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EXECUTIVE EDITOR Parinaz M. Gandhi
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ASSISTANT EDITOR Roxana A. Mirza
CONTRIBUTING EDITOR Gustasp Irani
DESIGN Kranti M. Shiltri,
Varghese W. Fernandez
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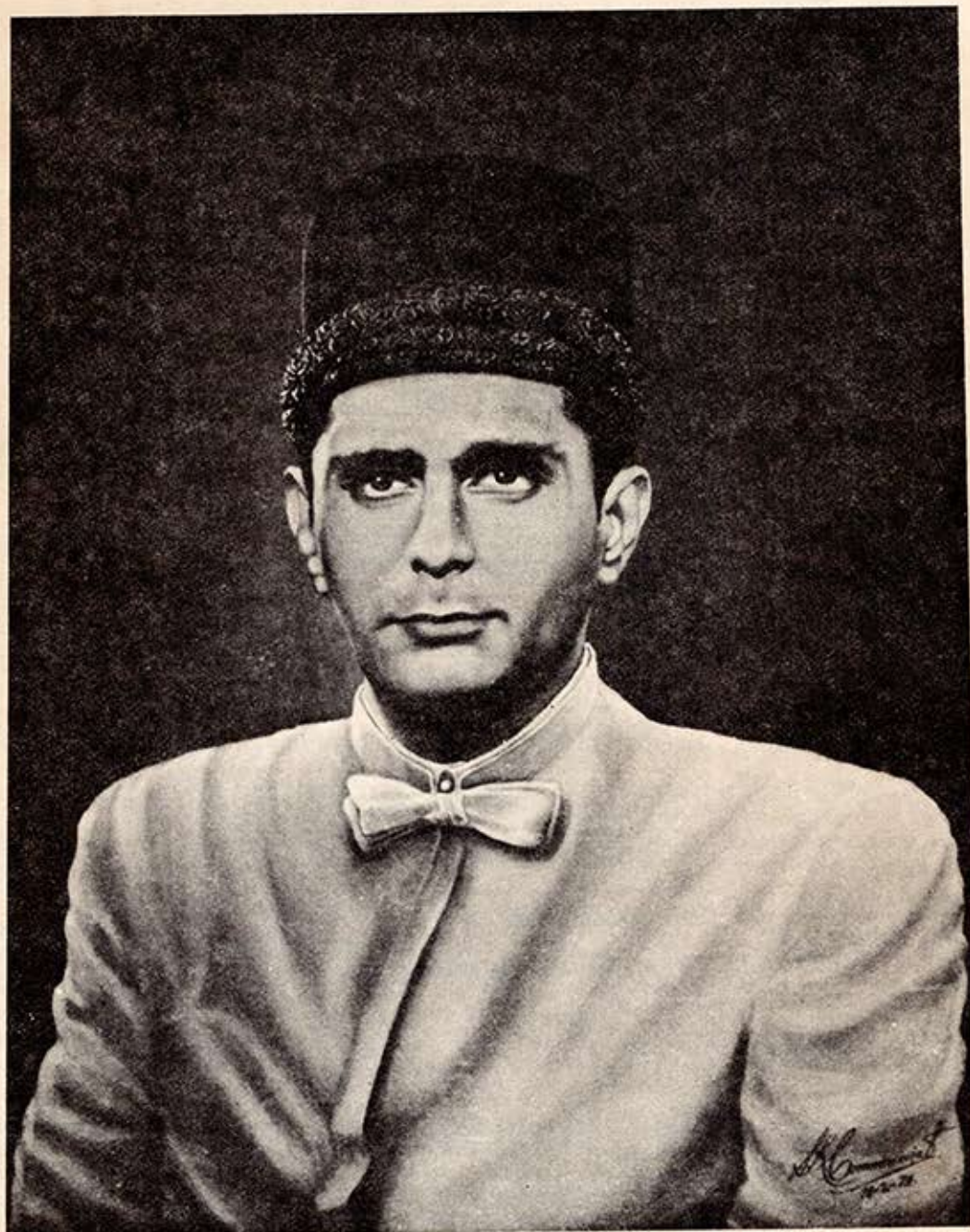
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In Memoriam

Mr Fali Meherji Variava

Director

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"WZO: adapting to change"

I have been reading with interest and regret about the controversy regarding the WZO (World Zoroastrian Organisation) resolution which, in the words of its president, "enables the non-Zoroastrian spouses of Zoroastrians and the children of such a union, to become members of the WZO ('WZO: Adapting to change,' *Parsiana*, June 1993)."

I understand that consequent to this resolution a number of persons have dissociated themselves from the WZO. If so, this is a pity for I gather that the WZO has been doing a certain amount of good work.

I assume that there are well-meaning people on both sides and that they are more concerned with WZO welfare than individual ego satisfactions.

It seems to me that all well-wishers of our small community should do every-

thing possible to avoid unnecessary controversies and controversial splits.

Defenders of the resolution have relied on what they have called "the axiom that Reason exits where emotion enters."

This is true but it is true only to a degree. Most men are governed by reason as well as emotions, by their hearts at least as much as by their heads.

Wise communal leadership knows when to be flexible as well as when to be firm. Wise communal leadership also knows that if it runs too far ahead of those who are led, in course of time there may hardly be any followers to lead!

Any decision of any world organization which leads to too much dissent may lead to the destruction or depletion of the organization, or in any case of its broad based world appeal.

Well-wishers of the WZO may well wonder with regard to the controversial resolution whether the game is worth the candle. They say that he who fights and runs away lives to fight another day.

Of course, moderation, a willingness to compromise, to disagree without being disagreeable, to choose the road of cooperation rather than combat must be sentiments which both sides should share.

Both sides should remember that the ultimate cause, viz. world Zoroastrian welfare, must prevail over contemporary controversy. Instead of breaking heads against each other both sides might usefully put their heads together to find a way out!

If either or both sides want a "fight to the finish" they must remain aware of the fact that either one side, or the other side, or both sides may be "finished."

In conclusion, one question: Have the leaders on both sides considered holding a referendum, seeking the views of all members on withdrawing or ratifying the controversial resolution?

Needless to say the rules for conducting the referendum should be agreed upon in advance.

The WZO may consider whether ratification of the controversial resolution should be only by a certain majority say about three-fourths of all members who actually reply, or two-thirds of all members who are entitled to vote or by a simple majority of all entitled to vote or all actually voting.

Such matters need to be discussed and agreed upon in a spirit of camaraderie and compromise.

If, regrettably, even the modalities regarding the referendum cannot be agreed on, things will have come to a sorry pass. However, a way out of such an impasse would have to be a preliminary postal referendum for settling the modalities and then to have a main referendum regarding the retention or dropping of the controversial resolution.

If a referendum is agreed upon, it must be so organized that the results do not lead to further controversy and both sides must agree in advance to abide by the result in letter and in spirit and continue to work for the future welfare of the WZO.

I may add that I am not a member of the WZO. I have been moved to write this letter only because I would be loath to see a world Zoroastrian body, which admittedly has been doing so much good work, depleted, decimated or destroyed by the demon of divisiveness which has already done so much harm to our community in general and the WZO in particular.

I also hope that this letter which is intended to seek a solution to the controversy does not spark off any further controversy! In this task the Parsi Press can play a useful, constructive role in a sincere attempt to heal the breach.

NADIR ARDESHIR MODI

"The World Zoroastrian Organisation has changed its constitution to accept non-Zoroastrian spouses and their children ('WZO: Adapting to change,' *Parsiana*, June 1993)" And I may add, has destroyed the purity of the Zoroastrian (read Parsi) community once and for all, at one stroke.

And what a fall it is, my communitymen; then you, then I, we all fell — and shall now continue to fall in even greater numbers by the absolutely thoughtless and, may I add, selfish act by a handful of so-called Parsi Zarthoshtis who have donned the mantle of "reformists," at times with the active support of our clergy.

The Parsi community, through more and more mixed marriages, is being diluted day by day, virtually. Whether the

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male spouse is a Parsi or the female is a Parsi, the fact remains undisputedly that the offspring, who is only 50 percent Parsi by the very nature of this bond (unhealthy practice) will, in nine cases out of 10, also marry a non-Parsi when he or she comes of marriageable age. The father or mother having already done so, can hence have no objection to the offspring marrying outside the Parsi community. An ugly trend, don't you think?

Let's go one step further now: I refer to the other "abhorrent aberration" — there's no other term for it — a male child, a half-Parsi, being inducted into the priesthood ("The making and breaking of priests," *Parsiana*, June 1993)! We are irrevocably heading for sure disaster, knowingly and wilfully.

Here, the "learned" priest Ervad Bomanshah Dastoor did not stop to think for a moment before proceeding with the navar ceremony of Percy Sam Modi. Which mother, in her right senses, would not want to be present for her son's navar ceremony? If her *jeegar no tukro* (apple of her eye) was being taken into the field of Parsi priesthood, would she not have moved heaven and earth to make sure she was there on this auspicious day, this happy soul-satisfying experience for the entire family? Would she have been so callous as to remain absent, "ailing mother in Surat" or not? My blood boils even as I write this piece. How a Parsi father, Mr Sam Modi, could have stooped so low as to take recourse to a falsehood so great and an act so heinous is beyond my or any true Zarthoshti's understanding.

I hope this madness, this "fashionable trend" is brought to a screeching halt. Enough is enough. Let our young ones take an oath that they will wed only within the Parsi community, and none other. Our salvation lies in just this one way out. We must retain our purity of strain at all costs.

For God's sake, aren't we His chosen few? His beloved people? Else why would we have continued to exist as Zoroastrians even after 6,000 years? Just put on your thinking caps, before you go any further on this sure road to total extermination of our race — as sure as we see the sun every morning.

ADI F. MERCHANT

"Doors closed to..."

The radical stance adopted by Ms Homai Framroze Bode in her letter ("Doors closed to Darius," *Parsiana*, April 1993)

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includes an attempt to depreciate the ancient ethnic identity of the Parsi community. Ms Bode thinks it fit to state: "We have been Zoroastrians for thousands of years, Parsis only since we came to India about 1,300 years ago." Readers may please gauge the correctness (and spirit) of the latter part of this statement, by comparison with the following:

•adam daarayavaush...paarsa paarshyaa puthra ariya ariya-chithra = I am Darius ... a Parsi, the son of a Parsi, an Aryan, of Aryan lineage. [From a cuneiform Old Persian rock inscription of Darius the Great (ruled 521 to 486 BC) at Naqsh-e Rostam.]

•adam khshayaarshaa ... paarsa paarsahyaa puthra ariya ariyachithra = I am Xerxes ... a Parsi, the son of a Parsi, an Aryan, of Aryan lineage. [From a cuneiform Old Persian rock inscription of Xerxes the Great (ruled 486 to 465 BC) at Persepolis.]

No community, especially one as small as the Parsis, can survive for long without an abiding sense of faith and confidence in itself, built upon a healthy appreciation of its self-worth and its own distinctive "roots." Too much attitudinal

and structural damage has already been inflicted upon the Parsi community, by nihilists recklessly hacking away at its vital self-esteem in a paroxysm of denying, doubting, decrying and demeaning its precious and lustrous ethnic heritage. Not unexpectedly, the result is an unprecedented identity crisis that threatens its very existence.

Nothing could be more urgent or more refreshing than a revival of the splendid spirit of legitimate ethnic affirmation engraved into the living rock by the great Darius and the great Xerxes, and proudly espoused through the ages after them by an unbroken line of our other noble and wise forebears. Indeed, the pitifully confused and imperilled Parsi community of today cannot hope to go forwards unless it first remembers to take an inspiring and educative look backwards.

RONI K. KHAN
Nasik

"Federation goes to MP"

The March 1993 issue of *Parsiana* contains a report, "Federation goes to MP" by Ms Parinaz Gandhi on the Federation's meeting at Ratlam. In the

report a reference is made to "the misreporting of a statement purportedly made by Rohinton Daviervala, president of the Sanjan Memorial Column Local Committee at the Sanjan Day Celebration in November last." The report records that the Federation at the meeting endorsed the contents of an (unpublished) letter by the Bombay Parsi Panchayet (BPP) to a newspaper.

The Sanjan Day was celebrated as usual in Sanjan on November 22, 1992, the 250th anniversary of Pak Iranshah a week later at Udvada, and the Federation meeting was held after a month at Ratlam. Several eminent Parsis participated in one or two of these functions, e.g. Mr Jamshed Guzder, president of the BPP was present at Sanjan and Ratlam, Padmashri Homi Taleyarkhan and Dr Meher Master-Moos at Sanjan and Udvada, and Dr Sam Bhacca, president of the Surat Parsi Panchayat (SPP) at Udvada and Ratlam. However, I am the only person who was present at all the three places — Sanjan, Udvada and Ratlam — and hence I feel most qualified to bring to the notice of your readers several factual errors in the proceedings

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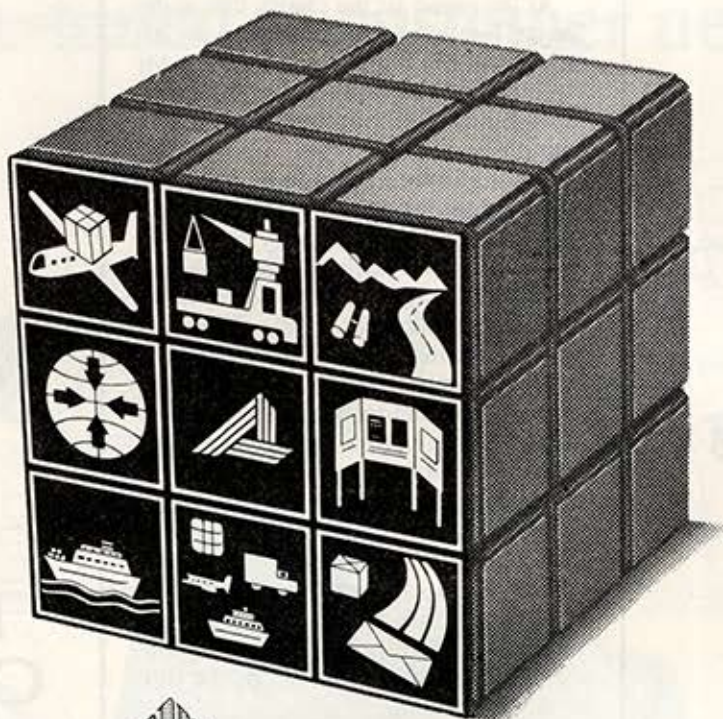
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before the Federation and consequently in the report by Ms Parinaz Gandhi and also highlight the somewhat irregular procedure adopted by the Federation in this behalf.

At the outset let me clarify that at the Sanjan meeting no reference to any attack on our fire-temples was made by Mr Daviervala nor was there any misreporting of any statement as stated in your report.

The misreporting that took place was regarding Mr Daviervala's speech, delivered in his personal capacity at a function in Udvada, which was organized on November 29 by the SPP (where not a single representative of the BPP was present) and there was no reference even in the misreport to the Muslims having attacked our fire-temples. From where the Federation got this totally wrong information, I am at a total loss to understand. Here I may mention that Mr Homi Taleyarkhan has confirmed in writing that the report in the newspaper concerned was totally false and even the newspaper on its own had issued a very satisfactory clarification, which surprisingly was not recorded either by the BPP or the Federation.

Unfortunately, at the Federation meeting to which your reporter refers, Mr Keki Gandhi, the honorary secretary, who had obviously not seen the reports in the papers, proceeded to raise the issue on totally incorrect premises. Apart from the impropriety of making reference to the issue without verifying the correct facts, I would like to raise a few pertinent points:

- Should the Federation which is concerned with affairs of the different anjumans, who are its members, get involved in endorsing the contents of a letter written by the BPP to an unknown, upcountry newspaper, which letter the editor of the newspaper did not think even merited publication?

- Is it proper for the Federation to approve the contents of a letter without at all seeking an explanation from the person allegedly involved in the controversy?

- When I (the only person present at all the meetings) objected to the resolution at the meeting of the Federation, it was ruled by the honorary secretary Mr Gandhi that I could not object, the objection was struck off the record, and the resolution was carried unanimously. Apart from the question as to whether the honorary secretary who is not in the chair, can pass such "off the cuff" rul-



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ings, it seems most strange that in a democratic society and country our community's meetings should be conducted in an autocratic manner.

•I wonder how if even one member present objects to a particular resolution, it can be said to have been passed unanimously.

•Does the BPP not have enough matters to attend to so that it has to go around contradicting newspaper reports falling outside its jurisdiction and that too without checking the issue with the concerned person, and does the Federation have no work on its hands except to endorse unpublished letters written by the BPP particularly when such an issue is not even on the agenda?

NARIMAN P. BALSARA
Saronda

In the *Parsiana* (March 1993) report on the Federation session at Ratlam, Mr Rohinton Daviervala, president of the Sanjan Memorial Column Local Committee has been needlessly and unjustly made a scapegoat. I was present in November '92 at both the Sanjan Day function and the Iranshah Celebration in Udvada.

Mr Daviervala made no statement regarding Muslims at the Sanjan Day celebration whatsoever; hence there was nothing which could have purportedly or otherwise aroused the ire of Muslims. His speech at Udvada some days later was misreported by the *Surat/Bulsar Times*. Hence there was nothing said by him at this Udvada function either which purportedly or otherwise could have aroused the ire of the Muslims. Where was the necessity for the BPP to issue such a letter? Concerning what? And to whom? And when?

According to your report the Federation endorsed the contents of the BPP letter as "reflecting the sentiments of the entire community." But at the Federation meeting Mr Nariman Balsara who was also present at the November 1992 Sanjan Day function had in fact objected to the Federation raising the BPP letter on its agenda and objected to the Federation endorsing it since the BPP letter did not also indicate the numerous other statements and actions of other persons during that volatile period. For instance according to *The Sunday Times of India* article by M. Pestanji on January 31, 1993 the Surat Parsi Panchayat hearse was used to transport Muslims from one area to another; and the Surat Parsis nar-

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rowly escaped retaliation arising from this action.

Similarly in Bombay the elderly couple Mr and Ms Medhora were burnt alive when their house was put on fire by (Muslim? Hindu?) miscreants. Then where is the necessity for the BPP and the Federation to create such a storm in a teacup over nothing? When it is the admitted position that Mr Rohintan Daviervala is innocent of making these statements at the Sanjan Day celebration or the Iranshah Day meeting at Udvađa in November 1992; and when in fact much has been really said and done by other Parsis during the disturbed period of religious riots of January, February, March this year, it would be in the interests of all to close this chapter.

Dr (Ms) MEHER MASTER-MOOS

Keki Gandhi, joint honorary secretary of the FPZAI, replies:

With reference to Mr Nariman Balsara's letter, may I be permitted to state that the *Parsiana* report is substantially correct. The only error that has crept in is that according to the report in the *New Surat Times* of January '93 the alleged statement was purported to have been made at Udvađa during the 250th year celebra-

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tions of Iranshah and not on the occasion of the Sanjan Day celebrations.

The article in the *New Surat Times* had attributed among others the following statement to Mr Rohinton Daviervala: "Several Muslims attacking with *Quran* in one hand and sword in the other forcibly converted Parsis into Muslims and those who wanted to remain faithful to their religion had to leave Sanjan."

The article further went on to say that these statements had hurt the feelings of the Muslim brothers residing in Sanjan; to protest against those statements, a joint meeting of the Sanjan based Navi Masjid Sujaat Jamaat, Sunni Muslim Joona Jamaat and the Madina Masjid and Madressa Trust was held; the leaders of the Muslim community of Sanjan had issued a bulletin stating that the statement was totally imaginary and baseless and was made with the object of degrading and defaming Muslims among members of the sister community with whom they have been living for generations in unity and fellowship and without any prejudice as to caste or creed.

There were several other statements and arguments in the article which showed to what extent the feelings of the

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Muslims had been hurt and aroused. Taking into consideration the adverse effect which the totality of the observations made in that article would have on our Muslim brothers, more particularly during the situation prevailing in Bombay, Surat, Ahmedabad, Baroda and other places in Gujarat in the months of December 1992 and January 1993, there can be no doubt that the Bombay Parsi Punchayet (BPP) was fully justified in requesting that newspaper to publish its letter in which it had:

- Clarified that "Parsis in Gujarat, Maharashtra and all over India have resided most amicably and in peace with all creeds and communities throughout their stay in India for centuries past and have maintained extremely cordial relations with one and all."

- Confirmed that "our community has in general no complaint of prosecution or harassment at the hands of members of any community in India."

- Stated that "knowing well Mr Daviervala as we do know, he would be the last person to have any intention to make any observation which would hurt the feelings of any community."

- Appealed that "the country is presently passing through a very critical period and the call of the day is for maintaining mutual respect and cordiality and observing utmost tolerance towards all communities" and asserted that "we members of the Parsi community fully believe and have always practised this."

For the same reasons, the executive council of the Federation thought it fit to endorse wholeheartedly, without any protest or demur on the part of anyone, the contents of the BPP's letter.

It is pertinent to note that Mr Nariman Balsara did in fact say 594 words on this subject alone at the Federation meeting, after which Mr Rustom Anklesaria, chief executive of the BPP read out the Punchayet's letter to the *New Surat Times*. Thereafter, Mr Balsara was asked "satisfied?" and it was declared, "Even Mr Balsara is satisfied."

Before concluding please permit me to place on record the fact that all the delegates who attend the Federation meetings regularly, including the writer who sometimes has to perform unpleasant duties in the interest of the community, eagerly and affectionately look forward to Mr Nariman Balsara's presence. His interjections, when they are harmless, bring a lot of joy and cheer to the delegates and the audience in the midst

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of serious discussions. This is why even in the Ratlam meeting, Mr Narimah Balsara was publicly thanked by yours sincerely "for providing great moments of merriment and amusement" and this expression of thanks has not been struck off the record.

Sanjan Day 1993

Mah Tir, roj Bahman, is the day on which our forefathers first landed on the sacred soil of Sanjan. This day is celebrated every year as Sanjan Day. This year it coincides with November 22, 1993.

The day starts with a jashan ceremony performed by the High Priest of Udvada, Dastur Kaikobad and others at 10.00 a.m. on the hallowed grounds of the Sanjan Memorial Column. The day gives us an opportunity to pray for the eternal peace and happiness of our ancestors, seek their blessings and remember with reverence and gratitude Dastur Naryosang Dhaval who brought us here and that noble Hindu King Jadi Rana who gave us refuge.

The jashan ceremony is followed by short discourses by distinguished members of our community, discussions on matters of common interest and free community lunch.

In order to enable the weakest member of our community to participate with pride and dignity, the function is open to all without any fee and we depend solely on voluntary contributions to meet the ever-increasing expenses. We are sure you will generously support the Sanjan Day, which is not just a religious function but is of great historical, social, cultural and educational value as well.

You are most cordially invited with your family and friends. Donations in favor of "Sanjan Memorial Column Local Committee" may be sent to the undersigned at Khan Bahadur's Bungalow, Sanjan (WR) 396150.

ROHINTAN M. DAVIERVALA

President, Sanjan Memorial Column Local Committee

An awesome achievement

Though not a resident of Hongkong, I was privileged to be present when the beautiful new Zoroastrian anjuman building there was opened on Jamshedi Navroze, 1993. The jashan in the morning and the festive lunch and dinner which followed are among the happiest memories of my own long stay in the Far East.

The building is a marvel of modern

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yet functional Zoroastrian design. The prayer hall in particular is a design for other overseas Zoroastrian groups to study. The trustees, under the visionary leadership of Mr Jal Shroff, have provided for everything right from prayers to communal get-togethers, for everyone from the youngest to the oldest. The project has been financed and completed with an aplomb and precise schedule any international business would be proud of. The building imposes virtually no financial strain on the community. Rather in very quick time, the income from the floors being rented will allow the trustees to help Zoroastrian communities all over the world.

The timing could not be better. For China, like India, will be one of the great industrial powers of the world. In the 1920s and 1930s, there were a good number of Zoroastrians in China. Once again, China receives huge foreign investment from all over the world. There are increasingly great possibilities for us Zoroastrians to again enter China for business or professional careers both on our own and as representatives of other organizations. Today, the entry for almost every business project into China is from Hongkong. Which is all the more reason for Zoroastrians all over the world to rejoice, to admire and to be thankful to the Zoroastrian anjuman of Hongkong for the splendid and continuing facility. For it is built for the betterment not just of the Zoroastrians of Hongkong but of international Zoroastrianism. An awesome achievement!

MANEK DAVAR

Tokyo, Japan

The Zotarians

May I, on behalf of the Federation of the Parsi Zoroastrian Anjumans of India (FPZAI), invite you to become a founder member of Zotarians — its wing of professionals, businessmen, executives and others.

The wing is being formed to promote interaction, collaboration, sharing of technology, franchising and even funding.

The organization aims:

- to encourage and promote interaction, exchange of information and friendly feelings;
- to promote business relations among the members inter se as well as between members and non members;
- to encourage entrepreneurship and self employment;
- to deal with legislative and other matters affecting professions, business and industry;

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to interact with government and other public authorities, associations and individuals dealing with commerce and trade in other locations in India and overseas; •to collect and disseminate information on state of the art technology, business and other opportunities and matters of general interest to members.

The minimum annual subscription for membership of the wing is Rs 20 only, but you are welcome to pay more if you so desire. A loose-leaf directory of the members of the wing will be published shortly.

Your cheque in favor of the Federation of Parsi Zoroastrian Anjumans of India along with your visiting card will enable you to enroll as a founder member of the wing and incorporate your particulars in the directory.

J. N. GUZDER
President, FPZAI

Young Parsi Entrepreneurs

I have been toying with the idea of forming a non-profit organization called Young Parsi Entrepreneurs (YPE).

The purpose of this organization would be to rekindle, increase and maintain the entrepreneurial spirit among Parsis. Worldwide registration could assist in an exchange of ideas, technology and commerce so as to once again put India on the world economy map. Though this may sound a bit farfetched, Parsis at one time were certainly responsible in making this happen for India.

ROHINTON BAJI MALOO

Rustom "Bloodwalla"

A simple Irani gentleman, Mr Rustom Dinshaw Irani of Dahanu Road has donated blood 203 times to the people of Dahanu Road within a span of 26 years. He thus claims the title of Rustom Bloodwalla.

Rustom, a matriculate from St Xavier's School, Bombay, took to the share market and by prudent investment, he made his pile and retired.

While he doesn't have the skills, the expertise that can benefit others, Ahura Mazda has endowed him with sound health. He, therefore, made up his mind to be a blood donor whenever and wherever there was a call for blood. Rusi has turned up unfailingly regardless of caste, creed, social status or religion of the patient. He answers the call for blood donation promptly and readily at any time of day or night.

The 66-year-old bachelor lives all alone in Dahanu with his circle of



Irani: ever ready to donate blood

friends. Fond of cricket and early morning walks, Rusi does not fancy any special or dainty dishes.

A modest man, Rusi is little known except among those who have got a longer lease of life by his timely donation. But he is a friend and benefactor to all with whom he has come in contact.

Mr RATTY DHUNJSHAW DASTUR
Dahanu Road

Knock! Knock! Parsis

Knock, Knock,
Who's there?
Afried.
Afried who?
Afried, these are new Parsi jokes.

Knock, Knock,
Who's there?
Navaz.
Navaz who?
Na-vaz, where do I put the flowers?

Knock, Knock,
Who's there?
Roda.
Roda who?
Rod-a horse, bum is sore.

Knock, Knock,
Who's there?
Aspi
Aspi who?
(A)spi(k) to you later after this joke.

Knock, knock,
Who's there?
Cyrus.
Cyrus who?
Cy-rus to your car, it's on fire.

Knock, Knock,
Who's there?
Sanam.
Sanam who?
My fingers have gone Sa-nam, knocking.



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Tenaz who?
Ten-az, good as 5 plus 5.

Knock, Knock,
Who's there?
Zubin.
Zubin who?
Where's Zu-bin, I's looking for you.

Knock, Knock,
Who's there?
Prochie.
Prochie, who?
You gotta, (A)Prochie my dad, for hoard-
ings.

Knock, Knock,
Who's there?
Naval.
Naval who?
Don't you think these jokes are a Naval
idea?

D. B. RUSTOMJI

Calcutta

Edited by Amavaz S. Mama

Do you have a G6PD enzyme deficiency?

The G6PD enzyme deficiency, common among the Parsis, makes them highly susceptible to certain drugs.* The deficiency may cause jaundice in the newborn and severe hemolytic crisis (destruction of red blood cells) in adults. Ask your family doctor to arrange for a blood test to detect whether you have G6PD enzyme deficiency. If you happen to be a G6PD-D patient, it is essential that you carry your card at all times so that in any emergency you would receive appropriate treatment.

*Analgesics: Acetanilid, Acetylsalicylic acid, Aspirin, Acetophenetidin (Phenacetin), Antipyrine, Pyramidone.

Sulfonamides and Sulfones: Sulfanilamide, Sulfapyridine, N2 Acetylsulfanilamide, Sulfacetamide, Sulfisoxazole (Gantrisin), Thiazolsulfone, Salicylazosulfapyridine (Azulfadine), Sulfoxone, Sulfamethoxypyridine (Kynex).

Antimalarials: Primaquine, Pamaquine, Pentaquine, Quinacrine (Atabrine).

Nonsulfonamide antibacterial agents: Furazolidone, Nitrofurantoin (Furadantin), Chloramphenicol, Para-aminosalicylic acid.

Miscellaneous: Naphthalene, Vitamin K (Water soluble analogues), Prodenecid, Trinitrotoluene, Methylene blue, Dimercaprol (BAL), Phenylhydrazine, Quinine and Quinidine; Sulpha containing compounds including Septran, DDS and Daraprim; Nitrofurantoin, Nalidixic acid including all derivatives of this group, Antistine, Diphenylhydramine, Pronestyl, Nitrites; Large doses of Chloroquine, Chloromycetin, Vit. C and Vit. K.

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Events and Personalities

Suburban youth join hands

"If you qualify as a 'youth,' don't wait for an invitation," stipulates the July 1993 issue of the Borivli and Suburban Zoroastrian Association (BASZA) newsletter that announces the formation of its Youth Wing. "All you guys and girls who've passed SSC and are still below 40 qualify to join in," the admission criteria are spelt out. The first Youth Wing meeting was to be convened by Ronnie Siganporia and his wife Phiroza.

"There's a whole world of fun and opportunity waiting for you," promises the BASZA newsletter. "That the future lies with the youth," BASZA was willing to admit. "But we aren't going to let our youngsters wait until the future..." they were determined.

Their picnic to Gorai beach in the monsoons brought 21 youths together whose spirits could not be dampened although the rains came incessantly, as reports Percy Paghdwalla in their August newsletter. Urging fellow youth to register for the moonlight cruise on October 30, he noted, "After all our parent body has always been forthcoming in encouraging us and we must (respond) by participating in the boat ride in large numbers."

Whither, doctor?

"It is the person and the presence of the doctor just as much as or more frequently than what the doctor does that creates an environment of healing... Words used by the doctor...can open the gate of recovery... The wrong words can complicate the healing environment..."

Delivering the first N. H. Antia Oration in Bombay last March, Dr Pramod Kiran Sethi built a powerful case for the need to rehumanize the doctor-patient relationship. In a speech entitled "Looking ahead: the doctor in the 21st century," Sethi surveyed the current dismal scenario, contrasting the ideal of service that prevailed when he was a medical student

against the impersonal pharmaceutical-advertising-electronics combine which has reduced the patient to "a shadow."

Sharing the dais with Sethi that day were chief guest, Dr Venkatvardhana, director of the Nehru Planetarium and Antia, an honorary consultant at the J. J. Hospital's Tata Department of Plastic Surgery and director of The Foundation for Medical Research and The Foundation for Research in Community Health. His original work, reflected in 250 publications encompass the fields of surgery, community health and biomedical research.

Sethi, the distinguished orthopaedist who created the Jaipur foot, a simple flexible device that has enabled many an amputee to lead a more normal life, has lent a new dimension to health care. He had been a member of the governing body of the Indian Council of Medical Research.

"It was easier for me in a smaller town in the backwaters as it were, away from the fiercely competitive environment that characterizes Bombay, to sit back and dream of alternative approaches and even experiment with some of them," noted Sethi. "For Dr Antia to turn around from his position of eminence and start questioning the direction which the health care system is heading towards required much greater courage and strength of character. He has this extraordinary capacity to move with ease in two different worlds, the rather esoteric world of plastic surgery and now directing sophisticated research in leprosy at a level that can match the best in the world and simultaneously spend time moving around in villages and slums, looking into community medicine and our rural health delivery system."

Both Antia and Sethi share a common bond being born and educated in the colonial era, dreaming of finding solutions to health problems, and later facing disillusionment as they witnessed "the congealing of what was at one time a healing profession into something mechanistic and often commercial."

Sethi indicted himself and his fellow practitioners for "paying too little attention and respect to the built-in durability and sheer power of the human organism" and for selling out, instead, to the lie of

the pharmaceutical industry that depicts "the human being as a tottering, fallible contraption always needing botching and patching — always on the verge of falling to pieces." Referring to David Gold, a former editor of the *New Scientist*, and his book *Medical Mafia*, Sethi added, "We have in fact become partners in their profit making enterprise... The entire



Antia: meaningful health care

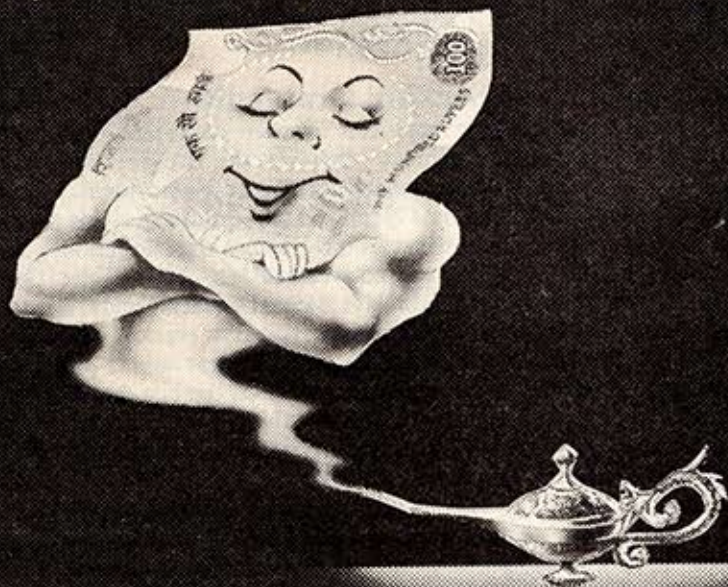
continuing education of most doctors is through sales literature freely distributed by the drug industry...

"Medicine should consider the possibility of contributing more by doing less," he advised his audience of young doctors and research scientists, the admirers of Noshir Antia, who had banded together to form the N. H. Antia Society to honor the renowned pioneer plastic surgeon of India on his 70th birthday in February 1992.

Moreover, according to Sethi, "many of the so called achievements of modern medicine should really be attributed to social reformers. Food, housing, working conditions, neighborhood cohesions as well as cultural mechanisms make it possible to keep populations stable."

Sethi noted that it was only after he

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set up as a consultant, after years of work in the outpatients' departments of some hospitals, that he realized "that most people come to me to talk." Years of experience and introspection behind him, Sethi observed, "Informed self-care should be the main goal of any health program or activity. Ordinary people provided with clear, simple information can prevent and treat most common health problems in their own homes — earlier, cheaper and often better than doctors."

Amavaz S. Mama

MBE for Bandorawalla

Proclaimed Member, Order of the British Empire (MBE) in the birthday honors list announced by Queen Elizabeth II, Ms Katayune Bandorawalla responded, "I was very touched and honored... I couldn't react in words." For 37 years she had worked for the British Deputy High Commission and just a month prior to her retirement came this award, according to a write-up in *The Afternoon Despatch and Courier* of July 8, 1993. The MBE was awarded in "appreciation and recognition of my services to the office," she mentions. The decoration, accompanied by a medal and a scroll signed by the Queen, is due to be presented to her by the British High Commissioner when he flies down from Delhi to confer this distinction on her.

Hailing from Calicut, Bandorawalla, fondly called Kitty, started out as a secretary at the British Trade Commission. When the Trade Commission merged with the Deputy High Commission, she

Bandorawalla: earned British honor

Photo: Vishwanath Sallian, *The Afternoon Despatch and Courier*

reports *The Afternoon*.

Bandorawalla's loyalty to the Deputy High Commission's office makes her comment, "It is a very well organized office, perhaps the most efficiently run in Bombay." Of her employers she states, "The British are lovely people to work for, very considerate and helpful," *The Afternoon* quotes the MBE awardee.

"Seeking new angles"

"The approach is more important than the subject," believes the octogenarian photographer Homi Kharas who for the first time displayed his pictures in a one-man show. Shortly before the exhibition in the second week of May 1993 at the ANZ Grindlays Bank at Breach Candy, a fall in the house resulted in cracked ribs for Kharas. He therefore was able to put in an appearance only on the last day of the show and hence missed out considerably on the public response, notes a disappointed Kharas.

Many rare moments captured by his lens were on view: the fog cloaking the porch of the B. D. Petit Parsee General Hospital, the Bandra causeway under repair, a man attempting suicide caught midair, a monkey on a ledge overlooking



a valley... "Homi keeps his pictorialism 'alive' and interesting. He is always seeking new angles on everyday subjects," mentions the press release. In certain cases when waiting for a perfect composition the picture has eluded him, admits the photographer. There have been times though when his patience has paid off. Once he found a branch of a fallen tree forming a graceful arch but he felt something was missing. So he waited till three pigeons sat on the bough to reward him with a satisfying picture, reported *The Independent* of May 21.

His photographs, bearing a certain sensitivity, have been featured in photographic magazines and exhibited in international salons, adds the handout. To promote pictorial photography among casual amateurs Kharas had for over 25 years served as editor and publisher of *Agfa Photo Gallery* and later as editor of *Photography Today*.

Humor and photographic creativity are Kharas' hallmark. Come Christmas time and his friends are sent a topical greeting card depicting him and his wife. Some of these specimens too were on view at the exhibition.

This talented lensman learnt the finer points of the art of photography from his mother Shirin. Before he had even handled a camera Kharas used to help her develop her plates in the dark room, recalls the ace photographer. When he was presented with his very own Kodak box camera, he shot a picture that was to win him a prize in *The Times of India Illustrated Weekly*.

Over the years he has succeeded in building up a massive portfolio of which nearly 80 creations were on view and sale at the last exhibition. Though the exhibits were "priced low to enable everybody to own them," Kharas retains

Lensman Kharas (left) with a shot of Her Majesty



became secretary to the first secretary, commercial. Since 1981, Bandorawalla had been working as secretary to the British Deputy High Commissioner.

Remembering the good and bad days, among her pleasant memories Bandorawalla lists the visits and her meeting some members of the British monarchy like Prince Philip and Prince Charles. One of the saddest days of her life was when Percy Norris, then deputy high commissioner, was assassinated,

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the copyright. His fascination with nature and her diverse moods led Kharas to become the founder secretary of The Bombay Hikers which is now in its 50th year, adds the release.

J. N. Tata's select 17

More than four crores of rupees have been disbursed by the J. N. Tata Endowment in its 100 years of existence, writes director Dinshah K. Malegamvala. Over the years 2,400 select Indian students have benefitted from the grants accorded for their higher education abroad, as per the press release. Among the Tata scholars to have shone in the trust's centenary year are eminent personages like K. R. Narayanan, the vice president of India, Armeane Choksi, vice president of the World Bank in-charge of human resources development and operations policy, and Dr Jamshed Irani, managing director of the Tata Iron and Steel Company Ltd, notes the press release.

In its 101st year, yet another batch of Tata scholars have been announced. Of



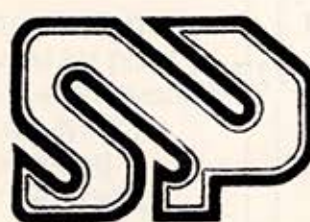
(From left) Top row: Batliwalla, Bhagwagar, Choksey
Second row: Divecha, Kotwal, Mody

the 123 who cleared the "rigorous all-India competition with exacting high standards of selection," 17 are Parsis, nine boys and eight girls, mentions Malegamvala, providing a brief introduction to each of the Parsi scholars.

Among the boys, engineering is the most popular choice with five of them

opting to specialize in it: Rustom Bendorawalla (chemical engineering, Oklahoma State University, USA); Faridun Dotiwala (civil engineering, Wisconsin University); Arshish Kapadia (mechanical engineering, University of Texas, Austin); Poras Khajotia (computer science engineering, Kansas State University); and Umeed Kothavala (computer science engineering, Purdue University, Indiana). Other science related subjects have drawn: Dr Cyrus Joshi (internal medicine/sports medicine, State University of New York); Farhad Vesuna (biology, admission awaited) and Neville Wadia (physics, Louisiana State University). Rayomand Eraneer has opted for hotel management (Les Roches Hotel Management, Switzerland).

Three of the girls too were keen to pursue science/medicine: Dr Franak Batliwalla (biochemistry, admission awaited in USA or Canada); Kermeen Divecha (life science/microbiology, Baylor College of Medicine) and Dr Yasmin Wadia (surgery, Alfred Hospital,



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Australia). Three other girls were into fine art/performing arts. Gulnar Bhagwagar (interior design, Arizona State University, Tempe); Ferzin Choksey (graphic design, Pratt Institute, Brooklyn); and Avan Patel (performing arts, Trinity Repertoire Conservatory). Arnaz Kotwal's choice was law (University of Cambridge, England), and Perveez Mody's development study/third world study (University of Cambridge, England).

Financial assistance of \$ 6,539 per annum has been awarded to Bandorawalla who will be pursuing his masters/doctoral studies in chemical engineering. A graduate in chemical engineering from the Manipal Institute of Technology, he had secured distinction marks of over 78 percent.

A graduate in life sciences Batliwalla chose to do her post graduation in biochemistry. She subsequently did her doctorate in biochemistry from the Cancer Research Institute. In addition to academic prizes she has also been awarded the bronze and silver medals



(From left) Top row: Patel, Bandorawalla, Dotiwala
Second row: Yasmin Wadia, Eranee, Joshi

from the Duke of Edinburgh Scheme.

With a BTech degree in interior design from Nagpur, Bhagwagar will now be doing her masters in the same subject. The "versatile girl" who is a member of the National Cadet Corps has a range of interests: para sailing, trekking,

debating and dramatics.

Ahmedabad's Choksey is a first rank holder from amongst 400 students from Gujarat who appeared for the final examination of the five-year course in applied art with specialization in graphic design. She will be studying communication design.

Divecha did her bachelors in life sciences, her masters in life sciences and biology with macro molecules, and will now be specializing in neuro science at the Baylor College of Medicine. The university has awarded her full financial assistance with a tuition waiver.

On the other hand is Dotiwala whose GRE scores are over the 95 percentile but who has still not been awarded any financial assistance by the Wisconsin University where he will pursue his masters in structural engineering. He did his graduation from Bombay's Victoria Jubilee Technical Institute.

After studying hotel management for three years at Bombay's Sophia Polytechnic, Eranee has left for Switzerland. To his diploma from Bombay will now

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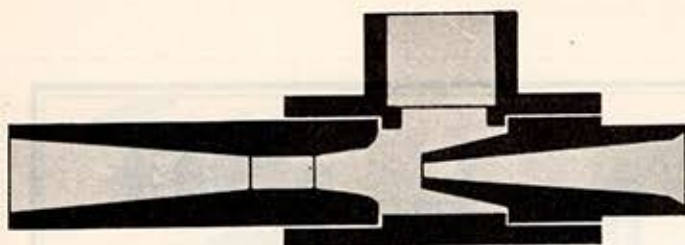
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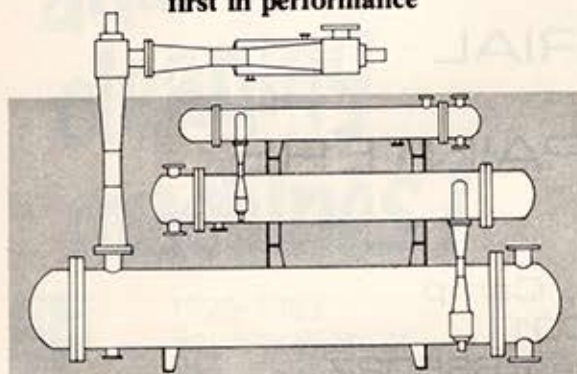
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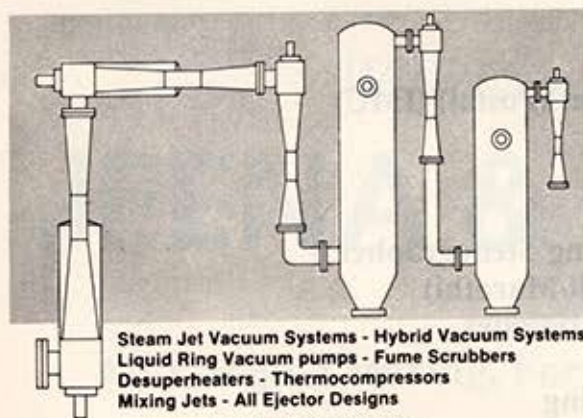
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(From left) Top
row: Kapadia,
Khajotia
Second row:
Kothavala,
Vesuna, Neville
Wadia



be added a qualification from Switzerland.

Joshi who did his MBBS from the G. S. Medical College and is an ace sportsman, winning prizes in cycling, swimming and athletics besides being competent in football and hockey, will specialize in sports medicine. The State University of New York has awarded him a handsome financial assistance of \$ 33,173 (approximately Rs 10 lakhs).

A bachelor of mechanical engineering from the Sardar Patel College of Engineering, Bombay, Kapadia is now set on doing his masters. His father too was a Tata scholar from the 1959 batch.

With 68 percent marks in his bachelor's examination in computer engineering Khajotia succeeded in securing a seat at the Utah State University. His brother too was a Tata scholar.

Besides securing over 67 percent marks in his BE (computers) degree course from the Pune Institute of Computer Technology, Kothavala who will be doing his masters in the same subject also makes time for other activities. He was editor of his college magazine; participated in public speaking, dramatics, intellectual marathon; was a member of the badminton and ball badminton teams and an active member of the Computer Society of India.

Law is the subject Kotwal will be studying at the Gonville and Caius College in Cambridge, Sir Dorabji Tata's alma mater. A first rank holder in the MCom examination, she is presently readying for her final year LLB examinations. The all-rounder's other interests include public speaking, athletics and swimming.

Selected by the United World Colleges, Mody did her baccalaureate from the Atlantic College (Wales), UK after which she was selected by Outward Bound, Lesotho (Southern Africa) to teach multi-racial groups for eight months. She was associated with the Narmada Bachao Committee and extracts from her report have been included in the Morse Committee Report. At the Commonwealth Scholarships interview in Delhi she was granted a full scholarship covering her fees and a two-way air fare. The Trinity College has awarded her a generous grant to cover her maintenance expenses. She has also been awarded the Bombay Cambridge Society Scholarship of Rs 40,000.

continued on page 61

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They sailed across treacherous seas in a wooden craft: refugees fleeing religious persecution in their homeland. The local ruler on the west coast of India, where they landed, welcomed them and under his patronage they set about reconstructing their lives. Rapidly they assimilated the local customs and language, but clung fiercely to their ancient religion. Initially they were rural folk but once the Europeans landed in India they migrated in increasing numbers to the urban trading centers. Once more they were quick to assimilate the new Western culture and they prospered.

Then came Independence for India, and with it decay in the community set in. Rapidly their numbers declined and soon they were down to 24 members spread over six families and clinging desperately to their last remaining place of worship which they knew would eventually end up as a heritage monument with the Government of India.

This could be the story of the Parsis. It is, however, the story of the Cochin Jews of Kerala, the White Jews. As we walk down the streets of their settlement in Fort Cochin, appropriately called Jew Town, and towards the 400-year-old synagogue, we experience a terrible sense of foreboding: as if this could well be the fate that awaits the Parsis of India.

Ghosts of the past linger on in a colony now virtually deserted by a thriving population which at its peak had numbered around 4,000. The Star of David on walls and railings of buildings, Hebrew inscriptions, 'Solomon Hall' embossed near the entrance of one structure, all hint at what had once been a vibrant community. The flourishing trade in antiques, now run by non-Jewish entrepreneurs who have moved into the area, heightens the tragedy of a group that hovers on the brink of extinction as a result of an exodus of their young to the promised land after the establishment of the state of Israel in 1948.

Every Sabbath (Saturday), the handful of Jews who remain are reminded of this grim reality as they go through the ritual of mustering up the *minyan*, the group of 10 adult males needed to hold a community service. When we visited the enclave they had just about managed to form a *minyan*. Should even one fall ill, a common occurrence in a community

"Waiting for the end"

Gustasp Irani

*With the mass exodus to Israel,
the few Jews remaining in Cochin
are struggling to continue
with their time-honored traditions*

dominated by the elderly, the Sabbath service would lapse unless visiting Jews are roped in to make up the quorum.

Either way, on the Sabbath the synagogue belongs exclusively to the Jews: the rest of the week tourists virtually overrun the shrine. But the takeover is respectful. They remove their footwear at the entrance and walk barefoot over intricately designed blue and white tiles that had been imported from China. With a sense of hushed reverence they move around the central altar where prayer shawls and holy books lie wedged between twisted golden bars that spiral up in devotion, towards Jehovah, towards light, towards the collection of crystal chandeliers and colorful glass lanterns that reach down from the ceiling.

The guide of the government-run ferry tour assembles his flock around the main altar as it is unlocked. On display are a set of solid gold crowns that were presents from the ex-rulers of Cochin under whom the Jewish community thrived. Also on display is an item that is equally, if not more, precious to the community — the *Torah*. The guide informs us that these scriptures had been transcribed in Hebrew on sheep skin scrolls several centuries ago. His voice resonates in the reverent stillness of the room. The spell broken, the tourists bustle out onto the street again.

"Our synagogue will survive as a house of worship," says 80-year-old S. S. Koder, the warden of the synagogue. In his red brick mansion at Fort Cochin, overlooking the famous Chinese fishing nets (resembling giant spiders these are commonly used in the Kerala backwaters), the grand old man of Jew Town hinges his optimism on the hope that visitors from Israel will keep the tradition alive, now that the country has re-established political ties with India.

Few share his hope or his willingness to talk about their predicament. An elderly gentleman we approach pleads with folded hands: "Please let us be." One lady dismisses our queries brusquely. At the synagogue is a freshly painted signboard that reads: "No photographs." To browsing tourists the Jews might appear to be — and disturbingly so — part of the antique market that has taken root in their midst.

"It's really sad," Jackie Cohen, the 71-year-old caretaker of the synagogue laments. "It's too late now to do anything." According to Cohen, of the 24 Jews left in Jew Town only four, all males, are below the age of 30 — 13, 21, 23 and 29 — and he expects them to migrate to Israel like the others before them. "Marriage is a problem. With no Jewish girls around, what else can they do?" he adds.

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We experience a sense of foreboding: this could well be the fate that awaits the Indian Parsis

★ ★ ★

The problem of finding a Jewish spouse, an elderly lady protests, is at best a simplistic explanation for the crisis that threatens to consume the community. The fabric that held the tapestry of Jewish tradition and orthodoxy together has collapsed. For instance, she points out that since they eat only kosher meat, their diet today is largely vegetarian but for the occasional chicken slaughtered in the traditional way by an elderly Jew who goes from residence to residence providing his services. In her youth kosher meat was available in variety and abundance.

She recalls the days of her childhood: "We lived like one big happy family. On Fridays we would dress, in what you might say our Sunday best and gather at the synagogue to bring in the Sabbath." Her charming face, strikingly fair-skinned like the rest of her community, lights up, her eyes sparkle as memories stir within her. Jew Town then was peopled with relatives and friends who shared a common religion and origin. "I grew up here, but the Jew Town I knew

as a girl does not exist anymore. Today we are marking time, waiting for the end. I understand that your Parsi community is also declining rapidly," she adds.



There is a sadness in her eyes; it is a sadness we can empathise with.

Painting of Jews landing in South India in 72 AD. Photo: Gustasp Irani



Settlement of Jews

Records of the first settlement of Jews on the Malabar coast of South West India are at best obscure. The popular belief is that they came in 72 AD, soon after the destruction of the Second Temple in Jerusalem, and were later enriched by the influx of Jews fleeing persecution in Spain and other European countries.

These refugees were offered more than shelter by the local ruler. In 379 AD their leader, Joseph Rabban, was awarded a small fiefdom in Cranganore along with symbolic privileges that could be claimed only by royalty.

However, the landing of the Portuguese in the mid 16th century upset the rhythm of their rural lives. Fired by the zeal of the inquisition in Europe, the Portuguese set about persecuting the Jews who fled en masse to Cochin. Here the local ruler again offered them his protection, and even land adjacent to his palace to rebuild their lives and their place of worship. By 1663 the Portuguese were dislodged from the region by the Dutch and under the patronage of these new European overlords the Cochin Jews prospered, becoming the main trading agents of the Dutch East India Company. It was during this period that one of them was called upon to mediate in a succession dispute for the Cochin throne.

Despite their prosperity under the Dutch and the British after them, the Cochin Jews integrated themselves with the local community around them. They spoke, and still speak fluent Malayalam. They even divided themselves into two sub-castes — the White Jews and the Black Jews, each with their own synagogues — conforming to the caste-ridden society in which they lived. Today these distinctions have become irrelevant and the only functioning synagogue in South India — and there were eight — which once served the White Jews of Jew Town is open to all, tourists included.

Today it appears that the exile of this community in India is over. With the establishment of the state of Israel in 1948 the young of the community started to migrate to their ancient homeland.

But even to the promised land they have taken a part of Cochin with them. A Jewish lady tells of two settlers on the same street in an Israeli town. One looks back at his past in an anti-Semitic Europe with horror. The other looks back at India with nostalgia: to him Jew Town in Fort Cochin is a treasured memory.

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Damning the Dam

A posse of Parsi activists are opposing the Government's Narmada Project which they say will endanger the dislocated tribals

Lily Jehangir

"Be ready with thy hands, feet and understanding, o Mazdayasnin Zoroastrians, for the prompt discharge of timely works. Be alert to accomplish here, in this very world, your good deeds." Heeding this call of Zarathushtra, ready with their hands, feet and understanding, is a group of dedicated Zoroastrians, actively involved in the Narmada Bachao Andolan (NBA), a movement which challenges and opposes the claims made by the government for the huge Narmada project. According to the government the project — which consists of two dams of colossal size and several large, medium and small dams — will provide drinking water to the drought-prone areas of Kutch and Saurashtra, irrigation facilities and electricity to other areas in need; and the persons displaced by the scheme will be rehabilitated in a manner that will improve their life-style. But the NBA is emphatic that these claims are not based on reality; and that the project will not accomplish its avowed purposes.

Unfortunately, I could not meet all the Parsi activists involved in the NBA, but those I interviewed struck me as being selfless and committed individuals. They came from all walks of life, had varied tastes and interests, and belonged to different professions. Their ages varied from a sprightly 24 to an even sprightlier 77!

"Isn't it ironical," said Ms Pervin Jehangir, 42, "that 20th century man, who claims to be technologically advanced, is so ecologically myopic and totally disregards what our ancients saw so clearly?" And she explained that as far back as about 35 centuries ago, Zarathushtra had preached the message of the seven holy creations: the sky, wa-

ters, earth, plants, animals, humans and fire. "We were enjoined to preserve the integrity of the seven creations, maintain harmony amongst them and keep them undefiled." She paused, then added ruefully, "And look at the mess our planet earth is in! Our waters polluted or depleted, vast tracts of land parched or eroded, many birds and animals on the extinct list."

"But the government," I said, "claims that the Narmada Project will help us tackle some of these very problems. The scarcity of water, for instance. With the construction of massive dams like the Sardar Sarovar in Gujarat and the Narmada Sagar in Madhya Pradesh —"

"Look," Pervin interrupted me. "In the 50s and the 60s everybody believed that large dams were symbols of development and progress. Nehru went to the extent of calling them 'temples of modern India.' Today these erstwhile 'temples' have proved to be watery tombs spelling destruction all over." And Pervin pointed out how the US, one time the builder of the world's largest dams, has stopped building large dams. "Unfortunately," she went on, "we refuse to learn from mistakes of the recent past and continue to cling to outdated models of development."

Pervin continued: "Okay, let's take the government's much touted claim that the dam is the lifeline of Gujarat and the only hope for Kutch and Saurashtra. But do you know that Kutch will only get 1.6 percent and Saurashtra only nine percent of the total water available?" And it shocked me when she said that no drinking water plan exists; and that the cost of supplying it has not even been calculated as yet!

It became apparent, as she continued to speak, that Pervin Jehangir, a post-graduate in social work from the Nirmala Niketan College and a mother of four, is deeply involved in the work of the NBA. She feels that it is necessary and important to create an awareness on the issue and has taken it on herself to talk to groups of people to spread the message.

"Are you aware," she spoke softly but with vehemence, "that the waters of the Narmada are to be diverted via highly industrial zones where they will get so polluted that they will not be fit for drinking? The real dry areas like central and western Saurashtra will not get any water at all. And what is most disturbing is that all except one canal will be dry from February to June, as per the government's own reports. In any case," she added, "not a drop of water will be available during the summer when drought and famine hit these areas."

"Besides, the Narmada has 17 percent less water than assumed by the project planners. Thus, the likelihood of water reaching the far ends of the colossal canal system is minimal." The tragedy, according to Pervin, is that 80 percent of Gujarat's irrigation budget is being pumped into the Sardar Sarovar, while other minor and medium-sized projects, which could really benefit the state, are stalled.

"This outmoded project is doing more harm than good," said Ms Preen Lalkaka, a retired Sophia College lecturer. Preen holds a masters degree in psychology, with a BEd in English and French, and a diploma in vocational counselling. Preen, among other things, is a grandmother, 77 years old, with a passion for trekking and nature walks.

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She is also a member of the People's Union for Civil Liberties (PUCI) where noted jurist and an authority on constitutional law Homi Seervai is president. It was through the PUCI that she met the Narmada activists.

Parveen's views concurred with Pervin's. "As for the so-called benefits of irrigation, look what happened with Tawa, a tributary of the Narmada. Within two years of the dam's completion, productivity of the land decreased. The once fertile area is today called the 'wet desert' as the soil is waterlogged and saline. The similar black cotton soil of the Sardar Sarovar command area is equally susceptible to waterlogging and salination."

For that very reason, Parveen told me, the proposal to dam the Narmada was rejected by the British over 100 years ago. Studies have proved that such soil is highly water absorbent and cannot tolerate intensive irrigation. "Just because you can build a high dam on the river doesn't mean that it is going to be viable."

From irrigation she went on to speak of electricity. "The generation of sufficient electricity is just a temporary phenomenon. Once the canals are constructed and water is utilized for irrigation, the electric power available will be less than halved. Besides, non-completion of the Narmada Sagar Dam upstream will reduce power benefits by at least 28 percent. The Sardar Sarovar project will, in fact, consume more power than it will produce for Gujarat!"

But what she found most depressing was the fact that thousands of our innocent poor will be reduced to beggary and a slow, painful death. "How can our government live on the blood of its own people?" Parveen argued indignantly. "And what right has any man to destroy another solely for his own benefit? It makes a mockery of our fundamental rights!"

Physiotherapist Ms Ruby Mody had this to say about the Narmada Sagar dam: "If realized, this project will be even more destructive than the Sardar Sarovar." Ruby started reading on this issue because her daughter, Pervin, chose the Narmada Project for her extended essay in the international baccalaureate

exam (which confers the bachelor's degree). Her daughter wrote a paper, "On the Tribal Path" which was mentioned by the Morse Commission in their review of the Narmada project for the World Bank. (The Commission was headed by Bradford Morse, head of the United Nations Development Program.)

Ruby continued: "Once you have the information and get to know what's really happening, you just can't help get-



From left: Mistry, Jehangir and Mehta

ting involved. After all," she reflected, "according to our religion, the sins of omission are as great as the sins of commission. See," she added with a sense of outrage, "they are going to irrigate 1,23,000 hectares of poor quality land, but to do that they will submerge 90,000 hectares of virgin forests and excellent farm land! Let me put it this way: the land to be irrigated has six-inch-deep top soil; but large tracts of the land that will go under submergence have some of the best soil in the world — the top soil being seven-feet-deep in places!"

Twenty-six-year-old Ms Lyla Mehta is a PhD student of Vienna University, Austria. For her MPhil degree she wrote a dissertation on "Tribal Women Facing Submergence: The Sardar Sarovar (Narmada) Project in India and the Social Consequences of Involuntary Resettlement." To get together her data she spent long periods in the tribal villages of the Narmada Valley.

"Over 21 million people have been displaced by large dams in this country since Independence," said Lyla. "What has been their fate? Very simple, pauperization and cultural marginalization. At least 2,00,000 people will be displaced by submergence due to the Sardar Sarovar dam, the majority of them tribals. Then there are several lakhs to be affected by the canal network and the downstream effects of the dam. Rehabilitation of all these people is virtually impossible."

They should not be displaced in the first place, is Lyla's opinion. "Take the case of the tribals. They are not primitive and barbaric, as most think, but people leading highly sustainable life-styles closely linked with the natural environment." It is, of course, a myth that the dam will usher them into an era of progress. "Once they are forced to resettle, they undergo tremendous hardships and there is a significant drop in their standard of living. The autonomous cultivator," Lyla emphasized, "is invariably reduced to a migrant worker or even a destitute slum dweller. Even in the model relocation site of Parveta, there is a marked increase in infant mortality."

Lyla could not state emphatically enough that the government is callously violating all the principles of human rights and of rehabilitation. "It has forcibly evicted people as well as allowed them to face reservoir flooding without rehabilitating them at relocation sites. Why should the lives of the vast majority always be sacrificed in the interest of the small minority? This cannot be called development!"

Moreover, Lyla pointed out, the resettlement plan does not even mention the sociocultural losses that tribal populations face. "We, the Parsis, should be the first to understand what it means to lose out on ethnic and cultural integrity. After all, haven't we always sought to preserve our own religious and cultural identity?"

Ms Kerban Anklesaria is a young lawyer actively involved with human rights issues. She brings to the Narmada issue a lawyer's acumen and perspective. "The Gujarat High Court has given a stay order against forced evictions. The World Bank has withdrawn from the scene, leaving the government to its face-saving devices. The Narmada Control Authority has advised that there should be no submergence this year because rehabilitation is behind schedule. The dam, however, continues to be built," said Kerban, "endangering the lives and property of the citizens of India!"

What really perturbs Ms Mani Mistry, who works for YUVA (Youth for Unity and Voluntary Action) and is involved in research and policy level work on envi-

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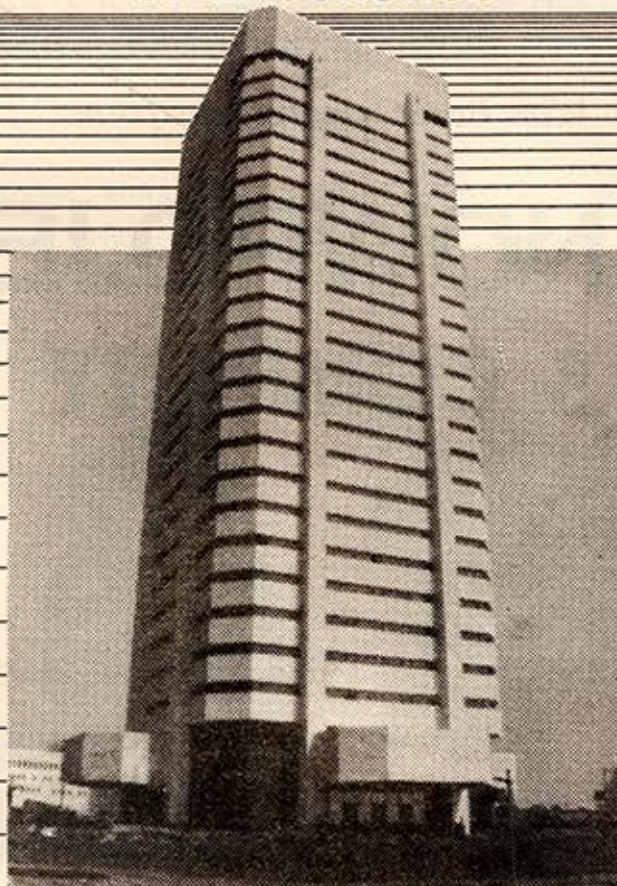


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- From *Damming the Narmada* by Calude Alvares and Ramesh Billorey.

ronment, housing, and women and children's issues is that the dam is being built over a large geological fault and is likely to face the threat of a damaging earthquake. She quoted Dr Tiedermann, a member of the Seismological Society of America: "A major geological fault like the one at the site of the Sardar Sarovar in Gujarat is a permanent threat, and cannot be rectified by attempts to plug it with cement and concrete." Mani raised her brows. "Shouldn't Chimanbhai (Patel, Chief Minister of Gujarat) take some cognizance of Dr Tiedermann's findings? Especially after the devastation in Maharashtra?"

Mani also feels very strongly that such large projects have never proved to be socially just. Smaller projects are more participatory and democratic.

A Baroda-based businessman and freelance journalist, Kersi Sabawala, a committed member of the Andolan, explains that the threat to wildlife has of course not even been considered. "With the destruction of our forest cover, biodiversity is lost and so is the natural habitat of both man and animals."

It also intrigues him how the government of Gujarat is going to finance the project. "Till recently costs were grossly underestimated. Today, one reckons with at least 25,000 crore rupees. Nevertheless, till now only a fraction of the entire work has been completed. Is it worth pouring so much money into a project that's just not going to deliver the goods? Isn't the need of the hour, instead, a fair and thorough review of the entire project?"

"The Narmada Bachao Andolan," he went on, "has been fighting such destructive development as exemplified by the Sardar Sarovar project for the last eight years. It has adopted a totally non-violent approach in order to gain its objectives, but the government has responded with police and state-sponsored atrocities and

repression," he stated.

Zarathushtra taught that immanent in all things you see around you in this world is a spiritual force, the Fravashi or Farohar, and that therefore it behoves us to maintain an undefiled environment. This call which he gave over 3,000 years ago is even more pertinent today. For it seems to me that man with his exaggerated belief in his power to control the world has overreached himself. In the name of progress and development, projects like the Narmada can only accelerate the annihilation of flora and fauna, render thousands homeless and destroy vast tracts of virgin forest land, thus speeding our planet on a course of destruction from which there is no return!

What you can do to help (If you are not part of the solution, you are part of the problem)

- Ask for a fair and complete review of the project.
- Demand that forceful evictions be stopped immediately.
- Demand an inquiry into viable, less destructive alternatives to the project.
- Send postcards/letters to:
The Prime Minister of India, South Block, New Delhi; Chief Minister of Gujarat, Gandhinagar, Gujarat; Chief Minister of Maharashtra, Mantralaya, Bombay, Maharashtra; Governor of Madhya Pradesh, Raj Bhavan, Bhopal, Madhya Pradesh.
- Offer your time, support and solidarity to the movement.

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When the saints come marching in

Halloween Day essentially symbolizes man's struggle against the forces of evil, a message that is primarily rooted in Zoroastrianism

Aspi Moddie

"Did you know that the American Halloween is of Zoroastrian origin?" I asked my well-read, well-travelled Bombay Parsi cousin. Her reply was, "Go on!" One of Aspi's leg-pulls. As that is likely to be the reaction of a lot of Zoroastrians everywhere, let me offer the views of none other than the famous Isaac Azimov in *The True Tyrannosaurus Prescription and 100 Other Essays* (Prometheus Books, Buffalo, New York). One of the world's leading science fiction writers, Azimov is also a very knowledgeable man. So here is another "believe it or not."

Let me confess that to start with I did not know the meaning of Halloween. According to Azimov, Halloween is a time to confront the forces of evil when devils, imps, witches and goblins are on the prowl. By tradition, All Hallows Day should start at sunset on October 31. That evening would be All Hallows Even -- which was abbreviated to Hallow Even and Halloween -- which continues into November 1, All Saints Day. "Hallow" and "saint" are derived from the notion of holiness or sanctification of devotion to the service of God. Azimov reminds us that among ancient peoples, the day was supposed to start at sunset. This applied to the early Jews and Christians.

How is it that a day devoted to all saints, to all that is holy, came to be celebrated as a day when all the forces of evil are abroad? Is it a case of the saints being asked to march against Ahriman, or the forces of evil, as in the famous American song?

Azimov takes us into past mythologies for a deeper explanation. He tells us that for the Greeks "the gods were basically good, but they could be angered, and when angered they could subject humanity to evil." Thus Apollo, the most attractive of the Greek gods, the source of youth, male beauty, sunlight, poetry and medicine, could also be the source of diseases and the plague. In Norse myths, the gods (Odin, Thor, etc) were basically good, but faced the eternal enmity of evil giants, "and between them

there was endless war," which is mirrored in the presence of good and evil throughout the world. The Jews too, thought of God "as all in all, as author of evil as well as good." God was both, bringing about punishment for sins, as with the plague in Israel after David's sin. The Judaistic Ahriman was Satan (a Hebrew word meaning "adversary").

In ancient Rome and Celtic Europe, Halloween was harvest time, before the winter set in, a time for what the Christians thought of as "pagan" rejoicing. They equated pagan gods with evil spirits. The Christians then took over, called it All Saints Day and got the saints marching in.

"In this respect," writes Azimov, "it was the Persian mythology that was most influential in the development of Halloween. Surprised? Well around 500 BC Zarathushtra (Zoroaster) systematized the Persian dualistic view of the universe. There was a principle of good, Ahura Mazda (or Ormuzd), and a principle of evil, Ahriman, which were viewed as virtually independent of each other and very nearly equal. The creation, development, and history of the world were all incidents in the unending celestial warfare between these two principles, each leading a separate army of innumerable spirits. So even was the contest that it was necessary for human beings to choose sides, for even their puny power might sway the victory to one side or the other. (Naturally, it was to be hoped that as many human beings as possible would choose the good.)

"In any case, even though God and Satan are fighting an unequal battle in the Judeo-Christian view, and God's victory is certain and inevitable, the human involvement of the Persian view is kept. Satan is pictured as constantly trying to win over human beings and to possess their souls, even though in the long run such dubious conquests are surely meaningless and won't help him in the least." Note the special role of Ahura Mazda's *hamkar* or co-worker in Azimov's "hu-





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man involvement." He continues, "So eager is Satan for human souls that he stoops to bribe people, offering them all sorts of worldly advantages in return for their souls. The classic tale of this sort is that of Dr Faust which reaches its most sublime form in Goethe's great epic drama."

We are left with a basic question. If all religions believe in the triumph of good over evil, if everyone is in favor of the good, how is it that so much evil exists in this world? Azimov provides the obvious answer: "Human beings want the worldly benefits that are traditionally associated with evil. (After all, to grow wealthy — judging from the wealthy of the world — it is necessary to cheat and scheme, steal and slay, and, in short, be thoroughly evil.) However, human beings are also reluctant to pay the penalty that religion calls for in such a case. They don't want to be the beggar Lazarus, and dine in heaven. They would rather be the rich man Dives, but not burn in hell." The best of both worlds!

To sup with the devil most of the year, and get the saints to come marching in on Halloween, is the characteristic human foible found in all religions.

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Parsis at the heart of India

Bestowed with land and resources, the Zoroastrians in Madhya Pradesh welcome other members of the community to share their wealth

Parinaz Gandhi

"We like being big wheels in a small machinery," candidly admits Darayash Jal of Neemuch. He is one of the three adult Zoroastrian males now remaining in this Madhya Pradesh (MP) township which boasts Asia's largest alkaloid factory, cement plants of several leading corporations and the distinction of having the headquarters of the Central Reserve Police Force started in Neemuch.

The salaams they command and the respect they are accorded by members of other faiths and denominations they are not willing to trade for certain inconveniences arising from staying in an area where Zoroastrians now number barely 16. Community institutions are there, but community numbers being few, these 'big wheels' have often to serve as 'multifunction wheels' performing varied jobs including cleaning of the dokhma when the need arises. Since children are sent away to boarding schools where better education facilities are offered, young Zoroastrians are seen mostly during vacations. That is the time when the Anjuman plans a get-together, briefs Neemuch Anjuman treasurer Noshir Jall.

Other occasions for socialization arise when the leading anjumans of MP — Ratlam, Mhow, Indore — plan an inter-city meet "to promote fellowship, discuss socioeconomic problems of the anjumans, and create more interest among the youth in religion and community welfare," as notes Ratlam Anjuman president Tehmtan Anklesaria.

Compared to Neemuch's Zoroastrian population of 16, Indore has 226, Mhow, 145, and Ratlam, 64, the statistics are detailed in the souvenir brought out in January 1993 when a meeting of the Federation of Parsi Zoroastrian Anjumans of

India was held in Ratlam to coincide with the inter-city meet of the MP Parsi anjumans. There are reportedly further pockets of Zoroastrians in the MP towns of Jabalpur, Raipur, Raigarh, Damoh, Bilaspur, Rakhicol and Ujjain.

"We miss Parsis," states Jehangir Doongaji who has been staying with his wife and children in Ujjain for the last 12 years. The five members of their family are the only apostles of Zoroastrianism in this pilgrimage center replete with Hindu temples. To ensure that their young children "don't miss out on Parsipanu" the Doongajis make it a point to attend all community functions in the neighboring towns. In fact they even played host to the second inter-city meet of MP anjumans when more than 150 Zoroastrians from Ratlam, Mhow, Indore and Neemuch converged on Ujjain for a day. Industrialization is limited in Ujjain. Between the merchant sector and the retired segment Doongaji does not envision openings for Parsis in Ujjain and admits that he too may consider a shift despite the business satisfaction and the comfortable life-style they enjoy.

To Ujjain, Zoroastrians may not be tempted to relocate but Mhow may be a different proposition especially since community members from different areas are invited to register on their waiting list for trust accommodation which the anjuman expects will fall vacant in due course. An important garrison town during the British regime and a premier training ground for the Indian Army in the post Independence period, the strength of the Zoroastrian population in Mhow which was earlier around 1,000 is down to a tenth of its original strength. "We are keen to see that our property

stays within the needy community and a day may not come when we have to part with it," writes Gp Capt Dhunjishaw Marker of Mhow who is keen to promote the slogan "Mhow *chaloji* (let's go to Mhow)" in the community.

A priest to assist their present mobed is one newcomer they would particularly welcome in their midst. Marker hopes this place would become popular among retired military personnel who may be drawn to Mhow and others who may find its climate exhilarating for it is a semi hill station situated on the Malwa plateau. Less congested and economical too are the other advantages that could have prompted 10 families to settle in Mhow recently, states Dr Behram Masani who has been serving as the secretary of the Anjuman for the last so many years that he has lost count.

The Mhow Anjuman is blessed with surplus. "Often we have excess funds which we don't know how to utilize," reports Masani. "We have taken the court's orders to use funds for other anjumans," he adds. On their dokhma lands, about three to four miles from downtown, they have started planting babul trees. Rather than see their 12 acres of land being encroached upon they would like the community to put it to optimum use and have therefore invited Parsis to build their own houses there. Mhow was the first Anjuman to submit their financial balance sheet to the Federation. They have also undertaken to co-opt the Federation as the joint custodian of their properties such that in the event of the Anjuman falling defunct, the community does not lose out on these prime assets. Masani is happy with the initiative they have shown.

Mhow did not have much to offer in the fields of service, business and education. Want of job openings is the reason commonly cited for the decline in population. To counter this the Anjuman came to the assistance of some recent migrants by helping in the launch of a small trade in one case and in the commencement of a coaching class in another.

Openings, after all, have to be created. Not only in Ratlam, throughout the country there are lots of opportunities for business and professional service, reinforces Anklesaria whose business enterprises in Ratlam include a hotel, a cinema house, an automobile agency plus other interests in commerce. "Among the Hindus, by the time the son is 18 years old he is established in a business. Similarly Parsi fathers too should see that each son has a separate business or is self employed," he believes. The financially stable Ratlam Anjuman "always contributes to any Parsi charity that approaches us from any part of India," says Anklesaria.

The highlight for the Ratlam Anjuman is the Pateti week when members join together for prayer and feasting. They also hold two other jashan functions each year. On an average there is a death every three years. The same is the frequency for a birth, according to Anklesaria who reports that his grandson is the newest addition to the community in Ratlam. "More than 80 percent of the Ratlam Zoroastrians are financially well off," estimates Anklesaria. "We are at a loss on one count only. Twenty-five percent of our boys and girls remain unmarried."

"We like to keep our anjuman united and take care of the neighboring anjumans also," mentions Anklesaria who is regarded as a live wire by the MP Parsis. Rather than see "takraar (conflicts) within the anjuman" (even insignificant issues like items to be served as refreshment at a particular meet may divide committee members,

Neemuch Agiary

has been Anklesaria's observation) he, as the president, believes in yielding and adopting a liberal policy.

Solidarity, the hallmark of Ratlam, is not so pronounced in Indore. In fact in this only industrial center in MP where reside the maximum number of MP Zoroastrians the community is divided into two factions. On festive occasions like Navroze and New Year ghambars organized by the Anjuman or celebrations hosted by families, invariably the entire community is invited, mentions Anjuman president Ms Dinoo Elavia. However there would be restricted intermingling among members of the two groups at such functions. There are no ostensible reasons for the split. Yet "for want of cooperation not many activities can be

organized," she adds.

Occasions for rejoicing in the form of navjotes and weddings arise once or twice a year in Indore. Deaths within the community too average one or two a year. There is a dokhma in use, more than 100 years old. Some members of the community are keen to start a cemetery on the vacant Anjuman lands opting to revert to the system in existence prior to the construction of the dokhma in memory of Dinshawji Nanabhai Masalawalla. Whether an aramgah is re-started, whether it substitutes the dokhma, or whether dokhmenashini and burial co-exist, remains to be seen.

In the meanwhile Ratlam follows the burial system while Mhow and Neemuch carry their dead to the dokhma. An aramgah in Ratlam has been in existence for nearly 95 years, notes a write-up in the souvenir. A marble plaque on the aramgah bungli reads that it was dedicated to Faramji Pestonji Vakil. The 153-year-old dokhma in Mhow is additionally equipped with a jeep and a trailer, writes Erach Merchant.

To dispose of its dead each of the four major MP anjumans has its own facilities. For religious worship not all the four are so generously endowed. Mhow boasts of an agiary, the only one in North and Central India to house an atash adarian (other fire-temples in this region



Mhow Agiary and (below) Ratlam Aramgah

From A well- wisher

including Delhi's Dar-e-Meher, house a dadgah fire). It evolved from a prayer hall wherein was accommodated an atash dadgah first and an adarian fire by 1857. Indore's well-known Parsi Mohalla has a fire-temple that brings worshippers not only from its own town but also those from Ratlam, Dewas, Ujjain, etc where there is no

dar-e-meher in existence. Indore's fire-temple too started as a prayer hall, wherein was subsequently consecrated the dadgah fire. The fire of the 95-year-old Neemuch Agiary is tended by the resident priest in attendance faithfully serving the small pocket of Zoroastrians. The fire-temple was made possible by Cawasji Jeevanji Mewawala who had willed that his beneficiaries should construct a house of worship and dedicate it to the Neemuch Anjuman.

In the field of education too Zoroastrian benefactors have made their contribution by establishing schools in the regions of Mhow, Indore and Ratlam.



At the inauguration of the Federation meeting in Ratlam: (from left) Dr Sam Bhacca, Jamshed Guzder, Anklesaria, Noshir Jall and Dastur Hormazdyar Mirza

Other conveniences in the form of halls, dharamshalas, dispensaries, library too reflect the magnanimity and vision of the early Parsi settlers in MP. While some of these institutions exclusively serve the Zoroastrian community others have become prominent landmarks like Ratlam's G. D. Anklesaria Rotary Hall which is synony-

mous with the Town Hall among the local populace, and Mhow's Town Hall which is associated with the name of Rustomji Cowasji Jall (see box, "Testimonial to Zoroastrian presence in MP").

The legacy of the past has paved a pleasant present for the Zoroastrians currently residing in MP. To those content to rest on past laurels, a guest speaker at the last inter-city meet of MP anjumans remarked: "Indore has its Jall Hall... Mhow its Edulji Pestonji High School... Ratlam its Anklesaria Rotary Hall... Neemuch its Pheerozeshaw Road... But now what (will the future herald)?"

Testimonial to Zoroastrian presence in Madhya Pradesh

Zoroastrians in Madhya Pradesh have founded many community institutions like agiaries, dharamshalas, halls, dokhmas and schools. Listed here are the community assets and some other prominent landmarks, bearing a Zoroastrian name but serving a cosmopolitan cause, which are a tribute to the charitable-minded Parsis.

Indore: Agiary, Dokhma, Dharamshala (in memory of Dhanbai Ratanji Parakh), Cawas Hall (in memory of Cawas Dotiwala), Gool Hall (in memory of Goolbanu Godrej), Jall Auditorium (named after Rustomji Cowasji Jall), Parsi Mohalla, Sheth Jamshedji Nusservanji Petit Zoroastrian School (now closed)

Mhow: Agiary, Dokhma, Dharamshala, Dotiwala Hall (built by Cooverji Pestonji

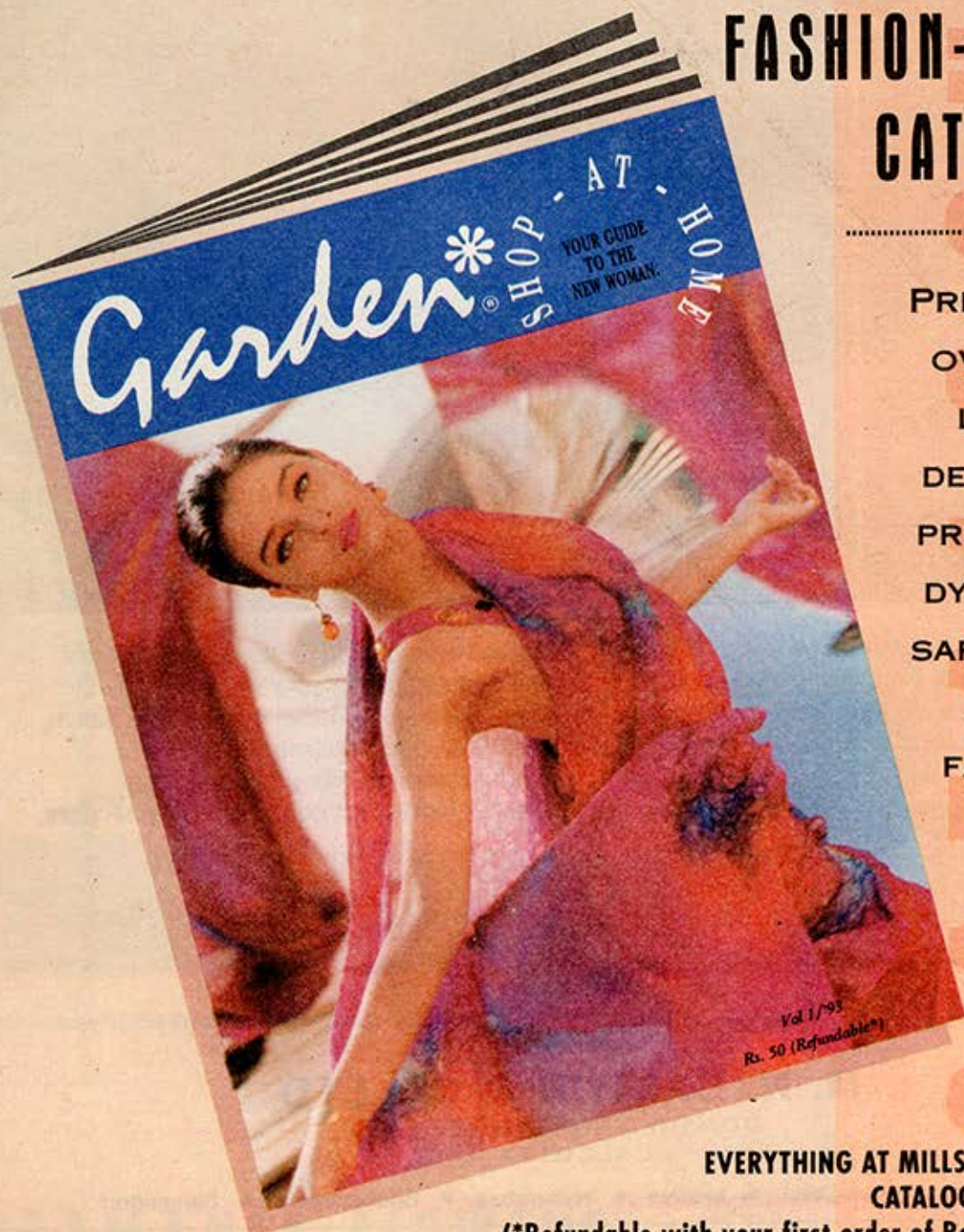
Dotiwala), Bai Pirojbai A. Dadabhoy Library, Dorabji Pestonji Charitable Dispensary, Mhow Town Hall (named after Rustomji Cowasji Jall), Khan Bahadur Edulji Pestonji Memorial High School (its forerunners were Mhow Zoroastrian School, Khan Bahadur Edulji Pestonji Anglo-Vernacular School, Khan Bahadur Edulji Pestonji Zoroastrian High School and Khan Bahadur Khory Girls School), Ward donated by Khan Bahadur Byramshaw Illava Public Charity Trust at Indore's M. Y. Hospital for Mhow Parsis

Neemuch: Agiary, Dokhma, Pheerozeshaw Road

Ratlam: Aramgah, G. D. Anklesaria Rotary Hall, Gujarati Higher Secondary School (constructed by Gustadji Dinshawji Anklesaria)

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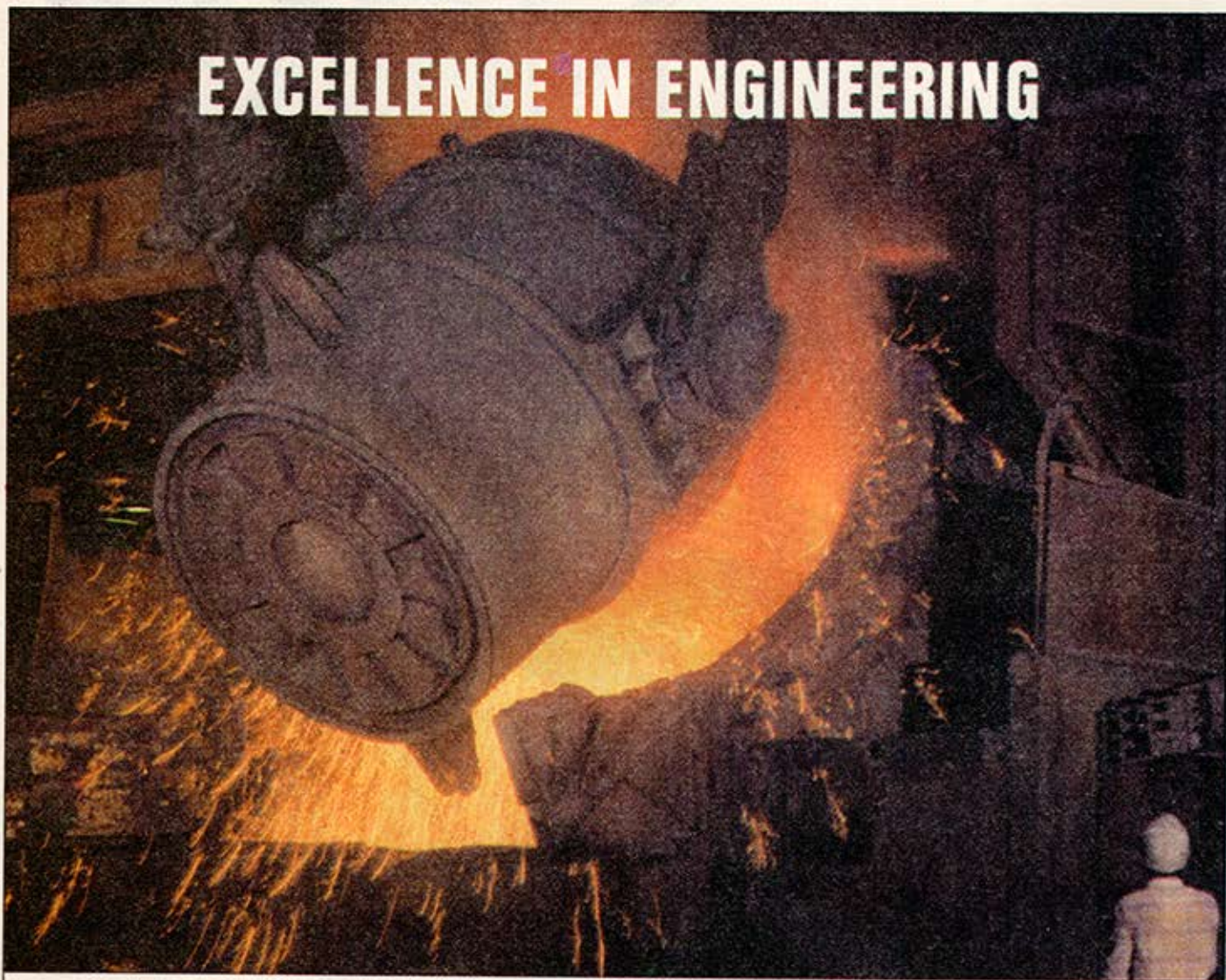
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"The challenge of putting together bricks and mortar is over. The community is now ever more mindful of their custodianship of one of the most significant and prized assets of Zoroastrians worldwide."

The reference is to the new 18-storey glass and steel edifice that The Incorporated Trustees of the Zoroastrian Charity Funds of Hongkong, Canton and Macau (ITZCFHCM) inaugurated on March 21, 1993 as the new Zoroastrian Building in downtown Hongkong. Built atop a four-storey podium, the completed structure which cost HK \$ 33 million (over Rs 13 crores) provides 3,850 sq m of built up area of which 715 sq m have been retained for community use as a prayer hall, multipurpose function room and related facilities plus living quarters for the priest and other staff.

Old paintings, photos, furniture and

The old Zoroastrian Building, commissioned in 1931

Top: The fravahar and afargania light up the new building's street level entrance lobby

fixtures have been restored to their former splendor before being reincorporated into the new premises, writes Jimmy Master of Hongkong. A painting of Sir Jamsetji Jejeebhoy, second baronet, by Sun Qua, one of the better known pupils of the China coast Chinnery school of painters

enjoys pride of place.

The inaugural jashan in the Pherozshaw Kawasji Pavri Memorial (prayer) Hall in the morning by resident mobed Burjor Bhada dedicated the new building to the greater glory of Ahura Mazda, writes Master. This was followed by the unveiling of a plaque in the entrance lobby by ITZCFHCM president Jal Shroff. "The ribbon cutting ceremony was performed by the president assisted by the

three past presidents of the anjuman, Dr Naval Karanjia, Sammy Shroff and Noshir Pavri," notes Master and the children sang songs put together by Ms Dina Shroff to the accompaniment of popular tunes — a rousing commemoration of good deeds old and new. The morning festivities, at which one of the VIP guests was Ervad Jal Kuka, the Hongkong anjuman's priest for many years prior to his retirement and current residence in Bombay, concluded with a champagne reception in the Jehangir H.

*Despite future uncertainties
Hongkong Zoroastrians launched and completed
a major project in record time*

Ruttonjee Hall, the multipurpose function hall designed to seat 160 persons at a full table service meal and equipped with a piano, karaoke and audiovisual facilities. A festive lunch and dinner followed, "among the happiest memories of my long stay in the Far East," as notes businessman Manek Davar of Japan in a letter to *Parsiana* (see "An awesome achievement," Readers' Forum).

A few days before the grand inaugural

a time capsule had been placed in the foundations of the entrance lobby. It is intended to be unearthed on Navroze day 2018. "Who amongst us will be left in Hongkong 25 years hence to open the time capsule, and from the 40 children amongst our community, how many will choose to make Hongkong their home? And amongst the younger families will they continue to make a home for their growing families in Hongkong?" are

some of the questions in the community mind as voiced by Master.

This building, "a marvel of modern yet functional Zoroastrian design...has been financed and completed with an aplomb and precise schedule any international business would be proud of (with) no financial strain on the community." Davar's open admiration needs to be viewed in the context of the roller coaster economic and political climate in



Jubilant ITZCFHCM trustees (from left): Homi Italia, Ruby Master, Jal Shroff, Viraf Parekh and Keki Jokhi

Below: In the J. H. Ruttonjee Hall, a place for drinks, recreation and meals, are seen Dina Shroff leading the children's choir through a rendition of special lyrics to honor the occasion and (left) a section of the audience.

Inset: Simultaneous ribbon cutting (from left): Karanjia, J. Shroff, S. Shroff



Hongkong that presages the British colony's return to China in 1997.

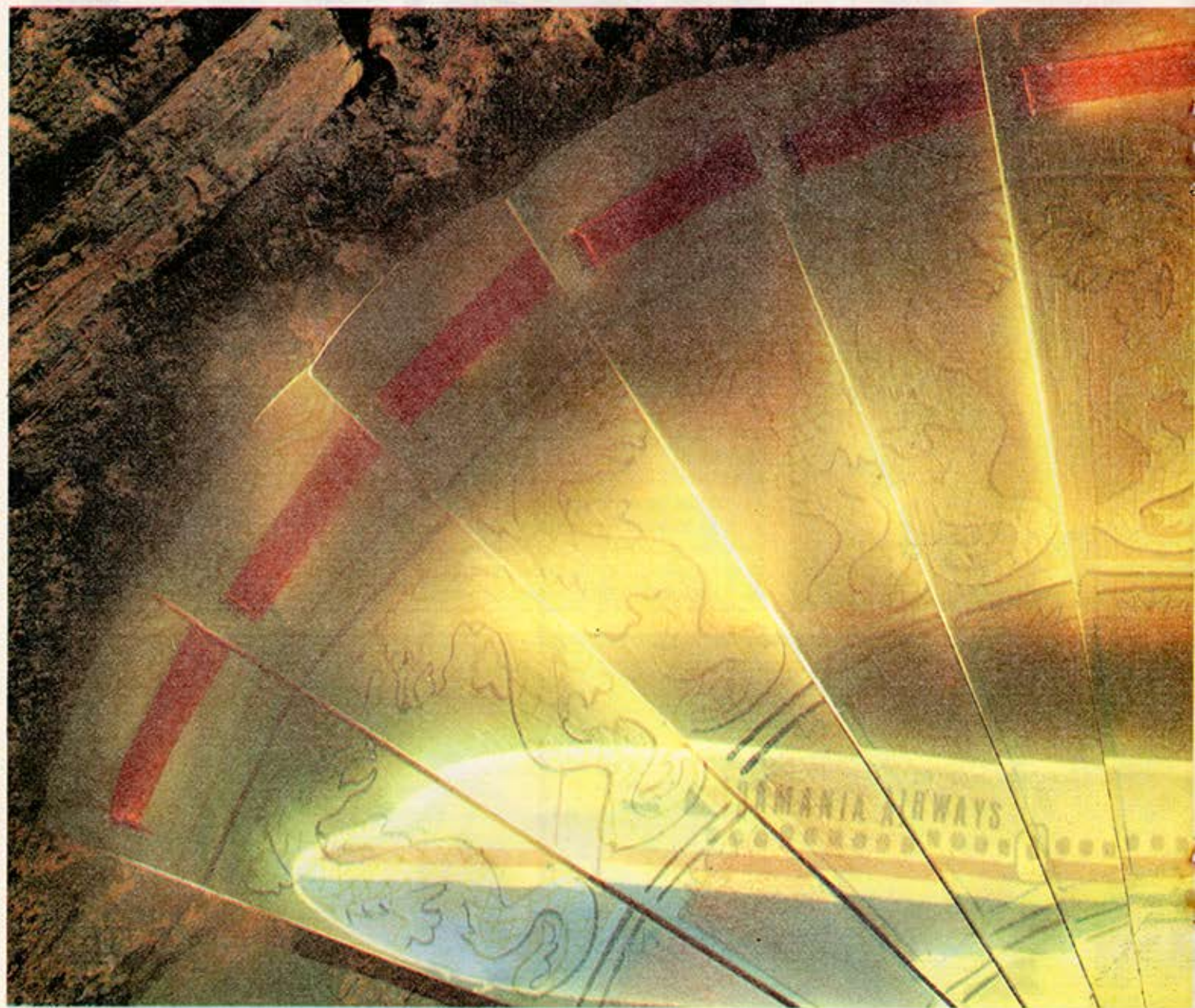
"The preservation of a relic from a bygone age, or a reaffirmation of the community's faith in the future was the issue seeded in the collective mind during an annual general meeting in 1988," informs Master. With a truly positive Zoroastrian outlook the community wanted to move ahead, "to maximize the plot ratio, earn a significantly higher income for

the trust funds and enhance facilities available for the local anjuman." By early 1989 a prominent property management company had been called in to explore the possibility of a joint venture redevelopment and call for suitable tenders for the project.

The Tiananmen Square tragedy of June 1989 however put an "entirely different perspective on the commercial viability of the project," recalls Master. Ini-



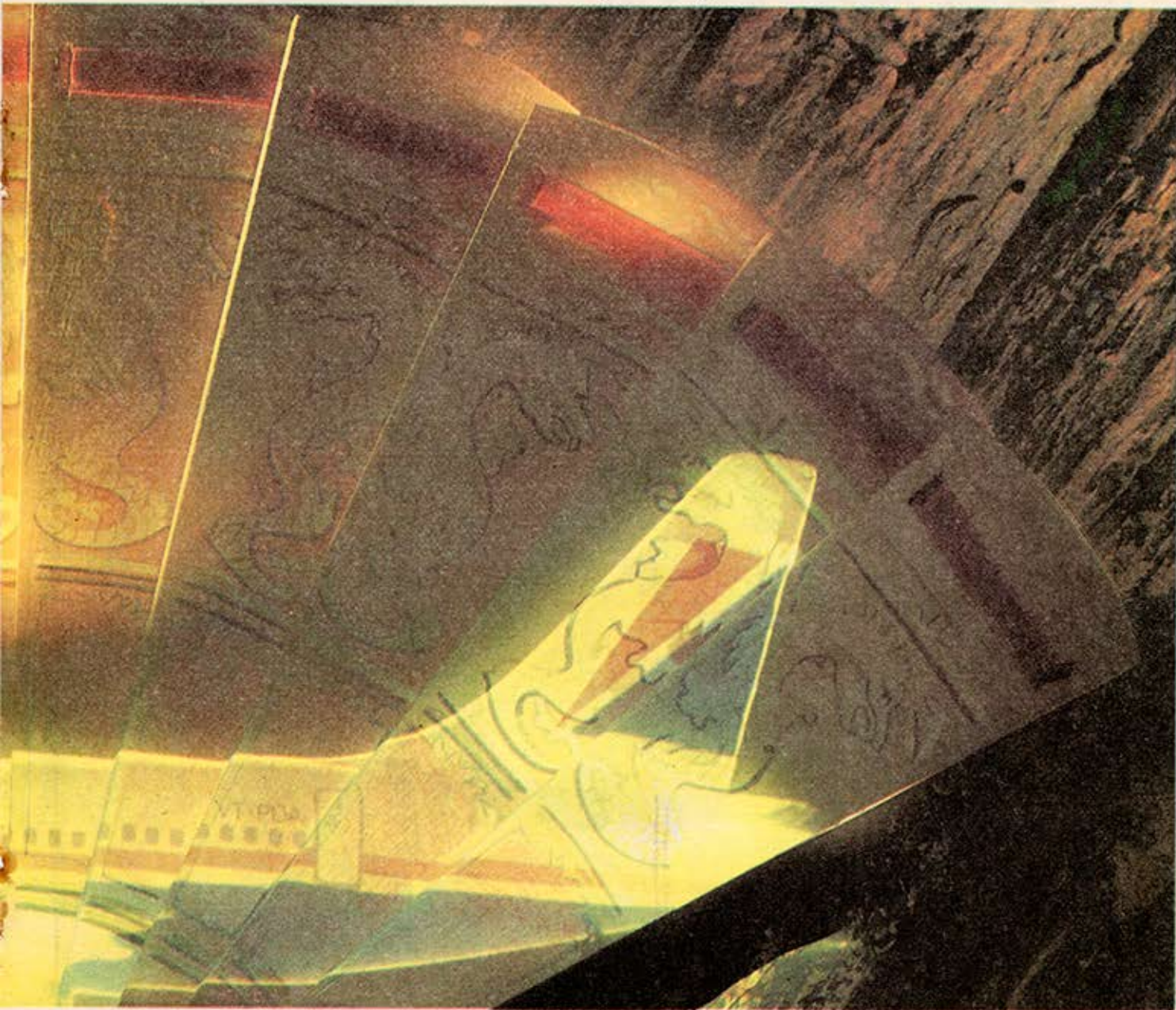
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tially the issue was shelved and when tenders were put out towards the end of the year, the "response was dismal."

Yet, at a meeting in January 1990 community businessmen and professionals reached a brave decision: to press on with redevelopment financed by bank borrowings and engage a professional property management firm to oversee the construction and leasing on behalf of the anjuman. Hongkong Zoroastrians at the grass roots provided the mandate that was sought and by mid 1990 the relevant official permission and a loan from the Hongkong and Shanghai Banking Corporation had been secured. In April 1991 the anjuman moved into temporary rented premises and by the middle of the month began the demolition of the old two-storey structure — the only dwarf among the new towers in Causeway Bay District, the island's prime business area.

Less than two years later Zoroastrians were rededicating their faith "with appropriate sagas and festivities." Not only is the bank loan expected to be repaid briskly from the lease rent of the commercial property but new income is expected to place the ITZCFHCM "in the coveted position of becoming one of the largest donors of charity funds for the Zoroastrian community worldwide," exults Master.

Presently numbering 186, Hongkong Zoroastrians are principally involved in trading though banking, accountancy, engineering, law and medicine have their votaries too. Most families have been resident in the colony for two generations though there are those who count back to five generations, informs Master. Already, with the economic surge in Hongkong in the 1980s, the anjuman income by 1990 enabled it "to make some very meaningful donations to specific charity projects in India." Master refers to Hongkong House, a fully funded contribution from the Zoroastrians of Hongkong to Bombay's Godrej Baug.

Official Zoroastrian presence in South China dates to 1822 when they purchased a cemetery plot in Macau, a part of the trust holdings to date. With the acquisition of a cemetery in Hongkong in 1845, the community codified a set of rules and regulations which formalized the establishment of what has over the years be-

come the ITZCFHCM. In 1860 they purchased a property for their first Zoroastrian House which was sold in 1923 and the proceeds invested into a plot of land on Leighton Hill Road where a new building was erected in 1929 — the one which, together with an additional floor raised in 1970, was demolished to house the present construction.

Though a certain nervousness prevails regarding the change of regime which is now barely four years away (community members in possession of locally issued British dependent territory citizen pass-

ports are in the process of securing foreign passports as an 'insurance policy' and there is a tendency to diversify assets and establish bridgeheads overseas, as notes Master), it is probable that Hongkong's economic primacy

may be enhanced in the years to come. The main proviso is that international trade continue undisturbed. Master, a businessman, anticipates migration of manufacturing activity from Hongkong to mainland China to enjoy the benefits of lower land and labor costs. But Hongkong, he expects, "should remain as the dominant service and finance center for southern China due to its already highly developed infrastructure which it must exploit to maximum advantage in the new economic relationship."

Endorsing Master's optimism Davar notes, "In the 1920s and 1930s there were a good number of Zoroastrians in China. Once again, China receives huge foreign investment from all over the world. There are increasingly great possibilities for us Zoroastrians to again enter China for business or professional careers, both on our own and as representatives of other organizations. Today the entry for almost every business project into China is from Hongkong."

Projecting this positive attitude 25 years ahead Master anticipates the community reopening the time capsule and embarking on a similar, nay grander, project: "If within the next 25 years this building can act as an inspiration to others to strive for greater things, as well as make a meaningful contribution towards improving the livelihood of our less fortunate Zoroastrians, then the bold decision taken in January 1990 will have truly exceeded all our expectations."

EVENTS AND PERSONALITIES

continued from page 34

Committed to making theater her career is Patel. Having completed her BA with a double major in English literature and philosophy from the Bombay University, she has been admitted for a two-year MA course in theater for a combined program with the Trinity Repertoire Conservatory for practical training and the Rhode Island College for theoretical course work. On her return to India she hopes to start a school of her own in Bombay.

With distinction marks in botany and environment sciences from Bombay's Jai Hind College, Vesuna later did his masters in botany from Bombay's Institute of Science. Faced with financial difficulties, Vesuna's education has been dependent on scholarships and the income he has earned through giving tuitions. He still awaits final admission and financial assistance to pursue biology.

An alumnus of the Indian Institute of Technology, Kharagpur, Neville Wadia has been admitted to the Louisiana State University for his doctoral studies in physics. The University has awarded him a financial assistance of \$ 11,500.

"A committed, mature surgeon," Yasmin Wadia wants to pioneer heart and lung transplant surgery in India. When studying for her MS and MCh degrees, the Jamshedpur girl did her surgical training and examinations from the Tata Memorial Hospital.

To the youngsters on the threshold of "a new world" Malegamvala advises, "Apart from academic studies which should get their first priority, they (should) imbibe the spirit of Western civilization... Indian students tend to move in small cliques and mini ghettos, thereby missing an essential part of education."

"In face of the galloping cost of higher education abroad today, unless the community consolidates and coordinates all available resources it would be impossible for Parsi students to go abroad for higher studies," writes Malegamvala. The Tata Endowment had been working conjointly with the foreign education committee of the Bombay Parsi Punchayet, the R. D. Sethna Trust as also other educational trusts. "A time has come when we must also approach the various Zoroastrian associations in the US and the UK," believes Malegamvala.

Compiled by Parinaz Gandhi

**"Who amongst us
will be left
in Hongkong
25 years hence to
open the time
capsule?"**

*Recently appointed managing director
of the Tata Electric Companies,
Kersi Gherda is well placed
to harness resources
for the betterment of the industry*



In a 'power'ful position

Homi Rogers

The two things that Kersi Minocher Gherda, newly appointed managing director of the Tata Electric Companies, appears to value ardently are privacy and job dedication. He is soft-spoken, reserved to the point of reticence and withdrawn from public glare. Thus, with minimal fanfare, 64-year-old Gherda assumed charge on June 25, 1993 of the Rs 1,000 crore block grid of the country's three major power companies: Tata Hydro-Electric Power Supply Company Ltd (THPS), the Andhra Valley Power Supply Company Ltd (AVPS) and the Tata Power Company Ltd (TPC).

The Tata Power Companies have had a long and checkered history. One of the earliest plumes in the Tata *pheta* (hat), the enterprise was envisioned by the founder, Jamsetji, who according to Russi Lala in *The Creation of Wealth*, "visited the Niagara Falls to study hydroelectric generation of power." An anecdote from the Tata archives has it that Jamsetji first proposed to harness the Dhuandhar (Fall of Mist) waterfall near the Marble Rocks at Jabalpur for the purpose. But from central India the choice moved to the mountain slopes of western India. And a pioneering page was written when, for the first time in world history, hydroelectric power was generated by waters stored in artificial reservoirs speeding down pipes to power houses at the foot of the mountain side. The Tata power companies built a "lake district"

on the edge of the Western Ghats in Maharashtra: Shirota, Andhra, and Walwhan near Lonavla. The Walwhan, considered an engineering feat in the early 20s, is only a little smaller than the great dam constructed at Aswan (in Egypt) in the 1960s.

Much water has flown down the Tata pipes since then. In its founding years at the beginning of the century (THPS was established in 1910, followed by AVPS in 1916, and TPC in 1919), electricity had yet to be tried in Bombay, and the textile mills worked on coal. The Tatas offered to buy the huge steam engines used for propelling machinery, to tempt mill owners to lift their electric power. Some 50 years later, the scenario was reversed. Power was in short supply. The Tatas, foreseeing the coming crunch, proposed to set up a 500 MW multi-fuel unit. Scepticism based on the grounds of size, availability of fuel (coal and gas) and the dangers of breakdown of such a large unit, along with bureaucratic procrastination delayed the project. It was only a few years ago that the government, realizing that power is the core of the core sector, relaxed controls and proposed to increase rates of return. Till then private sector electric companies were viewed as dead investments: a "widows' scrip" at the stock exchange.

Suffering from the stranglehold of government policies on power generation, distribution and pricing, the power

companies find it an uphill task to chart their electrifying course. But with the winds of change blowing, and their reflection on the stock market (on the day Gherda took over as managing director the stock price of the three power companies ranged between Rs 1,030 to 1,335), indications are that Gherda with his strong accountancy background is the right man in the right place at the right time.

Gherda's romance with figures started early. After passing out from Bombay's Cathedral and John Connon School, he joined the Sydenham College of Commerce and Economics from where he obtained his BCom in 1949. Three years later, Gherda passed "at the first attempt" the final examination of the Institute of Chartered Accountants of India before proceeding to become a Fellow of the Institute of Chartered Accountants in England and Wales. After a couple of stints elsewhere as an accountant, Gherda joined the Tatas. When Gherda talks of "loyalty to one's organization" as an ingredient of success, he is delivering a message from the heart: he himself has been with the Tata Electric Companies for over 25 years.

Gherda's elevation to the top slot is a natural culmination for a man of his abilities and 37 years' managerial experience. "The Companies are technically competent," declares Gherda who, in keeping with the needs of the times, will

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be turning his attention to "reviewing administration" and "maintaining standards achieved" — in that order. "The main problem today with our business," states Gherda, "are the plethora of rules, permissions to be obtained, licences to be procured,..." all of which call for a high level of liaison and effective administration.

"The contact with government agencies has to be considerable — much more than with other businesses," stresses Gherda. Power companies in the private sector are mere licencees of the state government, through their respective state electricity boards (SEBs), to whom power has to be sold at contractual rates. The Tata Electric Companies enjoy a monopoly only for Bombay city where they are the sole suppliers of electricity to BSES (Bombay Suburban Electric Supply) and BEST (Bombay Electric Supply and Transport) but, as Gherda observes, they have to sell the power generated to other boards.

Gherda's stress on administration and accounts is thus not unfounded. For the year 1992-93 the companies' net profits rose by almost the same amount as the

increase in other receipts. Market sources feel that had it not been for the substantial rise in other incomes, the companies' net profits would have remained more or less unchanged. Some of the heads under

**"All days are
the same; God
has to be equal to
all mankind"**

this schedule are rentals on land and buildings, income of units from Unit Trust of India, income from trade and other investments, profit on sale of investments. If the shareholder is all set to laugh his way to the bank with the proposed dividend being hiked to 25 percent (from 20 percent for 1991-92), some credit is surely due to Gherda's brilliant accountancy.

Gherda, though, would dismiss the plaudit with characteristic modesty. "A financial background is required for anyone, whether in trading or in a technical field." But there is, he admits, a lot of

scope in the finance and accounts sphere, and with the advent of computer information, in similarly related fields. The key to success does not lie only in the choice of one's vocation, but in "being prepared for a hard grind in one's initial years." His advice is: "Work your way to the top."

What Gherda laments is the trend among today's youth to work for self-interest rather than for the good of the company. "It is," he admits regretfully, "also prevalent amongst Parsi youth today." But Gherda does not censure. "It is a worldwide phenomenon," he adds.

Yet it is apparent that this new trend hurts the selfless worker that Gherda is. He is not prone to confide in us, but when we prod him about his social welfare interests, he reveals that he is the chairman of Cheshire Homes in Bombay ("an institute for the incurable who cannot afford to be kept at home") and the Maharashtra State Branch of the Indian Red Cross Society. He is also a trustee of the Breach Candy Hospital and serves in a similar capacity at the C. B. Banaji Atash Behram.

Though Gherda claims no in-depth

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knowledge of the Zoroastrian religion, he avers that the renovation done at the Atash Behram — despite the long-drawn and vociferous carpings of critics — was quite in order: "Our elders had provided for another *gumbaj* (dome) where prayers could be said when the padshah (holy fire) needs to be shifted." A navarmartab (one initiated into priesthood) from Navsari, the ecclesiastical capital of the Bhagaria *tola* (group) of athravans (priests), Gherda concedes to being religious by nature. But, in keeping with his personality, not bigoted. Ask him about the Monday evening phenomenon at the Banaji Atash Behram (see "If it's Monday, it must be Banaji's," *Parsiana*, July 1992) and he, in his personal capacity and as a trustee, claims to see little wrong in the worshipping frenzy professed by fellow Zoroastrians at a fixed time (Aiwisruthrem *Gah*) on a fixed day. "It is a matter of personal faith, and who am I too dislodge it?" he questions. But then he adds, "All days are the same; God has to be equal to all mankind,"

shrugging off the phenomenon.

The young lad from Calcutta who lost his father, a medical practitioner, in his early teens and migrated to Bombay, has come a long way since then. Yet as he sits on his 'power'ful throne, Gherda retains his humility and an open, unbiased

mind. His term at the top, in keeping with the new "retirement-at-65" policy of Tatas, will be short. But with his no-nonsense, down-to-earth policies, he seems all set to sow the wind. So that, in the years to come, the company he heads can reap the Walwhan(d).

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In league with the giant Elf

The multinational French giant Elf chose REPL Engineering, chaired by Homi Patel, as their Indian partner for manufacturing and marketing lubricants

Gustasp Irani

'Elf,' the emblem that roars across the globe on sleek racing cars of champion drivers like Alain Prost and Nigel Mansfield, streaked into the Indian market when plans were announced recently to produce and market automotive and industrial lubricants under that brand name for the first time in the country. Homi Patel, the 49-year-old chairman and managing director of REPL Engineering Ltd, a fledgling Bombay-based company, pulled off a coup of sorts over the more illustrious names in the Indian corporate sector when Elf Lubrifiants, part of the 40 billion dollar French corporate giant Societe Nationale Elf Aquitaine — a top Fortune 500 company — chose him as a partner in their Indian venture.

"We had what Elf was looking for — a small company that is professionally run and quick to respond," says Patel. Larger Indian companies have larger egos, want a greater say and higher stakes in operations. "With us there will be less interference, quick implementation and the identity of Elf, not REPL will be highlighted," he adds.

This low key image of the portly, genial, casually dressed chairperson of REPL who obtained a masters degree in chemical engineering from the University of California in Berkeley, can be misleading. From his unpretentious, compact, wood-and-mirror paneled office at Fountain, Bombay, he runs a successful high-tech outfit that manufactures and markets heat shrinkable cable jointing kits for the telecom and power industries.

"We are number one in our field in India. Worldwide, there are only 12 players in this business and we are one of

them. To compete on the international market we have to be price competitive, and offer a better product and better service," says Patel. Almost a quarter of REPL's Rs 37 crore turnover in 1993 was exported to markets in Europe (France, Portugal, UK, etc), the USA, Canada, the Middle East and Asia.

A keen sportsman and athlete in his youth, Patel carried over the competitiveness of the track field to his professional life. He pioneered heat shrink technology in India in 1979 when he was in charge of the subcontinent operations of a leading company in the field, Raychem Corporation. Subsequently, he promoted Raychem Engineering Pvt Ltd in India with technical assistance from the parent company. But

the union did not last. "Raychem Corporation did not want to introduce their full range of products here and were not interested in exporting from India. So I pulled out," Patel explains the parting of ways. With the courage of a David taking on a Goliath, Patel launched REPL in 1986.

In 1992 REPL went public with an issue of 36,00,000 equity shares to finance its expansion plans. Being Parsi helped. "The fact that the directors of the company are Parsis, has its impact. The market sentiment is that the integrity and honesty of a Parsi company should be above average. Being a Parsi-managed company is a definite asset," Patel observes.

Being Parsi, however, did not make much difference with Elf. Nor did the fact that Patel knows no French ("I don't know a word of the language," he laughs, hazel eyes twinkling). His knowledge of



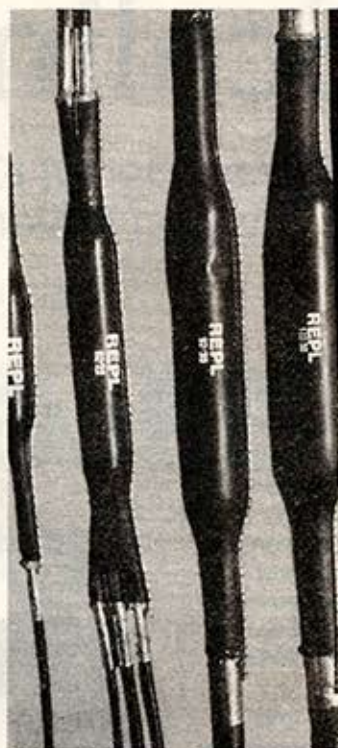
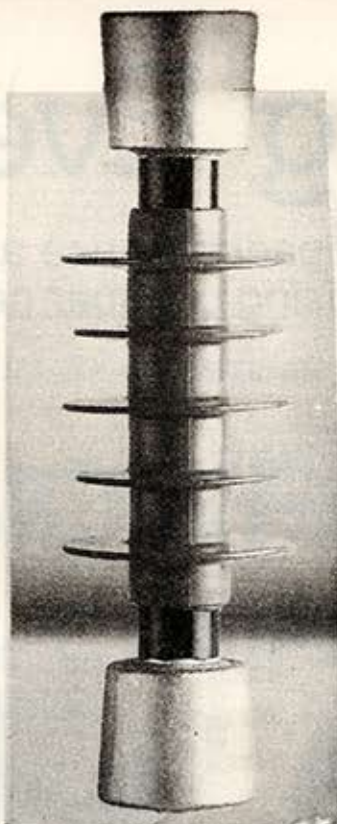
Patel: prepared to take risks
Photo: Gustasp Irani

the oil industry in the country, a major outlet for REPL's high-tech products, helped. On the anvil are plans to construct a plant at Taloja, Maharashtra, with an annual capacity of 20,000 metric tonnes of lubricants. And REPL is already poaching personnel from the country's oil industry with hard-nosed professionalism. "You've got to do it if you want the best," Patel laughs. "It's part of the game."

Part of Patel's larger game plan was to break a few conventional molds along the way. This he did in 1979 when, against the trend of Parsis migrating to the USA and staying on there, he opted to return to India. "I think that most Parsis, when they go to the States, plan to return to India. But once they get a job and settle down, the decision, whether to give it all up or not, becomes more difficult," says Patel. Kids, he believes, often become the deciding factor — for once they grow up and get used to the American lifestyle, relocation back in India can be a traumatic experience. As a result many Parsis stay on, not by choice but by default. "In our case, it was a question of timing. If my wife, Roshan, and I had not returned when we did, the break would have been more difficult later," says Patel. This was in 1979 when the first of their children (Rutton, Lyla and Cyrus) was still too young to influence their decision.

It is a decision Patel does not regret. "Life in the US is a lot more comfortable if you are an employee. However, an employer in India is probably better off than his American counterpart. Here you are able to influence a lot more people," Patel illustrates the point by observing that while his company employs over 100 people in India, a similar outfit in the States would have to manage with 40 or 50 at best.

Of course, the India Patel returned to had its problems. "The infrastructure was very bad when we first came back. Even to get through a telephone call or get onto a flight was a problem," Patel recalls. Today, things have improved. "The days when consumers had to wait in line for what was available are over. Now you have a choice of cars, TVs,



REPL's product range: (above) hybrid insulators (left) and telecom joint; (below) automotive lubricant (left) and allied components

washing machines or whatever you might want. To succeed now, a product has to be good and right for the consumer," says Patel. He sees the turn-about as a direct result of the government's policy of opening up the economy. "Now the need to have influence or be corrupt to succeed, is decreasing. It is a good time for Parsi entrepreneurs to enter the market," Patel ob-

serves, but adds: "I don't know if it is fear or a matter of principle, but Parsis as a rule have been put off by government red tape."

But entrepreneurship has its price tag. "Not many Parsis are cut out for it. You've got to be prepared to take risks and make sacrifices," says Patel who has been through the grind of long hours, endless travelling, not being able to spend much time with the family and more. "In fact you should see if your wife can handle the pressures," he adds. His advice to young entrepreneurs is: "Start young. It takes around 10 to 15 years to establish oneself."

Parental guidance and encouragement, according to Patel, also play their role. "My mother (Makki) would always encourage me and my

brother (Jehangir) to go out and do things on our own: join the boy scouts, ride cycles and things like that. I remember when we were 10 and 12 she had sent us alone by train from Bombay to Bangalore," says Patel. That was a time when there was no direct rail service from Bombay to Bangalore, and a change of trains mandatory at Guntakal.

The old smoke-puffing steam engine terminated at Bangalore, but evidently, Patel's exploration did not end there. Rather it was the harbinger of the travels that would one day usher him into the world of high-tech enterprise.

Scaling Everest

Adman Darius Kapadia is once again making Everest Advertising conquer new heights

Homi Rogers

For the uninitiated advertising agencies are peopled by anomalous denizens. Copywriters, at the creative nerve center, are not writers paid to copy (that some do is another matter), but to think (and ink) original. And a large genus teeming all over the place with the word 'account' appended to hierarchical positions ranging from executive to director, is as removed from accountancy as chalk from cheese.

It was hence a great surprise when last October, Darius E. Kapadia, a 40-year-old chartered accountant with no formal background in advertising whatsoever, decided to take over Everest, the ailing, Rs 32 crore billing advertising agency. Eyebrows were raised, foreheads furrowed in doubt. How would the marriage of an accounts-based person with creative account (client)-oriented marketers work?

While the Cassandras wailed, Kapadia in his own quiet manner set about to reverse the agency's sagging graph (Everest had notched a negative growth of 9.9 percent during 1991-92, according to a survey conducted by A & M, an Indian monthly on advertising and marketing) and to monitor its progress. "I don't see how my financial background could be a drawback," observes Kapadia. "All senior managers have to be, at the end of the day, well-rounded business managers."

Kapadia is however at pains to clarify that he is not — as has been reported in the Indian media — a CA as understood in the country, but a chartered management accountant, being an associate member of the Chartered Institute of Management Accountants in England and Wales (acronymed ACMA), some-

what equivalent to the Indian ICWA (Institute of Cost and Works Accountants). He confidently asserts that what is perceived to be his weakness is actually his strength. The Zoroastrian-founded Everest, according to him, "has always been a bottom line oriented agency, rec-

est ad agency (Kharas informs us) in the country behind only J. W. Thompson (now Hindustan Thompson Associates), took the plunge in 1945. Kharas resigned from his job as copywriter to establish Everest in 1946. Patel, according to Kharas, continued to hold his job at *The Times* as their chief ad representative before assuming full-time responsibilities at Everest in 1948.

Christened 'Everest' after the then unscaled Himalayan summit by Kharas, an ardent trekker himself, the agency was started as a co-operative venture, owned by its staff who held the company's shares and partook of its profits. Kharas relinquished his shares when he joined Clarion in 1961 as retaining them would amount to a clash of interests. Kapadia turned the

wheel full circle when after a miraculous escape from Kuwait, he decided to buy out his father-in-law's shares in the agency from Ahmed Ibrahim. The 62-year-old Ibrahim, who is now chairman emeritus of Everest, agreed to offload the shares Patel had passed on to him through a trust. "I'm returning what was given to me," says Ibrahim, recalling his debt of gratitude to the late Patel who had taken him on 26 years ago.

"We lost everything," recalls Kapadia, "when Iraq attacked Kuwait on August 2, 1990. Our house was looted, our car stolen..." The Kapadias were then fortunately holidaying in Bombay. It was a holiday from which Niloufer never went back, and her husband, after his occasional trips to Kuwait, finally made the momentous decision.

The homecoming for the Kapadias was not all hunky-dory. Though born and



Niloufer and Darius Kapadia

Photo: Everest Works

ognizing the need for financial discipline, and building brands through creative excellence."

Kapadia should know. For though he remained virtually unknown on the Indian advertising scene till his dramatic entry last autumn, he and his wife Niloufer always took a keen interest in the progress of Everest, the agency having been set up in 1946 by Niloufer's father, the late Adi Patel.

Reminisces Homi Kharas, one of the founder-directors of the agency, and a close colleague of Patel right from their Bennett Coleman days: "Adi was always keen to set up his own ad agency. He was the architect of Everest." The two Parsi employees of *The Times of India* advertising department, then the second larg-



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bred in Bombay, Kapadia, an alumnus of Cathedral and John Connon School and St Xavier's College, was out of touch with his roots. He had left the country over 20 years ago to qualify in accountancy in the UK where he stayed on and worked up to 1983 before going to Kuwait. The atmosphere at Everest was not upbeat either. The agency had slipped peaks below its massive namesake, and managed to scrape into the 10th rank in an agency survey conducted by A & M, a sharp decline from its number three position only a few years ago.

Kapadia concedes that there were a "lot of in-house problems" caused mainly by the resignation of the company's two seniormost line managers who departed with a clutchful of the agency's clients — and professionals — to set up their own shop. "But we have stopped looking inwards, and are now breaking new ground," confides Kapadia who has embarked on a consolidated program.

Nine months later, the results have started to trickle in. The agency expects to close the current financial year (1993-94) with billings around Rs 40 crores: a jump of four crores from their last year's performance, and a 25 percent increase since Kapadia took over. New accounts are being signed on at a galloping rate, Niloufer herself pitching in for new business, in addition to being responsible for the agency's administration.

The padlocked office of Edge, an Everest subsidiary started a few years ago, is being reopened to provide service to clients wishing to raise capital from the market. "Equity capital is the cheapest way to raise funds from the market," claims Kapadia who with his hands-on approach should be able to provide the edge in this specialized market. "We have already signed 15-odd accounts for public issue advertising," cheerfully states Kapadia who, according to market buzz, has lured three professionals for this purpose from a rival agency by promising handsome pay.

Be that as it may, Kapadia is rather explicit: "I explain to my managers the importance of monitoring finances, controlling outstandings, and reviewing the credit standings of our clients. Cash management is an important function with any agency."

Kapadia's game plan for resuscitating Everest's fortunes includes yet another financial strategy. He plans to convert the agency's present nine-year-old affiliation with Saatchi and Saatchi into an

equity arrangement. "The involvement is always greater," reasons Kapadia, whose agency already handles some of Saatchi's multinational clients. A keen golfer, Kapadia seems all set to tee off Everest into the top five league "on professional and creative ground," targetting a turnover of 60 crores within the next two years.

Kapadia extends a similar SWOT (strengths-weaknesses, opportunities-threats) analysis to the problems confronting the Zoroastrian community today, and devises methods to overcome them. Much of the community's decline in the not too distant past, is attributed by Kapadia to the lack of entrepreneurial flair. "We have lost our business acumen, and our spirit of enterprise," he states.

"Why did we prosper when the British ruled our country?" questions Kapadia rhetorically. The main reason for the fall, Kapadia opines, is that Parsis in India failed to make the transition from a colonial era to an independent age. The community was not prepared to accept challenges like they did in the past. "Our complete mind-set has to be changed."

"We have to shake off our complacency," he declares. "The get-up-and-go feeling is needed in our youth. But the urge to do something out of the way, to pioneer like our ancestors did is just not there," he rues. Even in the field of advertising, which once boasted of stalwarts like his father-in-law and Bobby Kooka (credited to have designed the maharaja mascot for Air India), there are just a handful of Parsis at the top. Kapadia is prepared to help in motivating the change in mind-set, and strengthening our youth. "I would love to do something for the community," he avers. Hopefully, something which would, to lift a line created by his agency, "*dhoom macha dé, rang jama dé*" (put the zing back into life).

Kapadia concedes that such a task would not be too difficult because the "Zoroastrian name still enjoys tremendous reputation. People even today love to deal with Parsis." Translated in advertising jargon: "the product may have slipped, but the brand still retains goodwill."

In a business where Shakespeare's "what's-in-a-name" would be scoffed at, Kapadia, like the community, has been aptly branded by providence. Look again at his surname, and you will discover that KapADia is, after all, an adman to the core.

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continues to refresh its chosen clientele



In a pokey little flat in Bombay, in a century-old building overlooking the Grant Road bridge, one can buy a time-tested cologne that has become synonymous with the elixir of life. The ancient brassplate on the door on the second floor indicates to the customer that he is indeed at the right place, emblazoned as it is with the name 'R. H. Bana.'

Though Rustomji Hormuzji Bana, the scion of the Bana business of perfumes, colognes, essential oils, hair darkener and soaps, died in his hometown of Navsari on October 31, 1924, at the age of 80, his name lives on to this day. And with it, his fragrances and his legends. It is now left to his 83-year-old grandson, Homi Dorabji Bana, to forge ahead with the uninterrupted family enterprise, R. H. Bana and Company, established in 1876 with a small chemical factory in Navsari, 233 km north of Bombay.

The 117-year-old business still commands a steadfastly loyal clientele that swears by it. 'Bana nu cologne water' is still characterized by its uncompromising quality that has withstood the vicissitudes of time and the rigors of contemporary trade practices. But unfortunately this business, set up by Rustomji Hormuzji, popularly known as Bawabhai Bana, is past its halcyon days, embattled as it has been with the mortifying constraints of prohibition and excise.

Known today by the trade name of

'Aban Eau de Cologne' — after Homi's 42-year-old daughter — this golden liquid has a gracious fragrance, is soothing when applied on the body or mixed in bathwater, and has healing properties as well, akin to balm. "We cherish this business as a family heritage which it veritably is," says Homi. "It has generations behind it, Rustomji having bequeathed it to his son, my father Dorabji, and he, in turn, passing it on to me. My son, Sarosh, will carry it on to ensure that the tradition survives."

The shape of the bottle, the change from cork to bakelite caps, and the 'Aban' label (introduced about three decades ago) are the only alterations the product has undergone. The present label was the brainchild of Homi himself, an artist in his own right, who chose rippling sand dunes as a background to the brand name. The company's earliest label simply announced the product as 'Eau de Cologne and Parfumerie Manufacturers, Navsari.' The essential oil base for the cologne Bawabhai imported from Messrs Burgoine and Burbidges of London.

A product of such antiquity certainly has its share of history behind it. It is in-

teresting to learn that the founder, Bawabhai, was as notorious for his lack of ambition as he was famous for his creativity. During the Quit India movement, one night unidentified persons in Bombay tarred the marble statue of

Queen Victoria seated on her marble pedestal under a filigreed marble canopy facing the Alexandra Girls' English Institution in the Fort area. Instead of coming forward himself, Bawabhai provided to a fellow-chemist the formula to erase the smears without affecting the marble. The man, known as Gajjar, used it with success and was honored and felicitated by the British for his pains.

Another of Bawabhai's innovations was a method he had devised to make flowers last. He would produce long-lasting bouquets by treating the natural flowers in an aromatic wax he prepared, and which he patented both in India and in England. This fact had been noted in the 1924 issue of the *Parsee Prakash* that carried his obituary. Bawabhai, in fact, also fashioned flowers out of cloth and paper and treated them similarly, marketing them as 'Bana Bouquets.' Homi narrates that Sayajirao Gackwad had presented one such bouquet to the then Duke of Windsor when the latter was passing through Baroda. It was only when the Duke expressed his wonderment and asked to see the man behind this creation that the retiring and unassuming Bawabhai stepped forward to ex-

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change a few words: whereupon the Duke invited this Parsi inventor to London!

Though he never ventured overseas and hardly travelled within the country, Bawabhai had a network of agents to sell his products and sent samples of his preparations to exhibitions both at home and abroad. His honors include one gold and two silver medals at the 1883-84 International Exhibition in Calcutta; a diploma of honor at the International Exhibition in Antwerp in 1885; a medal at the 1886 London Colonial and Indian Exhibition; one silver medal at the Poona Exhibition in 1888; and one silver medal and a prize at the 1889 Rajkot Exhibition.

Bawabhai was a self-made scientist, highly imaginative and creative to the point of annoyance for his wife Dinbai, recalls his grandson Darab Pavri, proprietor of Paragon Toys. Not only did he tinker about with his potions and chemicals, he apparently also had a green

thumb. His *wadi*, or orchard, was abloom with a variety of mangoes, dates, tobacco and astonishingly, sandalwood as well, and the seedless ber (*bor*) that he had evolved. He also manufactured lavender water, scents, vinegar, tooth powder and aromatic oils.

Soon an abiding association was struck between the Gaekwad and Bawabhai. The Gaekwad, whose seat was in nearby Songadh, occasionally visited Navsari which fell within his purview, and took every opportunity to meet Bawabhai during these visits. Under Sayajirao's patronage, Bawabhai set up a small factory that he named R. H. Bana and Co. The Gaekwad's munificence was extraordinary. He granted Bawabhai a swath of land along Navsari's present Station Road on which the latter had a house constructed and also ceded around 150 acres at Bhinar, a hamlet near Navsari.

Bawabhai set up a distillery at Bhinar and soon took to manufacturing eau de cologne. Homi recalls that so unam-

bitious was the man that he declined the Gaekwad's incentives to expand his factory. The offer was accepted by a Gujarati instead and this man nurtured his plant into a vast enterprise known even today for its cough syrups.

Darab who spent many holidays at Bawabhai's bungalow in Navsari, reminisces about the time he was visiting his maternal grandfather as a lad and the Gaekwad had halted his horse-drawn carriage en route from the station to his man-

sion in Lunsikui (today the property of the Dharaka family) and ambled to the wicket gate of the Bana Bungalow to chat with his protégé.

Another gesture of appreciation shown by the Gaekwad was the establishment of a club he christened 'Bana Club' in 1937 on Jail Road in Lunsikui, not far from his own residence. The Club is now cosmopolitan, much frequented by the advocates from the magistrate's court in the adjoining compound.

Rustomji was one of the four children (three sons and one daughter) of Hormuzji and Ratanbai Bana. His father was a *lakaria*, that is, belonged to a police militia of the Parsi Desais. Adverse circumstances possibly thwarted Hormuzji from being ordained into priesthood, but he took care to ensure that all his three sons became navars. Cawas died young, probably unmarried. Khurshetji was murdered when he was 41, a victim of business rivalry. Rustomji, who was later to be addressed as Bawabhai, studied English up to the seventh standard and gained employment as a compounder at the dispensary run by Dr Jamshedji Behramji Vimadalal. Rustomji acquired the clinic upon Dr Vimadalal's death and soon his stature grew.

Gifted with an inventive bent of mind, he concocted his own herbal medicines, embrocations, and mixtures for treating the periodic *aantario tao* (malarial fever) that seemed to afflict people regularly then, especially peasants during the harvesting season. Queues of villagers and townspeople often built up at his door and his dispensations along with his charitable zeal elicited the popular appel-

His dispensations along with his charitable zeal elicited the popular appellation of 'Bawabhai Bana'



(Left) Gool, Aban and Homi Bana: value the family enterprise

(Below): Rustomji Bana (in pugree) with his family



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lation of 'Bawabhai Bana' or even 'Bawabhai Doctor.'

Bawabhai was descended from a distinguished athornan (or priestly) lineage that traced itself to the ruling Sassanian dynasty of medieval Iran. The Bana family's genealogy in Navsari has been meticulously documented by Homi Bana's first cousin Ervad (Dr) Homi Ratansha Bana, a Zoroastrian scholar and author, and a geologist with the Associated Cement Companies, who died in August 1984 at the age of 65. Curiously, the two Homi Banas have another first cousin also called Homi Bana, being the son of Bawabhai's third son, Framroz. Apparently, Bawabhai's fourth son, Jehangir, a government pleader at the Navsari court of justice, married late and left no children. Bawabhai and his wife Dinbai had four sons — Dorabji, Ratansha, Framroz and Jehangir — and three daughters — Soona, Shirin and Jer. It was an altogether normal-sized family at a time when Parsi strongholds prospered on the west coast, and 13 to 15 was a common age for marriage.

If the Banas' cousin and author

Jamshed C. Katrak's account is correct, the Bana surname has a martial origin. In 1664, Chhatrapati Shivaji Maharaj, the Maratha ruler, plundered Navsari but could not dislodge the Mughal suzerainty over the area. Another attempt against

involvement with the military presumably accorded the Banas their name which in Sanskrit means an 'arrow shot' and, on qualification, 'leader of a small local army.' The Banas were in the service of the Desais and held vast forestlands in the areas surrounding Navsari which, in that era, offered sanctuary to tigers and other wild animals.

Having appropriated these forests, gifted to them by the ruling Gaekwad on the recommendation of the Desais, the Banas traded in forest-based produce such as high-grade timber, fuelwood and fodder, and also ran a distillery and a tavern where toddy and country liquor were sold. The liquor shop was said to be enormous, measuring about 60 by 20 meters. The timber from the jungles was used to build the Banas' own family homes as well.

The house that Bawabhai built, and which subsequently passed on to his son, Jehangir, and later to Homi Ratansha, was sold off to one Babubhai K. Shah 15 years ago, recalled Balubhai Atmaram, the aged owner of Ganesh Marbles and Stone Suppliers. While Atmaram's office

**Bawabhai was
as notorious
for his lack
of ambition
as he was famous
for his creativity**

the Nawab of Surat was made in 1719 by Shivaji's emissary, Pilajirao Gaekwad, with the assistance of the Parsi Desais who were then a dominant clan of Navsari. The Desais reportedly used their armies of the Koli and Bhil tribals commanded by the Banas to rout the Nawab, Rustom Alikhan, and such in-

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straddles part of the original plot, the precise spot where Bawabhai's bungalow stood now boasts the seven-storey Janta Apartments, Navsari's first multistorey apartment block, says Khushru Deboo, a landowner and cultivator. The site is a hub of activity today, called Daboo Circle, and is located across the road from the R. F. Daboo Parsi General Hospital, now cosmopolitan, as are most other Parsi founded institutions in Navsari.

While the house was in the possession of Jehangir, the family business passed on to his brother Dorabji who had come to Bombay as a young boy to stay with his uncle, Framroz, a lawyer in the Fort area. Dorabji had an emancipated approach to life and made off to Aden where he did rather well for himself in various small jobs. Prior to that, he had had a stint at the Nagpore Mills. His father Rustomji taught him the family trade and on September 18, 1906, on a payment of Re 1, he acquired the "Licence to manufacture perfumed spirit by admixture in the town and island of Bombay, granted under and subject to the provisions of Bombay Act V of 1878." He set up his laboratory at 125, Hornby Road, Fort, and made 'Bana cologne water' a household name in Bombay. Dorabji prospered enough to travel around the world three times. He settled down in the same building where his son Homi now resides with his wife Gool (daughter of playwright Dr Jehangir Wadia whose comedies have been so successfully resurrected by the Parsi Medical Amateurs) and son Sarosh. Aban, after whom the cologne is named, resides in Sanjan while her elder sister Dilnawaz is in Switzerland.

For a man so altruistic and bereft of ambition, Bawabhai Bana certainly left behind a trade that is also an honorable tradition, and which hopefully will endure in commemoration of his pioneering spirit and brave enterprise.

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1984: Coconut Trees being planted at Z. C. Agricultural Research Centre, with Blessings and Avesta Prayers and Music

L to R: Gardner; Site Supervisor Mr Shaourji Wania; Shri Suresh C Shukla; Mrs Perin K Anklesaria; Dr. Meher Master-Moos; Mrs Korshed and Mr Bahdurshah Wellington.

The divine origins of this Society, registered on 3rd June 1993 under the Societies Registration Act 1860, at Delhi, intend that through its activities spiritual upliftment be brought about to prepare the people of this Earth for the advent of Shah Behram Varzavand Saheb, by the turn of this Century.

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With the blessings of the Late Prime Minister of India, Smt. INDIRA GANDHI, the Zoroastrian College work was initiated in 1983 after the registration of the Society. The Main function of the Society is to administer the Zoroastrian College, and the land near the Sanjan river, the site where the College building is located.

The Agricultural Research Centre of the Society and the ECOLOGY & ENVIRONMENT STUDIES Dept. of the Z.C., are conducted on this site. Since 1983, the Society's Site Manager MR. SHAPURJI WANIA, was in charge of this Centre. During this 1984, monsoon, SHRI SURESH C. SHUKLA of Delhi, a renowned astrologer and educationist and founder member, MRS. PERIN K. ANKLESARIA & DR. MEHER MASTER MOOS, MR. & MRS. BAPSY & ROHINTAN DAVIERWALLA had planted fruit trees and vegetables, mainly coconut & papaya, eucalyptus and bamboo & other herbal medicinal trees, on the site, using ancient methods of the power of SOUND VIBRATIONS OF AVESTA PRAYERS MANTHRAS. Every tree was blessed & prayed

over when planted. As part of the Research Centre activities a loudspeaker was placed in the fields, and every day, a special audio cassette of **Avesta Manthras + Music Vibrations of Viennese Waltzes, & Mozart Symphonies** was played/broadcast to the trees. The souls of the plants receiving these Vibrations grew happily and the growth and size were bigger & better than those deprived of this nourishment. Old methods of soil culture, indicated in the Zoroastrian Vendidad, and other texts and the anthroposophical methods of Dr. Rudolf Steiner were put into practice. Only organic manure is used - no chemical pesticides or fertilizers. The results were astounding; the papaya fruits were the sweetest & much in demand. The Society thanks its main supporters in Sanjan. MR & MRS. ROHINTAN & BAPSY DAVIERWALLA; AND ALSO MR. JAL SARKARI, for all their steadfast help with the work of the Society; without which nothing could have been accomplished.

In 1987, visitors from Switzerland were so charmed by the sight of the coconut trees swaying to the strains of the Viennese Waltz in the breeze over the Sanjan river, they wrote poems and articles in the Swiss papers about this Centre. In 1986, the exclusive "AUSTRIA TODAY" Magazine published a photo and report of the trees & this Research, captioned the "Coconut Waltz" and in 1985-89, the MAZADASNANS of Germany invited Dr. MEHER MASTER-MOOS to give lectures at the Mazdasnan Head Quarters about the Centre and the work of the Society; and herbal medicine, in the form of 'Karela' powder, sundried under a glass pyramid prepared at this Centre, was much appreciated in Europe.

The purpose is to create a Residential old Oxford-style College complex of buildings at this Centre, where fit persons from all countries can come & stay; and experience the life style which is in harmony with the Cosmic Laws. The College Research Library has over 16,000 books in many languages, including Avesta, Pazard, Pahlavi, Persian, Gujarati, English, Tajik, German, French & others. The main college building Phase "A" of the construction work is nearing completion. As per the Government approved plans, 6 buildings having 36 residential units can be constructed. Persons who would like to live in a community style environment in a peaceful riverside place close to Nature may wish to invest in an accommodation unit, at cost of construction, at this Centre. One of the best beaches on the West Coast of India, is located a few kms, away at Nargol; and the Bahrot hills are to the South of this site. Zoroastrians living abroad and desirous of retiring to settle in India would find this congenial.

In 1988, a GERMAN PROF. DR. SIEGFRIED HERMERDING had visited the site. By dousing he had discovered the location of a firetemple constructed over 1000 years ago on the Sanjan river bank. Possibly this could be the original site of "Iranshah" Atashbehram's location, when the holy fire was originally consecrated at Sanjan. In 1990, the renowned Canadian, DR. LEOSCHAFER, visiting the College site, had observed that herbal medicinal plants for combating cancer, & other diseases, grew naturally in this area. In 1992, DR. P. M. RAHMANY & DR. SHIRISH THAKUR had conducted Pyramid/Magnet Therapy & Acupuncture training courses at the College site, even though the College building construction work is still continuing.

DR. P. KRISHNAMURTHY IYER of Malaysia had submitted his Ph.D. Research Thesis on Earth - Astrology in 1992/93 through the Ecology Department of Z.C.

Zoroastrians living abroad who would like to have a base in India & would be interested in having their Accommodation Unit in the Z.C. Complex at Sanjan, may contact the Society at the above Mustafa Building Address. At present there is a vacancy in the position of 'Site Manager', and persons willing to stay on the College site to perform this function may please contact The Society at the above Mustafa Building address as soon as possible.

Donations for the work of the Society are welcome, especially Corpus donation for completion of the College building construction work. Cash or cheques in favour of "SHAH BEHRAM BAUG SOCIETY" may be sent to the above address.

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"Don't believe all the flattering things they said about me," 75-year-old Dr (Ms) Banoo Coyaji, founder and chairperson of Poona's KEM Hospital Research Centre, cautioned us after the Poona Parsis felicitated her in late August for winning the prestigious Ramon Magsaysay Award for public service. But it was no flattery. The outpouring of affection, for the recipient of the international award as well as the 1989 Padma Bhushan and the 1993 Rameshwari Birla National Award, was unmistakably genuine.

As Coyaji left the Nehru Memorial Hall, the Parsis gathered there disregarded requests from the podium to remain seated and converged on the aisle to greet her. A few reached out to embrace her, others to grab her hand and kiss it. Louder than words their gestures seemed to declare: "We love you. You have done us proud."

The love and expressions of affection were reciprocated that evening, and particularly so when Coyaji informed the gathering: "When I receive the award in Manila in the Philippines in September, I shall do so in the name of the KEM Hospital, as a citizen of India in general, as a Parsi in particular, and for the women and children of the country."

The tone of the evening was set when the audience cheered as the girls' choir of Dastur School presented a song specially composed for Coyaji. "You are a gem in the crown of the community. The Parsis are proud of you today..." Later, a beaming doctor charmingly confessed to an indulgence: "I am enjoying your flattery."

In his closing address and vote of thanks, Darius Forbes, chairman of The

JNM Forbesons Group, summed up the event when he pointed out that over 10 organizations and groups within the faction-ridden Poona Parsi community had put aside their differences to jointly felicitate Coyaji and present her with a silver platter. "We did it in one voice. It is not a compliment to us, but to the force of the personality before us," he observed.

In a way the evening reflected the 'personality' that has been able to motivate and galvanize those around her to strive for excellence. When she joined the KEM Hospital in 1944 as a medical officer, it was a humble 40-bed maternity home. Over the years she transformed it

Coyaji: "courage to do something"

Photo: Gustasp Irani



into a general hospital with 550 beds which today is considered a premier institute in Pune and recognized by the University of Pune for graduate

and post-graduate education.

In 1972 she extended the KEM Hospital's reach to the rural areas around Pune when she founded the KEM Hospital Research Centre. It was the first step towards establishing, in 1977, the Vadu Rural Health Project, a primary health care unit. The project comprises a 30-bed rural clinic cum hospital at Vadu village, 40 km from Pune, with backup medical support from the KEM Hospital in Pune.

The Vadu project is a broad-based community participation program in which residents of 300 villages in the area are instructed and trained in primary health care. "Health care is not just administering medication. Prevention is equally important," says Coyaji. Here participants, of whom 50 percent are women, are trained in environmental hygiene, family planning methods, the control of contagious diseases, etc, after which these 'barefoot doctors' run the units in their villages themselves. "Doctors come in only when things go wrong," says Coyaji, who refers to the villages covered by the program as "my laboratory."

The seed of this rural experiment, however, lay dormant for years before Coyaji found the courage to give concrete definition to her vision. "In my years at the KEM Hospital I could not help but notice that over 80 percent of its benefits went to those who lived in the city. Villagers only came to us when they were dying and there was very little we could do for them at that stage," the doctor recalls. "Something had to be done. Someone had to find the courage to go out there and do something. So I did it."

Coyaji soon discovered that good



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intentions are not an end in themselves. To translate her vision into reality she needed hard-nosed realism. She recalls her first visit to the villages, "They looked at us with suspicion: 'What do they want from us?' It took us years to win their confidence and once we did that, they would do anything for us."

Of course Coyaji channeled their devotion and efforts into projects which were primarily self-help schemes. "The other problem we faced and still face is financial. We are always short of money. It's a problem we have to be prepared for all the time. But I must add, if you have a good cause you will always find good people who are willing to help out." And according to Coyaji their numbers are legion.

Part of the finance, minimal in reality, comes from the villagers themselves who have to pay a token amount for the treatment of their ailments. "To everyone according to his or her need. From everyone according to their ability to pay. I don't believe that anything should be given absolutely free. Paying for the services gives the villagers dignity. It raises their expectations and gives them the right to demand the same level of care

and respect we doctors give other paying patients. It keeps us on our toes," says Coyaji.

Coyaji's pioneering drive stems from roots anchored firmly in traditional family values. "I come from a humble stable. My grandfather on one side of the family was the headmaster of a small school in Bharuch; on the other side he was a carpenter," says the doctor who grew up in Pune. Here she developed an abiding admiration and respect for Dr Edulji Coyaji whose brother Jehangir she married. Their son Kurush is a qualified gynecologist. "In those days we asked our parents and elders what to do, and did what they suggested," says Banoo Coyaji. So she turned to Edulji for guidance. "Go to Bombay and become a doctor," he said. When she returned with her MBBS she asked him again "What next?" "Go back to Bombay and become a gynecologist," he replied.

This time when Dr Banoo Coyaji returned to Poona she found herself in charge of the KEM Hospital. "I was young then and they needed qualified doctors. In those days most people did not know what the term gynecology meant. But that did not matter. I had a job to do," she says. And as part of her

job she saw the need to spread the message of family planning long before it became a rallying cry of the nation. "Family planning was absolutely taboo at that time," says the doctor. Yet taboos alone could not deter her.

But of course, in the case of Parsis, family planning should be taboo if the community is to survive. "Poona Parsis are facing the same problems as the Bombay Parsis: declining numbers, housing problems, late marriages, few children... only the scale may be smaller," says Coyaji. One way to reverse the trend, according to her, is for Parsis to get married at a younger age. Her advice to Parsi girls in particular is not to wait for a well-settled Parsi to come along but to get married to a boy starting out on his career.

"I am proposing poverty here. I believe that the young couple should work together and support each other through the early struggle. Only then can they share and appreciate each other's success," observes Coyaji. And success, by the doctor's example is more than winning national and international awards — it is the warm glow of goodwill that translates itself into action to embrace all those around her.

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Medicare and more

A road accident outside the company complex led to the inception of a charitable clinic run by The JNM Forbesons Group

Gustasp Irani

It took a road accident to transform good intentions into the first medical clinic in Kasarwadi village a few kilometers outside Poona. Darius Forbes, chairman of The JNM Forbesons Group, recalls the time in the early 1960s when he had to drive the victims of a car accident outside the company's complex on the Bombay-Poona Highway, all the way to the Sasoon Hospital in Poona. Medical help was just not available in the neighborhood.

"I felt at that point that we must have some sort of facilities here so that the people of Kasarwadi did not have to go to Poona each time they fell ill," says Forbes. So in 1963 he converted a staff training block on the company's premises into an outpatient charity clinic, not only for company staff but for all residents of Kasarwadi.

Renamed Shehernaz Medicare in memory of Forbes' sister-in-law who died in her early 40s, the complex today comprises of two general wards — male and female — with 22 beds, an operation theater, an X ray department, a pathological diagnostic unit and a dental outfit. In charge of the day-to-day running is Dr (Ms) P. K. Irani, a qualified general surgeon, who is assisted by a full-time consulting physician and a visiting dental surgeon and psychiatrist. For a token fee of two rupees per ailment, Shehernaz Medicare provides patients with consultancy, diagnosis, drugs, hospitalization and surgery if necessary. It is the only company-based clinic in Kasarwadi which is open to all residents of the area.

The company's bond with Kasarwadi goes back to 1958 when it first built its factory in the belt which was to witness the mushrooming of industrial activity over the years. "We were the fourth factory to shift to the Pimpri/Chinchwad complex," says Forbes. "At that time all this area was open farmland. The road was narrow. There were no lights, no facilities whatsoever. Kasarwadi was a small agricultural village of no more than 500 people.



The female ward at Shehernaz Medicare. Darius Forbes: contributing towards welfare. Photos: Gustasp Irani

Right from the start we felt a strong commitment to the community. We felt we had to contribute to their welfare and the first thing we did was provide them with employment in our factory." Shehernaz Medicare was only an accident away.

The current population of Kasarwadi is estimated at around 66,000, 95 percent of whom, according to Forbes, are indus-

trial workers. And all are welcome to use the medical facilities at JNM Forbesons regardless of the company they work for.

Many have literally started their lives at Shehernaz Medicare. When we visited the female ward recently, we found that two of the patients had given birth to infants only days earlier and their little bundles lay asleep at the foot of their beds. Gynecological surgery aside, Irani performs complex ENT, orthopedic and general surgery in the complex's operation theater. With in-house pathological and X ray units Kasarwadi residents no longer have to go to Poona each time they fall ill. "You see our humble little hospital is quite an efficient one, really. Even staff from other companies come to us," says Irani as she attends the string of patients who pass through her office.

An unstated policy of Shehernaz Medicare is its commitment to the family planning program. According to Irani, women are welcome to have their first two children here but the understanding is that after the second child they will strictly adhere to the norms of the program. Should they renege on this, the next time around they are not welcome. "The program is working and a large number of the operations I perform here are related to family planning," observes Irani.

It is because of its commitment to social welfare that Shehernaz Medicare charges its patients a token fee of two rupees for the treatment, rather than offer its services totally free. "We believe that nothing should be absolutely



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free; it devalues the service as well as the people who receive it," says Ms Rati Forbes, director of JNM Forbesons, who oversees the running of Shehernaz Medicare. "Earlier I thought that charity was just endless giving. Here I learnt that true charity is in encouraging the recipient to participate in his own welfare," she observes.

Apart from Shehernaz Medicare, the company is also active in a number of community welfare programs within the industrial slum at Kasarwadi, Rati explains. These include adult education classes, family planning drives, child care and education centers, promotion of a number of women's cooperatives and more.

Zoroastrian charity? Darius shrugs: "I don't think it has been defined. But in the past 200 years our community has felt the need to share its prosperity with the needy and look after the comfort of others." He cites the example of Jamshedpur town which was virtually managed by the Tatas. Looking back, however, he feels that the one area where the Parsis probably defaulted was in looking after their own priestly class. "Today we don't have any priests of stature who can lead the community through the religious tangle it finds itself in. To look to the Bombay Parsi Punchayet trustees for religious guidance is absurd. They are the custodians of our trust properties and not our religion," says Darius who feels the need to correct this problem.

Well charity, as the cliché goes, starts at home. So Darius and a few residents of Poona have organized weekly *Gatha* classes where they discuss the message of Zarathushtra. They should find there too the message of industry and compassion, the two alloys vital to The JNM Forbesons Group, a market leader in steel instrumentation.

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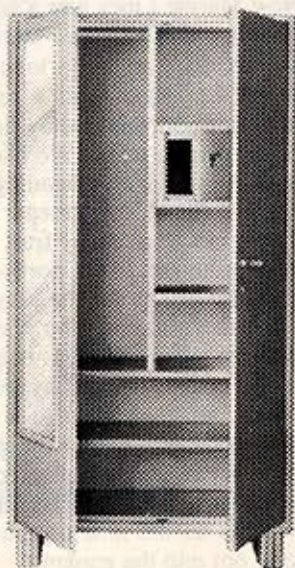
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When life was full of leisure and food a pleasure

Bhicoo Manekshaw

"What is nostalgia but food eaten in one's youth?" says Lin U. Tau. My earliest recollection of good food starts from the age of five, during the muktad days, at my maternal grandma's home. *Mamaiji* lived at 21, New Marine Lines. Later, the house was sold, as were all the other beautiful houses on this quiet road, to be converted into ugly multistoried monstrosities. Her house faced a small road now called Sir Dinshaw Mulla Road (named after my uncle who lived there at a later date), which leads to Queens Road and the Churchgate Station. Beyond that was the sea, large areas of which have since been reclaimed.

New Marine Lines was a serene, tranquil road, with lovely two-storied bungalows belonging mainly to the Parsis. Most of the homes had a semicircular lawn in front, surrounded by flower beds, thick shrubs and trees. We had a beautiful Ashoka tree with spreading branches and a *paan* (betel leaf) creeper entwining its trunk, as well as many fruit trees.

All the homes had a portico and two gates in the garden for the easy approach and exit of carriages. The portico had a broad base in the center, to help us alight from the coach, flanked by steps on either side, which led up to a verandah. Exotic creepers covered the pillars and the iron mesh which separated the lawn from the carriageway. The family spent most of its leisure time on the verandah, looking out into the garden.

Beyond the verandah was a large, marble-floored hall cum dining room,

with beautiful Italian chandeliers. On the sideboards sat Venetian glass jars of every shape and size, filled with *khari biscuits* (salt biscuits) and *nankhatais* (sweet ones) brought from Surat. Most of us had our navjotes in this hall. The food would be served in the traditional way, with tables laid out along the carriageway and the sides of the house.

On either side of the hall were the bedrooms, where my brothers and I were born. Beyond the dining room an enclosed verandah was converted into a pantry to make early morning tea, coffee, toast on a charcoal fire and eggs for breakfast. Beyond the pantry was a passage leading to the kitchen, various storerooms and the servants' quarters. The last three rooms were used only during the muktad holidays, the last 10 days of the year before Navroze, dedicated to the remembrance of our dear departed ones.

The first of these rooms was a special kitchen in charge of Meherbai, our delightful *Gorani*, who used to come daily on these days to cook the most superlative Parsi food, on wood fires. Then came two adjoining rooms. The first of these, where we ate lunch on *thalis*, overlooked the back garden. In the furthest room was the *atash dadgah*, the fire that was kept burning 24 hours during the muktad days. This room led out to the side of the garden which had a well and a pomegranate tree. This well water, and not tap water, was used in all the ceremonial prayers.

In the center of the last room stood the *afarganyu*, with sandalwood smoldering in it for 10 days and nights. Placed near one wall was a marble-topped table with brass legs. On this were arranged silver vases with fragrant flowers, each representing the *Fravashi* of a departed member of the family. The flowers were specially brought by train from my aunt Jerbai's home in Koregaon Park, Poona; and the women in the house would take turns at arranging them early in the morning, after a head bath, wearing a sari and a *mathabanu* (white head scarf).

Next to the *afarganyu* were two *annees* (brass stands). Sandalwood, incense and a lighted *diva* (lamp) were placed on one, on the other rested a *thali* with the traditional *papri* and *malido* prepared by Meherbai, small *kutlis* (handleless jugs) containing milk, water, sherbet and wine (the wine and sherbet are the legacy of Iran). Fruits and nuts, of which pomegranates and dates were essential (again a legacy of Iran), were also placed there. For the satum prayers, which our family priest would come to say three times a day, there would also be an egg dish, usually an omelette, and a dish of cooked vegetables.

Along with the food was placed a small bowl of milk or a plate of any cooked food for the *kutra no buk*, or morsel for the dog. Dogs were regarded as man's friends from ancient Iranian days and Wooli, grandma's piebald sheep dog, was given this morsel by Meherbai. He, in turn, would be sent to fetch her

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every morning from the Churchgate station and escort her back to the station every evening, when she went home.

The fragrance of flowers, sandalwood and incense and the aroma of food cooked for the saturday prayers mingle together in my memory, evoking nostalgia for the tender grace of days that can never return. It is sad that the new generation will never know the rich ambience of those interludes of prayer.

My love affair with food started early: I used to beg Meherbai to allow me to cook with her even when I was too young to hold a knife or work near the fire. She would give me rice and dals to clean, or green peas to shell, and even let me knead some dough to roll out my own chappati!

During those days relatives and friends would come to pay homage to the departed souls, bringing with them sandalwood to put on the afarganyu. They would be invited to stay for lunch and each of us would take a *thali* to Meherbai, who would dish out the food (the choicest pieces always reserved for me), and we would sit at wooden tables and eat together in this manner throughout the 10 days.

There would be a different menu every day — of traditional Parsi food: of the favorite *machhi* (fish) dishes and the *gosht* (mutton) dishes and the *murghi* (chicken) dishes. And there would be *vindaloos*, *bafaats*, curries, *patias* and of course *dhansak*. Then we would have the offal — brain, liver, kidneys and *aléti paléti* (a stew cooked with chicken liver and gizzard), etc. Most vegetables were cooked with meat or chicken, but we did have a few pure vegetarian dishes such as yam cooked in syrup, fried bananas, aubergines stuffed with chutney and the famous sweet-sour vegetable stew (delightfully pronounced as “*estew*” by Meherbai). And with all this no one had any cholesterol problems! However, I must confess that the family was rather plump.

Grandma's day would start with a cup

Parsi gentlemen who had businesses of their own went to work at a leisurely hour after brunch



of tea between 6.30 and 7 a.m., taken on the front verandah, sitting on her rocking chair, listening to the bird songs. After her bath, prayers and a glance through the *Jam-e-Jamshed* (Parsi was not born then), she would sit down at around 11 or 11.30 a.m. to a brunch. In those days, Parsi gentlemen who had businesses of their own went to work at a leisurely hour after brunch, and returned home at about 6.30 p.m. Granny carried on this tradition even after grandfather's death.

At this sumptuous meal there would be either a fried fish or a pomfret stuffed with chutney, or fried Bombay duck or prawn *patia*. (A *patia* is a thick, sweet-

sour curry cooked with any type of fish). This sweet-sour taste that we Parsis like is an inheritance from Iran, but it is also a flavor enjoyed in Gujarat and Maharashtra and after so many centuries in India we have evolved a distinctive cuisine by absorbing the spices of the country we have made our own. The fish eaten for brunch was always from the morning catch and that for dinner from the evening catch. Fisherwomen would come to help themselves to the well water and usually leave a small basket of *taji tafarti machhi* (very fresh, almost live fish) in return.

Eggs are a must for Parsis and we cook them on any type of vegetable and even on bananas. I got my entrance into the prestigious Cordon Bleu School of Cookery after demonstrating *kera par eeda* and the famous *papeta ma murghi* (mother-in-law's recipe, of course.) There are also my own creations of eggs cooked on sautéed courgettes (*tooria*) and on small shrimps the size of rice grains (*kuto*). The famous egg concoction called *akoori* is cooked in many ways (one has been made famous by Air Marshal Edul Dhatigara, and is served in Air Force messes and the Taj Coffee Shop in Bombay as Dhatigara's *bhujia*). But no one can make a *par no poro* like my mother used to and she

learnt it from her beloved Ratonji who cooked for granny. The *poro* was a layered, frilled omelette and served with hot wheat chappatis.

Grandma's brunch table seldom had *akoori*, but there would usually be a *poro* of some kind or eggs on a vegetable. She rarely ate rice, but there would always be homemade *muramba* (a kind of jam) of mango or *kohru* (pumpkin), chutneys, mounds of chappatis and fruit to round off the brunch. Even at the age of 70, I can still remember the taste of the delicious morsels granny used to put into my mouth. I would run to her from the rocking chair where I would be sitting, take a morsel from her and return to the chair,

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Brunch would be followed by a bit of reading or embroidery on a *topi* (cap), *jhubla* (straight dress) or *sapat* (slippers) for one of the grandchildren. Then a short nap would be followed by a cup of tea and biscuits from one of the glass jars, or *bhakras* or *popatji* or *badam pak* or *eeda pak* or *khajur ni ghari*. Later in the evening she would go for a drive in the carriage, or receive visitors.

Her last meal of the day would be between 7.30 and 8 p.m., unless there was company. There would be the traditional meat or chicken dish, and some vegetables. In the cold season there would sometimes be *kharia* (trotters), and the meals would always start with a soup and end with a pudding (the influence of the Raj, of course). There would be a baked custard, or vermicelli pudding, the traditional bread and butter pudding, fruit jellies, etc. *Doodh pava* would always be served on a full moon night, and *rava* (semolina) on occasions. *Doodh pak* was always a special treat.

Dar ni pori was prepared on *Ava roj* and *Ava mah*. On *Daepadar roj* and *Adar mah* the kitchen would be white-washed and a special *diva* lit. On Navroze the traditional *palao dal* and *falooda* were a must. Birthday breakfasts consisted of *sev* (vermicelli), sweetened curds, hard boiled eggs (a legacy of Iran), small yellow bananas and fried fish. Trays of this breakfast would be sent to the next of kin and close friends, along with a raw fish like mullet or pomfret.

After the death of my grandmother, the old guard of servants like Ratonji gradually left and they were replaced by superb Goan cooks. I remember aunt Jerbai's Bestian, for the *pish pash* he made. The origin of this dish is the rice *kanji* of the Goans and Konkans, but for us it was altered by Bestian. Chicken or lamb was boiled with onions, bay leaves, whole garam masala and ginger. When almost ready, quartered potatoes and rice would be added, and lastly a little milk and butter. Aunt Manekbai's cook was Enas and no one has ever produced Chicken Kiev like he did. His sherry-flavored clear chicken consommé and pineapple fruit ice were other credits. But the best of all was our cook John. His salted hump and Parsi chicken curry were unbeatable. Crumb fried oysters with crisp bacon and thin slices of rolled brown bread were a treat every Saturday in the

winters when the *kaloowali* (oyster woman) would come to sell her catch at our home on Napean Sea Road.

That house, too, is no longer there. It belonged to Sir Pherozeshah Mehta, a beautiful terraced house touching a hill on the first floor where we had our drawing and dining rooms. Lady Aimai Mehta's portion of the house was spectacular. Steps with a wrought iron balustrade



trade and glass covering led up to the verandah. She would send us *doodh na puff* in large, old-fashioned glasses every winter, along with the fruit as it ripened in her garden on the first floor, which divided her drawing room from ours.

My mother was not fond of cooking, but whatever she created was excellent. Her chutneys were superb, and when I made her tomato chutney (recipe in *Traditional Recipes of India*) it was applauded by the principal of the Cordon Bleu School of Cookery. My attempt at her famous Willingdon Chicken did not go down as well with Sunil, my son-in-law, who told me it was "not as good as Mamai's."

As schoolchildren I remember going to our paternal grandparents' home, where the famous *papeta ma murghi* or *gosht* would be made, along with Parsi curry and rice with *kachumbar*. If any other dish was prepared, there would be cries of protest from all, as we never, but never got tired of eating these dishes. Accompanying these were rice and wheat chappatis, and if a silver rupee

was placed on top of a stack of a hundred rice chappatis it would sink to the bottom of the stack! Show me a cook today who can produce such marvels!

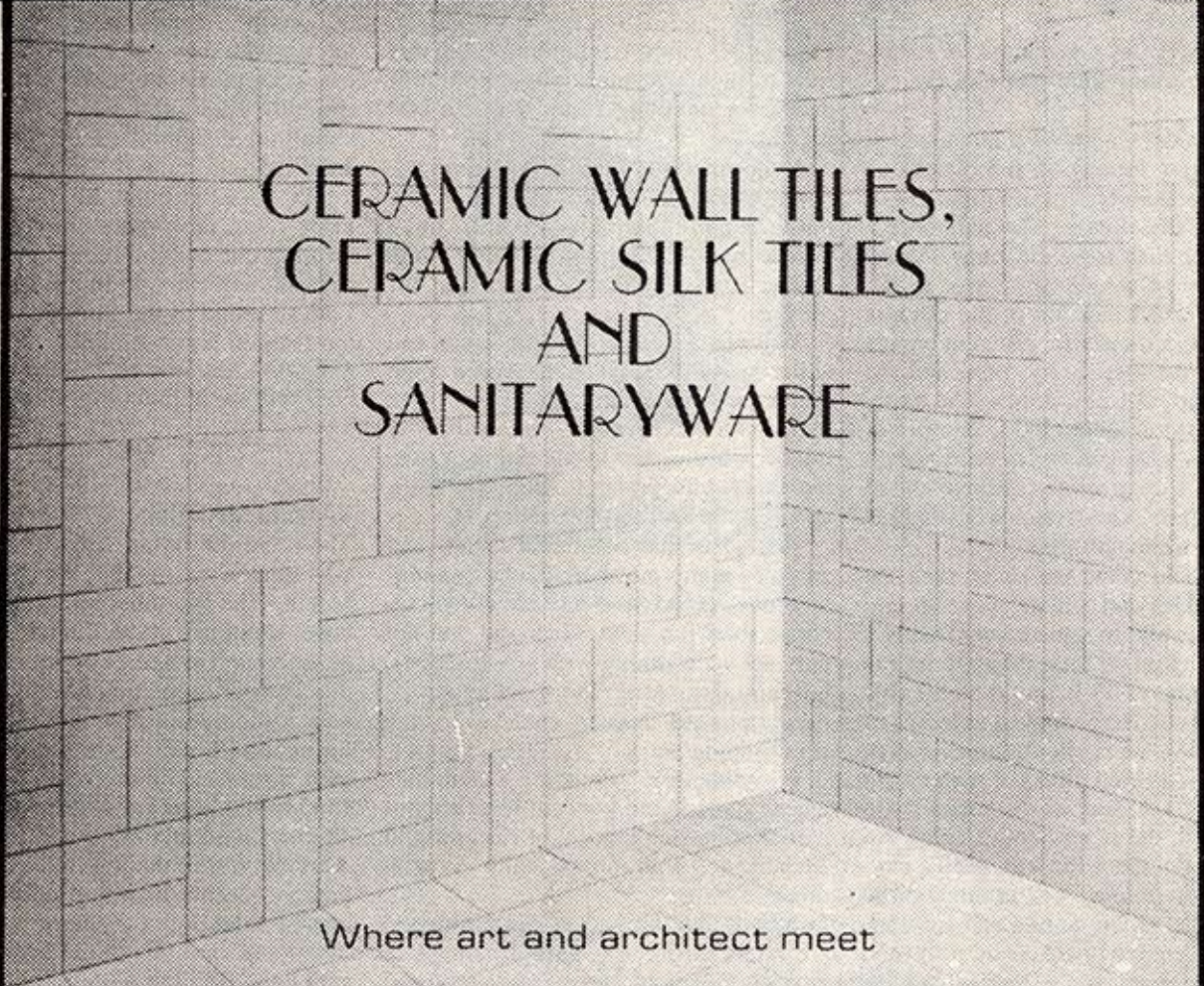
Both my father's sisters (*fuis*) were excellent cooks, and one later became my mother-in-law. I remember the breakfasts during our visits to her home in Amritsar where she would stand at the head of the table, cracking open half boiled eggs for all of us. These would be served with hot charcoal-grilled toasts, thick cream which one could cut with a knife (dubbed cheese by my younger brother), and homemade *murramba*. The famous Amritsar *no kheemo*, trotters' jelly, chicken soup and *papeta ma murghi* have never, according to the sons of the family, been reproduced by any of the daughters-in-law.

We often went with our aunt to Poona. Barbecues would be organized where lamb, liver and kidney, marinated in spices, would be grilled over grey charcoal fires. An *umberyu* would have been prepared in advance and buried in the garden, gently cooking away. While waiting for the barbecue to be ready, we would sit in the garden sipping toddy and watch the sun go down, savoring the moments of peace and contentment.

We celebrated all the festivals of India in our own way. Id was celebrated by eating biryani sent by Mohammedan friends. At Diwali the kitchen would be whitewashed. At Dhanteras jewelry and coins would be washed and horses and cars festooned with garlands. Oil lamps would be lit and crackers burst. Christmas was celebrated with presents, Christmas trees and turkey. The New Year was brought in with much fanfare followed, of course, by a delightful supper.

On Pateti we would be awakened by the sound of music from the local bandwallas who, for a couple of rupees, would play the current favorites gustily and out of tune. All of us, including our servants, would be given new clothes. After the traditional breakfast and a visit to the atash behram, we would visit our paternal grandparents and have lunch there, or at an aunt's home. In the evening we would go to the cinema and then to dinner at another aunt's place. While lunch would be traditionally Parsi, the dinner would be traditionally Western with wines served with each course (youngsters had to be satisfied with a claret punch). I have never understood, though, why Pateti in Bombay is cel-

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celebrated more than Navroze, when it is the last day of the year and supposed to be a day of repentance for the wrong we may have done during the year. When we grew older, we were allowed to go dancing at the Taj Hotel, the girls dressed in saris worn the Parsi way, with the head covered, lace sudrehs showing from underneath the blouses, and the men immaculately dressed in suits, not bush coats!

Where are the wonderful weddings and navjotes of yore? The women would again be dressed in beautiful saris embroidered in silver, gold or beads, with magnificent borders and always with their heads covered and stockings on their feet. The men would wear starched daglis with either pugrees or phetas. We always had a live band in attendance, like our Goody Seervai or the police band, but never the taped music of today, ruining the entire atmosphere of the occasion.

In those days we always attended the ceremony (not turning up at 8 o'clock as some ill-mannered people do these days), and when the dinner was announced, there was no rush as we see today. Ladies and gentlemen would stroll over to the tables. A trusted member of the caterers would come around with different brands of Scotch, brandy, sherry, port, and the Goan bearers with soft drinks. The tables had clean white table cloths; untorn banana leaves were placed for each person along with a crisp white starched napkin stuck in a glass. The servers were dressed in spotless white uniforms.

First would come the rotlis, then the *achar* (pickle) and wafers — crisp and pale yellow, all the same color (Daddy's and Uncle chips in their fancy wrappers cannot compare). Fish would be the first course; either fried or cooked in leaves or with *sas*. Next would be the chicken dish — moghlai, or fried pieces or with potato fingers. This would be followed by a mutton dish, the most famous being *kid gosht* (young gram-fed kid gently simmered with onions, ginger and garlic paste, whole garam masala and red chillies, completed with coconut milk and cashewnut paste — a perfect recipe given to me by none other than Ms Khorshed Navroji Patel). Another mutton dish would be *jardaloo* (apricot) *ma gosht* or *sali boti*. Eggs would follow in large *thalis*, cooked with a little oil and water on tomatoes, potatoes or *kothmir* (coriander), etc, until just set. Then all

We were allowed to go dancing at the Taj Hotel dressed in saris with the head covered

the dishes would be repeated for a second helping, after which the *palao* and *dal* would be served. The meal would end with a *kulfi* and almonds, pistachios, macaroons and *paan*. Sometimes *aléti paléti* would be served at the last sitting, usually reserved for the family as a gift from the caterer. The *lagaan nu bhonu* would be catered by giants like Navroji Patel or Mr Pavri. It was remarkable that food of such high standard could be produced for anything from 300 to 1,000 people.

If the meal was a lunch, then *dhan dar patia* would be served instead of the *palao* and *dal*. Sweet *dahi* (curd), small yellow bananas, *korano murrambo* and *paneer* (cottage cheese) would start off the meal.

We would all eat with our hands and at the end of the meal a man would come around with hot water and a small piece of soap for each person. I remember my mother washing her hands and then rinsing them with brandy! Now we get a spoon and a fork on the *patra*.

Instead of the traditional laganas and navjotes many members of the community now go to five-star hotels to celebrate their functions. It is sad that not only are we breaking with our traditions, but are destroying the livelihoods of these talented master chefs who are slowly dying out.

I remember attending ghambars where the rich and poor sat together and partook of a simple meal of rice, dal and *kachumbar*, with occasionally a meat dish.

Meals like we had in our childhood are rarely made now, except perhaps in the rich homes of Parsis in the mofussil towns, where the eggs are farm fresh and not battery laid, and the chicken free range and not commercial broilers. One seldom gets good *charbidar gosht* (fatty meat) for *dhansak*, and if the cook does bring it home the lady of the house will make him remove every bit of fat before

cooking it. The coffee is usually instant and not brewed, and food is cooked on gas or electricity. Many Parsis use artificial sweeteners instead of sugar. I hear now that some of these are more harmful than sugar! Fads come and go and we blindly follow them.

I must cry out in anguish that while most of the world is renewing its traditions and customs, we are trampling on ours. We must of course keep up with the times, after all even we — when young — were the "mod" of our age, but we kept our traditions, ate traditional food on special occasions, put chalk and hung *torans* on auspicious days etc. An American or a European may not go to church every Sunday, but he will surely set up a Christmas tree, and eat turkey and Christmas pudding at Christmas.

I wonder if our young people realize the damage they are causing — the future generations are losing out in a way typically Parsi, and they will not even know our delightful customs, traditions and food.

We Parsis in India, by our silly man-made rules, are slowly growing extinct, creating our own holocaust, but Zoroastrianism will carry on in the New World. I am so proud of the work you are doing out there in North America! Keep it up, and don't lose out on custom and tradition. Will we in India ever learn?



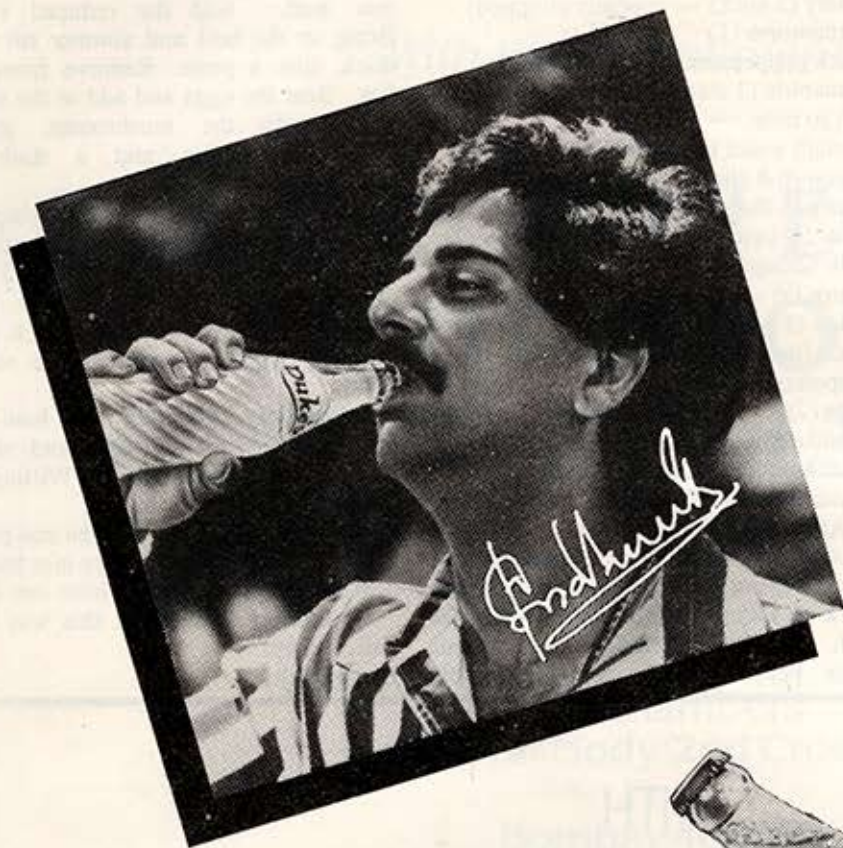
TARELI MACHHI

The secret of frying fish the Parsi way was shown to me by Ms Jhiny Sam Mehta. The fish must be cut through the bone, about half an inch thick. It should be marinated in a paste of dry roasted cumin powder, turmeric and chilli powder, with a squeeze of lime and salt to taste, for about 1 hour. Sesame oil should be used if possible (in my youth all fish was fried in *mitthu tel* i.e. sesame oil).

The oil should be heated in an iron *lohri* (a vessel shallower than a frying pan and deeper than a griddle and with curved sides — to my mind, one of the oldest and most beautiful kitchen vessels ever created). The oil must be hot, when the fish goes in and then the temperature must be reduced. The fish should be allowed to cook slowly on one side for about three minutes, then turned on the other side and cooked for one to two minutes more and served immediately with slices of lime.

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MACHHI NO PATIO

There are many ways of making a *patia*, but if you wish to make a fish or prawn *patia*, I give below a recipe given to me by my niece Maja Daruwalla. It is superlative and made famous when I have cooked it for my friends' weddings and anniversaries.

Fish (½ kg) or prawns (1 cup - shelled and deveined)

Onions (6 -- finely chopped)

Garlic, cumin, red chillies (2 tbsp -- ground to a paste in vinegar)

Salt (to taste)

Sugar (to taste)

Vinegar (to taste)

Tomato ketchup (2-3 tbsp)

Oil (for frying)

Use 1 cup cleaned prawns or ½ kg fish cut into cutlets or fillets (I prefer cutlets as the bone adds to the flavor). Maja browns 6 finely chopped onions in oil then sautés 2 tbsp of a paste made of garlic, cumin and red chillies ground in vinegar, for 2-3 minutes. She then adds the fish or prawns, and cooks it till just done. Lastly, she adds the salt, a pinch of sugar, a dash of vinegar and wait a minute — traditionalists don't get shocked — 2-3 tbsp of tomato ketchup! Yes, I was quite taken aback myself, it is not conventional but quite delicious.

WILLINGDON CHICKEN

This was created by the Willingdon Club of Bombay for Lady Willingdon when she was the Governor's wife.

Chicken (1½ kg) boiled with:

Onions (2 — quartered)

Ginger (1" piece -- peeled and coarsely chopped)

Celery (2 sticks — coarsely chopped)

Cardamoms (2)

Black peppercorns (1 tsp -- whole)

Cinnamon (1 small stick)

Salt to taste

Enough water to cover the chicken.

Bacon (6-8 slices — lightly fried)

Butter (3 tbsp)

Flour (½ cup)

Milk (2 cups)

Carrot (½ — sliced)

Onion (1 — sliced)

Mace (javantri) (2 pieces)

Peppercorns (5-6)

Eggs (2)

Cheddar cheese (3 tbsp — grated)

Mushrooms (1½ cups — sliced)

Mustard powder (optional)

After boiling the chicken, allow it to cool in the stock. Remove the chicken from the stock and reduce the stock to 1 cup. Strain. Infuse the milk with the carrot, onion, mace and black pepper slowly for 5 minutes.

Cover and leave aside for 10-15 minutes.

Slice the breast of chicken on the bone and place slices of bacon in between. Reshape the breast and keep in place with a skewer.

Melt butter, add flour and make a roux. Add reheated strained milk and mix well. Add the reduced stock. Bring to the boil and simmer till very thick, like a paste. Remove from the fire. Beat the eggs and add to the sauce along with the mushrooms, grated cheese, seasoning and a dash of mustard.

Place the chicken in an ovenproof platter and completely cover it with the sauce. Bake in a preset oven at 375°F (190°C) for about 15 minutes until golden brown. Serve with French fried potatoes or roast potatoes and a tossed salad.

Alternately, you may use ham and asparagus instead of bacon and mushrooms, but don't call it Willingdon Chicken.

You may joint the chicken and place bacon in between the pieces in a baking dish and spoon the sauce over and bake — it is more convenient this way at a buffet party. Bon appetit!

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The spread of goodness

Burjor K. Karanjia

The Creation of Wealth, the Tata story updated by R. M. Lala. Illustrated by Mario Miranda. Published by Padmini Mirchandani for IBH Publishers Pvt Ltd, 412 Tulsiani Chambers, Nariman Point, Bombay 400021. Pp: xx + 240. Price: Rs 160.

It takes much to create wealth — foresight, perseverance, courage. Jamsetji Tata had these qualities in abundant measure. He lived at a time when the industrial revolution was sweeping the world. Very early in his life he realized that for industrial growth in India three requirements were essential: steel was the mother of heavy industry; hydroelectric power was the cheapest energy to be generated; and technical education coupled with research was necessary for industrial growth. Jamsetji explored all these fields with almost unbelievable success.

His successors, too, carried on the same tradition in "basics" by establishing a chemical industry, an airline which became the country's flag carrier, and India's largest and most sophisticated engineering complex, TELCO (The Tata Engineering and Locomotive Company). The total value of the Tata Companies' assets rose in 1989-90 to Rs 6,472 crores, a magnificent achievement by any standard.

If the creation of wealth has the mark of excellence, its distribution for the benefit of society has the quality of greatness. Which brings to mind Andrew Carnegie who, rising from low-paid bobbin-boy to high priest of steel, from

humble beginnings in Dunfermline to a multimillionaire in New York, gave away over 350 million dollars to a wide variety of philanthropies, but whose greatest claim to fame is as enunciator and practitioner of the Gospel of Wealth.

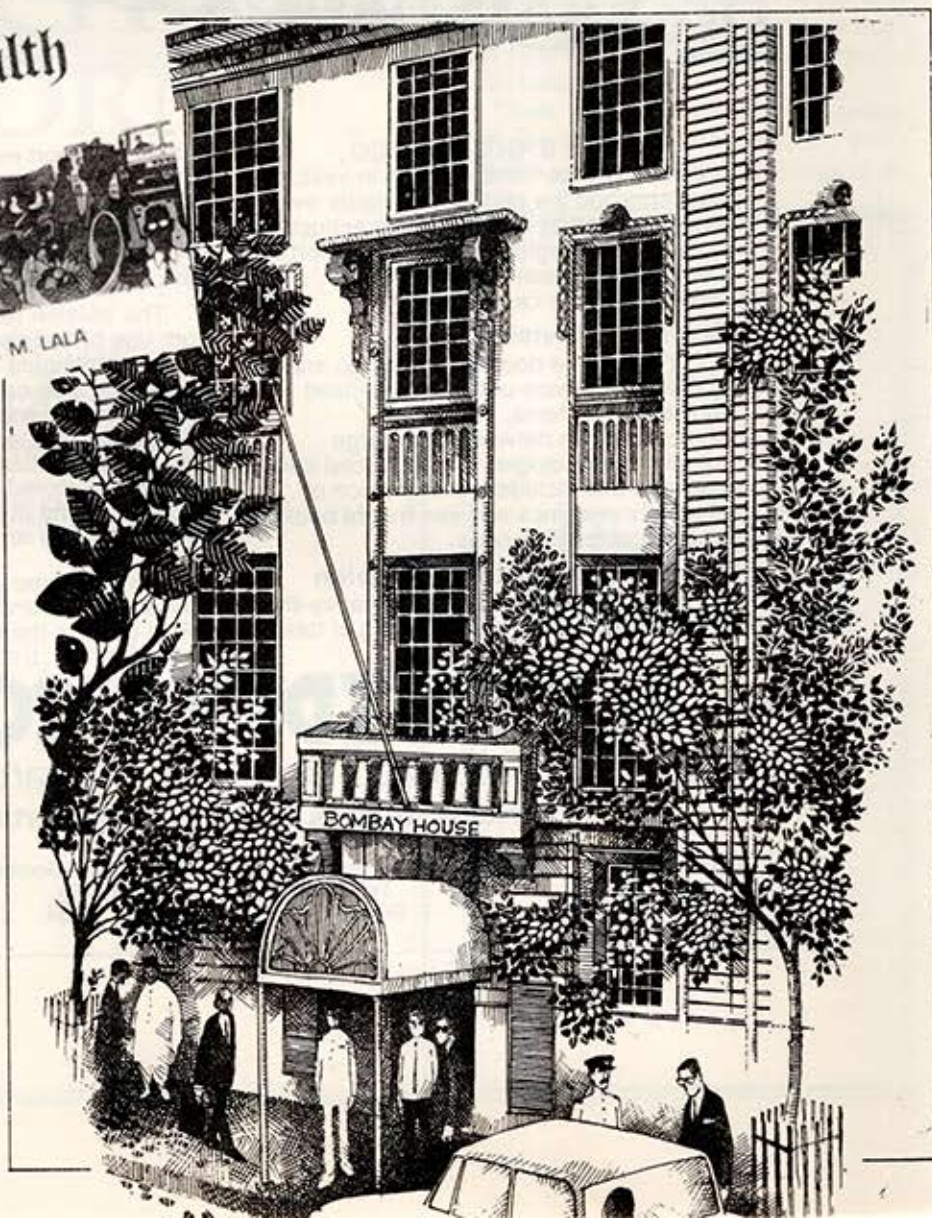
He held the man of

wealth to be "the agent and trustee of his poorer brethren, bringing to their services his superior wisdom, experience and ability to administer, doing for them better than they would or could do for themselves." Jamsetji Tata and the house he founded have carried forward and refined this gospel, so that in their hands the creation of wealth has led to the spread of goodness.

In his painstakingly researched study, *The Creation of Wealth*, now in its third edition, and embellished by Mario Miranda's eye-catching sketches, R. M. Lala describes in fascinating detail the variety and range of the Tata philanthropies. Much of what is described inevitably duplicates what has been written in the author's biography of J. R. D. Tata, *Beyond The Last Blue Mountain*, but even so it does bear repetition.

The Creation of Wealth

R. M. LALA



Bombay House: hub of Tata's offices

Illustration: Mario Miranda, *The Creation of Wealth*



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As early as in 1892, in the belief that a nation's advancement depends on the elevation of its most gifted members so that they may render the greatest service to the country, Jamsetji endowed a fund for higher education abroad of deserving students. Over the years it has benefitted India's engineers, doctors, educationists, lawyers and ICS officials. Six years later, in 1898, Jamsetji astounded his contemporaries by setting aside 14 of his buildings and four landed properties in Bombay for an endowment to establish something unheard-of then: a university of science "to promote original investigations in all branches of learning and to utilize them for the benefit of India." The Indian Institute of Sciences opened at Bangalore in 1911 with three major departments of general and applied chemistry, electro-technology chemistry and organic chemistry.

Several disciplines were later added till today the Institute has over 30 departments. Most of the research is on practical lines. A wood-burning stove made of mud which is being used in the entire State of Karnataka, with a 35 to 45 per cent efficiency range leading to 65 per cent saving in firewood, is but one example.

High purpose inspired everything Jamsetji did. As his son Sir Dorab Tata said of him, "The acquisition of wealth was only a secondary object in life; it was always subordinate to the constant desire in his heart to improve the industrial and intellectual condition of the people in the country." Like his contemporary Dadabhai Naoroji, Jamsetji too pioneered higher education among women.

The pioneering trusts established by his sons, Sir Ratan and Sir Dorab aimed to build the educational, social and scientific infrastructure of the nation. At a time when most trusts were communal in nature, these set the precedent of extending aid to all communities "without any distinction of place, nationality or creed."

They made generous contributions to the Servants of India Society founded by Gopal Krishna Gokhale, and to the campaign for racial equality in South Africa launched by M. K. Gandhi. They established major institutions of a pioneering character like the Tata Institute of Social Sciences, the Tata Memorial Centre for Cancer Research, and the Tata Institute of Fundamental Research, conceived of

by Dr Homi Bhabha, which became the cradle of India's atomic energy program.

From the fields of medicine, science and technology, these philanthropies extended to the arts and humanities by adopting Jamshed Bhabha's project for a National Centre for the Performing Arts. In all this they were true to the spirit of their founder. For nothing was beyond

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his ken and when, way back in 1898, Swami Vivekananda spoke of the rising ascetic spirit in the country, Jamsetji wrote to him suggesting the establishment of monasteries for men dominated by this spirit, where they could devote their time to the cultivation of the natural and humanistic sciences. Given half a chance, he would doubtless have sponsored a monastery or two!

National concerns like family planning, prenatal care, environmental pollution, eradication (in collaboration with the World Health Organisation) of diseases like small pox, automatically became Tata concerns. A classic example was when Tata set up a TELCO unit in Western India, at Pune. The first thing TELCO chairman and managing director, Sumant Moolgaokar, did on the barren site was to plant trees, in thousands. Trees need water, so a four kilometer artificial lake was created. Some directors looked upon Moolgaokar's idea as a harebrained scheme, a waste of time and money. Not so the then chairman, J. R. D. Tata. "We did not have to create a lake to produce a truck, but we did it," he says with legitimate pride.

Tatas have not only extended the dimensions of social philanthropy, they have given new direction and purpose to it. During the carnage that followed the country's partition, frantic appeals were sent out by the government for all possible succor to millions of refugees. A trained band of 20 social workers left the

Tata Institute of Social Sciences for the Kurukshetra refugee camp.

Prime Minister Jawaharlal Nehru was the first to appreciate what they did. "We found," he said, "the difference in their work and the work of many others who were earnest and had done their best, but who did not have the training to do it well." Credit goes to the Tatas for replacing sentiment with a scientific approach to social problems.

It is the tragedy of this country that the efforts of a company with such a spectacular record of achievement in industry, and an inspired concept of the trusteeship of wealth, were sometimes hampered by the purblindness of governments. The manufacture of gliders on which J. R. D. Tata had set his heart, could not be undertaken. A shipping line to the Far East was short-lived. But the outstanding example occurred in the mid 1960s when Tata Sons and Tata Chemicals prepared a scheme to set up a fertilizer complex unique in the world. It was claimed that this project would have produced fertilizer materials capable of increasing foodgrain production by up to 15 million tons per year, sufficient to feed 75 million people.

Nothing came of it because of the lack of political will to stand up to those who said that because the project was proposed by a large house it should not be sanctioned! It was the country's loss. It was only in the mid '80s when it was perhaps already too late, that under the policy of liberalization set in motion by Prime Minister Rajiv Gandhi, Tatas were permitted to enter such forbidden fields!

Major Tata companies had in 1970 incorporated into their memorandum and articles of association, a clause on their social obligations to consumers, employees, shareholders, society and the local community. Titan in South India claims credit for employing the highest percentage of handicapped people in any Indian factory — 80 out of 1,800 employees, higher than the recommended percentage of 3.5. At the other extreme they encourage sports. Tata Steel has a Sports Foundation with the Football Academy as one of its divisions. Tata Steel also assists a total of 276 villages in the neighborhood of Jamshedpur.

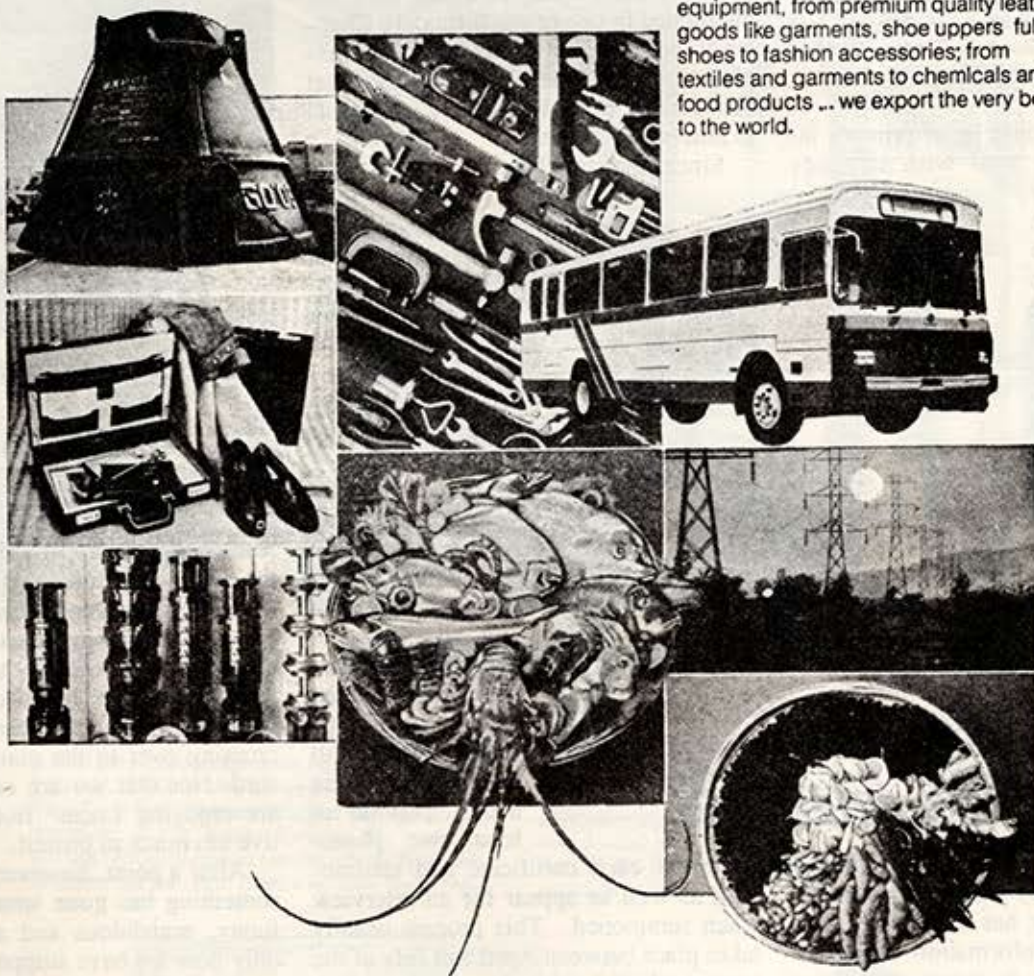
Jayaprakash Narayan is quoted as saying that more than 85 percent of Tata profits go to the various trusts. A record of some kind, perhaps, in the industrial world?

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Studying Abroad: How and where

Parizad D. Batliwalla

Handbook for Study Abroad by Dr Dina H. Dalal. Revised fourth edition published in 1993 by N. R. Rane, Institute of Management Studies, 1/45 Tardeo A.C. Market Building, Tardeo, Bombay 400034. Pp: 146. Price: Rs 75.

This *Handbook* would be of primary interest to students who wish to study abroad, have very little knowledge about how to go about it and have not been abroad before. The author gives a broad idea of the usual requirements of courses in the UK, Canada, USA and Australia. She also lists names and addresses of foreign universities; and their admission requirements are sketched in along with some idea of the expenses involved.

For the academically good novice desirous of pursuing studies abroad, this is a very practical and useful book as the author has contributed significantly to the information available. Students who live in towns and cities apart from Bombay, Calcutta, Delhi and Madras, invariably have to make several trips to any one of these four cities in order to get the basic information available at USEFI (United States Educational Foundation in India) offices only. To that extent, the format given here for the "preliminary application form" saves these students time, expense and effort. The long list of financial aid available

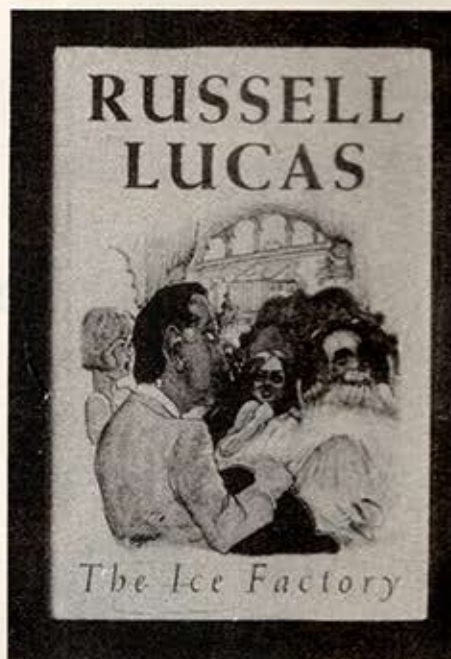
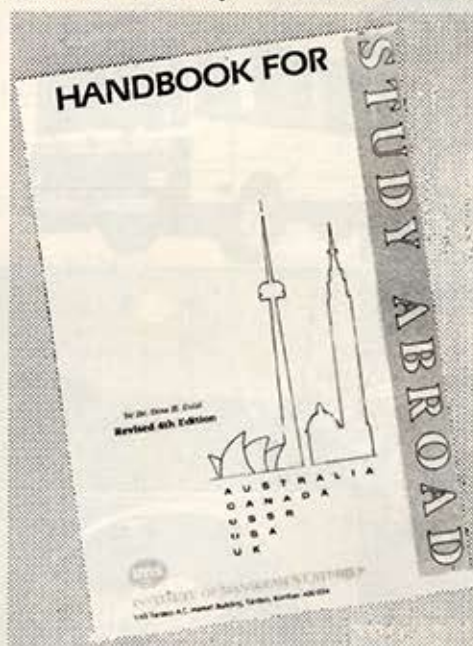
and the names and addresses of the charities or institutions granting it, abroad as well as in India, is a wonderful compilation from various sources for which the author deserves all praise.

Unfortunately, the book contains numerous spelling and printing errors. A few sentences are left incomplete or make no sense at all. Since the book is aimed at the novice who has not been abroad for studies, a full explanation of terms such as a "grant-in-aid," or what exactly is an "open grant," or what constitutes the typical duties of a full-time (or part-time) "graduate research/teaching assistant" etc, would have helped the uninitiated get some idea of what is expected of them if they do obtain the grant mentioned in one of the forms. In Chapter V, some useful terms have been explained, but the greenhorn could still get confused as to how these are applicable to him/her.

Since the rankings of top schools vary, it would have been appropriate to mention the source from which the author obtained her listings, as also the year of ranking (since school ranks change from year to year).

The financially vulnerable should be warned that eventually he or she has to personally visit most of the institutions giving financial aid, collect their particular forms, fill them up in great detail, provide at least two photo-

copies of each certificate and testimonial, as well as appear for an interview when summoned. This process usually takes place between April and July of the year in which he/she plans to go abroad. Most institutions give very little money as an outright gift; for the loans they give they require various formalities to be completed in terms of salary certificates, etc. Ultimately it is physically impossible to go to more than 20 places, so some shortlisting has to be done. Here is where luck plays a greater part than anything else.



Lust and laughter

Gustasp Irani

The Ice Factory by Russell Lucas. Published in 1992 by William Heinemann Ltd, London. Pp: 246. Price: £14.99.

Russell Lucas apparently believes that the funny bone is located somewhere just below the belt and in his novel, *The Ice Factory*, we discover that he is not far off the mark. The book, about a Parsi family in Bombay in the last two decades of the Raj, sets out at a hilarious pace often crossing over to the outrageous and absurd. Not that we are complaining; we are enjoying Lucas' freeflowing narrative too much to protest.

After a point, however, we notice that something has gone wrong. Lucas is as funny, scandalous and absurd as ever, only now we have stopped laughing. It's probably the result of fatigue caused by flipping through pages and pages of sexual exploits that hold the book together. There are times, towards the end, when Lucas does venture out to see if there is any life form or motivating force above the waist; but finally, the gravitational force of the libido prevails.

Another reason we stopped laughing is probably because we suspect that somewhere along the way the author lost

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the empathy and enthusiasm with which he introduced us to his characters. The tale starts with Fram Chutrivala, the central figure, in a sanatorium in care of Dr Dilip Dilduktha, a psychotherapist. Fram's wife Banoo, sister Kety, a champion table tennis player, and socialist brother Soli are in attendance. His road to recovery is a journey into his kaleidoscopic past of aphrodisiacs, passion for maid servants, lust for Vanessa Beauchamp, wife of the British superintendent of police and a marriage of convenience that lifted him from his humble origins to become the custodian of his father-in-law's proud Wadia tradition and the family's ice factory.

Once cured and back home, Fram suddenly finds himself a widower and wastes no time wooing Rosie Sweetwater, an Anglo-Indian trumpet player at Singleton's Hotel. The final segment of the book focuses on Fram and Rosie's hunchbacked son Minoo, and his efforts to reconcile his physical defect with his sexual drive.

As the story progresses, we get the feeling that Lucas has got bored with the Parsis of his creation and as a result they

fall short of their early promise. For instance, when we meet Friski Dalal, she is the torchbearer of the late Kala Baba and his famous *kutragiari* therapy, whereby patients/disciples are encouraged to shed their inhibitions by behaving like dogs. It is rather a let-down when later we find her in the role of a dance choreographer in a Hindi film studio, with no mention of her canine therapy.

As a Parsi Zoroastrian reader we could not help but notice that the story fell into the now familiar pattern of decay eating into the entrails of a once proud Parsi family. The characters, after a while, slot into the format of effete and decadent one-dimensional paper cutouts. In his acknowledgements the author mentions Peter Shortland for his research. However, a Parsi Zoroastrian reader looking for a flavor of the community, or for that matter a glimpse of Bombay during the Raj, will be disappointed. But then Lucas apparently did not intend *The Ice Factory* to be a study of the community or the city, but rather a rollicking, lighthearted romp which his readers (except perhaps for the overly sensitive Parsi) could enjoy.

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MILESTONES

This issue lists 21 births in Bombay as compared to 92 deaths.

Heart disease, the major killer, claimed 19 lives. Nine of the heart patients were aged 80 years and above. The other major killer was pneumonia and lung-related diseases to which 16 patients succumbed. Seven victims fell prey to cancer, whereas diabetes, and old age and general debility patients numbered five each. Brain disease, gastro-intestinal bleeding and septicemia claimed four each. Other killers were bronchitis and Parkinson's disease (three each) and nervous disorder, high blood pressure, urinary infection, hypertension and fracture (two each). There were 12 isolated cases registered last month: ulcer, shock, polycythemia vera (marked by an abnormal increase in the number of circulating red blood cells), gastroenteritis, angina, tuberculosis, diarrhoea, anemia, malaria, tumor, kidney failure and asthma. The eldest to die was a 99-year-old woman as compared

to the youngest, a girl aged 17. Two other girls, aged 19 and 22, were also lost to the community.

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 boy, *Jamas*, to *Khurshid* and *Nozer Dumasia* on May 13, 1993
A girl to *Daulat* and *Dinshaw Naterwala*; July 2
A boy to *Nawaz* and *K. Vijaykumar*; July 5
A girl to *Sanobar* and *Hormaz Dashti*; July 6
A boy to *Paricher* and *Percy Vapiwala*; July 7
A boy to *Nilufer* and *Aspi Dastoor*; July 9
A girl to *Kamal* and *Pervez Dotiwala*; July 9
A boy, *Shiavax*, to *Firuzi* and *Jamshed Rao*; July 9
A girl, *Sanaya*, to *Benaifer* and *Homiar Sabavala*; July 9
A girl to *Vera* and *Cyrus Poonevala*; July 11
A boy to *Kiyan* and *Jamshed Jesia*; July 12
A boy to *Havovi* and *Rusi Bachana*; July 14
A girl to *Veera* and *Aspi Patel*; July 14
A boy to *Khurshid* and *Darayus Mistry*; July 16

A boy to *Azarmy* and *Aspi Amroli*; July 17
A girl to *Philomena* and *Hoshang Nagporewalla*; July 18
A boy to *Maharukh* and *Mukundan Ayyappath*; July 21
A girl to *Zenobia* and *Percy Jasavala*; July 21
A girl to *Freny* and *Homiar Goiporia*; July 22
A boy to *Soonu* and *Marazban Darukhanawalla*; July 24
A boy to *Meher* and *Percy Hataria*; July 28

MARRIED
Nilloufer Minoo Dastoor and *Farhang Ardeshir Yazdgerdi* of Freising, Germany; July 5

DIED
Shireen Ardeshir Bharucha (70), residing at 141, Ashoka Apts, 68, Nepean Sea Rd, 400006; July 1
Dina Phiroze Patell (77), Rabro Hse, Opp Colaba Police Stn, 400039; July 1

Aimay Maneckshaw Anklesaria (87), 61, Maneck-Abad, 5, Setalvad Lane, Nepean Sea Rd, 400036; July 2
Neriosang Sorabji Bhesadia (72), C/o Adil Bhesadia, 35/1/B, Tata Mills Co-op Hsg Soc, Elphinstone Rd; Parel, 400012, and Village Nargol, Post Nargol, Dist Bulsar, 396135; July 2
Nergish Noshir Dodhi (86), Green Fields, 134, M. Karve Rd, 400020; July 2
Dhunmai Rustomji Guard (85), 13/1, Tata Bldg, Sir C. J. Clny, Tardeo, 400034; July 2
Pesi Hiraji Shroff (80), 13, Shehnezh Manzil, Mehlla Patel Agiary Lane, Balaram St, 400007; July 2
Cooverbai Jehangir Vakil (99), 8/D, Oyster Apts, Pilot Bunder, Colaba, 400005; July 2
Najamai Jalejar Bacha (84), 6/1, Kashinath Bldg, Kashinath St, Tardeo Rd, 400034; July 3
Jamshedji Nusserwanji Patel (75), C/o Mr R. D. Daruwalla, Bldg No 1, Ashgarali, Vakola Pipe Line, Santacruz, 400075; July 3
Phiroze Jamasjee Siganporia (70), Room 12, 286/C, Irani Chawl, Supari Baug, Parel, 400012; July 3
Minocher Pestonji Dordi (80), 644, Dinabad, Parsi Clny, Dadar, 400014; July 4
Perin Minocher Elavia (70), Motiwala Mans, August Kranti Marg, 400036; July 4
Nariman Faramji Hawaldar (69), 9, New Khoja Chawl, Lamington Rd, Bombay Central, 400008; July 4
Anaitis Sam Mama (17), Wimbridge Hse, 18/20, Sleater Rd, 400007; July 4
Rusi Jamshedji Patel (74), Merwan Bldg, Uranwalla St, Grant Rd, 400007; July 4
Sheroo Ardeshir Engineer (78), 16/B, Keval Mhl, 64, Marine Drive, 400020; July 6
Keki Dhunjishah Mistry (73), 12, Mehlla Patel Agiary Lane, Grant Rd, 400007; July 6
Rustom Jamshedji Patell (75), G, Shapur Baug, V. P. Rd, 400004; July 6

Phiroze Maneckshaw Pedder (80), Halima Manzil, Forjett St, 400036; July 6
Hilla Rustomji Banaji (70), 28, Jayraz Peerbhoy Bldg, Forjett St, 400036; July 7
Fardun Sorabji Bhada (Zaroliwala) (75), E/7, Central Bank Soc, Dadabhai Cross Rd No 3, Vile Parle (W), 400056; July 7
Dara Framroze Bharucha (81), A/7, Shapur Baug, V. Patel Rd, 400004; July 7
Ratamai Dinshawji Buhariwalla (87), J/5, Cusrow Baug, S. B. Rd, 400039; July 7
Sunamai Padamji Dehnugara (89), 608, Khareghat Rd, Parsi Clny, Dadar, 400014; July 7
Dolly Cavasji Sethna (73), Rabro Hse, 57, Colaba Causeway, 400039; July 7
Dilawar Dinshawji Naterwalla (75), 151, Noble Bldg, Nanubhai Desai Rd, 400004; July 8
Shahrugh Behram Pestonjamas (46), 35, Sai Ashish, Peter Dias Rd, Hill Rd, Bandra, 400050; July 8
Pulnan Sohrab Bajan (85), M/37, Cusrow Baug, S. B. Rd, 400039; July 9
Tushanamaite Bahadur Mehta (19), Tamrisk, Carter Rd, Bandra, 400050; July 9
Bachan Pirojshaw Motawora (84), 275/F, Old Khan Bldg, Chikalwadi, Grant Rd, 400007; July 9
Tehmi Dinshawji Sanjana (79), R/13, Nowroz Baug, Lalbaug, 400012; July 9
Shehra Burjor Bharucha (84), 512, R. P. Masani Rd, 400019; July 10
Framji Ardeshir Bhujwala (89), 38, Panday Sanatorium, Panday Rd, Colaba, 400005; July 10
Humata Sorabji Cama (65), 1, Petit Sanatorium, Kemp's Corner, 400036; July 10
Kersi Behramji Dubash (52), Shroff Mans, N. P. St, Grant Rd, 400007; July 10
Sorabji Jamshedji Vachha (91), 614, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; July 10
Behram Nanabhoy Cawascama

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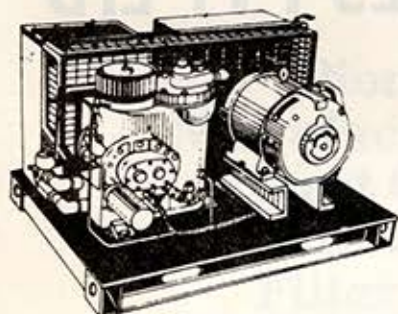
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(78), 17, Hampton Court,
Wodehouse Rd, Colaba,
400005; July 11
Perin Nadar Mistry (63),
206/B, Vimlachal Apts,
Ramchandra Lane, Ext
Kanchprada, Malad, 400064;
July 11
Khorshed Sorabji
Kolaporewalla (70), 21,
Deepak Mhl, P. K. Atre Marg,
Worli, 400018; July 12
Nergish Pesi Sodawaterwalla
(65), G/7, Cusrow Baug, S. B.
Rd, 400039; July 12
Homi Sorabjee Irani (79), 9,
Sea View, 35, Shivaji Park,
400028; July 13
Piroja Farokh Karaka (84),
Taj Bldg, Nana Chowk, 400007;
July 13
Piroshaw Dinshaw Sutaria (87),
4, Elava Bldg, Mori Rd,
Mahim, 400016; July 13
Nariman Meherji Frenchman
(79), Mangal Darshan, 35/A,
Waterfield Rd, Bandra, 400050;
July 15
Meherbai Nasserwanji Hateria
(95), 11/7, Golwala Bldg,
Khetwadi 8th Lane, 400004;
July 15
Doulat Feroz Boywala (85),
Windsor Chmbs, Cawasji Patel

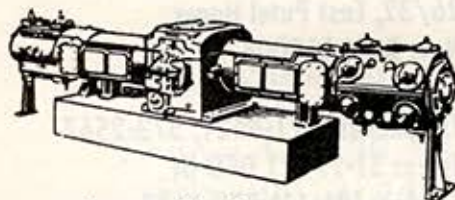
St, Off P. M. Rd, Fort, 400001;
July 16
Dhun Shavaksha Pardiwalla
(73), 1A/12A, Tata Mills
Co-op Hsg Soc, Elphinstone Rd,
Parel, 400012; July 16
Adi Darabshaw Siganporia
(75), Nanabhoy Chmbs, R.
Sidhwa Marg, Fort, 400001;
July 16
Alamai Hiraji Tampal (80), 26,
Jame Jamshed Bldg, Jame
Jamshed Rd, Parsi Clny, Dadar,
400014; July 16
Ratansha Maneksha Randelia
(76), 11, Gamadia Clny,
Off Tardeo Rd, 400007;
July 17
Fali Bamansha Daruwalla (60),
12, Sangam Hse, 160/170, Perin
Nariman St, Fort, 400001;
July 18
Dorabji Bhikaji Kateli (93),
M/2, Nowroz Baug, Lalbaug,
400012; July 18
Jamshedji Hormusji Khambatta
(82), 17, Abbas Bldg, Jalbhoy
St, 400004; July 18
Minocher Barjorji Mistry (86),
13/A, Soonawalla Bldg,
Khetwadi 12th Cross Lane,
400004; July 18
Khurshid Dara Tarapore (69),
Puspavati Bldg, Chandanwadi,

J. S. S. Rd, 400002; July 18
Freny Minocher Bhavnagri
(76), 7, Maneck Mans, M. M.
Chotani Rd, Opp Canosa
Convent High School, Mahim,
400016; July 19
Jal Pestonji Cassad (83), 630,
Gemfrina, Khareghat Rd, Parsi
Clny, Dadar, 400014; July 19
Ratansha Jamshedji Dadachanji
(85), C/9, Captain Clny, Tardeo,
400034; July 19
Ardeshir Pestonji Jafrabadwala
(80), 784/B, Mancherji Joshi
Rd, Parsi Clny, Dadar, 400014;
July 19
Rati Burjor Sahukar (78), H/8,
Cusrow Baug, S. B. Rd,
400039; July 19
Perin Phiroze Marolia (73),
10, Manjreckar Sadan, Dr Annie
Besant Rd, Worli, 400025;
July 20
Mehroo Jamshedji Dustoor
(72), Raghavji Bldg, 17,
Raghavji Rd, Gowalia Tank,
400036; July 21
Rusi Dinshaw Deboo (75), 11,
Engineer Bldg, Sleater Rd,
400007; July 21
Keki Jehangir Laher (72),
M/12, Bharucha Baug, S. V.
Rd, Andheri (W), 400058;
July 21

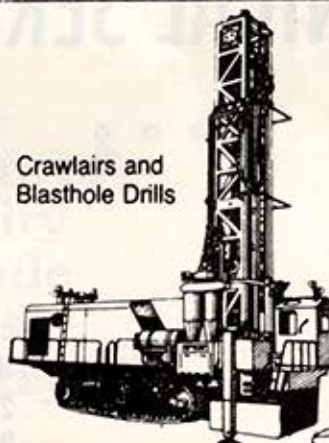
Jamshed Rustomji Sarkari (68),
Rusi Mehta Bldg, 8, Dinbai
Petit St, Balaram St, Grant Rd,
400007; July 22
Homai Nadirshaw Bhesania
(66), M/2, Dalal Est, Lamington
Rd, Bombay Central, 400008;
July 23
Rumy Jamshed Driver (47),
Generelna Est, Golanji
Hill, Parel Tank Rd, 400012;
July 23
Bacha Framroze Gazder (86),
73, Las Palmas, Little Gibbs
Rd, 400006; July 23
Arin Rustom Taraporewala
(68), Post and Stn Vangaon,
Dist Thane, 401103;
July 23
Dady Dorab Mody (79), 2,
Sakina Manzil, Queens Rd,
400004; July 25
Nelly Gustad Patel (59), 401,
La-Marie Apts, Caesar Rd,
Amboli, Andheri (W), 400058;
July 25
Framroze Hormusji Sanjana
(93), K/2, Dalal Est, Lamington
Rd, Bombay Central, 400008;
July 25
Tehmina Nariman
Commissariate (91), P/3,
Cusrow Baug, S. B. Rd,
400039; July 26



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Dadee Fardunji Panthaky (87), 511/512/C, Rajshivam Apts, Shiv-vallabh Rd, Dahisar (E), 400068; July 26
Maneck Sorabji Thanawala (77), 114, Marine Mans, Marine Lines, 400002; July 26
Zarin Dinyar Engineer (48), 1, Dhunjishaw Daruwala Bldg, Tata Blocks, S. V. Rd, Bandra, 400050; July 27
Ratta Behmanshaw Mehta (59), 2, P. B. Mody Bldg, Golanji Hill, Parel, 400012; July 27
Dhunjishaw Nowrowji Mistry (87), C, Dulabh Bhuvan, Jalbhai St, Charni Rd Jn, 400004; July 27
Sakarbai Dhunjishaw Surti (77), D/4, Dinbai Petit Chawl, Balaram St, 400007; July 27
Rustom Maneckji Tangree (70), 33/1/A, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; July 27
Daulat Barjorji Chacha (69), 302, Brooklyn, Lokhandwala Complex, Andheri (W), 400058; July 29
Marazban Hormasji Irani (80), 205, Kapadia Mans, Bazargate St, Fort, 400001; July 29
Sharmin Faram Irani (22), A/53, Flower Queen, Veera Desai Rd, Andheri (W), 400058; July 29
Bacha Hirji Malgam (91), 805, Tehmi Ter, Dr Ambedkar Rd, Parsi Clny, Dadar, 400014; July 29
Deena Sankunni Nair (56), B/22, Reshma Co-op Hsg Soc, Plot 26, Sector 9/A, Vashi, 400703; July 29
Kumibanoo Eruch Sooi (70), M/17, Cusrow Baug, S. B. Rd, 400039; July 29
Minocher Hormusji Amalsadvala (82), 22, Wadia Bldg, Marzban Clny, Dr A. L. Nair Rd, 400011; July 30
Behram Pestonji Gariwalla (57), 43, Ferena, 26, Arthur Bunder Rd, Opp Fariyas Hotel, Colaba, 400005; July 30
Nariman Jehangirji Madon (81), 3/39, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; July 30
Mani Homi Umrolia (76), 3, Chateau Windsor, 86, V. N. Rd, 400020; July 30
Najoo Homi Bharucha (80), 4, Jehangir Mans, 1st Marine St,

Next to Metro Cinema, 400002; July 31

CALCUTTA

BORN

A girl, *Shara*, to *Trista* and *Cyrus Madan*; July 6

MARRIED

Khushnuma Rohinton Sachinwalla of Bombay and *Jimmy Jal Medhora*; July 4
Michele de 'Silva and *Anosh Cawas Nazir*; July 24

DIED

Nergish Piroz Keeka, mother of *Viloo Marzban Batlivala*; July 12
Piroz (Piloo) Cawas Keeka, brother of *Najoo Ardeshir Batlivala*, *Mucca Fali Bhesania* and *Burjor*; July 12

SECUNDERABAD

DIED

Faramroze N. Joshi (82); June 7
Homi Faramroze Ardeshir (47); June 26

SURAT

DIED

Jasmin Jantshed Majra (27),

Amarlal Apts, Nanpura, 395001; July 1
Dosabhai Ardeshir Killawala (71), Next to Bag-c-Parsian, Matkiwad, 395001;

July 6

Minocher Behramsha Mandala (Parekh) (90), Nariman Home and Infirmary, Shahpore, 395003; July 11

Dhunmai Bejonji Patalwala (86), Parsi Wad, Siganpore, July 24

Faramroze Ardeshir Jesung (85), 14, Sava Sadi Sadan, Bhavnagri St, 395003; July 28

Katyben Adi Patel (68), H/11, Navganeshwar Est, Tikhwalwanji, Nanpura, 395001; July 31

CANADA

Vancouver

BORN

A girl, *Jillian*, to *Jane* and *Kershaw Nanavaty*; July 25

DIED

Mehru Sagar (62), wife of *Pesi* and mother of *Mahrugh* and *Gustad*; June 16

PAKISTAN

Lahore

DIED

Mahabanoo Khodadad Irani (63); June 2

USA

Chicago

MARRIED

Shireen Daboo of Woodridge, Illinois, daughter of *Aban* and *Aspy*, and *Firoz Burjor Ghandhi* of Grosse Point Woods, Michigan; July 4

Houston

MARRIED

Jinobia Irani, daughter of *Daulat* and *Keki*, and *Kaizad Machhi*, son of *Vira* and *Pesi*; April 20

Lancaster

BORN

A girl, *Freyra*, to *Yasmin* and *Diniar Shroff*; July 16

Northern California

BORN

A girl, *Zenia*, to *Kolly* and *Darayus Confectioner*; July 10
A boy, *Bijan*, to *Lori* and *Darius Sorabji*; July 19

Compiled by Roxana A. Mirza

TOTALS FOR 1993

	Bombay		India		World	
	A	B	A	B	A	B
BORN						
Boys	12	75	--	2	1	14
Girls	9	66	1	2	3	20
MARRIED						
Parsi	1	210	1	6	2	7
Intercommunal	--	14	1	1	--	2
DIED						
CONSIGNED						
Male	43	311	6	60	--	30*
Female	49	279	4	40	2	18*
CREMATED						
Male	--	--	--	--	--	--
Female	--	1	--	--	--	--

A: Total numbers in this issue

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

* Overseas deaths are listed in the consigned 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.

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