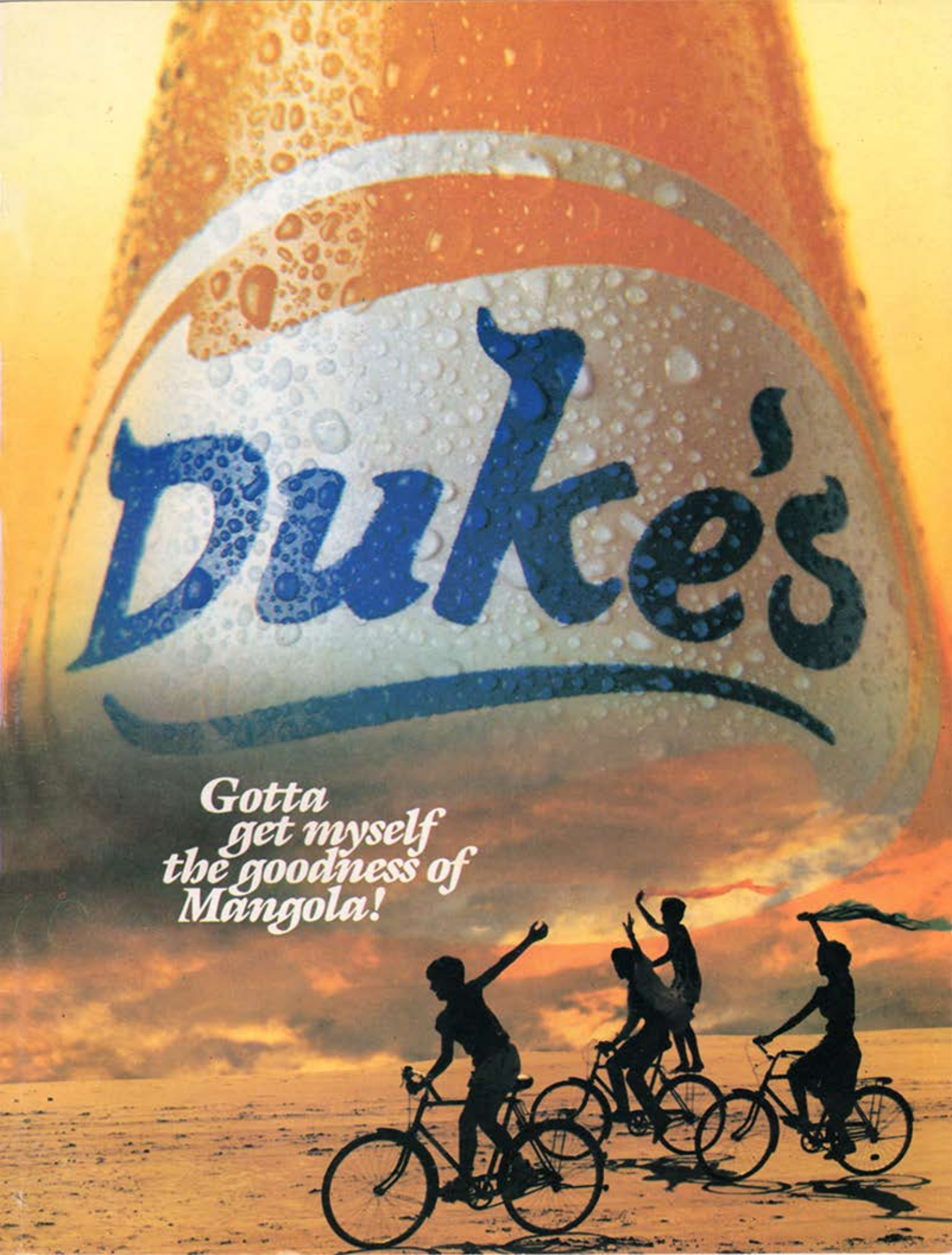


# Parsiāna



JULY 1993 Rs 15

A large, condensation-covered glass bottle of Duke's beer dominates the upper half of the image. A vibrant rainbow arches over the bottle. The word "Duke's" is written in a large, blue, stylized script across the middle of the bottle. The background is a warm, orange-hued sky at sunset or sunrise.

# Duke's

*Gotta  
get myself  
the goodness of  
Mangola!*



# Parsiana

July 1993  
Volume 16 Number 1

EDITOR Jehangir R. Patel  
MANAGING EDITOR Arnavaz S. Mama  
EXECUTIVE EDITOR Parinaz M. Gandhi  
ASSISTANT EDITOR Roxana A. Mirza  
DESIGN Kranti M. Shilotri,  
Varghese W. Fernandez  
MARKETING DIRECTOR Veera Patel  
ADVERTISING MANAGER Zarin Mistry  
ADVERTISING EXECUTIVE  
Niloufer Sakhidas  
CHIEF EXECUTIVE Rustom Thanavala  
FINANCE B. L. Arora  
EDP Rohinton E. Daroga  
DTP Bakhtavar R. Batiwalla, K. P. Ravi  
SUBSCRIPTION/CIRCULATION Khurshid  
Panthaki, Bindu Pillai, Khureshan Mandviwalla  
MANAGEMENT Jasmine Driver  
OFFICE Nowzer Batiwalla  
OFFICE ASSISTANTS Umesh Poojary,  
Selvan Mark, Sunil Sakhare, Pramod Patil

---

## 3 Readers' Forum

---

## 8 Events and Personalities

---

## 14 Zoroastrians Abroad

---

## 17 Rusi Rutnagar's Artistic Reflections by Gustasp Irani

---

## 20 Naina Kanodia's 'Naive' Parsi Portrayals by Parinaz Gandhi

---

## 23 Rights of Passage by Homi Rogers

---

## 25 A Taste of the Goodies by Roxanne Kavarana

---

## 28 Lightening the load of leprosy

---

## 30 Milestones

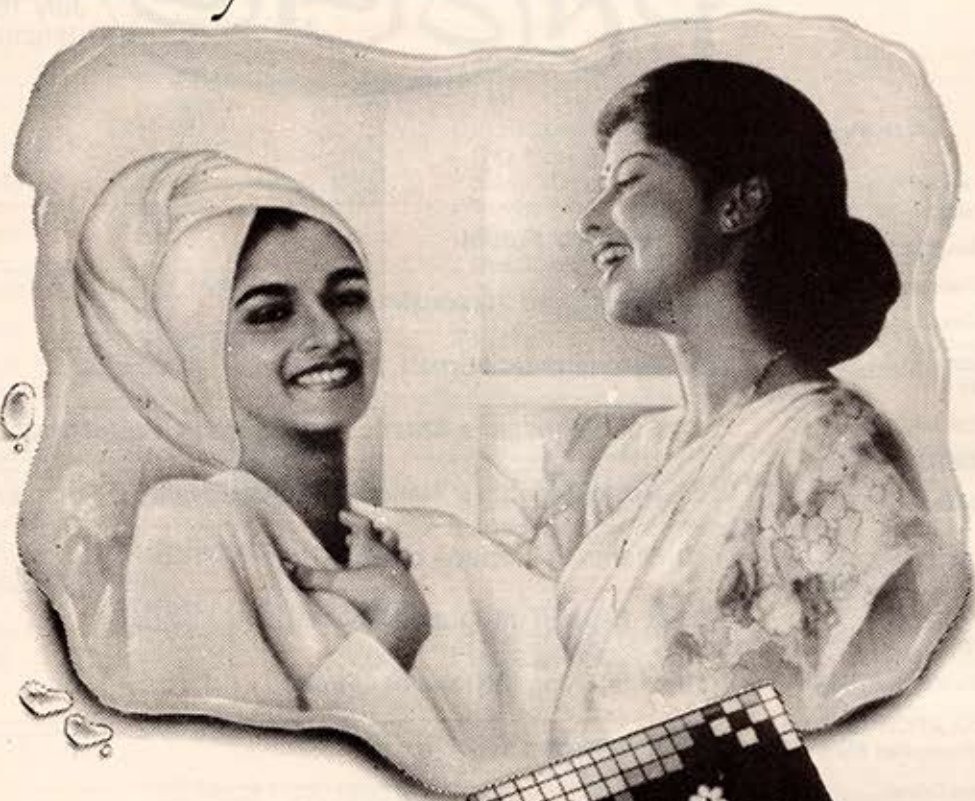
---

Cover: Painting of *Pirojabai* by Naina Kanodia

Parsiana is published by Jehangir R. Patel for Parsiana Publications Pvt Ltd at C/o H.L. Rochat, Navsari Chambers, ground floor, 39 A.K. Nayak Marg, Fort, Bombay 400001 and printed by him at Kaiser-E-Hind Pvt Ltd, 300 Perin Nariman Street, Bombay 400001. Color processing, Comart Lithographers; black and white processing, Samir Scantech Pvt Ltd.  
All rights reserved. ISSN: 0971-3786  
Phone: 2048730 Fax: 2042922  
For editorial enquiries: 2048183  
For subscription enquiries: 2665661, 2662709  
Telex: 11-85710 RABO IN  
Annual inland subscription Rs 125 for one

year (12 issues); Rs 225 for two years (24 issues). Foreign subscription rates: Sea mail Rs 350/US \$ 12/UK £ 7 for one year, Rs 550/US \$ 20/UK £ 12 for two years (please allow six months or more from the time of publication); Air mail Rs 600/US \$ 25/UK £ 15 (for Pakistan, Indian Rs 320) for one year, Rs 1,100/US \$ 48/UK £ 28 (for Pakistan, Indian Rs 600) for two years. For Indian upcountry cheques add Rs 5 for bank charges; for US cheques add \$ 5; for UK cheques add £ 3. Cheques and drafts are to be drawn in favor of Parsiana and posted to GPO Box 892, Bombay 400001.

# New Hamam... It's my favourite too!



Naturally.  
Because new Hamam is, in a word,  
new!

It has a new, improved formulation.  
Which effortlessly works up a richer lather,  
leaving your skin feeling smoother ... and  
you, glowing with freshness.

Little wonder then that Hamam has  
continued to be the family's favourite ...  
over not just years, but over generations too!

New Hamam. The family favourite.  
Yesterday. And today.



*Extra lather!*

*Extra smoothness!*



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

### "The logic of the..."

Congratulations on your continuing effort to serve the Parsi Zarathoshti community with interesting information and a public forum for exchange of ideas. Although you express an editorial preference for the pseudo-reformists, I commend you for allowing all viewpoints to be published.

After reading the article on a unified Zarathoshti calendar ("The logic of the seasons," Events and Personalities, *Parsiana*, March 1993), I was happy to know that Mr Bagli decided to discuss this issue with people in India and Pakistan. It would be a mistake to take unilateral action in North America without a thorough discussion of the pros and cons of different calendar alternatives. We must first educate our community before asking for referendums.

I was also happy to read that Dr Ali Jafarey ("The case for acceptance," *Parsiana*, March 1993) does not wish to disturb the ethnic Parsi community's wish

to preserve their identity and religious practice while starting his separate group which accepts non-Parsi converts to the Zarathushti faith. But I have a few questions about his beliefs and practices which cast doubt on the correctness of his priorities.

Jafarey says that new blood can invigorate the faith, so why not try the new blood of our own young people first? I am also puzzled by his self-contradicting actions. On the one hand he says that Zarathushtra brought a completely new religion, and asks us to use the *Gathas* as the sole source. On the other hand, he practices ceremonies such as the navjote, which are not mentioned in the *Gathas*, and are part of the older Mazdayasni religion.

In a free society like the United States, anyone is free to read any religious book, follow its teachings, and call himself or herself a follower of any chosen faith. They are also free to build temples, churches or mosques. So, there is no question of Zarathushtis denying anyone acceptance into their faith.

A problem comes when there is a formal ceremonial procedure to convert from one religion to another which creates ill-feeling in the followers of the faith that was renounced by the convert. It also creates a competition for followers, and the resulting hatred, jealousy and violence, which gives institutionalized religion a bad name, time and time again.

Instead of promoting any one religion, we should all promote the unity in the essential teachings of all religions. We should spread respect for all religions, and the importance of living like brothers without regard to our external religious labels. Acceptance (which is conversion by another label) into a specific faith is based on promoting the differences (advantages) of one religion over another.

Zarathushtra preached against extremism, and we must reject the extremists who call themselves reformists, just as we should stay away from religious fanatics. We must learn to listen to one another, with humility, instead of taking up rigid, self-righteous stands, in opposing camps.

It is a sad spectacle to see Parsis wasting their resources in fighting, going to courts, pulling one another down, on egoistic stands. If we are to survive and prosper we must learn from the mistakes of the past. Instead of being very divisive and rigid, as

during the end of the Sasanian dynasty, and destroying ourselves, we must learn to compromise for the good of the whole community.

MANECK N. BHUJWALA

President, Zarathoshti Anjuman of N. California

I enjoyed reading about the Parsi calendar in the Readers' Forum (*Parsiana*, March 1993). I strictly believe that there should not be different calendars but only one. In fact we Shehenshahis, Faslīs, Kadmis and Iranis are after all descendents of the same clan of our ancestors.

In present times two types of horoscopes are in use — one Indian and another western.

Now no man can have two different horoscopes. If I follow the Indian tradition, then I am Mithun and if I follow the western one, I am Scorpio. I must select any one and strictly follow it. Similarly there must not be two different calendars. We must revise, reform and observe only one calendar so that we can all observe and celebrate our religious and auspicious days together.

Dr KERSI BILIMORIA

Bilimora

### "The case for..."

Some sessions of the Federation of Zoroastrian Associations of North America (FEZANA) were overshadowed by the orthodox, and there was an enormous effort by them to shun Dr Ali A. Jafarey ("The case for acceptance," *Parsiana*, March 1993) in every aspect they could think of. My heart aches when callous bigots (whoever they are and wherever they are) call him a Muslim. This is the reward for 50 years' devotion to our religion! No other religion would have treated him like this.

Doors were closed to people like Jafarey. An Iranian friend called me and said that highly educated Muslim Iranians had had enough of Shiism. After the revolution they approached some Zoroastrians to accept them, to no avail. Well, the Christians grabbed them and now they have started an Iranian Christian Church with regular service. At the Interfaith Council, I was told by the Buddhist monk that Iranians are slowly coming to their Buddhist temple. Many more became Bahais; some Mormons; some Sufis.

We missed the opportunity. We (the orthodox) created a political situation on purpose: We unnecessarily involved the Islamic Republic of Iran, put false fear into

J.N. Marshall  
JNM Systems & Services  
Spirax-Marshall  
Cambridge Instruments  
Krohne-Marshall  
Arca Controls  
Moore Controls  
Sempell Valves  
Forbesons Engineers

By whatever name you've known us, we'll always be  
the steam engineering and control instrumentation people

As the leader in steam engineering and process control  
instrumentation, we provide services to optimise efficiency, control,  
measurement and safety for all process industries, with:

- Unrivalled specialisation in the field of pH and conductivity for process industry.
- Control and desuperheating valves to conserve energy and improve processes.
- Expertise in flow, level and density with Massflow control of process.
- Integrated digital controllers and pneumatic transducers.
- Ultra-high pressure, check, safety, preheater protection valves for Nuclear Power Sector.
- High efficiency package boilers - a Rolls Royce class in steam generation.
- Control of temperature, pressure and gas analysis with sophisticated recorders.
- Quality teaching aids for engineering laboratories, institutes, industrial training centres and defence organisations.

Besides serving customers and making pioneering contributions to Indian technology, we have always been concerned about meeting our obligation to society by being an economic, intellectual and social asset to the nation and the community in which we operate. We have several vocational skills training facilities and community development programmes, to improve the quality of life of the people living in our neighbourhood.



**The JNM Forbesons Group**  
the steam engineering and control instrumentation people

PB No. 29, Bombay-Pune Road, Kasarwadi, Pune 411 034 INDIA  
TELEPHONE 91 (0) 212 773495 FAX 91 (0) 212 777413/ 777049

Zoroastrian hearts that if we accept these converts there will be executions in Iran. We were digging our own graves. Nor does that excuse hold good for the ill-treatment of Joseph Peterson (the American engineer who was converted to Zoroastrianism in 1983).

We have been busy speaking to churches through the Interfaith Council. On two occasions after my lecture, I received reports: Once by a lady who happened to know Joseph Peterson's plight; another by a gentleman who voiced angry disgust that you Zoroastrians come here and talk about truth, righteousness, universality and good thoughts, good words and good deeds while practising racism.

It's amazing to see how misinformed some people are: from a belief in two gods to Zarathushtra not being the founder of the religion but the last in a series of prophets. It was time to start the Zarathushtrian Assembly for those who needed a place to go to and be saved from the aggressive, unyielding determination of Evangelists who seek to convert.

Two weeks ago, my wife and I went to Swami Vivekananda's Vedanta Center to hear a lecture. Swami Bhaskarnanda introduced an 84-year-old white American as an ordained swami of their order. Hindus

who were present there came and paid homage to him by touching his feet.

Orthodox Zoroastrians may be religious but not spiritual. We do not have a living saint who could teach the universal message of love, truth and brotherhood. That's the tragedy. Saints are the lifeline of a religion.

BEHRAM S. DEBOO  
Everett, Washington, USA

### "Remarkable Records"

In continuation of your "Remarkable Records" (*Parsiana*, March 1993) relating to the *Limca Book of Records (LBR)*, you could add one more accomplishment by Zoroastrians. The Parsis from Bombay were the first Indian cricket team to undertake a tour of England in 1895.

SOLI M. KOTWAL  
Calcutta

Only the new citations in the *LBR 1992* have been covered under "Remarkable Records." The Parsi cricket team had featured in *LBR 1991* and been covered under the title "Unmatched Records" ("Events and Personalities," *Parsiana*, March 1991). "The first Parsi team in England 1886" was a detailed article in *Parsiana* (October 1986) based on the book *India's Hambledon Men* by Vasant Raiji — Editor.

Always remember



સ્ટીલમાં TATA

બુટમાં BATA

કેટરમાં KHAMBATA

Ketayun & Bomi

22/A, Wellington Terrace,  
Wellington Street,  
Bombay-400 002.  
Tel. No. 2069636.

### MATRIMONIAL

Alliance invited from tall, well-educated, well-settled boys in India or abroad for Parsi girl, 23 years, doing post graduation and computers. Please reply with full bio data and photograph (returnable) to:

The Advertiser  
Parsiana, Matrimonial (July/26-93)\*  
GPO Box 892, Bombay 400001

\*Please make sure the reply envelope bears the reference number cited here.

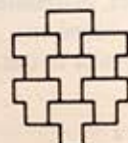
## TATA HOUSING

Building magnificent new ideas.

In keeping with the TATA GROUP'S spirit of innovation and its continual pursuit of excellence TATA HOUSING, has evolved a whole new concept in property development.

The company, whose activities comprise the development of real estate, including project identification, design, management & marketing, has successfully completed quality residential & commercial complexes in Bombay & New Delhi, with others in the development stage.

Currently in progress is an office building at Bandra, which in terms of design & specification could legitimately be considered to be the best that can be bought.



**Tata Housing Development Co. Ltd.**

Eruchshaw Bldg., 249, D.N. Road, Bombay-400 001. Tel: 2616761, 2616154.  
27, Kasturba Gandhi Marg, New Delhi-110 001. Tel: 3711651.

The article "Remarkable Records" in *Parsiana* (March 1993) mentions the name of Captain M. N. Mulla of INS *Khukri*.

Captain Mahendra Nath Mulla was a friend and colleague of long standing, but he was a Kashmiri pandit from Allahabad. He had a great sense of humor and, I am sure, would have been highly amused to be classified as a Parsi.

Vice Admiral R. K. S. GHANDHI

The error is regretted — Editor.

The purpose of my writing this letter is to draw your attention to a factual error recorded in the *Limca Book of Records 1993 (LBR)*, in the culture/music section, stating Anuradha Pal (disciple of Ustad Allah Rakha Khan) to be the "first woman tabla player" and "India's only practising woman tabla player."

I have already written a detailed letter to the editor of the *LBR* and concerned authorities responsible for compiling this edition and forwarded it along with press cuttings through the years. I have been performing since 1957, even before the birth of Anuradha Pal.

I feel this matter needs urgent attention because of late many prestigious newspapers and other Press media have repeatedly published in their editions that Anuradha Pal is the first and only practising female tabla player. I request you to persuade Doordarshan and other TV media to interview and telecast programs so that the public could be exposed to the fact that many other female artistes have been in the field of tabla since a long time.

Ms Anuradha Pal had refuted a statement made by *The Times of India* in 1992, referring to her as the first and only woman tabla player.

Dr (Ms) ABAN E. MISTRY

A. Thomas, Assistant Editor, *Limca Book of Records*, replies:

There seems certainly no doubt that Dr Aban Mistry predated Anuradha Pal in playing the tabla. The *Limca Book of Records* carried Anuradha Pal as the first and only woman tabla player based on a very detailed report in *The Times of India*. The necessary correction will be carried out in our forthcoming edition. We have already communicated this to Dr Mistry. Certainly no "injustice" has been intended.

The *Limca Book of Records* is an annual that seeks to catalogue Indian excellence, achievement and general records in every field. And accordingly it is one of our objectives to put forward data hitherto unknown. And in the process errors do occur which are corrected in subsequent

editions. This is the only way a good data base can evolve over the years especially in areas where existing data documentation is weak. For example, in 1990 we carried Sanjeev Kumar as having portrayed the most roles in a single film. This was the common assumption even among experts. But letters from the South revealed that Sivaji Ganesan had already done so before and the Hindi film *Nayi Din Nayi Raat* was but a remake of the Tamil one. This was then added to our subsequent editions. That one error resulted in a lesser known fact coming to light. I may add that the same problem applies to the *Guinness Book of Records* too, on which concept the *Limca Book of Records* is based. They have been carrying Nelson de La Rosa as the shortest living male until their 1990 edition when all along Gul Mohammed of Delhi was a good five inches shorter. We pointed this out and in subsequent editions the record was amended. The case of the first woman tabla player is similar. This is the process by which data is built.

Dr Mistry can thus rest reassured that the necessary correction will be carried out. As stated earlier we have already written to her, but she seems to require more reassurance than this, judging by the number of letters we have received. I hope this goes some way in assuring her that no personal slight is intended.

### Lest newcomers feel lost

We are setting up a host family system for new students coming to the university town of Boston so that they do not feel lost on arrival. We would like to help such newcomers with airport pickups, immediate needs, shopping, etc.

Parsi students new to this town or universities nearby are welcome to contact Jahangir Nakra (office: 617-461-3871, residence: 508-458-8395) or me at 34 Fernald Drive # 11, Cambridge MA 02138, USA (telephone: 617-384-0102).

Ms KHURSHED N. KHURODY  
Cambridge, Massachusetts, USA

### Officer and gentleman

Mr Meherji Dinshah Framroze who died recently after 35 years of distinguished service in the Bombay Police Force provides a unique example of dedicated service to the Parsi community, the Bombay Police, the state of Maharashtra and India.

Framroze, who climbed to the coveted position of assistant commissioner of police, was a firm believer in justice and discipline, and insisted on fostering these virtues among his junior officers.

His brave and courageous services were appreciated thrice over: in 1939 the governor of Bombay, Sir Roger Lumley, pinned on him the police medal for gallantry; in 1960, he was awarded the Indian Police Medal and later, the Republic Day Medal for meritorious services. He was the only police officer to receive these three police medals.

During his tenure of service Framroze solved many intricate murder cases. He was specially appointed to probe the dacoity



Framroze: firm and brave

at Lloyd's Bank. He unravelled difficult aspects of the case, apprehended the culprits and played a major role in establishing law and order.

In 1960, Framroze apprehended a notorious gang of counterfeiters printing fake hundred rupee notes. In 1963 he played a major role in controlling the Majaswadi riots and in establishing peace. He was the first police officer to start the beat system in 1954.

At the farewell function on the occasion of Framroze's retirement from service, the then Police Commissioner Mr Modak praised his 35 meritorious years with the Bombay Police and, holding him up as an example to his juniors, hoped that all police officers would discharge their duty as he did.

After retiring from the Bombay Police, Mr Framroze joined Duke and Company as chief administrative officer, a position he enjoyed till the end of his life, solving many labor problems for the company.

Mr Framroze was well known for his qualities of justice, help and sympathy, especially for the poor, to whom he even proffered financial help. He thus lived a truly Zarathushtrian life as propounded by the Prophet, undaunted by the inequitable political, economic and social climate which prevails in our country.

Ms GOOL M. FRAMROZE

Edited by Amavaz S. Mama

To find out whether you're using  
the best Powder Hair Dye,  
place it next to ours.



Now take this simple test.

|                                                                                 | Godrej<br>Powder Hair Dye           | Any other                       |
|---------------------------------------------------------------------------------|-------------------------------------|---------------------------------|
| * Is it shampoo based?                                                          | <input checked="" type="checkbox"/> | <input type="checkbox"/>        |
| * Does it spread easily?                                                        | <input checked="" type="checkbox"/> | <input type="checkbox"/>        |
| * Is it convenient, non-messy, easy to use?                                     | <input checked="" type="checkbox"/> | <input type="checkbox"/>        |
| * Are the shades natural?<br>(i.e. no one can make out you're using a hair dye) | <input checked="" type="checkbox"/> | <input type="checkbox"/>        |
| * Is it long lasting?                                                           | <input checked="" type="checkbox"/> | <input type="checkbox"/>        |
| * Is it safe?                                                                   | <input checked="" type="checkbox"/> | <input type="checkbox"/>        |
| * Is it from a reputed company?                                                 | <input checked="" type="checkbox"/> | <input type="checkbox"/>        |
| * Finally, what is the price?                                                   | <b>Rs. 29/-<br/>for 10 gms.*</b>    | <b>Rs. _____<br/>for 6 gms.</b> |



*Godrej Powder Hair Dye. So much more for so much less.*

\*Max. retail price as on 1st Mar. 1993 (inclusive of all taxes)

# Events and Personalities

## "Breaking of priests"

"Only when he is gladly accepted will Percy perform religious ceremonies. Who knows? After 25 years rules may change." Sam Modi was speaking about his son whose recent consecration as a navar evoked the displeasure of the priests as Percy's mother is a non-Zoroastrian (see "The making and breaking of priests," *Parsiana*, June 1993). "I know the community is dying out... Priests *wadhare kharaab haalat ma chhe* (the condition of the priests is more despondent). I thought if not today then in future Percy could be of use to the community," adds Modi. Until then, Percy's role will be like that of many other neophyte priests who are trained so that they can help out in emergencies and for family functions, clarifies Modi who himself is not a trained navar although his father was.

Modi says he does not know if Percy's has been the first instance of a child of an intercommunity marriage being made a navar. He was told that there have been such cases in the past though he was not able to cite the source of his information. In reply to the allegation that he had wilfully concealed the non-Parsi identity of his wife Sunanda from Ervad Hoshang Bhesania of the Soonaiji Hirji Agiary who organized the navar ceremony for Percy, Modi maintains that Bhesania was aware of this fact. He informs that Bhesania along with Ervad Parvez Madon, the present panthaky of the Soonaiji Agiary had officiated at the navjote ceremony of Percy "one or two years back."

Whether the panthaky of the H. D. Saher Agiary Ervad Bomanshah Dastoor knew that Modi's wife was a non-Parsi,

Modi states he cannot be sure as he did not have to deal directly with Dastoor. Everything was supposed to be organized by Bhesania, says Modi. He insists that he did not explain his wife's absence during that period (when Percy was undergoing the navar rites) by stating that she was attending to her ailing mother in Surat.

As for the allegations that Modi had paid more than Rs 50,000 to Bhesania and Rs 25,000 to Dastoor for the boy's upkeep during the ceremonial days and the navar ceremony, Modi declares: "I paid him (Bhesania) the normal navar charges prevalent in Bombay. Everyone knows it." In the *Parsiana* article Dastoor was quoted as stating that he had been given Rs 5,000, a figure which Modi refuses to confirm or disprove, maintaining that his dealings were strictly with Bhesania.

According to Modi, the ceremony was done at Saher Agiary as he was given to understand that Soonaiji Agiary had to be renovated and because things there were in a flux with the departure of the earlier panthaky and the induction of the new panthaky.

Modi is surprised that *Parsiana* should have been informed by Bhesania and Dastoor that he could not be traced anywhere. He admitted that there was a recent shift of residence to Jogeshwari. However his discussion indicated that he was in touch with developments here: of Bhesania and Dastoor being indirectly asked to resign by the trustees of their respective agiaries; of feelers that the navar ceremony should be negated.

"How can you cancel a navar ceremony? It is legally not correct," Modi asserts. What if the matter goes to court?

"If they go to court, I would have to go to court," he reasons. If he is directly approached for cancellation of the navar ceremony would he consent? "I would have to consult somebody; some religious head," Modi is noncommittal. He was not aware that the three High Priests, Dastur (Dr) Hormazdyar Mirza, Dastur (Dr) Kaikhusroo JamaspAsa and Dastur (Dr) Firoze Kotwal, had opined that Percy's navar ceremony "has no validity," and that the panthakies and trustees should "debar him from practising priesthood."

What has been his wife's reaction? "She doesn't have any views on this," states Modi. What about Percy's views? "He is too young — 10 or something — to say anything," notes the father. Careful not to disclose more information on his wife and son, Modi believes that the resultant publicity could lead to taunts and humiliation for the child. Since this episode led to an uproar among the aghorians with the two involved priests being asked to submit their resignations, does Modi have any regrets? "I feel sorry that they feel sorry," he responds.

## Allahabad activity

Forty-one Zoroastrians remain in Allahabad to avail of assets worth Rs 3,53,991.57, notes a release from Capt Homi P. Dandiwalla, president of The Allahabad Parsee Zoroastrian Anjuman. As compared to the majority, 17, in the 60+ age-group, there are only six children under 19 years of age. In the 20-39 age-group there are eight members, and in the 40-59 category there are 10 more. This picture of the aging community was proffered in early May, 1993.

The largest expenditure of Rs 9,412,



**M. PALLONJI & CO**  
PRIVATE LIMITED



Leading Contractors for  
Industrial Painting and Coatings,  
Anti-Corrosion Waterproofing, Construction,  
Diving & Offshore  
Related works



87, Abdul Rehman Street, Bombay 400003  
Tel: 3424150/3436607 Tlx: 011-75871 MPEL IN  
Fax: 91-22-3423035 Cable: "PALLONJIM"

incurred by the Anjuman during the last financial year, was on scholarships. Grants for scholarship are meant to encourage the Zoroastrian children of Allahabad, it was clarified at their last annual general meeting. To qualify for this benefit, the individuals should either be studying in Allahabad, or if proceeding for higher studies outside Allahabad, the parents should be residing in Allahabad. Further inducements by way of monetary allowance were given to youth who attended the Sixth All India Zoroastrian Youth Seminar at Ahmedabad last October, according to the President's report.

For the paramobed retained in Allahabad, the Anjuman expended Rs 8,366 in the last financial year. As the paramobed turnover is high in Allahabad, at the last AGM 62-year-old Hoshang Bhamgara offered to shoulder the responsibilities of maintaining the fire by relieving Dinyar Dhondy and his brother. It was hoped this would be the start of the voluntary paramobed scheme which the Federation of Parsi Zoroastrian Anjumans of India had been mooted since a long time as paid paramobeds were not wont to showing the same dedication and zeal.

### Sing holy melodies

"Songs that will awaken our community and inspire fellow Zoroastrians to lead a happier, purposeful life" can now be heard on an audiocassette produced by Marzban J. Giara. The 60-minute *Zoroastrian Melodies* has eight songs on side



A in praise of Zarathushtra and 13 songs on side B in praise of Ahura Mazda.

"Traditional Zoroastrian religious and community songs have been made more lively and adopted to modern music using a keyboard synthesizer and rhythm mixer for delightful effects," notes an introduction to this cassette. For instance, to the tune of *Govinda aala ré aala* can now be heard *Mané vahala ré vahala, Laagé Jarhost saheb mané vahala...* "To help you follow the lyrics, sing along, and experience the joy and happiness, a booklet of these songs in phonetic English is distributed free" along with each cassette priced at Rs 55.

The overall production-in-charge and selection of songs has been handled by Giara who names the Ranina Day Nursery, the J. B. Vachha School, the navjote class at Perviz Hall run by the Dadar Parsee Youths' Assembly, his parents

and his maternal grandmother's neighbor in Navsari as the major influences from whom and where he learnt these songs.

"For many years I dreamt of producing a cassette of these melodious songs," notes Giara, adding, "I was fortunate in locating talented young Parsi singers, musicians and a studio at Navsari." Singers Mehernosh Wadia, Sanobar Parabi and Naynaz Jamadar have lent their voices for this cassette with music arranged by Yunus Parmar and the recording done at Uranus Recording Studio, Navsari. Rumi Baria was the recording engineer. Those interested in preserving "our rich religious and cultural heritage" may contact Giara at Dhunmai Building, 667 Lady Jehangir Road, Dadar, Bombay 400014. Tel: 4120371.

### The teller's tale

A few days after the tragic demise of Phiroze and Mehroo Medhora: When the family was coming to terms with the loss of the couple whose house was set ablaze during the communal riots in January 1993, the teller at the Central Bank of India's Bombay Central branch is said to have started making fraudulent withdrawals from the bank account of the deceased. In the series of withdrawals, their funds were depleted from Rs 57,793 to Rs 93 as reported in *The Times of India* of June 30, 1993. The teller, Yezdi Minocher-Homji, was arrested by the Agripada police on June 23 and released on bail three days later, as mentioned in the *Times'* news coverage.

The mischief came to light when the Medhoras' niece Ms A. S. Minocher-Homji, who was also the third signatory in this account, visited the Bank for a copy of the balance sheet. She was given evasive replies and harried with proce-



*Dady Patell (right) with the then Chief of Air Staff N. C. Suri after his third Goodwill Mission on his TVS Champ moped. Covering a distance of over 3,000 km from Jamnagar to Hasimara in end 1992, Patell had dedicated his voyage to the Indian Airforce.*



# Setting the Pace of Change...

.....TOWARDS THE GLOBALIZATION  
OF INDUSTRIAL INDIA.

## **GRINDWELL NORTON LTD.** India's No: 1, Pioneer & Leaders In World - Class Abrasive Products

Grindwell began as an idea. Rooted in the seed vision of two enterprising Parsi entrepreneurs and their inspired mission to make newly-awakening India a potent, self-reliant industrial force. Free to forge its own independent destiny. That was in 1941.

Today in 1992, Grindwell - with 50 years of intensive manufacturing and application engineering experience in its core business area of grinding wheel technology - is a well diversified multi-located, multi-product company with 4 distinct divisions and 6 separate industrial product lines.

Add to this heady-mix the fact of a dynamic marketing team of tested professionals, a field-network of over 17 branch offices staffed by experience-honed engineers ....and over 1200 highly motivated and trained stockist outlets.

You can just tell that Grindwell - with a strong market presence in Germany, France, Italy, the Middle East, Australia, Japan & the East European Countries - is a company poised for an evolutionary leap into a new dimension - The globalization of Industrial India.

**NORTON**

## **GRINDWELL NORTON LTD.**

Army & Navy Building, 148, Mahatma Gandhi Road,  
Bombay-400 023. Tel: (022) 244727 Tlx: 011-82840 GNO IN  
Cable: "GRINDWELL" Fax: 022-2023711

dural formalities. I suspected that something was wrong when they refused to show me the balance sheet and kept insisting that I produce unnecessary documents like a death certificate," she recalled to the *Times* reporter.

When she was told of the paltry Rs 93 balance in the account, "I immediately knew that something was wrong," she said. "My uncle would have had more money in a bank that was so near his home." She convinced the bank officials to look into the matter; and thus came forth some startling evidence.

Capitalizing on the common surname that he shared with the third signatory, Minocher-Homji is said to have masterminded 22 transactions, using typed cheques. The withdrawals were always less than Rs 3,000 to avoid the Bank's verification procedures, and always from his own counter, recounts the *Times* reporter.

Minocher-Homji is believed to have been suspended. The Bank however was insistent that Ms Minocher-Homji produce proof of succession before they could pay out. Meanwhile, the Phiroze Medhora Memorial Fund, founded in honor of the philatelist by the Empire of India Philatelic Society and *India's Stamp Journal* is looking forward to receipt of donations to pursue objects dear to the philatelist and his wife.



### Eye on service

Returning to India after more than 17 years of practice as an eye surgeon in the UK, Dr Daryush Aderbad Irani is keen to give his free services to the poor of his own community, noted a write-up in *The Bombay Samachar* of April 11, 1993. Appointed honorary ophthalmic surgeon at the Lady Jehangir Health Unit, Irani will be attending to the poor Parsi patients every Thursday.

Irani's Vision Care practice will continue from his consulting rooms at Framroz Court, Marine Drive, inaugu-



*Sethna: congenial centenarian (left) Daryush Irani: offers vision care*

rated on June 6, 1993, when Dr Burjor Godrej was the guest of honor. These rooms are in memory of his father, the late Major Aderbad Irani, "known for his surgical skill and humanitarian approach to his vocation," as acknowledged in *The Samachar*.

Bombay born Daryush was educated at the Cathedral and John Connon School and subsequently did his bachelors in medicine and surgery followed by a diploma in ophthalmic medicine and surgery, and master of surgery in ophthalmology from the Bombay University. In England, he became fellow of the College of Ophthalmologists in 1989 after obtaining a diploma in ophthalmology from the Royal College of Physicians and Surgeons and thereafter a degree.

For close to two decades Daryush held a contract with the Family Health Services Authority (FHSA) of Dorset to provide general ophthalmic services under the National Health Service, mentioned Ms P. Topham of the FHSA. His property in Bournemouth had been converted into an outpatient day-care unit specializing in cataract/implant surgery, conveyed Dr Eric Arnott of London who regarded Daryush as an "enthusiastic and skilled eye surgeon."

### Sethna scores 100

"Don't try to convert the elderly person, rather circumvent her," is the pragmatic tip proffered by the congenial centenarian Ms Goola Sethna who completed 100 years on June 21 this year. Currently

*continued on page 22*



*Karen Vazifdar being crowned "May Queen" by Archana Pura Singh at the May Queen Ball organized by the Sir Ness Wadia Club, Rustom Baug, on April 30, 1993. This event, held after a lapse of 22 years, drew 20 contestants and a crowd of nearly 700, notes a press release. The "Miss Vivacious" prize was won by Khushnaaz Wadia. Photo: A. F. R. Suder*

**Reaching for the Sky**



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

**Both built by Shapoorji Pallonji of course!**



**SHAPOORJI PALLONJI & CO. (PVT.) LTD.**

Shapoorji Pallonji Centre, 41/44, Minoo Desai Marg, Colaba,  
Bombay-400 005. Phone: 2870211/2870195/2870197.

## In Search of the Truth

The Zoroastrian Society of British Columbia (ZSBC) launched its silver jubilee celebrations with the publication of the newsletter *In Search of the Truth*. It has also, effective February 7, 1993, officially adopted the Fasli calendar, informs the newsletter.

"As it was felt that the Fasli calendar offers the only logical choice in North America to enable us to follow the devotional days of the ghambars as outlined in the religion, the ZSBC's official year for 1362 YD will commence on March 21, 1993," notes the first issue of the newsletter. The resolution was adopted when 70 percent of the members present at a special meeting of the ZSBC on February 7 voted in its favor.

The silver jubilee was celebrated with a dinner and dance on March 28 and combined with the community's Jamshedi Navroze and Khordadshah celebrations.

These developments would have gladdened the hearts of ZSBC's founding fathers — J. Bacha, Hormusji M. Engineer, N. M. Fitter, S. Irani and the late Jamshed Pavri. They were the initial signatories to the ZSBC constitution on February 22, 1968, notes the newsletter. The official records of that year show that there were 20 families (51 individuals) registered as members of the Society. The total Zoroastrian population in Canada and the US was then estimated at 1,000. The present count should be a source of rejoicing for Zoroastrians everywhere: 280 families in British Columbia (740 individuals) and an estimated 12,000 in Canada and the US.

The Engineers were the first to arrive in Vancouver, states the newsletter. They were followed by the Pavris the following year and the Confectioners a year thereafter. Among Iranian Zoroastrians Parviz Kaboli's family arrived in 1971 followed by his parents a couple of years later.

The navjotes of Ms Roxane Engineer, Ms Niloofer Wadia and Ms Thrity Bhesania by Ervad Hormusji Khambatta in 1970 were the first to take place in Vancouver. The first Zarathushti wedding dates back to May 1974 when Ms Mehri Kaboli and Darius Parsi were married.

In 1969 the Society agreed to purchase 32 burial plots in Surrey, notes the newsletter. As of now the ZSBC has 273 plots.

On November 30, 1985 the Halifax Street property was purchased through the benevolence of the late Ms Morvarid Guiv

and the Arbab Rustam Guiv Darbe Mehr opened its doors on March 26, 1986 to become the ZSBC's official base.

It is now felt, however, that despite the foresight of its founding members the constitution needs to change with the times. Accordingly a review committee has been constituted under the chairmanship of Rostam Shahrokh. Its first decision has been to circulate a copy of the constitution and its bylaws to the entire community and seek inputs at the grass roots level.

ZSBC directors and the Congress executive committee are enthusiastic about arranging for individual and group initiation ceremonies for children and adults, informs the second issue of the ZSBC newsletter. Anyone interested in being initiated into the Zoroastrian religion is invited to contact Ms Zarin Dastur (469-1054), Ms Dinaz Mizan (270-4077) or Rashid Irani (939-2617) by August 31, 1993. "It is hoped that these initiation ceremonies can be done in the first quarter of 1994," notes the newsletter.

A short note in *In Search of the Truth* informs of the unhappy conditions in Tajikistan. Quoting a letter from Dr Parvonakhon Jamshedi who had attended the Eighth North American Zoroastrian Congress as a guest speaker, the newsletter reports on the harrowing condition unleashed by the civil war in that country: "All flats and rooms had been robbed and many people had been killed. All the democratic orientation people had fled Tajikistan and most of them are living in Russia and other countries." Jamshedi himself was said to be in London while his family was in Moscow.

He was hoping to have his family join him in Wisconsin, USA where he had a teaching assignment from June to August.

## Consent, at last

Almost two years after winning its appeal against the Baulkam Hills Shire Council, the New South Wales' Australian Zoroastrian Association (AZA) has received the official go-ahead signal for the restructuring and development of its property at Annangrove, informs *Manashni*, the AZA's newsletter. Earlier, the Council had negated the application on the basis of complaints from AZA's neighbors. And hard on the heels of the official consent a brand new 14-member fund-raising committee

has been instituted to enable the body to go full steam ahead.

The approval for the redevelopment of the site is predicated by 45 provisos. Some, like the mandatory parking, drainage, landscaping and other requirements imply an increase in the cost estimates. The delay also means that the AZA must bear the results of the recent inflation in the country. The original cost estimate of \$297,000 in 1991 now approximates \$375,000. With \$330,000 from the major donors in the kitty, the AZA now faces a shortfall of \$70,000 which includes a contingency plan for \$20,000 to \$25,000 as the newsletter informs its readers. Other AZA funds include working funds of \$8,488 and a building maintenance fund of \$5,200.

The Council's consent will lapse, unless development begins in two years' time as Graham Brown, divisional manager for the Council's environment services, notes in his letter. Moreover, according to consent condition number 40, in any one calendar year the AZA can hold only 10 meetings on the site where more than 80 people may attend, the timing for such meetings being restricted between 9 a.m. and 8 p.m. Any deviation from these conditions need the prior consent of the Council.

A spinoff of the property development was the amendment of the AZA's articles of association by an extraordinary general meeting (EGM) held on May 9, 1993. The votes were 77 in favor, five against and three invalid. A highlight of the amendments is the establishment of a subcommittee of trustees comprising five members, three of them being permanent representatives of the three major donors to the AZA House project. The remaining two would be AZA members selected at an EGM. If a major donor's contribution — as indexed and adjusted annually according to the consumer price index for Sydney — ceases to be one of the three highest donations, his membership of the subcommittee will devolve on "the emergent major donor," notes *Manashni*. A major donor register will be maintained to record the monetary sum of the donations. The three major donors to have representational rights on the first subcommittee are: Arbab Rustam Guiv Trust, Faridoon and Meheraban Zartoshty, and Nawzar Ostowari and family.

Amended article 70 ensures that "No Zoroastrian, regardless of his/her nationality, whether they are the members of the

Association or not, will be denied entry to the property for the purpose of worship or for religious ceremonies."

The amendments also determine that the seven-member board of directors of the AZA is selected for two-year terms in batches of three and four every alternate year. A year's lapse after two years in office is mandatory.

*Manashni's* March-April '93 issue recorded the resignations of president Fereidoon Demehri and supporting social secretary Zarir Reporter from the AZA's managing committee. Vice president Percy Ukaji took over as president.

There was some heartburning over the Jamshedi Navroze celebrations. "We regret to say that this year the standard of entertainment left a lot to be desired," noted *Manashni* coeditors Ms Behroze Bilimoria and Ms Gooloo Katrak. "Here in Sydney over the years a trend has emerged where staged entertainment at a Navroze function has not proved entirely successful," they added. Among the reasons proffered for the disenchantment were the poor acoustics in the hall, the urge of the members to communicate when they meet over long lapses of time and distance, and the disgruntlement of the youth as no music or dancing had been provided.

Compiled by Amavaz S. Mama

## CAFE MONDEGAR

Juke Box Music all the time ♦ Wide choice of Beers

**For Early Risers and Light Eaters**

Near Regal Cinema, Colaba Causeway. Phone: 2020591

## VINTAGE



**Continental & Hyderabadi specialities**

4, Mandlik Road, Behind The Taj Mahal Hotel, Bombay 400 039. Tel: 285 6316.



*For Pure Diamonds*

**K. WADIA**  
**JEWELLERS**

324, Grant Road, Bombay 400007. Telephone 3099648 Fax 3073483  
APPOINTED VALUERS BY THE GOVERNMENT OF INDIA

A  
REPUTATION  
BUILT ON  
SOLID TRUST

**TATA**  
**FINANCE**

Commercial vehicle finance to truck and fleet operators

•  
Consumer durable finance to groups of employees

•  
Automobile finance

•  
Finance for Industrial Plant and machinery

•  
Trade Bills Finance

**TATA FINANCE LIMITED**

Head Office : Jiji House, 4th Floor, Damodardas Sukhadwalla Marg, Fort, Bombay 400 001  
Tel : 2873342/2854115 Tlx : 011-821191 Fax : 2850237

Corporate Finance Office : C/o Francysters Cybernetics Centre, Eucharistic Congress Building III,  
5 Convent Street, Colaba, Bombay 400 039

Tel : 2044283/9203/1481/2850238/0239 Tlx : 011-04178 Gram : TATALEASE Fax : 2850236

Fixed Deposit & Auto Finance Office : 7/9 A.K. Nayak Marg, Bombay 400 001  
Tel : 2851213/1214/0234/0235/4799/4899/4901

Registered Office : Bombay House, 24, Homi Mody Street, Bombay 400 001  
Tel : 2049131

# Artistic Reflections

Rusi Rutnagar's  
mirror paintings reverse not only  
the image but the process

Gustasp Irani



Rutnagar gazes at his imposing etching of Elvis Presley

It was an eye-catching self-portrait: a heavy thatch of hair, a bristling moustache, the eyes hooded behind glasses. The head tilted rather defiantly at the world as our own reflection looked back at us. No, Rusi Rutnagar was not making a profound artistic statement; he was merely doing what he does best — etching on mirrors.

Rutnagar's art is slick and striking — a slash of color and form engraved on the brilliant sparkle of glass. From portraits to abstracts, his range is impressive. Equally impressive is his list of clients. His works have been commissioned by British Airways, Leela Kempinski, the Oberoi Pastry Shop, the Seagull Bar at Natraj Hotel, Sterling Theatre, Arora Towers in Poona,

Oasis Disco in Delhi, Ray Bands showroom, Raymonds office... the list goes on and on. He has done portraits of Rajiv Gandhi, M. S. Oberoi, Shobha Dé, the Aga Khan, Elvis Presley, Charlie Chaplin, Lord Ganesh, Sai Baba, Zarathushtra... And Bollywood loves him: mirror images of Shatrughan Sinha, Rekha and Rakesh Roshan, among others, adorn the homes of movie stars.

Rutnagar did not attend an art school or receive any formal training in art. Using mirrors as a medium was the product of his own ingenuity; the technique self-taught and polished through a process of trial

and error. "I don't know of anyone in India, or for that matter in the world, who does mirror work like I do," says a casually dressed Rutnagar who looks younger than his 42 years.

As we explore his work at his Gowalia Tank residence in Bombay, which doubles as his studio-cum-showroom, we discover that the man behind the reflection has the courage to look askew at the world around him. "I don't know if askew is the right word. Maybe I approach things a little differently... kind of look at things upside down," clarifies Rutnagar.

This upside down perception is an integral part of Rutnagar's work. "Mirror painting is very different from conventional painting. Here, since you are working on a reflecting surface, you've got to approach your canvas, if you may call it

that, from the back," says Rutnagar. The problems of such a venture, he explains, are many. For starters, left is right and right is left in a mirror. More important, while in conventional painting one starts with the outline and works towards the detailed highlights, like a glint in the eye, for instance, the process in mirror painting is the reverse: one starts with the highlights and works back towards the outline. "You've got to compose and hold that final image in your mind. That's why I often work 16 hours at a stretch till I etch it all out. And since I work backwards I can't correct mistakes by overworking them as I might on canvas. In this work, the margin for error is very small. You've got to be very organized to do things upside down," notes Rutnagar, stating what seems to be a paradox.

But before Rutnagar could come to terms with the challenges of mirror painting, he had to resolve the question of his own career goals. In 1982, at the age of 30, he opted out of an interior decorating business he shared with his elder brother Neville. Rutnagar explains his reasons for doing so: "When you say you did the interior of a certain house what do you really mean? That you chased after the (undependable) labor to execute what you designed? It was not what I wanted to do for the rest of my life. I wanted to do things myself." So he ventured out into the never-never land behind the looking glass.

It was a hazardous journey at best. Rutnagar did not know anyone who could guide him past the technical hurdles he was sure to encounter. For two years he virtually shut out the world and in his bedroom explored the lay of the land in the realm of reflections. "My parents (Maneck and Dhun) thought I was crazy, destroying brand new mirrors," Rutnagar recalls. When he emerged from his self-imposed seclusion it was with a radically different art form.

Looking back at childhood influences, Rutnagar homes in on Ms Cumi Dallas, an artist who lived and worked in the flat adjoining his. "Even as a child of two or three I would go to her house and play with her paints and colors. Later as I grew up and went to college I had other dreams (Rutnagar, like many Parsis of his age, wanted to be an airline pilot, failing which he would have been happy to be a flight purser), but that color sense of my childhood stayed with me. Apart from that early influence, my art is entirely self-taught," says Rutnagar.

Being self-taught, Rutnagar is not burdened with artistic pretensions. "In art galleries you see people looking for hidden meanings. It's all hogwash. Either you like a painting or you don't," he observes. Neither does he care to hold his exhibitions in traditional art galleries. He prefers to have them at the Oberoi Towers, The Bajaj Art Gallery and places which may not be "arty," but where his kind of client is more comfortable.

"People often ask me why I don't work on canvas," says Rutnagar. To answer them he did one piece—a canvas in oils—and the transparency of that painting appeared on the cover of the South East Asian

edition of *Reader's Digest* and subsequently on their calendar. "Once you have worked backwards on mirrors, working straight on canvas is almost easy," accord-

---

**"Since I work backwards I can't correct mistakes by overworking them"**

---

ing to Rutnagar. He does not visualize himself doing "easy" work in the near future at least, the first time around was to prove a point.

Yet, Rutnagar is not a rebel without a cause; actually he is a rebel without malice. He recalls the morning of the day he was to get married to Binaifer, an airhostess with British Airways, and was hanging up a mirror portrait of Zarathushtra on the stage where the ceremony was to take place. An elderly lady stepped up and informed him that the traditional color of Zarathushtra was green and not black as in his portrait. Rutnagar thanked her for this spark of enlightenment and got back to ensuring that his portrait stayed where he

intended it to be. "I see no conflict," says Rutnagar. "She is a Zoroastrian of her generation, I am a Zoroastrian of my generation."

And Rutnagar respects the sentiments of both generations. When his one-and-a-half-year-old son Misharr was born under the Sinh (*ma, ta*) *raasi* he refused to flout tradition, though the temptation to do so was great. "You may say I believe in astrology. I am a Capricorn..."

Rutnagar is not unduly perturbed over the fortunes of the Parsi community. "Do you really think we have problems? I don't. I think we Parsis are doing pretty well for ourselves," he observes. According to him the portrait of the young Parsi male as a spineless bank clerk does not reflect reality. "The young bank clerk Parsi does not exist anymore today. If at all, he belonged to the earlier generation," says Rutnagar. He admits that the young Parsi will still sow wild oats till he is about 30, but after that he generally settles down to the serious business of consolidating his career and making a success of it. Rutnagar should know; he has been on the rollercoaster himself, and doing it backwards and upside down has added to the exhilaration of the ride.

*Best Wishes From*

**RUSY & PURVIZ SHROFF**

# Godrej<sup>®</sup> STORWEL

My only choice because  
it lasts a lifetime.



Buying a Godrej Storwel has been one of my wisest decisions. Borne out by years of trouble-free use.

I don't know what gauge or grade of steel Godrej uses (that's my husband's area), but I can clearly see that it's the best. And he also talks of a unique anti-corrosion treatment and a special electrostatic technique of painting. Whatever the process, it must be really terrific, for the Godrej Storwel stays looking marvellous for years.

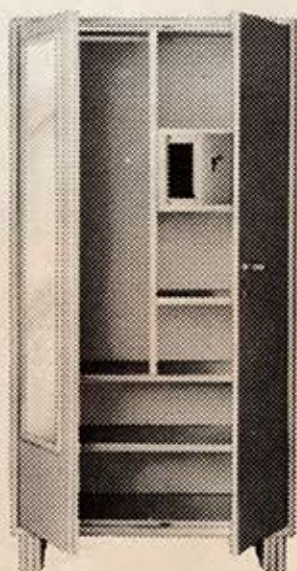
The workmanship — even a fussy person like me can't help but admire it. There are no gaps which means

insects can't come in. There is plenty of storage space too. What's more, the adjustable shelves allow me to reorganise the storage space according to my needs.

I know many of my friends who went in for cheaper steel or wooden cupboards and have regretted it. I'm

sure you realise that it makes a lot more sense to spend more initially for Godrej Storwel because it gives value that lasts and lasts.

**Trust Godrej like I did and buy one today. There's a wide range of models and colours to choose from.**



# Godrej<sup>®</sup> STORWEL

Trusted by over 30 lakh families for years.

# 'Naive' Parsi Portrayals

Artist Naina Kanodia highlights the finer points of the community's dress and demeanor

Parinaz Gandhi

*Pirojabai* was carried away with her Pomeranian. Her mate *Cowasji* was left behind, clutching a chair and holding on to his umbrella. The artist Ms Naina Kanodia had conceived them as a pair and would have liked them to remain together. The buyer however did not have room for two paintings so finally Kanodia had to relent and allow the couple to part company, the artist discloses on the last day of her exhibition at the Taj Art Gallery from March 16-22, 1993.

There were 24 paintings in oil that Kanodia had displayed at this exhibition,

four of which had Parsi characters in full focus while yet another, *Convocation Hall, Bombay University*, showed a Parsi couple in the foreground taking a walk in the University campus. Each of the works was suffused with "the air of whimsy, the flat, bright, polished surfaces and the extraordinary plethora of intricately



worked detail" that typify 'naive' art, as notes an introduction to the exhibition. A cursory look at the canvases won't suffice. You'll want to make a closer scrutiny of the *kor* (border) on *Pirojabai's* sari, the design on the background wallpaper, the embroidery on *Freny's* blouse, the tapestry on the chair, the variegated foliage...

The freshness and vitality, characteristic of 'naive' art, is there in Kanodia's works. But her talent is not "the product of an untutored eye and hand."

In fact reputed artist Ms Anjolie Ela Menon prefers to describe her as a "neo-primitive" because she is too well schooled to be a genuine 'naif.' For Kanodia, one of the few Indian practitioners of 'naive' art, this is yet another phase where her artistic inclination finds an expression. Actually 'naif' which is recognized the world over is supposed to be free of formal influences, giving the artist the liberty to work from instinct, regardless of the rules of composition or perspective. Yet what appears deceptively simple requires days of work depending on the meticulous details that have to be filled in on each canvas.

Kanodia with her 'naive' art specimen. Above: frame of *Cowasji*



# Fine-tuned to customer needs.



At Kelvinator, we believe our performance speaks for itself. So while others talk about their work, Kelvinator just works. Quietly and efficiently. Serving our customers. Year after year.

## ***Kelvinator*** ***of India Limited***

28 N.I.T., Faridabad-121 001 (Haryana)

Manufacturers of Refrigerators, Deep Freezers, Mopeds, Cash Registers, Laminations, Compressors, Controls, Tools and Electric Motors.

With Parsis, Kanodia is at ease. She finds they make easy subjects with their aquiline noses and with anxiety writ large on their faces. "Middle-aged Parsis always seem to have a problem on their mind," has been Kanodia's observation. "It may be a very minor problem but since it could cause a major disruption in their routine, they are upset." The Parsi male's penchant for the umbrella does not escape Kanodia's observant eye either and this prop is a familiar feature in her paintings of Parsis. Besides shelter, the umbrella also serves to give him stability and security, she remarks.

To the artist, Bombay typifies Parsis. Seeing them in their traditional attire at formal functions or on their evening strolls which had become a ritual with some Parsis, Kanodia grew to admire these "nice, straightforward people." That she had captured the likeness of the community in her paintings of Parsis, all in the Rs 6,500-8,500 range, was evident from the sardonic comments passed by many a Parsi visitor to the Gallery who would compare himself or herself or one of the relatives to a particular character depicted in the painting.

Besides Parsis there were several other themes to her 'naive' art works: *Barber Shop, Crawford Market, Chess-game, Great White Hunter, Pandurang* and many more. As acknowledges fellow artist Menon, "In her Bombayscapes, she lifts the city's most precious landmarks bodily out of the quagmire of grime and filth, restoring them to a dream-like past, devoid of the squalor that now attends them. She reflects upon the charming idiosyncracies of her Parsi and Goan subjects with a fine degree of pictorial wit and a gentle satire."

Conceiving a painting may take time. But once she starts on a canvas she prefers to complete the painting in two weeks or one month at the most. Usually she works with Camel colors, reserving imported ink only for the finishing. "A painting shouldn't look too much like a photograph," opines Kanodia at this, her tenth solo exhibition. She has also participated in group shows in New York and Bombay, and her works find a place in the collections of business magnates, industrial houses, educational institutions, financial corporations and in the private collections in different continents.

To Kanodia, a painting is meant to serve a joyous purpose: "When a person looks at a painting, it should make him or her happy, not sad."

#### EVENTS AND PERSONALITIES *continued from page 12*

president of the Poona Zarthusi Seva Mandal, Sethna has been involved in social work since World War I.

As a resident of France during World War I, "young Goola and her sister plunged into the war effort. They became auxiliary nurses, providing succor to the wounded and tending to the hundreds of refugees from Belgium," notes an article in the *Maharashtra Herald*, Pune, June 22, 1993. Their commitment during the War years earned the sisters a decoration from the French government. But what Sethna considers even more remarkable is their functioning amidst unfavorable circumstances when German soldiers were occupying their father's house and taking the liberty of boring holes in the walls to rest their guns, she recalled for the *Maharashtra Herald*.

At the time of World War II Sethna was staying with her husband and children in Poona. Refusing even then to be a silent spectator she is said to have helped out at a hospital and a canteen and to have become an active volunteer of the Red Cross and the Infant Welfare Society.

Among the other social service institutions with which Sethna has been involved are the Mental Hospital at Yerwada, and the Poona Women's Council where she was founder member.

Just as she found time for others, she made time for herself too, enjoying a game of tennis or bridge, or entertaining her friends with her mezzo soprano voice.

Born in Aden, Goola's formative years were spent in England where her merchant father Romy Byramjee (who earned the name Velati for his frequent sojourns abroad, as writes Ms Jeroo Pudumjee) was establishing his business

The family later remigrated to the suburbs of France and thence to the French colony Madagascar where Goola was based until a friend's marriage brought her to India. When asked if she has any regrets, prompt comes the repartee, "Not at all; and even if I did, you can't unfry an egg."

#### SPOTLIGHT

The first Asian to receive the prestigious St Paul's medal by the British Association of Urological Surgeons is **Dr Dara K. Karanjavala**, according to *The Times of India* of May 26, 1993. This award for the year 1993 makes the senior Bombay urologist among the five worldwide to have been conferred such a distinction, mentions the news report.

The Bombay University has conferred its doctorate of science in chemistry to **Dr (Ms) Zarine R. Turel**, head of the nuclear chemistry division of the Institute of Science, reports *The Times of India* of May 26. More than 110 research papers by the professor have been published in national and international journals, as per the write-up.

Securing fifth rank, with 79.5 percent marks, at the Bombay University's Final Year BCom examinations in April last was **Ms Ketayun Darabshah Dadachanji** of Sydenham College of Commerce and Economics. Fellow collegian **Ms Monaz Adi Anklesaria** came sixth with a total of 79.16 percent as notes the *Jam-e-Jamshed*. At the same examination, **Ms Delna Dinshaw Zaveri** of H. R. College of Commerce and Economics set a record in the Hotelery and Tourism paper, scoring 98 percent, according to a press release.

Compiled by Parinaz Gandhi

**Gifts & Things**

**The Friendly Gift Shop**  
for handicrafts, festive gifts,  
religious artefacts, executive desk sets,  
exclusive shell items, designer jewelry &  
specializing in wood & copper-enamel gifts.

**BOMBAY SWADESHI STORES LTD.**  
(Mezzanine Floor)  
Sir P.M. Road, Bombay-400 001  
PHONE: 287-3443/287-2730

# Rights of Passage

Homi Rogers

*There are considerable obstacles  
Zoroastrians face if they opt for cremation*

Cremation is an ugly word in the Parsi lexicon. To burn when dead is to invite scorn and censure: a legacy which the dead person's relatives have to live with. Or, rather, live down. The purists equate it to perjury, a kind of treason to the faith in which one is born that the disposal of the body does not follow the accepted community prescription. The number of people cremated annually are toted up with the same rancor and passion as the number of intercommunity marriages.

Yet Zoroastrians who opt for cremation include the rich and the famous — and, occasionally even the purists. Dowager ladies like Dinbai Petit, around 30 years ago, and Roshan Sabavala, the daughter-in-law of social worker Bapsy, just a year back, as well as a scion of the Tata family, Naval Tata, chose the crematorium to the traditional Doongerwadi. And when Dastur Framroze Bode expired a few years ago, and was cremated as per his wishes, the community lost little time once again in branding him a heretic.

There are two kinds of cremation. One is the traditional form, much preferred by Hindus even today, of the body being burnt on a pyre made of logs of wood. The pyre is lit, and the body placed on it burns with the wood. (In her book *Rajiv Gandhi*, Sonia Gandhi mentioned that her late husband had specifically asked for this kind of a cremation.) The second method, the one opted for by Zoroastrians, and which the reformists within the community present as an alternative to the dokhma (feeding to the vultures), is the electric crematorium. Here, no logs of wood are used to burn the body. Heat required for burning the body is generated by electricity. (A spokesperson at the Chandanwadi crematorium, the one most frequently used by the community, assures us that the furnace works purely on

electricity, and no firewood or coal is used.)

The furnace in which the body is placed is maintained at a minimum temperature of 700°C, 24 hours a day. The heat generated is sufficient to reduce the body to cinders, within 60 to 90 minutes, with the temperature being sometimes raised to 900°C in the case of a 'strong' (well-built/hefty) body.

There are four electric crematoria in Bombay city (see "List of Electric Crematoria in Bombay"). They are managed (and heavily subsidized) by the health department of the city's municipal corporation, and are open to all communities. Admission to a crematorium is a relatively simple matter. An attendant is on duty all 24 hours and can be reached on the phone for any guidance or assistance required. For instance, at Chandanwadi you are required to produce a doctor's certificate testifying to the demise and pay the cremation charges of Rs 175 at the old (pyre) crematorium nearby. Armed with the receipt, you proceed to the electric crematorium, where the attendant advises you about a suitable time to bring the corpse. In the case of Zoroastrians who may prefer that the funeral coincides with traditional Doongerwadi timings, the necessary adjustment is possible and a furnace is reserved accordingly. This applies especially to crematoria which have more than one furnace.

The crematorium is a simple structure, spotlessly clean. Homai Bode, widow of the late Dastur Bode, had visited a crematorium before her husband's demise "out of curiosity" and was struck by its simplicity and cleanliness.

There is within the crematorium building a fairly large prayer hall, with a platform at one end. The body can be placed upon the dais, and prayers performed by

priests according to the faith of the deceased. The hall leads to the furnaces where the body (placed, if so desired, in a coffin) is slowly admitted into the oven. And no, there are no barbaric sounds of the skull cracking, or the flesh scalding. Quietly, while relatives and friends offer condolences or chant their prayers either in the hall or the prim little adjoining garden, the body is reduced to ashes, which are then handed over to the kin for immersion or burial.

According to Homai Bode, Irach Taraporewala, who translated the *Gathas* into English, had written that Zoroastrianism advocated that the "dead body must be disposed of as quickly as possible, with the least harm to the living." Cremation, avers Ms Bode, "is the closest method available to us today, keeping in mind the precepts of the original thoughts of our religion." Taraporewala himself went to meet his Creator via the Doongerwadi. And just last year, Dr Kersi Dastoor, the famous cardiologist who had created waves of controversy when he had his father's body removed from the dokhma at Rajkot and buried outside, had his own funeral rites performed at Doongerwadi.

Often enough the dokhma option is exercised by the nearest of kin who either do not share the deceased's beliefs, or do not wish to face religious ostracism. With society generally quick to impute the heresy to the one who consigned the deceased to the *bhuthi* (furnace), a family would perforce exercise the traditional option. Thus a Zoroastrian who feels strongly about adopting any other form of funeral rites should not only voice his preference to his immediate family, but also specify the same in his will.

Homai Bode narrates an interesting story of an army officer in Pune who wished to be cremated as opposed to his more traditional sister who would have him consigned to the dokhma. No arguments cut ice with her till finally the colonel read out his will to her in which he had stated that if she did not cremate him he would disinherit her and his nephew and bequeath everything to the punchayet. The sibling acquiesced to the cremation.

There remains, however, one more deterrent for the Zoroastrian inclined in favor of cremation. "Who will perform my final prayers?" he asks. It is the belief not only among Zoroastrians but amongst all humans that the last rites are essential for

the smooth passage of the soul from the *geti* (physical) to the *mino* (spiritual) world.

By some strange logic, our dasturs and punchayet *akhbars* (edicts) have laid down that ceremonies for the first four days be denied to a Zoroastrian whose funeral destination is other

than the *dokhma* or *aramgah*, though his prayers can be performed at the *agiary* from the fifth day onwards. Even more anomalous is the injunction that "where there are no *dokhmas*,

there is no religious objection to Parsis being burnt or buried (Dastur Khurshed Dabu in *Jam-e-Jamshed* dated October 16, 1967)." It is, as Homai Bode argues, an unfair state of affairs. "If you die abroad and get cremated, all your prayers will be said for you but woe betide if you die in Bombay and opt for cremation."

The prayers said for the dead for the first four days are deemed most important by the Zoroastrian scriptures. It is said that the soul of a dead person remains within the precincts of this world for three days, and most Zoroastrians fear that non-recital of prayers, as enjoined, would not elevate the soul from this world to the other.

Is it necessary that the prayers be said only by a mobed? "If when you are sick, and do not get an allopath, would you not take treatment from a homeopath?" asks Burjor Pavri, himself a fully ordained priest, and recently in the eye of the storm for having performed the *navjote* of Ms Rati Puz-Surti's son by a non-Zoroastrian father. According to Pavri, it is not ordained anywhere by our scriptures that the ceremony of *geh-sarna* (the prayers said before a body is consigned for disposal) should be done only by a priest. "Any pious person can utter these prayers. Why," he adds, "a family member may chant them too, with more devotion and sincerity than a mercenary mobed would."

The *geh-sarna* prayer, shorn of its mystique, is a recital of the *Ahunavaiti Gatha*. The recital, as (Dr) Sir Jivanji J. Modi informs us in his book, *The Religious Ceremonies and Customs of the Parsees*, "was intended as a sermon and exhortation to give moral courage to the survivors to bear with fortitude the loss of the deceased and as a protection against the spread of disease." It is not, as Pavri elucidates, "a *pav-mahal* (inner liturgical ceremony) rite that it can only be per-

formed by priests." Nor is it necessary, though it is a commonly followed practice, to have two priests in *paiwand* (close contact with each other, by way of holding a piece of cloth or cotton tape between them) to recite it.

"Prayers," avers Jehan Daruwala, editor of the 172-year-old *The Bombay Samachar*, generally perceived as a reformist paper by Parsis, "offer solace to the living. That is the real

meaning of prayers. But, unfortunately, (the practice has) become highly commercialized." Despite his being branded as an iconoclast and reformist, Daruwala's statement merely echoes Jivanji Modi's views on Zoroastrian funeral ceremonies which, according to the savant, are "intended to produce in the minds of the survivors a great solicitude for the health of the living, respect for the dead, feelings of gratitude and love towards the deceased, and ideas of morality and virtue..."

Zoroastrians who opt for cremation but are unable to get a mobed to perform the *geh-sarna* ceremony (few full-time priests are willing to risk ostracization within their own clan), may follow the procedure described (see box, "For want of a priest"). If, however, you must have a mobed to perform the ceremony, look around. "Search," as *The Bible* says, "and ye shall find." Look amongst relations and friends who have married outside the community. The mobed who officiated at their wedding or the *navjotes* of their children — especially where the father was a non-Zoroastrian — may be willing to of-

fer the funeral prayers. Check out amongst your contacts: there are many fully-ordained priests with other professions who as a gesture of friendship and free of the responsibilities of a practising mobed, might be willing to perform. One could even enquire with Daruwala when submitting the obit note for publication in his paper. *The Bombay Samachar* upholds "freedom of speech, and this power has been given to our readers," informs Daruwala whose paper carries death notices, including those of Zoroastrians who opt for other forms of funeral services.

"People are finding their own priests," asserts Ms Preen Lalkaka, sister of scholar Ms Piloo Jungalwalla, and herself the author of many children's books on Zoroastrianism. Lalkaka, who believes in the pristine Zoroastrian religion and not the shenanigans associated with it, refuses to direct us to similar mobeds, arguing that "either you believe in religion, or in its outward ceremonies." It is mild chastisement for trying to bring about a marriage of the two.

But for a community set in its own ways, the transition may require a mingling of the two paths. A beginning on such lines was initiated in 1967, when the combined effort of the late Dhunjisha Joshi and the late Dara Cama led to the establishment of the Bombay Zoroastrian Reformist League with the purpose of bringing together like-minded members of the community "who are interested in saving themselves and those whom they love from rotting in death... in the insanitary and unhygienic *dokhmas*." The League, while actively advocating

*continued on page 29*

#### List of Electric Crematoria in Bombay

| Location    | Address                                                           | Telephone | No of Furnaces |
|-------------|-------------------------------------------------------------------|-----------|----------------|
| Dhobi Talao | Chandanwadi, near Marine Lines Flyover, Bombay 400002             | 2015977   | 3              |
| Sion        | Near Sion Hospital/Hindu Cemetery, Bombay 400022                  | 4071656   | 2              |
| Dadar       | Shivaji Park, near Dadar Chowpatty, Off Prabhadevi, Bombay 400028 | 452089    | 1              |
| Oshiwara    | S. V. Road, between Jogeshwari and Goregaon, Bombay 400060        | 6287310   | 2              |
| Chembur     | to be operational soon                                            |           |                |

# A Taste of the Goodies

Goodies started by Noshir and Lily Mody in Baroda has a lot of flour power

Roxanne Kavarana

They had the right ingredients, in correct measure, to try out a recipe called success — two tablespoons of hard work, a tablespoon each of determination and dedication, a pinch of patience, a scoopful of dreams and a liberal topping of confidence.

Noshir and Lily Mody of Baroda mixed all these to come up with a bakery called Goodies. This was in November 1991. Along the way they may have juggled their ingredients a little, but have the huge satisfaction of having carved — or baked? — a niche for themselves in Baroda in such a short time.

The Modys opted for the name Goodies because it best brought out their wide range of products — presently they make crisp biscuits, delicious party snacks, 25 kinds of mouth-watering cookies, 18 types of crusty breads and, as Lily puts it, "God knows how many varieties of cakes," including designer or theme cakes. All in all, the Modys' baby is a bakery-cum-confectionery, the only one of its kind in this busy industrial town in Gujarat.

Noshir and Lily, now both 32, first met as students of the Institute of Hotel Management and Catering Technology, Bombay. After moving to Baroda to be close to Noshir's parents who were staying in nearby Rajpipla, the couple gained nearly 10 years of experience in the hotel industry and made a name for themselves in the field.

But they had always dreamed of being their own boss and of doing things their way. They were also prepared to take the risks and put in the gruelling work associated

with a self-venture. And there was no stopping them.

"Ask how many hours we didn't work," reminisces Lily about the time when she and her husband slogged round the clock, putting up the infrastructure of Sterling Foods Ltd, the company behind Goodies. "If someone had tipped me off about the difficulties we'd encounter, maybe I would never have ventured into this business," she is quick to add, but then takes pains to clarify that "nothing could have really put us off."

Together they handled the day-to-day affairs — Lily concentrating on the production side while Noshir dealt with the more frustrating legal and administrative hassles, a division of labor they still more or less maintain.

*Above: Noshir Mody*

*Below: Cookies being readied under Lily Mody's supervision*



"She's the quality control manager," quips Noshir about his wife who last year bagged the woman entrepreneur award at a competition at the local Welcomgroup hotel. Lily looks a strong-minded woman, a workaholic in the culinary tradition, but she is above all friendly, tireless and totally dedicated, qualities she easily shares with her husband and business partner whom she lovingly calls "Nosh."

In his case, outer appearances, as the cliché goes, are deceptive. Always smiling, he appears to be the easygoing, laidback type who takes success and failure in his stride. But behind the pleasingly plump exterior, he is a go-getter in his own quiet way.

They concur that their most difficult task was the tackling of legal and administrative requirements before getting into their act. "We spent sleepless nights," remembers Noshir. Being no legal eagles themselves added to their problems. "People had told us that there would be no hassles but for a first-timer things sure were difficult," adds Lily.

Early in their enterprise, their plan to make assorted chocolates had to be dropped. The culprit? A law which says that each item must bear the name, weight and price on its packaging — a requirement the Modys found practically impossible to comply with.

Notwithstanding the bitter taste left by a sweet dream that did not come true, the Modys have made giant strides in the business of bread. "We set out to concentrate on cakes and biscuits, but market demands have made it imperative that we divide our production equally between bread and the cake-biscuit segment," observes Lily. This has proved to be a blessing in disguise because the popularity of their bread has helped to make Good-

Starline

IM MAX. PRICE Rs. 20.50

NON-INCLUS  
MET-INGESLOTEN

FAN REGULATOR  
NEW  
Compton Greaves  
KOSMET-INDIA  
PUSH 1400 TYPE BASIC

एफिएन रेगुलटर एंड एमएम  
श्री. ओ. एन 1212, एमएम-100 001.

FAN REGULATOR EXPORT  
Compton Greaves  
KOSMET-INDIA  
PUSH 1400 TYPE BASIC

THREEPAL AND CO

PCA  
PRODUCT

**Hawkins**  
UNIVERSAL

**Unbrako**

**Visa**

**PRESSURE COOKER**

**With Separators**

**EXPRESS**

MERCK MERCK MERCK MERCK MERCK MERCK MERCK MERCK

For all your stickers/labels/transfers and offset  
printing requirements (annual reports, house  
journals, brochures, forms etc) contact

**Kaiser-E-Hind Private Limited**  
Commercial Printers

300 Perin Nariman Street (Behind Reserve Bank of India)  
Fort, Bombay 400001



*Baked delights from Goodies specially made to order: a 'happy birthday' train (left) and a 100 kg X'mas cake*



ies a household name in Baroda.

The Modys continue to do without a shop of their own. Sterling Foods Ltd is financed by three partners and the products are sold at several retail outlets all over Baroda. A shop of their own can wait; for now the focus is on increasing the output. An automatic oven and infrastructural changes are on the anvil. Lily is keeping her fingers crossed about the baker boys. "Trained staff is very difficult to come by," she observes. Fortunately their pre-business credibility has helped them tide over this problem.

The Modys admit that being Parsis has helped to put the icing on their cake. In-

come-tax officials have turned away from their premises without having a close look at their account books after asking, "Are you Parsis? Oh, don't bother to show us your books... we know you won't cheat."

Of course, there is another side to this Parsi angle. While struggling to set up their bakery and running from pillar to post to get their work done, these bakers extraordinaires concluded that "Parsis are neither street-smart nor do they know how to deal with corrupt practices." It is an opinion built on personal experience. But then, as Lily says, one learns as one goes along...

## Steamship agents — master stevedores dubashes — lighterage contractors

# Darabshaw B. Cursetjee's Sons (Bombay) Pvt Ltd

Darabshaw House, Ballard Road, Bombay 400038  
Grams: DEADWEIGHT Telex: 5824 DBCB IN  
Phone: 2610021 (4 lines) (Dock Office: 2612230)

Also associates at  
Calcutta, Vishakhapatnam, Kakinada, Mangalore,  
Bhavnagar, Bedi-port, Navlakhi, Veraval, Porbunder & Kandla

Also sole Government Landing contractors at  
Jamnagar, (Bedi) Bhavnagar

# Lightening the load of leprosy

For the past 27 years Dr Jal Mehta has been working on the treatment and rehabilitation of leprosy patients

Gustasp Irani

"Please don't call them lepers," Dr Jal M. Mehta, honorary president for the past 27 years of the internationally renowned Poona District Leprosy Committee (PDLC), requested us. "We refer to them as leprosy patients. Leper is a prejudicial word which we avoid. It's socially repugnant." It shook us up that our conventional approach was unacceptable. The soft-spoken, 66-year-old doctor who has been doing pioneering work in the field, and especially so in the rehabilitation of cured leprosy patients, gently led us to a more realistic and sympathetic understanding of the disease.

We realized too that his commitment was not of the bleeding heart variety when he tackled his own poser: Why leprosy? "The answer is quite simple: scientific enquiry. Leprosy is about the most neglected subject and that's what makes it a challenge. And there is a need to practise charity. Not that I get emotionally attached to my patients. I do not go around embracing them: that's alien to me." Nor does Mehta go about treating the leprosy-infected beggars on the roads ("they use their disease as a begging bowl"), but only those who seek to be cured of the scourge.

Maybe Mehta does not embrace his patients, but in the 37 years since the founding of the PDLC in 1956, he has embraced their cause. Though he has other commitments like a general surgery practice and involvement in the technology of sera and vaccine preparation — he is, among other things, the

vice-chairperson and director of the Serum Institute of India — he has devoted himself increasingly to solving the problems that leprosy patients face. Not content with just curing them, he has worked tirelessly at rehabilitating them physically and socially: reconstructive surgery of the affected body parts in the operation theater; and restoration of their dignity in society with the establishment of viable industrial units and co-operative societies run and managed by the cured patients themselves. "Because of the social stigma attached to leprosy you not only treat the

disease, you also treat the man," says Mehta.

The Government of India acknowledged his contribution in 1982 when it awarded him the Padma Bhushan, and again in 1993 when it bestowed upon PDLC the National Award for the Welfare of the Handicapped, its highest award "in public recognition of outstanding performance in the field of handicapped welfare." Films made by Mehta on leprosy, its treatment and issues, scientific and social, have won national and international acclaim, including the British Medical Association's Gold Award for the film *Sweekar* (acceptance). To Mehta these awards signify a change in social attitudes towards leprosy patients.

However, the award Mehta cherishes most is the one he did not receive, not directly at least. It is the Dr Minoo Mehta International Prize constituted by the German Leprosy Relief Association

(GLRA), reportedly the largest funding agency of its kind in the world. The prize is named after Mehta's son Minoo who died in a mountaineering accident in 1986, and in appreciation of the work Dr Jal Mehta has done for the cause of leprosy patients. (Mehta's wife Mehru is a qualified surgeon attached to the KEM Hospital, Poona). The prize was awarded for the first time in 1993 to Dr Wim H. van Brakel of the Netherlands and carried a purse of DM 5,000 (approximately one lakh rupees).

The wound left by the loss of his son, a keen mountaineer who was buried in an avalanche in the Himalayan mountains, was deep but Mehta's practical response to it was to establish the Dr Minoo Mehta Apangodhar Sahakari Udyogik Utpadak Sanstha, Maryadit: the first cooperative society run and managed by cured leprosy patients under the rehabilitation program of the PDLC.

This weave of sensitivity and scientific rationality has been the fabric of Mehta's career. In his reminiscences he refers to the influence that Dr Robert Cochrane, Dr Khanolkar, Dr N. J. Bendorawalla (his father-in-law and founder president of PDLC) and Dr Noshir Antia, among others, had on his work at different stages in his life. Yet there was always in him a fierce streak of independence which made him a rebel of sorts even as a schoolboy at St Mary's in Bombay. Mehta recalls: "Certain Christian theological principles were placed before us but with my ever-questioning mind I would not take anything as gospel truth. This got me in trouble at times with the authorities as I was not prepared to hero-worship any individual or dogma. Science still reigns supreme in my mental make-up and it was this scientific inquiry that led me to the study of leprosy in later life." But first he obtained his MBBS in general surgery at the Seth Gordhandas Soonderdas Medical College in Bombay.

His study of leprosy soon made him realize that this disease, probably more than any other, broke the parameters of pure science and medicine to embrace socioeconomic issues as well. "Leprosy patients are on the lowest rung of the social ladder. But today things are changing," he observes.

And Mehta has been instrumental in bringing about these changes. His start-



Mehta: dispelling misconceptions  
Photo: Gustasp Irani

ing point has been the redefinition of a leprosy patient. "My films don't show him hunched and cringing, or highlight his deformities — and I have been criticised for it. That type of image is projected when you want to collect funds for charity. I am more interested in rehabilitating a cured leprosy patient into society," says Mehta. This, he believes, can only be achieved by giving the cured patient opportunities for economic independence. "This is an important factor, for only then does he get back his self-respect and self-esteem and earn the respect of the people around him." Today many cured patients working with PDLC-sponsored cooperative societies earn over Rs 2,000 per month which is much more than what their neighbors earn. And many have married healthy men and women in their communities.

Looking back, Mehta recalls that the road to rehabilitation was fraught with its share of frustrations. His initial attempts to secure jobs for cured patients in the economic mainstream did not always succeed. In the few cases where he did manage to convince the management, co-workers would object and get the cured patient dismissed. "My patients would come to me and say: 'What's the use of curing us if we can't get a job?'" It was then that we started to seriously think of self-employment for cured leprosy patients. Today over 500 are gainfully employed in a number of financially viable cooperative units which produce components for the industrial sector as diverse as wooden crates and several parts for trucks. An integral part of what is known as the Mehta Co-operative Rehabilitation Model is to set aside a sizeable amount of the earnings of these societies for the PDLC so that other leprosy patients can be treated, cured and given a second shot at life. According to Mehta, the rehabilitation program is mushrooming as new projects are being undertaken all over Maharashtra State, particularly in Sholapur and Ahmednagar, where the PDLC runs clinics and programs.

Of course the first stage of the transition from cure to employment begins in the operation theater. Here reconstructive surgery allows patients to regain partial control of body parts that have been crippled by the disease. And here Mehta pays tribute to Dr Noshir Antia who did pioneering work in the field at the PDLC: "He is the progenitor of reconstructive surgery."

The problem with leprosy, according

to Mehta, is that it is a largely misunderstood disease and this can be traced to the social stigma it carries. When a person is struck by most other diseases, he earns a degree of social sympathy. But should he be struck by leprosy, he is ostracized. While those cured of other diseases are accepted back into the social mainstream, a cured leprosy patient is still isolated. And popular misconceptions about the disease do not help matters.

One misconception is that leprosy results in the loss of limbs. No, says Mehta. Leprosy deadens the nerves so that one feels no pain. Since there is no pain, a cut or wound is ignored till it becomes septic and develops into gangrene. This, rather than leprosy, leads to the eventual loss of limbs and body parts.

Another little known fact about leprosy is that only about 25 percent of all cases are infectious, the rest are not. Further, according to Mehta, about 95 percent of all adults are immune to the leprosy germ (technically referred to as *Mycobacterium Leprae*, from the same family of germs that cause tuberculosis) "The problem of course is that one does not know if one is on the safe side of the 95 percent or the other," says the doctor.

An important aspect of the disease is that leprosy can be cured, both as a disease and as a social stigma. One step taken to effect the social cure was the changing of the name of the Kondhawa Lepers Home — founded by the Scottish Mission in 1910 and run by them till 1942 — to Kondhawa Leprosy Hospital. Later it was renamed the Dr Bandorawalla Leprosy Hospital, Kondhawa, in memory of the founder president of the PDLC which took over the running of the institute in 1956.

Today the Hospital is a far cry from its 'leper' days, fully equipped with modern apparatus including a state-of-the-art surgical department. It treats around 350 resident patients of whom around 100 are discharged every month with new patients coming in their place. In addition, it treats over 1,000 out-patients each month. Attached to the Hospital is a physiotherapy department where patients get much needed physical therapy and can participate in yoga classes or sports or use its recreational facilities. The Hospital also provides adult and child educational programs to patients.

Yet Mehta's drive is unrelenting: there is still so much to be done. The focus of his vision is clear — the complete eradication of leprosy.

## RIGHTS OF PASSAGE

*continued from page 24*

use of the electric crematorium, aimed to, amongst other things:

- procure for its members the use of the existing bungalows at Doongerwadi without making dokhmenashini a condition precedent;

- provide the services of full-fledged mohandas to members who may want to perform rituals for their dead either at home or at the crematorium where rooms for the purpose are provided;

- make arrangements to reach the dead to the crematorium.

It is not known what happened to the League, though the late pamphleteer Dara Cama claimed in his letter of December 25, 1967, addressed to the members of the community, that "hundreds have agreed to become members of the League" paying an entrance fee of Rs 25 and a further subscription of Re 1 per month towards maintenance of the League's establishment. Perhaps the League was then, despite its claimed membership, leagues ahead of its time.

Lalkaka, however, derides such attempts, convinced that orthodoxy will soon become a minority. "Things will come of their own accord. You don't have to force a change."

### For want of a priest

- Perform the kusti.

- Recite the prayer for the particular *geh*. Go to the chamber where the dead body is placed, and standing in the doorway at some distance from the body, with a *padan* (piece of white cotton cloth put over the face), recite the *Sraosh Baj* prayer up to the word 'Ashah' in the *Kem-na-Mazda* prayer which forms a part of *Sraosh Baj*.

- Recite the *Ahunavaiti Gatha* (Yasna 28 to 34). After reciting nearly half of the *Gatha* (up to Yasna 31.4) stop for about a minute. The corpse is now to be lifted from the slab of stone and placed on the iron bier. The *geh-sarna* ceremony up to here may even be recited at the home of the deceased, before the body is moved to the crematorium hall.

Continue with the rest of the *Gatha* (from Yasna 31.5 to end of Yasna 34).

- Recite the remaining part of the *Sraosh Baj* after the body has been consigned to the furnace.

The age of Zoroastrian brides (as listed in this issue) ranged between 21 and 33 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 28 years. The corresponding figures for the grooms were 23 and 39 years, averaging at 33 years.

As compared to 22 births in Bombay, there are 76 deaths listed in this issue. Heart disease claimed 16 victims, five of whom were above the age of 80, whereas pneumonia and lung disease claimed 12. Seven patients each succumbed to hypertension, and general debility and old age. Brain disease, diabetes and cancer accounted for four deaths each. Three deaths each were attributed to bronchitis and liver disease, and two deaths to anemia. Parkinson's disease, septicemia, kidney failure, dehydration, influenza, haematemesis (vomiting of blood), dementia, nervous disorder, ulcer and tuberculosis were some of the isolated cases registered. While one death was attributed to "body cut at waist, both legs cut," another was attributed to "hemorrhage and

shock due to multiple injuries." The coroner's report was pending in the case of one death. A 28-year-old youth died due to cyanide intoxication. The highest age at death was 95 years as compared to the lowest, 26 years.

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, Amy, to Gulzar and Rohinton Dastur on May 7, 1993  
A boy, Shaun, to Kashmira and Rumi Motashaw; May 14  
A girl to Kaenaz and Cyrus Engineer; June 3  
A girl to Meher and Nozer Mehenty; June 4  
A boy to Arnavaz and Darius Baria; June 5  
A boy to Parizad and Yazdi Pesuna; June 5  
A girl to Tanaz and Freddy Sopariwala; June 8  
A girl to Soonu and Cyrus Khodaiji; June 9  
A boy to Zareen and Jimmy Patell; June 10  
A boy to Shireen and Jehangir Sethna; June 10  
A girl to Farida and Zarir Bharucha; June 15  
A boy to Roshan and Neville Deboo; June 15  
Twins (girl and boy) to Shireen

and Tehmuras Modi; June 16  
A boy to Dilnavaz and Rustom Irani; June 17  
A girl to Shiraz and Rohinton Tampal; June 17  
A boy to Marina and Rayomand Dadachanji; June 18  
A girl to Viloo and Neville Pir; June 19  
A boy to Jasmine and Darayus Mistry; June 20  
A girl to Jolly and Sarosh Doctor; June 23  
A girl to Beroze and Behram Vakharia; June 23  
A boy to Anuradha and Fali Langdana; June 29

### MARRIED

Zarine Dinyar Tarapore and Yezdi Behram Balliwalla; April 16  
Pinaz Soli Panthaky and Darayus Khushroo Bharucha; May 1  
Armin Homiyar Bilimoria of Bilimora and Mehernosh Homi Randeria; May 1

Pervin Nariman Bhagwager and Homiyar Noshir Wadia; May 24  
Perin Faramroze Dhanidaduna and Hosi Rustomji Buhariwala; May 27  
Tanaz Erach Pardiwalla and Sarosh Burjor Patel; May 27  
Tanaz Dorabji Engineer and Yazdi Noshir Siganporia; May 27  
Mehernaz Adil Vadoliwala and Zahir Russ Balaporia; May 29  
Avan Noshir Bulsara and Farhad Firoze Tengra; May 30  
Shirin Eruchsha Patel of Ahmedabad and Hoshang Framroz Framroze; June 3  
Hufrish Soli Pastakia and Pourushaspa Mervanasha Panthaki; June 3  
Farishta Soli Irani and Farokh Khudamorad Kohinoor; June 4  
Fariba Behram Dehmeri and Kuresh Foolad Demehri; June 28

### DIED

Jal Rustomjee Dotivala (86) residing at 102, Green Gate, Perry Cross Rd, Bandra, 400050; May 31  
Cawasji Jamshedji Kanga (86), Kapadia Bldg, 12th Khetwadi Cross Lane, 400004; May 31  
Dolly Minoo Daruwalla (55), Yusuf Bldg, Jamshedji Petit St, Grant Rd, 400007; June 1  
Pula Khurshedji Daji (84), 102, Pushpanjali, S. V. Rd, Santacruz (W), 400054; June 2  
Thirji J. Taraporvala (79), 793, Family Hse, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; June 2  
Dina Eruch Wadia (77), G/7, Spenta, South Wing, Kamala Nehru Park, 400006; June 2  
Ardeshtir Jehangir Faroodi (40), 4, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; June 3  
Dadabhai D. Kharas (87), A/16, Tardeo Chambers, Kashinath Rd, Tardeo, 400034; June 3  
Dinamai Jehangirji Bacha (81), 04, Kamal Dutta Apts, Dawood Baug, Andheri (W), 400058; June 4  
Cyrus Marzban Dhunboora (28), Sethna Bhabha Bldg, Thakurdwar, 400002; June 4  
Tehmul D. Engineer (69), F/11,

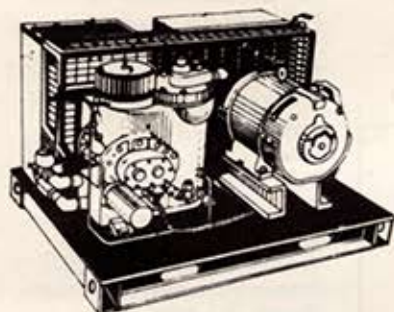
Shapurji Bharucha Baug, S. V. Rd, Andheri (W), 400058; June 4  
Maneck Ardeshtir Mistry (82), Mohamadi Minar, 14th Khetwadi Lane, 400004; June 4  
Jamshed Dorabji Bagwadia (87), Niamat Manzil, N. Petit St, 400007; June 5  
Adi Kaikhushroo Bhamgara (64), 3/1, Cowasjee Jehangir Clny, Sir Ratan Tata Rd, Tardeo, 400034; June 5  
Framroze Munchershaw Charna (88), 4, Matar Pakhadi Cross Lane, Mazgaon, 400010; June 5  
Bapai Bhikaji Bhadha (76), 13/6, N. M. Wadia Bldg, Malcolm Baug, Jogeshwari, 400102; June 6  
Khurshed Nasarvanji Jamshedji Dady (78), 141/E, Monte Rosa, Dadysett Hill, A. G. Marg, 400036; June 6  
Soonabai Shapurji Mistry (86), P/6, Shapurji Bharucha Baug, S. V. Rd, Andheri (W), 400058; June 6  
Jamshed Rustom Taraporewalla (81), 39, Nepean Sea Rd, 400006 and 16, Cumballa Hill, 400036; June 7  
Hirabai Dhunjishaw Daruwalla (87), Sir J. J. Bldg, Chikaltwadi, Tardeo, 400007; June 8  
Allamai Savaksha Marolia (70), 5, Godrej Bldg, Navajbai Contractor Baug, Mahim, 400016; June 8  
Homi Pirojsha Italia (85), Peace Haven, 38, Perry Rd, Bandra, 400050; June 9  
Rustomji Rattanji Karkaria (90), 13/9, Rustom Baug, Victoria Rd, Byculia, 400027; June 9  
Dinamai Framroze Mewawalla (81), 1/A/40, Tata Mills Co-op Hsg Soc, Elphinstone Rd, 400012; June 9  
Dinshaw Khodaram Pollard (66), 87, Devchhaya, Haji Ali, Tardeo, 400034; June 9  
Dhanjisha Bapuji Vajifdar (75), C/o 642, Society Bldg, Parsi Clny, Dadar, 400014; June 9  
Noshir Erach Bharucha (59), Avasia Hse, Darabsha Rd, Off Nepean Sea Rd, 400036; June 10  
Nerges Burjorji Antia (86),

45/A, Silver Oaks, Bhulabhai Desai Rd, 400026; June 11  
**Banoo Feroze Daruwala** (72), 275/K, Meherbai Wadia Bldg, Chikalwadi, Tardeo, 400007; June 11  
**Kersasp Dinshaw Modi** (82), Mackawi Mans, Gunbow St, 400001; June 11  
**Khorshed Sorabji Nargotwalla** (95), Banuabad, T.P.S. 3, Rd 24, Bandra, 400050; June 11  
**Vikaji Khurshedji Panthaki** (86), 8, Suleman Manzil, 176, Dr Ambedkar Rd, 400014; June 11  
**Rusi Maneckshaw Petigare** (71), A/2, Pipewalla Bldg, S. B. Rd, Colaba, 400005; June 11  
**Keki Limji Shroff** (57), Latifabad Bldg, Jerbai Wadia Rd, Parel, 400012; June 11  
**Banubai Bomanji Shroff** (90), Surya Prakash, Babulnath Rd, 400007; June 11  
**Baimai Jal Engineer** (80),

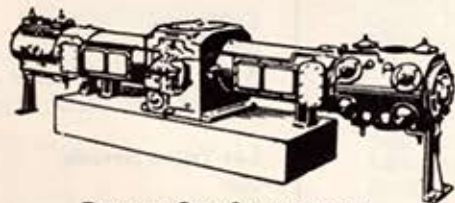
C, Nicholson Bldg, Wadia St, 400034; June 12  
**Hutoshi B. Engineer** (46), C/o H. F. S. Engineer, A/7, Gool Mhl, 10, Sleater Rd, 400007; June 14  
**Minocher Rustomjee Irani** (78), E/14, Rustom Baug, Victoria Rd, Byculla, 400027; June 14  
**Bakhtavar Marzban Mehta** (26), Sethna Bhabha Bldg, Dr B. Jaykar Marg, 400002; June 14  
**Piroja Minocher Mody** (89), Aryan Mhl, 43, C Rd, Marine Drive, 400020; June 14  
**Freny Sorabji Solai** (68), 13, Anil Bhuvan, Jerbai Wadia Rd, Parel, 400012; June 14  
**Dosibai Kerbadji Bharucha** (87), 230, Ava Mans, Tardeo Rd, Tardeo, 400007; June 15  
**Jehangir Kaikhasroo Nanavati** (88), 18, Hill Rd, Opp Bandra Police Stn, Bandra (W), 400050; June 15  
**Phiroze Rattanji Bhadha** (72), 31-D/4, Shapurji Bharucha

Baug, S. V. Rd, Andheri (W), 400058; June 16  
**Dolly Nariman Patel** (50), D/9, Mistry Bldg, Balaram St, Grant Rd, 400007; June 16  
**Alamai Aderji Taraporevala** (92), 72/B, Cozy Bldg, August Kranti Marg, 400026; June 17  
**Pilloo Minocher Writer** (60), 1/19, Malcolm Baug, Jogeshwari, 400102; June 17  
**Edujee Merwanji Bhungara** (63), K-1/24, Cama Park, Cama Rd, Andheri (W), 400058; June 18  
**Daran Manchershaw Shroff** (76), 6, Master Chmbs, Behind Metro Cinema, Cinema Lane, 400020; June 18  
**Amy Framroze Daji** (76), 422-B, Pardiwalla Bldg, Novelty Cinema Lane, Grant Rd, 400007; June 19  
**Khodamurad Ardeshir Irani** (89), 13/B, Daruwalla Trust Bldg, Grant Rd, 400007; June 19

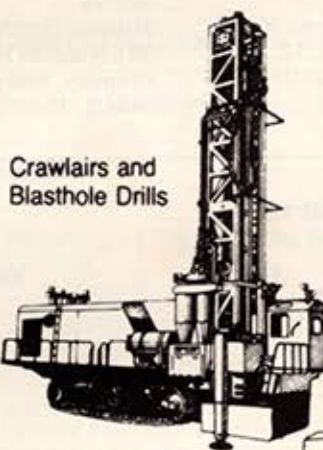
**Hoshang Sorabji Madan** (59), 725, Khurshed Mhl, Dr Dinshaw Master Rd, Parsi Clny, Dadar, 400014; June 19  
**Dhanjishah Hormusji Mistry** (85), Cama Bldg, Marzban Clny, Gilder St, Lamington Rd, 400008; June 19  
**Ruby Nasvanji Madon** (82), 2, Shalimar, 216, N. Subhas Rd, 400020; June 20  
**Rutton Rustomji Mistry** (78), 23, Bacha Mans, Gilder Lane, P. O. Byculla, 400008; June 20  
**Bachan Khurshedji Nariman** (75), 695, Dinshaw Master Rd, Parsi Clny, Dadar, 400014; June 20  
**Homai Maneckshaw Dastur** (80), B/2, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; June 21  
**Piroja Sorabji Major** (85), A/19, Gool Mhl, Sleater Rd, 400007; June 21  
**Firoze Jehangir Mehta** (86), 13, Cumballa Chmbs, Cumballa Hill Rd, 400036; June 21



Rotary Screw Air Compressors



Process Gas Compressors



Crawlaire and Blasthole Drills



Water Well Drills



Portable Compressors

## Air and Gas Compressors • Construction & Mining Equipment

**INGERSOLL-RAND**

Ingersoll-Rand (India) Ltd., Maybaker House, S.K. Ahire Marg, Bombay 400 025

IR 191.88

*Aloo Nawroji Patel* (62), 747, Rekha Sadan, Rd 6, Parsi Clny, Dadar, 400014; June 22

*Nozer Nadirshaw Siganporia* (65), 37, Ahmed Bldg, Gunpowder Rd, Mazgaon, 400010; June 23

*Kersasp Ardeshtir Mehta* (62), 1, Guru Ngr Soc, Four Bglw, Andheri (W), 400058; June 24  
*Savakshaw Hormasji Pastakia* (83), 42, Divecha Hse, Station Rd, Thane, 400601; June 24  
*Tehmuras Rustumji Lafa* (71), Kapadia Hse, 12th Cross Lane, Khetwadi, 400004; June 25

*Framroze Pirojshaw Wadia* (82), 725, Parsi Clny, Dr Dinshaw Master Rd, Dadar, 400014; June 25

*Dhumbai Manchershaw Hansotia* (93), 4/52, A. H. Wadia Bldg, Parel Tank Rd, 400033; June 26

*Daulat Jal Mehta* (49), Old Wadia Chawl, 7, Chandanwadi, Chira Bazar, 400002; June 26  
*Jer Jamshedji Panthaki* (70), 1/2B, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel 400012; June 26

*Adi Khurshedji Patel* (58), R. N. Agiary, Parsi Clny, Dadar, 400014; June 26

*Najamai Jehangirji Kotwal* (91), 3/A, Malbar Apts, Nepean Sea Rd, 400036; June 27

*Minocher Sorabji* (67), 785/B, Khareghat Rd, Parsi Clny, Dadar, 400014; June 27

*Jal Hormusji Talati* (74), 66/D, Soonaiji Ter, Gowalia Tank, 400036; June 28

*Jerbai Burjorji Davierwala* (82), Mu'an Manzil, Balaram St, 400007; June 29

*Rusi Shapurji Kotwal* (65), 42, Vaibhav, Wadala (E), 400037; June 29

*Pesi Sorabji Udwadia* (71), A, Muncher Manzil, 35/C, Jairajbhai Lane, 400008; June 29

#### CALCUTTA

DIED

*Hoshang Shapoorji Mehta*, husband of Roshan and father of Mahruk Jehangir Writer; June 18

*Rusi Jehangir Pestonji*, husband of Nergish and father of Franak and Gavher; June 30

#### PANCHGANI

DIED

*Dhunjishaw Fardoonji Mehta* (92), Florence Bldg, 12, Ardeshtir Irani Rd, 411002; June 14

#### POONA

DIED

*Bahadur Maneckji Gamadia* (65), 37, Universal Apts, East St, 411001; May 19

*Behram Hormazdiar Irani* (Menucheri) (79), Kapadia Bldg, 873, Dastur Meher Rd, 411001; June 3

*Feroze Kaikhusroo Umrigar* (55), 206, Parmar Ngr, 411013; June 30

#### SURAT

DIED

*Perinbanoo Framroze Roowala* (76), Parsi Wad, Saher, Dist Surat; May 1

*Tehmuras Manaksha Kharas* (55), Gam Nogama, Mandvi, Dist Surat; June 12

*Homai Darashaw Wadia* (87), Wadia St, Maachlipith, 395003; June 14

*Phirozsha Dadabhai Havewala* (86), Gam Kim, Dist Surat, 394110; June 16

*Jamshed Jehangir Unwala* (84), Nariman Home and Infirmary, Shahpore, 395003; June 17

*Freny Noshir Siganporia* (55), Geeta Apts, Nanpura, 395001; June 18

*Bhikhaji Darabshaw Mistry* (98), Nariman Home and Infirmary, Shahpore, 395003; June 21

*Shehramai Etuchsha Variava* (71), Ugam-no-mohallo, Maachlipith, 395003; June 24

#### CANADA

Cornwall, Ontario

BORN

A girl, *Rayanne*, to *Sheila* and *Farhiz Gazdar*; May 2

Toronto

BORN

A girl, *Nia Sara*, to *Zarine* and *Rajiv Silgado*; March 16

Vancouver, British Columbia

DIED

*Doulat Nadjmi* (80), mother of *Banoo Iranshad*; February 24

#### PAKISTAN

Karachi

BORN

A girl, *Rosheen*, to *Havovi* and *Zersis Birdy*; June 29

DIED

*Jehangir Ardeshtir Umrigar* (80); June 1

*Keki Nusserwanji Contractor* (87); June 11

*Gool Sohrabji Merchant* (88); June 22

*Jerbani Darabshaw Behrana* (90); June 25

#### USA

Alexandria, Virginia

BORN

A boy, *Jahan*, to *Michiko* and *Khershed Cooper*; June 3

Chicago

MARRIED

*Jasmin Billimoria* of Wilmette, Illinois, daughter of *Avan* and *Godrej* and *Marc Christian Wilson* of Iowa; June 19

California

BORN

A girl, *Ava*, to *Khoosnam* and *Cawas Commissariat*; May 19

Las Vegas, Nevada

DIED

*Sheriar Bomanjee Irani*, father of *Abhan*, *Parvin Khodu* and *Boman*; June 30

Maple Grove, Minnesota

MARRIED

*Roksana Patel*, daughter of *Roda* and *Khushroo*, and *Jay Michael Bozicevich*; June 12

Compiled by Roxana A. Mirza

#### TOTALS FOR 1993

|                 | Bombay |     | India |    | World |    |
|-----------------|--------|-----|-------|----|-------|----|
|                 | A      | B   | A     | B  | A     | B  |
| <b>BORN</b>     |        |     |       |    |       |    |
| Boys            | 11     | 63  | —     | 2  | 1     | 13 |
| Girls           | 11     | 57  | —     | 1  | 4     | 17 |
| <b>MARRIED</b>  |        |     |       |    |       |    |
| Parsi           | 13     | 209 | —     | 5  | —     | 5  |
| Intercommunal   | —      | 14  | —     | —  | 2     | 2  |
| <b>DIED</b>     |        |     |       |    |       |    |
| <b>INTERRED</b> |        |     |       |    |       |    |
| Male            | 42     | 268 | 10    | 54 | 3     | 30 |
| Female          | 34     | 230 | 4     | 36 | 3     | 16 |
| <b>CREMATED</b> |        |     |       |    |       |    |
| Male            | —      | —   | —     | —  | —     | —  |
| Female          | —      | 1   | —     | —  | —     | —  |

A: Total numbers in this issue

B: Running totals for 1993 (February-July 1993 issues)

\* Overseas deaths are listed in the interred column as Parsiana does not have a breakup of those cremated.

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.

---

"Goodness, I left the tap on!"



*The next time  
you're careless,  
remember over 250 million Indians don't have  
access to drinking water.*

**Buckau Wolf with Krupp technology**



**BUCKAU WOLF**



**KRUPP**

**More than engineers. People with a sense of values.**

Nexus/BW/66

**Ishq  
mera  
mazhab hai.  
Rasna Mera Drink  
Hai.**



Yesterday at my school drama, I was  
like Amitabh Bachchan as in 'Khuda Gawah'.  
And everyone clapped and applauded.  
And when I came home you know what  
Mummy asked? 'So little Ustaad, what  
do you want to drink?' You know what  
I said? 'Ishq mera mazhab hai,  
Rasna Mera Drink Hai.' And then  
I drank up the whole jug of  
pyaara Rasna...



**I Love You Rasna**



**More Taste —  
— More Fun**