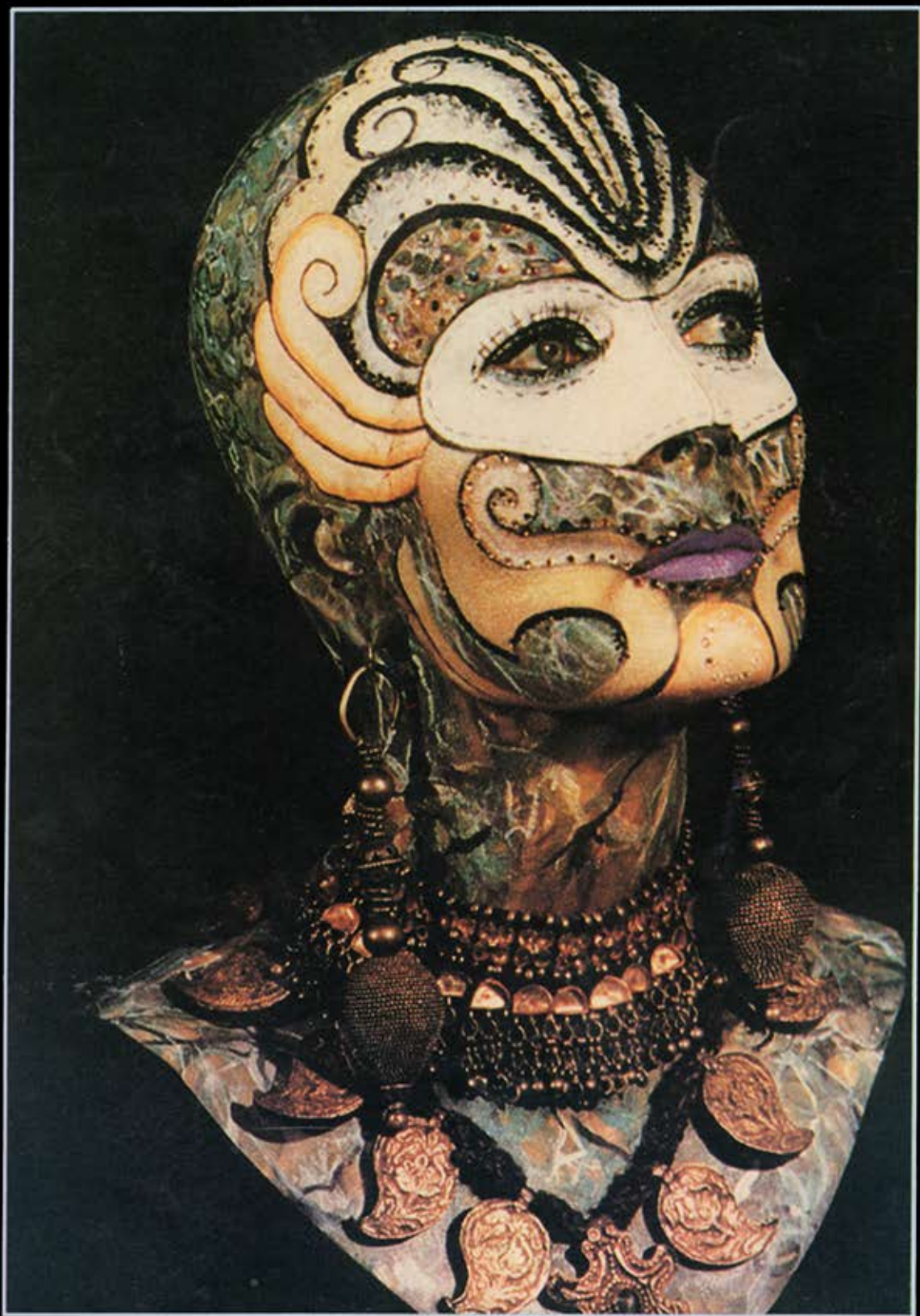


Parxiānā

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Parsiana

April 1995
Volume 17 Number 8

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 Unsigned letters or those without an address will not be published.

The Boys' Town offer

The trustees of the P. N. Mehta Education Trust that runs the Boys' Town Public School at Nasik have decided to admit five Parsi boys at Rs 5,000 per annum, per boy. While uniforms and the basic essential items will also be supplied by the School, it will not be responsible for any items purchased by the parents arbitrarily.

The trustees have further decided to admit five Parsi students completely free. They may be recommended on merit by a social worker of standing or by a charitable trust or organization. We are desirous of admitting students from rural Gujarat and such other parts of our country from the start i.e. at the age of four or five years, so that the English medium will not be an obstacle. Such students' applications must be forwarded to us by the chairman of the local anjuman, punchayet or similar body.

We will be very happy to admit the above two categories of children in our

School from June 1995 onwards.

The trustees of the P. N. Mehta Education Trust will be pleased to receive communication in this respect at Cook's Building, 3rd Floor, 324 Dr D. N. Road, Fort, Bombay 400001.

BEJONN. DESAI

Secy, Boys' Town Public School, Nasik

"Portrait of an artist"

I have read with interest your cover story — "Portrait of an artist (*Parsiana*, January 1995)." I must admit that I did not know that our community had produced an outstanding artist, Pestonji Bomanjee, who was called the Indian Rembrandt.

The cover painting *Naughty Girl* showing a teenaged girl traditionally clothed and wearing a sapaat, is a picture of pure innocence, whilst another painting *Praying for the sick* would tend to suggest efficacy of prayers. It is a tragedy that Pestonji Bomanjee's 13 years' labor of love — the Ajanta project — ended in disaster.

Will *Parsiana* satisfy the curiosity of its readers by printing Bomanjee's three other memorable paintings, *Parsi Priest at Prayer*, *Feeding the Parrot* and especially that of his wife Jilobai, portrayed in the *Leisure Hour*?

Whilst on the subject, will any of your readers enlighten me whether Mancherji Pithavala, one of Bomanjee's contemporary artists, was the father of Sorab whose paintings of our Holy Spitman Zarathushtra adorn the walls of our atash behrams/agiaris? Will Ms Aloo Polson and Ms Gool Vachha throw light?

BHIKHAJI M. ADENWALLA

The Editor replies

If *Parsiana* is able to obtain transparencies or color prints of the concerned paintings, we shall consider publishing them.

"Tell us about Pithavala"

Mr Bhikhaji M. Adenwalla has enquired in the Readers' Forum (*Parsiana*, October 1994) about the artist Sorab M. Pithavala. I have the following information to offer based upon books on Parsi history at the Shields Library, University of California, Davis.

Mr Sorab Manchershaw Pithavala was the second son of the famous Parsi artist and portrait painter Mr Manchershaw Fakirjee Pithavala (1872-1937). Manchershaw visited England in June 1911 and had

the distinction of holding a one-man show, the first in England by an Indian artist, at the Dore Gallery, London, when Sir M. M. Bhowmaggree, one of the then three Parsi and Indian members of the British House of Commons, hosted a reception in his honor and introduced him to society. Among his various portraits were those of Khurshedji Rustomji Cama and Sir Jamsetji Jejeebhoy, first baronet. The photograph, and four pages of information on the life of this illustrious Zoroastrian is given in *Parsi Lustre on Indian Soil* by Hormusji Dhunjishaw Darukhanawala, Vol 1. (G. Claridge and Company, Bombay, 1939, pages 190-193).

Mr Sorab M. Pithavala studied portrait painting for 10 years under his distinguished father. In addition to portraits of Zarathushtra (modelled on the Sasanian sculpture of our Prophet at Takht-i-Bostan in Iran), Sorab M. Pithavala also painted the portrait of Sir Sorabji Pochkhanavala, the founder of the Central Bank of India. When this portrait was unveiled at the head office of the Bank at Flora Fountain, Pithavala was accorded high praise from the public and the Press. Together with a photograph of the young Sorab, Darukhanawala notes in his above-mentioned book that "It is highly gratifying to find the son keeping green the name and fame of his revered father as a great artist."

ARDESHIR B. DAMANIA
Davis, USA

"Ahd-nameh authentic?"

I was astounded to read Dr Ali Akbar Jafarey's acknowledgement of Omar Khayyam's greatness (*Readers' Forum*, *Parsiana*, January 1995).

Dr Jafarey has not directly refuted my assertion that it is he himself who has branded Omar Khayyam, a celebrated Sufi, a "drunkard lecher." To refresh his memory, this derogatory statement about Omar Khayyam, in particular, and Sufis, in general, was made to me personally at a dinner in Toronto, at the time of the Youth Congress of 1989.

During dinner, Dr Jafarey and I became engrossed in a discussion pertaining to the Sufis, Khshnoom and mysticism. Dr Jafarey acknowledged to me that he does not believe in mysticism and things "not seen" or physically existing, and that he believes in only the verbatim translations and interpretations.

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The reference to Khshnoom was made by me while discussing the esoteric interpretation of "sons," as referred to in the *Bahram Yasht*. He advised me not to believe in mysticism and to stay away from Khshnoomist interpretations as, according to him, these interpretations have no scriptural support. It was in this context that I insisted on the validity of esoteric meanings ("razeng," i.e. parables) which Khshnoom imparts, by drawing on the parallel of the Sufis and the "wine" they drink to become "intoxicated." As this was my very first introduction to Dr Jafarey, I thought my analogy of illustrating the mystic wine of the Sufis as an elixir which results in spiritual ecstasy might convince him to accept the mysticism which Khshnoom imparts.

I specifically pointed out that the "wine" the Sufis thirstily partake is the mystic "wine" of the spirit which leads to spiritual "intoxication" and divine love. I compared the Sufis' *jaam* (i.e. container) to the container of divine spiritual wisdom, their "love of the beloved" to the divine love (of God) and their "intoxication" to spiritual ecstasy. In short, I was extolling the splendid mysticism of Khshnoom by illustrating the mysticism of the Sufism of Omar Khayyam.

Anyone who is even faintly acquainted

with Dr Jafarey will not find it hard to accept his contempt for mysticism in general, and Sufis as well as Khshnoom, in particular. During our personal conversation, he distinctly emphasized that the wine the Sufis consumed was the wine which intoxicated them physically, that they were all drunkards, insisting that Omar Khayyam was a "drunkard" who led a "lecherous life."

Parsiana's editor may tender his bizarre apology to Dr Jafarey, but I am content that Dr Jafarey has at least been pushed to acknowledge Omar Khayyam's spiritual greatness. Now, let us hear Dr Jafarey acknowledge the Sufis' wine as the "mystic wine of the spirit," their *jaam* as "divine wisdom" and their "love" as "spiritual ecstasy!"

Ms PERVIN J. MISTRY
Ontario, Canada

While I was amused to read Dr Ali A. Jafarey's letter, "'Ahd-nameh authentic?" I was absolutely astounded at the editor's unsolicited and totally unwarranted apology appended below the letter (Readers' Forum, *Parsiana*, January 1995). A clear case of bending over backwards to assuage the feelings of a favorite "blue-eyed boy."

Parsiana is no exception to the fact of journalistic experience that many "state-ments slip into print without proper verifi-

cation," especially in letters sent in by readers expressing their views. Any number of patently ridiculous or fallacious statements have appeared in *Parsiana's* Readers' Forum in the past, without the editor ever bothering to tender an apology.

Just two glaring and pertinent examples should be more than enough to amplify the point. *Parsiana*, in its Readers' Forum of January 1992, carried two letters which exposed Dr Jafarey on two counts and to which he gave (could give?) no reply:

a) In one, it was amply demonstrated that Dr Jafarey, while quoting Prof James Darmesteter's translation of the *Vishtasp Nask* (*Sacred Books of the East*, vol 23, pg 336) to denigrate the use of sacred gomez, had actually suppressed a crucial footnote given by Darmesteter (fn. no. 5, on the very same page!) which completely contradicted and nullified Dr Jafarey's mischievous (mis)interpretation;

b) In the second, it was amply demonstrated that in his clumsy (mis)interpretation of Dr Irach Taraporewala's translation of Yasna 30.2, Dr Jafarey's attempt to twist the Gathic "freedom of moral choice," into a non-existent "freedom of religious choice," in order to ventilate his conversion mania, was equally mischievous. In both these instances of blatant intellectual and scholarly deception by Dr Jafarey, did



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the editor of *Parsiana* rush to tender his apologies to the Parsi/Iranian Zoroastrian community?

Parsiana's insidious editorial bias towards heterodoxy in general, and Dr Ali Jafarey in particular is, by now, well known. To illustrate: a full one-third of *Parsiana's* cover story ("The bitter-sweet lure of chocolate," December 1994) deals with contentious issues like intermarriage and the like. Pray, what has intermarriage to do with the wholesome, innocent and non-controversial subject of chocolates? Which business is *Parsiana* in — journalism or propaganda?

To come to Dr Jafarey's bone of contention — Ms Mistry, in the *Parsiana* of October 1994, states, "In promoting the Fasli calendar, he (i.e. Dr Jafarey) relies on Omar Khayyam. But in Dr Jafarey's own words Omar Khayyam, a Sufi, was a drunkard and led a lecherous life! How can one trust a drunkard to compute? And, was Omar intoxicated with alcohol or love for his beloved Creator?"

Clearly, it is not Ms Mistry who is throwing stones at the sagacious philosopher and poet, Omar Khayyam, but claims it is Dr Jafarey who ascribes these vices to Khayyam. Ms Mistry, in fact, questions Dr Jafarey whether "Omar (was) intoxicated with alcohol or love for his beloved Creator?"

Yes, it does behove Ms Mistry to make known when and where Dr Jafarey has called Omar Khayyam "a drunkard" who "led a lecherous life." But, at the same time, it should be noted that in his letter, Dr Jafarey has not directly refuted Ms Mistry's direct allegation by decisively denying that this "cheap slander" lies at his door. A direct allegation of this kind demands a direct refutation (if there is any), instead of an oblique answer. NOSHIR H. DADRAWALA

I fully endorse the sentiments expressed by Dr Ali A. Jafarey regarding the description by Ms Pervin Mistry, of the greatest Arab mathematician Omar Khayyam as a "drunkard lecher" (*Parsiana*, January 1995).

Omar Khayyam who lived in the 12th century had contributed immensely in the field of algebra. His masterpiece was the expansion of the binary polynomial, $(x+a)^n$ which goes by the name of the Binomial Theorem. His other notable contributions were summation of series of squares and of cubes; and solution of cubic equations.

Omar Khayyam is also remembered for his poetry *The Rubaiyat of Omar Khayyam* which was translated by Edward Fitzgerald.

More than the Editor's apology is an expression of regret required from Ms Pervin Mistry. Dr P. D. SUNAVALA

This refers to "'Ahd-nameh authentic?" and Dr Ali. A Jafarey's comments on the poetry of Omar Khayyam (*Parsiana*, January 1995).

Omar Khayyam died in A.D. 1123. Fitzgerald's *Rubaiyat* was published in 1859. Only 250 copies were printed by Qharitch, the publishers. Not a single copy was sold for 10 years.

In 1869 two friends of the poet and painter Dante Gabriel Rossetti found a copy in an obscure bookshop near Leicester Square, a small volume entitled *The Rubaiyat of Omar Khayyam — the astronomer poet of Persia*. It was anonymously published and priced at five shillings. These friends of Rossetti bought two copies for a penny, almost the price of scrap paper, and when Rossetti was shown this he was excited beyond measure. He in turn gave it to the poet Algernon Charles Swinburne who read it to his friends at an evening gathering and so it was that London was set aflame by this new find. Copies within a week were being sold for a guinea.

There is no doubt in my mind that Edward Fitzgerald was not by any standards a Persian scholar and though he produced a profoundly beautiful work in the *Rubaiyat* it is far from what Khayyam would have authenticated as a faithful translation. So popular is the *Rubaiyat*,

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and its theme so persuasively compelling, that modern scholars believe that the author was a hedonistic atheist and a lecher. Far from the truth, Omar Khayyam was a highly reputed philosopher and seeker deeply immersed in Sufi thought and ideology. He had broken away from conventional Islamic dogma to a more liberal understanding of the 'Truth.' His reference to 'wine,' the 'tavern,' and 'love,' were symbolic and there was nothing profane or erotic in his poetry.

Fitzgerald's translation was based on a 15th century manuscript of dubious origin. The recent work of Robert Graves is founded on an authenticated 12th century text which was translated by Omar-Ali-Shah, a renowned Persian scholar. It was then put to verse by Graves.

Graves' work, though not half as beautiful as Fitzgerald's, discloses that the poems express deep and constant religious faith. It is possible that Fitzgerald lacked sufficient knowledge of Persian or that the symbolism of the *Rubaiyat* simply eluded him, or that perhaps he took poetic licence to cater to the times.

Dr H. S. ADENWALLA

Trichur

"The bitter-sweet..."

I read your article on chocolates ("The bitter-sweet lure of chocolate," *Parsiana*, December 1994) with great interest, being in the business myself. The brand name I sell under is "Soft Centres."

The various types of chocolates I make include flavored, soft centred and nut. I may be contacted on telephone number 4127307.

Ms DILNAVAZ DARUVALLA

"Beseeching the Lady"

I read with interest letters written by Rustom C. Chothia and Ms Piloo Jungalwalla ("Beseeching the Lady," *Parsiana*, December 1994) regarding members of our community seeking solace and inspiration from other religions.

This reflects to a great extent on our clergy, many of whom are unaware of the meaning of our prayers and unable to impart the same to members of our community. I would like my brethren to make it a point to read a book entitled *Teachings of the Magi* by the German scholar, R. C. Zaehner (publishers: Mcmillan and Company). This little book gives in a small way the meaning of our basic prayer, *Yatha Ahu Vairyo*. It may be noted that the vibrations of the prayer when recited with real intent would go a long way in overcoming most of our problems.

I request my brethren to take heed of the

same and not turn elsewhere for comfort at every misfortune. With due respect to other faiths, I feel that one should adhere to the faith in which one is born and brought up. It is up to us individuals to take greater interest in our religion and what it stands for. Only then would one feel its greatness.

I am not a religious zealot, but having read about all the other faiths, have come to the conclusion that all preach the same doctrine. Then why go elsewhere? That is a question each of us should ask himself/herself.

I only hope the members of our community would read as many books on our religion as is possible and try and understand the importance of being a Zoroastrian of which one should be truly proud.

HOMI H. JALNAWALLA

I was surprised to read "Beseeching the Lady" (Readers' Forum, *Parsiana*, December 1994). I can't believe such things can happen in Bombay, the bastion of Zoroastrianism in today's world.

In our Pakistan there is the "ultiGanga." I know of two or three Muslims working in Parsi firms who keep a small photograph of Zoroaster in their wallet. Asked why, they say that their Parsi bosses do that and that is the reason why they are so prosperous and happy. It is a pity that while Muslims have faith in Zoroaster, the Parsis of Bombay have lost their faith. Maybe they are only a few exceptions.

A card captioned "Light of Zoroaster" which I had first published in 1980 was in such great demand that I had to print it again and again, to satisfy the public demand. It has now become a collector's item. A Parsi lady in UK keeps it on her bedside table so that when she goes to bed and gets up in the morning she reads it, and acts upon it.

I know many ladies in Karachi who are known to be keeping the card upright in their cupboard so that it is seen instantly when the cupboard is opened.

FAREDUN K. DADACHANJI

Karachi, Pakistan

"Women's rights?"

Dr P. D. Sunavala's selective acceptance of Hindu and foreign surnames (*Parsiana*, December 1994) into the Parsi community, e.g. Mehta, Gandhi, Rao, Forbes, Marshall, etc, while rejecting others for the reasons given, is patently absurd and illogical.

Are we to assume from his arguments that:

•If a Parsi girl marries a non-Parsi with a

name like Mehta or Gandhi, her children can be brought up as Zoroastrians, while if she marries someone with a surname that does not conform to Dr Sunavala's idea of an "adopted" Hindu surname she may not do so? The same no doubt would hold for Johnson and Thompson as opposed to Forbes and Marshall!

• If a Parsi forefather had worked for a Portuguese employer called Fernandez and adopted the name as his own, would Dr Sunavala then have accepted Fernandez as a Parsi surname as he does British ones like Marshall and Forbes? Why then should not the same happen with recently introduced surnames which over the generations would come to be accepted as "Parsi" in the same way as say, Rao and Shastri?

As for Dr Sunavala quoting from Dr Freddie Mehta's article ("We are getting wiped out," *Parsiana*, September 1994) if it is true that Dr Mehta has indeed stated that "Parsi women married to non-Parsis are reluctant to bring up their children as Zoroastrians" one must enquire where Dr Mehta has come up with such a categorical conclusion? In fact, the reverse is true except that every impediment is put in their way by the prejudiced and the orthodox. Indeed, the fact that many such ladies have got together and formed an association, primarily for the purpose of

obtaining equal rights with their Parsi menfolk in this regard proves that they mean business — and more power to them!

As for Dr Sunavala's suggestion of bigamy (or polygamy!) as the answer to our dwindling population, Ms Khorshed R. Gandhi's remark that it is too absurd to be taken seriously says it all succinctly (*Parsiana*, December 1994). F. F. VAKIL

Apropos Dr P. D. Sunavala's recommendation for bigamy (*Parsiana*, May and December 1994) and Ms A. Mehta's response (*Parsiana*, September 1994) I would urge our high priests to make trigamy mandatory on the conditions that

- the second and third wives are tribal,
- the man is above 40 years and fit,
- the younger wives agree to assist the older in her chores,
- the inheritance rights are equal for all.

Under such a system

- bickering over petty matters would cease,
- genetic rejuvenation will occur,
- male virility — currently suspect — will revive,
- the white skin complex will dissolve and vanish. We can then call ourselves a "modern and forward looking community."

This system would also reverse the trend perceptively described by Aspi Patel of UK ("The Parsi male outgrown?") whose

letter appears on the same page.

N. D. KHURODY

"A Zoroastrian again"

Parsiana deserves to be commended for publishing the complete unabridged correspondence between Mr Neville Wadia and the seven learned dasturs from whom Mr Wadia had sought permission(!) for his navjote ("A Zoroastrian again," *Parsiana*, October 1995). It is not my intention to comment on the opinions of the individual dasturs. However, I feel that instead of indulging in separate correspondence with Mr Wadia and conveying their individual opinions on the issue, it would certainly have had more significant impact and set a precedent for future similar cases if the seven learned dasturs (who all live in and around Bombay) would have got together in a conclave like a "Council of Elders" and then released a joint opinion with reasons thereof on this important issue. The two dasturs who had reservations could have attached a minute of dissent giving their own reasons.

Parsiana has seen many contentious social and religious issues relating to Zoroastrians discussed in its columns with very vehement opinions, scholarly and otherwise, expressed but finally without

continued on page 31

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Events and Personalities

The 'sanding' of Udvada

With the monsoon barely a month away, the anti-erosion exercises of the Save Udvada Committee (SUC) have acquired a measure of urgency. The ingress of the sea at the Zoroastrian pilgrim center has been a source of anxiety for community members in residence there as well as others (see "Iranshah: Time and Tide," *Parsiana*, May 1994).

At a meeting convened by chairman Homi Taleyarkhan at his residence on May 7, 1995, the Committee has accepted the suggestion of experts that a two-pronged drive is essential — engineering work buttressed by tree plantation that would help to bind the soil as well as to control, if not eliminate, the salinity in the ground water that is turning local wells brackish.

A high powered team from the Central Water and Power Research Station, Khadakwasla, led by its director Dr Zal Tarapore and including additional director Ms V. M. Bendre and R.Kale has suggested the concept of beach nourishment — the replenishment of sand on the beach. According to Tarapore, five to 10 cubic meters of sand, dredged from Kolak creek, would need to be transported and laid out on the beach along the King and Majestic Hotels. One way of doing this is by way of pumping through a pipeline. However, since the distance is about three to four kilometers, piping may be costlier than transportation by truck.

A Madras-based firm has introduced such a pump and Tarapore and his team are seeking the assistance of its owner Vaidyanathan to rent the device at minimal or no cost in return for free publicity. The operation would be the first of its kind in India, Tarapore said.

Tarapore places the upper limit to the cost of sand replenishment at Rs 10 lakhs but anticipates that the cost may decline: If the solution works, the Committee can invest in a pipeline, he adds.

If the pump for the project is provided by Vaidyanathan, Rohinton Chinoy of Union Press has undertaken to bear the

cost of transporting it from Madras to Udvada. He has also agreed to personally bring back from the UK a component that is required for the unit.

Originally it had been suggested that a sea wall be constructed, further supported by tetrapods to break the impact of the incoming tide at the most vulnerable parts of the shoreline. Tarapore considers the replenishment of the beach — an annually recurring exercise — as ecologically friendlier. He says that the burden of maintaining a sea wall would be as taxing as the maintenance of the beach with the added burden of its potential misuse by the local population as an open-air toilet. Besides, the beach replenishment would be a faster solution in the face of the oncoming monsoon.

The cost of a wall, about 2.5 to 3.5 meters in height, would approximate Rs 800 to 1,000 per meter, the total cost amounting to about a crore of rupees, estimated Tarapore. Apart from the finance Tarapore spoke of its political implications as different sets of people would advocate different sites for the wall.

It was pointed out by Committee member Ms Aban Bana that local contractors mine sand from the beach at Udvada and that natural erosion is only a part of the problem. Countered Tarapore, "Bring it to the official attention (of the district collector) that you cannot mine from an eroding beach...It is a matter of implementation. There is an order of the Government of India that you cannot take sand from the beach."

The Government of Gujarat had agreed to contribute to the cost of a sea wall. Whether that contribution would be available for the beach replenishment project is not known. Taleyarkhan however was confident of persuading them to see the experts' viewpoint. Savak Patel, president of the Baroda Parsi Punchayet, opined that about 50 lakh rupees could be raised if all the anjumanas of India contributed.

V. M. Meher-Homji, a geologist at the French Institute in Pondicherry, spoke of

an underwater bund constructed by fisherfolk 25 years ago which has acted as an offshore breakwater, but the idea fell by the wayside.

Shoring up the forestry aspect of the project were Ravi Kumar, conservator of forests from the Bulsar division, Binny Mondal of the social forestry department of Bharuch district and Dr Yash Varma, conservator of forests, Gujarat, besides Meher-Homji. Their concern is to plant fast growing special species of trees which would provide for a multiplicity of interests: counter soil erosion, provide fuel needs of the adivasis and fight salinity in the ground water. To that was added another proviso: provide for the Iranshah's kathi requirements. It was agreed that the district collector be requested to permit the forestry department to reafforest waste land in the area.

Another subject of concern for the SUC was the state of the road linking Udvada station to the town. Taleyarkhan maintained that the road has now been repaired "all the way to the fire-temple, only one kilometer from the station being a bad patch." However, the committee members felt that with heavy duty trucks continuing to ply over it, together with the force of the rains, the road would again be reduced to rubble in a few months. Arnavaz S. Mama

East on a feast

The 700-strong Zoroastrian community in Calcutta has been having a busy winter judging by the events held as reported in the December '94-January '95 issue of *Calcutta Gavashni*, the newsletter from the Calcutta Zoroastrian Community's Religious and Charity Funds (CZCRFC). The publication which was originally a bi-monthly has since April '95 been converted into a quarterly to allow time for the secretaries of the Parsi institutions to submit their reports which can be incorporated in the newsletter.

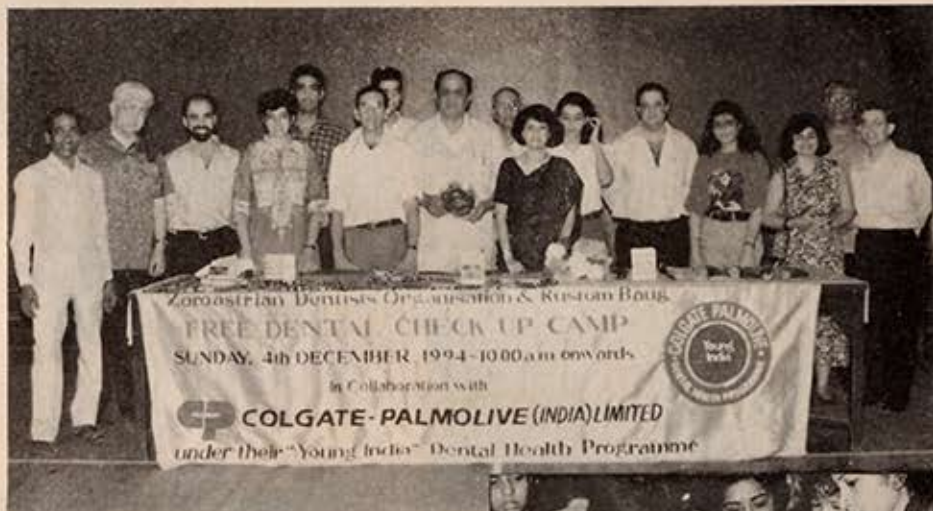
A barbecue dinner was held on December 3, 1994 at the Calcutta Parsee Club (CPC); a vegetarian thali lunch ushered in

the New Year; the annual athletic sports were held on January 15; and the CPC lawns were filled with the aroma of good Parsi food as the third Annual Parsee Bazaar got underway on January 22, 1995. Thirteen of the 17 stalls at the Bazaar were devoted to food (ranging from home-cooked bhakras to popatjis and mava-nasamosas to chicken dhansak and salimarghi) and one to beverages. The White Elephant Stall was a new attraction, and "since most Parsis normally reject a hand-down except from a family member, the sales here were surprisingly good," writes Ms Mary Bharucha in the newsletter.

Other events in the Calcutta calendar included the annual Tin-and-Bottle Tennis Tournament held on January 26 and the annual ghambar on January 28 and 29. At the ghambar, "two specialist *babarchis* (cooks) from Navsari enjoyed the thrill of displaying their expertise in the culinary art," as the community feasted on a "simple but delectable dinner of papeta-ma-gosh



French scholar Eric Phalippou chose to celebrate his marriage with Martine at the Ripon Club in Bombay, deeming his adoption of the Parsi food and music heritage as his dedication to the community. Among the invitees who were to grace the function on January 7, 1995 were Phalippou's professors of Zoroastrian culture, coming all the way from France.



Zoroastrian dentists: preventing caries

and masala-chaval-dar...topped off with an outstandingly good kulfi."

There is no dearth of volunteers for festive occasions but "we are facing an acute shortage of kamdars for ravan work," mention the CZCRF trustees in the February-March *Calcutta Gavashni*, appealing to the community to arrange, with the cooperation of friends and relatives, for the dead body to be brought to the ravangah, to be bathed, and to be carried into the dokhma if kamdars are not available. "Wherever possible, all help will be given," assure the trustees.

Homi J. Rogers

Promoting oral health

About 200 people, of varying age, from different communities, availed of the free dental check-up and advice offered by 14 Zoroastrian dentists who participated in the Preventive Dentistry Camp organized under the joint auspices of the Zoroastrian Dentists Organisation and the Sir Ness Wadia Club — Rustom Baug, informs Dr Porus Turner in his report. 1994 being designated by the World Health Organisation as the year of oral health, the camp was organized last December in collaboration with Colgate Palmolive (I) Ltd under the Young India Dental Health Programme.

In contrast to western countries where dental diseases are on the decrease because of improved preventive dentistry measures, in India gum diseases and dental caries are believed to be on the rise, pointed out Turner. His educative slide show on the causes and preventive measures for different dental diseases was presented to the audience. The public was also taught the right way to brush and floss one's teeth. Oral health care literature, Colgate Total toothpastes and Colgate Plus toothbrushes



were distributed to each of the participants in attendance. Prizes were awarded to the winners of the Healthy Smile Contest. A silver plaque was presented to Dr Keki Mistry for his outstanding services to public health and the world dental body.

Thermax goes public

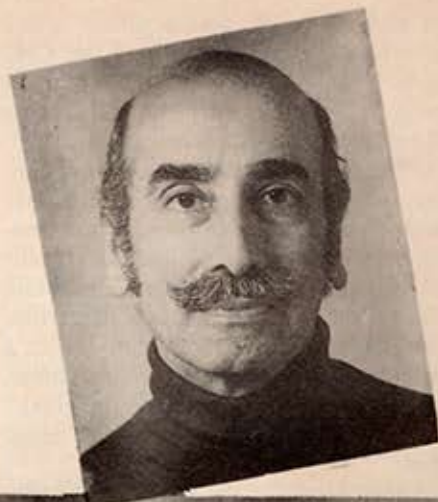
Thermax, a 302-crore rupee company invited public subscription for the first time in its existence, when it offered 60,88,700 equity shares of Rs 10 each at a heavy premium of Rs 180.

While most financial pundits debate over the justification of a high premium (*Business India* in its issue of February 13-26, 1995 concluded it is on the higher side), *Business World*, the business fortnightly from Calcutta, sounded a cautionary note for the investors in its issue of February 8-21, 1995. The magazine reckons that "while the company's highly diversified product mix is considered a strength, management of the same may be difficult in the future. Nevertheless Thermax's public issue aggregating Rs 115.69 crores opened to a favorable response on February 15, 1995 despite the high premium.

"Three years ago," stated Rohinton D. Aga, Thermax's chairman and managing



Above: Figure in Evening Landscape with painter Patel
Right: Outside of Time with artist Sabavala (inset)



director, in an interview to *The Economic Times* published in the issue of August 19, 1994, "it did not make sense to go public. Today, it does not make sense not to go public." The Rs 120.38 crore project is towards funding the company's modernization and expansion program in its engineering division at Chinchwad near Pune, and its chemical division at Khopoli. The funds raised will also be utilized towards setting up a research center for energy and environment at Chinchwad, and investment in the corporate office at Pune.

Thermo-Dynamics Pvt Ltd was founded nearly 15 years ago with which were amalgamated Wanson (India) Ltd and Thermax India (Pvt) Ltd. Barely a year later the company changed its name to Thermax Pvt Ltd. "Today, it is a highly diversified giant in the fields of energy conservation and environment, and is well-known for its packaged industrial boilers and effluent treatment chemicals. It now aims to become a one-stop shop for water treatment plants, boilers, equipment for air pollution control and chilling. As a result of the public issue, Aga intends to expand the vapor absorption chillers from 90 to 300 per annum at an estimated outlay of Rs 12.4 crore. Thermax, which pioneered this technology, currently commands 90 per cent of the market for absorption chilling and expects the demand to grow further.

Aga has worked out a strategic business plan for his company on the basis of which Thermax aims to treble its turnover within the next four years. The plan includes, as per *The Economic Times* report, a change in the company's focus from selling to marketing, and the setting-up of an export-oriented chemical unit. Four new subsidiaries are also to be set up: Thermax Surface Coatings Limited, Thermax International Limited, Thermax Electronics Limited and Thermax Capital Limited. As a result of these activities, Thermax expects its annual total income to rise to Rs 430 crore with net profit increasing from Rs 23.94 crore to Rs 29.25 crore, giving an earning per share (EPS) of Rs 12.58. H.J.R.

Art with a heart

Child Relief and You (CRY) organized an Art for CRY exhibition to augment its funds through the sale of paintings by some of the finest contemporary Indian artists. Included in the repertoire presented were two paintings by Parsi artists — Gieve

Patel's water color, *Figure in Evening Landscape*, 86 cm x 74 cm and Jehangir Sabavala's *Outside of Time*, 192 cm x 152 cm.

Sabavala's oil painting on canvas in characteristic cubist style, sold for Rs 2.10 lakhs: the highest amount raised by a single painting at the exhibition held at Bombay's Jehangir Art Gallery from January 31 to February 5, 1995. Seventy percent of the sale proceeds of the painting were donated by Sabavala to CRY; the balance retained towards meeting out-of-pocket expenses like framing, etc. "It must have taken him well over a month to execute this painting, and we are very glad with the donation Sabavala has made," states Ms Shernaz Dossal on behalf of CRY. In addition to the painting, CRY also sold hundreds of prints of Sabavala's paintings for Rs 100 each.

Another donation — amounting to Rs 6.3 lakhs — was presented to CRY on the occasion of its 15th anniversary celebrations by Parvez Damania, then chairman and managing director of Damania Airways. The amount was collected through a

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Participating in a function organized under the joint auspices of the Surat Parsi Panchayat and the Wadi Bunder Ghambar Fund are (from left) Areez Khambatta, Jamshed Guzder, Dr Sam Bhacca, Jamsetjee Jejeebhoy and Dastur (Dr) Hormazdyar Mirza. The occasion at Allbless Baug on September 24, 1994 marked the 97th anniversary of Bombay's Anjuman Atash Behram.

scheme launched by Damania Airways and Damania Shipping wherein passengers on board Damania aircrafts and catamaran during January 1995 were asked to contribute funds in envelopes marked "Welcome Change" that were distributed to them.

H. J. R.

Sketchy life sketches

The Bombay Parsi Panchayat (BPP) has published two more booklets in its ongoing series on biographies of eminent Parsis. Authored by Hormazdyar Shahpurshah Dalal, the biographies, *Dr Sir Jivanji Jamshedji Modi* and *Adi Marzban* — a gentle genius seem at first glance to be more detailed than the other works in the series. However, this is not so, and neither title really provides any comprehensive look at the lives of its subjects.

Jivanji Modi is a sketchy account of the son of the Colaba Agiary panthaky who as a result of a fortuitous meeting with his mentor K. R. Cama, and his own love for nature and books grew into a savant. The book recounts Jivanji's lectures, his ordination into Zoroastrian priesthood, and his appointment as secretary of the BPP, a position Cama was not keen to see his protégé accept. Nevertheless, Modi, soldered on balancing his work with Iranian studies, and writing, during his eventful life of 70 years.

And Marzban comes across as a man who seemed to owe his position to his parentage: more than 70 percent of the book is devoted to telling the history of the Marzban clan and *Jam-e-Jamshed*. A renaissance man who defies categorization,

Marzban was Editor of *Jam-e-Jamshed*, and a sister publication of humor, *Gupsup*. He distinguished himself as a radio and stage playwright and director. His inquisitive mind brooked innumerable interests: astrology, occult, plant and animal life... He was also, as his fans would recall, one of the first to perform on Indian television, and give Doordarshan some of its finest and most popular programs to date, like *Aavo Mari Sathe* and *What's the Good Word*. Sadly, the booklet makes no mention of these facets and seems more a personal recollection by Dalal of Marzban and his theater world. There is a move spearheaded by the editors of both *Jam-e-Jamshed* and *The Bombay Samachar* to have the work recalled.

Both the books lack material that would provide new insights into two of our community's greats and, at best, are only a record of facts, many of them already well-known, or culled from books with easy access. Even these seemed to be riddled with mistakes. Modi is said to have addressed the 8th Oriental Congress in Stockholm in 1887, whereas the chronologically laid-out sketch which appears as an appendix to the recently released edition of Modi's magnum opus, *The Religious Ceremonies and Customs of the Parsees* informs us that the year was 1889. Further, while Dalal devotes a chapter to

Modi's contribution to fighting the 1896-97 plague in Bombay, the many contributions that Modi has made, or could have made to the community in his capacity as the BPP's secretary, and one respected for his erudition, have scarce merited even a mention in Dalal's work.

Since both the personalities are of comparatively recent times, and Jivanji Modi having sired 11 children from his two wives has many descendants yet alive (Nadir Modi, for one, is his grandson), the author could have infused the works with anecdotes, interesting sidelights, and a flesh-and-blood picture of the subjects, rather than serve a rehash of events and honors. A bio-sketch must not be sketchy. It should serve as inspiration, and provide a quick way to learn how greatness is achieved.

The books can be obtained from the BPP office at 209, D. N. Road on payment of Rs 15 (Modi) and Rs 30 (Marzban). H. J. R.

Opera Ahura

Billed as the first ever full-fledged musical rendition of passages from the *Zend Avesta* in the choral and orchestral tradition of Western classical music, *Ahura* is the handiwork of a 55-year-old music teacher



Sir J. J. Modi (left) and Marzban: sketchy sketches

and composer, Ms Meher Madon-Jansen. The 45-minute piece, on which Jansen had been working erratically for over the past three years, used certain sacred words from the Zoroastrian prayers to create an overall stirring and stunning musical composition. And her coordination with Parvez Doctor, with whose Bombay Chamber Orchestra she has been associated since 1968, resulted in the fruition of her experiment with professional finesse on October 28, 1994: its performance by a 30-piece orchestra and an equally-strong, talented choir drawn from the Bombay School of Music and the Dadar Music Ensemble, conducted by the dedicated Doctor.

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Ahura consists of six movements through which Jansen has tried to convey a philosophical idea with the right use of Avestan words and a suitable melody. The opera starts with the clashing of sounds and harmonies that are discordant on the ear, signifying chaos before the advent of Zoroastrianism. The second movement is the rendition of *Ashem Vohu* in the form of a Western classical hymn. "The melody, the discipline of a set form used here, is to indicate the coming of Order, the Truth or the Good Mind on this Earth," explains Jansen. This is followed by the *Ahunavar* prayer where only certain words of the *Yatha Ahu Vairyo* are sung as invocation.

The *Fravarane* prayer is next rendered as a soprano aria. A little girl seated next to us stifles a giggle as lead choral singer, Ms. Freney Dalal-Paghdwala breaks into a wafting 'ha-ha-ha-ha' after saying *Jasame-avenghe-mazda* in a manner redolent of traditional Western classical singing in the bell canto style of the 17th and 18th centuries. "The aria is a musical elaboration," explains Jansen, "where words take second place," justifying her interpretation.

The Zoroastrian influence, however, was soon re-ushered with the *Tandarosti* blessing rendered in a manner akin to its intonation by priests at a fire-temple. The sixth and final movement with which the concert climaxed was a paean to Ahura Mazda executed with full-throated voices and soaring instruments.

For Jansen, who grew up in a Zoroastrian atmosphere (she had dedicated her attempt to the memory of her parents) complete with Parsi influences that included appreciation and learning of Western classical music, *Ahura* was the culmination of a life-long dream. The theory of classical music that she learnt under Ms Gool Tata stood her in good stead when composing the opera, a fact she remembers with gracious gratitude.

"As a singer in the Cantata Choir (of which she had later taken up musical directorship for a short while), I was impressed by the Latin masses put to music by Haydn and Mozart," informs a publicity-shy Jansen. Then she thought of casting Parsi prayers in a similar mold, and was enthused when her hymn *Ashem Vohu* met with a good response when first performed in this style by the B. P. Orchestra at their Pateti concert a few years ago.

"Besides," smiles Jansen who is married to a Hollander but was brought up in a priestly family (her father Kaikhushroo Jamaji Madon was a navar, she states with

pride), "I noticed very definite rhythmic patterns in our prayers." Jansen incorporated these intonations into the chorus and, slowly but surely, built up *Ahura* as a harmonious blend between the mystical East and the melodious Western school.

Jansen is all praise for Doctor and his group who worked with her in right earnest for over six months of rehearsals for *Ahura*. "I would write out my notations, play them on the piano, but would get to hear how they would truly sound only when the (choir) and conductor worked on them," states Jansen. She then incorporated the changes in the master sheet, working into the wee hours of the morning.

Put up at a cost of over Rs 60,000 as per Ms Betsy Marzban, the organizational director of B. P. Musical Enterprises, *Ahura* was a unique experiment. Despite the "good response" there hasn't been another public



rendering since the premiere; and the concert though recorded live isn't being sold as a shy and reticent Jansen doesn't wish to explore the possibilities of commercially releasing the music.

H. J. R.

Birdy's best copy

The Best Copywriter of the Year distinction was conferred on Freddy Birdy by two organizations: Communications Art Guild (CAG), and *Advertising and Marketing (A&M)*, a fortnightly magazine. The A&M honor was presented to Birdy in New Delhi on March 11 and on March 2 he received the CAG title at the organization's annual awards function in Bombay.

Thirty-two-year-old Birdy works for Mudra Communications and has in the last year done campaigns for Nestle's Polo mints, Fortune gold whisky and Mobil. His Polo campaign went on to bag a Gold Abby — the highest award — in the category of Cinema/TV/Video film in English at the Advertising Club Bombay's Awards Nite held on March 15, 1995.

H. J. R.

Bharucha bags two golds

Sahavir Sarosh Bharucha won two gold medals on securing first rank at the BE (Mech) examination conducted by the Gujarat University. His consistently good performance earned him a first rank not only in the final semester but in nearly all the semesters while he was a student at Ahmedabad's L. D. College of Engineering, notes a press release.

Bharucha is a resident of Ahmedabad and presently employed with Ingersoll Rand (I) Ltd at their Naroda unit. The 22-year-old engineer further plans to do his MBA studies at one of the top 10 institutes



Top: engineer S. Bharucha (left) and cricketer

Z. Bharucha

Alongside: prosthodontist Mirza (left) and educationist Ghadiali

of India and, if funds permit, to pursue a master of science degree in the USA.

A brilliant student all

through his academic career, Bharucha who had won sports certificates at the school level lists billiards, snooker, swimming, cricket, volley ball and table tennis among his extracurricular activities.

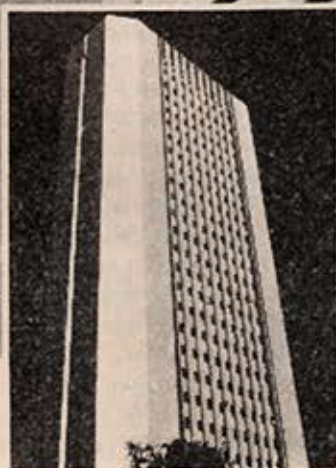
Bharucha's unbeaten 164

An unbeaten 164 in the Irani Trophy tournament brought opening batsman Zubin Bharucha the distinction of being able to carry his bat through an entire innings. He is the first player on the Bombay team to achieve this feat and the second in the history of the tournament (Sunil Gavaskar had performed this feat in 1974-75), notes a report in the *Mid-Day* of October 14, 1994.

Bharucha, 25, who had hit a century on debut, batted "for 531 minutes, faced 591 balls, and had 21 hits to the ropes" when facing the Rest of India team at Bombay's Wankhede Stadium, reports *Mid-Day*. "It's a great feeling to get a hundred," says Bharucha, adding, "(but) you must not live in the shadow of your past laurels."

continued on page 26

Reaching for the Sky



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

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"When you spoke out, you were called an agitator"

Dr Khorshed Ginwala is dedicated to the task of improving South Africa's social infrastructure

Amavaz S. Mama

"I keep telling the boys, 'I'm going to retire,'" laughs Dr (Ms) Khorshed Ginwala. But South Africa's legendary Nelson Mandela has other plans for the community health veteran who has been an executive member of the board of the South African National Council for Child and Family Welfare, trustee of the South African Council for Higher Education and chairperson of the Community Education and Development Trust. As of June 1995 she is slated to represent South Africa as its ambassador in Italy. To meet the new assignment the matter-of-fact Ginwala is said to be cramming a course in Italian.

Wed to insurance expert Rustom Rustomjee for the past 40 years, the lady continues to be professionally known by her maiden name — a conscious decision she had taken to retain her identity and her niche vis-à-vis her husband's powerful family, well known in South Africa for having befriended Mahatma Gandhi during his turbulent experiences in that country.

In Bombay last November, Ginwala was en route to Hyderabad for a conference on the Indian diaspora where she had been invited by the sponsors — the University Grants Commission and the Rajiv Gandhi Foundation — to present a paper on Indians in South Africa. She had been targeted, being the chairperson of the Mahatma Gandhi Memorial Trust (MGMT) in South Africa.

Explaining the genesis of the MGMT Ginwala noted that Gandhi had two pieces of land which he had transferred to the Natal Indian Congress in 1897. In 1960, when South Africa was facing tough repressive measures from the apartheid regime, including the banning of the African National Congress (ANC), there was

similar fear about the fate of the Indian Congress. So the MGMT was founded and the property transferred to it to avoid its confiscation at a time when lots of other Indian-held land was expropriated.

Ginwala became chairperson of the Trust in the early 1980s. In 1985 however "the government clamped down to prevent development of the property," she notes. Now that the measure has fallen away there are new plans to commemorate Gandhi and to propagate his ideas, says Ginwala who is hoping for financial and other support from the Indian Government: "We need a Mahatma Gandhi memorial in South Africa... (but) the estimates have been prohibitive."

In the earlier, more violent times of the Angolan conflict when "South African mothers found their sons coming back in coffins," and the country had to sell its gold reserves, the Indian community held back from the ANC and voted for De Clerk in mistaken appeasement, says Ginwala. Now the situation is "generally peaceful" with the nine South African provinces busy developing their own communities notwithstanding "episodes of violence" in Natal where Mangosuthu Buthelezi, minister for home affairs in the national government, goes each weekend to generate intolerance, recounts Ginwala. Another obstacle to development is the need to change the attitude of the civil servants. "One thing we (ANC) conceded was that the public services will remain, that public servants won't lose their jobs," narrates Ginwala. "(But) it is difficult for them to understand the democratic process. They were used to a hard repressive system" and some sabotaging of the democratic process continues, she says.

As chairperson of the Child, Family and

Community Care Centre of Durban, Ginwala encompasses a wide range of work in the slums. The Centre's major aim is to identify and address "socio-economic inadequacies which affect the quality of life," as notes its report. "Buying containers from the railways to make them into creches" is one example of their projects. The Centre had been started as the Durban Indian Child and Family Welfare Society by Strinivasa Sastri, then India's Agent-General, in 1927. In 1988 it began to function under the present name.

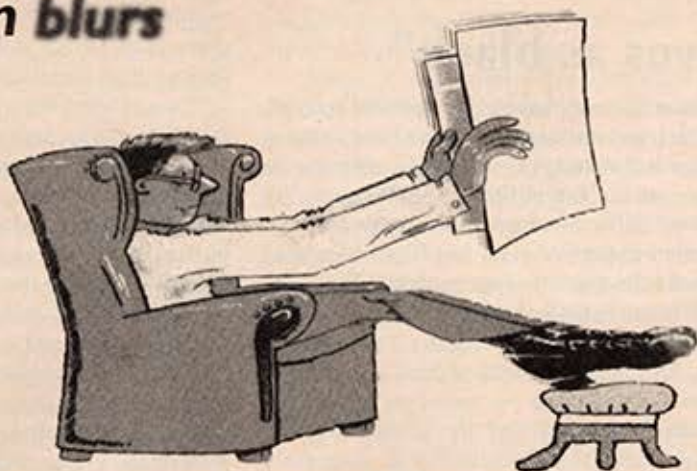
The Community Education and Development Trust has been sponsored by a Dutch non-governmental organization (NGO). So few are the social services available to the local population that an old bus has been converted to service different areas each day, providing basic education and mental stimulation to the mothers. The Trust has also taken over a very old school, demolished and restructured it to provide educational care programs to individuals from rural areas who train there before returning to their communities to disseminate the skills.

"The ANC national committee for health legislation is streamlining and making it more rational, promoting primary health care," notes Ginwala. The Women's Resource Centre funded by the Carnegie Foundation and Oxfam is a non-political body working to meet the immediate needs of the very badly handicapped rural women, providing them with "voter education, training them without making it political. Now we have a director. We are sending her to Zimbabwe to study the situation as they have a good center there and to prepare for the (UN sponsored) Beijing Conference on Women" later this year.

Recalling her early years in South Africa Ginwala noted, "There were no fire-temple but there was always an afargani and divo (at home) and we always prayed... There were many more Parsis when I was small. We met on navroze, pateti, ghambars..." Her grandfather had gone to South Africa in the 1800s leaving his wife and two sons behind, eventually settling in Mozambique. Her father Nusserwanji grew up with a progressive uncle in Karachi. Khorshed, Frene and (late) Soli were born to Nusserwanji and Banoo in Johannesburg. Banoo now lives with Khorshed in Durban, Nusserwanji having passed away in 1976.



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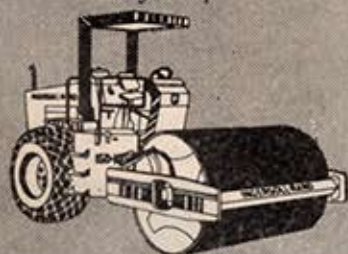


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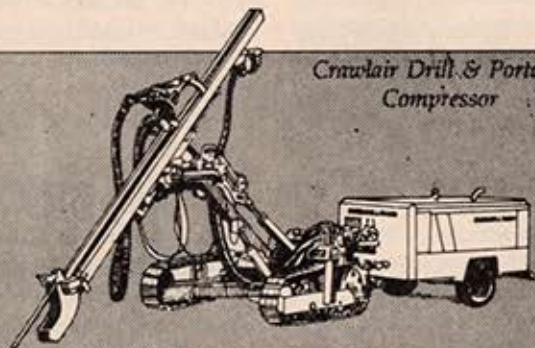
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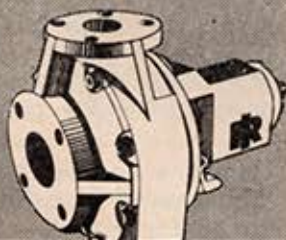
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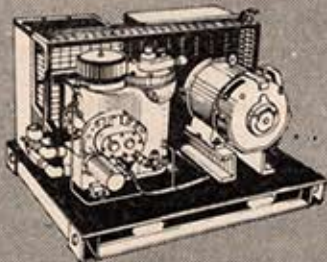
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"We see ourselves as black"

"I never thought of myself as a Parsi or a woman," says the speaker of the South African Parliament, Frene Ginwala. "There is no special niche. We're South Africans doing different things. The functions may differ, but most of us are South African blacks involved in politics."

Breezing through on South African Airways' inaugural flight from Johannesburg to Bombay, en route to Copenhagen where she was to lead the UN Development Programme on Women, Ginwala consented to speak — very briefly — to *Parsiana* on the phone.

"Politics affects everything we do: where we live, where we go to school. Most of us see ourselves as black. I'm talking of all the colored people — Asian or African — whatever their individual practices. In terms of the governing body of the ANC there is no reason to feel that it's going to treat anyone on racial or ethnic factors. We've never taken a stand on the basis of ethnicity."

At Copenhagen Ginwala expected to analyse how the development of women has been, how equality is manifested and try to write it all down.

"I am a great parliamentarian, I believe

in parliament," asserts the political activist. The legislature and executive have to function in balance, says Ginwala, referring to one of the big shifts in Cape Town: "In South Africa we have had a highly authoritarian executive...Our big focus is how to make the executive accountable. There are different extents to which this happens. It is different for Britain or India," she adds.

Noting that "South Africa is writing a new constitution — members of the national assembly and the senate together constitute the Constitutional Assembly which is drafting the constitution," Ginwala informs that the deadline is May 1996. After that there may be another election.

Ginwala refuses to speak for South African Parsis: "We're not functioning as a community. There are individuals — perhaps 50 or 60 — spread across the country. I don't know if there is another Parsi in Cape Town. I don't think so."

Asked which assignment of hers had she considered the most challenging, Ginwala noted, "It's always the one you're in at the moment. I'm in a very challenging job — the most challenging I've faced; but I don't know how it's going to be..."

Until 1963 there was only a token recognition of Indians. There was a department of Indian affairs and Indians used to be repatriated at government pleasure. "We didn't want to accept that separate structure. Then in 1963 the government accepted Indians as South Africans," recalls Ginwala.

"When you spoke out you were called an agitator. In 1963 a magistrate called me up, told me to be careful. Under the Suppression of Communism Act they took away my passport in 1964, didn't allow me to travel. I wanted to take the children to England for their education..."

Finally, in 1969 she was allowed to proceed to London for a course in hospital administration with the proviso that she return to take up a post at the R. K. Khan Hospital. "Being reluctant to enter an ethnic institution, I consulted with the late comrade Oliver Tambo who strongly advised me to accept the proviso, to strengthen the democratic movement's skills base in preparation for government."

In 1972 she returned to take up the position of medical officer at the designated hospital, receiving regular promo-

tions and much practical experience and detailed insights into provincial administration and management. Legal, administrative and organizational relationships between the central government, the provincial administration and the local authorities became clearer. She also became better versed in the effective utilization of personnel and resources. But she resigned in 1979, "after experiencing insurmountable difficulties with the superintendent and the national provincial administration in securing the promotion of black nursing and administrative staff and in improving services...Again they took my passport away!"

Frene Ginwala, the doctor's sister, was even more politically involved (see box, "We see ourselves as black"). Anticipating a ban on the ANC in the wake of Mandela's arrest, Frene left South Africa, spending the next 30 years in exile. During that time she arranged with the Indian High Commission in the UK to enable another beleaguered nationalist, Oliver Tambo, to leave the country, informs Khorshed.

Being married with three sons, Khorshed became involved instead in welfare work

with African clinics. "There was lots of unemployment...One couldn't overtly express association with the ANC (so) one spoke out on social issues," says Khorshed.

Two of her three sons have followed the family lead into national service: Zavareh, 36, a chemical engineer with a doctorate in development studies, is now director general of trade and industry; Cyrus, 32, who pursued economics and banking at Oxford, is now adviser to the deputy finance minister; Sohrab, 26, an architect, has decided to settle in England with his Spanish wife. Ginwala says she planted an olive tree for their madavsara prior to a church wedding in Spain. Zavareh is married to a South American. Cyrus would like to marry a Zoroastrian girl.

There used to be about 200 Zoroastrians in Durban earlier, says Ginwala. Now barely 30 remain. Johannesburg lost a lot of Zoroastrians when the government refused immigration to Asiatic spouses. Hence many emigrated, those who remained being confined to the single status. Apart from Frene, there is not a single Zoroastrian left in Cape Town where two families had been well known. Nor are all Zoroastrians politically involved, though all are politically conscious, says Ginwala.

Her own unending tasks take Ginwala out of the house by 7.30 or 8 a.m. and keep her occupied till 9.30 p.m. But, she exults, she is "never bored. The new openness in South Africa, the articulateness of our MPs, the open debate, people saying what they feel, reasonableness..." have all made the effort worthwhile.

The return of Fee

With the return of the Republicans to power in South Dakota, Ms Feruzeh (Fee) Jacobsen's exile is over. The secretary of the senate, Jacobsen has been a regular staffer of the state Capitol for the past 25 years, eight of them in the present position. Being an elective office she lost her job when the Democrats came to power after the 1992 election, notes Associated Press writer Bruce Gray in the *Rapid City Journal* of January 15, 1995.

The younger daughter of Nerges and the late Keki Erani, founder of the well-known Bombay firm Steelage, the soft-spoken Jacobsen's job requires her to "direct business on the senate floor," writes



Gray. She reads aloud titles of bills and amendments from her podium, "calls senators' names and records the ayes and nays as they vote by voice," ensuring that the chamber runs according to its rules.

Jacobsen's job also extends behind the scenes to keep "the legislature running at a sometimes frenetic pace for about two months every year. She can't be partisan in her position or worry about the personalities of certain senators," avers Gray. Among her perks is her own office with a window—and Valentine Day flowers from the legislators who respect her for her professional calm, propriety and impartiality.

When the legislature is not in session Jacobsen functions as a museum assistant at the Cultural Heritage Center in Pierre, informs Gray.

"An accordion operation"

"In funky heritage-building digs on Richards Street, Barry Ward and Delna Bhesania have staked out their territories... Together they oversee a company that generated one million dollars this year in a fragile but growing local industry," wrote Ian Edwards in *Business in Vancouver* (November 29-December 5, 1994). The husband and wife team run Bardel (a fusion of their first names) Animation that, at the time of Edwards' report, employed 34 animators.

Functioning as an "on-call service for

the imagination of creators elsewhere," Bardel provides the "cell" subcontracted to it by the large production houses like Nelvana Ltd in Toronto and MGM/United Artists in Los Angeles.

Starting with a 700 sq feet studio eight years ago, Bardel was commissioned to render *Shamu, The Beginning*, one half-hour show. It attracted the producers of *Tiny Toons*, a cartoon project overseen by Steven Spielberg, and led to a contract for 65 half-hour episodes worth millions in painting fees, notes Edwards.

The ensuing experience proved that the theory of the "golden mean" cherished by Zoroastrians, applies even to good luck. Ward and Bhesania realized that to service the contract they would have to provide more than 20,000 painted cells a week as against their capacity of 2,500. Faced with bankruptcy in trying to meet a demand with which they couldn't cope, Bardel stepped away amicably from *Tiny Toons* after one show. "We shrunk from 7,000 sq feet and 90 people to me and Barry in a (100 sq feet) office..." Delna, the partnership's business negotiator, told Edwards.

Epitomising their grit, she added, "We just started again. We've always been able to roll with the punches." "We're an accordion operation," affirmed Ward, whom Edwards calls "the creative one."

Since then they have wrapped up many a credit. There's been *Bebe's Kids*, *Rappin Smokey*, *Animated Tales from the Crypt*, *Little Wizards*, *Problem Child*, *Phantom 2040* plus commercials for Sugar Smacks,

Frutti Pebbles and Cocoa Crisps—all done on contract for other producers and scrupulously acknowledged.

Having established their expertise, Bardel wish to ensure their personal stake on the work they do—to get the credits and the copyright, "start developing our own product so that we'll own a piece of what we do."

For that they need capital and that is in short supply for the Vancouver-based industry of approximately a dozen units which seems to have been functioning hitherto as Los Angeles' backyard. Bardel had a project in hand—*The Witch's Apprentice*, the story of two kids and their adventures with a good witch. A US coproducer was said to be interested but a contract hinged on certain decisions of the provincial government of British Columbia. Bardel and other animator companies were keeping their fingers crossed for a chance "for our industry to become indigenous and self-reliant instead of dependent on service work from the US," as notes the lady who had arrived with her parents to Canada in 1967 as a three-year-old. She now has her own three-year-old daughter Zoe.

"Delna always wanted to be her own boss and never wanted to be told what to do and when to do it," writes her mother Sheraz Bhesania in a letter to *Parsiana*. "She has achieved absolutely on her own merits and hard work...(with) every penny and brains of the husband and wife team...(and) support and prayers from us."

Ward and Bhesania with daughter Zoe and *Power Rangers*, their latest project (below)



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"Too much welfare has sapped us"

Jamsheed Kanga who resigned from BPP trusteeship last month assesses the community and the Panchayat

Arnavaz S. Mama



"One doesn't have to be a trustee to solve the community's problems...My commitment to help the Panchayat and the community stands," vice chairman and managing director of Tata Housing Development Company and erstwhile Bombay Parsi Panchayat (BPP) trustee Jamsheed Kanga reassured *Parsiana* at an interview in his small, spartan but coolly efficient office in Bombay's Dhanraj Mahal on May 27, 1995.

The ex-municipal commissioner of Bombay and founder president of the Committee for Electoral Rights (CER — now the Committee for Economic Revival) has been closely associated with the Panchayat's massive housing construction project which has added about 1,100 apartments to the BPP's real estate in the past 14 years. Kanga, who resigned from the BPP board on May 9, 1995 had come in unopposed on the heels of the CER's sweep of the Anjuman Committee (AC) elections in 1981 and was reelected in 1993.

His rugged face a bit more weathered, his straight hair a bit sparser since *Parsiana*'s last interview a decade ago, Kanga pleaded "too much pressure of work...very taxing job...large projects requiring concentration" and the strain of frequent travel in the context of a nascent collaboration project in Singapore, as his reasons for resigning from the BPP. "I always feel one should not stick to the chair if one is unable to contribute substantially...Not stick on until people wish you out. It's only fair that someone else should have the chance to contribute to the community," he smiles gamely.

Nagpur born, Nasik (Boys' Town) and Nagpur educated Kanga's association with Bombay has flowered in many ways. Deeply committed to the city's heritage movement, he is also said to be the one who induced business houses to come together and join the government in a scheme

to improve the infrastructure of the metropolis in Bombay First — a project designed after its highly successful prototype, London First, and undertaken through the Bombay Chamber of Commerce and Industry.

Now retired from the IAS (Indian Administrative Service), Kanga believes his personal contribution to the community and the BPP has been his ability to help the Panchayat through the maze of governmental and civic formalities in handling its properties and in the course of its housing construction program. And such help he is still prepared to provide when required. "If you are trustee, you are involved in every small decision for which I find it difficult to spare the time." It involves several hours of work each week apart from the board meetings which are now held every Tuesday at 6 p.m. and often continue till 9 p.m., he says.

Given his exposure to government, the municipality, the Panchayat and private industry, Kanga's assessment of the BPP's weaknesses and strengths acquires significance. The large 300-year-old organization has evolved "its own ethos and administrative style which is now outdated. It needs to take the help of modern technology like computers," he notes. The reason why it has not done so hitherto is that "the computer was perceived as a threat...Very few trustees are computer oriented." But, as he explains, a well-programmed computer provides instant data for decision making on categories of applicants for housing allotments. Laborious procedures, such as a constituency-wise distribution of the Panchayat's electoral roll, was an exercise which, Kanga notes, was carried out on a computer without any fuss, though the older trustees

like the late Jal Vimalal had been horrified at the prospect. If he could relive his trusteeship years, Kanga says he would "go all out for computerization as it would speed decision making and provide up-to-date data on results."

Another managerial tool whose absence is shared by government as well as trust bodies is the balance sheet. "At the end of six months my performance (as chief executive of the company) is evaluated." If profits decline, he is answerable, he adds. But the performance of a body like the Panchayat can't be judged. There is the instrument of the social audit and Kanga says he had persuaded Ms Armaity Desai, then director of the Tata Institute of Social Sciences, to undertake one on the BPP, but before it could come through Desai relocated to Delhi as the chairperson of the University Grants Commission. A social audit would help sift out the relevant programs from those which are no longer so notes Kanga.

The lack of a systematic implementation of trustees' decisions is another shortcoming: "In a company, if results are not there, someone is accountable. In the BPP there is no one who is made accountable." It leads to delays in implementation and overemphasis on some programs, neglect of others. "For example the Holiday Programme for Youth is gloriously successful but the demography project is badly neglected. So also repairs to buildings. It's not given the attention it deserves," avers Kanga, who however notes the absence of volunteers as an extenuating factor: "If I suggest any work to be done, I end up doing it myself. Maybe we haven't motivated (the youth) enough. But the fact is

continued on page 27

The prophet of pimpledom

The distress of acne spurred Dinyar Workingboxwalla to evolve his own solutions to facial problems

It was a painful operation: the removal of pimples and treatment of acne. The young lad whose face was being worked upon winced and gave voice to his agony. If he was expecting sympathy he got none. Rather the aesthetician lashed out at him. "If you can't bear the pain, don't come here again." The young lad gritted his teeth and the only sound that now escaped his lips was a sigh each time he released his breath.

"If you think I am bad now, you should have seen me some years ago. I was an ogre then," said aesthetician Dinyar Workingboxwalla. It was the closest he would get to apologizing. "He is a monster and the only reason we let him get away with it is because he is so damned good at his job," observed one old-time client waiting his turn to be treated.

Indeed, Workingboxwalla's skill at effectively dealing with those ugly facial blemishes, and treating hair, have made him a celebrity of sorts. We got a hint of this when he gave us directions to reach his place: "When you reach Navjeevan Society crossing, just ask anyone and they will tell you where I live." It was no idle statement for everyone around the small cigarette stall seemed to know. "You mean the beautician of Anil Kapoor and Dimple Kapadia?" (Hindi

movie super-stars in case you are unfamiliar with Bollywood) one asked. "Yes," we replied impressed.

Given his celebrity status and fame we were expecting his clinic to be a slick outfit and were a little surprised to find it to be a modest and unpretentious one that served as his bedroom at night. Workingboxwalla, we discovered, was indifferent to his fame and inclined to play it

down. "I'd rather not talk about the movie stars who come here. They are like any other clients and must come by appointment," he observes. No, he does not charge them more, and no amount of persuasion will get him to make house calls.

Workingboxwalla's image of a no-nonsense, celebrity 'ogre' is really a reflection of his implicit faith in his ability to guarantee results; and his clients swear that he is a miracle worker.

Meet a young jeweler whose face was once a mess. "I would soil two to three hankies a day cleaning up the puss and blood that would ooze out of my pimples," he says. Antibiotics gave him some relief but the moment he stopped popping pills, his pimples popped



Gustasp Irani

"Your face is your calling card"

out again. Then he discovered Workingboxwalla and within a short while he had a whole new face he was no longer embarrassed by but one that he could proudly

show the world. He regained his self-confidence and believes that this has a lot to do with the fact that his business is flourishing.

Then there is an elderly man who grew up with an ugly black pigmentation on his face, till his daughter-in-law cajoled him to visit Workingboxwalla. Three months of treatment and the blemishes have almost gone. His only regret is that he did not discover Workingboxwalla when he was younger.

Workingboxwalla learned the basics about his skills in the States where he graduated from the Wilfred Academy of Cosmetology in 1973. Over the years he has visited the UK and Europe at regular intervals to keep abreast with the latest developments in his field. Today he is a qualified INFA, the highest degree one can attain in his line of work, and is a member of the World Aesthetics Intl. CIDESCO (Zurich).

Yet he is not a slave to what he has learned in the classrooms; experience is an equally good teacher. "I caution Indians about using imported creams; they are for European climatic conditions and skins which are quite different from ours," says Workingboxwalla. Each skin, he adds, has its own signature, and requires special caring. For instance he gives us a quick assess-



Faces painted by Workingboxwalla Photos: Gustasp Irani



Workingboxwalla's entries at international competitions of creative make-up (left to right -- top): Red Indian and lioness; (below) tree and mermaid

ment of our face: "It's oily, except for the area under the eyes where it is dry. And you have not been sleeping too well either (true!)."

"Your face is your calling card. It is the first thing a person sees, and his first impressions about you — which are very important, especially if you are looking for a job or to clinch a business deal — will depend on what he sees,"

says Workingboxwalla. Women seem to realize this instinctively. Men are slowly realizing that the macho man in the corporate world is the well-groomed expense account executive who is edging out the savage Tarzan they idolized as kids.

Many men, like women, are slowly accepting the fact that they don't need to have an acne problem as an excuse to have a facial. It not only relaxes and rejuvenates but also delays the aging process. This is so because, according to Workingboxwalla, the facial muscles are directly under the skin and keeping them in shape is the best way of stopping premature facial wrinkles.

Yet social conditioning is hard to brush aside; there are many who see good grooming as effeminate and a threat to their macho image. "These people are stupid and with a false sense of pride," says Workingboxwalla.

If you detect a trace of bitterness in his voice it is understandable, for he bore the brunt of similar prejudices when he started out on his career as a beautician some 20 years ago. That was the time when it was viewed as a profession suitable only for women and definitely not the one for the son of a doctor — his father was a GP. "My relatives, friends, everyone thought I was crazy wanting to become a beautician! I

would sit by my phone all day long waiting for clients to ring up," Workingboxwalla recalls those early days.

Today there are no gaps in his appointment diary and the phone rings incessantly, with people begging to get their names squeezed in. The job is demanding and Workingboxwalla starts early and ends late, well after sunset. Since the nature of his job requires that he segregate the

sexes, he gives appointments to male clients only after sundown. He laughs at the suggestion that the dark is a good time for them to sneak in undetected.

"If they are embarrassed to come here I will insist they don't come at all," says the unrelenting aesthetician. His confidence is a reflection of his acceptance even by those who scoffed at him earlier. Indeed, Workingboxwalla has even conducted private classes and many of his students, some males, even Parsi males, are recognized beauticians in their own right.

Yet, if he is seen as a pioneer of sorts in his profession, he is the first to acknowledge that it was not by design but by default: default on the part of the innumerable beauticians he had visited in the hope of clearing up the acne problem he was plagued with as a kid. Then after one painful treatment when his face was inflamed and bloated ("I could not even open my eyes," he recalls), Workingboxwalla reached the breaking point, or rather the turning point. "I decided at that point to start treating myself," he states. Using himself as a guinea pig he launched out on a new career.

His ambition to become a graphic artist after he obtained his SSC from Sir Cawasji Jehangir High School was filed away in the

realm of "what might have been." Two trophies, won at international competitions of creative make-up — where the beauticians paint the most amazing designs on a face — adorn a shelf in his room, a testimony to his artistic skills.

It is probable that he found the courage he needed to set out on this uncertain adventure in his Zoroastrian roots, for in it Workingboxwalla sees the same spirit at work that helped the community to survive and establish itself as a leading one in the past. Yes, he wears the sudreh and kusti and believes in the message of the prophet: "I will be a Zoroastrian from womb to tomb," he says. It is a spirit that he believes is less and less evident in the current generation, and he fears that it is this — their inability to tune into the realities of the changing world and act decisively — rather than the issue of declining numbers that is the main problem facing the community. But what about the problem of declining numbers?

Workingboxwalla does not visualize himself contributing towards solving it in real terms: he is a confirmed bachelor. Where he can contribute is cleaning up the faces of its individual members and there are few around who can do it better.

EVENTS AND PERSONALITIES

continued from page 16

SPOTLIGHT

At the five-day world congress on prosthodontics held in New Delhi in mid-February 1995, **Dr Firoze D. Mirza** was awarded a plaque for promoting oral health in India. Mirza was the first implantologist in India to successfully perform full mouth implants way back in 1962, notes *The Afternoon Despatch and Courier* March 6, 1995.

For her outstanding contribution in the field of education in Bombay **Ms Gool Ghadiali**, principal of the New Era School, was presented a certificate by Dr P. C. Alexander, Governor of Maharashtra, at Raj Bhavan on February 20, '95. The selection for this honor was made by the "I Love Bombay" Committee.

Dr Jimmy N. Vazifdar, honorary secretary of the Indian Red Cross, Maharashtra chapter was presented the Bombay Medical Aid Foundation's Karmayogi Puraskar on April 8, 1995 by State health minister Daulatrao Aher, according to a news report in the *Indian Express* of April 9, 1995. The award was conferred for his work in blood banking and transfusion services.

Compiled by Parinaz Gandhi



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that youngsters are not coming forward for community work."

On the flip side, the Punchayet "has been able to continue to service so many poor people. Creaky as the machinery is, it has been able to stand up to the pressure of a massive housing program. No matter how much criticism there's been about allotments, in the absence of any other method, the merit rating system has worked fairly well. (Retired Justice Bakhtawar) Lentin when he was Ombudsman, was unable to find any flaws. However, if the applicant conceals facts, the Punchayet machinery is not strong enough to detect it. We give every opportunity to people to let us know (their objections) by publishing the names of the allottees. Yet the allegation is of favoritism."

Changing the focus from the Punchayet to the community Kanga notes, "Parsis have become so helpless. To no other community in the world has subsidized housing been given to this extent. Almost 15,000 to 20,000 of the 50,000 Parsis in Bombay (are accommodated in Punchayet and other trusts' flats). The date of registration of their application is considered by many people as the sole criteria for their right of entitlement. If I had registered in 1956 when I started service, I too would have been on the waiting list even though not otherwise entitled!" Many people don't plan for themselves when they are earning well, as other communities do, and merely rely on the Punchayet, says Kanga. He cites the example of top bankers and police officers who have never thought about their own accommodation after retirement.

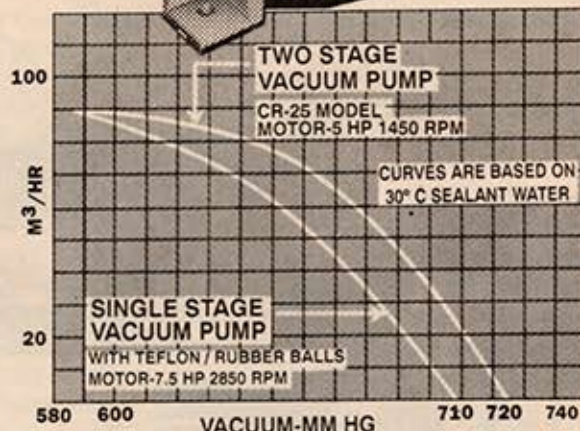
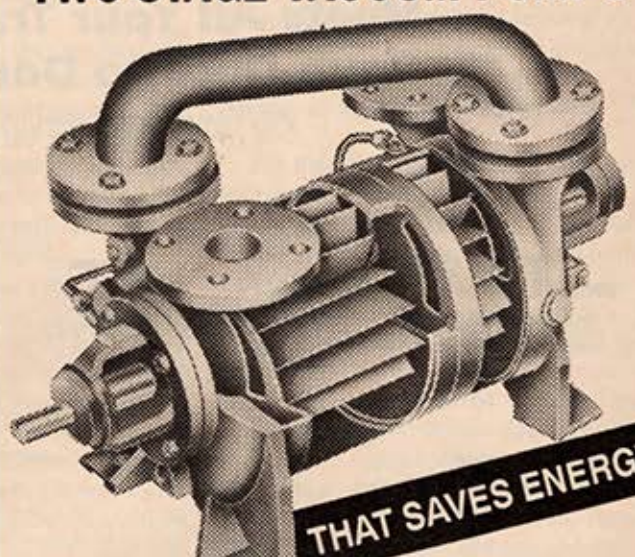
At the other end of the spectrum parents don't accommodate their married sons, preferring to keep the extra space for their own comfort, says Kanga. "I know of a woman who has three flats but won't allow her brother to use one!" he adds, quoting the frequent line "*Hun kai aapun? Tu Punchayet pasé maag* (Why should I give you? Demand it from the Punchayet)." How do the young people of other communities manage and prosper, he asks.

Defending the Punchayet staff who are often accused of being hard-hearted and rude, Kanga notes, "Social work is a very difficult task. All the time you are dealing with people in misery. Nature anesthetizes you in time. When they respond to hard luck stories with '*Taré thi vadharé kharab cases ché* (there are cases worse than yours),' people say they are hard-hearted. But they couldn't survive if they fell for every sob story! They are doing a creditable job in spite of the pressures and other handicaps."

Remarking on the declining role of philanthropy in the community, once considered an article of faith in the Zoroastrian religion, Kanga draws an exception in the house of Godrej. The BPP's program on the housing front was possible because of them, he adds, though he "would like to qualify that the Godrejs have also benefitted by it. For example, their charity was not done purely altruistically as Jamsetji Jejeebhoy had done. The Godrejs used (their philanthropy) to provide accommodation for the community but it also helped their retired employees through their right of recommendation. But, without the Godrejs, Godrej Baug wouldn't have happened and many more Parsis would have been suffering from the accommodation shortage."

Tracing the history of Godrej Baug development Kanga recalled how cosmopolitan builders were upset when the court ruled in the 1970s that the FSI (floor space index) purchased by them at the Dadar Parsi Colony could only be utilized for Parsi residences. At that time the Maharashtra government was embarking on a program of slum development and Kanga, then a public servant, got wind of the builders' plan to edge the

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government into using the BPP's idle land adjoining doongerwadi — then already under government embargo thanks to the Urban Land Ceiling Act — to rehabilitate the Simla House slum. Kanga says he urged the BPP trustees to do something. Fortunately prime minister Indira Gandhi came to Bombay for an Indian Merchants' Chamber function of which (trustee, now chairman of BPP) Jamshed Guzder was then president and through her intercession the land was made available for the construction of housing for lower income Parsi families. Development plans were passed in a hurry but the Punchayet didn't have the machinery for such a large scale construction program. It was the Godrejs who came forward and helped to undertake the construction which prevented the land from falling into the wrong hands, notes Kanga.

"Some new trustees are trying to modify the terms of the agreement with Godrej," says Kanga. (The Godrejs had 50 percent right of allocation of flats on buildings they donated. In the case of those buildings which they constructed for the Punchayet at cost, eschewing their professional fees, the Godrejs had sought that the savings to the Punchayet be treated as a donation, earning the industrial house the right to allocate the proportionate quantity of housing.) "The initial formula was loaded in favor of Godrej. The Punchayet is now trying to renegotiate with them," says Kanga, adding; "however, the Punchayet would lose its credibility if it does not keep its commitment. Besides, at that point in time that was the best deal the trustees could have got."

There are also plans to build 40 to 50 ownership flats at Godrej Baug. As Kanga explains, the concerned plot was originally on the doongerwadi side of a meandering line dividing it from Godrej Baug. Thanks to a straight new road the area now falls within the housing colony and the new development plan empowers the BPP to utilize it for residential accommodation. Rusy Khambatta has been appointed architect in charge, informs Kanga, adding that this project would yield a good income when completed as land values on Napean Sea Road are very high.

Kanga rose to the defence of the CER's "Robin Hood" concept (sell flats to the rich and use the proceeds to build tenancies for the poor) which led to the construction of Spenta, a building of ownership flats at Malabar Hill: "Without this project no new housing would have been possible." The Income Tax authorities are now said

to be claiming a hefty tax on what they consider to be the BPP's commercial profits from Spenta apartments.

"There is a difference between the IT department's and our assessment of the tax liability," concedes Kanga, but the Punchayet has the resources to pay up if it loses the appeal, he notes. "Of course, the money (for the tax) could be used more productively, but we took a conscious risk, after taking expert advice, for the sake of the community. At least now we have so much more housing," he adds, referring to

"In building Spenta we took a conscious risk, after taking expert advice, for the sake of the community"

the BPP constructions at Godrej Baug, the Bharucha Baug at Andheri and elsewhere.

Turning to the contemporary scene Kanga provides the genesis of the connection between the Tata Housing Company and the Petit Trust: The new building being constructed in the compound of the Petit Sanatorium at Cumballa Hill has been challenged at the Charity Commissioner's court by some individuals. "The Petit Trust approached Tata Housing as they had no money for (the upkeep of) the Sanatorium, no money even for salaries." Tata Housing took a management contract about four to five years ago, to construct for the Trust which would sell the flats and make a profit. "Unfortunately the trust deed limits the use of the land to Parsis only. The Trust wanted to make the new residential building cosmopolitan (to generate more funds). Some people have objected to this cy pres petition although the profits are to be used only for poor Parsis." According to Kanga much renovation plus 30 more rooms and modernization of the toilets and kitchen are planned at the Sanatorium to meet the community's needs. Thereafter there will still be a surplus left in the Trust's coffers which is to be used for more housing and other charitable needs of the Parsis. It is only if the maximum profit is generated from the rich that the Trust can raise resources for the weaker members of the community. Otherwise a few well-off

Parsis will get flats at a lower price and the community's coffers will get less funds, says Kanga. "There are Parsi trusts with lands which are getting encroached. If they come forward, we are ready to help," he adds.

On the heels of the induction of CER candidate Dinshaw Mehta on the BPP board of trustees at the end of Homi Ranina's tenure in June 1994, the community grapevine had been humming with stories of Kanga's disenchantment with the party he had helped to found in 1980 and his eventual resignation from its membership. "In its initial phase it did what it promised to do," says Kanga listing among the CER's contributions the amazing awareness that it created in the community regarding the election of trustees, the ensuing community participation at the AC elections, the shake-up in the Punchayet's priorities and the benefit to the Punchayet board of getting trustees with commercial and managerial experience like Minoo Shroff who were prepared to work for the community. But, he notes, "I felt that it was cramping my style as trustee. As trustee I felt I should take decisions based on my own judgement, independently, not because somebody else felt it was right. I also disagreed (with the party) on certain issues. I wanted to convert the CER into a welfare organization. It was not able to continue to enthrone young people as it did in the beginning when electoral registration was the main aim. I thought if we continued on welfare (lines) we'd get people, supplement the Punchayet's creaking organization... Young volunteers could help the Punchayet, make it more effective. It would also help young people to come forward. The CER could have been that institution."

"I am not a politician. I abhor the rancor and bitterness at election time... When Ranina's term got over we had a good opportunity for consensus. Unfortunately, the way things worked out at the last election has given a setback to the consensus approach." [When Homi Ranina's trusteeship term drew to a close, the CER and the orthodox camp had come to an understanding that CER president and mutually respected solicitor Dadi Engineer would take Ranina's place. Accordingly, no other candidate was fielded by the orthodox group or stood independently. At the last minute Mehta filed his nomination and the CER pressured Engineer to withdraw, enabling Mehta to enter the BPP board unopposed, thereby flouting the earlier understanding (see "More Effective Outside," *Parsiana*, July-August 1994).]



Always remember

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Parents invite proposal for their daughter, aged 24 years, 5'6½" BCom, domestically trained with good family background. Apply with full details and photograph (returnable) to:

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Assessing another community body which he has served ex-officio during his Punchayet years, Kanga feels that the Federation of Parsi Zoroastrian Anjumans of India has done good work, answered a need. "It's got a limited agenda and it's going on that basis, perhaps a bit slowly...Its main achievement has been the creation of a feeling of brotherhood among associations all over India. It's a body to which (the smaller anjumans) can turn in case of need (like to) an elder brother." A major plus point for the Federation, according to Kanga, is the creation of the Federation of Zoroastrian Youth Associations (FOZYA) and the involvement of youth in community affairs.

He is comparatively more sceptical about the need for an international apex body. "It's nice to say there should be an international organization. But what would be its role?" Kanga wonders aloud. It could provide networking for students, a matrimonial bureau, maintain the community's demographic profile. "When Zoroastrians were fleeing Iran, a representation at the UN may have been necessary, but it didn't materialize. The WZO (World Zoroastrian Organisation, which came up at that time) is doing good work as a welfare organization...It has good workers but it has no representative character — it does not represent Zoroastrians all over the world...There is no urgent need (for an international organization). If there had been one, it would have been formed."

Recalling the "bold, enterprising, risk-bearing Parsis of yore...gregarious, uninhibited by social customs, even then too small a minority to be a threat to anyone," Kanga notes that the community "capitalized on these advantages in the first half of the 20th century. It was our heyday...We went everywhere — to Quetta, to Burma...Too much welfare has sapped us. If (Parsis) leave Bombay now, they only want to go to the west."

"What to do when the community is declining? The pros and cons of conversion need to be examined according to a correct interpretation of our scriptures. Why is everyone pussyfooting? Why is it not tackled head on?"

Placing reliance on Justice Daver's judgement of 1910 — that Zoroastrianism enjoins conversion but that conversion has

not been practised by Zoroastrians since coming to India for historical and social reasons, Kanga notes that at the beginning of the 20th century the Parsis were perceived as a very rich and progressive community. "Justice Daver may have

realized that if he gave an opinion in favor of conversion, it might lead to a mass influx as Parsis were a very rich community with huge welfare funds. We might have lost our identity." Contrasting that scenario with the present one Kanga asks,

"Now where are the funds which would attract others to become Parsis for monetary benefit?" Also, the national reservation policy in favor of the scheduled castes ensures that they are better off the way they are.

Kanga says that at the time of Ms Sooni (Suzanne) Tata's navjote, when the question of allowing her access to the Anjuman Atash Behram for prayers came up, its trustees had written to a large number of scholars and priests including Prof. A. V. W. Jackson, Prof. Miller, Dr. Sir Jivanji Modi and all other high priests asking categorically whether there is anything in our religion which prohibits conversion. "The answer they received was in the negative," informs Kanga, wondering what had happened to the Expert Committee Report referred to in the Daver-Beaman judgement which had also come to the same conclusion.

Quick to clarify that he was not advocating conversion per se, Kanga says he is seeking a proper examination of the scriptural interpretation and of all the available evidence in the interests of a rational policy decision regarding the future of the community. "If the opinion of present-day scholars differs from that of the Expert Committee, is it not fair to know the reasons?" he asks.

[By June 8, 1995 — the last day for filing nominations — the Punchayet had received applications from noted solicitor and CER president Dadi Engineer, businessman and Bombay municipal corporator Rustom Tirandaz, homeopath Dr. Viraf Kapadia and president of the Zoroastrian Culture Welfare Association of Mahim Dr. Syrus Irani.

On the last date for nomination withdrawals, June 22, Irani pulled out. The election is scheduled for July 8, 1995.]

READERS' FORUM

continued from page 9

any conclusion. This is because there is no organized structure within the community for the guidance of all Zoroastrians. Even in respect of our holiest scriptures, the *Gathas*, there is no consensus on their interpretation and translation. Most Gathic scholars have their own interpretation and/or translation. This is confusing to lay persons interested in learning about the *Gathas*. Which one is he/she to accept as authentic? The *Gathas* were the subject of two recent colloquiums in London and Los Angeles attended by many learned Zoroastrian and non-Zoroastrian scholars of the *Gathas*. Perhaps the time and effort expended by both the organizers and the scholars would have been more fruitful and efficacious if the organizers had arranged first for a few selected Zoroastrian and non-Zoroastrian Gathic scholars to meet in a conclave and enjoined them to come up with a single interpretation/translation of some if not all the *Gathas* (or even parts thereof) agreed by a majority of the scholars if not all, and then arranged for the presentation of the agreed version to the community.

It is high time that the community organizes such "Council of Elders" comprising members of all shades of opinion and then refers contentious social and religious issues to such councils for thorough in-depth study and decision. There could be different councils or conclaves for different issues and, for specific issues, the Council's members could include non-Zoroastrian scholars of our religion. Of course, the first barbicane that would need to be crossed would be to resolve the contentious issue of who will select and appoint members to such councils and conclaves.

DINSHAW F. D. JOSHI
Maryland, USA.

Help rebuild Mhow Agiary

Although Mhow is a small place with a small Parsi population, it is located strategically in central India, and has the northern most adarian saheb in the country. The fire-temple was first built as a dadgah during or before 1840. It was upgraded to an adarian in about 1857, and over the years it has been maintained with minor

repairs. It had received major repairs and renovation in 1916. The most recent substantial repairs were done about 13 years back.

All this work had prolonged the life of the fire-temple far beyond expectations. However, a portion of the building suddenly collapsed in January 1995, and experts have opined that the present structure has lived its full life, and is beyond resto-



Dead in Penang: Zoroastrians from another time, another place

ration. Therefore complete demolition and construction of a new adarian saheb will have to be undertaken, the most conservative estimate for which is about Rs 13 to 14 lakhs (equivalent to about US \$ 45,000).

We are a tiny population of about 125, with limited resources, so a project of this magnitude is beyond our capabilities. We have no option therefore, but to appeal to our Zoroastrian brethren to help us out. This appeal is being made not just for the Parsi population of Mhow, but also to help preserve a part of our common heritage as many people passing through the area make it a point to stop and visit and many Zoroastrians from the surrounding regions

choose to bring their dead to be interred in the tower of silence here.

An adarian saheb, like an atash behram, has a perpetual fire burning, and special prayers are said five times a day, at every change of the gah. It is vital therefore, that a place of such religious and strategic significance is not allowed to perish.

Please send your donations by demand draft or crossed cheque, favoring the "Parsi Zoroastrian Anjuman, Mhow." All donors sending Rs 5,000 or more will be acknowledged, if they wish, with a mention on a plaque which will be installed at a prominent place in the new structure. We have applied for a certificate under section 80G of the Income Tax Act 1961 so that donors too could derive benefit.

BEHRAM MASANI

Hon Sec, Parsi Zoroastrian Anjuman, Mhow

Parsis in Penang

I have been residing in Penang, Malaysia for the past 25 years. Recently I discovered two graves of Parsi Zoroastrians in the Western Road Cemetery of Penang.

The inscription on the tombstones read as follows:

"In loving memory of Byramji Cowasji, a devoted husband and father, who fell asleep Feb 24th, 1951. Born in Bombay Feb. 2nd 1879. By caste a Parsee Zoroastrian."

"The earthly remains of 4 Parsee (Zoroastrians — names unknown). Originally interred in the Parsee cemetery situated at lot No. 251 Mukim XV111 NED, Penang. Have now been exhumed and re-interred here on account of the closure of the previous burial ground. Penang 15th March 1939."

I would be interested to make contact with any of the family members or relatives of the deceased who may be able to enlighten me on the background.

You may be interested to know that the only Parsi family here — the Maneckshas — has been in Taiping, Malaysia since the 1890s. My husband Pervez is the son of Rustom and Rhoda Manecksha. There are some expatriate Parsis in Kuala Lumpur now.

Ms NERGISH PERVEZ MANECKSHA
Penang, Malaysia

Inconsistent statistics?

It is a great relief to know that the Milestones published in *Parsiana* are almost nowhere near authentic. You mention that

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your statistics are not always consistent. I think that the statistics are never consistent.

The young cannot afford to buy flats in central Bombay today because of the soaring property prices. Hence most of the younger people live in the suburbs. You mention that suburban hospitals are not included.

Today commuting time in Bombay is so great that even from a relatively close suburb like Bandra to reach Malabar Hill or Central Bombay takes an hour. What about people from Andheri? It is not convenient for people from the suburbs to come all the way to south Bombay for a hospital. I hope this is brought to the light of our great community.

ZUBIN C. M. SHROFF
New Delhi

A stamp in his *pehramni*?

It is understood that the government of India has decided to phase out currency notes of smaller denominations, viz Re 1, Rs 2 and Rs 5. The discontinuance of the Re 1 note is likely to create a problem for our community which has developed the fine art of "*pehramni*-giving!"

I feel that this problem could be solved by 'tagging' a Re 1 postage stamp to the Rs 50, Rs 100 and Rs 500 currency notes to arrive at the accepted norm of Rs 51, 101, Rs 501, etc. This would do away with the carriage of heavy metal in the form of Re 1 coins to the various baus where one usually attends navjotes and weddings.

Besides the Re 1 postal stamps could also be used as postage towards the sending of "Thank You" cards — one of the fast-disappearing social graces.

SOLI CANTEENWALA

Spot the word

This extract from Herodotus' *The Struggle for Greece* (circa 450 BC) contains a com-

monly used word today -- Can you spot it?

"His disastrous failure was a great shock to Xerxes. Now he was afraid, afraid lest the Greeks, either on their own initiative or at the suggestion of the Ionians, should sail to the Hellespont and cut his bridge; afraid of being trapped in Europe; afraid of dying there. His immediate reaction was to think of retreat. But he wanted to conceal his fear from the Greeks as well as from his own men, and so he gave orders for a causeway to be built across to Salamis. Phoenician cargo boats were lashed together to form a bridge and a breakwater — great activity went on as if another battle was to be fought. Seeing this, everyone assumed that he contemplated nothing less than a continuation of the war on all fronts in Greece. Only Mardonios was not taken in. He knew very well what was going on in Xerxes's mind.

"Meanwhile, Xerxes sent a messenger to Persia with news of the battle. These messengers are the fastest known method of communication and the system was invented by the Persians themselves. For every day the complete journey should take, they have a horse and a man spaced out a day's ride apart. Snow, rain, scorching sun, night — it is all the same to these men; they get their message through as fast as is humanly possible. The first hands over his message to the second, the second to the third, and so on until, by relays, it reaches its destination — like the handing on of the torch in the Greek festival of Hephaistos. This form of messenger service is called *angareian* in Persia."

RASHID IRANI
Bombay

Kapadias of Astley Hall

In Dehra Dun an aged couple live Who, this autumn, 1994, sixty years of blissful marriage celebrated. In today's matrimonial graveyard that is so inebricated,

A happy record indeed this has created! He, a gentleman, a famous Dental - Surgeon of "90," of the town, She, a gentle heiress, "83," gracious, and never in a frown. No children have they - God, their mainstay - They live in their fine home in an exemplary way, Above bookshop "Jugal Kishore," With courteous elan and very much more.

APPAN NAIR
Dehra Dun

MATRIMONIAL

Matrimonial correspondence invited from an attractive, well-qualified, Parsi girl up to 30 years, for a well-settled, 33-year-old, tall, fair, handsome, cultured, Parsi computer professional and Green Card holder. Write to:

The Advertiser
Parsiana, Matrimonial (Apr/16-95)*
GPO Box 892, Bombay 400001

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Edited by Arnavaz S. Mama

THE FEDERATION reviews the Wadia navjote

*Neville Wadia's navjote was
the key to an open dialogue on community issues*

Arnavaz S. Mama

In the aftermath of Neville Wadia's navjote the executive council of the Federation of Parsi Zoroastrian Anjumans of India debated the issue at considerable length at its Delhi meet on January 28 and 29, 1995.

Giving a brief account of the correspondence preceding the ceremony Federation president and Bombay Parsi Punchayet (BPP) chairman Jamshed Guzder stated, "Neville wants a reply to his letter (to the BPP hoping to be considered a behdin). My cotrustees have asked for the Federation's views."

It was a rare invitation to the Federation to discuss the 'internal affairs' of a member anjuman, though it must be acknowledged that the matter was of interest and import to the community at large.

The Karachi Parsi Anjuman Trust Fund is hosting a youth meet for Asian Zoroastrians later this year and Ms Toxy Cowasji has extended a warm welcome to the Zoroastrian youth of India.

ZTFE (Zoroastrian Trust Funds of Europe) president Rusi Dalal who attended the Federation meeting as a special invitee extended a similar invitation to India's Zoroastrian youth to attend the Second World Zoroastrian Youth Congress in London in 1997.

Though at the time of the Federation meeting the venue of the next World Zoroastrian Congress (WZC) was under debate, it is now likely that the sixth Congress will be held in Tehran; the dates however are not yet known.

And several Zoroastrian ladies married to men of other faiths responded to the invitation of the Delhi Parsi Anjuman (DPA), the host anjuman, to air their wishes and problems in a special open session dedicated to interfaith dialogue and to keeping the community together.

The DPA had organized a tight schedule

beginning with a maachi at the Katrak Dar-e-Meher. The bitter cold of the preceding week had been tempered by Ahura Mazda for the benefit of the assembled community, noted DPA president Lt Gen Adi Sethna in his welcome address.

In his inaugural speech M. Vardharajan, member of the Minorities Commission of



Guzder (left) and Sethna: permitting open discussions

India, spoke of the need to defend India's integrity as a nation: "Nothing affects us, not poverty, illiteracy, ill-health, lack of shelter or unemployment but the absence of the spirit of unity. He recounted how Sethna and he had worked together on an exceptionally successful experiment in national integration when 10,000 children of parochial vintage had learned to live together for 24 days, eating food specialties from all over the country, experiencing a variety of life styles, customs and beliefs, building friendships, which led to tears at the time of separation. "If you can catch hold of the kids between eight and 18, before their minds become set, drill into them (a sense of) unity, India can be saved," Vardharajan asserted. "Address the common issues that beleaguer all of India. See if you can come up with prescriptions not only for yourselves but for all of India," he charged.

The same evening, the delegates, outstanding Zoroastrians invited to receive

Federation awards and guests witnessed the pomp and pageantry that India has inherited from the Raj at the full dress rehearsal of the Beating of the Retreat at Vijay Chowk. As the ceremonial bands of the participating regiments unfurled the sound and color unfamiliar to all except Delhi residents, the delegates thrilled to answering peal of bells from the South Block. The mounted camels of the Border Security Force were etched against the setting sun on the ramparts of the North and South Blocks which flank the road to Rashtrapati Bhavan as the military band swung into the finale of *Saré jahan sé achha, Hindustan hamara*.

The long and laborious walk over uneven terrain to reach the seats reserved for the delegates proved worthwhile for all except Capt Homi Dandiwalla, president of the Allahabad Parsi Zoroastrian Anjuman and his wife Shireen. Despite a fall, thanks to the steadying hand and comforting presence of noted surgeon Tehemton Udwadia who was due to receive the Federation award for professional competence, they gamely made their way to their seats -- and back, to attend the Federation awards function scheduled for later that evening. (Nor did they miss the discussions the following day! The quiet, matter-of-fact, undaunted acceptance of their pain and discomfort was an object lesson in the courage of elderly Parsis from the mofussil.) The delegates returned just in time for the presentation of the Federation Awards for Excellence for the years 1992 and 1993 with Delhi's Lt Gov P. K. Dave presiding.

At the last meet in Bombay in June 1994 the Federation had collected funds for the eight atash behrams of India and to help Homi Sethna defray the cost of his video documentary on the Gathas of Zarathushtra. This time *Parsiana* was the unexpected

and grateful beneficiary of the Federation's largesse as individuals and anjumans promised annual amounts ranging from Rs 1,000 to Rs 15,000 to defray the costs of producing what British scholar of Zoroastrianism John Hinnells, had dubbed "the only international Zoroastrian link medium."

As usual the DPA had spared no effort to ensure the comfort of the delegates at the dharamshala, with grazing and watering to match!

Defunct anjumans

Back in the saddle after hospitalization for an angiography, the hard worked Sorab Katpitia of the Surat Parsi Panchayat (SPP) has been busy making up for lost time. His project report was laced, as usual, with pertinent details as he urged the council to adopt a proper definition of the term "defunct anjuman." "If five or six Parsis say they are not defunct and want to get donations to maintain an agiary or dokhma should the Federation consider (such an anjuman) as defunct?"

"Defunct is a strong word. We also think of dwindling anjumans when the population is down to four or five families. In such cases they should appoint the Federation as custodian (of their properties)," clarified Federation joint honorary secretary Keki Gandhi.

Declining in numbers, the generally aging communities are finding their properties encroached or gratuitously annexed by outsiders. Despite these obvious hurdles most anjumans are averse to include a Federation representative among its trustees. The rising land values everywhere, especially in and around urban areas, seem to make the local anjumans fearful of not being able to sell off their assets to their own benefit. In the case of Bhopal the Federation's defunct anjumans subcommittee rescued its property from the morass, after which the Bhopal anjuman chose to ignore the Federation. The community's penchant for in-fighting often further advantages its adversaries. An example is that of Suwali near Hazira in Gujarat where land values have risen because of industrialization. "The property of the tower of silence is in decay... there are three or four Parsi families. They want to manage their own affairs because of the valuable land," said Katpitia. But Gandhi cautioned, "We do not intervene unless we're satisfied about the mismanagement (of the trust's affairs). There are two prongs to the defunct anjuman policy: If the population is dwindling, but still managing its affairs properly, the Federation will not inter-

vene. However, even when the population is substantial, if an individual is trying to subvert the community property towards his own coffers, the Federation will intervene."

Katpitia however was determined that Federation members be aware of the problems before them when salvaging the property of an anjuman which is totally defunct: "Landed property is affected by 19 different acts." In certain cases the trust land lies in areas where the zoning has changed from residential to hazardous industry and the price has soared. Then a certain part of the land is lost under the agricultural land ceiling act and the urban land ceiling act which claims almost 50 percent of the total. Releasing the land from these restrictions is time consuming. "Only after completing all this (can we approach) the charity commissioner of the zone applicable to the area (for permission to sell the property)."

Recounting the acquisition of two lakh rupees by selling scrap in Cambay and four lakhs from the land sale in Junagadh, Katpitia cautioned, "The entire project is full of legal complications." He said he had just been informed that an application against the land sale had been filed with the charity commissioner and the matter may be prolonged.

In Cambay where there is more land around the tower of silence, a Muslim has appealed to the Nadiad High Court after the Collector rejected his claim that his forefathers tilled the land. In Nadiad where the negotiations were on the verge of finalization "a non-Parsi trust has put a claim on our property. We won the case but they've gone to the Nadiad District Court," recounted Katpitia. Judicial proceedings are in progress in Khandwa and at Nemuch a compromise seems likely. The Dharwar and Hubli anjumans have expressed a desire to appoint the Federation as custodian trustee. The Amravati (with four families) and Badnera (with two families) Anjuman is considering the appointment of the Federation as custodian of its properties — an agiary on the main road with a good amount of land and also a dokhma, as noted SPP's Jamshed Dotiwala on behalf of his uncle Jal Dotiwala.

As it was announced that Mulla and Mulla and Cragie, Blunt and Caroe were preparing a draft MOU (memorandum of understanding) for these cases Dandiwala asked if the solicitors had any instrument "to take over property not belonging to an anjuman but to an individual? Can the Federation take it over on certain terms and conditions?"

Objecting to the use of the term "take over" Gandhi noted, "The Federation is not 'taking over.' The Federation can be a custodian of the assets and the Federation's name can be added as joint owner in the 7/12 (*saat-baara*) records. The Federation has only a watching brief. It will take over the responsibility of an anjuman only when the anjuman no longer exists. Unless the anjuman (or individual) comes forward, the Federation will not go and say 'We'll be custodian.'"

Volunteers from Nagpur have identified community properties in Gadak, Harda, Chandrapur and Disa, informed Katpitia. The residents of Disa had eventually migrated to Navsari. One survivor there had offered to help, he added. FOZYA (Federation of Zoroastrian Youth Associations) president Porus Karanjawalla of Ahmedabad has volunteered to help with the Disa property which includes a tower of silence.

Referring to the "phenomenal" value of aramgahs and other properties in Sahranpur, Hathras, Aligarh, Mathura, Jabalpur, etc DPA vice president Dadi Mistry noted, "Delhi has half-heartedly done things. It's essential that we have one dedicated Sorabji." Easier said than done, as even a reliable assistant for Katpitia has been hard to find. Katpitia cited a case where the opposing party "instigated our person to depose (before the court) in such a manner as to lose our case. Not only is revenue involved but public trust," he said, adding that he had had to go personally to Ambala Cantonment, where there is said to be a graveyard, to file an application for information as a friend who had been requested to probe hadn't made a worthwhile effort.

Ms Mini Boga, said to be the only surviving trustee in Amritsar, had approached the Federation to take over the management of the aramgah and the anjuman's corpus of Rs 8 lakhs according to Kerman Nowsherwanji of the DPA. But Katpitia noted on the basis of a volunteer's information that the land is encroached. Guzder apprised delegates of the land in Colaba that was commandeered by the Indian Navy four years ago. The concerned trustee returned the Navy's compensation cheque for one crore rupees and had got a commitment for 7.5 crore rupees from them. BPP chief executive Rustom Anklesaria felt that as Zoroastrian land had been taken over in Uran in the national interest — to protect Bombay harbor — the community should not object to the acquisition of the land but agreed with Mistry, who had raised the topic, that since "other communities benefit from a quid pro quo, so why



From left to right: (top row) Davierwalla, Anklesaria, Gandhi, Guzder and Sethna; (second row) Davierwalla, Mistry and Rustomji; (third row) Pervez Irani, Karanjawalla and Mogrelia; (fourth row) Kavarana, Syrus Irani, Karanjawalla, Farokh Irani and Eruch Irani

not us?"

Land in Boisar belonging to a private trust is worth crores of rupees according to Karanjawalla. It was alleged that there were encroachments and that a Sai Baba temple had been built. The temple had been built with the permission of the trustees, the small piece of land being given for the greater good of the community, noted Katpitia. The allegations are that only one trustee manages. The controversy between the trustees has spawned cases before the Charity Commissioner as also the civil and criminal courts in Bombay. "Cannot the Federation implead itself in the litigation?" asked Gandhi. Katpitia clarified that the officiating trustee is using trust money so the BPP (or Federation) should be willing to help the others with their legal expenses. Added SPP president and Federation vice president Dr Sam Bhacca dryly, "All the trustees are above 80. We can't wait indefinitely — we must hurry!"

While efforts are afoot to salvage the Rajkot property — an estimated 10 to 14 acres valued at about three lakhs per acre — sale of trust property in the midst of Bhavnagar is being negotiated despite a clause in its trust deed which requires it to devolve to the BPP if the trustees are unable to manage it. Bhavnagar's representatives were expected to attend this Federation meeting but opted out at the last minute, according to Gandhi. At the Baroda meet in January 1994 they had been urged to provide the relevant documents but nothing had come so far, he added. Anklesaria advised that the BPP and Federation should go into the matter jointly.

Gandhi has urged FOZYA to take on its agenda the work of unearthing evidence regarding community properties. FOZYA secretary Pervez Irani of Dahanu noted that youths were not given sufficient credence by the authorities. He spoke of his experience at Tarapore where the talaty refused inspection of the 7/12 records thanks to pressure from the local trustees. Advised Gandhi: Send them a legal notice or ask the Charity Commissioner. He also urged them to give the names of the collector and deputy collector to Anklesaria who is an ex IAS man.

"I am very pleased to hear of the Federation's determination to intervene," noted Poona Parsi Panchayat (PPP) trustee Eruch Irani. He reminded the council that as a youth delegate he had raised the issue of the Deccan High Priest selling anjuman property as personal property at a Bombay meet of the executive council but the Fed-

eration had ignored his appeal. "The case is still pending in the High Court. We few individuals have footed all the bills," he said. He referred to another instance of a chawl (income from which is earmarked for the maintenance of the agiary) being sold off for nine lakh rupees. "Fortunately, a non-Parsi (who was prepared to pay two crore rupees for it) has taken it to the Supreme Court." Gandhi countered Irani's charge: the PPP had not sought the Federation's help. He now told Irani that if the PPP impleads itself and sends the relevant papers to the Federation, the all-India body can follow suit, depending on the advice of independent solicitors as Mulla and Mulla are representing the opponents.

There were a variety of approaches to the problem of dwindling anjumans. While the Jhansi anjuman has no objection to adding the Federation's name as co-owner of its properties, the Ajmer Anjuman is only willing to send in papers regarding its properties. "The addition of the Federation's name is not a practical proposition," its representative Dr A. E. Contractor told the council, "because the land was purchased by our forefathers. Land records cannot be changed by anybody." However, Katpitia noted that the authorities in Gujarat and Maharashtra had agreed to incorporate the change.

Whereas Gandhi was about to bypass the Bharuch anjuman in this regard, its representative Sarosh Ginwalla wondered "if you can help by coming in to sort out the problems before it becomes too late or everything is half stolen. The way things go on, people like me will remain trustees only until this term ends." Vis-a-vis the stalling of the Doongaji Agiary fire which had been expected to move to the new agiary at Bombay's Godrej Baug, Ginwalla said, "Strong and monied people go to courts of law..." He implied strident disagreement among the community there.

Dandiwalla who had suggested to the general body of the Allahabad anjuman that the Federation be inducted as a co-trustee of its property, had found the response lukewarm. "If they are no more is a situation they feel will not occur..." Dandiwalla says he would try to make the Federation a custodian in case of any future problems.

Reporting on the Mhow anjuman, the first to place its properties under the custodianship of the Federation, Anklesaria described the arrangement there: "Everything will remain as is until the Mhow Anjuman's numbers fall below 15... The benefits of the Mhow properties will ac-

crue to the Mhow Anjuman members whether they live in Mhow or not," he declared.

Lt Gen Faridoon Billimoria, president of the Dehra Dun anjuman, said he had yet "to decide whether I want to be a member of the Federation." A bhiga of land which was sold by his anjuman to resource the general upkeep and restoration of the aramgah is now under litigation as the cheque was dishonored, he noted. He says they have put in a clause asking the DPA to look after the cemetery.

Third Child?

"I have a slight confusion about my role," said Minoo Davierwalla. Though Davierwalla had resigned as president of the PPP some months earlier he continued to occupy the Federation's vice presidency. At the Bombay meet of the executive council in June '94 he had been appointed its official tail twister or progress chaser after he complained that projects were not being implemented, only discussed. He had also been appointed convener of a subcommittee to go into the question whether community numbers would be better helped by support to the third child or the first child. Now asked for his report, Davierwalla noted that he was not in a position to crystallize opinion or a scheme to be presented to the Federation regarding the first child-third child issue. "After the meeting, all said and done, it was 90 percent said, 10 percent done," he admitted.

Bejon Dittia, permanent invitee from Secunderabad, wanted the zonal vice presidents to report on the subject. Guzder reiterated the BPP position: Rs 1,000 per month for the third child, reassurance regarding reimbursement of fees at daycare centers and two room plus kitchen flats to motivate couples to have a third child. Madras Parsi Zarhosti Anjuman president and Federation vice president Nariman Mogrelia once again sought to convince the delegates that the plummeting numbers were due to the Parsis not marrying early enough. His conviction is that if the young are provided a safety net they will take the plunge early instead of waiting to secure their standard of living. He urged the Federation members to pool funds under the BPP, "not keep them for posterity because there will be no posterity." Mogrelia's target is to collect about two crores of rupees to provide the envisioned safety net. Gandhi suggested he start collecting and spending the money on the basis that more money will be forthcoming when people see how it is being used.

Mistry chided the community for its

inertia. The venture capital scheme that Guzder had suggested at Baroda a year ago had made no progress. "Youths are wanting to start but are unable. Both schemes should progress simultaneously," he urged.

Ginwalla shifted the emphasis from what community elders want, to what young women want. "Ask young women between 20 and 25 whether they want to go in for a third child. In Bharuch there are plenty of funds. Our... women are married to non-Parsis whose children are not allowed in agiaries. How long will you continue this debate?"

Karanjwalla advocated a shift in attitudes away from materialistic factors. "Target the community in general and youth in particular. Put the right ideas in young minds."

Dandiwalla suggested a sperm bank: "not of Parsis but from other sources" with the BPP as financier. "Do you think by giving money you are going to get people married and produce children?" he asked incredulously.

It was generally accepted that Rs 1,000 was a very paltry sum and the third child mattered "only if you are interested in quantity." Instead, Eruch Irani suggested, "collect the money. Let there be much more youth activity. Let more young people interact. Automatically there will be more marriages and more births." "We youths want to be something in life. We know that the community is dying out, but we need to do something for ourselves," Kaizad Irani of Dahanu reminded the delegates about the concerns of the individual. And Ms Navaz Palkhivala of Poona provided the female, physiological perspective: "What about the woman's health and nourishment? The woman should be fit and healthy to look after (three children)."

Gr Capt Fali Major of the IAF, a Federation awardee, noted, "The debate gives me the feeling that there's something very wrong if the community has to take such measures. Other youths move all over the country. Why are Bombay youth so adamant on living in Bombay?"

DPA trustee Yazad Kapadia suggested the induction of Parsi mothers' children into the fold while investigating the possibility of upgrading Parsi boys to the expectation of the girls. Mogrelia however was convinced that more funds would dissolve the problem through more housing and better entrepreneurial opportunities: "There are still a lot of Shapurji Jakhis available in the population," he noted. While Anklesaria accepted Mogrelia's contention that the first child needs to be expedited by every possible means, he



From left to right: (top row) Navaz Palkhivala and Phiroza Singh addressing the gathering; (second row) Dalal, Captain, Jungalwalla, Brig Adi Sahukar and Dr Khurshid Tuli; (third row) Godrej, Sen, Nargolwala; (fourth row) Sethna, Kavarana, Gae, Moddie, Sarosh Palkhivala, Porus Debara and Contractor

reminded the gathering that more housing does not necessarily imply an increase in the number of children.

Noting that the largest percentage of people who come for BPP flats do so on the plea that the engaged girl has given an ultimatum, Guzder informed the council that the BPP has acquired four acres of land in Vasai to build another 250 to 400 flats. He also revealed that the BPP had received offers to the tune of three crore rupees to buy land.

Social scientist and demographer Ms Ava Khullar of the DPA admitted that the adults were "putting the onus on the children but our elders don't give support the way other communities do." Noted social worker Ms Dinaz Damania of Bangalore, "As social workers and researchers, our good intentions and solutions fall far short of expectations. Solutions should work from the bottom up. Qualitative research of concerned people should produce the solutions."

Youth activities

With an Asian youth meet being sponsored by Karachi during the Diwali or Christmas holidays this year, Karanjawalla urged local punchayets to sponsor at least one candidate each.

To overcome the problem of costly international travel Gandhi suggested that the Karachi youths be invited to India instead. Mistry urged FOZYA to host an international conference once in four years,

leading Dalal to remind the youths of the London venue of the Second World Zoroastrian Youth Congress (SWZYC) in July 1997. Earlier the SWZYC had been scheduled for Karachi. According to Dalal the venue was shifted to London because of the objection that Indian youth may have problems with Pakistani visas.

When Mistry urged FOZYA to book the 2001 meet for Ahmedabad Parvez Irani commented on the level of communication: "The youth are invited at Federation meetings. But there are youths here who have not attended a FOZYA meeting or seminar. Often, FOZYA members don't know about Federation meetings." He suggested that all FOZYA member associations should secure an invitation to depute their representative to attend Federation meetings instead of requesting the anjuman to depute a youth representative. Parvez Irani also felt that since the Federation recommended that each anjuman should coopt a youth representative on its governing body it was only proper that the Federation should coopt a youth representative on its executive council.

Gandhi, always partial to youth involvement in community matters, suggested that the FOZYA president be an ex officio member of the Federation's executive council. He added that a proposal to amend the Federation constitution suitably could be mooted at the next meeting.

Having undertaken and satisfactorily

discharged two projects: increasing *Parsiana's* subscription base and enrolling community professionals as Zotarians, FOZYA is now entrusted with the task of helping with the field work in collection of demographic data as well as the unearthing of background information on defunct anjuman.

These are in addition to their normal activities in their home base. For example, the Young Zoroastrians of Dahanu have been running a school over the past four years. It has now reached the seventh standard level with its own building and a five acre playground. Basket ball, cricket and other tournaments held locally and with neighboring anjuman help to maintain their morale. They function as pallbearers and help maintain the dokhma, informed Parvez Irani.

In Delhi the Farohar Club has performed remarkably in the field of religious education, DPA's representations at interfaith meetings being well applauded, as noted DPA trustee Farrokh Rustomji. A presentation backed up by posters, which had amazed the gathering at the Jhansi aramgah centenary celebrations, had been reenacted for the benefit of the Federation delegates who were also presented a short religious knowledge quiz to solve. Remarkably, not a single elder featured among the winning entries.

A report regarding the activities of the Madras youth was presented by Mogrelia.



Left to right: (top row) Entrance to aramgah; graves in aramgah; priests quarters at the dharamshalla; (bottom row) Ervad Bagli in front of the Katrak Dar-E-Meher; embroidered Zoroaster at the entrance of the Dar-E-Meher; delegates at prayer





*Left to right (top): Dalal, Kety Marshall, Khullar and Darius Marshall
Far left: Vardharajan ceremonially received by Dhun Bagli
Left: Ali and Malikar: interfaith session*

He noted how the youth had collected about Rs 1.7 lakh at short notice for repairs to the anjuman building and how they hold regular monthly get-togethers and help clean the agiary.

It was a matter of regret for Gandhi and the other delegates that Calcutta and Jamshedpur did not participate in FOZYA activities. Even as Federation delegates, these centers are often unrepresented. "The late Ardeshtir Batlivala used to travel second class and came to every meeting as long as he could... We had to give Adi Rabadi an award to make him come," noted Gandhi, only partly in jest.

Quipped Anklesaria: "Keki Gandhi is the evergreen youth of Calcutta, but I hope you don't think Keki Gandhi is the only youth of Calcutta!"

Zoroastrian literature

Ms Arnavaz Chubb's plea for the preservation of Zoroastrian literature ("The enemy within," *Parsiana*, November 1994) was taken up by Gandhi. Guzder informed the members of a donation of Rs 23 lakhs from the Zartoshty brothers of Canada and Iran for inculcating a knowledge of Zoroastrianism among school children as well as for creating a body of scholars. A committee comprising Dasturs (Drs) Hormuzdiar Mirza and Kaikhusroo JamaspAsa and Homi Dhalla has been set up under the chairmanship of Nadir Modi who has drawn up a program which is to be sent for Mehraban Zartoshty's approval, informed

Anklesaria.

Davierwalla noted that "We have not given time to make children say prayers at an impressionable age. Every single parent must create conditions for routine prayers."

While agreeing with Davierwalla that "education begins from birth," Dalal advocated, "get teachers and pay them well. Create a 'feel good' effect among the youngsters... The demand for information on Zoroastrianism is so great in the UK, we can't cope. There are special functions at Zoroastrian House; we take part in Commonwealth Day observances; our children see Zoroastrians on screen and in the media... We are hoping to create an educational endowment. We have a very good library with thousands of pounds worth of books..."

Khurshed Pastakia of the Borivli and Suburban Zoroastrian Association suggested that the money from the Zartoshty brothers could be used to reprint the publications now out of print and translate others. Gandhi voiced FOZYA founder president Jehangir Bisney's suggestion that FOZYA be asked to chart out a master plan as the youth have repeatedly sought religious knowledge.

A delegate present suggested that in the same manner as money had been raised for Homi Sethna's video documentary *The Voice of Zarathushtra*, various delegates should, turn by turn, offer their contributions to *Parsiana* to offset the losses incurred by the publication. Responding to

the suggestion, anjumans and individuals pledged varying amounts: the Allahabad Parsee Zoroastrian Anjuman Rs 1,000; the BPP Rs 15,000; the Broach Parsi Punchayet Rs 5,000; the Calicut Parsi Anjuman Rs 2,000; the Madras Parsi Zarthosti Anjuman Rs 5,000; the Surat Parsi Punchayet Rs 5,000; Sarosh Ginwalla Rs 1,000; Jamshed Guzder Rs 15,000; Aspi Irani Rs 1,000; Silloo and Farrokh Kavarana Rs 5,000; Areez Khambatta Rs 10,000; Boman Mehta Rs 10,000; Homi Mehta Rs 1,000 and Ms Pansy Dinshaw Mehta Rs 5,000. (*Parsiana* is thankful to the generous donors for their support.)

Neville Wadia's navjote

Guzder referred to the Wadia navjote and Wadia's letter to the BPP seeking to be considered a Zoroastrian to which the BPP has since conveyed its assent. The Federation members' response was wide and varied. "If Wadia gives you a donation, won't you put him on the F (donor) register?" queried Gandhi. "If not, he'll go to court... (It'll be) Wadia versus Guzder if you want to be immortalized like Petit versus Jejeebhoy," he jested.

"What was Neville before he became a Zoroastrian?" asked Mogrelia. Guzder explained how Sir Ness Wadia fell in love with the daughter of an Irish priest who insisted that Ness convert to Christianity before he could be allowed to marry his daughter. Neville, the son of the union, was baptised at birth. Responded Mogrelia, "The BPP should ensure that the ruling applies universally." Agreed Guzder: "Where the person is of Zoroastrian ancestry." Countered Navsari's Dara Deboo: "Neville Wadia was baptised so he was not

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a Zoroastrian."

"What happens if Neville wants to enter the Navsari or Udvada atash behram?" asked Ginwalla and was informed that entry to an agiary or atash behram is regulated by its trustees. "Why not register navjotes?" asked Dr Syrus Irani of the Iranian Zoroastrian Anjuman. "There is a law under which marriages must be registered. There is no such law regarding navjotes," informed Katpitia.

"We look to India for religious guidance from the priests. The priests by a majority have accepted that (Neville) is a Zoroastrian. Here we must be advised by the decision of the high priests," noted Dalal.

"Can't we examine (the prospects for creating) a uniform civil code of conduct for all anjumans to follow? Eliminate this frequent discussion..." asked Rustomji.

To Gandhi's query "Apart from Navsari and Udvada are the other anjumans willing to accept the decision of the five high priests?" came a barrage of views. "Embrace gracefully what one can't avoid, (face) the facts of life..." advised Mogrelia. Syrus Irani requested the Federation to form a council of religious leaders and behdins to decide the issue. Davierwalla exhorted the council to "listen to me peacefully for five minutes. I believe in protecting my religion from dilution... It is the opinion of my anjuman also... 20 percent of families have individuals married out. The silent majority is orthodox. When Indira Gandhi married, (it was) Nehru's condition that Phiroze Gandhi (a Zoroastrian) become a Hindu... By tradition there is no conversion in Zoroastrianism. An apostate is always an apostate... The impression that we gather in the first 15 years (of life) remains with us..."

"Does religion get diluted by increasing the number of followers?" challenged Gandhi. "Christianity and Islam are noted for conversion. It is their experience that the converted Muslim/Christian is a greater devout than the born Christian or Muslim. 'Silent majority' is a term dishonestly used by those who cannot muster majority opinion in their favor. If Nehru forced Phiroze to become Hindu, why don't Parsis say (to all non-Zoroastrian suitors), 'become Zoroastrian'?"

"May I suggest that everybody read the *Gathas*?" interposed Shahpur Captain of the World Zoroastrian Organisation, London.

Congress and census

The holding of the Sixth World Zoroastrian Congress (WZC) was tentatively scheduled for the first weekend of January 1996 in Bombay. "India does not wish to monopolize the WZC," said Guzder. Its claim of having the largest Zoroastrian population had been disputed by Iranian Zoroastrians, who are keen to hold it in Tehran, he continued. (It has since been noted that the next WZC will be hosted by the Tehran Anjuman, though the dates have not been finalized.) The Federation of Zoroastrian Associations of North America (FEZANA) has already reserved the Congress for the year 2000, he informed the council. It was generally conceded that the number of Indian delegates who will be able to attend these Congresses may be very small. The question of visas for US delegates to Iran was raised by Dalal.

Demography was the overriding concern of the 5WZC and Guzder noted that the 1991 census figures had not yet been declared. The BPP has employed Ms Katy Shroff to work on a detailed socio-economic survey of the community nationwide, the cost of which over the next few years would exceed Rs 20 lakhs. Guzder noted that he was personally committed to donating one lakh rupees each for 1995 and 1996 and that the BPP would contribute in equal measure. He now urged the Federation

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Enduring cures

Parinaz Gandhi

Nature's Materia Medica — A Handy Guide on Prevention and Treatment of Diseases by Rational Methods by Dr J. M. Jussawalla. Published in 1994 by Popular Prakashan Private Limited, 35-C, Pandit Madan Mohan Malaviya Marg, Tardeo, Bombay 400034. Pp: xvi+379. Price: Rs 450.

"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." This quote by Bacon, carried in *Nature's Materia Medica* prepares the reader for the morsels of information that will come his way in the course of this 379-page book. And since nature cure believes in treating the cause of the disease rather than its symptoms, not surprisingly the maximum number of pages (95) are devoted to the section on the alimentary tract which is believed to be the seat of many diseases. The 88-year-old author, Dr Jehangir M. Jussawalla, who is the recipient of the Dhanwantari Award and has written 11 other books on health and diet states in this tome, "Many are the tonsils and many the teeth that have been sacrificed in looking for the root of infection when the other end of the alimentary tract should have received the attention."

Covered under "Diseases of the Alimentary Tract" are diverse problems from common indigestion and constipation, to diabetes and ulcers and obesity. Failing eyesight too finds a mention here as the right type of food is responsible for good eyes. According to Jussawalla the sense of sight is the most abused of all man's faculties and it would be "no exaggeration to say that above 90 percent of people nowadays suffer from defective eyesight."

Among the organs in the human anatomy the most abused is the colon, believes the author. He traces the problem of constipation to "the civilized colon (which) has become a cesspool instead of being a sewerage system."

As naturopaths "we do not endeavor to 'kill the germs' with poisonous drugs, vaccines, serums and antitoxins, but instead

we endeavor through natural ways of living and rational methods of treatment to purify the organism of the systemic waste, morbid encumbrances and disease taints which furnish the soil for the development and multiplication of disease germs," it is stated in the book. The therapeutic measures he would recommend are fasting, natural diet, massage, hydrotherapy, exercise, sun and air baths, osteopathy and chiropractic treatment, mental and emotional equilibrium.

There are three basic types of constitution the predominance and combination of which determine the ailments to which different individuals will be susceptible, he sums up. The lymphatic constitution is inclined towards gland troubles, skin diseases, tuberculosis; the acidic constitution is prone to rheumatism, diabetes, cardiac and circulatory disorders; and the neuropathic constitution is inclined towards nervous troubles.

The fundamental cure therefore lies in raising the vitality, purifying the blood and lymph streams, or breaking up the waste matter and removing the waste and morbid material through elimination. A cold is considered a cleansing process whereby the body eliminates systemic refuse. "Do not attempt to suppress a cold," warns Jussawalla. The chief causes of a cold as listed by Jussawalla are: overeating, dietetic errors like excess of starch, sugar or both, constipation, inadequate water drinking, deficient skin activity, insufficient exercise, fresh air and deep breathing, wearing of excess clothing and being confined too much in dry and superheated quarters. Naturopathy, as defined by the veteran practitioner, is "an art, science, a



philosophy and a practice following definite physical, mental and spiritual laws for restoration and maintenance of health and the correction of bodily disorders without the use of poisonous drugs."

Oftimes palliatives worsen the problem. "Drug laxatives taken so trustingly and innocently by thousands for the correction of acute bowel sluggishness is one of the most productive sources of our chronic cases of constipation." It can instead be prevented, we are told, by a diet of figs, prunes, raisins, apricots, spinach and other greens, whole grain cereal products, wholemeal bread, tomatoes, honey, molasses and other fruits, all of which have a laxative effect. Regular drinking of water is also beneficial not only for constipation but for cleansing the system, diluting the blood and washing out poisons. To prevent indigestion the person should be taught to empty the stomach (the emptying period usually being 3½ hours) by lying on the right side, thus lowering the discharging end of the stomach and bringing gravity to the aid of the weakened organ.

That most humans don't control their food intake is known. That food is rampantly adulterated is also known. To indicate the extent of adulteration and its consequent ailments we are given instances of common favorites that can cause cancer: the yellow *jalébi* contains metanil yellow, a coal tar dye; the glowing yellow turmeric powder has lead chromate causing anemia, paralysis and sometimes abortion; the tempting pink *papad* has Rhodamine-B; mustard oil is adulterated

with motor oil and diesel oil.

A high fiber vegetarian diet will decrease the likelihood of cancer of the stomach and rectum, advocates the naturopath who also cautions realistically that "some dietary pundits go a little too far in assuring that dietary change alone can offer cure for cancer (and) similarly some consider that bowel wash is specific for cancer. Not a rational approach in any case," says the veteran practitioner who in 1938 founded the Natural Therapy Clinic in Bombay and has served as member on the health panel of the Planning Commission and as adviser on nature cure to the Government of India.

If seeking an answer to obesity — which is equated with "cold war" — patience, perseverance and moderation are the three key words. Not appetite suppression but omission of white sugar and starches for some time can help reduce the problem, we are told. Overweight persons are also advised to sleep less (growth takes place during sleep); increase physical activity by being more on "the heels than the wheels;" reduce fluid and salt intake to avoid a waterlogged condition; and divide the day's ration into 45 percent for breakfast, 30 percent for lunch and 25 percent for dinner. Complete absence of butter or oil in the diet for a long time could

affect the eyesight. Overweight persons are said to be more likely candidates for diabetes, a disease associated with prosperity rather than poverty.

Many of humanity's aches and pains

**"The civilized
colon has become
a cesspool instead
of being a sewerage
system"**

are traced to the three overs and two unders: "In this age of mechanization, people are over-rested, over-fed, over-stimulated, under-developed and under-disciplined." When dealing with aches and pains the author explains that the site of the pain may be different from the cause of origin. e.g. pain over the liver may indicate a diseased organ, but pain at the top and back of the right shoulder may also be due to liver disease or congestion. Similarly in the hip-joint disease there may be no pain in the joint while there may be severe pain in the knee. This is because both the joints are served by the same nerves.

Certain proofing and editing errors surface in the book where for instance the "healing" power is described as a divine gift. Even then the plethora of facts should serve as "a standard text book on the practice of nature cure for students and training centers," as reads the introduction on the jacket. "There is a wealth of information for the layman also on how to maintain health and prevent disease," imparting knowledge on certain vexing problems, by elaborating at length on the symptoms, causes and treatment for each disease. The guidelines summarizing every ailment would be of use to those who want to be spared from the details. However, a mere passing reference to certain ailments like the foot-and-mouth disease and sleeping sickness leaves the reader groping for more light.

In his introduction to the book Jussawalla cites the 1921 report of the president of the Rockefeller Foundation which states that the fundamental delusion of the medical profession is that "it makes a living from diseases while the real scientific approach to the problem of human welfare is through their prevention." Not all the lines of treatment advocated in the book can be practised by the patient himself but if the causes are studied seriously many of humanity's woes may be eliminated.

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The trustees of the trust are pleased to inform the Parsi Zoroastrian community, that the above trust has multifarious objects for giving financial aid to anjuman, other trusts, and to individuals for religious, educational, medical and for any worthy cause for amelioration and upliftment of weaker and needy sections of the Parsi Zoroastrian community in India.

The application forms are available at the above address on payment of Rs 15/- by cash or money order.

MILESTONES

This issue of *Parsiana* presents Milestones for the months of March and April 1995.

The age of Zoroastrian brides (as listed in this issue) ranged between 19 and 60 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 27 years. The corresponding figures for the grooms were 23 and 70 years, averaging at 31 years.

There were 144 Zoroastrians who were consigned to the Towers of Silence as compared to 28 babies born in Bombay for the two month period. The major killer — heart disease — took a toll of 41 lives of whom 16 patients were 80 years and above. Twenty-one deaths were attributed to pneumonia and lung disease and 17 to cancer. Kidney failure was the cause of death for 11 Zoroastrians while brain disease claimed seven victims. Four patients succumbed to asthma and three to septicemia. Hypertension, peritonitis (inflammation of the delicate serous membrane which lines the abdominal and pelvic cavities),

bronchitis, diabetes and head injuries claimed two lives each. The 15 isolated cases included tuberculosis, accident, respiratory disease, Hirschsprung's disease (a congenital intestinal disease), hypoproteinemia (deficient protein in the blood plasma), gangrene, haematemesis (vomiting of blood), pancreatitis (inflammation of the pancreas), multiple organ failure, dehydration, urinary tract infection, fracture, liver disease, gastro-intestinal bleeding and pneumococcal meningitis (a bacterium which causes the inflammation of the surrounding membranes of the brain and spinal cord). The cause of one death was registered as "asphyxia due to hanging." In the case of five deaths, the coroner's report was still pending. A stillborn baby as well as three youths, aged 20, 33 and 35, were lost to the community. The youngest to die was a 43-day-old female child as compared to the oldest: a 98-year-old lady. The Zoroastrian life expectancy at birth for the two month period, in Bombay, was 73 years.

The data on births, marriages

and deaths has been compiled from information supplied by various newsletters and anjuman in India and abroad, courts and hospitals. We are unable to carry data from areas where the anjuman 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.

and Behram Keki Kermani;

March 6
Zenobia Tehmasp Bhagwagar
and Minoo Lovji Pagdiwalla;
March 9
Neena Adi Marfatia and Cyrus
Khushroo Joshi; March 11
Mahnaz Khurshed Tengra of
Idaho, USA and Erach Mer-
wanji Sachinwalla; March 11
Rukshana Darabshaw Avari and
Hirji Hosang Choksy; March 14
Aban Burjor Nadodwalla and
Jimmy Homi Davierwalla;
March 18
Zarine Nariman Hormasji and
Rohinton Jalejar Ganjia;
March 18
Farzana Dadiba Gandeia
and Adil Minocher Cooper;
March 19
Kashmira Keki Motafram and
Ardeshtir Teheman Jagose;
March 19
Havovi Nari Patel and
Shahrukh Sorab Goveshni;
March 21
Kashmira Feroze Jilla and
Shapoor Soli Khodadadi;
March 21
Firoza Sheriarji Talavia and
Farhad Dadi Panthaki;
March 21
Shehnaz (Sheroo) Pallonji
Darwalla and Vispy Bahadur
Bharucha; March 23
Katty Jehangir Dhunjibhoy
and Zarrir Darab Nallaseth;
March 23
Dinaz Behram Namdarian and
Kersi Keki Irani; March 25
Nilufer Sorab Sharifabadi and
Noshir Adi Marshall; March 26
Khurshid Pesi Darwalla and
Sarosh Rohinton Motiwala;
March 26
Roshni Erach Cooper and
Perceus Minoo Shroff;
March 27
Cornelia Polard Polard and
Vizak Shahrukh Irani; March 28
Farzana Hoshang Sahiwala and
Freddy Dali Mehta; April 1
Armaity Rustom Balsara and
Carl Eruch Darwalla; April 2
Binaaz Dara Bharucha and
Hoshi Pervaz Mistry; April 2
Tanaz Minoo Billimoria and
Firoz Minocher Batliwalla;
April 3
Zenovie Eruch Khambatta and
Jimmy Firoze Vazifdar; April 7
Morvarid Gustad Dehmiri and
Ramesh Shahjahan Fereidooni
of Mississauga, Ontario;

AHMEDABAD

BORN

A girl, Dilara, to Khushnuma
and Perseus Banaji, sister to
Shahroukh on April 26, 1995

DIED

Rohinton Kersasp Gazdar (60),
residing at Dalal Block, Parsi
Sanatorium, Navrangpura,
380009; April 21

BANGALORE

DIED

Dara T. Modi; December 18, 1994

BOMBAY

BORN

A boy to Dilnavaz and Cyrus
Heerjee; March 1, 1995
A boy, Aarish, to Tanaz and
Adil Bhesania; March 5
A girl to Navaz and Jehangir
Ginwala; March 6
A girl to Mehra and Kurush
Kolah; March 9
A girl to Roshni and Bomi
Pardiwalla; March 9
A girl to Faryal and Homi
Katgara; March 10

A girl to Parizad and Darius
Gandhi; March 11

A girl to Havovi and Aspi
Bharucha; March 14

A boy to Shirin and Sohrab
Elabadi; March 14

A boy to Pervin and Khurshed
Irani; March 18

A boy to Shehernaz and Kaiwan
Kalyaniwalla; March 18

A girl to Romana and Adi
Ghaswalla; March 20

A girl to Armin and Naville
Gotla; March 21

A girl to Benaz and Shahrukh
Kavarana; March 24

A boy to Avan and Kayomars
Doomasia; March 28

A girl to Christina and Navzer
Kapadia; March 28

A boy to Kashmiri and Soli
Wadia; March 30

Twins (boys), Urvax and
Vaspaan, to Nilufer and Kurush
Shroff; April 4

A girl, Kazvin, to Benaifer and
Vispy Engineer; April 6

A boy to Ava and Nozer
Damania; April 11

A girl to Hira and Zubin

Wadia; April 12

A girl to Shehnaz and Daraius
Sanjana; April 15

A boy to Lia and Rustam
Gagrat; April 17

A boy to Ketayoun and Kersi
Fouzdar; April 20

A boy, Viraf, to Kashmira and
Zubin Wankadia; April 20

A boy to Rukshana and Feroze
Titina; April 22

A boy to Dinaz and Fred
Poonawala; April 26

MARRIED

Bachu Jamshed Katrak and
Mehernosh Homi Kasad;

February 20

Shanaz Navroz Dalal and
Sarosh Homi Buhariwalla;

March 2

Shiraz Nariman Khambatta and
Rustom Sohrab Darwalla;

March 3

Azmin Rusi Mahudawala and
Noshirwan Farrokh Kaka;

March 3

Farzana Rohinton Bhada and
Viraf Dara Master; March 4

Havovi Jal Sutaria of Navsari

April 9
Jennifer Darayus Jesia and *Manek Rusi Mistry*; April 9
Armin Sam Kalwachwalla and *Heroish Fali Shroff*;
 April 10
Zarine Jehangir Pastakia and *Sharukh Sorabji Mirza*;
 April 12
Mehroze Minoo Sarkari and *Firdosh Sorab Gardin*; April 15
Kashmira Dorab Bardoliwalla of *Vasai* and *Dinyar Homi Aga*;
 April 16
Fida Sam Mistry and *Jamshed Pesi Shaw*; April 16
Niloufer Hoshang Bagwalla and *Marzban Jehangir Thanevala*;
 April 16
Meher Dorab Kanga and *Kersi Cavas Bhabha*; April 17
Naaznin Behram Irani and *Sharoukh Rustom Phiroozmand*;
 April 23
Zenobia Noshir Irani and *Kuresh Firoz Firozi*; April 24
Tanaz Adi Motafram and *Paurusasp Rustom Inspector (Vajifdar)*; April 24
Dolly Soli Commissariat and *Noshirwan Munchershaw Sidhwa*; April 24
Gulshan Jamshed Irani and *Aspi Minoo Damania*; April 25
Homa Farhad Jafarabadi and *Rumi Roosi Merchant*; April 25
Jasmine Dorab Nazer and *Rohinton Dossabhai Kudianawala*; April 30

DIED

Homai Dhunjishaw Daruwalla (69), C/103, Sea Shell Co-op Hsg Soc, Lokhandwalla Complex, Andheri (W), 400058; March 1
Perviz Noshir Irani (62), Pushpakung, Nehru Rd, Santacruz (E), 400055; March 1
Freddy Ratan Bhagat (20), 19, Dawoodi Mans, Sleater Rd, 1st Cross Lane, Bhajigali, Grant Rd, 400007; March 2
Jer Padamji Daruwalla (79), 688, Dinshaw Master Rd, Parsi Clny, Dadar, 400014; March 2
Dinshaw Behramji Morris (87), G/11, Shapur Baug, V. P. Rd, 400004; March 2
Motamai Burjorji Pagdiwalla (79), 123, Hongkongwalla Cooper Chawl, 9th Khetwadi Lane, 400004; March 2
Gai Jamshedji Kotwal (88), P/4, S. Bharucha Baug, Andheri (W), 400058; March 3

Framroze Behramji Allawali (76), R/19, Nowroz Baug, Lalbaug, 400012; March 4
Adi Rustomji Billimoria (60), 145, Daruwalla Bldg, Foras Rd, Alibhai Premji Marg, 400007; March 4
Soli Manekshaw Kapadia (66), 28, Petit Mans, 85, Sleater Rd, 400007; March 4
Sohrab Manekshaw Panthaki (61), Elysium Mans, Walton Rd, Colaba, 400005; March 4
Temul Cavasha Wadia (67), Patel Bldg, Marzban Clny, Gilder Lane, Lamington Rd, 400008; March 4
Aloo Sam Bharucha (58), 13/3, Malcolm Baug, S. V. Rd, Jogeshwari (W), 400102; March 5
Alamai Kaikhushroo Munshi (84), 2, Apna Ghar, S. B. Rd, Colaba, 400005; March 5
Shera Burjor Vazir (79), 2A/27, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; March 5
Rustomji Jalbhai Shroff (83), 7, Hormuz Bldg, Victoria Gardens, Byculla, 400027; March 7
Ardeshir Curshedji Amrolia (78), 18, United Chambers, 347/A, Mhd Saukatali Rd, 400007; March 8
Khushroo Jehangir Faroodi (47), L/5, Dalal Est, Opp Bombay Central Stn, 400008; March 8
Noshir Hormusji Gazdar (73), 581, Shirinabad, Jame Jamshed Rd, Matunga, 400019; March 8
Ratanshah Jiwanji Karanjia (86), C/o D. M. Masalawalla, Commissariat Bldg, 524, Adenwalla Rd, Matunga (E), 400019; March 8
Taronish Astad Sethana (43 days), L/8, Shapurji Bharucha Baug, S. V. Rd, Andheri (W), 400058; March 8
Fali Jehangir Damania (68), 1/116, Khandelwala Mans, Jakharia Bunder Rd, 400033; March 9
Yasmeen Vispi Contractor (35), Grindwell Norton Ltd, Mora-Uran, Dist Raigadh, 383276; March 10
Nariman Darabshaw Mistry (66), G1/E15, Shapur Baug, V. P. Rd, 400004; March 10
Viloo Dadibha Sukhia (78), Harganga Mhl, Khodadad Circle, Dadar, 400014; March 10

Sohrab Jeejeebhoy Divecha (83), 64, Belle View, 85, Warden Rd, 400036; March 11
Jolly Cowasji Doctor (75), 799, Minoo Mans, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; March 11
Behroz Phiroz Motiwalla (69), R/7, Nowroz Baug, Lalbaug, 400012; March 11
Khudabux Rustom Atashband (73), 2/1, Ramodiya Mans, Opp Century Bazar, Worli, 400025; March 12
Rustum Merwanji Baxter (81), 28/29, Sneh Sadan, Opp Colaba Post Office, Colaba, 400005; March 12
Najamai Phiroze Homavazi (85), Widows' Chawl, Modi St, Fort, 400001; March 12
Arnavaz Aderji Gandhi (75), Old Petit Mans, Sleater Rd, 400007; March 13
Noshir Phirozshaw Chiniwalla (73), 16/1, Bomanji Kassianath Bldg, Kashinath St, Tardeo, 400034; March 14
Hilla Homi Elavia (86), China Bldg No 5, Carpenter St, Mazgaon, 400010; March 14
Daulatbai Khodadad Irani (98), 18, Sunita, Opp Colaba Post Office, 400005; March 14
Zer Adi Irani (72), 693, Dr Dinshaw Master Rd, Parsi Clny, Dadar, 400014; March 14
Soli Dinshaw Tata (74), F/5, Shapur Baug, V. P. Rd, 400004; March 14
Khodadad Rustom Irani (63), T/15, Cusrow Baug, S. B. Rd, 400039; March 15
Jamshed Savakshaw Mistry (70), F. S. Parukh Dharamshala, 34, Hughes Rd, 400007; March 15
Darab Pallonshaw Nanavati (86), H/38, Cusrow Baug, S. B. Rd, 400039; March 15
Tehmina Darabshaw Oomrigar (89), 668, Katrak Rd, Wadala, 400031; March 15
Sheriar Behram Tirandaz (75), D/804, Jai Bhagwati, Dr Ambedkar Rd, Dadar, 400014; March 15
Homi Phirozsha Choksey (85), 2, Sethna Bldg, Khan Est, Chhotani Rd, Mahim, 400016; March 16
Dali Jamshedji Doriawalla (61), Rusi Mehta Bldg, Dinbai Petit St, Grant Rd, 400007; March 16
Goola Ratanshaw Mehta (80), E/41, Jer Baug, Dr Ambedkar

Rd, 400027; March 16
Dina Sorabji Pesina (82), 31/28-A, Takshila, Mahakali Caves Rd, Andheri (E), 400093; March 16
Soona Merwanji Mowjee (85), Sethna Mans, Near 10th Lane, Khetwadi Back Rd, 400004; March 17
Jehangir Jamshed Tarapore (81), 878, Bootee St, Poona, 411001; March 17
Bapoo Burjorji Mama (70), Bel-Air Sanatorium, Dalkith, Panchgani, 412805; March 18
Jal Manekshaw Merchant (90), Mon Repos, H. K. Bhabha Rd, Bandstand, Bandra, 400050; March 18
Phiroze (Phiroze) Nariman Behramfram (75), 20, Dhanjibhoy Bldg, Lady Pochkhanawala Rd, Off N. B. Marg, 400007; March 19
Homi Burjorji Fracis (75), 55, Maharshi Karve Rd, 400002; March 19
Phiroze Bomanji Bhesania (74), C/o Daulat B. Bhesania, 679, Kudiana Bldg, Katrak Rd, Wadala, 400031; March 20
Dali Dossabhai Gai (65), 627, Dubash Bldg, 8, Homavazir Rd, Parsi Clny, Dadar, 400014; March 20
Fali Dhunjisha Jesia (69), 797, Jesia Bldg, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; March 21
Ardeshir Dadabhoy Revitna (94), 66C, Motiwala Bldg, Gowalia Tank Rd, 400026; March 21
Banoo Minocher Choquri (Javizian) (72), 682/B, Khareghat Rd, Parsi Clny, Dadar, 400014; March 22
Aspi Khodabaksh Irani (42), 5, Devidas Mansion, Balaram St, 400007; March 22
Framroze Ardeshir Rabady (83), Khushnuma Apts, Carmichael Rd, 400026; March 22
Maneck Cowasji Kutar (88), Shirin Manzil, Balaram St, Grant Rd, 400007; March 23
Behram Jamshedji Karanjia (82), 1-B, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; March 24
Keki Rustomji Mistry (86), B-11, Tardeo Chmbs, Kashinath St, Tardeo, 400034; March 24
Parin Rustom Nagarwalla (90), 2, Scheherazade, Off Arthur Bunder Rd, Colaba, 400005;

- March 24
Arnavaz Ardeshir Vakil (80), Bellevue, Bandstand, Bandra, 400050; March 24
Soona Fali Jilla (60), 46/B, Gowalia Tank Bldg, Gowalia Tank Rd, 400036; March 26
Ketty Pervaz Wadia (71), M/3/6, Tata Hsg Centre, Lalubhai Park Rd, Andheri (W), 400058; March 26
Roshan Rumi Dastur (51), 513, Bombay Market, Tardeo, 400034; March 27
Homai Sorabji Giara (75), 10, Gool Mhl, Naushir Bharucha Rd, 400007; March 27
Rani Nariman Khajotia (80), Toddywalla Chawl, Sun Mill Rd, Lower Parel (W), 400030; March 27
Homai Jehan Tamboowalla (67), 637, Le Repos, Parsi Clny, Dadar, 400014; March 27
Jamshed Nadir Batliwalla (58), 13/1, Malegamwalla Bldg, Station Rd, Mahim, 400016; March 28
Hosang Sorabji Billimoria (65), 1-A, Green Fields, S. V. Rd, Santacruz (W), 400054; March 28
Merwan Dinshaw Hakim (87), Firuz-Ara, Madam Cama Rd, Churchgate Reclamation, 400020; March 28
Shivavux Khusru Sethna (74), 11-A, Cuffe Parade, Colaba, 400005; March 29
Jaloo Jehangir Kapadia (75), 693, Dr Dinshaw Master Rd, Parsi Clny, Dadar, 400014; March 30
Banoo Maneckshaw Poonawala (90), B-41, Bina Apts, Sir M. V. Rd, Andheri (E), 400069; March 30
Eruchshaw Manchershaw Wellington (80), O/16, Dalal Est, Lamington Rd, Bombay Central, 400008; March 31
Dinshaw Jehangir Choksey (66), Nicholson Bldg, Wadia St, Tardeo, 400034; April 1
Naju Jamshed Daruwalla (66), 14/3, Sir Ratan Tata Clny, Tardeo, 400034; April 1
Mehru Homi Dharwar (75), Sagar Tarang, 46, Bhulabhai Desai Rd, 400026; April 1
Perin Sorab Gazdar (63), 11/B, Illava Bldg, Mori Rd, Mahim, 400016; April 1
Rusi Jehangir Mistry (72), 9/16, Tata Clny, Tardeo, 400034; April 1
Baby of Nargis Mehernosh Bhagwagar (stillborn), Nibbana Hsg Soc, Pali Hill, Bandra, 400050; April 2
Bana Eruch Mistry (72), The Reward, Tardeo Rd, Tardeo, 400007; April 3
Eduji Nusserwanji Tumboowalla (87), 51, Mehr-Dad, Cuffe Parade, Colaba, 400005; April 3
Kavasji Meherjibhai Suntoke (85), 1/2A, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; April 4
Gool Merwan Hakim (78), Firuz-Ara, Churchgate Reclamation, 400020; April 5
Dhunjishaw Framroze Mistry (81), B, Sanjana Bldg, Forjett Hill Rd, 400036; April 5
Dinyar Sorabji Mistry (86), 10/5, Wadia Block, Malcolm Baug, Jogeshwari (W), 400102; April 5
Freny Minoo Mistry (60), 18, Sai Darshan, Kemps Corner, 400036; April 5
Khushnoor Emmanuel Shailendra (33), 7, Wadia Bldg, Malcolm Baug, Jogeshwari (W), 400102; April 5
Rohinton Adarbad Bharucha (59), 3/A, Tardeo Chmbs, Kashinath St, Tardeo, 400034; April 6
Dolly Fardoonji Kuka (65), B/3, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; April 6
Feroz Merwanji Gazdar (80), 303/D-33, MIG Clny, Bandra (E), 400051; April 7
Maneck Phiroze Mistry (64), 808, Asha Hse, Dr Ambedkar Rd, Dadar T.T., 400014; April 7
Adi Sorabji Bharucha (80), Taher Bldg, Jalbhai St, Rajaram Mohan Rd, 400004; April 8
Jehangir Mahiar Irani (59), Malegaonwalla Bldg No 2, M. M. Chotani Rd, Mahim, 400016; April 9
Soonamai Dhunjishaw Jasomaney (90), 14, Maneckji Petit Bldg, Marzban Clny, Gilder Lane, Lamington Rd, 400008; April 9
Boman Hormusji Mistry (84), E-12, Captain Clny, Tardeo, 400034; April 9
Baherami Dorabji Charna (91), 32, Aderbad, Hughes Rd, 400007; April 10
Jehanbux Bomanji Gandhi (83), Burjor Bldg, Wadia St, Tardeo, 400034; April 10
Gool Phirozshaw Jesung (75), Sai Saptarishi Co-op Hsg Soc, Near Tata Power Hse, Borivali (E), 400066; April 10
Shera Sohrab Dubash (78), A/29, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; April 12
Zinaz Rohinton Mundegar (40), A/6, Shakti Sadan, Falkland Rd, 400007; April 12
Rusi Jehangir Palia (75), S/7, Cusrow Baug, S. B. Rd, 400039; April 12
Mehernash Jehanbux Kapadia (44), Sector 8, Plot No 45, G-Lane, Vashi, New Bombay, 400703; April 13
Arnavaz Pesi Siganporia (54), E/11, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; April 13
Homai Minocher Billimoria (86), 6, Narielwala Bldg, M. M. C. Rd, Mahim, 400016; April 15
Tehmina Cooverji Daruwalla (71), Dharamraj, Mith Chowki, Marve Rd, Malad (W), 400064; April 15
Dhunmai Manecksha Tarapcrevala (89), 1/4, Sir Ratan Tata Bldg, S. V. Rd, Bandra, 400050; April 16
Minoo Jamshedji Daver (69), D-19, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; April 17
Manek Rustamji Gotla (88), J-22, Cusrow Baug, S. B. Rd, 400039; April 17
Homai Kersasp Avasia (73), 625, Nariman Hse, Dhobi Talao, 400002; April 19
Kaikhushroo Jamsaji Baria (95), 10/G2, Shapur Baug, V. P. Rd, 400004; April 20
Tehmina Munchershaw Bhungara (98), 623, Marker Mans, Parsi Clny, Dadar, 400014; April 20
Jer Burjore Burjorjee (82), 12-A/B, Meherina, Off Nepean Sea Rd, 400036; April 20
Framroze Siavax Chandana (85), 47, Malcolm Baug, Jogeshwari, 400102; April 20
Homai Dinshaw Daruwalla (83), B/5, Botawalla Bldg, Tardeo Rd, 400007; April 20
Roshan Bomi Irani (72), Nav Hse, 14 B Rd, Khar (W), 400052; April 20
Pirojbaai Eduji Karanjia (84), 174, Mody St, Opp Fort Market, Fort, 400001; April 20
Khurshed Jamshedji Pakka (63), D-28/2, Godrej Hill Qrts, L. B. S. Marg, Vikhroli (W), 400079; April 20
Fareedon Navroz Pavri (72), Mahavir Mans, 70, Trinity St, Dhobitalao, 400002; April 20
Nergish Minoo Sethna (87), 162, Jivanji Mistry Bldg, Khetwadi Back Rd, 400004; April 20
Mani Lim Dumasia (71), 738, Shirin Villa, Dr Ghanti Rd, Parsi Clny, Dadar, 400014; April 23
Fareedon Sheriar Irani (65), B, Avabai Petit St, Balaram St, 400007; April 23
Jal Ardeshir Bahadurji (75), Botawalla Bldg, Raghavji Rd, 400036; April 24
Hormusji Nusserwanji Madraswalla (95), C/o Maku P. Motiwalla, Joshi Hse, Cumballa Hill Rd, A. K. Marg, 400036; April 24
Hilla Noshir Bisni (68), A/4, Cusrow Baug, S. B. Rd, 400039; April 25
Jamshedji Phirozshaw Desai (86), 238, Mulla Hse, Dr Cawasji Hormasji St, Dhobitalao, 400002; April 25
Furrokh Ratansha Hataria (68), R/11, Nowroz Baug, Lalbaug, 400012; April 25
Dhunmai Ardeshir, Adrianwalla (70), F. S. Parukh Dharamshalla, 34, Hughes Rd, 400007; April 26
Minoo Nadirshaw Sidhva (87), Pemino North, Altamount Rd, 400026; April 26
Freny Sorabji Bharucha (69), M/41, Cusrow Baug, S. B. Rd, 400039; April 27
Khodadad Merwan Irani (70), 7/4A, New Dubash Bldg, Gamadia Clny, Tardeo, 400007; April 27
Dhun Dinshaw Patel (72), C/o Jamshed K. Fatakia, 406, Vijay Apts, Ceasar Rd, Amboli, Andheri (W), 400058; April 27
Rutty Eruchshaw Sanga (84), B. Siddick Ebrahim Mans, Lamington Rd, 400007; April 27
Jerbaai Dhunjishaw Anklesaria (82), 15, Irani Dharamshala, Pandita Kamalabai Rd, Gamdevi, 400007; April 28
Keki Ardeshir Ghadiyali (76), 794, Family Hse, Parsi Clny, Dadar, 400014; April 28
Faramroz Sorabji Patel (85), B, Wassiamul Bldg, Grant Rd, 400007; April 28
Khorshed Peshotan Mama (89), 667, Lady Jehangir Rd, Parsi Clny, Dadar, 400014; April 29
Shirin Kaikhushru Motafram

(82), 2, Godrej Bldg, Contractor
Baug, Mori Rd, Mahim,
400016; April 29
Homai Pheroze Shroff (82),
G/2, Cusrow Baug, S. B. Rd.,
400039; April 29
Meherji Mancherji Vakil (81),
Hira Manzil, Gilder Lane,
400008; April 29
Freni Sorabji Chapkhanawalla
(69), P/18, Nowroz Baug,
Lalbaug, 400012; April 30

CALCUTTA

BORN

A girl, *Tashya*, to *Trista* and
Cyrus Madan; March 13

MARRIED

Lisa M. Mehta and *Varun*
Shukla; December 12, 1994

DIED

Burjor Phirozeshaw Balsara
(90), March 3, 1995
Nergish Behram Batliwala,
sister of late Behram, Kershasp
and Jal; April 18
Adi Pirojshah Balsara (77),
husband of Dipti and father of
Shenas; April 19

DEOLALI

DIED

Fredoon Bavaadum;
December 6, 1994

JABALPUR

BORN

A boy, *Hoshedar*, to *Jasmine*
and *Jal Engineer*; April 10, 1995

JAMSHEDPUR

BORN

A boy, *Nekshad*, to *Jasmine* and
Percy Irani; October 9, 1994
A girl, *Pallavi*, to *Behroz* and
Kayomarz Shroff; December 25
A boy, *Zurwan*, to *Maharukh*
and *Medimah Patel*;
January 28, 1995
A boy, *Danesh*, to *Rukshana*
and *Homyar Gardin*; March 3

POONA

DIED

Aspandiar Bomanji Kaikobadi
(Irani) (83), 5, Mody Clny,
Synagogue St, 411001;
March 2
Gulnar Faredun Irani (72), 3/3,
Ardehsir Irani Baug, Ardehsir
Irani Rd, 411002; March 9
Jal Jehangir Patel (79), Divine
Ter, 913/914, Synagogue St,
411001; March 14
Lal Sohrab Irani (72), 4,

East St, 411001; March 16
Jehangir Ardehsir Irani (75),
1/2, Ardehsir Baug, Nana Peth,
411002; March 19
Berzish Behram Shahbadi (32),
900, Boottee St. Pune 411001;
March 21
Najamai Bejanji Bharucha (82),
872, Dastur Meher Rd, 411001;
March 23
Rustom Kekobad Batliwala
(87), 1, Salisbury Apts,
Salisbury Park, 411001;
March 24
Phirozeshah Cawasji Avasia
(88), Devika Apts, Camp,
411001; April 10
Alamai Ardehsir Chindhey (85),
854, Dastur Meher Rd, 411001;
April 13
Rusi Fali Rabadi (48), Pleasant
Park, Hadapsar, 411028;
April 18
Zarine Rusi Rabadi (41),
Pleasant Park, Hadapsar,
411028; April 18
Dinshawji Pestonji Jalnawala
(73), Hermes Apts,
Bhavanipeth, 411002; April 20
Jerbanoo Mehranji Major (80),
Tulsidas Apts, D. M. Rd,
411001; April 29
Phiroz C. Boomla (72), Viman
Ngr, 411001; April 30
Sorab Rustomji Dubash (86),
Pushpanjali Apts, Gidney Park,
411001; April 30

SHIRDI

DIED

Homi P. Dady-Barjor (Homi
Baba) (84); April 6

SURAT

DIED

Motaji Adarji Mandviwala (78),
Wadi St, Rustampura, 395002;
March 2
Hormasji Barjorji Amrolia (81),
12/706, Wankibordi, 395001;
March 5
Lilibai Beharamsha Karma
(80), Malesar St, Rustompura,
395002; March 9
Tehmina Kaikhushroo Dumasia
(82), Palia St, Nanpura, 395001;
March 15
Banubai Darbshaw Bhada
(74), Hira-Parekh Chawl,
Nanpura, 395001; March 20
Nargish Shiavaxshah
Bhagwager (82), Parsiwad,
Sayedpura, 395003; April 7
Dinshaji Darabshaw Bhagwager
(72), Meher Ngr, Adajan Rd,
396445; April 9
Nargish Jalejer Mobedjina (74),

Dasturwad, Navsari, 396445;
April 9
Ami Rustamji Tavadia (67),
Lalgate, 395002; April 11
Ratamai Kawsaji Dumasia (74),
Faram St, Rustompura, 395002;
April 21
Shirinbai Jahangirji
Porbandarwala (68), Nariman
Home and Infirmary, Shahpore,
395003; April 23
Hillamai Rustamji Tadiwala
(72), Bharbandwad, Ranitalao,
395001; April 30

AUSTRALIA

Adelaide

BORN

A boy, *Darien*, to *Taina* and
Timmy Pavri, brother to *Priya*;
March 5

CANADA

Toronto

BORN

A girl, *Alina*, to *Farahnaz* and
Darius Patel; March 23

Vancouver

MARRIED

Niloufer Balaporia and *Rustom*
Dubash of Shreveport, Los
Angeles; April 22

KUWAIT

DIED

Marazban Contractor;
January 28

PAKISTAN

Karachi

BORN

A boy, *Meherzad*, to *Diana*

The Telling Figures

The count of births, marriages
and deaths among the Zoroas-
trian community in Bombay
showed a decline in 1994 com-
pared to the previous year.

Seventy-eight of the 372
marriages were intercommunity
unions. The prior year there
were 79 intercommunity mar-
riages out of a total of 403 mar-
riages. While the numerical
count of intercommunity mar-
riages reduced by one, that of
community marriages dropped
by 30 to give a count of 294 as
versus the 1993 figure of 324.
Hence the percentage of inter-
community marriages rose to 21
if calculated as a ratio of inter-
community marriages to the to-
tal number of marriages
(78:372) and 27 if calculated as
a ratio of intercommunity mar-
riages to community marriages
(78:294). The 1993 percentages
were 20 and 24 respectively.
Among the intercommunity mar-
riages, it is interesting to note that
there were 44 males who had
married out as versus 34 females.
This means that males account for
56 percent of intercommunity
marriages and females, 44.

The death count reduced by
77 to give us a figure of 1,018
for 1994 when compared to the
1993 figure of 1,095, the differ-
ence between men (513) and
women (505) being a meager
eight. While the number of bod-
ies consigned to the dokhma

were less by 91 over the 1993
tally of 1087, the number of
bodies cremated showed an in-
crease by 14 over last year's
tally of eight. Yet, the data may
not be accurate for though we
have the exhaustive listing from
doongerwadi, our knowledge of
those cremated is limited to
only one crematorium in Bom-
bay, the Chandanwadi cremato-
rium, where alone we have ac-
cess.

The birth count which is ob-
tained from only four hospitals
in Bombay was 248 which is
lower by 24 when compared to
the 1993 count of 272. Ever
since the Municipality ceased to
list religion on the birth certifi-
cate, there is no way of knowing
the number of Zoroastrian births
in Bombay. We may assume
that *Parsiana's* figures may be
around 50 percent of the total
number of births. From the data
available with us we find that
the number of boys born to the
community, 133, fell by four as
compared to the number of girls,
115, where the count was lower
by 20 from the 1993 figure.

We list below the 1994 fig-
ures as collected by *Parsiana*:
Born: Boys 133, Girls 115
Married: Parsi 294
Intercommunal 78
Died: Consigned Males 501
Females 495
Cremated 22
Males 12, Females 10

and *Jehangir Bilimoria*;
December 6, 1994
A boy, *Farshad*, to *Neilie* and
Hormazd Engineer; December 14

MARRIED
Natasha Baria and *Naushad*
Mehta; January 14, 1995

QATAR
Doha
BORN
A boy, *Behzaan*, to *Navaz* and
Pesi Bhomisa; February 9

SOUTH AFRICA
Durban
DIED
Jer Randeria (64), wife of *Dara*
and mother of *Parvez*; March 25

USA
Augusta, Georgia
BORN
A boy, to *Deborah* and *Kersi*
Bharucha; March 31

Houston
BORN
A girl, *Shaycn*, to *Ava* and
Noshir Bhathena; March 16
Compiled by *Roxana A. Driver*

TOTALS FOR 1994 AND 1995

	A	B	C	A	B	C	A	B	C
BORN									
Boys	15	133	33	4	13	4	5	35	5
Girls	13	115	30	3	8	2	2	31	3
MARRIED									
Parsi	45	294	123	--	16	1	2	12	2
Intercommunal	--	78 [^]	25 [*]	1	5	--	--	5	2
DIED									
CONSIGNED									
Males	77	501	159	19	74	34	1	37 [*]	2
Females	67	495	145	16	99	28	1	30 [*]	6
CREMATED									
Males	--	12	2	--	--	--	--	--	--
Females	--	10	--	--	--	--	--	--	--

A: Total numbers in this issue

B: Running totals for 1994 (February-March 1994-April 1995 issues)

C: Running totals for 1995 (February-March 1995-April 1995 issues)

[^] Males married out in 1994 -- 44

Females married out in 1994 -- 34

^{*} Males married out in 1995 -- 12

Females married out in 1995 -- 13

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

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

With Best Wishes
from

Mr Rusy M. Shroff, M.B.E.

and

Mrs Purviz R. Shroff

THE FEDERATION REVIEWS...

continued from page 40

ting one lakh rupees each for 1995 and 1996 and that the BPP would contribute in equal measure. He now urged the Federation members to contribute in proportion to their population and income.

Khullar, a member of the committee set up to monitor the project, affirmed the need to collect as much data as possible so as to get a total community picture. Once the complete data is in, it could be updated from year to year, she noted. "At the moment there are wild assumptions that educational levels are falling, that the rich are bearing (fewer) children and the poor bearing more, etc. (We need) the fertility history of women in the reproductive age-group," she added.

To objections from members regarding poor response from the community, Khullar advised persistence and also the coverage of mixed marriages: "Get them in. In 1985 40 percent of Delhi's Parsis were married out. If we leave (them) out, our data won't be complete." The four-page questionnaire is totally objective, she added.

Sethna urged word of mouth motivation. "Tell them it is not for income tax returns or litigation but for community survival." Ginwalla suggested that a Gujarati questionnaire be circulated where the people are not sufficiently conversant with English.

Open session

An open session devoted to keeping the community together and inculcating inter-faith solidarity was flagged off by Khullar: "Keeping the community together is very closely related to keeping the community alive. (It is) our predominant preoccupation..." She spoke of the "listlessness that makes meaningful solutions impossible, our inability to produce babies, our failure to garner the best specialized brains for (the good of) the community...Once a certain group of people accept certain family and childbearing practices, it's almost impossible to reverse."

Retired secretary to the Government of India's law ministry Rustom Gae welcomed the Wadia navjote as "an important change...a worthy precedent for the future." Noting that BPP trustees are akabars, "leaders of the community whose views should be applicable to all Indian anjuman," Gae urged that a logical sequence should be the acceptance of the children of Parsi mothers if both parents agree to the navjote. Decrying the "higher rights of males" Gae advocated gender equality for

the Zoroastrian female as guaranteed in other matters by the Indian constitution.

The DPA, that bastion of liberal Zoroastrian practice in India, had invited a number of Parsi ladies married outside the community to participate in the proceedings. Noted Katy Hussain (nee Nazir), "When the community is dwindling, you should win us back, not push us away. When you call me an apostate, it doesn't make me feel very good." Phiroza Singh (nee Satarawala), who is the only Parsi in Simla, tends the aramgah there. She said, "Our children should be accepted." But she also wondered how such a step would affect their rights to inherit property from the HUF (Hindu undivided family). Perin Das was planning on her daughter's navjote in Delhi on March 19: "I want to know whether I'd be doing the right thing if I take my daughter to an agiary in Bombay." Sethna was ever hospitable: "As far as Delhi is concerned, not only your child, but your husband is welcome (to the anjuman functions). We only hope that a percolating effect will take place. A lady married to a Swiss comes here for her mother's muktads. The (husband) sits outside. We hope one day he too can come in."

"All of us Parsi parents would prefer both the boy and girl to be Parsi. It's a tribal feeling; it makes for easier adjustment within the community," said noted management consultant Aspi Moddie (who) has two children married out. "I was present at the navjote of my granddaughter in Australia. The priest is married to a Dutch lady (who) was (quietly) reciting the prayers of the navjote to herself...We are living in the modern age of science... Is this exclusivity humane and just? Does it make people happier or does it create more suffering?"

According to Dr Ali "Decline of a religious or cultural group indicates that something has gone wrong with its moral and ethical values." He noted that groups of interested people were going from door to door telling Muslims in India that the children be given proper training...Every system of law is meant to serve the community, (must be) adjusted to the exigencies of the time. It is essential that it gives up its rigidity..."

Mr Malika who presented the Jewish viewpoint noted how the Jews attach more importance to the mother. If a male Jew marries outside the community their children cannot be accepted until the mother converts to Judaism after passing the requisite tests.

Piloo Jungalwalla, high priestess of Zoroastrian scholarship in Delhi, was dis-

tressed by the "great deal of misinformation in published word and lectures on Zoroastrianism." She suggested that a team get to work on a Zoroastrian manual, something that will bring out our heritage. "We need a global view...In all yashts we say 'May our religion spread to all corners of the earth,' and we say 'Man ayo avayad shodan (May it be so).'"

"If the main concern is dwindling numbers, anything dogmatic and not relevant to the changing times should be avoided," advised industrialist Sorab Godrej. "Even in China, Muslims are allowed more children because they are in the minority; a Catholic community like France only recognizes civil marriages — the religious ceremony is not compulsory...No religious discrimination should be encouraged between men and women... Our people don't know enough about our own religion and heritage."

Adil Nargolwala whose father, the late Shavav Nargolwala had steered a liberal course as the DPA's president for 26 years, noted, "You can't force someone to produce kids. If the community is dying let my (Tibetan) wife join the community — and anyone else who wants to... Excommunicate the priests who try to get people out!"

And in a gesture bespeaking classic democracy (or rabid one-upmanship) an eight-year-old lad admonished the gathering for failing to stand to attention when the agiary bell sounded the changing of the *gah*!

Among those attending the Federation meeting were Hoshang and Porus Debara from Agra; Areez Khambatta and Porus Karanjawalla from Ahmedabad; Dr A. E. Contractor and R. J. Bodhanwalla from Ajmer; Capt Homi Dandiwalla from Allahabad; Sarosh Ginwalla from Bharuch; Jamshed Guzder, Ms Silloo Kavarana and Rustom Anklesaria from Bombay; Khurshed Pastakia from Borivli; Adi Rabadi from Calcutta; Darius Marshall from Calicut; Pervaz Irani and Kaizad Irani from Dahanu; Lt Gen Adi Sethna, Dadi Mistry, Brig Adi Sahukar, Yazad Kapadia, Farrokh Rustomji, Sam Mehta, Homa Mistry and Keki and Homi Gandhi from Delhi; Aspi Irani and Dr Syrus Irani from the Iranian Zoroastrian Anjuman; Ronnie Dick from Jhansi; Nariman Mogrelia from Madras; Farokh Irani, Eruch Irani, Sarosh and Navaz Palkhivala from Poona; Dr Sam Bhacca, Sohrab Katpitia and Jamshed Dotiwala from Surat; Homi Mehta from Zai Bordi and special invitee Bejon Dittia. The press was represented by *Parsiana*.

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