nothing like this."

Few areas in Bombay remained untouched by the violence except the more affluent pockets of Colaba, Fort, Churchgate, etc where life proceeded reasonably smoothly; the *pao-walla* (man delivering bread at home) occasionally missed his daily rounds. Even Parsis staying in the ghetto-like baugs could not remain unaffected as buildings around them burst into flames and streets ran with blood. The skies were overcast with smoke and roads emptied as snipers aimed at innocent passersby.

Sanctuary for the hunted

What was even more terrifying was the house-to-house search mounted by militant Hindu mobs, even in Bombay's posh localities, in search of Muslims to be per-

secuted. Residents of at least two Parsi colonies faced the threat of being subjected to searches for harboring Muslims who had fled for sanctuary into the neighboring Parsi baugs. On January 9, recalls Nariman Mehta, president of the Navroze Baug Play Centre, 30 to 40 hutments outside Navroze Baug (situated in Lalbaug, central Bombay) were demolished, forcing their residents to jump over the wall and enter the colony. The distraught people rushed into the first available block and the residents, with the community's customary compassion, responded by giving first aid and feeding the women and children. This action infuriated the militant mobs, whose men came the next morning armed with swords to get their prey. By that time, however, Mehta says the residents had spirited away the fugitives under cover of darkness through a hole in the wall, thus averting a possible carnage.

A greater threat was posed by militant Hindus at Dadar's Parsi Colony. Rustom Tirandaz, a member of the Municipal Corporation's standing committee, may have defied Shiv Sena's militant might, as stated by a resident who does not wish to be named. But Tirandaz's primary concern was to "prevent an epidemic in the Parsi Colony. We Parsis have little immunity against disease and, sure enough, one would have spread. After all, from where was I to get 800 additional litres of water to wash 800 arses?" queries Tirandaz rhetorically. He had the Muslims evacuated and escorted to the dargah and school compound at Mahim, "overseeing the operation from Varsha," the chief minister's residence, where he claims to have rushed when the police did not respond immediately.

From many accounts, Bombay's law and order machinery had ground to a shuddering halt and the police, like the fire brigade, had to be prodded into action. Tirandaz claims to have evacuated the refugees with the help of the chief minister and the country's defence forces, who by then had camped in Bombay. Mehta has a similar tale to tell, crediting Bombay Parsi Punchayet (BPP)

Facing page:

The building at Dalal Estate that was set ablaze Photo: Nalin Solanki/The Economic Times

trustee, Jamsheed Kanga, an ex-IAS man, for assistance through the secretariat of the ministry of home affairs.

An estate up in flames

An equally volatile situation was diffused through Kanga's assistance, it is claimed, at Bombay's Ness Baug, the youngest jewel in the Wadia crown of Parsi baugs in Bombay. A series of semi-circular buildings at Nana Chowk, the arc of open space formed by Ness Baug's distinctive architecture is rented out for use as auto repair garages. At least one such garage was run by a Muslim. As the Shiv Sena reportedly had launched a pogrom to torch any establishment — small or big — run by Muslims, the garages at Ness Baug were earmarked for destruction, endangering the buildings around them. "We pleaded with them to spare us," says a resident seeking anonymity, "even offering to drag the cars out ourselves to a spot indicated by them, where they could make the bonfire." When, however, the pleadings availed nothing, Kanga is said to have intervened, at the instance of the Committee for Economic Revival (CER) activist Fali Poncha, to ensure that security was strengthened and the garages and buildings were safe.

Not as fortunate, though, were the residents of block G at Dalal Estate, barely two kms away. Here the entire building was gutted and reduced to rubble, when "a mob targeted a Muslim flat" on the first floor of the four-storied building at Bombay Central, as reported *The Times of India*. Five Parsi families residing in the building were rendered homeless and an aged couple, the Medhoras, trapped in their fourth floor flat, were charred to death (see "Together to the end," pg 26). The residents in the neighboring F and H blocks too experienced the impact of the fire.

Once a predominantly Parsi residential colony, the Dalal Estate in its checkered career passed through many hands, till the present set of trustees set up the Dalal Estate Owners Association and decided to offer the flats to its tenants on ownership on payment of 100 times the monthly rent. Many of the original Parsi tenants sold out, and members of other communities, predominantly Muslims, came to occupy what is still generally perceived to be a Parsi preserve. It is cruelly ironic that the building which suffered the most damage was the only one in the Estate which had predomi-

nantly Parsi occupancy — six of its 10 resident families were Zoroastrians.

Recapitulating the ordeal of that black Sunday Jasmine, the pretty, petite wife of Aspi Irani, almost breaks down. Aspi, an ex-Taj hand, who had left the hotel after 14 years to join Esselworld (Bombay's popular amusement park) before branching out on his own as a management consultant, had just returned from Pune around noon. "Within minutes of his



Despite all odds Kersi and Feroza Daruwalla succeeded in hosting the scheduled navjote function for their children Khushnuma and Farhad

homecoming, the action started... moments that would totally alter our lives," continues Jasmine, while an ashen-faced Ms Maharukh Mehta, seated under the benign portraits of our sethias at the Hughes Road F. S. Parukh Dharamshala (where the BPP had promptly accommodated the riot victims), gazes into space.

From Jasmine's account, and that of other residents, it appears that a large mob of around 100 or so ("we peeked through the lourves in our doors") laid siege to the flat of a Muslim. The owner, like the Mustafa Garage owner of Ness Baug, had already fled. While returning after looting the flat the mob is said to have been fired upon from the neighboring blocks to the accompaniment of loud chants of 'Allah-o-Akbar.' One of the

looters was hurt in the leg and reportedly died on his way to hospital. This casualty infuriated the mob who returned with triple strength, and set the entire building ablaze.

"It was a nerve-racking experience," says Soli Mehta, a self-employed auto consultant who operated from his ground floor flat, and hence lost all in the inferno save, fortunately, his entire family, including his aged in-laws. Only 40 days ago, wife Maharukh's parents had shifted into the same building, succumbing to the endearing pleas of a loving daughter and son-in-law who would be at hand to afford the old people better care. For the blind 73-year-old Nariman Italia, life holds no gleam of light. And now his wife, too, is bereft of home and hearth, consigned to charity and a place in the transit camp. Yet, had it not have been for the Italas, the casualty rate may have been higher. In the 15 minutes or so that elapsed between the mob retreating and returning, Soli and his family ran up the two storeys to bring his in-laws down. Noticing that all doors had been latched from the outside by the mob, Soli said he opened them up, providing the residents an escape route when minutes later the hoodlums doused petrol and bounced flaming rags into the building.

Within minutes the wooden stairways and ceiling beams gave way, and there was no way Pheroze Medhora, the noted philatelist and his wife Mehroo could descend from the fourth floor. The buildings at Dalal Estate are interlinked with one another and neighbors from the adjacent block tried to storm open the door from their side to enter the Medhora flat and save the old couple. But the blinding smoke and smoldering heat staved off any such rescue bid, and the couple perished in their flat. Their neighbors, the Iranis, being in their 30s, were more agile, and descended from their fourth floor flat by clinging on to the balconies and perching on the footholds offered by the verandahs, before attempting the final jump from the first floor into the open arms of a human ring formed below. "If there is a vacancy in a circus, do let us know," jests Jasmine, staving off a sob.

Any hope of rescuing the Medhoras was dashed when the fire brigade could not help. According to a report in the city evening, *The Afternoon Despatch and Courier*, "the criminal elements did not allow the fire engine to enter, and for over an hour they stood across the broken wall, while the building smoldered."

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(*The Economic Times* was more charitable, attributing the delay in action to "blistering winds.")

The BPP came to the rescue with exemplary promptness. Dinshaw Mehta, perceived by many as a leading light in the CER victory at the recently-concluded Anjuman Committee polls, was there within minutes. Dinshaw, who has a gas agency and runs a foundry, is the son of slain councillor Rusi, and elder brother of Noshir who continues to nurse the same constituency in central Bombay as did his father. The brothers got to work, consoling, assuring, and even ameliorating the condition of Parsi riot-hit families. CER luminaries Kanga and Poncha were soon at the site, joined by BPP trustee and businessman Jamshed Guzder who promptly offered Soli Mehta's 20-year-old son a job at DHL/Airfreight.

Without much ado, the trustees arranged accommodation with free food for the riot-hit families at the Parukh Dharamshalla or the Petit Sanatorium on Cumball Hill. Five Parsi families comprising seven males, six females, and two children (figures as supplied by the BPP from their records) opted for admission to the Dharamshalla where, for one, the power situation is better and the accommodation grouping easier. Whatever furniture could be salvaged from the ruins was stored at the Sanatorium. Within a fortnight, two Parsi families had left to be with other family members, and at the time of going to press, it is anticipated that the remaining families will be settled on a temporary basis in a modest one-room-and-kitchen transit camp accommodation at either Mahim's Contractor Baug or Andheri's Bharucha Baug, till such time as their original accommodation is repaired/reconstructed.

The BPP trustees have also offered assistance in having the burnt down or badly-affected flats speedily repaired. Kanga is organizing an NOC (no objection certificate) from the Repairs Board for this purpose and has already sent an engineer for the same, informs Rustom Anklesaria, chief executive of the BPP. According to Anklesaria, the BPP will bear the initial cost of the repairs (estimated at around Rs 20 to 25 lakhs by Dinshaw Mehta), till the same is reimbursed by the government body MHADA (Maharashtra Housing and Area Development

Authority), which would pay around Rs 60 per sq foot against the actual cost of Rs 250 to Rs 300. Though the repairs would normally take around five years, Anklesaria is confident that with the BPP's close rapport with the Housing Board, the process could be completed within three years. "Ultimately, of course, only the tenants can



The gutted G block at Dalal Estate

Photo: Homiyar Mistry

help, and push matters," he adds cautiously.

The nature of ownership at Dalal Estate makes the situation even more ambiguous. While most of the residents recall having paid around 100 times the rent some time in 1971-72, they have no certificate to prove their ownership, and have continued to pay what, in the receipts issued to them, is officially claimed as 'rent.' Further, the buildings do not seem to have been insured against fire, and certainly not against riots. Nor can it be determined if the Estate is held by a trust registered with the charity commissioner.

The labyrinths of law makes for yet another pitiable story in the case of Noshir Patel, an ex-factory hand, married to a Muslim, whom he met and wed during his years with Ceat Tyres. Laid off from his job after an accident, Patel

works in an Irani-owned bar/liquor shop, eking out his living in Tulsiwadi, a large slum in Bombay situated right behind the posh Willingdon Sports Club.

But the future seems bleak: being married to a non-Parsi, Patel is denied the privilege of BPP accommodation — temporary or otherwise — or any form of help meted out to Parsis as per the trust deeds. Fifty-five seems hardly the age to pick up one's life all over again.

His plight is slightly relieved by his employer, kind-hearted Cyrus Irani who, through his association with Dinshaw Mehta, has been able to procure for Noshir temporary accommodation on Balaram Street till his children's term at Tardeo's C. J. School expires in May. And while Patel, "looking a ghost of his usual self," as Cyrus Irani puts it, continues to serve portions at the bar-cum-restaurant, his own cup of woe spilloth over as he muses over his future.

The uncertain future

Patel is not alone in his musings. The communal frenzy in as cosmopolitan a city as Bombay has set many Parsis thinking about their existence in the City of Gold, which they helped to build and nurture over the past three centuries, ever since the British invited them to develop the seven water-logged islands.

Anklesaria advocates a cautious approach. "Speaking out against a community or groups or persons," he advises, "would only bring tomorrow's wrath on us today. At such a time, what can mere words do?" He appears to shy away from the thought that it is time for Parsis to once again take the lead and restore sanity by the power of the pen, or through knowledge of the law.

Nariman Mehta also advocates a middle-of-the-road policy. In the event of a backlash from any quarter the community, because of its outspokenness, should not receive the brunt of an attack not meant for it. "We should continue to maintain a cordial relationship with all," he advises. At the same time, Nariman Mehta concedes that it is important that the community has more people like Kanga — actively involved in government or local administration — who could be of immense help at times like this.

Tirandaz, however, advocates a stronger representation: "It is time we ex-

posed the corrupt people in society." Zoroastrians should take a more active part in politics; people of conviction should enter it and strengthen its moral fiber, he feels. "And, yes," he asserts, "a Parsi could make even the hoodlums listen," quoting the examples of Sir Pherozeshah Mehta who had made his presence felt in the Bombay Municipal Corporation, and of B. K. Boman-Behram later on, who had commanded respect as a Mayor. "It would make them bow their heads in shame."

What greatly assisted in bringing the city back on its feet was perhaps the concerned call given by J. R. D. Tata and Nani Palkhivala that the army be summoned, and the city placed under its care. Strong words spoken by men respected in all quarters bear hearing, and cannot be taken lightly. The titans even called on the Prime Minister when he was in Bombay, to voice the citizens' feelings and propose a course of action. At the normally staid and politics-eschewing Bombay House, the corporate headquarters of the Tatas, a high tea was hosted for Arjun Singh, Minister for Human Resource Development during his visit later in the month, underlining the message that in times of crises one has to cease being a bystander.

Not all, however, would like to take the new Tata line. Poised at the crossroads, community members have voiced opposite views in equally strong terms. There even seems to be a hearkening back to the strength and safety afforded by numbers, and the advantage of living amongst ourselves in the light of the Dalal Estate tragedy. But would more baugs 'for Parsis only' solve the problem? Or, would they provide a future target for concerted attacks when our affluence and/or individualism could incite envy or hatred in the less fortunate? Nariman Mehta as vice chairman of the Navroze Baug Maintenance and Development Committee has petitioned the trustees, in view of the recent disturbances, to raise the boundary walls or provide them with extra barbed wire, the present supply being too short to be effective. But will high walls survive the crumbling dreams or stormed bastions within the community?

While the older generation laments the failure of law and order or, more precisely, its non-existence, having witnessed the strict disciplinary action of the British, the post-independence generation feels let down. Ms Nilufer E. Bhar-

ucha, who describes herself as one "belonging to the first generation of Indians who were born in republican India," laments "the souring of our dreams," and queries "the legacy we will be passing on to the second generation of free Indians who are now attaining maturity."

Frustrated by the rot that has set into all professions, pinched by the paucity of accommodation, the younger generation

"The criminal elements did not allow the fire engine to enter"

contemplates migration as a possible answer. Unfortunately, few in the community are suitably qualified to get good jobs abroad. Kersi Daruwalla, a chartered accountant whom we mentioned earlier, is aware that his qualifications do not match the requirements for a good job overseas.

It may be a while before Bombay returns to its Mammon-worshipping, cosmopolitan culture. The prophets of doom predict gloom. But the city — and the community — have in the past displayed a rare resilience that has proved the Casandras wrong.

The agony... and the empathy

If there is one thing that the riots in Bombay have re-established, it is the Parsi *jivro* (philanthropy). The embers had barely cooled when the community was busy collecting and donating resources for the amelioration of the victims.

Paeterasp Patel, chartered accountant and president of the Khareghat Colony Youth Association, galvanized his group into collecting food, clothing and medicine for the riot-hit and carrying out "relief work under personal supervision through other voluntary organizations." Paeterasp, with the help of his son who runs a printing press, had 4,000 leaflets printed overnight; these were distributed in the major Parsi baugs and societies when they went on a collection drive on January 24, 1993. The group collected Rs 50,000 in cash, besides heaps of clothes and rations, Patel informs us.

The BPP, which zealously guards the community's trust funds and especially its properties, spontaneously an-

nounced an initial donation of Rs 50,000 from Seth P. F. Davar Charitable Trust (later upgraded by another donation of the same amount) to help members of all communities "who have been badly affected and are in distress due to the unprecedented disturbances." This donation, "irrespective of caste and creed," as stressed by Anklesaria, was channelized through the Red Cross. Parsi social workers like Ms Silloo Kavarana, who has since been elected trustee of the BPP, and Ms Homai Modi of the K. R. Cama Oriental Institute, disbursed assistance through it by way of food packets, blankets, etc to over 1,000 families in Madanpura camp and in Tulsiwadi at Tardeo.

The Pirojsha Godrej Foundation presented Rs 5,00,000 to the Governor of Maharashtra for the Government Riot Relief Funds.

The Times of India, which kicked off a relief fund with a donation of Rs 5 lakhs, received its first major cheque from jurist Fali K. Nariman who contributed one lakh of rupees. Another lakh came from Ghada Chemicals. *The Afternoon Despatch and Courier*, edited by Behram Contractor, which donates one paise per copy sold to charity, sent in a cheque for Rs 25,000 from its trust money so collected. Many other Zoroastrians sent in their donations, however humble, to the various relief funds set up. At a sports meet organized by the A. H. Wadia Baug Welfare Centre, in early February, many of the prize winners decided to turn in their cash prizes to aid homeless Parsi families and other riot-hit victims.

Charity, as the community proved, begins at home. But it does not end there.

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Together to the end

It was a most tragic way for two gentle and loving souls to have perished. Born just 12 days apart, the 78-year-old Medhora couple died together when rioters set their building afire at Dalal Estate on Sunday, January 10, 1993. Yet, barring the manner of exit, it could have been death as



Phiroze and Mehroo Medhora

hoped for by educationist and social worker Ms Mehroo Medhora. "She would often tell her husband Phiroze [president of the Empire of India Philatelic Society (EIPS) and former editor of *India's Stamp Journal*], 'You dare not die before me,'" reminisces Ms Roshan Dalvi, a city civil court judge about her *fui* (father's sister). And even as scorching flames of hatred engulfed the city, not even the icy hand of death could part the loving Medhoras who were due to celebrate the golden jubilee of their marriage within a few months.

Phiroze Medhora had all along abided by Danton's maxim: "Boldness. Again boldness. Always boldness." It was reflected in his articles and editorials. More importantly, it was mirrored in his dealings as recounts Vispi Dastur, editor of *India's Stamp Journal*, the official organ of the EIPS. He enjoyed an international reputation for honesty and integrity, which stood him in good stead after 1957 when he became an independent stamp dealer. His keen eye could uncover the 'fakes,' which many other philatelists failed to detect, or feigned not to. For years he represented the auction house of Christie's as their agent in India on matters of philately, and served as a jury member at many state and national exhibitions.

But Phiroze will always be remembered for bringing to light hitherto unknown stamps of the three Indian states of Dungarpur, Shahpura and Kotah. Till Medhora 'discovered' them, "it was not even known that these states issued stamps," lauds Dastur.

Phiroze learnt much about stamps from Jal Cooper, the doyen of Indian philatelists whose firm he joined in 1942. And what he learnt, he passed on to oth-

ers. "He was not a miser of knowledge," says Dastur in a tribute to Medhora. Dastur as secretary of the EIPS, and Medhora had nursed the organization through trying times after 1972, when Cooper died. One of Medhora's last contributions to the EIPS was to win for the Society the possession of their room which was being claimed by the Central Bank of India. "It was Medhora's evidence in the high court that won the case for EIPS," observes G. J. Dastur, husband of Medhora's niece.

Mehroo Medhora also did her bit to promote philately. "She had the knack of converting one hobby into another," according to Dalvi. It was thus not

surprising that inspired and encouraged by her husband, Mehroo set about to make a thematic collection of stamps on fruits, flowers and animals. Her article "Geography and Stamps" won her the Diwan Bahadur Quazi Prize in an open competition for Bombay teachers, while her thematic collections bagged for her, in 1957, a silver plaque sponsored by the EIPS, and a silver medal from the Philatelic Society of India (PSI).

But for Mehroo, teacher of English, Persian and social sciences, philately was only a means to promote knowledge. An educationist at heart, "and a typical schoolmarm in her looks," as Dalvi confesses, Mehroo taught uninterruptedly for 48 years. For some years she was with the Sir J. J. School and thereafter at the Bharda New High School. "She continued to be involved with school activities even after she retired in 1985, to spend more time with her husband," recalls Gooli, wife of Adi Mulla who is principal of the Bharda School. The Medhora romance had blossomed early when Phiroze, after having completed his schooling as a boarder at the Surat Orphanage, was studying at Bombay's St Xavier's College. Mehroo Siganporia, the young-

est of 18 children born to a marine engineer, was also a student there at a time "when there were only three lady students," according to Dalvi.

Praising Mehroo's enthusiasm and energy, Adi Mulla adds that "her strict and impartial ways, along with her sense of humor, endeared her to all." The 'all' for the Medhora couple was not restricted to the school and stamp circles only. Besides philately the couple had one more common cause: philanthropy. While Phiroze's concept of charity may have been more Zoroastrian in nature, Mehroo's involvement, as Dalvi puts it, was more Christian: "she gave of her personal self."

"Shunning publicity and refusing (the) limelight," to quote G. J. Dastur, the couple helped individuals and institutions irrespective of caste, creed or religion.

"She would often tell her husband, 'You dare not die before me'"

The Medhoras were regular supporters of the Sir J. J. Dharamshala, described by Dastur as the first free cosmopolitan home for the aged in Asia. Kind-hearted and sensitive, tears welled up in Mehroo's eyes when a

few years ago, the home initiated the 'adopt a grandparent scheme' and school children 'adopted' inmates of the Dharamshala at a small but touching ceremony.

Interestingly, a rough exterior concealed her generous heart. B. F. Chhapgar, an authority on marine life and a colleague at Bharda's, confesses to being occasionally piqued when referred to as "*aé, chokra* (here, boy)!" This term, we understand, she used even to summon Vispi Dastur and the inmates of the Dharamshala.

Ms Meher Master-Moos, founder of the Mazdayasnie Monasterie, has an amusing story to narrate that fairly well summarizes Mehroo's personality. "Six evenings a month she would be unfailingly present, on the dot of 6.15, for lectures organized by the Zoroastrian College. At 7.30 sharp, irrespective of the speaker or the state of the proceedings, she would tap her wristwatch, rise, and leave the hall stating, 'It is time for Phiroze's drink.'" A teetotaler before marriage, Mehroo had learnt to share a drink with her husband, the two, to quote Dalvi, "complementing each other..."

Homi Rogers

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THE AVESTA AND SCRIPTURAL STUDIES DEPT OF THE ZOROASTRIAN COLLEGE.....

This Dept opens up the educational possibilities of Diploma and Degree Courses on the Zoroastrian Religion, the Avesta and other Texts, Ceremonies, History, Culture and all that relates to the Irani/Parsi Zoroastrian religion and ethnicity. The emphasis is on the ancient cosmic wisdom contained in the Zoroastrian

Scriptures, especially the esoteric understanding expounded in Gujarati by (Late) Ustad Saheb Behramshah Nowroji Shroff, the Founder of the Ilm e Kshahnoom Institute, and his followers. (Late) Dr Framroze,



January 1993 Z.C. Convocation Ceremony: Mr Mehraban Zartoshty Z.C. Patron seen congratulating Padma Shri Homi J. H. Taleyarkhan on being conferred the prestigious international SAARC Award of the PAX MUNDI through the O.I.U.C.M.; with Z.C. Faculty Members (l to r) Dr Y. Varma, Dr Shavux Khambata, Dr Leo Rebello, Prof Sam Doctor, Prof Dr Meher Master Moos and Ervad Noshirwan Kanga present at the function.

and Mr Jehangirji Chiniwala, Ervad Phiroze Masani, Mr Hormusji B. Vania and others; and in English through the Mazdayasnie Monasterie publications and the Lectures and Courses of the Zoroastrian College. The facilities are open to all interested persons in all countries, mainly in the English language.

The Avesta and Scriptural Studies Dept Advisory Board and the College Faculty comprises of distinguished Scholars and High Priests, including Vada Dasturji Kaikobad Phiroze Dastoor of Iranshah Atashbehram; Vada Dasturji Noshirwan M. Dastur of Surat; Vada Dasturji Meherjirana of Navsari; Dr Dasturji Kaikhusroo M. JamaspAsa of Bombay; Mobedan Mobed Ervad Jehangirji Turel of Surat; Ervad Ramiyar Karanja, Vice Principal, Dadar Athornan Madressa; Panthaky Saheb of Vaccha Gandhi Agiary, Ervad Aspendiar Dadachanji; Panthaky Saheb of Mithaiwalla Agiary, Ervad Behramshah Anklesaria; Panthaky Saheb of Manekji Seth Agiary, Ervad Noshirwan Kanga; Ervad Godrej Sidhwa of Karachi; Prof Dr Siegfried Hermerding of Germany; Prof Dr Gerd Gropp of Germany; Prof Dr Dodikhudo Maestipish and Prof Dr P. Pulatov of Tajikistan; Prof Dr Meher Master-Moos, Z. C. President; Dr Ketayan F. Dalal; Dr Behramshah D. Pithavala; Dr Homi Press; Prof Sam Doctor; Mr Rustom Chothia and others, in India and other countries.

Since December 1986 several series of lectures have been conducted through this Dept, on subjects ranging from the Gathas, Yashts, Vendidad, Khordeh Avesta, Yasna Texts, Boye, Baj, Yasna, Vendidad, Nirangdin, Navjote, Ashirwad, After Death and other

ceremonies to Pazend and Pahlavi Texts, Life After Death, Reincarnation in Zoroastrianism and other topics. Every Lecture is tape recorded on C-90 Audio Cassettes. (The Z. C. Research Library has a collection of over 400 Audio Cassettes on various subjects.) Persons interested in studying at home, and Anjumans/Associations outside

Bombay — Sanjan area in India and countries abroad, concerned with teaching the basic principles of Zoroastrian Religion in English language have the facility of obtaining copies

of the Lecture tapes and books. In this manner, the Zoroastrian College encourages thorough and systematic study of the Avestan Literature and the Zoroastrian Religion; and provides facilities to all interested persons in all countries, in English medium for the general DIPLOMA CERTIFICATE COURSES. [Certain Lectures Series have been translated into German and Persian for the use of the College Depts conducted in Germany and Tajikistan, by the collaborating Institutes.]

The Special Avesta and Scriptural Studies Diploma Course was inaugurated in June 1988 by Dr Dasturji K. M. JamaspAsa. This basic three years Course covers Avesta Grammar and Scriptural Studies; the Grammar Course being taught by Ervad Ramiyar Karanja and Prof Sam Doctor; and the Scriptural Textual Studies by Prof Dr Meher Master-Moos and Prof Sam Doctor. The Course coverage includes basics of Avesta Grammar and Scriptural Studies with emphasis on the Parsi tradition and scholarship. The books used include Kangaji's Avesta Grammar and Dictionary; Jackson's Grammar; Dr Bartholomae's Dictionary; Dasturji K. M. JamaspAsa, Ervad R. Karanja and Prof Sam Doctor's Avesta Grammar notes; Varnehade Avesta by Dasturji JamaspAsa and Mirza; and Texts of Gathas and other scriptures by Ervad Kavasi Kanga, Dr Framroze Chiniwala; Dr I. Taraporevala; Kavi Ardeshir Khabardar; Mr T. Sethna; Prof S. Insler; Prof L. Mills; Dr Geldner's Avesta Texts; Moulton; Guthrie; Spiegel; Harlez; Dr J. J. Modi; Poonegar; and other Books and Texts including Denkart; The Sacred Books of the East Series; Revayats, etc.

Since 1988 the benefit of this Course has been availed of by a number of ladies and gentlemen who have successfully completed the 1st, 2nd and 3rd years Diploma Certificates. These include Mr Bomanshaw Kias; Ms Freny Postwalla; Mrs Grace Khambata; Ms Coomi Mistry; Mr Burzin Atashband; Mr Divya Thakar; Mr Jamshed Singporewala; Mr Rashid Irani; Mr Phiroze Chapparg; Ms Dina Nanabhoj; Mr Edal Vajildar; Mr Shahpur D. Tavaria; Mr Burgese K. Bhadha; Mr Neville Mistry; Mr Rustom A. Dadachanji; Ms Dinaz Munshi; Mr Astad E. Ichhaporia; and others. Special thanks to Nergesh and Noshir Madon for all their support.

Outstanding and original research work, submitted through guided PhD Degrees, Research Thesis is also possible through this Dept.

In January 1992, Dr Purviz Kolsawalla of Sydney, Australia, submitted for the first time in English language, a Thesis on Homa Yazad and the Yasna Ceremony, including its Esoteric Significance, based on Gujarati Ilm e Kshahnoom writings; and he presented to the World for the first time in history, an authentic COMPUTER DISC of the entire Avesta-English and English-Avesta Dictionaries; based on the 19th century work done in Gujarati by Ervad K. E. Kanga. This major contribution to Avesta Research by modern technological methodology has been hailed worldwide.

In January 1993, Dr Keyoumarz Keyanian of Sydney, Australia presented his massive original 3 Volumes Research Thesis for PhD on the Spread of Zoroastrianism from Iran to other countries; ancient Sacred Sites in Iran; and a Biographical Index of Zoroastrians in eminent positions worldwide.

The Zoroastrian College Research Library at Sanjan has a collection of over 16,000 books. Many are rare books in Avesta, Persian, Pazend, Pahlavi, Tajik, German, French, Russian, Latin, Arabic, Turkic, Gujarati, and other languages. The Library also has a collection of rare manuscripts. At present, whilst the College building is in the finishing stages of construction, as the carpentry work for bookshelves continues, the Library Cataloguing work is going on. From 1993, its facilities will be made available through Seminars; and Scholars desiring to stay at the Zoroastrian College Research Centre may avail of its benefits. All persons interested in attending Lectures Courses may also avail of its benefits.

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Offers for FOZYA's coffers

Jehangir Bisney

For vocational guidance and self-employment projects, the Federation of Zoroastrian Youth Associations (FOZYA) has been promised monetary support

Generous offers of financial support to the community youth have come from two philanthropic Parsis, reminded Jehangir Bisney, president of the Federation of Zoroastrian Youth Associations (FOZYA) at the second executive council meeting held at Ahmedabad on October 25, 1992. The monies promised are: Rs 5,00,000 by advocate Kersi Shethna to promote self-employment and an indefinite amount (equal to the sum raised by the youths) by businessman Areez Khambatta for youth welfare activities.

"FOZYA will only succeed if there is interaction," stressed Bisney, impressing upon the large number of delegates assembled under a shamiana in the compound of St Xavier's College the need to keep the communication channels open. Since the meeting was scheduled on the agenda of the Sixth All India Zoroastrian Youth Seminar, in addition to the six executive council members present there were several other youths from different parts of India learning of the workings of the one-year-old FOZYA.

Of the three projects FOZYA has decided to focus on, "career opportunities" and 'employment opportunities' are at a very formative stage. When there are any employment opportunities in any city, FOZYA could be informed which in turn would inform its members," urged Bisney. Every youth wing should send a write-up on its activities and get-to-

thers for publication on the youth page of the *Fed Newsletter*, he continued.

Progress was reported on FOZYA's 'support *Parsiana*' project. Bisney stated that *Parsiana* had 230 new subscribers for which FOZYA could take

the executive council meeting, Bisney invited the youth to suggest ways of generating the maximum possible funds and creating an effective machinery to pursue FOZYA's mission in light of the handsome financial commitments. Rasna's

Khambatta is keen to promote youth welfare in various ways and support programs for vocational guidance and training. He had offered to contribute for this purpose single-handedly, from his own resources, an amount equal to what FOZYA would collect with the help of its member associations, anjumans and punchayets, other

trusts, bodies, individuals and organizations all put together. Shethna's assistance is earmarked for the pursuit of self-employment oriented careers in business and the professions. The Pirojsha Godrej Foundation's donation of Rs 5,000 is meant to strengthen FOZYA's coffers, the income from its subscription dues being limited.

As no one ventured to speak when the delegates' views were sought, the discussion was concluded with a request that suggestions may be communicated to FOZYA in writing. In the meanwhile, the delegates were requested to create in their areas an awareness of the monetary proposals and a desire to contribute towards their fulfilment.

A delegate from Bombay indicated that a large number of delegates who had come from Bombay to Ahmedabad to at-



At the FOZYA meet in Ahmedabad (from left) Palkhiwala, Karanjawalla, Bisney, Parakh, Debara and Gandhi

some credit; but "I do not think we should be satisfied with that. Everyone of us should try and get it more subscribers which could mean going from house to house," he said. Explaining the need to support *Parsiana* which was incurring huge financial losses over a long period, Bisney briefed the gathering about the reasons behind the magazine's financial plight. He reiterated the importance of strong advertisement and subscription support from the members of the community and its well-wishers. FOZYA's goal is that every family in every location become a *Parsiana* subscriber.

After the conclusion of the annual general meeting which briefly followed

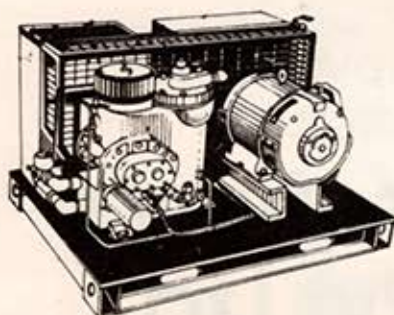


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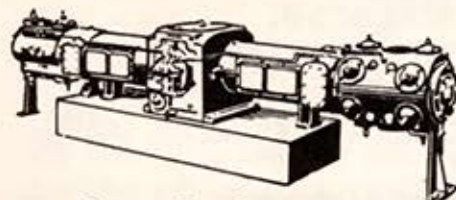
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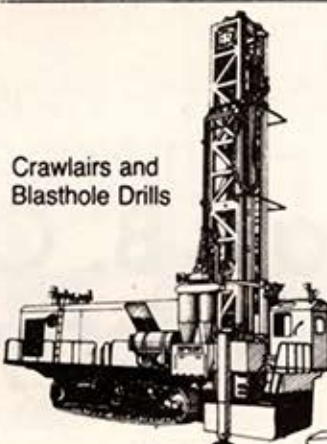
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tend the youth seminar were living outside the baugs. As they were not eligible to become members of the baug associations in their neighborhood, they wanted to become members of FOZYA by forming an association of youths living outside the baugs.

Another delegate from Bombay felt that there should be a composite Bombay Association of Youth — in which young people living inside and outside the baugs could become members — and that Association could then become a member of FOZYA.

Yet another suggestion was that Bombay could be divided into two parts — Andheri to Colaba, and Andheri and beyond.

The session concluded with a request to the delegates from Bombay to send their suggestions in writing for consideration by the executive council.

Members of the executive council present at the meeting were: Jehangir Bisney, president; Porus Karanjawalla, vice president; Ms Mehernavaz Parakh, honorary secretary; Sarosh Palkhiwala, honorary treasurer; Porus Debara and Homi Gandhi, members. The sole absentee was Rukshad Bhagwagar.

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Faith and the fire

Outside the entrance of the dar-e-mehr in the Center-ruled enclave of Nani Daman in southern Gujarat, the passerby's attention is drawn to a sign in Portuguese: *Sagrado Fogo dos Parsis -- Proibida A Entrada*. He need not be a linguist to determine that the inscription means Sacred fire of the Parsis -- entry prohibited. It is a reminder of another era when Daman was under foreign dominion, a bustling duty-free trading outpost with bazaars stocked with imported wares.

The Portuguese have withdrawn but the town still retains much of the ambience of that bygone period even today. And if you are fortunate enough to be born a Parsi, and may thereby gain unrestricted access to the dar-e-mehr, you will have stumbled upon a niche that is of value (or should be so) to our dwindling community. For it is a house of worship that has been diligently tended by four generations of the same family of priests for the past 156 years. It is families like the Unwalas who have steadfastly and stoically sustained the values of our faith; who, by their virtuous living, espouse the tenets of Zoroastrianism. This Unwala family of Daman is the only such athornan family we know of that has been faithfully attending our sacred fire for such a long, unbroken span of time.

The Nani Daman dar-e-mehr is not an ornate or grandiose structure. A squat brick and mortar edifice, it is located in a walled-off compound within a larger compound set off with a wrought iron gate. This precinct is today hemmed in by the pressures of a swelling population, with residential complexes having sprouted right up to its periphery. It is nonetheless cloistered from the area called Navi Sheri, not far from the throbbing market square.

The dar-e-mehr was established in 1836 on Daepadar *roj* of the month of Shehrevat by the founder of *Mumbai no Samachar*, Fardoonji Murzban. A philanthropist, he was responding to a petition from Meherwanji Naoroji Manekji (Satinwala), an opium trader with China, who believed the Parsis of Daman needed a place of worship. Until then,

the nearest dadgah had been in Moti Daman across the creek. The kathi fund for this new fire-temple was set up by Ms Motlibai Wadia of the eminent family of shipbuilders. Murzban, who was a Shehenshahi, was tutored by a priest who was a Kadmi. It was on account of this influence that he felt the dar-e-mehr he had established should be maintained along Kadmi beliefs.

The first panthaky was Ervad Naoroji Hormusji Unwala, who used to walk to Nani Daman from Udvada, around eight km away, to serve the dar-e-mehr. He performed the rites in the Kadmi tradition. For his labors, he received four annas a day from the local anjuman. He used to impart instruction also to several priests of Udvada, among them Ervad Kayoji Mirza from the family of Udvada's high priests. Naoroji was said to be a stern teacher, single-minded in his resolve to propagate the faith among the future clerics of the community, and took recourse to the cane when he deemed it necessary.

There was a sizeable settlement of Parsis in those days in Daman, most of them toddy-sellers and cultivators. There were two dokhmas and a dharamshala as well as a dadgah in Moti Daman. Daman then was a flourishing trading center, a haven to a vast community of Catholic Christians. Naoroji Unwala was the panthaky until he died about 10 years later. He was succeeded in the panthak by his son Jamshedji who in turn passed on the mantle to his son Hormusji.

Hormusji Unwala had five sons and a daughter, the eldest being Dadabhai Unwala. Two of the sons unfortunately died early, while Dadabhai grew up to gain his religious training from his father who taught him on the verandah of their house. Those were the halcyon days of our community when Parsi mohallas or neighborhoods resounded with prayers rendered in Avesta, and the fragrance of incense and sandalwood wafted into the streets from the verandahs and drawing rooms. Fluttering in the bright sunshine and gentle breeze would be the sudrehs and *lenghas*



Dadabhai Unwala and his forefathers have served the Nani Daman fire-temple for four generations

Aban Bana

(pyjamas) hung out to dry on the clotheslines in the backyards and kitchen gardens. With the thorough instruction he received from his father, Dadabhai says he did not need to attend any madressa or religious school. He became a navarmartab at the Iranshah in Udvada at the age of 14. Since that time, 80 years ago, he began assisting his father at the Daman Dar-e-Mehr little realizing then what a remarkably long, eventful and blessed tenure he would enjoy in the years ahead.

His father had been the patriarch of a joint family of some 20 members, reminisces Dadabhai, but his absurdly paltry salary of Rs 15 managed to sustain his extended household in this inexpensive colony. Those were the days when a bottle of vintage Muscatel wine could be bought at 10 annas. Dadabhai recalls that a year before his marriage in 1929, his father had won the Goa sortition (lottery) of Rs 65,000, a magnificent sum in those days. From the amount, he purchased utensils for the dar-e-mehr, a measure of his selfless commitment to his vocation and his concern for the house of worship he tended. He died within a year of Goa's liberation by the Indian Government in 1961, the panthak passing on to Dadabhai who was then 63.

It is indeed a privilege to meet someone like Dadabhai who has served so faithfully and with such devotion for almost 80 years in the same place. He represents the shrinking numbers of our mobeds who are unwavering in their commitment, while the rest are becoming increasingly dispirited by the petty emoluments they are offered and are drawn to professions which provide relatively decent wages and greater security for them and their families. Dadabhai married Alamai in 1929, but his wife died in 1967 following a paralytic stroke. Dadabhai recalls that fateful day, *Ava mah* and *Hormazd roj*: Alamai had just come to bed after brushing her teeth, when she got her third paralytic attack.

Fortunately, Dadabhai is blessed with two doting daughters, Soonamai, 61, and Tehmina, 59. A third daughter had died at the age of four. Soonamai was happily married, but widowed in just 10 months. She has a daughter from her marriage who lives in Poona. Tehmina chose to remain a spinster to assist her father in his daily chores. The affable and dextrous trio live and work on the premises, surviving contentedly on Dadabhai's earnings.



A most gracious family, they regaled us with their conversation which included perceptive anecdotes from the past as they wove in and out of each other's stories, making sure that nothing noteworthy was left out. We were made to feel at home right away and served freshly-made *bhakhris* and soft drinks as we sat chatting on their sunny verandah. A far cry, indeed, from some of the brazenly inhospitable mobeds of Udvada who seldom have a word of praise for anyone around them. Dadabhai and his family represent Zoroastrian consciousness as it was in evidence at the time when our religion was a creative force in the community. It is distressing that though he has two brothers and three nephews, it does not seem likely that any of them will assume office after him.

Dadabhai has lived his life like a true Zoroastrian priest, completely dedicated to his work, simple to the point of being austere, fully conscious of his duties to the divine and to his fold; indeed, a

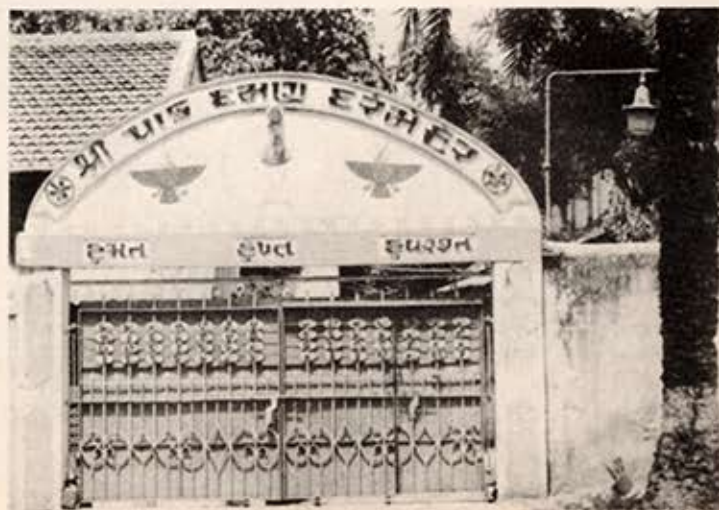
life worth emulating for anyone aspiring to be a good priest or, quite simply, a good Zoroastrian. The house he lives in was built by Mehrwanji Naorji Cama, the place having just four walls and little else. Gradually, rooms were fashioned out of this crude structure and a floor added for lodging visiting mobeds.

During the 1961 conflict with the Portuguese, Dadabhai says the dar-e-mehr complex suffered damage too. One cannon ball crashed through the roof of his house and got embedded in the heavy teak rafter, while another splashed into one of the two wells in the compound. Two more bombs also cratered the compound. Most of the residents of Daman fled the place during the operation, while people from the villages around, including Udvada, clambered on to their rooftops to gain a view of the raging battle.

It has been reported that some of the Parsis, apprehending the ruin of their place of worship, urged Dadabhai to have the sacred fire shifted temporarily away from their besieged township. But the wise panthaky retorted: "How can we seek to rescue padshah saheb? It is in fact padshah saheb who will protect us all." The fire remained where it was and faith carried them through the ordeal.

Dadabhai, whose family earlier supplemented its meager income by keeping milch cattle and cattle carts, said the area prospered under the Portuguese reign and just about everyone was happy and contented. Daman then was a free port with no duty levied. The Portuguese governor made certain that all food-stuffs reaching Daman were of good quality (substandard grains were dumped into the sea).

At the entrance to the fire-temple in Nani Daman



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Once when a consignment of honey arrived from Africa, the governor's wife went to distribute it to the local folk. These colonialists were large-hearted people and had tremendous respect for our priest, curtsying before him when they came across him on the road.

As during the colonial period, Dadabhai continues to be revered by the townsfolk. For many he presents the image of a sage. In fact, he mentions that a three-year-old girl accompanying her grandmother to the dar-e-mehr the other day prostrated before him. Others come to him for advice. He estimates that about 150 Parsis live in the area, including Vapi. There are also the holiday homes of Parsis in Devka and Daman, but these are locked most of the time. Consequently, very few visit the dar-e-mehr, though patrons have set machis and mukhtad there. A regular visitor is Dosabhai Oliaji, the proprietor of Duke's Hotel in Devka and president of the Daman Parsi Anjuman, who comes to pray daily. Oliaji helps the dar-e-mehr in his own quiet way.

The frail but sprightly Dadabhai maintains a rigid schedule, starting his day at four, before the crack of dawn. If his services are required during the few hours he retires for the night, on account of a death in the community, he takes it in his stride, travelling to the Farvardian even at midnight. In fact, he used to wake up at three previously, but now sleeps an hour longer because of old age. He has his breakfast at 6.30, his lunch at around 11 and his supper at 6 p.m. The better part of his day goes towards prayers and keeping the padshah saheb in



Unwala with daughters Soonamai and Tehmina

the best possible condition. Before he goes to bed at 9 p.m., he often takes in a program or two on television. His daughters say he finds Doordarshan quite entertaining.

He had a fall in 1984, fracturing his left leg. He was hospitalized in Vapi and though he is cured, has to support himself with a walking-stick. The recently concluded Trade Fair at the Pragati Maidan in New Delhi had an exhibition enclosure on Daman and Diu. In the official video footage on Daman, Dadabhai could be seen performing a navjote ceremony.

Dadabhai, whose entire life has been spent in the service of the Daman dar-e-mehr, feels that the Parsi community could help by contributing towards a public hall for ceremonies like jashan, and sundry religious functions and discourses. There is also need for two rooms for mobeds who are requisitioned at the time of mukhtad and other occasions.

According to him, the paucity of accommodation is the single important factor in the community's decline. He regretted that this aspect was delaying marriages as also compelling marriages outside the religion, but added: "We'll nevertheless survive. *Aapro dharam chhellé sudhi rehse, rehse ane rehse* (our religion will endure to the end)."

The greatest need of the hour perhaps is to ensure the survival of our priesthood, especially devoted priests like Dadabhai Unwala. It is religious instruction that will rekindle our faith in our religion and restore our identity. Have any charitable Parsi individuals or organizations cared to ascertain the plight of such dedicated priests like Dadabhai who represent our cultural and theological heritage? Instead of ingratiating ourselves with the wealthy and influential sections of our community, how many of us have thought it worth our while to visit such selfless, committed souls, if only to assure them that there are those of us who care? And surely there would be more Dadabhai Unwalas in our midst if only our community bothered to nurture our clergy and accord it the respect and security it richly deserves.

For, after all, we need to be realistic and ask: "After Dadabhai, who?"

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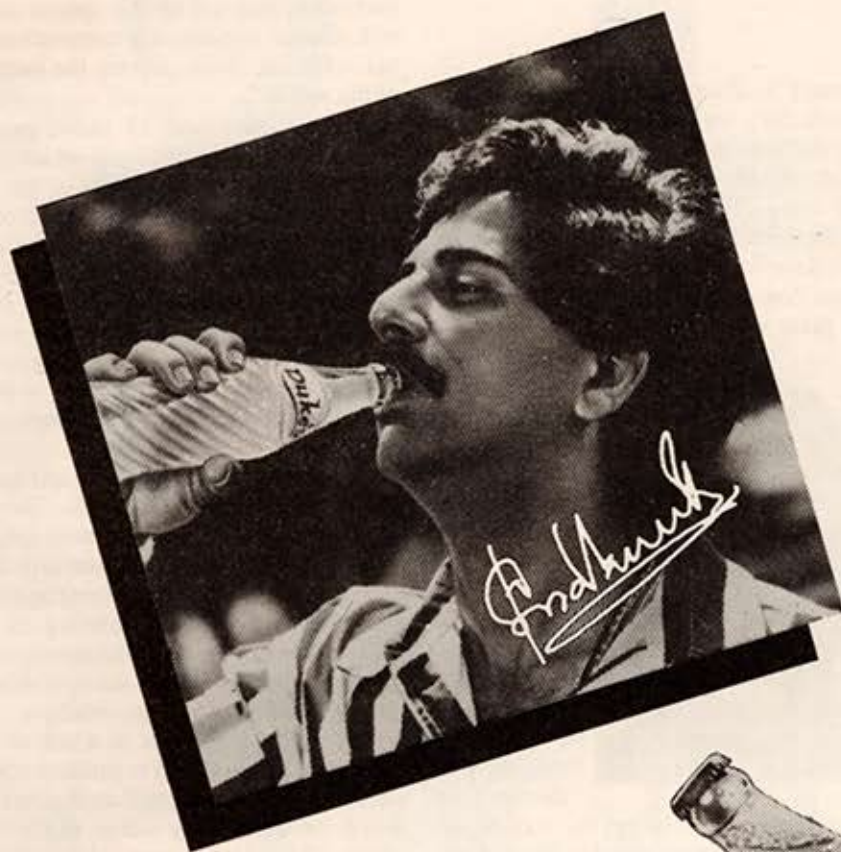
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Liturgical worship

Faribourz Nariman

A Persian Offering — The Yasna: A Zoroastrian High Liturgy by Dastur Firoze M. Kotwal and James W. Boyd. Published by L'Association Pour L'Avancement Des Etudes Iranienne, Paris 1991. Pp: 173 + XIII, eight figs, 17 plates. Price: 200 French francs or 1,200 Belgian francs.

The Avestan term *yasna* embodies all the denotations and connotations of sacrifice and worship. In certain contexts, the word is used for a liturgy which has been accorded a pivotal role in the Zoroastrian church. The ritual is performed by qualified liturgists in a ritually purified area to mark solemn as well as convivial occasions.

Today two priests perform this ritual and they are known as *zot*, the chief priest and *raspi*, the assistant. To our voluble, "progressive" and mindless iconoclasts it may appear strange that an ancient liturgy like the *yasna* should have as its main aim the purification of the corporeal world. In practice, the latter is invigorated by the performance and its furtherance is thereby ensured. For the celebrants, the *yasna* coupled with self-discipline is a way to serve Ahura Mazda who, in turn, increases their spiritual strength.

In the publication under review, the authors have taken pains to present a fairly comprehensive study of the liturgy in two parts. Part I contains an interpretative introduction while Part II gives a lucid description of the ceremony. As the authors modestly mention in their introduction, in the first part they have at-

tempted "to illuminate, in a tentative and introductory way, the theological meaning, the liturgical order, and the experiential significance of the Zoroastrian high liturgy, the *yasna*." While expounding the theological meaning, the authors have done well to give the difference between Zoroastrian and Platonic concepts -- a point which would be of special interest to those working in the field of comparative religion and philosophy.

After presenting an overview of the liturgical order of service, considerable light is thrown on specific aspects of liturgy by way of jottings on fire, water, *manthra*, hair of the bull and *hom*. Next, ritual actions and gestures are dealt with by grouping them in two kinds of activity. The first includes consecrating actions involving physical cleanliness of the officiating priests, the performance of the preliminary ablutions by the latter, cleansing of ritual area (*pawi*), liturgical instruments, etc., consecrating liturgical instruments, gathering of the date-palm leaf and pomegranate twig, consecrating the *hom* twigs and the rite of taking the goat's milk. The second activity consists of connecting conditions and gestures which, in turn, is sub-divided into five parts: the connection with the *menog* (spiritual) realm, the connections within the ritual area, the connecting gestures, the connections with the recited text and the connection with the *getig* (material) creation.

The first part concludes with some thought-provoking observations on the experiential significance of the *yasna*. People whose interest in the liturgy is more than superficial often inquire about the attitude an ideal priest is expected to adopt vis-a-vis the recitation of the text. The authors maintain that "... the priest surrenders himself to the speech act itself, neither immediately comprehending nor reflectively considering the meaning of the words."

Eight figures and 17 plates precede the second part of the book which is divided into the prefatory rites or the *par-agna* and the *yasna* proper. The prefatory rites are further divided into eight parts, beginning with requisites for the liturgy followed by short notes on seven different rites. The *yasna* section is further divided into 24 sub-sections covering the complexities connected with the recitation of each of the 72 chapters of the service.

A useful glossary and two appendices enhance the value of the work. The first appendix deals with the Pazand *dibacha* — this may be of special interest to those interested in explaining the text and ceremony. The liturgical ordering of the chapters of the *yasna* is the theme of the second appendix which the specialist in rituals would find worth consulting.

It is difficult to think of a pair of specialists better qualified to produce a work of this kind in tandem than Kotwal and Boyd. As explicitly stated in the foreword: "The details and significance of the liturgy are better known to no one than Dastur Firoze M. Kotwal, High Priest of the Wadiji Atash Bahram... in Bombay." Besides his scholarly work, Kotwal has been a steadfast and single-minded fighter for the cause of orthodoxy and he has rendered 15 years of dedicated service as a high priest.

A common complaint of three or four popular writers is that, except for I. J. S. Taraporewala and Phiroz Masani, every Iranist, Parsi or non-Parsi, is a "mere philologist (*lukkha bhashashastri*);" in other words, an Iranist is devoid of any philosophical insight! Gormless and antagonistic as these complainants are, their charge just would not stick James Boyd who, besides being professor of philosophy at Colorado State University, has published, jointly with other specialists as well as individually, books and articles on philosophy.

Coming as it does from such illustrious scholars, this admirable work con-



Kotwal (left) and Boyd

tains something for everybody. For fellow scholars there are updated and more acceptable interpretations. For instance, early in the present century, Bartholomae saw a "cabalistic medley" in Y 11.9, but the authors have interpreted the text in question in the context of the ritual itself — an attempt which merits serious consideration. Of absorbing interest to non-Parsi scholars would be the part plan and section of Wadia's fire-temple plus some figures portraying the implements used in the service and their positions at various stages. Even laymen, desirous of familiarizing themselves with the ritualistic aspect of our religion in general and various facets of the liturgy in particular, can consult this work. Only some Parsi preachers of reincarnation would find this work disappointing.

In the *paragna* in general and in the rite of taking the *parahom* (which is the culmination of the prefatory rites) in particular, the reincarnationists see a "clear allusion" to rebirth. Considering the harm likely to be caused by such misinterpretations, Kotwal and Boyd have done well to give the traditionally orthodox exposition which is faithful to the text and free from any alien influence. They have categorically affirmed that "the passage refers to the religious practices of the living, not to the departed soul." Similarly, in their interpretation of the *paragna*, there is no reference to the doctrine of reincarnation. Thus, just as the yasna service is designed to purify the world, so also the authors have adroitly purified, to my way of thinking, the world of scholarship by nailing a lie while adhering to traditional orthodoxy.

In the passage under discussion, the authors have slipped up once: while rendering *dahri* "the Zurvanite heresy" instead of "a Zoroastrian heresy (perpetrated by Zurvanites)." But for this, the translation is exemplary.

Iranists all over the world would welcome this commendable work in which the orthodox Zoroastrian worldview has never been lost sight of. It is a must for libraries and for young aspirants in the field of Iranian studies, though they may find it rather expensive. It is gratifying to note that Tahamtan Aresh, president of the Traditional Mazdaysnic Anjuman of California, has arranged to purchase 101 copies of this work for free distribution. It would be in the fitness of things if a few more individuals/institutions could likewise come forward to encourage scholars of international repute.

Food and more

Asha Sandilya

Hotel Golkonda by Hoshang Merchant. Poems published in 1991 by Writers Workshop, 162/92 Lake Gardens, Calcutta 700045. Pp: 86. Price: Rs 100 (hard back), Rs 80 (flexiback).

Hotel Golkonda follows two earlier volumes *Yusuf in Memphis* and *In-discretions*. As the titles of these two books suggest, Hoshang Merchant has been something of a poet in exile, having spent many years abroad studying, teaching and practising his art as a poet.

Now the poet has come home, not to Bombay where he was born, but to Hyderabad where he teaches at the University and stays near the Hotel Golkonda, a successful three-star hotel which was able to break even, within a year, in a city where most hotel accommodation goes abegging. The hotel has proved to be a 'gold mine' not only for its owners but also for Merchant, as it has provided the inspiration for his work.

This collection of poems is not so much a reflection of the city as it is a witness to a growing love. It is unabashed passion dedicated to Srinivas.

These poems were initiated by the poet's meeting with a young graduate of a catering college who arrives to take up a steward's job.

"I like watching Srinivas serve
His hair in a coxcomb
His waist bent just enough
Dodging raindrops from a leaky roof
he goes past me so fast this evening
each time he sets up a shiver
shattering my day-dream..."

The encounters with Srinivas and other waiters generate a number of resonances and tensions which lead to poetical utterance:

"To catch the dullness full in things
is that something make a day
into a poem"
and poetical offering:

"But when I give him a poem
he pockets it swiftly."

The volume commences with *Prologue: Food* and observes the development of a relationship which as the poet says had the dice loaded against it from the start. But the poems were conceived before this realization came, and they

contain the whole range of emotions that love bestirs — anger, wonder, humor, passion, sexual explicitness, even religious mysticism.

Witness the tongue-in-cheek of:

"When I see a serving boy
There are stars in my eyes
And he on seeing me:
There comes my gold mine"
which leads up to the very Indian *Philosophy in the coffee shop*:
"A Moslem boy thinks it *sawab*
A Hindu boy *punyam* to serve food
I dribble dharma and karma
mixed with *seva* in my noodle soup"

The guest who has become such a fixture at the coffee shop has problems, and some of these lead to sexual fantasies as you will see in *Funny Poem* and *Srinivas*.

His relationship with Srinivas makes him ponder upon the nature of the platonic and the ideal. His quest is for the "ideal friend" whom Merchant at 45 has not found yet. But that relationship in its sombre moments made him reflect on the questions of life, suffering, redemption as is evident in the several allusions to Christ on the Cross, the sacrificial lamb — an image which is juxtaposed with that of Buddha. In some poems, the hotel food becomes flesh and spirit and helps in the search for solace. In the last poem everything vanishes like a dream: "Maybe life is a dream: Only dream is real."

What I wish would vanish are the typographical errors (which have been corrected by hand) in this very artistically bound volume brought out by Writers Workshop. Why can't they employ competent proofreaders?

Even though some critics have placed Merchant in the cultural group of Nissim Ezekiel, Keki Daruwalla, and Adil Jussawalla, his poetry is lighter, his vision brighter. There is less bitterness and alienation. Other critics feel that his many years abroad have left him more western than Indian. His is a valid 'post-nationalist' voice which in this satellite dominated world, represents essential human sensibilities.

The age of Zoroastrian brides — as listed in this issue — ranged between 18 and 40 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 21 and 43, averaging at 30 years.

As per the data available to *Parsiana* from four hospitals, there were 15 births as compared to 90 deaths in Bombay in January. The major killers last month were heart disease (20, of whom five were above the age of 80), pneumonia and lung disease (12) and cancer (10). Eight Zoroastrians each fell prey to old age and general debility and seven to kidney failure, whereas septicemia, hypertension and a road accident claimed five victims each. Diabetes and brain disease (four each), anemia (three) and fracture and 100 percent burns (two patients each) were the other killers. Isolated cases of haemorrhage, angina, multiple organ failure and myxedema (hypothyroid) coma were additionally registered last month. In the case of one death, the coro-

ner's report was still pending. A stillborn baby, two children aged 12 and 17 and a 34-year-old youth were also lost to the community. The youngest to die was a 10-year-old boy as compared to the eldest, a 96-year-old male.

The data on births, marriages and deaths has been compiled from information supplied by various newsletters and anjuman in India and abroad, courts and hospitals. This information is not always complete or consistent. For example, the birth figures for Bombay are supplied by four hospitals; births in suburban hospitals and private nursing homes are not included unless individuals send us information together with a copy of the birth certificate. In the breakup of deaths according to illnesses, especially of the elderly, death is often due to a combination of several diseases.

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

BOMBAY Born

A girl to *Shahnaz* and *Farhad Juyia* on November 13, 1992
A boy, *Danesh*, to *Havovi* and *Phiroze Sethna*, brother to *Zara*; December 31
A boy to *Meher* and *Noshir Marfatia*; January 1, 1993
A girl to *Pearl* and *Hafeez Contractor*; January 2
A girl to *Gulshan* and *Dinyar Captain*; January 5
A girl to *Pervin* and *Homyar Katgara*; January 6
A girl, *Arnaz*, to *Hoofrish* and *Jehangir Bisney*; January 7
A girl to *Shernaz* and *Dinyar Turel*; January 8
A boy to *Pervin* and *Nairiyosang Turel*; January 14
A girl to *Farida* and *Shiraz Mogul*; January 17
A girl to *Rati* and *Bhiku Sethna*; January 18
A girl to *Kerman* and *Darius Khambatta*; January 19

A girl to *Hutoxi* and *Yazdi Captain*; January 20
A boy to *Zarine* and *Jehanbux Mistry*; January 21
A boy to *Hutoxi* and *George Philips*; January 24
A girl to *Armaity* and *Rohinton Chiniwala*; January 30
A boy to *Roshan* and *Parvez Malegamwalla*; January 31

Married

Anahita Manek Sathvavwala of Cambay and *Hoshang Savak Chothia*; January 1
Dinaz Dadiba Nazar and *Rayomand Bahdur Engineer*; January 1
Beenaifer Sorab Ghandhi and *Firdosh Edul Antia*; January 2
Binaifer Jamshed Mistry and *Navroze Tehmuras Avari*; January 2
Shiraz Eruch Bhathena and *Kerman Bejon Bhandari*; January 2
Pervin Homi Gai and *Baheli*

Dinsaji Ambapardiwalla of Navsari; January 3
Khushman Pervaz Gilder and *Khushroo Rusi Cooper*; January 3
Amestrice Rustom Irani and *Yezdi Dhunjishaw Talati*; January 3
Arnavaz Firoze Mistry and *Jamshed Jal Bhot*; January 4
Shanaz Minoo Master and *Farokh Homi Commissariat*; January 4
Simonil Bhickoo Ghasvala and *Zarthushtra Dinshaw Karai*; January 4
Armin Gev Bhungara and *Edul Bahadur Morena*; January 4
Erien Dhunjisha Mehta and *Zarir Jeejeebhoy Dubash*; January 5
Delna Godrej Bhathena and *Percy Noshir Gotla*; January 5
Shirin Savak Mogal and *Neville Homi Lacca*; January 5
Neelam Phiroze Patel and *Homi Cavas Bhaisa*; January 7
Parinaaz Bomi Deolaliwalla of Deolali and *Zubin Nariman Irani* of Karnatak; January 8
Roshni Tehmul Laher and *Khushroo Behramshaw Mogal*; January 8
Nilufer Homi Bagwadia and *Darayas Kersi Khajotia*; January 9
Tina Phiroze Lilaowala and *Burzin Aspi Engineer*; January 9
Farnaaz Dara Dumasia and *Burjor Noshir Sethna*; January 10
Shirin Dinshaw Bajan and *Viraf Purvez Bhesania*; January 12
Daisy Sam Baria of Poona and *Yazdi Firoze Patel* of Gholvad; January 12
Vabiz Ardeshtir Tata of Bulsar and *Viraf Jalejar Bhesania*; January 14
Anahita Bomi Patel and *Viraf Dhunjishaw Katrak*; January 14
Niloufer Jal Dolasa and *Gev Savak Katgara*; January 15
Armaity Rustomji Edibam and *Jimmy Minoo Ranikhetwala*; January 15
Naznin Sheriar Jehani and *Kuresh Meherwan Gourabian*; January 17
Farida Jemi Tavadia and *Percy Meherji Karkaria*; January 17
Pervin Homi Bharucha and *Rohinton Homi Kavarana*; January 17

Dinaz Khodayar Irani and *Vispy Noshir Bilimoria*; January 18
Kashmira Jal Solai and *Khuzista Burjor Dastoor*; January 18
Ferzeen Framroze Ghaswalla and *Jimmy Minoo Patell*; January 18
Dinaaz Hirji Lentin of Australia and *Farokh Jamshed Batliwala*; January 19
Farzana Godrej Merchant and *Percy Jal Engineer*; January 19
Anahita Jehangir Minina and *Darius Dinshaw Pandole*; January 19
Shiraz Khurshed Dick and *Freddy Pervaz Talati*; January 21
Gulnaar Jamshed Irani and *Sharookh Shapur Irani*; January 23
Maharukh Phiroze Talati and *Maneck Sorabji Painter*; January 23
Mahrukh Noshir Unwalla of Navsari and *Farokh Firoze Balsara*; January 24
Faranaz Behram Khosravi and *Menucher Hormazdiar Jamsheedian*; January 24
Kashmira Mehervanji Merchant and *Pervaz Rusi Katila*; January 24
Faranak Jal Baria and *Cherag Jehanbax Khandadia*; January 24
Rashna Firoze Bam and *Pervaz Noshir Mehta*; January 24
Farzana Pervaz Patel and *Keku Bomi Writer*; January 24
Behnaz Nariman Attiaie and *Danesh Kaikhushroo Nejadkay*; January 25
Zenobia Farokh Mistry and *Zubin Sam Tantra*; January 26
Sherin Eruch Mistry of Ahmedabad and *Yazdi Keki Khapoliwala*; January 29

Died

Mani Eduljee Dick (84), residing at Nariman Bldg, 625, J. S. Sheth Marg, Dhobitalao, 400002; December 31, 1992
Tehmurasp Cavasji Engineer (90), F. S. Parukh Dharam-shalla, 34, Hughes Rd, 400007; December 31
Ratansha Sorabji Master (93), 53/A, Band Stand Bldg, A/197-C, Kana Rd, Bandra, 400050; December 31

- Rustamji Hormusji Bharucha* (74), 202, Krupa Nagar, Wing No 1, Nallasopara (E), Dist Thana, 401209; January 1, 1993
- Jehangir Fareedoonji Katrak* (82), E/11, Rustom Baug, Victoria Rd, Byculla, 400027; January 1
- Aimai Khurshed Mistry* (80), 2/17, Readymoney Bldg, Ratan Tata Rd, Tardeo, 400034; January 2
- Manekbai Shapurji Khajotia* (91), C/2, Petit Chawl, Balaram St, 400007; January 4
- Bahadur Ardeshir Shroff* (81), 9, Batliwalla Bldg, Khareghat Clny, Hughes Rd, 400007; January 4
- Minocher Ardeshir Bharucha* (92), 803/B, Adajania Hse, Dr Ambedkar Rd, Parsi Clny, Dadar, 400014; January 5
- Khurshedji Cooverji Chinoy* (85), C/o Mr A. K. Surveyor, Chapey Ter, Altamont Rd, 400026; January 5
- Goolbai Framji Cooper* (86), Petit Mans, 95, Sleater Rd, 400007; January 6
- Aloo Tehmuras Daruwalla* (85), 664, Roshan Mans, Rd No 13, Parsi Clny, Dadar, 400014; January 6
- Jer Faramroze Daruwalla* (87), 622, Palia Mans, Lady Jehangir Rd, Parsi Clny, Dadar, 400014; January 6
- Kaikhushroo Sorabji Daruwalla* (76), C, Bhiwandiwalla Ter, Dhobitalao, 400002; January 6
- Banoo Nusserwanji Engineer* (62), A/21, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; January 6
- Dolly Homi Forbes* (83), 47, Sagar Tarang, Warden Rd, Cumballa Hill, 400036; January 6
- Ratansha Dinshawji Gandhi* (66), 20/1, Garda Bldg, Panthaki Baug, Andheri (E), 400069; January 6
- Aban Jal Irani* (46), Colaba-wallah Hse, 71, Lower Colaba, S. B. Rd, 400035; January 6
- Baby of Samanaz Mickey Mehta* (stillborn), 1, Malegaon-wallah Bldg, Mahim, 400016; January 6
- Faramroji Shapoorji Udwadia* (91), 6, Arsiwalla Bldg, 59, Wodehouse Rd, Colaba, 400005; January 6
- Perin Dinshah Mehta* (83), J/7, Cusrow Baug, S. B. Rd, 400039; January 7
- Behram Kaikhushru Mistry* (68), 35/A, Bandstand Bldg, 197/C, Kane Rd, Bandra (W), 400050; January 8
- Jamshed Framroz Dotivala* (75), 511/A, Ratan Manor, R. P. Masani Rd, Matunga, 400019; January 9
- Banoo Ardeshir Irani* (62), Sarkat Bldg, 4th Rd, Khar, 400052; January 9
- Sawak Jamshedji Palkhiwalla* (74), 5/4, Gamadia Clny, Tardeo, 400007; January 9
- Diana Maneck Adajania* (63), 30, Kashinath Hse, Khetwadi, 7th Lane, 400004; January 10
- Dolly Pesi Jehangir* (74), Commonwealth, Madame Cama Rd, Nariman Point, 400020; January 10
- Dhunmai Jehangirji Mistry* (90), F/1, Godrej Baug, Nepean Sea Rd, 400036; January 10
- Sohrab Nowroji Kharas* (92), 803/C, Laxmi Bhuvan, Dr Ambedkar Rd, Parsi Clny, Dadar, 400014; January 11
- Pirojshah Meherwanji Patel* (Ichaporja) (83), Cawasji Petit Bldg, Marzban Clny, Gilder St, Lamington Rd, 400008; January 11
- Cawasji Jamshedji Kharadi* (88), 654, Society Bldg, Parsi Clny, Dadar, 400014; January 12
- Mehroo Phiroze Medhora* (78), G/10, Dalal Est, Lamington Rd, 400008; January 12
- Phiroze Manekshaw Medhora* (78), G/10, Dalal Est, Lamington Rd, 400008; January 12
- Goolbai Kaikhushroo Mithaiwalla* (84), 688, Wadia Bldg, Dr Dinsha Master Rd, Parsi Clny, Dadar, 400014; January 12
- Erach Phirozshah Nagla* (80), 16/3, Baria Bldg, Gamadia Clny, Tardeo, 400007; January 12
- Firoze Nusserwanji Bhesania* (55), C/o C. E. Tarapore, B/24, Ajanta Darshan, Jijai Nagar, Gograswadi, Dombivali (E), 421203; January 13
- Piloo Minoo Desai* (75), Empire Mhl, Khodadad Circle, Dadar, 400014; January 13
- Rustom Hormusji Vacha* (70), Chapsy Ter, Altamont Rd, 400026; January 13
- Darasha Ardeshir Dhanboora* (95), D/7, Cusrow Baug, S. B. Rd, 400039; January 14
- Dolly Kersi Katrak* (51), 5, Godiwalla Bglw, Mount Mary Rd, Bandra (W), 400050; January 14
- Nariman Behramshaw Vara* (53), 178/1903, Pratiksha Ngr, Sion Koliwada, 400022; January 14
- Keki Munchershaw Tukina* (75), Lentin's Hse, 147, Alibhai Premji Marg, 400007; January 15
- Jimmy S. Variava* (54), C/o Mental Hosp, Thane, 400601; January 15
- Freny Dorabji Bengale* (63), 44/B, Sonawalla Bldg, Proctor Rd, Grant Rd, 400007; January 16
- Eruch Noshir Marker* (12), 161, Casablanca, Cuffe Parade, 400005; January 16
- Noshir Jehangeer Marker* (48), 161, Casablanca, Cuffe Parade, 400005; January 16
- Rustom Noshir Marker* (10), 161, Casablanca, Cuffe Parade, 400005; January 16
- Sanobar Noshir Marker* (45), 161, Casablanca, Cuffe Parade, 400005; January 16
- Trushna Noshir Marker* (17), 161, Casablanca, Cuffe Parade, 400005; January 16
- Manijeh Khursedjee Choksey* (80), Damniya Bldg, Chikalwadi, Grant Rd, 400007; January 17
- Mondegar Hormuzdyar Irani* (84), 45/47, Karelwadi, Thakurdwar, 400002; January 17
- Aban Dhanjibhoy Surti* (89), B, Gul Mhl, Sleater Rd, 400007; January 17
- Jamshed Phirojshah Chaina* (87), 20, Girdhar Niwas, S. B. Singh Rd, Colaba, 400005; January 18
- Fali Jehangirji Engineer* (78), A/2, Petit Bldg, Avabai Petit St, Grant Rd, 400007; January 18
- Rashid Meherwan Irani* (58), Vijay Niwas, Sleater Rd, 400007; January 18
- Shirin Shapurji Irani* (80), 8/12, Tata Clny, Tardeo, 400034; January 18
- Gulnar Darius Irani* (Juyia) (54), 158, Alibhai Premji Marg, 400007; January 19
- Mehroo Ratan Patel* (62), 11, Dubash Bldg, 22, Wadia St, Tardeo, 400034; January 19
- Mani Savak Bharucha* (72), 28, Jame Jamshed Bldg, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; January 20
- Keki Dinshaw Chinoy* (86), A, Bhatia Bldg, Princess St, 400002; January 20
- Soli Kaikhushroo Shroff* (73), 66/C, Motiwalla Bldg, Soniaji Comp, Gowalia Tank Rd, 400036; January 20
- Piloo Nariman Vakil* (67), 1-A/2, Tata Mills Co-op Hsg Soc, Parel, 400012; January 20
- Erach Framji Buhariwalla* (75), 649, Firdausi Rd, Parsi Clny, Dadar, 400014; January 21
- Banoobai Merwanji Irani* (75), 25, Khareghat Clny, Hughes Rd, 400007; January 21
- Parvin Jamshed Khambatta* (70), D/4, Captain Clny, Tardeo, 400034; January 21
- Aloo Burjorji Sanjana* (72), B/2, Motan Mans, Opp Bhatia Hosp, Tardeo, 400007; January 21
- Shireen Jehangir Taraporevala* (79), 203, Walkeshwar Rd, 400006; January 21
- Bhikhaji Rustomji Barjorji* (96), F. S. Parukh Dharamshalla, 34, Hughes Rd, 400007; January 22
- Meherji Dinshaw Framroze* (82), 70/12, Darya Mhl-A, Nepean Sea Rd, 400006; January 22
- Edu Ardeshir Gyara* (78), Khorshed Vila, 89/90, Malcolm Baug, Jogeshwari (W), 400102; January 22
- Shera Jehangir Kharadi* (88), Dadyseth Bldg, Wadia St, Tardeo, 400034; January 22
- Homi Jal Mulla* (60), 8, Marine St, Dhobitalao, 400020; January 22
- Meherbai Pestonji Jassawalla* (92), 645, J. Shankershet Rd, Dhobitalao, 400002; January 23
- Shirinbai Ardeshir Khandhadia* (82), F. S. Parukh Dharamshalla, 34, Hughes Rd, 400007; January 23
- Motamai Cawasji Marolia* (82), 1, Parsi Punchayet Staff Qtrs, Doongerwadi, Kemps Corner, 400036; January 23
- Rohinton Aderbad Billimoria* (34), 1/21, Dhunbaiwadi, Irla, 400056; January 24
- Dinshaw Pestonji Guzder* (88), Malabar Mans, Garden Rd, 400039; January 24
- Jal Khurshedji Mehta* (88), Dhun-A-Patel Bldg, 232, Tardeo Rd, 400007; January 24
- Tehmi Jehangir Suraliwalla* (66), 8/1-A, Tata Mills Co-op Hsg Soc, Parel, 400012; January 24
- Phiroze Burjorji Bulsara* (50), 731, Polson Bldg, Jehangir Vimadlal Rd, Parsi Clny, 400002; January 20

Dadar, 400014; January 25
Khurshed Rustomji Gandhi (54), The Reward, Tardeo Rd, 400007; January 25
Kaikobad Dossabhoj Cooper (78), 2/13, Tata Clny, Tardeo, 400034; January 26
Rustom Sorab Jehangir (47), 62, Nymph, Narayan Dabolkar Rd, 400006; January 26
Nariman Pallonji Masani (90), C/o Dr Homi K. Dordi, Dhun Hse, 4, Tejpal Rd, Gamdevi, 400007; January 26
Pervez Kekobad Karanjia (63), F/28, Cusrow Baug, S. B. Singh Rd, 400039; January 27
Jamshed Ramyar Keravalla (70), 622, Palia Mans, Parsi Clny, Dadar, 400014; January 27
Banoo Ratansha Katrak (58), 5, Jehangir Mans, Dhobitalao, 1st Marine St, 400020; January 28
Bhikamaji Dorabji Mogal (58), 669, Boyce Malegamwalla Bldg, Katrak Rd, Wadala, 400031; January 28
Savakshaw Behramji Parekh (77), 3, Readymoney Bldg, Sir Ratan Tata Rd, Tardeo, 400034; January 28
Phiroz Rustomji Batliwala (70), B/2, Saurabh Apts, Ambadi Rd, Vasai (W), Dist Thane, 401201; January 29
Jamshed Mervanji Daruvala (83), 4, Malcolm Baug, Jogeshwari (W), 400102; January 29
Nariman Sorabji Bhathana (78), 4/1, Tata Clny, Tardeo, 400034; January 30
Jalejar Savaksha Kapadia (80), 112, Manek Bldg, Lamington Rd, 400008; January 30

CALCUTTA

Married

Kashmira Eruch Rajkotwalla and *Kaikhushroo Jehangir Dastoor*; January 2

Died

Naval Dorabji Edulji, husband of Perviz and father of Phiroze; January 1

JAMSHEDPUR

Married

Sonya Sarosh Gandhi and *Viraf Meher Mehta*; January 5

MHOW

Died

Goolbanoo Furdunji Guard (99) of Bombay, Bglw No 82, 453441; December 28, 1992

TOTALS FOR 1992 AND 1993									
	Bombay			Other Indian cities			Foreign cities		
	A	B	C	A	B	C	A	B	C
BORN									
Boys	6	169	5	—	7	—	5	25	—
Girls	11	147	10	1	5	1	3	27	—
MARRIED									
Parsi	48	243	48	3	5	3	—	5	—
Intercommunal	—	46	—	—	6	—	—	8	—
DIED									
INTERRED									
Male	53	444	51	15	77	15	—	40	—
Female	40	506	39	4	92	3	—	27	—
CREMATED									
Male	—	4	—	—	—	—	—	—	—
Female	—	2	—	—	—	—	—	—	—

A: Total numbers in this issue

B: Running totals for 1992 (February 1992-January 1993 issues)

C: Running totals for 1993

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.

NASIK

Died

Homi Cawasji Dotiwala, father of Behram, Roshni B. Panthaki and late Rati; January 17, 1993

NEW DELHI

Married

Farahnaz Bajan of Jabalpur and *Cyrus Soonawalla* of Lucknow; January 21

POONA

Born

A girl, *Taronish*, to *Daisy* and *Jimmy Mehta*; January 16

Died

Homi Naorojee Driver (65), 15, Wellesly Rd, 411001; January 2
Behram Ardeshir Sethna (81), 10, Napier Rd, 411001; January 2
Dinshaw Jehangir Irani of Madras; January 3
Tehmina Phiroze Mehta (79), 21, Koregaon Park, 411001; January 6
Banoobai Kaikhushroo Cama (89), 2405, East St, 411001; January 16
Savak Maneckji Masani (89), 2040, West St, 411001; January 16
Maneckbai S. Bharda (80), B.C.-117, Navlock Camp, Belgium; January 19
Phiroze Dinshaw Gandevia

(75), Khan Rd, 411001;

January 22

Shapoor Jehangir Irani (78),

Cannought Bldg, Sadhu

Vaswani Chowk, 411001;

January 22

Nauzer Noshir Kayani (37),

426, Sachapir St, 411001;

January 27

Noshirwan Dorab Dorabji

(73), D-5, Mody Clny, Syna-

gogue St, 411001; January 31

SURAT

Died

Ardeshir Khurshed Dabu (85), Sava Sadan, Bhavnagri St, 395003; January 2
Pervez Pirojshaw Mistry (73), Palanpath, 34, Jalgaon, 425001; January 6
Darabshaw Ratanji Chiniwala (*Dokawala*) (85), Saiyedpuri Bhagal, 395003; January 8
Dhunjishaw Framroze Baria (77), Nariman Home and Infirmary, Shahpore, 395003; January 18
Eruchshaw Manchershaw Vacha (78), Wadia St, Maachlipith, 395003; January 21

...

FAIRLAWN, Ohio

Born

A boy, *Carl*, to *Lorraine* and *Neville Moos*; November 5, 1992

KARACHI

Born

A girl, *Nerissa*, to *Spenta* and *Rustom Mavalwala*; October 6
A boy, *Sam*, to *Anaita* and *Raymond Dubash*; October 23
A boy, *Rushad*, to *Farida* and *Adil Dastoor*; October 26
A girl, *Freya*, to *Arnaz* and *Adil Bankwalla*; November 5
A girl, *Sharmeen*, to *Shirin* and *Bejon Garshasbi*; November 18

LAHORE

Born

A boy, *Farzan*, to *Mr and Mrs Darayus Pestonji*; November 11
A boy, *Yazdiar*, to *Roshni* and *Hormuzd Irani*; December 26

MARYLAND

Died

Manijeh Minocher Vania (82), mother of Luke, Hormuzd, Rustom and Kamal Rohinton Tengra; December 13

Compiled by Roxana A. Mirza

CORRECTION

A boy was born to *Ziya* and *Kairus Tarapore* on November 11, 1992. The full particulars were inadvertently missed out in the printing of *Parsiana*, December, 1992. The error is regretted.



The JNM Forbesons Group

Vidya viheenah pashuh.

So said our forefathers.

Thus ashrams were born, where the knowledge and principles needed to live an honest and fruitful life were inculcated in the child. The foundation of a man's character was laid within these homes. The style of education has changed considerably today. But the motive behind it is much the same. To prepare you for a tomorrow.

Which is our line of business, too.

The JNM Forbesons Group.

We use our knowledge and skills in the field of steam engineering and control instrumentation. We work to optimize manufacturing processes and to lower manufacturing costs. To increase efficiency. To do all this with a minimum effect on the environment.

The JNM Forbesons Group.

We constantly keep in mind our basic commitment and obligation to society. We have several vocational skills training facilities and community development programs. A full fledged hospital equipped with a pathological lab, an x-ray unit, a twenty-two bed ward with a large, well-equipped operation theatre. This is for the benefit of the neighbouring township of Kasarwadi with a population of 60,000 people.

The JNM Forbesons Group.

Committed to service.

the steam engineering and control instrumentation people

Bombay-Poona Road, Kasarwadi, Poona 411 034.

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