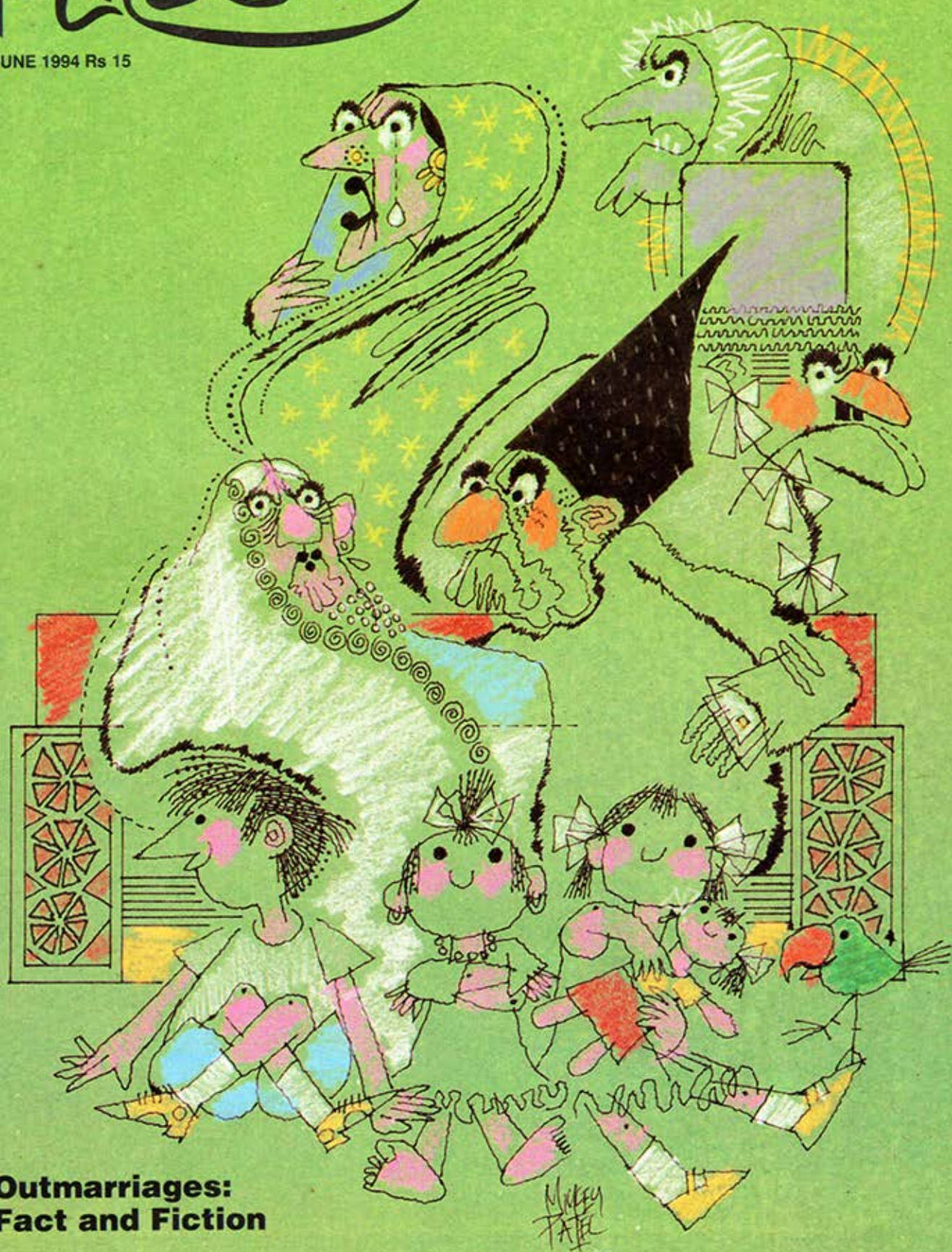


Paşinde

JUNE 1994 Rs 15



**Outmarriages:
Fact and Fiction**

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June 1994
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Readers' views are welcome on any subject of interest to the community and should be sent to the Editor, Readers' Forum, Parsiana, G.P.O. Box 892, Bombay 400001. Letters are subject to editing for reasons of space and clarity. Unsigned letters or those without an address will not be published.

"Uran: harboring hopes"

The cover story on the Uran Agiary by Mr Homi Rogers, and the box item by Mr Gustasp Irani ("Uran: harboring hopes" and "Uran dokhma out of bounds," *Parsiana*, January 1994) made very interesting reading. However it seemed rather incomplete without certain relevant facts which perhaps have been inadvertently omitted. As per my knowledge, the series of events in their chronological order are as follows:

A Parsi lady residing in Dadar, having read about the pathetic conditions of the Agiary as published in *Parsiana* (March 1993), was inspired to know more about the problem and to help in any way she could.

Uran Agiary: a need for sustained community interest Photo: Gustasp Irani

She made a special trip to Uran to see for herself the prevailing conditions and met Mr Sui and his family. He explained that his most immediate need amongst others was a stock of kathi to keep the holy fire burning. In fact he was a little surprised that he had a visitor from Bombay when hardly anyone had come in for a long period.

On her return to Bombay, motivated as she was to help, the lady single-handedly took upon herself to raise the required amount of Rs 20,000 for the kathi which according to Sui would last for about two years, plus Rs 2,000 to transport the same by truck to Uran. As per his suggestion, she contacted Mr Hoshang Govadia in Bombay who was extremely cooperative. A few businessmen were approached who willingly contributed towards this noble cause. Here, a mention has to be made about Navroji Panthaky and Faredoonji Kutar of the Rustam Framna Agiary in Dadar Parsi Colony who offered to help. They not only agreed to put up an appeal which resulted in crossing the targeted amount, but also kept a record of all monies received. The excess received was diverted towards the same cause for some other agiaries.

Regarding the day trip to Uran to cel-

ebate the agiary's salgreh on October 14, 1993, there seems to be a gross omission in recognizing the two main architects of this event: the abovementioned lady and Mr Hoshang Homavazir who readily volunteered to organize a trip at his own expense on this auspicious day. He made arrangements for a bus to take all those who wished to come, on first-come, first-served basis due to the limited seats. Earlier to this, Mr Homavazir and the lady had made a couple of visits to Uran to apprise Sui of the arrangements required for the expected bus load of visitors from Bombay. If the event was a memorable one, it was largely due to their efforts. Further, it was the lady who took the initiative to go up to the dokhma to pay her respects by taking a diva and flowers and the total number of persons who ventured to tread the unbeaten path was eight and not 12 as mentioned.

I might add that in the afternoon at about 3.30 p.m. there was a jashan performed by the mobeds who had accompanied the group. The total expense of the jashan was borne by Mr Homavazir and this lady.

NAVROZ N. PATEL

Origin of Parsi names

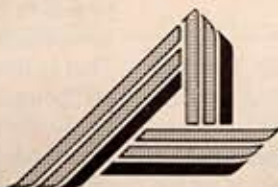
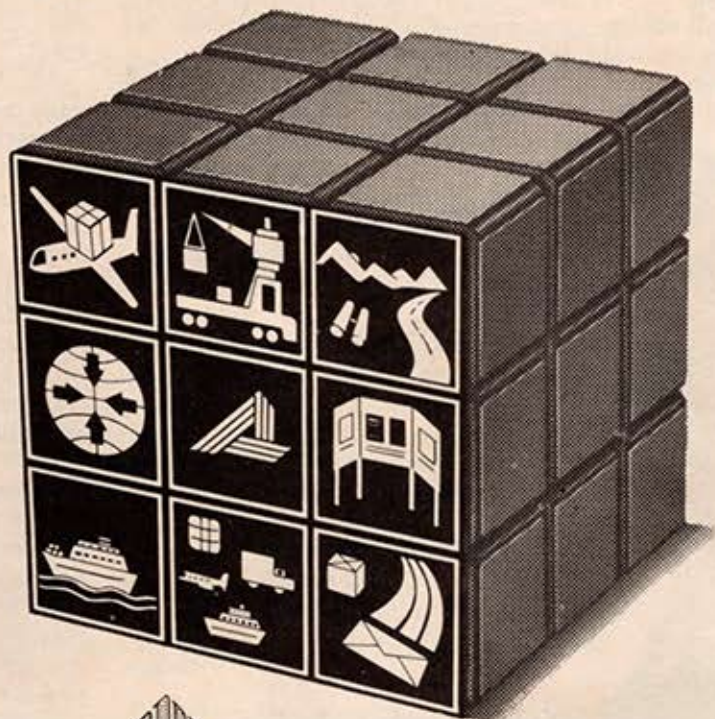
There appears to be some controversy as to whether the name Parsi was implanted upon the community after they landed in India around 780 AD as claimed by Ms Homai Bode and Dr H. E. Eduljee, or whether it was in use as early as 500 BC as claimed by Mr Roni Khan (*Parsiana*, February-March 1994).

A perusal of the book *A Comprehensive History of the Parsis* by J. B. Sanjana published in 1935 indicates that Cyrus adopted the title of "King of Persians" in 547 BC. Sanjana also mentions that the Parsi or the Persian Empire stretched from the mountains east of Elam to the Halys in the west, and from Mount Ararat in the north to the Persian Gulf in the south. Secondly, we have many names beginning with "Pers" or "Pars" in the Achaemenian dynasty, e.g. the palace of Cyrus at Pasargadae (547 BC), the palace of Darius at Parsa or Persepolis (516 BC) and the district of Parsa. Such phonetic similarities with the name Parsis couldn't be just coincidence. Hence, for all these reasons I am inclined to agree with Mr Roni Khan that the name Parsi was accepted from the days of the Achaemenian dynasty right from 547 BC.

Dr P. D. SUNAVALA



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Naushir Bharucha Marg

It has been brought to our attention by Mr D. D. Vania, advocate, Supreme Court, that the road popularly known as Sleater Road, Bombay 400007, was officially declared as Naushir Bharucha Marg.

Mr Naushir Bharucha was a well-known and prominent citizen of Bombay who had made a name for himself at the bar and had devoted himself to public service. He was



Bharucha: prominent citizen after whom Sleater Road has been renamed

elected to the Bombay Municipal Corporation, the State Legislative Assembly and, finally, to the Parliament.

In view of the same comes the request to Parsis to use the name Naushir Bharucha Marg instead of Sleater Road in all their correspondence as a sign of respect to the late Naushir Bharucha. Ms G. J. TATA

Joint Secretary, Bombay Parsi Punchayet

"JRD: a penchant for.."

"Bharat Ratna, late J. R. D. Tata was a great industrialist as well as a humanitarian. He loved (people) from every community," said Raja Virbhadr Singh, chief minister of Himachal Pradesh in his message to a meeting on JRD, organized by the Centre for Reading and Learning and Aanganwadi Education Centre, New Delhi.

"JRD's life is a matter of inspiration to all of us. He was a person who donated money, books and other useful things to schools of minorities. His role shall always be admired in the field of education, man-

agement and industry," said Ms Anita Chaudhry, Aanganwadi, headmistress from Lado Sarai, New Delhi.

"The Parsis have shown a great path to mankind by attaining self-sufficiency by hard work and continuous struggle in life," said Naresh Pal Chaudhry, an educator of Saket Education Centre, New Delhi.

Mr Bhupendra Rawat, a journalist from Dehradun admired the role of the Parsi Press in establishing goodwill and harmony. "The Parsis are deeply embedded in the hearts of Hindus," he said. "The Parsis are a very small community but with broader ideas," added Mr Harihar Bisht, editor of *Dal Jagat*, a Congress Seva Dal magazine, New Delhi.

Dr Jagmohan Negi of Hotel and Catering Institute, Pusa, admired the role of JRD in the hotel industry. "The Parsis are a peace-loving people and JRD was a peaceful businessman who loved mankind," said Ms Vidhya Gaur, a social worker of Lado Sarai.

Several others also spoke on the good qualities of JRD and the role of the Parsi community in establishing peace.

TAJ RAWAT
New Delhi

"The case for..."

I have always admired Mr Farrokh Vajifdar's fluency with words but this time ("The case for...", Readers' Forum, *Parsiana*, September-December 1993), it seems as if he has not been able to understand the simple words with which I expressed myself ("AIMZ: for rightful justice," Readers' Forum, *Parsiana*, March 1993).

In the current world situation where racial violence and ethnic tensions have gripped even the once peaceful communities casting them into the throes of violence and hatred, Mr Vajifdar takes a perverse delight in promoting racist notions. He expresses his aversion to comparing the Zarathushtis to the Birales of Africa. Will Mr Vajifdar accept only the "whites" and "materially advanced" individuals as worthy of acceptance through marriage and proselytization into the Mazdayasni Zarathushti *deen*?

I was not comparing the history and culture of the Birales with the Zarathushtis but was pointing out the survival strategies of the minorities. If Mr Vajifdar rejects the quote from *National Geographic* regarding the loss of culture and survival of the "obscure" tribe of Birales through exogamous marriages, will he also refuse to acknowledge similar comparisons with all

the other minorities and tribes around the world who are likewise losing their own culture and identity due to mixed marriages and foreign values? With the global increase of exogamous marriages within all races and religions, are we achieving more unity and harmony or hatred and wars?

Mr Vajifdar has exhibited racial intolerance by insinuating an oblique comparison between the Birales (humans) and the orangutans (primates). Such a comparison is morally derogatory to human dignity.

But incidentally, Mr Vajifdar's reference to the orangutans is welcome because it serves as a reminder that even the primates obey Asha's immutable laws which some humans fail to emulate. The orangutans who are devoid of the dual mentalities do not disobey Nature's (Asha's) Laws and cross-mate with other sub-groups of primates. They do not give in to "feelings" and mate with gorillas and chimpanzees but share the forest with other groups of primates.

If Asha is Nature, then in order to preserve and perpetuate itself, Nature, through Asha's immutable and eternal laws, prohibits the mixing of genes among all sub-groups of species in all its kingdoms. That is the fundamental rule of Asha and all "beings," except the humans, instinctively obey this rule.

It is not Nature but we who have initiated cross-breeding among the varied distinct sub-groups of felines, bovines, horses, domesticated fowl. Now we have even started indulging in genetically engineering the foods we eat by a process of mixing the genes of plants and animals. Result? New diseases.

Whenever mankind has broken the rules of Asha, Asha has always won. Periodically, Nature purges itself of pollution through precise cyclic cataclysms. Nature preserves only the purest genes and destroys the rest as indicated by the universal "myth" of the deluge and preservation of the best from all the varied sub-groups of each species as indicated by Yima's "var" or Noah's Ark or Vivasvat's argha.

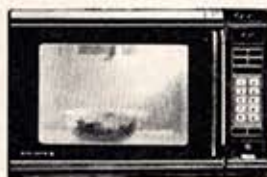
Mr Vajifdar accuses me of seeing "suicide pacts in every move towards progress." Progress indicates advancement towards spirituality by adhering to the immutable and eternal laws of Asha. If our society was following the path of progress, why do we see total absence of "Ushta" from every nook and corner of the globe today? Instead of the right to life, countries are legalizing the right to die.

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The US, supposed to be the most progressive and civilized society, claims that its ghetto "war-zones" are more dangerous than the harmful physical and psychological devastation recently suffered by Bosnians. Every atrocity that has happened to people in Bosnia has happened to the inner-city residents in the US — daily! In Canada, the schools are implementing "zero-tolerance" to ban children from bringing knives and guns to schools in order to curb the increasingly atrocious acts of violence.

On which of the continents does Mr Vajifdar see peace, prosperity and progress? Consider these numbers, prepared by UNICEF for the World Conference on Human Rights in Vienna last summer: "In the past decade, worldwide, more than 1.5 million children have been killed in wars; more than four million have been disabled; five million children live in refugee camps; 12 million have lost their homes and untold millions have been psychologically traumatized." These numbers relate only to children and only from known statistics!

Finally, since I did not mention the divine Dahm Yazata in my letter, I will not try to explain anything further on this divine being except to point out that it is not

I who am taking over from Asho Zarathushtra but Mr Vajifdar is certainly attempting to do so by presumptuously dismissing this Divine Yazata from his rightful place in the cosmic pantheon. Neither Asha nor Dahm Yazata have failed to fulfil their functions of truth and order but perhaps Mr Vajifdar's senses have failed to grasp the teachings of Asha and Asho Zarathushtra.

Ms PERVIN J. MISTRY

Ontario, Canada

Mixed marriages

I have yet to see an issue of *Parsiana* wherein the controversies regarding mixed marriages have not been discussed and rediscussed. Various explanations have been advanced for our young men, and more so women, marrying outside our fold. Statistics also show that, in this respect, there are more girls than boys who openly seek alliances outside the community, as will be seen from an advertisement shown below published in the matrimonial column of the *Maharashtra Herald*, January 23, 1994 which should be an eye-opener:

"Alliance invited for Parsi beautiful tall graduate homely girl 23/165. Expects cosmopolitan Hindu well-settled service

background preferred boy. Contact 'Jeevan Saathi' — 658060, 640071."

The greater pity is that in most cases, these girls are all good-looking, well educated and from affluent homes — they are certainly not the leftovers by any means. The reason for this is not far to seek: today our Parsi girls are far better educated, are more studious, certainly more adventurous, and have the entrepreneur spirit that is rarely displayed by our Parsi boys. I give below just one example of this.

At a meeting of the Federation of the Parsi Zoroastrian Anjumans of India (FPZAI) held in Madras on September 16, 1989 it was decided that we should try and induce Zoroastrian youths to join the armed forces in large numbers. I was requested to work out a scheme for this purpose in Pune where a large number of retired Parsi military officers reside.

Two months later in November 1989, at the All India Zoroastrian Youth Conference held in Pune, I took the opportunity of addressing the gathering on this matter, and even arranged for a trip to the National Defence Academy (NDA) for this purpose. To my surprise I found that although our Parsi girls showed a lot of enthusiasm for a career in the armed forces, our 'gallant'

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youths were least interested, and preferred a 10 to 5 bank job instead. Although 100 percent of the girls present accompanied me to the NDA, hardly 10 boys came. Can you blame our girls for wanting to marry outside?

Brig N. B. GRANT

Pune

The Editor notes:

On contacting the 'Jeevan Saathi' agency by telephone *Parsiana* was informed that the girl in question has since been married to a Parsi boy.

Funding entrepreneurs

A Zoroastrian philanthropist residing overseas wishes to motivate and encourage Zoroastrian youth possessing entrepreneurial interests through the good offices of The WZO Trust.

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ating employment for self and others in small/medium scale sectors of any industrial activity which would benefit society in general. The project must be financially viable, ecologically and environmentally friendly, and the recipient should be in a position to make regular payments.

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This is an 'equal opportunities' project as are all WZO projects and young Zoroastrian lady entrepreneurs are also encouraged to send in their project proposals.

Very sound and practical project reports may be forwarded for evaluation to: The WZO Trust, C/o Mr Dinshaw K. Tamboly, 1215, P. Jeejeebhoy Towers, Dalal Street, Fort, Bombay 400023. Fax no: 265 1311.

LIM C. DUMASIA

Of baronets and knights

In whichever native raj the Parsis served, they were well rewarded according to the ways of that raj. When the British con-

quered India, they also appreciated the selfless services of the Parsis to India and rewarded them by conferring titles, etc.

My late husband Mr Jamshedjee Dorabjee Ashburner was keenly interested and took sincere pride in the achievements of Parsis. He had drawn up a list of some of the eminent persons to inspire future generations.

The British in India rewarded the community by elevating three Parsis to the baronetcy — Sir Jamsetjee Jejeebhoy, Sir Dinshaw Petit and Sir Cowasji Jehangir.

The 51 knights they created are listed here: Sir Hormusji Adenwalla, Sir Muncherji Bhowanagari, Sir Hormusji Bhiwandiwalla, Sir Dossabhoy Bhiwandiwalla, Sir Shapurji Bharucha, Sir Jehangir Bomanbehram, Sir Shapurji Billimoria, Sir Nusserwanji Chocksey, Sir Jehangir Coyaji, Sir Dhunjishaw Cooper, Maj Gen Sir Hiraji N. M. Cursetji, Sir Dinshaw Daver, Sir Bomanji Dhunjibhoy, Sir Ardeshir Dalal, Sir Bomanji Dalal, Sir Burjor Dalal, Sir Jamshedji Duggan, Sir M. B. Dadabhoy, Sir Hormuzdiar Dastur, Sir Nusserwanji Engineer, Sir Jehangir Ghandy, Sir Byramjee Jeejeebhoy, Sir Jamshedjee Kanga, Sir Feroze Kharegat, Sir Behram Karanjia, Sir Phiroshaw Mehta, Sir Jeevanji Mody, Sir Homi Mody, Sir

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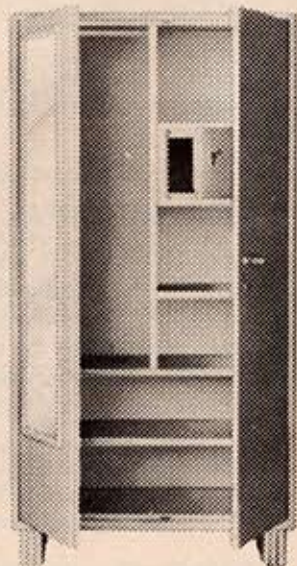
The workmanship — even a fussy person like me can't help but admire it. There are no gaps which means

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Ms FREANY J. ASHBURNER

The Editor notes:

Though the baronets and knights alike bear the prefix 'Sir,' the baronetcy becomes a heritage, the eldest son inheriting the title. The knighthood on the other hand endures only for one lifetime.

Lucknow needs a wall

I visited my hometown, Lucknow, recently and stayed at the dharamshala at Parakh Bagh which is one of the two estates comprising the corpus of the trust. Parakh Bagh consists of the Mazda Prayer Hall, the mobed saheb's quarters, the dharamshala (four rooms) and 15 flats occupied by Zoroastrians.

Directly opposite the entrance of Parakh Bagh, on the other side of the road is located the state government guest house. I was amazed to find state government cars parked in the Parakh Bagh compound every morning in spite of the area being enclosed by a wall, four feet high. The gate at the entrance also seems to make no difference to the drivers of these vehicles who not only blatantly trespass this area but also use it as a public convenience!

I feel that if prompt and corrective action is not taken, the community stands

to lose whatever little we have by way of property. The following steps are suggested:

The height of the surrounding wall should be raised to at least eight feet to prevent such undesirable elements from peering over and bringing in vehicles, which they illegally park on private property.

The gate at the entrance should be locked securely and opened only by residents of Parakh Bagh as and when they move their vehicles in and out of the area. In any case, a wicket-gate is available for pedestrians.

Unfortunately, the Lucknow Parsi Anjuman does not have adequate funds for undertaking the project of raising the height of the perimeter wall.

I would, therefore, earnestly appeal for donations, to members of the community, the Bombay Parsi Punchayet and richer punchayets to help the Lucknowites out in this hour of need. Crossed cheques favoring "The Lucknow Parsi Anjuman" may kindly be sent to Mr Dara E. Tarapore, President, The Lucknow Parsi Anjuman, Parakh Bagh, 6, R. F. Bahadurji Marg, Lucknow 226001.

SOLJ CANTEENWALA

President of the Lucknow Parsi Anjuman Dara Tarapore clarifies:

The boundary wall and the main entrance of the building portico collapsed in the 1974 floods. They impart a shabby appearance to the wonderful building constructed by our old veterans and stalwarts who toiled and sweated to set up this structure of ours.

The building is in such a conspicuous place that the government will not hesitate to take over the same as it is just opposite the state guest house.

To raise this boundary wall and rebuild the portico we need at least Rs 50 to 60

thousand which the anjuman is unable to provide. The anjuman funds are meager and its strength has dwindled to hardly 70-80 persons, big and small.

Milestones

It is extremely annoying that the birth, death, etc notices in Milestones are listed according to date and not alphabetically. I have spoken to many friends about this and they too agree that it should be in alphabetical order. Could you consider this?

KEKI BHOTE

Illinois, USA

The Editor replies:

There are certain operational difficulties in listing the data alphabetically, the most important being that we receive the list of deaths (nearly 100 per issue) in chronological order from the Bombay Parsi Punchayet. If we were to arrange these alphabetically, the proof-reading would prove to be lengthy, tedious and prone to error because we would be proofing an alphabetical list against a chronological one.

Nearly all the data that we receive from anjumans and associations is similarly sent to us in chronological order.

As regards marriages, the list is compiled from the records of the Bombay High Court which are listed chronologically according to the date of registration. Since this order is meaningless for our purposes, we rearrange the list chronologically according to the date of marriage. The lists culled from the office of the registrar of civil marriages, as also for deaths from crematoria records, are similarly chronological. So too are the lists of births supplied to us by the four hospitals.

The proofing and verification of all these records would therefore be more prone to error if we were to carry the data alphabetically.

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"In defence of..."

Dr Kersey H. Antia ("In defence of...", Readers' Forum, *Parsiana*, March 1993) has quite misread and distorted the sense of my article on the 'Ahd-nameh and Salman Farsi (*Parsiana*, August 1992). Extraneous issues have been introduced viz the holy *Vendidad*, the *Ahl-e-Kitab* and even Wilfred Madelung's gratuitous denunciation of the Zarathushtrian faith as a "false religion" and its founder a "pseudo prophet," all of which I find not only distasteful but irrational, since none of this addresses the concerns of my comment.

Several *Parsiana* readers urged me to respond to Dr Antia's letter. Though it is a tedious business replying to tangential issues, I would like these friends to know that, to set the record straight and in expectation of editorial impartiality, I did send in a detailed response to *Parsiana* as far back as September 1993, along with a covering letter specifically requesting the editor for early publication to pre-empt further confusion.

What *Parsiana* readers should also know, is that my response to Dr Antia has been suppressed.

In bypassing my reply, a voice has once again been allowed to Dr Antia (making for two separate letters querying my single article!), as well as to Dr Ali Jafarey, (*Parsiana*, April 1994). This totals three responses directed at my one comment, a highly flattering situation for me personally, if it did not raise disturbing questions of biased editorial policy.

Parsiana readers may take note that my suppressed reply was despatched and received in September 1993. In February of this year, upon enquiry, I was further informed that after collective editorial deliberations, it had been decided to publish all the three pieces together in the April 1994 issue of *Parsiana*. This would have been the honest way to handle them; or alternatively, to publish them serially in the order received. This has not been so. I seem to have unwittingly strayed (trespassed?) into a journalistic nexus where the promotion, at all costs, of a certain point of view by certain individuals, appears to be more important than an open expression of all sides of a question.

Though there is much to call to question in both Dr Jafarey's and Dr Antia's seemingly objective critiques, the chronic lack of space in *Parsiana*'s columns compels me to confine myself to just one sample from each of the two respondents:

I quote Dr Jafarey (*Parsiana*, April 1994):

"While turning to Islamic and Zoroastrian

tradition in exalting Salman, Ms Coorlawala does not give any source book of the Hadith or an early history."

I quote myself (*Parsiana*, August 1992): "Regrettably, little is known about Salman's earlier days in Zarathushtrian Iran. His later life and exceptional role as a participant in the birth of Islam in Arabia are well documented in Islamic sources, starting with Ibn Ishaq (AH 151), seven or eight recensions of the long Hadith Khabar Salman (AH 150-175) and the later biographies of Quazi Nurullah Shustri, Abdul Huq Mahaddis and other writers..."

Be it noted that Ibn Ishaq is the highly respected and earliest biographer of the prophet. An earlier or more authentic reference is impossible. The fourth of the seven recensions of the Hadith Khabar Salman is also that of Ibn Ishaq, though, due to lack of space, this and the sources for the remaining recensions were not stated in my article.

It will be seen that the categories of reference cited above are precisely those recommended by Dr Jafarey elsewhere in this article as "recognized authorities on Islamic lore." One is forced to wonder if Dr Jafarey has dashed off a predisposed critique without thoroughly reading what has been stated by me.

Reverting to the same para under reference above, Dr Jafarey goes on to complain that in exalting Salman I have not referred to those other alleged teachers of revelation mentioned in "more authentic reports by commentators and chronicles" viz Suhaib the Roman, a Christian slave from Syria, Bal-am the Christian, Habis and Nafis. It is interesting to note that in disregard of his own reference criteria, Dr Jafarey does not specify who/what these "more authentic commentators and chronicles" are. They are unnamed and undated.

In querying my reference to Massignon, Dr Antia makes the astonishing statement that he has not read the book but has "had it reviewed," and found only that Salman wandered for years in search of a messenger of God whom he finally found in Mohammed.

He states further, "I have yet to find any reference to the 'Ahd-nameh there."

Alas, Dr Antia and his reviewer are in total darkness about the contents of Massignon's book which is not concerned with Salman's early wandering years and is essentially a meticulous and scholarly study of Salman's spiritual and theological contributions to Islam. Dr Antia needed to go no further than Massignon's title which

is *Salman Pak and the Spiritual Beginnings of Iranian Islam*.

Regarding his reference to the 'Ahd-nameh in the above context, I would like Dr Antia to quote any statement I may have made linking Massignon with the 'Ahd-nameh. Massignon has nothing to say regarding the 'Ahd-nameh; nor I, in this context.

At this level of reasoning, this correspondence can go on for ever and lead to nowhere. This is absolutely the last word I shall contribute to *Parsiana* on this subject. I will not be drawn into person-related controversies. My interest lies in finding the truth of history, whatever it be and wherever it be found.

To date there have been perhaps 10 statements on the 'Ahd-nameh/Salman Farsi — including my recent piece which has been suppressed and my right of reply denied, for which I believe *Parsiana* owes me the minimal courtesy and redressal action of publishing this letter in full and without delay. MS MITHOO COORLAWALA

The Editor replies:

Parsiana has no interest in suppressing articles, especially those dealing with academic controversies. Articles are judged for suitability on the basis of topicality, length, style, research, facts, etc.

Ms Coorlawala's article was in response to Dr Kersey Antia's letter in the March 1993 issue of *Parsiana*. Since it was of considerable length (two pages of *Parsiana*) we kept it in abeyance. A week before we received Ms Coorlawala's piece, an article came from Dr Ali Jafarey which was a response to her article of August 1992, as well as two other articles dated April 1991 and June 1992. A week later we received another letter on the 'Ahd Nameh from Dr Antia. As it was felt that the magazine had given sufficient space to this controversy, which was basically academic in nature, we decided not to publish any of the three pieces.

Earlier this year (January 1994) Ms Coorlawala enquired of *Parsiana* when her reply (dated September 1993) to Dr Antia's critique was scheduled for publication, as it was essentially a reply and not a free-standing article. We then decided in fairness that all three pieces be carried and we had scheduled them for the April issue. But we found that the April issue had already exceeded our normal count of 44 pages and we felt that if too many columns were devoted to the 'Ahd-nameh, readers would feel annoyed. Hence we decided to

continued on page 35

Events and Personalities

Guzder's press conference

To counter what he called "the sustained propaganda barrage in the media by vested interests," Jamshed Guzder, president of the Bombay Parsi Punchayet (BPP), called a press conference on May 17, 1994 at the Airfreight conference room.

"An impression has sought to be created that my election as chairman of the BPP has been declared invalid by the Bombay High Court. The correct legal position is that some of the trustees had taken out an originating summons in the Bombay High Court, seeking determination of the question whether the trustees of the BPP are empowered to elect a chairman to preside over their meetings or whether the seniormost trustee (in this case solicitor Eruch Desai), by convention and custom, is automatically bound to be appointed as chairman," notes Guzder. The court has upheld the convention of appointment of seniormost trustee as president. (See "Chairmanship by election or seniority," *Parsiana*, September-December 1993 and "Judge favors seniority," *Events and Personalities*, *Parsiana*, May 1994).

"A press release issued by Messrs Mulla and Mulla and Craigie, Blunt and Caroe, solicitors, states that the court has given time to implement the above order up to June 20, 1994. This statement is incorrect. In any event, some of my co-trustees and I are indeed surprised how Messrs Mulla and Mulla (where Desai is senior partner)... who are officially solicitors to the BPP and who are not involved in this case at all, could have issued such a press release...

"An impression has also been sought to be created by the interested parties that I ought to have resigned as chairman immediately upon the above order being pronounced. Firstly, the implementation of the above order is to take effect only from June 20, 1994. Secondly, I do sincerely believe that I am under no legal or moral obligation to resign as the chairman of the BPP until the matter is finally resolved at the appropriate judicial level...

"My solicitors have advised that the... order is appealable and we intend to go in appeal... before June 20, 1994. We are awaiting a copy of the judgement of Mr Justice Ajit Shah which is to be made available to the parties in a couple of days," Guzder spelt out his response to the court order.

Guzder said that Eruch Desai had been named the first defendant in the originating summons because had he been a petitioner in his own case, the necessary legal action would have been a law suit which could have gone on for three or four or five years — well past the expiry of both their terms as trustees of the BPP.

The point stressed by Guzder and his supporters — BPP trustees Jamsheed Kanga, Minoo Shroff and Ms Silloo Kavarana — at the press conference is that if the election of the president is not legal under the existing scheme, why did Desai and his supporters participate? And since Desai did participate, the meeting of March 30 fell within the ambit of clause 70 of the scheme (for election of trustees of the BPP) which stipulates that in case of conflict the majority decision is binding and gives the chairman a casting vote in the event of a tie.

"Upset by letters in the Press in which I have been maligned," Guzder notes, "I do certainly believe that the issue does not involve my holding the chairmanship of the BPP but a much broader question of principle, viz, whether in the overall interests of the Parsi Zoroastrian community, the seniormost trustee be automatically appointed as the chairman of the BPP or whether the more democratically desirable procedure of electing on merits any one of the trustees be followed for all times to come. I do believe that this issue requires adjudication at the highest judicial level."

Emphasizing that there was no disrespect for Desai, Kanga and Shroff argued the need for a change in the type of person needed to lead the Punchayet team. "The activities of the Punchayet and the aspira-

tion levels of the community are entirely different now from what they used to be," Shroff noted. "Only those on the inside know what it takes. Even during my seven years as trustee, demands have increased." Though lawyers and doctors have been the most frequent chairmen of the Punchayet, Kanga noted that its ablest chairman was Muncherji Khareghat, an ICS man who had the required administrative ability. "Professionals don't have that, or the time," Kanga argued. Added Shroff, "The essence of a good administrator is the capacity to delegate and coordinate... Lawyers are loath to delegate."

Guzder's attorney Berjis Desai assured the Press that a court order on an originating summons is appealable. "Whenever a judicial order creates rights, it is appealable."

The press was presented with a note detailing Guzder's many community involvements through the month of April 1994 as evidence of the myriad activities undertaken by the BPP chairman.

Amavaz S. Mama

Jazz prodigies

Child artistes Ambika and Jeto Sanjana's performance marked the opening of the eighth Jazz Yatra on February 24, 1994, the longest running music festival of its kind east of Suez, according to a report in *The Times of India* the following day. Eleven-year-old Ambika on the keyboards, and nine-year-old Jeto on the drums rendered three numbers, *Beaver*, *Mayonnaise Tremble* and *Spain*, to the accompaniment of Shrikant Shriram on bass and American Wood on the guitar, informs the *Mid-Day* of February 25, 1994. Thrilled that they were chosen to represent India at the four-day festival, organized by Jazz India and the Indian Council for Cultural Relations, the siblings were able to interact with musicians from all over the world who had come to play at Bombay's Rang Bhavan.

Children of Dinshah and Sandhya Sanjana whose jazz band Divya is making its presence felt in the music world, Ambika



Child musicians Ambika and Jeto Sanjana performed at the eighth Jazz Yatra in Bombay

started learning the piano from her father when she was four while Jeto started training under his father on the drums from the time he was five.

Ambika now studies piano under Ms Ramona Borthwick, drama under Ms Hima Devi and ballet under Ms Tushna Dallas to make her a truly versatile artiste. When Ms Alice Coltrane heard her perform, she is said to have been so impressed with Ambika's talent that she gifted the young girl a grand piano, mentions *The Times* report. Ambika also featured in *Aladdin Xtravaganza* as the Princess So Shy.

Besides playing drums, Jeto is into recording and producing music having learnt MIDI, the language of modern digital instruments. He is presently working on a solo album project due for release in June where he sings and also plays the drums. One of the tracks will be produced as a video for MTV. The siblings already have an MTV album to their credit. With music absorbing a large chunk of their time, the children are offered informal education at home every afternoon. "Our education system is such that there's no scope to develop the fine arts in the regular curriculum," regrets Sandhya.

New Bombay Association

The recently constituted New Bombay Zoroastrian Association (NBZA) reports a membership of 40 families (200 individuals). "Most of them are from the middle-class or upper middle-class strata of soci-

ety," according to president Sharukh Doctor. "The express purpose of forming NBZA is to provide a community hall and a place of worship for the Zoroastrians of New Bombay," he continues.

A community center as envisaged by the Association would enable Zoroastrians to meet on a day-to-day basis, organize functions — social, cultural and charitable — and use the premises for religious and recreational purposes. But the creation of a center needs funds for which the NBZA established a charitable trust, registered with the charity commissioner in October last. The estimated cost of the project is Rs 25 lakhs of which Rs 15 lakhs is expected to be expended towards purchase of 1,000 sq m of land at a concessional rate from CIDCO (City and Industrial Development Corporation of Maharashtra Limited) and Rs 10 lakhs on constructing a hall of approximately 2,000 sq ft. Though the members themselves will contribute towards their own community hall they have appealed to Zoroastrian benefactors to send their donations in favor of New Bombay Zoroastrian Association Charitable Trust (c/o A. S. Dadachanji, T-69, Bombay Annexe, 3rd floor, F-Wing, Plot 27, Sector 17, Vashi, New Bombay 400705).

Assisting president Doctor in his duties at the Association are vice president Aspi Dadachanji, secretary Nozer Mirza and treasurer Viraf Dadachanji, all four of whom also serve as trustees of the Trust. The other office bearers of the Association

are joint secretary Jamshed Bachana, joint treasurer Minoo Umrigar and committee member Keki Doctor.

Fertility expertise

For couples who have tried in-vitro fertilization (IVF) and yet not been able to conceive, micromanipulation may be the answer. Dr (Ms) Firuza Parikh and her team of assistants at the Jaslok Hospital's Department of Infertility Management and Assisted Reproduction have claimed success in the case of five of the 37 couples who were selected by them for the micromanipulation method. Jaslok Hospital now becomes one of the select 25 centers worldwide to offer micromanipulation, according to an article in the *Sunday Mid-Day* of February 27, 1994.

In IVF, the sperms and eggs are brought together in a petri dish, but the actual fertilization is up to them. Fertilization occurs when the sperm breaks zona pellucida, the hard outer shell of the egg, and reaches the cytoplasm, the substance of the egg. But when the sperms do not have the vitality to break the zona pellucida, micromanipulation is the answer. Micromanipulation is done in two ways: SUZI or subzonal injection introduces between one to seven spermatozoa in the space between the cytoplasm and the zona. In ICSI or intracytoplasmic injection, a single sperm is introduced in the cytoplasm itself, Parikh explained the workings to Ms Ranjona Banerji of *Mid-Day*.



Parikh: helping couples conceive through 'micromanipulation'

But this special art of conception requires special tools too for which delicate glass capillaries are made at the Jaslok IVF laboratory. These glass pipettes, one-sixtieth the thickness of a human hair at the tip, eggs and sperms are all measurable only in microns. While a pipette is supposed to be about 60 microns thick, a sperm is one-twelfth the size of an egg which is about 100 microns.

Visiting associate professor of obstetrics and gynecology at Yale University, Parikh had first seen micromanipulation experiments at the animal stage at Yale. When she visits Yale this year she will be sharing her knowledge with researchers who have yet to prove successful with micromanipulation, according to the *Mid-Day* write-up.

Two other Zoroastrian gynecologists have also earned distinction. Dr Ruzva Bhathena enjoys the distinction of being elected fellow of the Royal College of Obstetricians and Gynaecologists, London. Only those who are "deemed to have advanced the science and/or practice of obstetrics and gynecology, or to have attained such position in the profession of medicine or other spheres as to merit the promotion" earn this honor, notes a press release. In charge of the fertility clinic at the B. D. Petit Parsee General Hospital (PGH), Bhathena is also a consultant at the Masina Hospital.

Honorary assistant obstetrician and gynecologist at the PGH and Masina as also clinical assistant at the Nowrojee Wadia Maternity Hospital, 31-year-old Dr Nozer Khurshed Sheriar was presented The Young Gynaecologist Award at the XIV Asian



Sheriar



Bhathena

and Oceanic Congress of Obstetrics and Gynaecology held at Manila last year. This award is in recognition of "The individual's contribution to the national society and his commitment to the advancement of the discipline in his country and the region," as reads a press release. His training in advanced endoscopic surgery in the UK in 1992 has earned him a seat on the panel of consultants in endoscopic surgery at the BARC (Bhabha Atomic Research Centre) Hospital, adds the release.

"Vegetarian of the Year"

Eighty-seven year-old Dr Jehangir Jussawalla was conferred the "Vegetarian of the Year 1993" award at a function at Bombay Hospital's S. P. Jain Auditorium on January 25, 1994. Presenting this award to the well-known naturopath Sohrab Godrej, chairman of the Godrej Group, commended the recipient for being "a custodian of health, showing a way to positive health not so much by cure as by prevention of illness through the right biological, natural living," according to a press release.

The award is instituted by The Vegetarian Society whose principal activities concern the promotion of vegetarianism to improve the physical, mental, spiritual and economic welfare of mankind. The Society's objective is to promote research and disseminate information pertaining to vegetarianism and health. Jussawalla, according to Godrej, "has devoted more than 50 years of his life to putting into practice the high principles for which this Society stands."



Jussawalla

A former adviser to the government of India on the health panel of the planning commission and a member of the Gujarat state's nature cure advisory board, Jussawalla has worked as office bearer of innumerable bodies concerned with naturopathy, yoga, vegetarianism and physiotherapy. The Natural Therapy Clinic that he founded in 1938 and to which he continues to devote his energies as director is the center where Jussawalla has treated outstanding politicians, industrialists and cine stars.



Promise for kids

Mothers who have to chase children to brush their teeth can now turn to Promise. Balsara Hygiene Products, the makers of Promise toothpaste, have introduced a new brand Just for Kids. Its unique 'Tooty Frooty' flavor in an attractive pink gel form reminds kids of chewing gum. "This 'fun yum' toothpaste... will help children form the good habit of brushing," notes a press release from the company.

The "clove oil goodness" which is the selling point of their Promise toothpaste will be retained in the new brand too, there is an assurance from the Rs 100 crore company built up by Aspi Balsara. He has adopted a strategy of research led growth and has concentrated on herbal consumer products, as noted an article in *The Economic Times* last October.

This toothpaste for kids has been priced at Rs 12 for a 50 gm size. The company will be launching new products in an effort to double its turnover in the next three years.

Simple yet sincere

Four "simple but sincere" persons whose mission in life does not tie up with monetary returns were chosen to receive the Parvez Katrak Foundation awards this year. Special mementos and flowers on behalf of the Foundation were presented to Sapal Balaporia, Jal Balaporia, Kersi Sui and Janardan Parulekar by deputy municipal commissioner of Bombay G. R. Khairnar who was invited as the chief guest at the

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function on March 11, 1994, according to a press release.

Ninety-year-old Sapal Balaporia of Navsari was commended for his selfless rescue work in times of calamities, even sweeping roads when civic labor was absent. Talented musician Jal Balaporia is content to dedicate his life to music, heading the department of music at the Bombay University. Sui is committed to his self-imposed task of looking after the fire-temple and adjoining property in Uran, an area rarely frequented by the community. Bus conductor Parulekar dared to help a college girl stranded at Worli during the Bombay riots in December 1992 by walking with her to her residence at Andheri when no vehicles were plying, the write-up gives a brief on their achievements.

"An enlightened and sincere people like you can be a great asset to the country," noted Khairnar urging "the Parsis of India to come out openly and join the mainstream of the country." Politicians are too busy solving their own personal problems. People should unite and help themselves, he was quoted in the press release.

Music waves

Devotional bhajans and memorable ghazals comprised the treat for music aficionados who had assembled at Bombay's Tejpal Auditorium on February 19, 1994 to hear Farokh Bardoliwalla and Ms Neelam Prabhudesai in Ashirwad. Composers Jatin and Lalit, the famous duo from the Hindi music scene presided over the function sponsored by Niranjanlal Dalmia, as per the press release.

In his stage performances Bardoliwalla has been displaying "dynamic dexterity" according to Cyrus Merchant of *The Afternoon Despatch and Courier*. "This repertoire of songs, scaling over a dozen languages, never lose their nuances," adds Merchant. The program included



renditions from Bardoliwalla's audio cassette, *Vandana*, that was recently released at the hands of the bhajan king Anup Jalota.

In early 1994 Bardoliwalla received an opportunity to record a song for Show Business, an international venture launched by Blondie Singh of Hollywood, mentions the write-up.

Bardoliwalla's aptitude in music had been recognized by the late Ms Khorshed Minocherhomji (better known to music lovers as Saraswati Devi) whose haunting compositions for Indian films have now become a legend. Training initially under her, Bardoliwalla later studied music at Sangit Mahabharati and thereafter under Pandit Pradeep Chatterjee. A bachelor of arts in music, Bardoliwalla was for some time assisting Kanu Ghosh at the All India Radio, informs the press release.

Academic ace

For three consecutive years, from 1991-93, Behram Panveliwala scored the highest marks among Parsi high school students of Jabalpur winning the Ms Allamai



(Top left): "Enlightened and sincere" (from left) Sui, Parulekar, Katrak, S. Balaporia and J. Balaporia.

Photo: Dolly S. Divecha

(Top right): Panveliwala and mother with award

Singer Bardoliwalla: "displaying dynamic dexterity"

Dhanjishaw Machliwala Award. Having passed his standard XII examinations with 80.5 percent marks in 1993, Panveliwala, a student of St Aloysius' Higher Secondary School had been named the Best Aloysian and presented the prestigious centenary cup for the year 1992-93, notes a press release sent by Capt Homi Dandiwalla of Allahabad.

Throughout his school career Panveliwala has secured over 75 percent marks. The brilliant student who hopes to make a career in medicine also finds time for other activities. He was chosen to attend the Nehru Bal Sangh Camp for peace and unity in New Delhi. He has won prizes in debates and elocution competitions, taken active part in divisional football championships and as a sprinter won medals at his school annual athletic meets, as testified by his certificates.

Journeying together

The journey to Chicago to attend the 1893 World Parliament of Religions served to bring together two individuals very dis-

similar on the surface of things: one, an ascetic; the other an empire-builder. A generation spanned their age differences: Jamsetji Tata was in his mid-50s, Narendranath Datta, (later to be better known as Swami Vivekananda) was

country.

Tata, who had been toying with the idea of setting up a premier institution for the cultivation of sciences, and thereby pitch-forking and fostering the country's industrial revolution, wrote to Vivekananda five years after the voyage. "I trust you remember me as a fellow-traveller on your voyage from Japan to Chicago. I very much recall at this moment your views on the growth of the ascetic spirit in India, and the duty, not of destroying, but of diverting it into useful channels... I recall these ideas," the letter continued to state, "in connection with my scheme of a Research Institute of Science for India. It seems to me that no better use can be made of the ascetic spirit than the establishment of monasteries or residential halls for men dominated by this spirit, where they should live with ordinary decency, and devote their lives to the cultivation of science—natural and humanistic."

The letter went on to invite Vivekananda to be "general of the campaign" and to enquire if he could apply himself "to the mission of galvanizing into life our ancient traditions" by writing a "fiery pamphlet rousing the people." Tata offered to "cheerfully defray all the expenses of (the) publication."

Vivekananda does not seem to have taken up Tata's offer, but in the setting up of the Ramakrishna Mission during the same year, he incorporated many of Tata's ideals in structuring an educational and philanthropic institution that would be devoted to the shaping of young minds. Tata's vision fructified in 1911 in the establishment of the Indian Institute of Science at Bangalore under the joint auspices of the Tatas, the Government of India and the Government of Mysore. But it needed the doughty Jamsetji Tata to fight doubting Lord George Curzon, Viceroy of India, and the sustained opposition of the British Government for seven years before the permission was granted in 1905.

SPOTLIGHT

The Indian Psychiatric Society honored its past president **Dr (Ms) Roshen Master** by inviting her to deliver the prestigious D. L. N. Murthy Rao Oration at their annual conference in 1995. President of the Indian Association for Child and Adolescent Mental Health, Master is the first woman, the first psychiatrist from Maharashtra and the first Parsi to enjoy this distinction, according to a press release.

A sketch drawn by J. R. D. Tata in the early 1950s when he was visualizing an emblem for the vehicles of Tata Mercedes-Benz, now known as the Tata Engineering and Locomotive Company Limited. Tata "always tried to convey what was on his mind" by drawing sketches, recalls Ms Mini Boatwala. Ms Boatwala, who preserved Tata's sketch of the emblem, worked in Tata Press for several years and JRD would pass on some of his ideas to her for refining and for making artworks.



only 30. Yet, both men had a common vision, and the long journey together by steamer and train to Chicago, was to bind them in a friendship and a mutual admiration that grew from their united and individual plans for an industrially developed India.

Tata was a nationalist long before the word was in vogue. He had participated in the foundation meeting of the Indian National Congress in 1885 and donated generously to its fund. His mind had already perceived the route to India's development and economic independence. And he was aware that the same could be achieved only through industry, coupled with technical education and research. Vivekananda was impressed by Japan's industrial growth, despite its meager resources, and sought to replicate it in India. In Tata, he seemed to have found the man who could make it happen, and seized the opportunity the voyage offered to advocate the country's industrial development. Tata, in turn, saw in Vivekananda the spark he sought in young minds to steer the course of the

Required Travelling Companion(s)

Parsi Zoroastrian (29 years old) is planning to tour India from October '94. Also considering touring other parts of the world (Australia/New Zealand/USA). Anyone (25 years or over) interested in the above or planning a similar trip should write to:

The Advertiser
Parsiana (Tours)
GPO Box 892, Bombay 400001

MATRIMONIAL

Young man, 27 years, 5'8", Bachelor of Social Science, majored in psychology, presently in family business, with good sense of humour, would like to meet young Parsi ladies, 22-25 years, from good family, well-educated with pleasant homely disposition. Hobbies are — rugby, tennis, squash, gym, swimming and jazz. Write with photograph (retrunable) to:

The Advertiser
Parsiana, Matrimonial (June/32-94)*
GPO Box 892, Bombay 400001

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In history's hub

As the first speaker of South Africa's first non-racial Parliament Dr (Ms) Frene Ginwala has reaffirmed Zoroastrian presence in that beautiful but troubled land. A barrister and doctor of philosophy from Oxford University, Ginwala was a political activist of the African National Congress (ANC) from her student days, a commitment that earned more than 20 years in exile.

Forty-four-year-old Ginwala's current ANC work includes responsibility as head of its research department, as deputy chief of the ANC Commission for the Emancipation of Women and as its



Ginwala (center): "rebel with a cause"

representative on the country's Science and Technology Initiative. Additionally Ginwala is a convener of the Women's National Coalition, is a member on the board of Land and Agriculture Policy Centre and on the board of the Environmental Monitoring Group, besides being a trustee of three other trusts.

A veteran of various UN (United Nations), UNESCO (United Nations Educational, Scientific and Cultural Organisation) and other international conferences on South Africa, conflict research, women, development, technology transfer, etc., Ginwala has lectured at various universities and institutions in a number of countries. She was one of 14 international experts invited in 1987-88 to advise the Director General on the UNESCO program on peace and conflict research.

Ginwala's publications include *Indian South Africans* published by the Minority Rights Commission; *Press in South Africa* and *Workers Under Apartheid* (UN publications). She coauthored *Women Under Apartheid* for UNESCO and contributed to *Sanctions* edited by John Lonsdale for Heinemann London. *Gender and Economic Policy in a Democratic South Africa* was coauthored for the Open University, UK. Her two other publications are titled *Women and the Elephant* and *Women and the African National Congress*.

During the years of exile Ginwala

worked variously in Tanzania, Zambia and Mozambique, as notes her bio data. A researcher on military and nuclear technology transfers, Ginwala was the ANC spokesperson in the UK on sanctions, the nuclear program and arms and oil embargo. As journalist and broadcaster she contributed to the *Guardian*, *Observer*, *Economist* and the BBC besides being the editor of the monthly political journal

Spearhead. President Nyerere of Tanzania appointed Ginwala managing editor of the English language newspapers he nationalized between 1969 and 1972.

Ginwala's cousins remember her as a fiery debater from her early youth. Poona's

Nariman Ginwala, advisor to the chemical division of Thermax Limited, is quoted by the *Indian Express* of May 11, 1994 recalling Frene's venturesome nature, ready to explore the world on her own from a very tender age. Parvez and Pinky Patel of Wayside Inn, Bombay, describe her as a rebel with a cause in *Mid-Day* (May 13). "She was always conscious of the risk of arrest, of her lines being bugged, particularly while travelling," say the Patels. On her brief visits to Bombay she made it a point to contact friends and relatives but never discussed "the cause" with them, they add.

Planning a new center

The increasing level of activity of the London based Zoroastrian Trust Funds of Europe Incorporated (ZTFE), the oldest of all Zoroastrian establishments in the west, demands a new site for a larger and better organized center to cater to the expanding Zoroastrian community. About £43,335 plus had been collected by the local community to date for the new premises fund, according to the ZTFE's April 1994 newsletter. The total target is £2.5 million of which £1 million is required for the purchase of a plot of land of 2.5 to 3 acres that would enable the construction of 2,500 sq m. The desired site would be within a radius of 15 to 20 miles of central London, accessible by public transport with ad-

equated car parking facilities.

The aim is to build an assembly hall with accommodation for 1,000-1,200 people which could be compartmentalized into two unequal units. A separate sit-down dinner area for 300 to 350 people with a commensurate kitchen and separate bar area have been envisaged. A games room with gymnasium facilities, a reference cum lending library, a boardroom and secretariat, cloakrooms for men and women and a baby creche are some of the facilities the new center would be designed to provide. A small self-contained flat for the caretaker would be a part of the main establishment.

A separate building to house a dadgah fire is considered an essential requisite of the new center. One full-time mobed and two part-time mobeds may be employed and provided with residential quarters and changeroom facilities respectively.

Additionally the ZTFE is the first association abroad to consider the provision of dharamshala facilities for visiting Zoroastrians. The construction of three or four rooms with attached bath and toilet plus a common kitchen for the use of short-term visitors to London including students and those from overseas has been envisaged.

To realize the concept a steering committee of eight members including the office bearers of the ZTFE was set up and its first meeting was held in March 1993.

With 400-600 Zoroastrians attending functions, the present Compayne Gardens property, despite expansions, is proving inconvenient. "Car parking in the vicinity of Zoroastrian House is a nightmare and on some occasions our members find parking absolutely impossible," notes a booklet titled *The Unimpeded March of the Zoroastrian Spirit into the 21st Century*. The strain on toilet and washing facilities is commensurate. The maintenance of the old property is also said to be a drain on resources.

The ZTFE membership is keen to establish an agiary in the western world. There have been only two consecrated fires outside Iran and the Indian subcontinent, namely in Aden and Zanzibar. The central feature of the existing property, the Setayash Gah "was wholly set up and donated by our beloved late Dasturji (Dr) Sohrabji and his wife Dr (Ms) Shirinbanoo Kutar," informs the booklet. Delineating on the need to upgrade the religious institution the book-

let notes, "By creating a dadgah and providing the appropriate back-up facilities that would be required, our holy fire will be more sanctified than is possible at present. The committee feels that the members now want to establish a more profound Zoroastrian religious base in the United Kingdom... Perhaps the next step may be to build an agiary and, if it be Ahura Mazda's wish, even an atash behram could be erected one day. At present, the building of a dadgah is the next progressive step after the Setayash Gah."

The current thinking is that the sale proceeds of the present property should be invested and the income utilized for the maintenance of the new property. Additionally the ZTFE had appealed to Zoroastrians to donate, to arrange for payroll deductions, provide for donations in their wills or through a deed of covenant. Under these systems the tax on the donations could be reclaimed by the gifts thereby increasing the value of the donation.

Apart from community get-togethers, dhansak lunches, Bhangra dance nights, amateur dramatics, etc where the proceeds go towards the new premises fund, individuals have announced schemes to enable the community to increase their contribution. Thus Sam Bhadha, general manager of the St James Court Hotel, who has trained to be a marathon runner, entered his fifth London marathon run to help to raise £ 10,000 by way of individual pledges. These could be pegged at any amount between £ 2 and £ 2,000 per mile, informs the January '94 newsletter. A creative Zoroastrian lady has decided to starve for 24 hours and is "inviting offers of donation related or unrelated to the body weight she loses. Her target is £ 1,000" meant for the new premises fund, notes the newsletter.

The last annual general meeting on November 14, 1993 elected two new trustees of the ZTFE and four managing committee members to replace those whose terms had ended. Thus Cawas Sethna and Noshir Avari join Bailey Irani as the three ZTFE trustees.

The managing committee is now led by president Rusi Dalal. The other office bearers include vice president Viraf Gandhi, honorary secretary Ms Freny Writer, honorary treasurer Burjor Mistry, honorary social secretary Godrej Bhungara, honorary house secretary Sheriar Mehani, liaison officer Perses Sethna, Young Zoroastrian coordinator Ms Rushna Master and members at large Zal Sethna, Kersey

Jasavala, Tehmurasp Dumasia and Dr Tehmtan Sepai.

The second edition of the *Directory of Zoroastrians of UK and Europe* was published in March 1994. "Our (concerted) aim is to enroll a high percentage of all Zoroastrians residing in UK and Europe so as to contribute to a meaningful and realistic census," notes Dalal in the preface. The first edition had been published in January 1991. "The task was not an easy one," notes the foreword. "Some genuinely did not want their names included for personal reasons. Some refrained for other reasons." With approximately nine entries per page and 100 pages, there are approximately 900 households listed. It must be noted however that many of them are singles.

Letters of congratulations from Jamshed Guzder, chairman of the Bombay Parsi Punchayet, Rohinton Rivetna, president of the Federation of Zoroastrian Associations of North America and Prof John Hinnells, head of the department of the study of religions of the University of London's School of Oriental and African Studies

(SOAS), and nine pages of advertiser provide a prelude to the directorial information. Also incorporated is a brief history of the ZTFE, its objectives, membership rules, list of current trustees and managing committee members.

While the young Zoroastrians of London have planned a pilgrimage to Iran this summer, UK mobeds are in demand in the western diaspora "be there a navjote in

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Austria or a funeral in France or jashans in Brazil." At the invitation of Ms Khorshed Sodhi, Ervad Rustom Bhedwar proceeded to Brazil to perform jashan ceremonies at the residence of Zoroastrian families — the Davers and the Govadias — in Sao Paulo. At an open jashan in the presence of a congregation of about 200 (sic), Bhedwar gave an explanation of the rituals and the significance of the ceremony, informs the newsletter.

Meeting the Queen

At the Commonwealth Day celebrations on March 14, 1994 at the Westminster Abbey ZTFE president Rusi Dalal was presented to the Queen of England and the Prince of Wales. It is only since the past two years that the Zoroastrian organization has been invited to the Commonwealth celebrations which have become a tradition of standing. Music is an integral part of the ceremony and the principal soloist this time was young flautist Ms Dilshad Billimoria from Bombay whose rendition of *Syrinx* by Debussy echoed in the silence of the Abbey, as notes the ZTFE newsletter. After her performance Billimoria was presented to Queen Elizabeth and Prince Charles, both of whom spoke to her at length.

The official program of the Commonwealth Day Observance Service described Billimoria as "basically self-taught...She joined the Bombay Chamber Orchestra at the age of 12 and since then she has performed with them a number of times — both as principal flautist and as a soloist in concerts. Billimoria appeared for her final grade examination of the Associated Board of the Royal School of Music in 1990 and obtained the highest distinction in India amongst all candidates that year."

Billimoria was offered a place at the Royal College of Music to study the flute under Christopher Hyde-Smith from September 1992 and was awarded the Countess of Munster Musical Trust scholarship for her studies on the BMus (RCM) course which she hopes to complete in July 1996. While studying Dilshad has performed in a number of concerts as soloist, chamber musician etc, the program notes.

Zoroastrianism on air

Increasing recognition of Zoroastrians and Zoroastrianism has led to the interview of Dr (Ms) Rashna Writer, academic researcher and writer on the BBC Radio program, *A to Z on religions*. During the 15-minute live interview Writer spoke on

the Zoroastrian religion, its beliefs and practices. The interview was arranged through the good offices of the ZTFE, informs the newsletter.

A similar event was the televised interview of Mobed Firouz Azargoshab of Tehran. In London at the invitation of the ZTFE to give a series of talks on Zoroastrian religion, history and culture as part of the Zoroastrian Educational Trust program of the association, Azargoshab was interviewed for *Pegah*, the Farsi program on Satellite TV Asia. The topics covered included the life and teachings of Zarathushtra, the *Gathas*, monotheism and the festivals of Jamshedi Navroze and Jashné Sadeh.

New publications

The ZTFE newsletter reports on a spate of new publications on Zoroastrianism. *Contemporary Zoroastrians: An Unstructured Nation* by Dr (Ms) Rashna Writer was launched at Zoroastrian House in February 1994 by Councillor Ramen Bhattacharyya, mayor of Camden. The book examines contemporary Zoroastrians in India and Iran as well as in the western diaspora. The diversities and unities between Parsis and Iranis come under close scrutiny.

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Extensive interviews with the communities in Asia, Europe and North America provide a base for Writer's theoretic projections into the 21st century. Priced at £ 30, the book is available from Zoroastrian House.

The *Memoirs of Keikhosrow Shahrokh* have been edited by his grandson Shahrokh Shahrokh and Writer. An outstanding historical figure in Muslim Iran, Keikhosrow Shahrokh worked simultaneously for the good of his countrymen and his co-religionists. The first person narrative of an educator, parliamentarian, advisor to Reza Shah Pahlavi and a roving ambassador for Iranian industry, chronicles the political, economic and social debilitation of Iran at the turn of the century and an eyewitness account of Zoroastrian-Muslim relations. The book is due to be released later in the year and is offered to ZTFE members at a 20 percent discount at £ 40.

Cosmos, Chaos and the World to Come by Prof Norman Cohn (Yale University Press, price £ 20) and *The Zoroastrian Faith* by S. I. Nigosian (McGill-Queen's University Press; price £ 15.50) were reviewed by John Palmer, the European editor of the *Guardian* in April 1994 under the title "First followers of the Star," a reference to the three Magis, as notes the ZTFE newsletter. "Cohn has done much to rescue Zoroaster from obscurity and to credit the ancient Persian faith with ultimate authorship of the monotheistic idea. His argument is certain to upset theologians in all three derivative (Judaism, Christianity and Islam) monotheistic faiths...Zoroastrianism can make the claim to have patented many of the most basic ideas in the Judaic monotheistic tradition," the ZTFE newsletter quotes Palmer.

The Balkan involvement

Closer to home — but not that close — three Zoroastrians find themselves involved with the Bosnian holocaust. Apart from former Indian attorney general Soli Sorabjee who has been named war crimes prosecutor in former Yugoslavia by United Nations secretary general Boutros Boutros Ghali, retired high court judge Rustom Sidhwa of Pakistan has been elected by the UN General Assembly to serve on the UN War Crimes Tribunal at the Hague. Sidhwa is one of 11 jurists elected by the 184-nation General Assembly to serve a four-year term, informs the January '94 ZTFE newsletter.

Another Zoroastrian intimately involved with the Balkan tragedy is Dr (Ms) Vera

Mehta, secretary general of the Vienna based International Association of Schools of Social Work. Mehta is currently stationed in Zagreb helping Bosnian refugee women with their social, personal and psychological problems. Mehta is engaged to provide technical assistance required by the recently formed Association of Women of Bosnia and Hercegovina to combat the enormous problems faced by Bosnian women. The association comprises professional women from all walks of life who were forced out of their villages, cities and country. Having personally experienced victimization and torture in concentration camps, these refugees in Croatia are being assisted by Mehta to care for the orphaned, wounded and disabled through the UN network in Europe and other parts of the world. Mehta organizes projects which create local incentives and activities that generate income to supplement their resources. She also helps in training local personnel for improved services and resource mobilisation which would enable the war victims to care for themselves, notes the newsletter.

"Healing was his life"

Within four days of the death of Dr Noshir Toddywalla on November 11, 1993 the Dearborn County Hospital (DCH) of Indiana had established The Noshir Toddywalla Memorial Fund in memory of its chief of staff. "People have been calling the hospital and his office wanting to know where they can send donations," DCH director of public relations is quoted in the *Journal-Press* of November 16, 1993.

"A seemingly common man going about doing uncommon things," is how Ms Elaine Calhoun, nurse-in-charge (urology) of the Good Samaritan Hospital (GSH), Cincinnati, describes Toddywalla, 43, who was killed in a highway accident in Indiana.

"He walked day by day/each step of the way/through each phase of the illness you shared. With him at your side/your fear would subside..." reads a part of *Tribute to Dr Toddy* in four stanzas by Ms Norma Jean Moore. Norma and her husband

were Toddywalla's patients, reads a footnote.

A urologist who galvanized advanced technology to help diagnose and treat problems of the kidneys, bladder, urinary tract and prostate besides infertility and sex disorders, Toddywalla skilfully manipulated several types of surgical lasers to treat tumors, strictures, warts and stones that bedevil these parts of the human body, as notes *Pulse* (Spring 1992), the DCH house magazine.

A graduate of the Grant Medical College, Bombay, Toddywalla claimed the N. P. Choksi gold Medal at the MBBS examination in 1972. Passing his MS in 1976 Toddywalla was connected as intern, houseman and registrar with the J. J., St George's and G. T. Hospitals between 1973 and 1977, informs his bio data. He then proceeded to the US to complete five years of residency work in general surgery, pathology and urology at the GSH and joined the DCH in 1987.

Noshir was the eldest of Rusi and Roda Toddywalla's four sons and the only doctor. Early in life he had decided on his vocation. "I wanted to do something to help alleviate the pain and suffering in the world and by becoming a physician I knew I must work towards that goal," his words were quoted in *Pulse*. Dr (Ms) Meherbai Toddywalla, who had trained at the Mayo Clinic and worked at the Cama and Albless Hospital in Bombay, had been his role model, he told *Pulse*.

"Healing was his life. In spite of a busy practice, he frequently managed to get away and donate his time, skills and efforts to various mission fields. Unpretentious, his patience and tenderness were always on display here to the staff as he went about caring for his patients — people for whom he had genuine concern," writes Calhoun.

A fellow of the American Society of Laser Medicine and Surgery and a teacher at the GSH, Toddywalla's interests went beyond the bounds of medicine and surgery to actively include the environment. A member of the well-known Sierra Club, Toddywalla and wife Barbara, who is also a physician, were known to be keen hikers.

The board of trustees of the DCH dedicated its 1994 calendar to the memory of Toddywalla, "for his devotion and service to the hospital, his patients and the field of medicine."

Compiled by Amavaz S. Mama



Toddywalla: genuine concern for patients

- Intercommunity marriages are not as successful as marriages within the community — False.
- Outmarried females score low on religiosity — True.
- Non availability of Zoroastrian partners made Zoroastrian women seek non-Parsi spouses — False.
- Living in baugs promotes marriages within the community — True.

Dr (Ms) Huzan Kharas' doctoral thesis on "Intermarriage of Zoroastrian Women in Bombay" was able to confirm certain hypotheses regarding intermarriage and disprove certain others.

Kharas' findings, a part of the thesis that was accepted by the University of Manchester in 1993, are based on her intensive research wherein she had interviewed nearly 200 individuals: 61 intermarried women, eight of whom had converted to their husband's religion and two of whom were divorced; some of their spouses, their children, their parents. The control group included 26 unmarried men, 26 unmarried women and 15 single young Zoroastrians. Since there was no accurate total universe, she could not adopt the proportionate

Outmarriages: FACT AND FICTION

Dr Huzan Kharas' research shows that intercommunity marriages account for barely one-tenth of the factors that contribute to declining numbers

Parinaz Gandhi

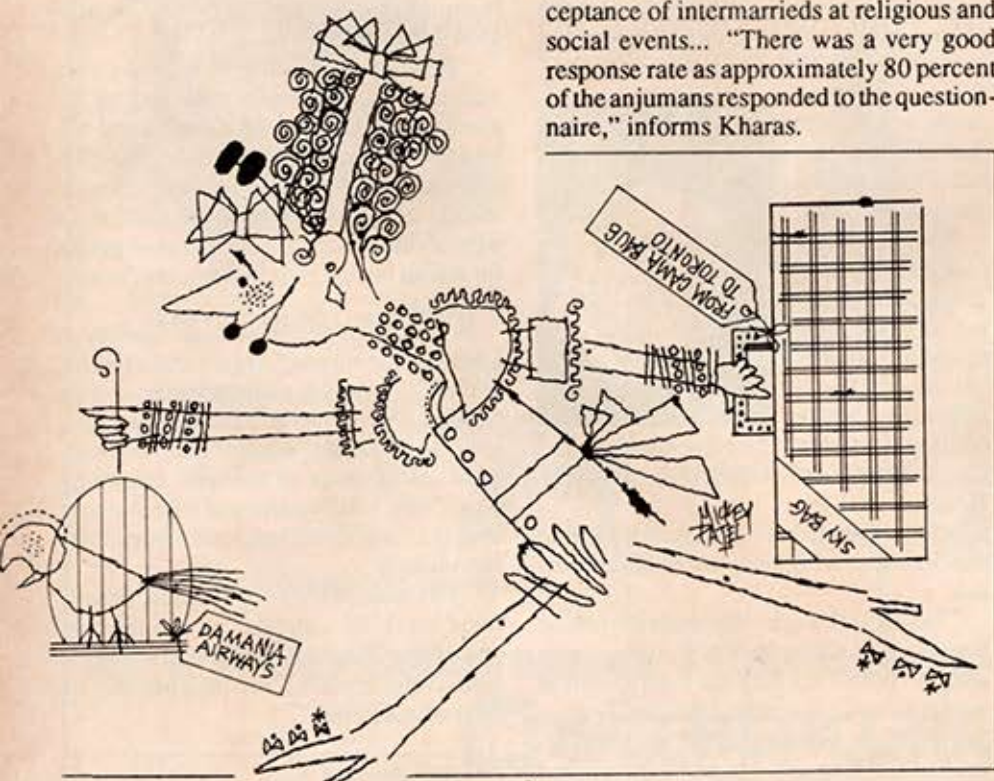
sample strategy and had to depend on the snowball sampling technique where the interviewees put the researcher in touch with other intermarried women. The University had restrictions on the sample size, explains Kharas, as at the doctorate level they recommend a detailed survey rather than a census study. A formatted questionnaire was employed by Kharas to tap information from these interviewees who constituted one segment of her research work.

In addition a postal questionnaire was mailed to all the anjumans in India enquiring of their officials as to the incidence of intermarriage, their official norms on acceptance of intermarrieds at religious and social events... "There was a very good response rate as approximately 80 percent of the anjumans responded to the questionnaire," informs Kharas.

"Very conscious of the need to be unbiased," Kharas had accommodated unstructured interviews with prominent leaders of the community — religious, legal and political — which constituted the balance component of her study. Her earlier study on the problems of the priestly class had earned her a lot of criticism and she is reconciled to the fact that the same will happen this time too. But as she says, "I wanted to be fair to everybody. I didn't want people to think this was an orthodox or reformist study." In fact, on a recent visit to Bombay when she had brought with her her 495-page thesis, she was wondering whether she should make her work public, whether offering it to a particular community publication would get her branded.

The community in India is declining at the rate of 17 percent per decade as per the estimate given by Ms Ava Khullar at the last World Zoroastrian Congress in 1990. And according to Kharas, 1.46 percent of the population is intermarrying per decade. This means that intercommunity marriages account for barely one-tenth of the factors that contribute to a decline in numbers; the others being low birth rate and migration. Kharas does however caution, "If intermarriage leads to assimilation (in the non-Zoroastrian spouse's culture), it will weaken the religious and ethnic cohesion within the community and the existence of the community will be threatened... Intermarriage has more of an emotive impact on Zoroastrians than low birth rates."

In terms of absolute numbers Bombay accounted for the highest number of intermarriages, 590, in 1980-90. But this does not mean that Bombay has the highest rate of intercommunity marriages, Kharas clarifies. In areas where there is a Zoroastrian





population of more than 300, Delhi showed the highest rate of intercommunity marriages, 7.2 percent in 1980-90, followed by Calcutta's 2.0 percent, Nagpur/Kampti's 2.0 percent, Godavra-Karanj-Bhatha-Bhesan's 1.67 percent; and Bombay's 1.39 percent. This indicates that larger community settlements are institutionally complete and there is a greater potentiality of finding spouses from among themselves.

Intermarried Zoroastrians are "confused about their ethnic and religious identity as boundary limits are not clearly demarcated," she has noticed. What she found was that there are "more defined rules for religious practices and economic benefits than participation at social events." Regarding their presence at death ceremonies, 60 percent of the anjumans permitted outmarried men to be in attendance, 48 percent allowed their children, 37 percent permitted outmarried women and 16 percent, their children. For jashans, 63 percent allowed outmarried men, 52 percent, their children, 42 percent, outmarried women and 18 percent, their children. Regarding visiting rights for fire-temples, 71 percent permitted outmarried men, 62 percent, their children, 44 percent, outmarried women and nine percent, their children. More than half of all anjumans accepted intermarrieds at social functions. Outmarried females indicated to Kharas that they did not mind economic exclusion but they would like religious inclusion.

Whilst outmarried women did show a weaker allegiance to their religion as compared to other groups in Kharas' survey, only four percent stated that they did not visit the fire-temples at all showing that the vast majority disregarded the orthodox sentiment. With regard to wearing the

sudreh-kusti, 87 percent of the single and inmarried females said they wear the sacred garments as versus 59 percent of the outmarried females. Among those who had stopped wearing the garments, nine percent said it was soon after their navjote, 17 percent, after school, 19 percent, during courtship and six percent, after marriage. When it comes to worshipping holy figures of other faiths, 53 percent of the outmarried women indicated that they did, while 77 percent of their parents and 70 percent of the inmarried women said that they did not. And the Christian influence appeared to be the strongest among 61 percent of the outmarried women even though 74 percent of them had married Hindus and only 11 percent, Christians.

Despite the intermarrieds themselves scoring low on religion, there was an apparent keenness to see their children initi-

When outmarried females were asked whether it is difficult to find a Zoroastrian marriage partner, 83 percent replied in the affirmative. But when they were specifically asked whether they had personally faced this problem, 75 percent responded in the negative clarifying that since theirs was a love marriage they never had to make a conscious effort to find a partner. It was noticed that among inmarrieds, the family played an important role in mate selection. And as the parents' role declines, intercommunity marriages were seen to be on the rise.

Women who have married out of the community are usually highly educated, and their non-Zoroastrian spouses even more so. "If education is taken as a measure of socioeconomic success, then outmarried women can be seen to be marrying 'up,'" pointed out Kharas.



ated into the faith. Thirty-three percent of the outmarried females and 33 percent of their spouses said that they had or would have their children's navjotes performed. A further 33 percent of the spouses said they would allow their children to make this decision.

Rarely do religious issues lead to conflict among intermarried spouses. Upbringing of children, discord with inlaws, and differences in life-style were the three areas cited by the respondents as leading to discord. Family disputes and exclusion from religious functions made 27 percent of the outmarried women admit that at such times they wished they had married Zoroastrians.

Intercommunity marriages on the whole were rated more successful than in-marriages. Different reasons were cited for this phenomenon. Longer courtship periods enabled the partners to know each other better or part before marriage if they could not withstand the pressures. Also, since these couples have to face family opposition they feel the need to work harder to make the relationship succeed.

"This intercommunity issue is so touchy that people are scared. They don't even want to talk about it. They'd rather push it under the carpet," points out Kharas. But she is determined that the issue must be faced, albeit delicately and sensitively. In the course of her three-year study she

realized that community leaders are not agreed on the definition of a Parsi Zoroastrian, on the interpretation of the scriptures regarding intermarriage, on whether religious law should take precedence over the law of the land...

Rather than have divergent opinions, the respondents in Kharas' study felt that there should be a community referendum on the topic of intermarriage. But the community leaders interviewed by Kharas feel that lay people do not have the requisite knowledge to decide on topics of such major import. Kharas therefore believes it is the responsibility of the Punchayet and the Press to give a comprehensive picture to the community, to reeducate them. Kharas speaks slowly and convincingly, ascertaining that we have grasped the facts correctly.

Her familiarity with the community, and the problems vexing it, dates to her association with the Zoroastrian Studies when she was yet a student. After completing her schooling from Cathedral and John Connon, Kharas graduated in psychology from St Xavier's College, Bombay. Following a year's study of philosophy at Wilson College, a disillusioned Kharas opted to make a career in social work. Her thesis on the plight of the Zoroastrian priests, as part of her postgraduate research

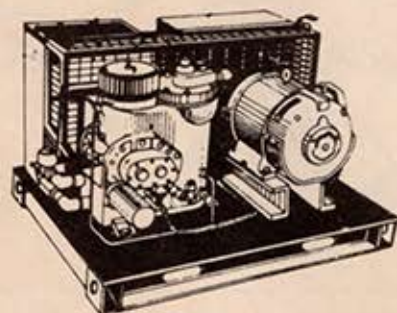
work at the Nirmala Niketan College, led to the establishment of the Athravan Educational Trust (AET) and her appointment as managing trustee. Two and a half years later Kharas dissociated herself from the AET but nevertheless continued with her involvement with charitable causes, teaching group counselling, group therapy, social welfare administration and child welfare institutions to undergraduate students at Nirmala Niketan. Then came the opportunity to go to the UK — to undertake a study of relevance to the community.

Just as she took up this subject for study, she hopes other students would pursue similar topics. But that would depend on facilities being made available, the researcher clarifies. Kharas realizes that she was fortunate to be admitted to the Manchester University, to receive guidance from Prof John Hinnells and Prof Peter Halfpenny, to receive financial assistance from philanthropists in UK, Hongkong and India. And since her topic was a multidisciplinary one (earlier when she had attempted to start on it at the Bombay University she was told that the University couldn't decide under which faculty the subject would classify) Kharas thinks it is divine intervention that helped her undertake her study in the UK, the thesis falling within the purview of the

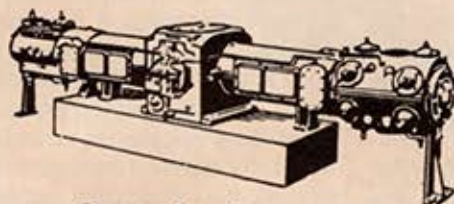
faculty of arts and the faculty of economic and social studies. As part of her background research Kharas had to familiarize herself with global studies of intermarriages which were interreligious, inter-ethnic and international. She had also undertaken a pretest in England before she launched on her survey in India. For comparative purposes the next project she would like to undertake is the study of intercommunity marriages contracted by Zoroastrians in a western country.

One copy of her thesis that Kharas has in her possession travels with her wherever she goes. Only a lucky few got a chance to see her impressive work when she was in Bombay early this year. How then can those interested get to see her magnum opus? How can it serve as a reference for another study? Actually any university student from any part of the world can write to her university which would loan one of the copies in its custody, she explains. The address is John Rylands Library, University of Manchester, UK.

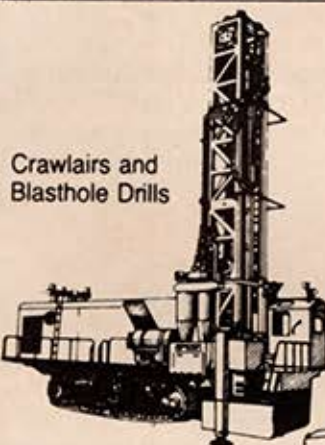
For India, and the world, Kharas keeps stressing on the need for more research. "We have no data," was her constant refrain. Determined as she is to improve the community's lot, she points out, "Only if you identify problems can you work on solutions."



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Arnavaz S. Mama

Parsis have contributed substantially to the growth of the Jubilee Mission Hospital in Trichur

When Trichur's first mission hospital — 20 beds tended by a lone doctor and two nurses of the Holy Cross Congregation of Germany — was established in 1952, it was named Jubilee in honor of the silver jubilee year of the then Bishop of Trichur, Dr George Alapatt. Today Trichur is dotted with hospitals, clinics and diagnostic centers largely manned by those who honed their skills at the Jubilee Mission Hospital (JMH) which, since 1971, has been recognized by the Medical Council of India as an institute fit for the internship training of doctors; since 1977, for the training of senior housemen in various departments; in the 1990s, for post graduate qualifications.

Meet the catalyst of change: Dr Hirji Adenwalla.

That the JMH is as close to a Zoroastrian community bastion as a Christian institution can be, is due to the two Parsi families on the campus — the Adenwallas and the Mistris, who provide the Hospital's three senior doctors. And Parsis passing through Trichur visit the centrally located JMH as they would a community institution.

Even older residents in the area than the Adenwallas are the Kavinis, here as a result of India's textile expansion. And, in its own way, each of the three families represents some of the characteristics the community is justifiably proud of.

A man of medium build, attired in white shorts and a T-shirt, Adenwalla strides stick in hand and dog at heel through the residential sidestreets of Trichur on his daily evening constitutional. He may or may not be accompanied by family and/or friends. But there are generally several persons who smile, greet, and in the case of certain elderly ladies, bless, the man. During his 34 years here he has seen the town grow, the paddyfields yielding to garish bungalows financed by Gulf money. "When we came in 1960 there was no running water," he recalls with a laugh.

The appointment of Adenwalla as the

first surgeon and principal medical officer is listed as a milestone in the publication, *A brief history and record of services 1952-1985 of the Jubilee Mission Hospital, Trichur*. The Hospital had 25 beds when Adenwalla joined: today it has more than 600 and a new wing is under construction with a special plastic surgical and burns unit under planning. "His loyalty, integrity and dedication guided the destiny of this Hospital over the last 18 years. He has spared no effort in clearing the path for its all-round progress from very primitive beginnings," notes the director's tribute published in the *25th Anniversary Souvenir* of the JMH.

"Adenwalla is the main man. This institution owes much to him," Monseigneur Mathew Meringethery, the original stalwart behind the JMH who now lives in retirement, told *Parsiana*. Meringethery, now more than 90, recalled how he had lived for two weeks in Bombay in a monastery when he had interviewed Adenwalla and the bond between the two men has continued. The current director Father Kakassery made the journey to Bombay last January to visit Adenwalla at the Breach Candy Hospital where the latter had undergone bypass heart surgery. The day the doctor suffered a heart attack in March 1993 the Hospital campus was so thronged with concerned individuals that it was difficult to move him from his bungalow to the Hospital's ICCU, a young neighbor informed us.

Adenwalla has described his work environment on his arrival in Trichur in the silver jubilee *Souvenir*: "The single resident doctor was expected to function like a sophisticated general practitioner looking after surgical, medical, gynaecological, paediatric, orthopedic and casualty work. Since he happened to be a trained surgeon, his prime interest was in the surgical field. Hence right from the beginning the institution had a surgical bias."

The only child of a doctor, Adenwalla

was born and bred in Ahmednagar. The family moved to Bombay — where Dr Sorab Adenwalla became dean of the Jerbai Wadia Hospital for Children — for the sake of Hirji's education. But the Adenwallas always consider Ahmednagar their hometown. That's where he met and married Gulnar, though initially the bond was with her father Sarosh Irani, a friend and follower of Meher Baba. Quiet faith in Meher Baba's teachings eventually grew to envelope the whole family, though there are no outer manifestations except his photographs and books.

Though there are no community fixtures in the town like an agiary or aramgah, and despite the absence of a Zoroastrian community, the Adenwallas have spontaneously sustained the concept of good thoughts, words and deeds. Concern for others has landed them with motley house guests as for example the travelling medical rep whom Hirji recognized as a Parsi and invited home to stay. Gulnar recalls with a laugh how the gentleman took up the offer and made himself comfortable in their tiny two-room residence (the Adenwalla home has grown with the family, a room being added with the birth of each child — Homai, Firdaus and Meher), treating it as his headquarters while he toured the south! The same concern led them to take a stray Parsi student under their wing for more than five years. A penchant for tongue-in-cheek humor and repartee sometimes spills over into harmless practical jokes, and an atmosphere of genteel banter pervades the house.

One quiet evening tea was interrupted by pandemonium at the garden gate. The family Labrador was annoyed with an indigent old Malayali lady demanding to see the doctor, despite the servant protesting that the doctor was very tired after a whole day of surgery. As Adenwalla put down his cup and stepped towards the lady, she pointed to her foot, continuing to speak in Malayalam. Adenwalla listened in silence,

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wrote a note and requested his daughter to escort the intruder to the missionary nurse who handles Adenwalla's personal account. The nun was instructed to release the funds required for the woman's sick son. She had been his patient, the doctor said, and he knew she was poor.

Though a general surgeon by training, Adenwalla has taught himself the fine art of plastic surgery. Hereditary traits and lack of proper nutrition combine to produce many a child in the area with a cleft lip and palate. Concerned by the distress of the mother and child, Adenwalla takes on cases that often require a series of operations to enable the child to look, speak and lead as near a normal existence as possible. The poor pay nothing towards the cost of the operation and Adenwalla even arranges for their hospitalization expenses to be borne by friends and donors.

In *Cleft Craft*, Dr Ralph Millard Jr, a legendary plastic surgeon himself, quotes Adenwalla: "A plastic surgeon is really a general surgeon with a hobby and this hobby lies in the aesthetic realm of a refined reverence for tissue and true appreciation of the dignity and beauty of the normal human form... His art would be meaningless if he reconstructed a face but failed to put a smile on it. The true plastic surgeon must always hope that the skill of his surgery will help towards the healing of all the internal scars that external wounds can cause."

With just under 5,000 clefts repaired at this institution since 1960 -- said to be, perhaps, the largest individual series in the world -- Adenwalla's contribution has been recognized by several Dutch social service organizations including Simavi and the Rotary Club of Dokkum. These bodies not only fund his work but regularly publicise it in Europe. Thus *Parsiana* was witness one evening to a phone call from an unknown Dutch couple. They had come to Trichur in the course of their tour of South India to see the work on cleft lips, palates and burns, they said. Putting them on hold Gulnar conveyed the message with a wry smile; she knew what was coming. Adenwalla does not appreciate being cast in the role of an Indian Albert Schweitzer. To dispel any such illusion he suggested his wife invite them to dinner. They came and left behind a few hundred dollars "for the doctor's work."

When donations come without strings attached, the money may be used for some necessary equipment like a waterbed needed for burns patients; or for hospital stays for indigents or even for their rehabilitation after treatment.

As the eldest and most respected doctor in the institution Adenwalla is often saddled with the job of mediating between warring factions in the expanding medical fraternity of the Hospital. It's a job he detests. High priority is given to the nurturing of young doctors, among them an Irani Zoroastrian surgeon from Pune who recently qualified in Mangalore. Adenwalla himself has not forgotten the guidance and counselling that outstanding surgeon Dr Rustom Cooper, pioneer plastic surgeon Dr Charles Pinto, orthopaedics pioneer Dr Rustom Katrak or... had so spontaneously and generously bestowed on their juniors.

The third generation of the Adenwalla family has three doctors: Homai has qualified but does not practise, Firdaus is into his MD in internal medicine in Mangalore and his Mangalorean wife Jyothi is an ophthalmologist. Meher, a specialist in computer graphics, works in Bombay. Adenwalla, who is a trained anaesthetist, was in the initial stages doing both. As notes nursing superintendent Sister Octavia, who had joined the Hospital a couple of years before Adenwalla as a young nun: "Doctor Adenwalla passed the intra-tracheal tube and gave the case to us to maintain while he operated. His wife also helped in the theater."

While the JMH has outlived the need for her help, Gulnar takes

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on tailoring assignments and supervises the making of potato peel bandages used for burns patients. Her careful management of resources has enabled them to build a bungalow in Coonoor for their retirement years. Had Hirji been the normal, worldly surgeon, such care may not have been required. But he says he always wanted to go into missionary work. On the lookout for such openings he had answered another advertisement seeking a doctor for a hospital in Yazd, Iran. He was called for an interview by the late Dr Adarbad Irani, the famed ophthalmologist of Bombay, who advised against taking it up.

As the JMH grew, Adenwalla passed on the message that it needed more doctors through the Bombay medical grapevine. One who responded was Yezdi Mistry who had recently qualified as a surgeon. He was interviewed on Adenwalla's behalf by Dr Farokh Udwadia — Mistry says he still holds Udwadia in awe — while his wife Gool, a qualified anesthetist, had just delivered their first daughter. Shortly thereafter the Mistrys reached Trichur in 1974. Gool, who now heads the department of anaesthetics recalls how "Sir" (as both the Mistrys refer to Adenwalla to this day) had apprised her of a vacancy and suggested she take it up. Hesitant because of her small children, Gool was persuaded by the Adenwallas who reassured her that the children would be looked after. She recalls how she would hardly ever be called out at night even when she was on emergency call (doctors on emergency call have to be available at any time of night, if required), because Adenwalla would quietly replace her name by his own on the register.

Yezdi and Gool are also Meher Baba followers. Yezdi, who hails from Sholapur, says his mother had been a Meher Baba devotee and he had been inducted from the early years. Their daughters Delnaz and Tanaz are in college, Shahnaz, in school.

Pudum and Gool Kavina and their son Sorab had come from Ahmedabad in 1937 at the behest of Gool's brother Eruch Mehta, who was the chief engineer at the Sitaram Mills. Pudum joined as spinning master and



*From left: The Mistrys: Gool, Yezdi, Delnaz, Tanaz and Shahnaz
The Kavinas: Sorab, Rati, late Gool and Pudum and Dhun
Right: The Adenwallas: (Standing) Meher, Kumar, Homai, (seated) Tara, Hirji, Firdaus, Gulnar and Col Soli Nazir on Firdaus' engagement*



factory manager, and while Mehta left in 1957 to join Calico Mills, the Kavinas remained. Their two daughters Rati and Dhun were born in Trichur. The family celebrated all the navjotes in Ahmedabad.

Though Pudum retired from the mill in 1968, he looked after the family businesses until he suffered a stroke in 1982.

Sorab continues to nurse the agency that the family has for textile machinery and spare parts. Their bobbins factory and rice mill were sold off because of labor problems, says Sorab, a commerce graduate. Rati, who graduated with zoology and chemistry, looks after the office work while Dhun, an economics graduate, looks after the house. Pudum passed away in September 1993 and was interred in the Parsi aramghah in Calicut by the side of Gool, who had predeceased him.

The Kavinas are totally integrated in their milieu. They converse in fluent Malayalam with their friends and have not been out of Kerala for a long time. Neither do they expect any Parsis to come and settle in Trichur. Immensely fond of animals, Dhun has 11 cats and a dog to look after. If the waifs and strays of the neighborhood are included, the population swells to 22. All of them get their quota of fish and a daily contraceptive tablet, Rati informs us. Apart from the fish she says the cats "want only Amul milk powder!"

Gulnar Adenwalla recalls how the Kavinas once kept buffaloes and supplied

milk. The product was very good but the business suffered as the Kavinas couldn't bear to sell off or put away the animals who were past their productive period. Each was maintained to the end. In fact she related how Sorab had once located a sick bull who was brought home with the help of friends (the rented bungalow in which they then resided had substantial area around it), treated and made well before being allowed to go!

Adenwalla's daughter Homai is married to Tamilian industrialist Kumaravelu, whose mother was an Englishwoman. Their Meher Eira Trust, commemorating Meher Baba and Eireen and Ramaswami, Kumaravelu's parents, has established the Meher Eira Village on the lines of the SOS villages on the outskirts of Coimbatore where they live.

"There are a lot of unwanted babies in South India, especially Salem," says Homai. The babies, largely female, are found abandoned in hospitals, public places and government institutions. Generally small and undernourished they are looked after by the government. "In fact the government of Madras has asked the SOS organization to start a village in Salem," adds Homai.

The Kumaravelus have borrowed the concept of the SOS village where abandoned children of different ages live in a small house with their foster mother like a family, there being several such homes on the campus to constitute a village. The

continued on page 35

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The Parsi-Muslim riots of the 19th century

Economic deprivation and social inequality in Bombay in the 1800s surfaced in the garb of religious rivalry

Dr Maneesha Tikekar

Not much is known about communal riots in Bombay in the 19th century. They have generally been dismissed as outbursts of religious frenzy. However, a study of three communal riots in Bombay — the Parsi-Muslim riots of 1851 and 1874, and the Hindu-Muslim riots of 1893 — confirms that communal riots in the 19th century were not very different from present day riots though, admittedly, post-Independence riots are a more complex phenomenon.

Bombay city has generally been praised for its cosmopolitanism and high level of civic patriotism. Though communal life in Bombay was strong it was rarely bigoted, and commerce acted as a solvent of intolerance. On the other hand, the process of modernization also contributed to the heightening of communal awareness among different social groupings.

Each community was preoccupied with maximizing for itself the advantages of the developmental process. The Parsis, the Khojas, the Bhatias, the Banias and the Baghdadi Jews of Bombay were considered to be the keenest trading races in the world. Parsi newspapers were critical of Hindus, and the Marathi Press usually bemoaned Gujarati dominance of the city. The Shia-Sunni divisions among Muslims were deep and Mohurrum riots had become a regular feature. The list of divisions among Hindus was unending.

Parsis dominant

Parsis dominated the socioeconomic life of Bombay in the mid 19th century. Parsi entrepreneurs had amassed immense

wealth. A Calcutta newspaper, *Friend of India*, estimated in 1835 that Parsis owned almost half of the island. Parsis acquired their fortunes in the cotton and opium trade with China dating back to the 1700s. Though the community constituted only six percent of the city's



population, its representation in educational and public institutions and, later, in the municipal corporation was disproportionate to its population.

With their position so well entrenched in the civic life of Bombay, the Parsis for a long time had no competitors in the China trade. The Khojas were the first to break the Parsi monopoly of this trade when they also began to own ships. The Memons and Konkani Muslims also tried their fortune but, being late entrants, had

limited success. In the cotton textile industry, competition to the Parsis came from the Banias and the Bhatias and not from the Khojas or the Bohras.

Thus though the Parsis were a religious minority in Bombay city, they wielded tremendous influence on its inhabitants and its administration. The Muslims in the city were known more as Khojas, Bohras, Memons, Konkani Muslims, Arabs and Siddees than as Muslims. Though they shared a common religion their customs differed. Despite constituting 17 percent in the 1860s and 21 percent in the 1880s, with the exception of a few families they were conspicuous by their absence in civic activity.

First Parsi-Muslim riot

The immediate causes for Parsi-Muslim riots of 1851 and 1874 were rather trivial. Muslims were angered by two articles written by two Parsis on the life of Prophet Mohammed. On September 23, 1851, Byramjee Cursetjee, a Parsi editor of *Chitra Dnyan Darpan*, published an article on the Prophet's life along with his portrait. The portrait was somewhat disfigured due to wrong pencil shading. The article was a factual account of Mohammed's life and written in a matter-of-fact style, without any reverence or irreverence shown to the Prophet.

For nearly 25 days excitement kept mounting among the Muslims and after the weekly prayers at the Juma Masjid on Friday, October 17, 1851, the riots began.

Muslims who were determined to avenge a supposed religious insult, pointed out that the article was written in a "coarse, insulting and exaggerated

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PREDICTIONS ABOUT USTAD SAHEB BEHRAMSHAH NOWROJI SHROFF AND SHAH BEHRAM VARZAVAND SAHEB

Many thousands of years ago, during the era of the Kyanian Dynasty in the reign of King Vishtasph, the great Athraivan, was born in a Magian family of the descendants of Spetaman. In the Fravardin Yasht, his birth is described as an event which gave Joy to the Earth and all its Creations. "We worship the piety and the Fravashi of Holy Zarathushtra! In his birth and in his growth, waters and trees grew rapturous! In his birth and in his growth, Waters and trees got prosperous! In his birth and in his growth, All the creatures of the Good Creations, Cried out, rejoicing: HAIL! Zarathushtra Spitama Is Born for us, as Athraivan!"

In the Denkart, an Encyclopaedia written in the 9th Century A.D., about the Mazdayasnie Zarathushtrian knowledge which existed at the time of the last Zarathushtrian Monarchy in Iran, the Sassanian Dynasty, the family tree of the Genealogy of Vakshure Vakshuran Rhumzgho Asho Spitaman Zarathushtra is given for 29 generations, tracing its root to his Royal ancestor, King Minocheher.

Under the patronage of King Vishtasph, the Avestan "Maanhran," the Master Weaver, the Composer of the Divine songs, spread his Cosmic Message for the Salvation of all the Mazdayasnie persons; spread the knowledge of the Divine Universal Natural Laws of Ahura Mazda, and taught mankind to lead a life in accordance with HUMATA, HUKATA and HVERSHTA. Under the command of King Vishtasph, his teachings were recorded in golden letters, two hundred thousand verses inscribed on Ox hides, which were kept in the Royal Archives.

The Athraivans, the Magian Priests, kept this ancient wisdom alive during the many Dynasties which ruled after the KYANIAN DYNASTY. The HUAFRITAN DYNASTY ruled from about 5281 B.C. to about 3655 B.C. (It is possible that the archeological excavation of a Zoroastrian Fire Temple and Palace City at Penjikant in Tajikistan of about 5500 years ago was of this period). The KUDERVAND DYNASTY, ruled from about 3655 B.C. to 2026 B.C.; in the lands which were inhabited by the Kurdish peoples south of the Caucasus mountains; the last Monarch of the Kudervand Dynasty was called Oxyartes by Greek Historians and he was dethroned by the Assyrian Monarchs Ninus and Semiramis in 2026 B.C. The HACHAMENIAN DYNASTY, during which period the glorious Kings, such as Cyrus the Great; and Darius, the Great who built the Temple Palace of Persepolis, and his son Xerxes, saw a flowering of the Mazdayasnie Faith in Iran. The MEDIAN DYNASTY ruled in Ecbatana. The PARTHIAN DYNASTY ruled from about 250 B.C. and the Pontus Parsi Kingdom and PONTUS DYNASTY was established on the Southern Coast of the Black Sea by Mithradates I. Mithra worship spread throughout the Roman Empire from the Pontus Parsi Kingdom. Mithradates VI fought the Romans, and conquered Greece; during the period of the Roman Emperor Pompeius.

In about 226 After Christ, the last Parthian Emperor was overthrown by Ardeshir Babagan, the founder of the SASSANIAN DYNASTY, which continued to 651 A.D. until the assassination of the last Emperor Yazdagard III. During the glorious reign of Khushroo I (Naushervan e Adil) the Holy Magi, the Abad Saheb e Delaan, withdrew into the Elburz Mountains, into the Monasterie at Firdaus at the Demavand Kuh. There, and in other such spiritual centres, and remote

mountainous regions, called "Vaar", they preserved the ancient Cosmic Wisdom.

It was in the 19th Century A.D. that a Parsi young man who in later years was reverentially known as USTAD SAHEB BEHRAMSHAH NOWROJI SHROFF, was taken from India to this Mazdayasnie Saheb-e-Delaan Monasterie at Firdaus; where he was trained in the ancient esoteric wisdom of the Mazdayasnie Zarathushtrian Daena. He was sent back to India to fulfil his mission in life to prepare the people of the World and especially the Parsis in India for the advent of the great Spiritual Rainidar, SHAH BEHRAM VARZAVAND SAHEB--the Prince of Peace of the Aquarian Age.

AHURA MAZDA sends great souls from time to time to Earth, to teach mankind the Truths of Nature, the Cosmic Laws. Ustad Saheb Behramshah Nowroji Shroff fulfilled his mission by giving many lectures in Gujarati, to the Parsis, mainly in Surat and Bombay, about the ancient wisdom that he had learnt from the Maghav Saheb e Delaan of Demavand Kuh. Through the *Ilm e Khshnoom Institute* founded by him, he published several books in Gujarati on various subjects including the significance and importance of the Dokhme Scientific system of the After Death Ceremonies; the significance of Fire, Atash, and Atash Behrams; and the importance of practising Spiritual Disciplines. He also established the Zoroastrian Radi Society. After he passed away, his close followers continued this work. Ervad Phiroze Masani published the *Frashogard Magazine* and many books through the *Parsee Vegetarian and Temperance Society*. Dr. Framroze Chiniwalla, wrote and published many big books on *Ilm e Khshnoom*; and Mr. Jehangir Chiniwalla, published the *Parsi Avaz Weekly* and gave many lectures in English and Gujarati. Mr. Hormusji B. Vania and Mr. Maneksha Bharucha and other followers and admirers also did much work to continue the work of preparing the people for the advent of SHAH BEHRAM VARZAVAND SAHEB. Mr. K. N. DASTOOR published the *Dini Avaz Magazine*; DASTURJI MEHERJI RANA of Navsari, ERVAD DOSSABHAI DESAI also of Navsari and Mr. SOHRAB CHINIWALLA published many books in Gujarati of the unpublished Manuscripts of Dr. Framroze Chiniwalla. In 1917, MAZDAYASNIE MONASTERIE was established by AMY and KAIKHUSHROO MASTER and Dr. MEHER MASTER--MOOS; and the unpublished Manuscripts of the lectures of late USTAD SAHEB BEHRAMSHAH NOWROJI SHROFF were published in book format; and many lectures were given in English language to continue to fulfil his Mission to prepare the people of the Earth for the advent of SHAH BEHRAM VARZAVAND SAHEB.

The advent of the RAINIDAR SAHEB has been predicted not only by the Abad Saheb e Delaan, but also has been recorded in the Zarathushtrian books. These include the Jamaspi, the Buhman Yasht, and the Persian Revayats. The Abad Sahebs had predicted that his birth would take place in a small village near Bharuch in India during the Nineteen Forties. The name Shah Behram Varzavand has deep significance. 'Shah' means the Sovereign Ruler. Behram is the Persian term for "Varahran" Victorious; Varzavand means that the anaseres of his physical body and aura are so highly developed that he could destroy all

daroojis;--the forces of evil--without these daroojis in any way affecting his aura. In appearance he is very tall--over 7 ft. high, with a long face, high cheekbones, bushy eyebrows, short snub nose, piercing eyes, smiling lips, beard, wearing white flowing robes somewhat like those of the Arabs in the desert and he has a melodious singing voice and is athletic.

He was trained by the Saheb e Delaan of Chaeachast Var and Demavand Kuh. Chaeachast is a small river flowing from the Caucasus mountains into the Caspian Sea in the region north of Iran in Azerbaijan/Georgia/Southern Russia. During the Nineteen Eighties, he would commence his public life work; to create the situation in Nature when people of all countries would be free to lead their lives in accordance with the Cosmic Laws. The indication given was that when the Hormuzd Roj of the Fasli, Shenshahi and Kadmi Calendars of the Parsis in India will coincide, he will make his advent in public life. (This is happening now during the period 1992 to 1996; and on 21st March 1992, from Tajikistan a Delegation of Persons of Zoroastrian ancestry visited India.) According to the predictions, during the last two decades of this Century horrible epidemics and terrible diseases will be suffered by people. The Vabai e Atesh--when the body will get super-heated and the protective layers of the atmosphere of the earth will become punctured and all kinds of harmful radiations will be streaming down to earth. The 3rd World War would be a fire war of vibrations; and when this is raging, Shah Behram Varzavand will come out into the open world. According to the predictions he will visit India during this time period of 1992 to 2002 A.D. At this time the Abad Sahebs and Saintly souls of all the 5 Zjhrums will be doing their appointed work on the White side of the Nature. The Saintly souls of all religions will honour, respect, and obey Shah Behram Varzavand and salute him as their Spiritual Leader. He will guide them and help them to re-establish their own religions and cleanse out the spiritual filth and ignorance of the Truths of Nature and of the Cosmic Laws from every one of the 5 religions. In the year 2002 A.D. according to the predictions he will establish a Zarathushtrian Dynasty in Iran. The people of the lands which are presently part of the Southern U.S.S.R., Iran, Afghanistan, Pakistan, India will become prosperous and happy and these will become a great Nation. In the year 2001 A.D. the possibility of a 4th World War erupting will arise but Shah Behram Varzavand will not permit another War to take place.

The people of the Earth must be made ready to receive him. For this purpose, Nature has prepared the way by creating Centres for Spiritual Wisdom to flow to the people on this Earth. In Scotland one such Centre is the FINDHORNE COMMUNITY. In Germany the MAZDASNAN and ARS REGIA Centres exist as white Light Force Centres. In India there are several Centres. Amongst these is the ZOROASTRIAN COLLEGE near Sanjan, established through the SHAH BEHRAM BAUG SOCIETY. There also exist other Aryan, Vedic and Siddha Wisdom Centres in India.

Through the Zoroastrian College, many lectures and Seminars are held to enable people from all countries of the World to experience the Mazdayasnie way of life in harmony with the Cosmic Laws.

The College building is presently under construction. Persons wishing to contribute towards the construction cost of the Zoroastrian College, Mazdayasnie Research Centre, or who would like to construct their own residential units in the College complex near Sanjan may make use of the cut-out below and send it to the Mustafa Building Office address. Donations in Cash or Cheque in favour of SHAH BEHRAM BAUG SOCIETY are tax exempt under Sec. 80, G of the I.T. Act, in India.

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style" and therefore it was their duty "to vindicate the sanctity of their Prophet." Riots quickly spread to other parts of the island and Lord Falkland, then Governor of Bombay, lost no time in calling the military to quell them. By then the rioters had plundered several shops, destroyed or looted a large amount of Parsi property. The riots were brought under control due to "the prompt, decisive and judicious arrangements" by Captain Baynes, the superintendent of police, and Mr Spens, the senior magistrate.

On October 19, the *Samachar* warned the Parsis of the likelihood of greater trouble in the course of the day, and advised them not to trust the "Mohammedan police." Every Friday that followed was full of tension and Parsis regretted the fact that the police force was not adequate to guarantee peace in the city.

A new round of riots occurred during the Mohurram week between November 4 and 12, 1851. The "higher" members of the Parsi Punchayet and the Mohammedan community came together at joint meetings held on October 29 and November 24 and accused the "low" Muslims and Parsis for the excitement and disturbances.

Second Parsi-Muslim riot

A second clash between the two minority communities of Bombay occurred in February 1874. A book published in June 1873 entitled *Famous Prophets and Communities*, written by a Parsi, Rustamjee Hormasjee Jalbhai, contained an article tracing the life of Mohammed. The article quoted Washington Irving who had used the word "concubine" for one of the wives of Mohammed. Several eminent Parsis found the book innocuous and took no notice of it. But Muslim sentiments were offended by the Gujarati translation of the word "concubine" and they took serious objection to the book. A Hindustani journal, *Kasuful Akhbar* edited by a Muslim, denounced the article as a "false and inept" description of their Prophet. The author of the book was referred to as "an enemy of peace."

In February 1874, a deputation of Muslims met Frank Souter, the then police commissioner, and took strong exception to the book being sold. The publisher of the book was thereupon ordered to hand over the unsold copies to Souter. Despite this measure, Muslims continued to be excited over the issue. *The Bombay*

Samachar and the *Jam-e-Jamshed*, the two Gujarati newspapers, warned of forthcoming trouble and demanded that the police be alert.

Riots broke out on Friday, February 13, 1874. A mob of Siddees, Arabs, Pathans and Memons attacked Parsi houses and property. Three agiaries were desecrated and there was large-scale looting in the city's Parsi localities.

This time the Parsis were not totally unprepared. In certain localities the rioting mobs faced great resistance from Parsi men. Rioting resumed on the after-

**"The class of men
who formed the mob
were probably
unaware of the
existence of the
obnoxious book"**

noon of February 15, after the burial of a Muslim who had died in the rioting on Friday. The Muslims and police commissioner Souter charged the Parsis with having started the trouble by stoning the funeral procession, while the Parsis complained that the Muslims had come prepared with sticks and other weapons.

The Parsi-Muslim riots of 1874 were widely reported and commented upon by newspapers in India and abroad. *The Times of India* hinted that "low" Muslims were instigated to riot and accused the Kazi of not keeping his word and Frank Souter for deliberately misleading the police. *The Indian Statesman* attacked the policy of recruitment of the police in which "European businessmen" were deployed as policemen. A number of letters published in *The Times of India* of February 18, 1874 asked where the police were on the 13th, and criticized the delay in calling the military. One letter demanded that the rioters be punished under sections 146 and 148 of the penal code. Another demanded the imposition of a "fine of one lakh rupees on the whole Mohammedan community."

On February 19, 1874 the Parsis sent a memorial to the Governor of Bombay signed by Jamsetji Jejeebhoy II and 27 others. They lodged a complaint about police inaction and delay in calling the

troops and expressed grave concern about the animus shown by the Governor against the Parsis. Another memorial was sent to the Marquis of Salisbury, the Secretary of the State for India on April 13, 1874 signed by Jamsetji Jejeebhoy II and 8,451 other Parsis.

Reasons for the riots

It appears that it was mainly business rivalry and differences in social status between the Parsis and Muslims that flared into large-scale rioting in 1851 and 1874. Communal prejudice created by business competition resulted in the outburst of violence by the Muslims at the slightest pretext. Commenting on the 1851 riots *The Bombay Times* of October 18, 1851 pointed out that though the two merchant princes of Bombay, Jamsetji Jejeebhoy, a Parsi, and Mahomed Alloj Rogay, a Muslim, were friends and partners in business of long standing, rivalry between the two was indeed evident.

The two riots indicate how religion became a powerful rallying point despite sharp internal differences among the Muslims. The significance of this point should be understood in the backdrop of the Shia-Sunni riots that annually characterized the Mohurram festival in Bombay till 1912. Such differences easily dissolved when the interests of the community as a whole were in question. Another significant point to be noted is that both the riots (as well as the riots of 1893) began on a Friday after the weekly congregation of Muslims in Juma Masjid. In both, the role of the Kazi remained highly questionable.

It is difficult to attribute the riots of 1851 and 1874 to mere outbursts of religious frenzy. It appears that they were well planned. The 1851 riots took place three weeks after the "instigation" of Muslims, while the 1874 riots took place nine months after the publication of the book and despite the fact that copies of the "objectionable" book had been destroyed. The second round of riots indicate that they were the result of a carefully thought out strategy to create disturbances. Though the riots involved only the "lower" strata — menial workers, drivers of vehicles, weavers, etc — there is a slender yet visible hint of "higher" connections with the disturbances.

The Parsi petition of November 11, 1851 to the Governor of Bombay clearly indicated such connections when it pointed out the futility of inflicting fines

on the rioters, as the fines would be paid by the wealthier portion of the Moham-medan community! *The Times of India* made a very pertinent observation on February 14, 1874 that "some persons are undoubtedly responsible for this out-break as it is most improbable that the class of men who formed the mob would have done such acts without being instigated. Two-thirds of them were probably unaware of the existence of the obnoxious book until told of it."

It has already been observed that the Bombay administration played a very conspicuous role in the escalation of the disturbances in 1874. The behavior of the Bombay Governor, Philip Wodehouse and of the police commissioner, Frank Souter was most peculiar. Souter is reported to have said, "I am very glad of it and should like to see Parsis killed." Were they deliberately trying to create a schism between the two communities by fanning Muslim "communalism" in Bombay? It is a moot point.

The time for the British favoring Muslims was not yet ripe. Indications of such a policy was seen for the first time as late as the 1880s. Moreover, even if there were indications of a British policy encouraging communal politics, it is difficult to believe that the administrators were oblivious of the fact that they were playing with a dangerous and double-edged weapon. The maintenance of colonial rule depended upon law and order and general stability in society. Therefore large-scale communal violence could only threaten the very roots of colonial rule.

An explanation for the anti-Parsi behavior of the Bombay administration could be found in the composition of the Bombay police. Twenty-one percent of Bombay policemen were Muslims, and incurring their wrath could have created several problems of law and order in the future.

One interesting thing to be taken note of was that both in 1851 and 1874 Bombay Hindus took the initiative to bring about conciliation between the two warring communities. In 1851 a well-known Hindu citizen of Bombay, Jugannath Shankar Sheth figured prominently in the various peace meetings that were held in the city after the riots. In 1874 Narayan Vasudeo spared no efforts to bring about peace.

Reprinted with permission from Freedom First, January-March 1993. Dr Maneesha Tikekar is lecturer in political science at the SIES College, Bombay.

TRICHUR'S PARSI MISSION (ARIES) *continued from page 30*

children are put through school, given a trade or profession and married off when they reach adulthood. The Kumaravelus have provided enough amenities to accommodate eight children per home, there being five such houses in the first phase and five more in the second with a nursery school also included. The mothers they are looking for would be in the 30-40 age-group, married or divorced but having no children of their own. "We feel that if she has her own child, she will not be able to give total attention to these children."

Homai hopes to get home science colleges to give courses on diet, nutrition and baby care to the selected mothers. The girls will remain until married and the boys until they are settled in a job. A male counsellor cum director will provide the necessary father figure to sort out problems on the campus. After nursery school the children will attend normal day schools in the vicinity. A qualified nurse is expected to be part of the village community and a doctor is located within reach.

The children will have their own birth certificates mentioning the name of the foster mother. "The institution has received government recognition so the village adopts the child. We are responsible for the children. They are not given away. People can see for themselves," says Homai. The mothers, however, are encouraged to take the children to their homes to stay for a couple of days at a time, so that they feel the warmth of the extended family.

The mothers are paid Rs 800 to 1,200 as salary, and an allowance of Rs 400 per child plus an annual allowance for clothes. Milk food and baby food would be extra, as also the expense on schooling and hospitalization, she adds. In the SOS villages the mothers retire at the age of 58 and often go and settle with one of the older children, says Homai. The Meher-Eira village will eventually have a similar arrangement.

In their own way these families reflect the dilemmas of the community. The conservative Kavinass, brought up amidst a completely Keralite ambience, have all remained unmarried for want of suitable Parsi spouses. Neither parents nor children were interested in moving to other towns where more Zoroastrians reside.

The Adenwallach children schooled in Ooty before going to colleges in Madras and Mangalore. Their non-Zoroastrian son and daughter-in-law seem to have cemented the general family compatibility even though Hirji's interest in the community is

strong and his glowing reminiscences — especially of Parsi doctors, many of them pioneers in various fields — is leavened by the memory of individual quirks. His liberal Zoroastrian concepts often spur Hirji to contribute to *Parsiana's* Readers' Forum in defence of Parsi women married to non-Zoroastrians.

The Mistris with their young daughters growing up in a non-Zoroastrian milieu show no obvious fear of marital involvements outside the community. But then their bonds with the home family in Bombay are strong.

The Zoroastrians of Trichur are committed to the task of spreading happiness among their fellowmen — and regret is not a part of their psyche.

READERS' FORUM *continued from page 11*

carry Dr Jafarey's piece first as it was a joint response not only to Ms Coorlawala's article of August 1992, but also to the two others (April 1991 and June 1992); as well as Dr Antia's letter, as that did not occupy much space. *Parsiana* erred in not mentioning in the April 1994 issue that Ms Coorlawala's reply to Dr Antia would be carried in one of our subsequent issues.

Ms Coorlawala has objected to the publication of her article at this juncture. She emphasises that it was written solely in response to Dr Antia's first letter published in *Parsiana*, March 1993, and that to publish it at this late stage is to throw her article (written in September 1993) out of sequence and perspective. She finds it unjust and damaging that she has been preempted from addressing the new issues that have arisen from the publication of the two recent articles by the two respondents. *Parsiana*, therefore, is not publishing her article, at her request.

Edited by Amavaz S. Mama

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A spiritual energizer

Homi Rogers

Homage Unto Asho Zarathushtra by Bejon N. Desai and Roni K. Khan. Published in 1993 by Navaz Publications, De Sai, III Shivagiri, DeSouza Colony, HPT College Road, Nashik 422005. Pp: xxviii + 201. Price: Rs 90 + Rs 15 towards registered postage charges in India; and Rs 85 for registered airmail postage.

Hallelujah! Congregate all ye folks. For a 'mass' of Zoroastrian prayers, interspersed with their translations, edifying essays, and some soulful sonnets. In their new book, *Homage Unto Asho Zarathushtra*, authors Bejon Desai and Roni Khan have strung together a potent medley of what can be best described, judging by the nature and duration of the liturgy (45 minutes, if recited by a congregation), as a 'service' for Zoroastrians.

This 'Devotional Exercise' is "a careful composition with a smooth and logical flow of its own" to quote from the authors' preface. Its aim is to progressively lift the devotee's consciousness till he experiences a deep sense of spiritual fulfilment. Desai, an ex-principal of Boys' Town, the reputed educational institution at Nasik, claims to have put this concept to test at his school, with gratifying results. Khan has been described by Behram Pithavala in the foreword, as "a devoted and fast developing student of the Zarathushtrian lore, and a profound scholar in his own right."

In the first of the three parts that constitute this book, the authors share the concept of a Zoroastrian service with their readers. The exercise may be undertaken by a group or family of Parsis, or even by an individual. The guidelines for its performance are similar to the standard Zoroastrian discipline for prayers (perform *kusti*, face fire, etc). And lest the authors be accused of dispensing 'nirangs' and claiming miracles of efficacy, there is the statutory announcement that the Devotional Exercise is "in no way... designed to serve as a substitute for, or to interfere with... the *Khordeh Avesta* prayers."

What, then, is the authors' Devotional Exercise? If one describes it as a *hambandagi*, which is a part of our religious rites, it would be just a re-inven-

tion of an accepted ritual observance. But the exercise is a little more than that. With both the authors swearing by the potency of the *maanthra* (translated by them as an instrument of thought), the exercise calls for the chanting (nay, even singing) of the Zoroastrian *maanthras* to put into effect the true power of our prayers. But, as Desai and Khan acknowledge, the recitation of *maanthras* alone is not enough. There is the need for *zaothra* (devotional intensity) and *mithra* (thought process) of the devotee in order to achieve the desired experience. To this effect, the authors have narrated at "strategically placed intervals" the life story of Prophet Zarathushtra and two poems on him (*To Zarathushtra Spitamo* and *Zarathushtra, the Voice of the Sublime*) by the Parsi poet laureate, Ardeshir F. Khabardar.

The five essays may be weak on historical accuracy (was the Prophet really born 8,300 years ago, for example?), but have been written in a spiritually appealing and simple style, so as to arouse the *zaothra* and *mithra* of the reader. The essays take one through the birth and growing spiritual stature of Zarathushtra, the five tests he had to pass before being initiated into prophethood, past the various plots to kill him right up to his "glorious departure" from the world.

A recitation, around 600 words long, spells out the Zoroastrian mission and message, explaining and hailing the immutable Law of Asha or Righteousness.

Unfortunately, this recitation reads more like a written text than the emotive piece it is supposed to be. It is fine to refer to number 4.1 or 4.2 of the *Gathas*, but one does not talk in numerals except at scholarly discourses. Further, Asha is an esoteric concept, and it would have made sense to elaborate on the way in which righteousness can be translated into action.

The prayers selected for the exercise are apt, taking off from the introduction (*Khshnaothra Ahurahay Mazdaao*) to rejecting the path of evil and asserting that one is a Mazdayasni Zarhosti. This is followed by a stanza on the particular *gah* (part of day) when the prayer is recited, a paean to Sarosh Yazd, stanzas from the *Atash Nyaish*, the *Fravarane* and *Kem Na Mazda* prayers, as well as the oft-recited *hambandagi* hymns of *Yatha Ahu Vairyō*, *Yenghe Hatam* and *Ashem Vohu*, and concluding with the proud, inspiring self-proclamation of "Yaa haatinaanmchaa bushyeintinaanmchaa...yaa Aahuirish Zarathushtrish" (of all the religions...the greatest, the best and the noblest is the religion of Ahura as revealed by Zarathushtra).

If the reader goes through the exercise with the triad of *maanthra-zaothra-mithra*, the result, yes, is spiritually elevating, even if the assertions are a trifle chauvinistic.

The book has two other sections which complete the 'homage.' Section two is the shortest of them all, enumerating on a page each "The Seven pillars of the Mazdayasni-Zarathushtri Daena" (religion). According to the authors, these magnificent seven are *asha* (righteousness), *atash* (holy fire), *bunak pasbani* (preservation of the racial genes),



Homi Taleyarkhan releasing *Homage Unto Asho Zarathushtra* in the presence of Khan (left) and Desai

dokhmenashini (disposal of the dead by exposure to natural elements), *kriyakam* (liturgical ceremonies and rites), *maanhravani* (chanting of prayers) and *sudreh-kusti*. Though all Zoroastrians may not agree that equal importance should be placed on these seven outward manifestations of the faith, it must be mentioned that the authors' reasons for the choice are concise and clear.

The concluding section and the largest part of the book is a selection from the *Khordeh Avesta* rendered in both Devanagari (Hindi) and Roman scripts, for the benefit of Parsis "especially of the younger generation not familiar with the Gujarati script." The transliteration of Avestan prayers into Devanagari is welcome, as it is difficult to render them with the correct pronunciation in English. Since the authors are firm believers in the maanhravani efficacy of our prayers, the inclusion of such a section was inevitable. The concept, however, is not original, though the authors are silent about who carried out the transliteration. At least one Devanagari transliteration has been attempted before, published by A. F. Taraporewala (8 West Mada Church Street, Madras 600013) in 1970, containing four Yashts; and later, in 1973, 18 Yashts.

Desai-Khan's selection is more limited (the *Ava Nyaish*, besides a host of other smaller prayers, and the Yashts are missing), but seems to follow the same text and pronunciation indices. In a work of this nature it is very important that attention is paid at the proof-reading stage. This, unfortunately, is not the case with the book under review. For example, in the very first stanza of the *Atash Nyaish*, the 'dh' in *Ahurahe hudhao* is rendered in Hindi as a soft 'd.' Other examples may be cited.

Perhaps the authors should consider bringing out the Devotional Exercise section as a separate booklet. The work would be sure to find a place in our agiaries and prayer halls abroad, and probably even jostle for space with the Kookadaru portraits in devout Zoroastrians' shirt pockets.

If the authors could waive the stringent guidelines for undertaking this exercise, it could become the Zoroastrians' answer not only to the Christian mass, but also to the Hanuman Chalisa or Gayatri Mantra, recited by members of another faith as a spiritual energizer on their way to work in crowded trains and buses.

A nation in peril

Burjor K. Karanjia

We, the Nation — The Lost Decades by Nani A. Palkhivala. Published in 1994 by UBS Publishers' Distributors Ltd, 5 Ansari Road, New Delhi 110002. Pp xxi + 332. Price: Rs 75.

There could be no more incisive, trenchant and fairer critic of the deterioration in Indian public life than Nani Palkhivala who agrees with Lord Keynes that "words ought to be a little wild because they represent the assault of thought upon the unthinking." At the same time Palkhivala believes, with characteristic fervor, that if the Indian people lay store by what he lists as the seven pillars of re-designed India they, the people rather than their governments, can help the country to recover its lost soul and rediscover its past glory.

When in 1978 the Princeton University, New Jersey (USA) conferred the honorary degree of Doctor of Laws on Palkhivala, the citation described him as "defender of constitutional liberties, champion of human rights, teacher, author and economic developer." He is all these and more in that he possesses the same quality which he admires in that great judge and educationist, Sir Asutosh Mookerjee, "the highest kind of integrity — the integrity of scholarship."

If *We, the Nation*, like its predecessor *We, the People*, bears witness to one quality above all others, it is the extent of his reading which stimulates his keen and analytical mind, and enables him to argue from a position of strength, almost of invincibility.

Our failures, according to Palkhivala, are many. We have allowed our numbers to multiply at "holocaustic" rates, so that today we lay claim to 15 percent of the world's population with only 1.5 percent of the world's income. We have failed, unforgivably, in spite of the promise made by the founding fathers, in educating our people and in using education as an instrument of national development. *The UN Development Report* places India at the bottom of the list: 123rd out of 160 countries. But deeper than these is

the moral malaise afflicting our rulers.

The values that won us our freedom have been replaced by muscle power and money power. Honesty is no longer the best policy. Our politicians from the top down have become total strangers to integrity, with their consciences calloused beyond repair against the sufferings of their countrymen. Sycophancy is the key that opens all doors. The rule of law is fast losing its primacy. Perjury has become a fact of Indian life, with people in high positions perjuring themselves all the time.



Palkhivala: only character endures

Divisiveness, Palkhivala calls the AIDS of India. But let Palkhivala describe the malaise in his own words, for if his voracious reading makes him master of the apt quotation, he is equally master of the telling, often searing phrase: "The explanation for our endless predicament is to be found in the basic fact that we are born of risen apes, not of fallen angels..." "Over the years, tax evasion has been the national sport of India..." "It may be regarded as a good budget in bad times,

though it might have ranked as a bad budget in good times..." "If litigation were to be included in the next Olympics, India would be certain of winning at least one gold medal..." "The criminalization of politics and the deplorably low moral tone of our public life are the direct consequences of the failure to impart value-based education..." "Our politicians in power have a vested interest in illiteracy. The more illiterate the populace, the less chances of the truth becoming known to them."

But Palkhivala is not only scathing and witty, he is also wise: "Character is integrity plus altruism. Fame is vapor; popularity an accident; riches take wings; and those who cheer you today will curse (you) tomorrow. Only one thing endures — character."

Despite all the criticism, Palkhivala sees the country's immense potential in, among other things, its attainment of the 10th position among industrialized nations, in its nuclear reactors and satellites in space, and in its success in exploding a nuclear device. To realize this potential he advocates re-designing India on the basis of what he calls the seven pillars — a sense of national identity, main-

tenance of law and order, family planning, education, particularly female education, egalitarianism and socially responsible business. He believes that this could transform the country, "the poor-house of Asia," into "the power-house of the continent."

Can these pillars at all stand, one wonders, on the shifting sands of values degraded beyond redemption, with populist strategies freely resorted to, everything being offered to everyone in the hope of gaining votes. The recent hikes on essential commodities show how hypocritical are the government's promises about people's welfare. The Consumer Guidance Society calls these hikes "absolutely unjustified and immoral;" an editorial in the widely read and responsible *Navakaal* compares the government to a gangster who forces himself into someone's house and loots everything.

As if to rub salt into the common man's wounds, the much tom-tomed Prime Minister's austerity plan announced at the National Development Council meeting three years ago (with the promise: "I think the final picture will be better than what has been attempted at any time before") has gone haywire, with expenditure on central ministers shooting up, believe it or not, by over 400 percent. The total expenditure of central ministers on account of salaries, travelling and other allowances rose from Rs 9.12 crores in 1991-92 to Rs 35.55 crores during 1992-93. The cabinet, the secretariat, government offices, public undertakings, have all been overblown beyond recognition.

In this mindless extravaganza, the common man is being trod underfoot. Thomas Jefferson said: "I tremble for my species when I reflect that God is just." One trembles for our politicians. They need to be commended to God's mercy rather than His justice.

Palkhivala gives examples of dangerous precedents which devalue democracy piling up ominously, like the dismissal of governors. The abolition of privy purses he considers evidence that we have no sense of honor towards our own countrymen. He points out the absurdity of asking the highest court in the country to decide questions of history or archeology.

About the allegation of Harshad Mehta's payment to the PM, Palkhivala is quite specific. If the charge was true, the PM by admitting it could have utilized the opportunity to highlight the role of money power in elections. If the charge was false, the PM should have,

taken steps, in civil or criminal proceedings, to charge Mehta with defamation. That was the honest thing to do. It wasn't done.

In this atmosphere of doom, the country's past offers some solace, particularly in the lives of great men recalled in an inspiring section of the book, from Adi Shankaracharya whom he calls "builder of the empire of the spirit" to Naoroji P. Godrej who is paid the finest of all compliments to an industrialist, that of having created enormous wealth for the nation while spending little of it on himself.

Others included in his gallery of greats are Dadabhai Naoroji, the first Indian member of the House of Commons, Sardar Vallabhai Patel, the great consolidator, Chief Justice Mehr Chand Mahajan, Dr B. R. Ambedkar, Sumant Moolgaokar, N. P. Birla and Ramnath Goenka.

Emerson wrote of Goethe: "There must be a man behind the book." As an added attraction Palkhivala's book offers an insight into the spiritual side of his nature. A follower of Satya Sai Baba and devout admirer of Shri Aurobindo, he credits the latter with having foreseen, way back in 1916 when the first World War was raging, the birth of those unifying forces which have now led to the formation of the European Economic Community. Commenting on Aurobindo's views that man is a half-conscious leader in a march to some sort of a world state, Palkhivala contemplates the insignificance of man — "an unfinished creation... a caricature of man-to-be" — in the scheme of things.

In the book's introduction, fittingly entitled 'Are We Masters of Our Fate?' he recalls certain happenings within his knowledge for which science or rationalization can offer no explanation. Declaring that nothing is farther from his mind than to write his autobiography, he records these incidents at the risk, he says, of exposing himself to thoughtless ridicule. Quite the contrary, these happenings bear witness to his breadth of vision and the openness of his mind. They make fascinating reading and drive home the fact that there are more things in heaven and earth than are dreamt of in our philosophy.

The Constitution of India is a noble document, "reared for immortality," which our all-too-mortal rulers have violated in spirit and, through a hundred amendments, also in the letter. But there are the people. The book's inspiration is to be found in its dedication "to the mil-

lions who, humble and nameless, the straight, hard pathway plod." Its significance is in the mirror it holds up to how these millions have been deceived and degraded by greedy, selfish, unscrupulous and corrupt men in power.

We, the Nation will make all thinking Indians reflect on their countrymen's fate and on its causes, of which "low arousal" is one. Unwritten, but underlying all that Palkhivala writes is the belief that only when roused will our people cease to be denied.

The right pitch

Homi Rogers

Willow Tales — The lighter side of Indian Cricket by Fredun De Vitre. Published by The Marine Sports Publishing Division, 63A Gokhale Road (North), Dadar, Bombay 400028. Pp: 84. Price: Rs 25.

The community's predilection for cricket is only matched by the Parsi penchant to hear or narrate a good story about the game. The very first cricket team from India to tour England was of Parsis (referred to as "India's Hambledon Men," see review, "The winning innings," Books, *Parsiana*, November 1986). The Quadrangular and later, Pen-



De Vitre: *lives up cricket*

tangular community matches played in Bombay in the first part of this century, always had a Parsi contingent providing competition and cheer in equal measure. And it was a Parsi, A.F.S. 'Bobby'

Talyarkhan, who was ranked as a doyen amongst commentators for his splendid narrations of events on and off the field.

Hence it is only apt that a new book on the lighter side of cricket should be compiled and authored by a member of the Zoroastrian faith. *Willow Tales* by Fredun De Vitre is a slim publication (84 pages), packed with a fair amount of 'sixers' and, let's add, 'bouncers' as well. The book is not a compilation of jokes, states De Vitre in his preface. It is a book of anecdotes which De Vitre, delving into the Webster dictionary for a definition of the word, tells us is a "short

account of an interesting or amusing incident or event, often biographical."

De Vitre, readers may recall, was one of the youngest cricket commentators in India (he was just 21 when he delivered his first 'Test' commentary in 1973), and Bombay Doordarshan's first producer and presenter of an eminently popular *Sports Round-Up*. His tales are a welcome addition to sports literature. The book brings together many choice, unheard stories from cricketers like Ken Barrington, Nari Contractor, Bishen Singh Bedi, and gems from commentators like the legendary John Arlott and Suresh Saraiya, to plain aficionados of the game. The anecdotes have been pleasantly grouped under five headings: teammates, touring, characters, commentary and captains; and the mandatory 'extras' in cricketer terminology take care of the additional tid-bits. One's only regret is that De Vitre did not expand his parameters to 11 headings, to provide us with a whole team of anecdotes!

The narrated willow tales cover a wide spectrum of time and a gamut of human emotions. Some of them are plain touching, others have a slapstick el-

ement, while a few border on the risqué. Together, of course, they make for a collection that is sure to bowl one over.

Many a juicy tale is told by, or involves a Parsi player. Rusi Surti, later discriminated against on racial grounds in Australia, features in two episodes displaying his flair for cusswords. In one of them the colorful Parsi colloquialism *tara baap nu su jayech* 'stumped' (no pun intended) Australian captain Bill Lawry when Surti ran down the pitch berating him with a literal English translation of the phrase: "Your father — what goes?"

Farokh Engineer comes across in one episode to be as flashy in his lifestyle as he was on the field. Hormusjee Bilimoria, an umpire of the '60s, demonstrates the Parsi characteristic of refusing to be intimidated when, in answer to a burly English player's gruff demand to know on what grounds he had been declared out, he replied, "On this, the historic Bombay Gymkhana grounds, Sir."

Contractor narrates many a tale, though the one readers would have liked to know more about is sadly missing. But then, probably, there can be no lighter side to the match in which a fero-

cious delivery felled Contractor, and put an end to his career.

Some of the more amusing anecdotes are narrated by Kersi Minocher-Homji, the Zoroastrian statistician from Down Under and author of a new book, *Out For A Duck*. He refers to one cricketer, nicknamed *Teetoree Pav* because of his love for this delicacy of lentils and bread. Another ancient anecdote tells of bowler Dossu Bulsara, who was hit for a colossal shot by batsman Faram Pavri which cleared the Azad Maidan, the main road and rebounded from the wall of the old municipal building. Pavri was justifiably proud of his mighty hit, but more so was Bulsara, claiming that he had created a record because it was off his bowling that Pavri had made the lofty shot! He even had the distance travelled by the ball measured by municipal attendants.

De Vitre's book, well illustrated with sketches by Austin Coutinho, fills a void in publications on Indian cricket. If one could criticize the book, it would be only for the sins of omission and commission. But then, for those tales that have 'slip'ped through the author's pen, is there not hope for a 'second innings'?

Best Wishes From

RUSY & PURVIZ SHROFF

MILESTONES

The age of Zoroastrian brides (as listed in this issue) ranged between 22 and 35 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 26 years. The corresponding figures for the grooms were 23 and 48 years, averaging at 31 years.

There were 16 births in Bombay in April as compared to 58 deaths. The major killer — heart disease — claimed 17 lives of whom five were above the age of 80. Nine victims fell prey to pneumonia and lung disease while four each succumbed to diabetes and cancer. Bronchitis and brain disease took a toll of three lives each and hypertension and shock of two. There were 11 isolated cases registered last month. They were: Hypoxia (diminished amount of oxygen in the arterial blood), septicemia, tuberculosis, fracture, haemorrhage and shock due to injury to vital organs, kidney failure, anemia, intestinal perforation, hypothyroidism, malnutrition and haematemesis (vomiting of blood). Two stillborn babies were also lost to the community. In the case of one death the coroner's report was still pending. As compared to 43 years

which was the youngest age at death, the oldest to breathe her last was a 96-year-old lady.

The data on births, marriages and deaths has been compiled from information supplied by various newsletters and anjumans in India and abroad, courts and hospitals. We are unable to carry data from areas where the anjumans do not furnish the particulars. 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. There may be an inadvertent repetition of names in the marriage list when a civil marriage precedes a religious ceremony. In the breakup of deaths according to illnesses, especially of the elderly, death is often due to a combination of several diseases.

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

BOMBAY

BORN

A boy to *Shanaz and Farokh Commissariat* on April 1, 1994
A girl to *Binaifer and Yezdi Sopariwala*; April 3
A boy to *Farida and Adil Sahukar*; April 6
A girl to *Jasmin and Behram Siganporia*; April 8
A boy to *Teenaz and Dinyar Siganporia*; April 9
A boy to *Pervana and Dara Mistry*; April 13
A girl to *Perveen and Piyush Sanghvi*; April 14
A boy to *Bakhtavar and Darius Katak*; April 15
A girl to *Roshni and Phiroze Panthaki*; April 15
A girl to *Munira and Jamshed Banaji*; April 19
A girl to *Havovi and Sheriar Irani*; April 20

A boy to *Binaifer and Navroze Avari*; April 21

A girl to *Shernaz and Adil Anklesaria*; April 22
A boy to *Roshni and Firdosh Bhathena*; April 22
A girl to *Shernaz and Jamshed Umrigar*; April 22
A boy, *Farzan*, to *Shirin and Farokh Poonawalla*; April 30

MARRIED

Nazneen Cawas Wadia and Murad Dara Daruwalla; March 1
Khushnuma Dara Rupa of British Columbia, Canada and *Gilan Plumarz Ferzandi*; April 9
Havovi Hoshang Bhandara of Deolali and *Hormazd Hosi Kotwal*; April 9
Khureshan Jehangir Mandiwilla and *Farhad Dadi*

Bharthania; April 14
Kashmira Dosoo Khandiwalla and Minocher Manecksha Deboo; April 15
Farinaz Nariman Shroff and Marzin Roomi Shroff; April 16
Roshni Minoo Baria and Hoshang Darra Contractor; April 17
Daisy Jamshed Irani and Jehangir Dervish Irani; April 17
Benaifer Palanji Bajina and Khushroo Noshir Bhandari; April 19
Rupina Rustom Irani and Fredy Fili Mistry; April 19
Firoza Khushru Vakil and Turzen Homi Bhamgara; April 20
Ava Russa Ginwalla and Jehangir Dhanjishaw Mistry; April 20
Keshmira Dali Parekh and Lohrasp Soli Anklesaria; April 21
Tanaz Noshir Darukhanawalla and Adil Minocher Bhesania; April 24
Benaifer Jehanbux Mistry and Vispy Jal Engineer; April 24
Banoo Firooze Colabavala and Maneck Minoo Udawadia; April 24
Azmy Pesi Bharucha and Vispi Jamie Birdi; April 25
Kashmira Godrej Bhada and Godrej Aspi Irani; April 29
Prochi Homi Daruwala and Adil Pallonji Khambata; April 29

DIED

Perin Homi Mistry (61), residing at 17, Tarachand Bldg, Gamadia Clny, Tardeo, 400007; April 1
Jal Manchershaw Daver (77), 91/A, Miramar, 3, Nepean Sea Rd, 400036; April 2
Gool Rustom Joshi (74), Panday Bglw, Pandey Rd, Colaba, 400005; April 2
Kumud Dhunjisha Patel (72), 2A/33, Brindavan Soc, Thane, 400601; April 2
Behram Burjore Surti (59), 13, Rustom Baug, Victoria Rd, Byculla, 400027; April 2
Hoshang Hormusji Balsara (78), J-31, Cama Park, Cama Rd, Andheri (W), 400058; April 3
Aloo Jehangir Jassawala (83),

795, Dosal Mans, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; April 3
Goolcher Bomansha Anklesaria (67), 17/26, Rustom Baug, Victoria Rd, Byculla, 400027; April 4
Bahadur Faramroz Daruwalla (58), 208, Panchal Ngr, Nallasopara (W), Dist Thane, 400601; April 4
Gool Tehmuresh Daruwalla (69), 22, Munsiff Bldg, Captain Clny, Tardeo, 400034; April 4
Mithoo Soli Vakil (87), 122/B, Pali Hill, Sai Rd, Bandra (W), 400050; April 5
Rohinton Meherwanji Cassinath (67), 26/C, Nepean Sea Rd, 400036; April 8
Sorab Hormasji Jehangirji Kanga (80), Hormuzd Bldg, Noshir Bharucha Marg, Grant Rd, 400007; April 8
Rusi Fardunji Katak (78), C/o Ms Farrokh F. Kerawala, 622, Palia Mans, Parsi Clny, Dadar, 400014; April 8
Hoshang Dinshaw Patel (62), 15/B, Sagar Sangeet, Colaba, 400005; April 9
Dinoo Phiroze Patel (62), 5/15, Capadia Bldg, A. H. Wadia Baug, G. D. Ambedkar Marg, Parel, 400033; April 11
Baby boy of Rashna Hoshi Tantra (stillborn), Noman Manzil, 141, Tardeo Rd, 400034; April 11
Dhanjishaw Bomanshaw Todywalla (43), 80, Ardesher Dadi St, Khetwadi, 400004; April 12
Sorab Rustom Baria (87), 147, Lentin Hse, Lamington Cross Rd, 400007; April 13
Maneckshaw Dinshawji Karbhari (67), Q-6, S. B. Bharucha Baug, S. V. Rd, Andheri (W), 400058; April 13
Freny Kaikhasharoo Mukadam (67), E/15, Rustom Baug, Victoria Rd, Byculla, 400027; April 13
Faradoon Faramroz Taraporewalla (78), 815, Engineer Bldg, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; April 13
Freny Jehanbux Madon (96), 12, Khushnuma Apts, Altamount Rd, 400026; April 15
Perviz Kaikashroo Daver (78),

D2/55, S. B. Bharucha Baug, S. V. Rd, Andheri (W), 400058; April 16
Makie Noshir Desai (80), T-14, Cusrow Baug, S. B. Rd, 400039; April 16
Dhun Homi Lakadia (72), Wadia Bldg, Marazban Clny, Dr A. Nair Rd, 400011; April 16
Limjee Kaikhushroo Panday (78), 30, Hampton Court, 125, Wodehouse Rd, Colaba, 400005; April 16
Najamai Faramroze Panthaki (78), 657, Firdosi Rd, Parsi Clny, Dadar, 400014; April 16
Dina Behram Vatcha (70), C/o Mr S. P. Gandhi, 804/A, Dr Ambedkar Rd, Parsi Clny, Dadar, 400014; April 16
Perin Jamshedji Kolah (76), 604, Mahavir Apts II, Off J. P. Rd, Andheri (W), 400058; April 17
Mahabanoo Pesi Kotwall (67), 112, Aderbad, 23, Hughes Rd, 400007; April 17
Hirabai Hormusjee Patel (94), Patel Bldg, Wadia St, Tardeo, 400034; April 17
Baroo Godrej Mistry (79), 12, Bhedwar Bldg, Khan

Est, Mahim, 400016; April 18
Dara Mancherji Vaid (65), Beach View Apts, 604, Chimbai St, Bandra (W), 400050; April 18
Meherbai Ardeshir Bagwadia (85), A-10, Rustom Baug, Victoria Rd, Byculla, 400027; April 19
Rati Pestanji Belgaumwala (81), Dinar Bldg, 20, Station Rd, Santacruz (W), 400054; April 19
Baby of Beheroze Yezdi Cooper (stillborn) 347/C, United Chmbs, Grant Rd, 400007; April 19
Katy Dinyar Daruwala (63), M/8, Nowroz Baug, Lalbaug, 400012; April 20
Katy Minoo Dastoor (59), Meher Khushroo Villa, 105, Swami Vivekanand Rd, Khar, 400052; April 20
Najamai Bomanshaw Hodiwala (77), West View Bldg, Uranwalla St, Grant Rd, 400007; April 20
Katy Merwan Irani (Afzady) (62), 7, Tata Hsg Co-op Soc, Elphinstone Rd, Parel, 400012; April 20
Adil Dinshaw Kapadia (45),

648, Kaka Bldg, Parsi Clny, Dadar, 400014; April 20
Peshotan Cursetjee Omrigar (95), G/2, Shapur Baug, V. P. Rd, 400004; April 20
Dolly Rustomji Tata (76), D, Dalal Est, Bombay Central, 400008; April 20
Eruch Jehangirji Kheshwala (67), C/o Narielwala Agiary, Naigaum Cross Rd, Dadar, 400014; April 21
Tehmina Pestonji Siganporia (82), 37/189, Petit Bldg, Opp Grant Rd Rly Stn, 400007; April 21
Dhunjisha Jamshedji Mistry (76), 19, Dawoodi Mans, 1st Cross Sleater Lane, 400007; April 24
Nariman Framji Madon (88), B, Seervai Bldg, 20-G, Sleater Rd, 400007; April 25
Behram Khurshedji Motiwala (68), 757, Jashan Committee Bldg, Rd no 7, Parsi Clny, Dadar, 400014; April 25
Gool Darasha Tata (81), 7, Oval View, Maharishi Karve Rd, 400020; April 25
Cawasji Bapooji Bhandari (67), O/8, S. B. Bharucha

Baug, S. V. Rd, Andheri (W), 400058; April 26
Coomi Nariman Dapoliwalla (81), R-15, Danawalla Bldg, Ganesh Galli, Lalbaug, 400012; April 26
Mehru Jehangir Printer (61), Sheridon Hse, August Kranti Marg, 400036; April 27
Shirin Dinshaw Gilani (Irani) (70), 5, Gulmanor Bldg, Opp Telephone Bhavan, Strand Rd, Colaba, 400005; April 28
Mehroo Nadirshaw Kapadia (84), 45, Shirin Hse, Chimbai Rd, Bandra, 400050; April 28
Homai Kaikhushroo Tafti (Irani) (76), Ambawadi Bglw, Matarpakhdi Cross Lane, Mazgaon, 400010; April 28
Ardeshir Edulji Dordi (85), 5, Lady Meherbai Tata Bldg, S. V. Rd, Bandra, 400050; April 29
Jijibhoj Sorabji Achhadwalla (93), E-9/12, Godrej Staff Qtrs, Vikhroli (W), 400079; April 30

CALCUTTA

BORN

A boy to Gaver and Partha Chatterjee; April 11



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 APPOINTED VALUERS BY THE GOVERNMENT OF INDIA

MARRIED
Shernaz Bulsara and Yezdiar Bamji; March 29
Crystal Johnson and Burjor Surti; April 5

NAGPUR
MARRIED
Mahrukh Noshir Jilla and Armin F. Dastur; April 3

SURAT
DIED
Farhad Burjorji Mithaiwala (38), Faram Mohollo, Rustompura, 395002; April 22

AUSTRALIA
New South Wales
MARRIED
Leigh Butt and Fali Umrigar; April 8

Sydney
BORN
 Twins (boys), *Cyrus and Darius*, to *Mahrukh and Phiroz Sagar*; January 8

CANADA
Toronto
MARRIED
Rati Khambatta, daughter of Katy and Maneck and *Eddie Writer* of Heston, Middlesex, London, son of Freny and Hoshang; December 18, 1993

IRAN
Tehran
DIED
Ardeshir Azargoshab (90), February 6, 1994

PAKISTAN
Karachi
BORN
 A girl, *Zeritta*, to *Spenta and Rustom Mavalvala*; January 30

DIED
Franey Nusserwanji Cooper (66); February 1
Minoo Edulji Marker (69); February 7
Mohita D. Patel (81); February 10
Nusserwanji Cowasji Wadia (86), February 17
Goola Jija Elavia (76); February 23
Shorab Maneckji Bhathela (69); February 27
Tehmina Nariman Karanjia (75); March 16
Narges Byramji Divecha (66); March 18

Soli Naoraji Hazari (74); March 19

UK
London
BORN
 A girl, *Anahita*, to *Aban and Maneck Bhot*; October 31, 1993
 A boy, *Nikzad*, to *Ashraf and Farokh Falahati*; November 2
 A girl, *Shiraz*, to *Tanaz and Boorzeen Kootar*; November 10
 A boy, *Tishtar*, to *Arnawaz and Jashi Mogal*; February 2, 1994
 A girl to *Daisy and Kersi Dholoo*, sister to *Tanya*; February 28

MARRIED
Ava Engineer, daughter of *Roshan and Minoo and Cyrus Madon* of Ontario, Canada, son of *Freny and Savak*; November 6, 1993
Ava Desai, daughter of *Maharukh and Freddie and Khurshed Dehnugara*, son of *Roshan and Adil*; December 11

DIED
Aloo Engineer (82), mother of *Rusi, Minoo and Homai*;

October 15
Phiroze Medora (83), husband of *Meher* and father of *Hector and Viraf*; March 13, 1994
Tehmuras Vatcha (82), husband of *Khorshed* and father of *Jehan, Ratan and Aloo*; April 17

USA
California
BORN
 A girl to *Susan and Jimmy Vevaina*; October 23, 1993
 A boy, *Alexander*, to *Annette and Farhad Arjani*; November 14
 A boy, *Varun*, to *Bakhtawar and Rayomand Bhada*; January 6, 1994

DIED
Yezdi Mehta, husband of *Khurshid* and father of *Sherazad and Darius*; December 25, 1993

Cherry Hill, New Jersey
BORN
 A boy, *Arish*, to *Roshni and Percy Kanga*, brother to *Monaz and Cyrus*; March 15, 1994

Chino Hills, California
BORN
 A boy, *Piran*, to *Benaifer and Hanoz Mehta*; April 24

Las Vegas
DIED
Manek Mobed (80), of *Karachi*; April 21

Leonardtown, Maryland
BORN
 A girl, *Charlene*, to *Gover and Sheriar Demehri*; February 15

Mountain Valley, California
DIED
Firooz Kermani (75), husband of *Parvin* and father of *Giti, Farida and Roxanna*; April 10

New York
BORN
 A girl, *Amy*, to *Laura and Percy Mistry*; March 9

San Diego
DIED
Firoze Sethna (84), father of *Prochi, Behroze, Dolly and Firoza*; February 8

Texas
BORN
 A girl, *Montreh*, to *Parichehr and Siroos Nariman*; January 8

Compiled by Roxana A. Driver

TOTALS FOR 1993 AND 1994

	Bombay			India			World		
	A	B	C	A	B	C	A	B	C
BORN									
Boys	8	137	33	1	7	2	8	39	7
Girls	8	135	38	--	4	1	8	43	6
MARRIED									
Parsi	19	324	135	2	12	3	3	19	--
Intercommunal	--	79	24*	1	4	2	1	6	2
DIED									
CONSIGNED									
Males	25	563	146	1	99	14	11	52	19*
Females	33	524	144	--	76	11	6	39	10*
CREMATED									
Males	--	2	5	--	1	--	--	--	--
Females	--	6	1	--	--	--	--	--	--

A: Total numbers in this issue

B: Running totals for 1993 (February 1993-June 1994 issues)

C: Running totals for 1994 (February-March 1994-June 1994 issues)

*Males married out -- 13

Females married out -- 11

* Overseas deaths are listed in the consigned column as *Parsiana* does not have any breakup of those cremated.

These figures pertain to information provided or collected by *Parsiana*. They do not represent the total number of births, marriages and deaths in the Zoroastrian community in India or abroad.



The Dewan of Sikkim

Parinaz Gandhi

The Assam secretariat suspended operations for a day as a mark of tribute to its former chief secretary. The Meghalaya chief minister referred to the state's first chief secretary as "an able and efficient administrator...(whose) valuable contribution...will always be remembered." In Bhutan, a thousand lamps were lit in honor of its erstwhile adviser. Nari Kaikhoshru Rustomji's deteriorating health and subsequent death on November 28, 1993 at the age of 74 left a void for the peoples of the northeastern states whom he had befriended

and whose potentiality he had nurtured during his nearly four decades of involvement with the Indian Civil Service.

"We too often tend to regard the difficulties and dangers of our work as a nuisance to be avoided rather than a challenge and an opportunity to show our mettle. There is so much adventure in these hills and our officers should not let opportunity slip by," Rustomji tried to impress upon his co-workers. "He has set an enviable example to his colleagues and younger officers whom he had guided by gentle under-

standing at all stages giving them his protection and valuable advice in tackling difficult and challenging problems," noted a resolution passed by the Delhi-based officers of the All India Services and of the Assam-Meghalaya Cadre at a condolence meeting convened by them.

"A chief secretary who walks on foot from his bungalow to the secretariat. Who comes at 10 a.m. sharp and his subordinates too have to follow his example. Who treats a peon the same way he treats an IAS, and who tries to understand the psyche of the tribe before he even attempts to administer it. Where will you find such a civil servant today?" Commending his principles and values was a front page article that appeared in *The Meghalaya Guardian* 10 days after his demise.

On a hill station, one must walk. His wife Avi remembers his rationale for eschewing vehicles. And accompanying him to work each day would be his dog. Othello had become famous because his commitment matched his master's dedication. He would spend the entire day at the office even if Rustomji was away on vacation! The daughters too had to walk to school. So what if the weather was rough. "They should be made tough!" would be his response to his wife if she made a plea on behalf of the daughters. Only in exceptionally bad climatic conditions would a car be permitted when all the children in the compound, the cook's and bearer's included, would be herded into the vehicle.

The daughters were treated to a generous share of outings and picnics when they were children. But come Sunday, and it was time for a lecture from their father who never ceased to remind them how they should be counting their blessings each day, youngest daughter Shahnaz Slater (Rustomji had one daughter, Tusna, by his first wife Hilla who died within 13 months of their marriage and two daughters, Rashne and Shahnaz, by Avi) remembers some of the lessons ingrained by Rustomji. "If you have to do something, don't wait to be told to do it... Give when it pinches, not when you have excess," he believed. He enjoyed the comforts that life brought him.. Yet absence of these would not make him yearn for more. Keep your needs to a minimum if you want to be happy, he urged, never failing to appreciate the Buddhist monk whom he had once encountered who was content to live with just two pieces of garments. Having spent a considerable number of years in the Buddhist

milieu of Bhutan and Sikkim, Buddhism is known to have influenced him greatly as also the works of J. Krishnamurti and Aurobindo.

Rustomji was a witness to the northeastern areas when they were peaceful and also when they were ablaze. He was present during the civil disobedience movement of the Mizos in 1948; the massacre of an Assam Rifles column by tribesmen from NEFA (North East Frontier Agency, subsequently renamed Arunachal Pradesh) in 1953; the Naga rebellion; the visit of the Dalai and Panchen Lamas to Sikkim in 1956 when he was the dewan there; the Chinese aggression in 1962...

Rustomji's presence on the northeastern borders is believed to have paved the way for a smooth transition during the crucial period when the British withdrew from India and again when statehood was conferred on the small kingdoms. "Sikkim's master of compromise" was the label conferred on him by the Prince of Sikkim on observing his dewan judiciously discharge his duties as prime minister.

As writes Dr Arthur Hughes who was with the Welsh Mission Hospital in Shillong, "He will surely be remembered as a pioneer in the development of political thought and practice in relation to the tribes of northeast India..." Corroborated Stan Nichols Roy who was minister of Meghalaya, "We remember how much he did for the northeast in so many ways by his dedication, enthusiasm, hard work and love for the people of the area."

Almost similar sentiments were expressed in the resolution passed by the government of Assam where Rustomji has been described as a "brilliant and able administrator (who) discharged his duties most sincerely, conscientiously and with the highest degree of efficiency." A copy of this resolution signed by the secretary to the government of Assam was marked to 19 other administrative departments of the government.

The populace had faith in his justice and fair play because he showed he was capable of booking all offenders even if one be a member of a legislative assembly as happened once when he was trying to rout blackmarketing activities. He had his ways of inspiring discipline within the office too. An incident with which his name is immediately associated is when he tried to get his shabbily dressed office peons to be attired in uniforms. They refused to oblige until one day Rustomji reported to work in that same uniform conveying that one must take pride in one's work.

From his years of experience among the tribal people Rustomji was able to evolve "not only a personal philosophy of life, but a practical philosophy of work. If I have contributed at all to the shaping of the future of the tribal people of the frontier, I have myself been shaped and reshaped in the process," he acknowledged in his book *Enchanted Frontiers*.

"If we wish to serve, we must show that we have respect for the hillmen and their institutions, their language and their song... Our workers must ensure therefore that the good that is inherent in the institutions of the hill people is not tainted or substituted by practices that may be 'modern and advanced' but are totally unsuited to their

"I share much of the bewilderment and loss of identity of the tribal of today"

economy and way of thinking. The hillman has, essentially, a clean, direct and healthy outlook; he is free, happily, from the morbid complexes induced by the unnatural life of city folk," he added.

"Removed from my roots in the Punjab at the tender age of seven, reared during my formative years in an alien soil, returning, at the threshold of manhood to yet another amalgam of culture — I share much of the bewilderment and loss of identity of the tribal of today," Rustomji had written in his own engaging style.

Born in Lahore (Rustomji's maternal grandfather was the prosperous businessman Ardesir Byramji Limboowala Cooper who founded the Agiary in Lahore where too prayers are being said for Rustomji as in Bombay), he schooled in England when his parents decided to relocate there. He started learning Greek and Latin while he was a student at Bedford School and in due course earned a Classical scholarship to Christ's College at Cambridge. He was equally brilliant at the violin and succeeded at the Choral Exhibition offered by Christ's College. Of his education he wrote: "The utility of my Classical equipment has been limited to the translating of inscriptions on tomb stones and public monuments. That is not to say that I regret my Classical education. It has its limitations, it is true, in a technological age, but then life is not all cabbages and carburettors. The Classics have taught

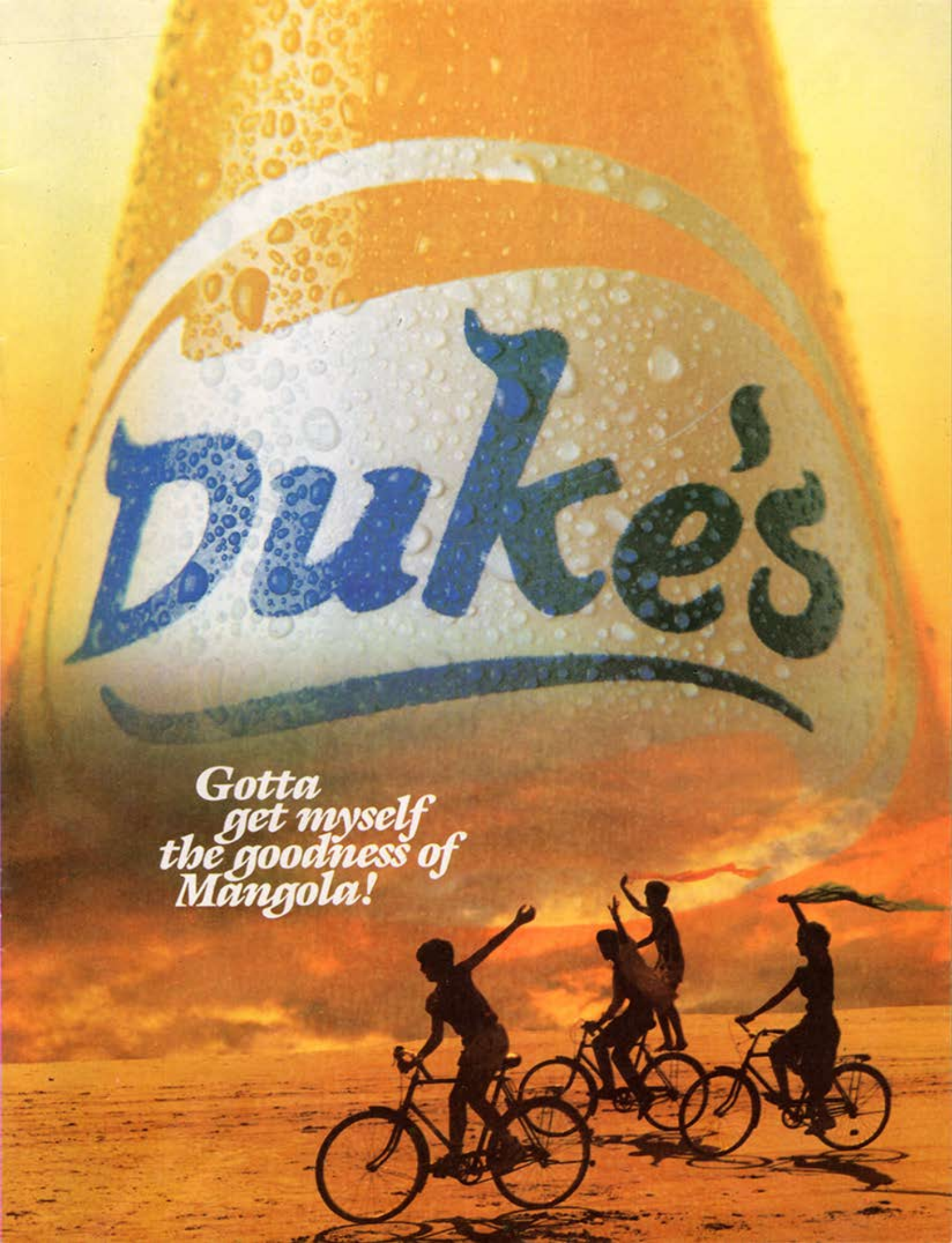
me discipline and clear thinking. The exercise of translating prose and verse into equivalent forms in Latin and Greek affords a sharp insight into the basic structure of language and with this insight it has been easier to pick up a working knowledge of other languages also. Apart from French which I studied up to quite a high level in school and university, I have a smattering of Bengali, Assamese, Hindi, Nepali, Gujarati, Tibetan, Sikkimese, Bhutanese and Khasi... And Plato and Aristotle have taught me not to accept things at their face value but to penetrate deeper beyond the surface in search of ultimate values." His first posting as an ICS officer brought him to Sylhet in Assam in 1942 and since then he covered much ground.

Besides *Enchanted Frontiers*, some of his other books to be published by the Oxford University Press were *Bhutan — The Dragon Kingdom in Crisis*, *Imperilled Frontiers* and a couple of Verrier Elwin's works that he edited. One of his most popular publications was *Sikkim — A Himalayan Tragedy*. In his post-retirement years he qualified for the Nuffield Foundation Fellowship and Williamson Endowment Fellowship that enabled him to visit Cambridge periodically.

One of his schoolmates Dudley Elwes sent a condolence letter from England recalling that Rustomji "was sensitive, tactful and intelligent all at once and had a way of bringing out the best in people whom he met. His talents never seemed to arouse jealousy." A fellow student from his Cambridge days, Ted Gawne reminisced on his "wonderful gift of friendliness. I remember him on a visit to Windsor Castle accosting anyone who looked remotely Asian and questioning them about their antecedents. I would never have dared to... but Nari had an infectious warmth that made people welcome his enquiries."

A champion gymnast during his school and university days, Rustomji lost much of his agility and vivaciousness following his cerebral hemorrhage. But his friends and associates continued to remember him as he was in the days of yore when his leadership inspired confidence in the people. Among the many persons who admired him was one Adi tribal who as a mark of honor decided that his long-awaited first born be named Rustomji, the baby being born on the very day his father first encountered the administrator who was then touring the Mishmi Hills.

Rustomji is survived by his wife Avi, and daughters Tusna Park, Rashne Athayde and Shahnaz Slater.

A large, condensation-covered glass of beer, likely a Mangola, dominates the upper half of the image. A vibrant rainbow arches over the glass. The word "Duke's" is written in a large, blue, stylized font across the middle of the glass. The background is a warm, golden sunset or sunrise over a beach.

Duke's

*Gotta
get myself
the goodness of
Mangola!*



Ha Ha! Swad Ka Jadoo!



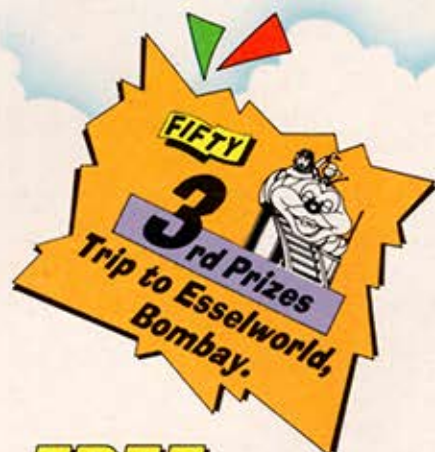
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Mail in your sachets to : The Rasna Genie Contest,
P.O. Box No. 4134, Navrangpura Post Office,
Ahmedabad-380 009.

For details contact your nearest Rasna dealer

Hurry! Contest closes on 31st May, 1994.