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Parsiana

October 1995
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Cover: A detail from a Persian miniature from the early 16th century

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 Unsigned letters or those without an address will not be published.

Dadar Madressa is 75

Right from its inception, the Athornan Boarding Madressa has functioned on public donations from philanthropic individuals and charity trusts. Established on November 9, 1919 (*roj Aneran, mah Ardi-behesht*) under the auspices of the Athornan Mandal, the Madressa was initially housed at Golanji Hill, Parel. It shifted to its present site in the Dadar Parsi Colony in 1924 in the single-storeyed building built out of the large-hearted donation of Bai Dhan-baiji Pestonji Hakimji.

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RAMIYAR P. KARANJI

Principal, Athornan Boarding Madressa

"The Prophet's message?"

We daily pray *Farastuye Humatoibyascha Hukhtoibyascha Havrashtoibyascha, Manthwoibyascha Vakhedwoibyascha Varshstoibyascha* which means "We praise all good thoughts, all good words and all good deeds through our thoughts, words and deeds" (Yasna Ha 11) and yet one felt unhappy reading "The Prophet's message" (Events and Personalities, *Parsiana*, May 1995). The whole series of *Thus Spake...* published by Sri Ramkrishna Math are an inspiration and one compiled by the late Dr B. S. Surti is no exception! He mentions in his introduction that the compilation is a result of his own 47 years of study of the original scriptures and works of eminent scholars of all shades of opinion including the immortal and inspired Iranian poets. Surti also graciously acknowledges, "In English the spirit of Mazdayasna has been best captured by A. S. Wadia in his *Message of Zarathushtra* (J. M. Dent and Sons, London 1911) whereas the rationale of Mazdayasna has been best expounded by Dastooran-e-Dastoor M. N. Dhalla in his *Homage Unto Ahura Mazda* (1947)!" Being one who first read Wadia's *Message of Zarathushtra*, as a school boy on the top of Takht-e-Sullaiman, in Kashmir, I cannot forget its ennobling inspiration. Today

Dhalla's *Homage Unto Ahura Mazda* is like a prayer book for many. Recently Homi Minocher Homji has published the Pocket Avesta which covers in English "the essence of Avesta and some gems of phrases and concepts." Years ago Dr Irach Taraporewala had published *A Few Daily Prayers* from the Zoroastrian scriptures with translations and valuable notes.

I hope and pray that our college-going boys and girls could reach and read these precious books, specially like *Thus Spake Zarathushtra*. Your critic writes its "worth buying for at Rs 2 it costs less than even a popatji." Could not some philanthropist give every college going youth a copy to inspire and guide? **BEHRAM RUSTOMJI**

"Tell us about Pithawalla"

Mr Ardeshir Damania's letter ("Tell us about Pithawalla," *Parsiana*, April 1995) made interesting reading.

However, I am puzzled as to how Manchershaw Pithawalla, who was born in 1872, was able to paint a portrait of "...Sir Jamsetji Jejeebhoy, first baronet" who died in 1859. **MS KHORSHED R. GHANDHI**

The Editor replies

Parsiana's enquiry with the Jejeebhoy family confirms the existence of a portrait of Sir Jamsetji Jejeebhoy, first baronet, by Manchershaw Pithawalla. Perhaps Pithawalla painted it from an earlier portrait. There is no further authentic information on the matter.

"Parsis in Penang"

Your readers might be interested to know that there are two Malaysian Parsi families in Penang, and not just one ("Parsis in Penang," Readers' Forum, *Parsiana*, April 1995). There is also a Malaysian Parsi family in Taiping, and one Malaysian Parsi family in Ipoh, Perak. Other Parsi expatriates have come to Malaysia to work, and some have even settled down in Malaysia and formed roots.

The progeny of the Malaysian Parsi family I am referring to, three generations of them, namely the Manecksha clan, started with the arrival in the old Dutch East Indies of the late Mr Manecksha Mistry and his late wife Ratanbai. Their two daughters, Khorshed and Tehmi, were born there. Circa 1903 they moved to Penang in old Malaya and subsequently to Taiping in Perak, where they had five sons,

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It would be true to say that the children and grandchildren of the late Manecksha and Ratanbai have created, and are creating, an indelible mark on the fabric of Malaysian history. One of their sons, the late Jal Manecksha, was awarded the title of Dato (Sir) by the then Sultan of Perak. He was the first Indian so honored in the history of Perak-Malaysia. There is also a road called "Jalan Manecksha" in Taiping, named after the late patriarch. Manecksha and Ratanbai's son Jehangir and his wife, Perin, have five children — Nelly, Rumi, Firoz, Dinshaw and Farouk — of whom four are barristers. Rumi has his own law firm in Penang. Dinshaw and Farouk have their respective law practices in Ipoh-Perak. Nelly, who was a practising partner in an Ipoh law firm, is now a homemaker and Firoz is an economist in the UK.

Jehangir's late brother Rustom, and his wife Rhoda, have two children, Daulat and Parvez. Daulat works and resides in Singapore, and Parvez is a practising lawyer in Penang.

The daughters of Manecksha and Ratanbai settled abroad. The late Khorshed settled in Bombay and then the USA, and Tehmi in South Africa and then London, England.

My wife, Nelly, and I are avid readers of *Parsiana*. The reason for writing this letter is two-fold. Firstly, to inform about the Parsi pioneers of Malaysia, and secondly to encourage the Parsi youth of today to spread their wings in the pioneering spirit of the Parsis of old, men and women, who left their parents and loved ones to create a future, not only for themselves but also for their progeny.

JIMMY F. DOCTOR
Singapore

"The Federation reviews..."

In the course of the article, "The Federation reviews the Wadia navjote (*Parsiana*, April 1995)" you have made the Karachi Parsi Anjuman Trust Fund the host of the Asian Zarathushtrian Youth Conference.

I am afraid you will have to rectify this mistake. My committee are a group of individuals whom I picked for their competence and actually asked them to select their own chairperson. They chose me, much against my wish as I am past being a youth, but accepted knowing that I could make this Conference work. Sadly this is not to be.

We had our committee meeting on August 26 to decide finally whether to go ahead with the Conference or not. We decided to cancel our Conference

as we had no response at all except from three individuals from India.

Ms TOXY COWASJEE
Karachi

The Editor replies

In *Parsiana's* report on the Federation meeting in New Delhi in January 1995 the Karachi Parsi Anjuman Trust Fund was mistakenly credited as the host of the then anticipated Asian Zarathushtrian Youth Conference. *Parsiana* regrets the error which was based on the comments made by Federation members. Subsequently, in the "Asian Youth Conference (Zoroastrians Abroad, *Parsiana*, May 1995) the hosting was correctly imputed to the Zarathushtrians of Karachi.

"ICS scholarships"

In response to the International College Spain's (ICS) offer of a scholarship to a Zoroastrian student ("ICS scholarships," *Zoroastrians Abroad, Parsiana*, February-March 1995) we received three applications from India and later two from Iran.

After careful consideration of the applications the scholarship is offered to Ms Shaan Nariman from Bombay. We wish her success at ICS.

We are contemplating the possibility of one more scholarship for the next academic year. Families should be aware that at ICS we only have facilities for boys' boarding and hence we would only be able to offer a scholarship to a girl if we manage to find a family who is willing to board and lodge her.

R. FARHANGI

Board Representative, International College Spain

Stained glass Zarthost

The stained glass panel of our Prophet Zarathushtra at the Tata Agiary in Bandra is a work of art and a pleasure to behold. Some experts consider it to be the best work of its kind ever attempted.

It is believed that an Italian artist was commissioned to produce this work of art. There does not seem to be any record of this artist's name or address. It dates back to the end of the last century or the early 1900s. R. M. Lala, who has written several books on the Tatas, says however that there is no mention of it in the Tata archives.

A close scrutiny of the panel however reveals an extensive curvilinear crack right across the central figure of the Prophet. Extensive research has failed to reveal the exact cause of this crack and where it occurred. However, some theories exist:

According to Mr Dadinath, one of the Agiary trustees who has served the Tatas

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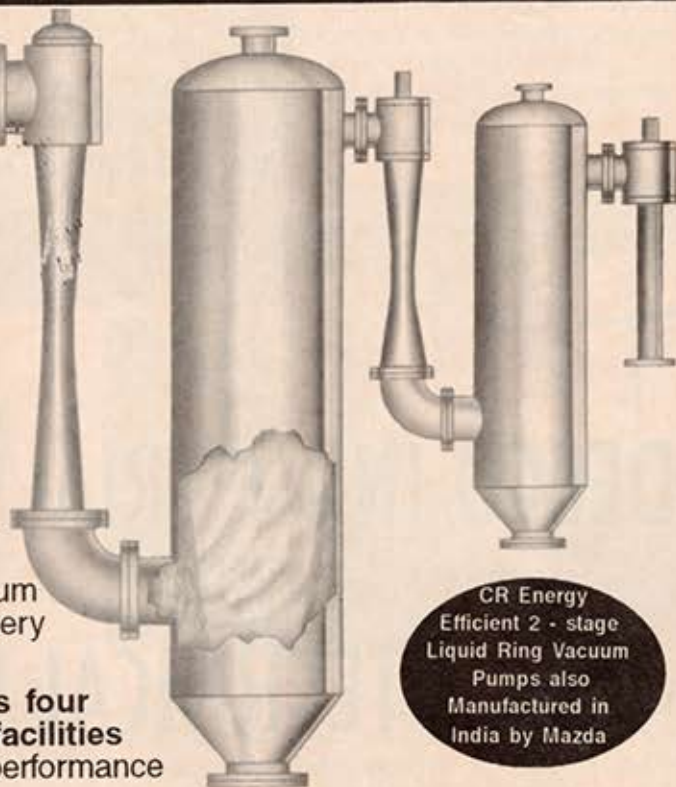
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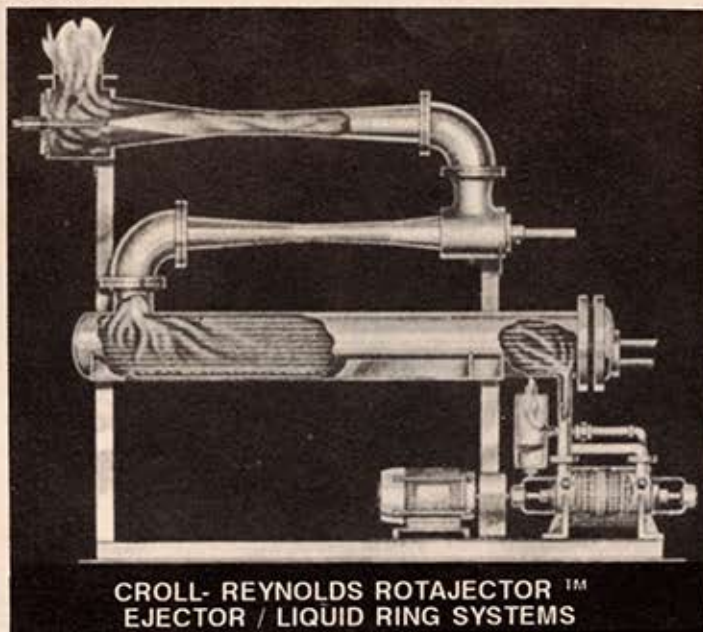
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for over 40 years, this panel once graced the Tata Palace. The crack was caused due to a cleaning accident and cracked glass/crockery being considered unlucky in a Zoroastrian household, the panel had to go. Those concerned with its disposal just could not bring themselves to consign it to the bin and shifted it to its present location.

This version was strenuously denied by Ervad (Dr) Peshotan Peer, ex-panthaky of the Tata fire-temple. He states that the said crack occurred during transport from Italy—that the crack was present when it was unpacked on arrival at the Tata Agiary. Another version states that the crack occurred during its installation at the Agiary.

Straightforward photographs have reproduced a lack of detail and clarity in the intricate design surrounding the central figure of Zarhost. The blues and the browns are just smudges. Due to the passing of time the four quadrants are of different shades thus losing their harmony.

There are no borders at the top and bottom of the picture, only on the two sides; and the whole panel is crisscrossed by thick black lines representing the supports provided to the panel which seems to have been weakened by the said crack.

Also, Zarhost is depicted as pointing to the heavens with his left index finger instead of the right one, as it should be. However this can be rectified by reversing the negative during the enlargement as suggested by Ervad Zarir Tata.

In November 1994, H. R. H. Prince Charles gave a live interview on television which is referred to in retrospect as The Defender of Faith speech. During this interview Prince Charles referred to his subjects as being equally important irrespective of caste or creed. His actual words

were "I happen to believe that the Catholic subjects of the Sovereign are as important as Protestants; not to mention the Islamic, Hindu and Zoroastrian." I was visibly moved to hear Zoroastrians mentioned in a country where very few Englishmen have even heard of Zoroastrians and their faith. I decided there and then to commemorate this mention in an appropriate way.



By using modern computer technology and other aids available, I have reproduced the stained glass panel eliminating the major defects enumerated above. This was printed and appropriate words inscribed underneath to introduce the panel and Zoroastrianism to an audience not conversant with our faith. The whole picture measuring about 22" square was then laminated using the latest and best technology available; ready to be framed, resistant to termites and to the fading effect of sunlight.

The print was posted to Prince Charles by registered post along with a covering note. I was delighted to get a very short but appreciative acknowledgement. The news somehow got out into the local Press. I was inundated with requests for this print from the non-Zoroastrian English population. I was at first hesitant to sell copies of Zarhost saheb to non-Zoroastrians but gave in to the argument that "If it is good enough for Prince Charles, it is good enough for us."

A framed copy of this print has been presented to the Aslaji Agiary at Grant Road. I am told there is always a garland or two hung on it. Additional prints (priced at Rs 500 each) are available with Zarin and Parvez Zarthoshtimanesh at 2A/18 Tata Housing Society at Parel, Bombay.

BEHROOZ IRANI RAMC (Retd)
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Events and Personalities

Nagpur's religious fervor

Children, all dressed in white, gathered in the compound of The Bai Hirabai N. Mullan Dar-e-Meher to release colorful gas balloons. That was the mode chosen by the Zoroastrians of Nagpur to proclaim "to the world our pride and joy at being alive to witness our agiary's centenary," wrote Ms Perviz Dastur giving a detailed account of the week-long celebrations in October.

The 100th anniversary of the Dar-e-Meher on *roj* Behram, *mah* Ardibehest, was observed on October 11, 1995 with a humbandagi, led by their panthaky Ervad Bomi Vazifdar, and jashan in the morning performed by 14 priests. A thanksgiving *maachi* commenced the evening's proceedings. "The whole atmosphere proclaimed dignity, awesomeness, religious fervor and more," mentions Dastur making special reference to the brief spell of unseasonal rains that added 'sagan' to the day. The centenary souvenir, the Nagpur Parsee Directory and special commemorative silver medals were also released on the occasion by the president of the Shree Nagpur and Kamthi Parsi Zarthosti Anjuman, Dinshaw Bapuna.

The unstinting efforts of the Anjuman's past presidents Jal Gimi and K. Madan as also the priests who had served them dedicatedly over the years were recognized with a shawl, a citation and flowers. Honors were then conferred on the present president, honorary secretary Keki Bala and their team of silent workers. Merit students and outstanding achievers were also encouraged the same day. In high spirits some of the members chose to dance to a live band before partaking of the lavish anjuman feast that concluded the proceedings.

The same mix of religiosity and merriment had marked the week long festivities that commenced with a play *Ghar*,



Bust of Jamsetji Tata at the entrance of the Mullan Dar-e-Meher

Ghungru-ne-Ghotalo by Yazdi Karanjia and his troupe from Surat. A magic show and light entertainment program were some of the other entertaining features.

Educative programs in the form of a tableau on the history of the Nagpur Anjuman was depicted by Ms Havovi Govadia and Ms Nargis Desai. 'Parsis — then and now,' presented by Ms Toubhenda Bhagwagar and Ms Anu Doongaji, depicted the change in the life-style and mores. A lecture, a question-answer session and a slide show by Khojeste Mistree was a revelation for the youth of Nagpur. An unusual function, 'Centenary Seniors' organized by Dastur was a measure of appreciation for all those over 70 years of age, each of whom was presented a rose for they had "like the holy fire spread their

glow of wisdom, experience and maturity to those younger in age."

Adieu to Allahabad

The strength of the Parsis of Allahabad who numbered 45 in early 1995 keeps fluctuating as members of the armed forces and their families get new postings.

In April this year The Allahabad Parsee Zoroastrian Anjuman (APZA) bid adieu to Gp Capt Rohinton H. Deshmukh, his wife Palavi, daughters Dipti and Medha, and son Farzan. An active member of the APZA and a regular visitor to the fire-temple, Rohinton, whose services to the Indian Air Force were considerably appreciated, has been absorbed by the IAF in Bombay subsequent to his retirement, informed Capt Homi Dandiwalla, president of the Anjuman at the farewell function.

The Deshmukhs who considered themselves "a part of the big family of APZA" donated Rs 1,001 to the Anjuman. As acknowledged by Dandiwalla who has seen many armed forces personnel with their families in transit in Allahabad, this was the first time since his taking over as president in 1985 that a serviceman had made a donation to the Anjuman. A banquet dinner concluded the function held at the residence of D. F. Ghandhi.

First Parsi Marchioness

The death of the nonagenarian Bapsybanoo Pavry in Bombay on September 6, 1995 was an event devoid of ostentation that the lady so liked to indulge in. Had it not been for an obituary that appeared in *The Times*, London, September 7, 1995, recounting the story of her life, few would have realized that it was the same Marchioness of Winchester whose picture hangs in London's National Portrait Gallery. Since her marriage to Monty, the 16th Marquess, over four decades earlier, she had conti-

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nued to fight for the favors and status that accompanied her position.

By becoming the third wife of the Marquess in 1952 when she was 51 and he 90, Pavri had made front page news in the *Jam-e-Jamshed* which carried an article titled "*Pehella (First) Parsi Marchioness*," remembers a *Parsiana* reader, Ms Khorshed Wadia Ezekiel. Their marriage was reportedly never consummated and in fact they were said to have spent their wedding night in separate hotels.

Shortly thereafter the Marchioness was involved in a legal battle with Valentine Fleming (mother of novelist Ian Fleming) for alleged enticement of her husband. In a letter to her husband the Marchioness referred to Fleming as a "shameless woman" who wanted to keep him "as a filthy gigolo." Though officially married to Bapsybanoo, the Marquess continued to reside with Fleming until his demise 10 years later.

In pursuit of distinguished connections it is said that she was an untiring correspondent with kings, presidents, popes and other heads of state. She was among the earliest Indian women to earn an MA degree from New York's Columbia University. As reported in *The Times*, she had been first presented at court when she was 26. In 1930 she published *Heroines of Ancient Iran* and was later awarded the Order of Merit of Iran. On her 50th birth-

day she circulated a profile of herself — "a great and gracious lady... an unofficial ambassador for India... recognized for her beauty and grace... (and) for her wealth and fabulous jewels."

In her heyday in the '40s, Bapsy was the toast of the town, entertained by the rich and famous, living a cosmopolitan life and sitting on innumerable fund raising committees and serving as member of the council of the World Alliance for International Peace through Religion. A permanent resident at Bombay's Taj Mahal Hotel, she lived with her brother Jal in a room whose number they refused to divulge, notes a write-up in *The Afternoon Despatch and Courier* of September 11, 1995. "She was seen every evening at the Gateway Lounge, her hair done in exaggerated waves and bunned up behind her ears, a velvet sari (sic) bordered with the traditional rich gold Parsi kor draped around her, her head always covered and her feet shod in pointed, high heeled shoes." They were believed to be functioning as spies during the War days, informs *The Afternoon*.

Her father Khurshedji Erachji Pavri was a priest tending the fire of the Adenwalla Agiary in Lonavla, states *The Afternoon*. His obsessive interest in horse racing was a habit both his children developed and they were frequent visitors to the Royal Ascot where they were "seemingly



Pavri: a taste for the high life

tethered to a spot in direct view of the Royal Box... their backs resolutely turned on the racing itself," mentions *The Times* correspondent. Other venues frequented by them were the Mayfair Hotel and the Peeresses' Gallery of the House of Lords. She was also a zealous attender of memorial services.

Though she would have liked to be buried in London's Brookwood cemetery where a plot had been booked for her brother and herself, the Marchioness died at Bombay's Northcote Nursing Home where she had been housed for the last several years with no immediate family to tend to her.

Global Award

A posthumous honor was conferred on noted cardiac surgeon the late Dr Kersi Nusserwanji Dastur who was selected for the 1994-1995 Global Distinction Award by the International Biographical Research Institute (IBRI). The award, in recognition of Dastur's "most meritorious achievements in his field of professional expertise," as notes the citation, was bestowed at the world secretariat of IBRI at Edmonton, Canada on June 11, 1995.

This year 525 exceptionally talented people from 21 different countries of the world were conferred the award, as notes a press release. "These are individuals who have worked for many long years with admirable devotion and success in their areas of special skill and expertise," adds the release.

Deemed the "Father of Open Heart Surgery on the Indian subcontinent," Dastur was instrumental in establishing depart-



Rusy Jal Kapadia (right), managing director of White Cloud Filter Pads Private Limited, was presented the Rajiv Gandhi National Unity Award '95 by Jagdish Tytler, union minister for surface transport. This award for excellence in recognition of Kapadia's "outstanding services, achievements and contributions" was conferred on August 19, 1995, according to the citation

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*Dastur (right):
posthumous honor
Below (left):
Junior black
belters Patch and
Framji; (right)
Sensei Batliwala
and Cooper*



distinguish herself. A student of Standard II at the J. B. Petit High School for Girls, Patch's other interests are tap dancing and swimming, and has recently started learning the piano, we are informed.

Framji who also started learning karate in 1991 is a student of Std VII at the Cathedral and John Connors School. In the sports arena, squash and table tennis are



the other games he is interested in. Stamp collection and music also feature among his hobbies, as per the release.

Black belt for a lady

The first lady to qualify for the black belt from Sensei Hosi Batliwala's karate school is Yasmin Jehanbux Cooper. The senior shodan grade she cleared in 1994 after five years of training to earn the certificate of merit from the International Okinawan Goju-Ryu Karate-Do Shobukan, India, notes a press release.

"This is the first degree in black belt and altogether there are 10," says 20-year-old Cooper who aspires to clear the entire lot. She also serves as an assistant to her mentor who runs classes at Worli and coaches the students of the Lady Engineer High School.

When a student at Sir Cowasjee Jehangir School, Cooper was an all-round sports-woman winning innumerable prizes in athletic events. On different occasions she had won the Best Parsi Athlete Shield and the Senior Individual Championship Shield, mentions the release. She is presently pursuing her TYBCom studies at the Lala Lajpatrai College of Commerce and Economics after which she plans to do a secretarial course.

Parsi Rustomjee's memory

"People wonder why I am partial to Parsis. I am not partial but I am thankful that I can bear testimony to their admirable virtues," wrote Gandhiji in his weekly newspaper *Young India*. Among his Parsi contacts, Parsi Rustomjee was a favorite of Gandhiji. Rustomjee Jiwanji Ghorkhodoo, better known as Parsi Rustomjee in South Africa, was the noble Indian who dared to shelter Gandhiji when the whites lynched Gandhiji in Durban in 1897, Sunil Bal Kher's information was reported in the *Indian Express* of January 30, 1995.

A client turned colleague turned friend, Rustomjee had also taken active part in Gandhiji's satyagraha movement in South Africa, cheerfully suffering imprisonment, business losses and other hardships as a consequence.

Rustomjee's death in 1924 had led Gandhiji to further acknowledge in his tribute: "So long as the memory of Parsi Rustomjee persists with me, so long will that portion of humanity claim my respectful admiration. If we had many Rustomjees in our public life, we should not be long in reaching our cherished goal."

SPOTLIGHT

At the inauguration of the renovated premises of the Empire of India Philatelic Society (EIPS) were unveiled portraits of the late **Phiroze Medhora** and Ms Subbalakshmi Subramaniam in recognition of their contribution to the cause of philately, informs EIPS president Vispi Dastur. Besides serving as president of the EIPS and editor of *India's Stamp Journal*, Medhora had also been instrumental, along with Dastur, in securing the premises for EIPS after 20 years of litigation, according to the press release.

Compiled by Prinaz Gandhi

ments of cardiovascular thoracic surgery at the Nair, Nanavati, Jaslok and Breach Candy Hospitals (see "The Open Heart of Kersi Dastur," *Parsiana*, September 1992). Dastur will long be remembered for his surgical skills and the humaneness with which he interacted with his patients.

Juniors win black belt

At the age of seven years, Ms Anaisha F. Patch was awarded a black belt in karate, notes a press release. She was among the 24 juniors as well as seniors who earned their black belt at the 37th Karate Camp in Pune conducted by Gojukan India under the directorship of Shihaan Vispi Kapadia in May 1995. Another Parsi junior to win the black belt was 12-year-old Cyrus S. Framji. This was the eighth camp attended by both Patch and Framji.

Learning karate since she was only three years old, within two years Patch was able to prove her prowess, securing the first place in the Girls Kata Group I at the martial arts meet organized by the Bombay School Sports Association, mentions the release. Thereafter she has continued to

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Happenings in London

The managing committee of the Zoroastrian Trust Funds of Europe (ZTFE) rejected the application of Neville Wadia, a scion of Bombay's famous family of shipbuilders, industrialists and philanthropists, for membership of the association by eight votes to four "because under our constitu-



Wadia (left) and Dalal

tion we can only accept a Parsi Zoroastrian," says committee member and former president Zal Sethna. A special meeting of about seven mobeds was also called to discuss the issue and "only one was willing to accept the opinion of the five high priests" which gave Wadia the green light to return to the Zoroastrian fold. "The rest voted against on the grounds that this was a case of pure conversion and hence the navjote was invalid," added Sethna in the course of a brief chat with *Parsiana* during a recent trip to Bombay.

Sethna, a traditional priest who performed the geh sarna for J. R. D. Tata in 1993, says he has nothing against Neville Wadia whom he respects as an individual. He voted against Wadia's membership on the grounds that Wadia's navjote violated the existing rules which, according to Sethna, should be revised to avoid such painful situations. The status quo leads to an unhappy and ignoble state of affairs ("aabroo ijjat na kankra thai jayech"), he adds. Sethna would like the high priests, the Bombay Parsi Punchayet trustees and members of the executive council of the Federation of Parsi Zoroastrian Anjumans of India to get together and hammer out a new charter consonant with our time.

For the third successive year Rusi Dalal heads the ZTFE managing committee. The 12-member team also includes Viraf Gandhi as vice president and treasurer, Ms Rashna Master, as secretary, Farokh Sohrab and Shehriyar Mahani as social and house

secretaries respectively, and members at large Filly Maravala, Zal and Percy Sethna, Farokh Behramjee, Ms Freny Writer, Baji Mistry and Ms Sanaya Bhot.

A highlight of recent ZTFE activity was the celebration of the centenary of the election of Sir Mancherjee Bownagregree as member of Parliament. The second Zoroastrian/Indian to enter the mother of parliaments, Bownagregree won on a conservative ticket from the Bethnal Green constituency, a mainly working class area, and hence a rare feat as noted Prof John Hinnells of SOAS (the London University's School of Oriental and African Studies) in the course of a function to honor Bownagregree. Hinnells described Bownagregree as a man of charm, wit, shrewdness, courage of conviction and the ability to take advantage of the opportunities that came his way.

July 16, 1995 which marked the centenary of Bownagregree's electoral success had been earmarked by the Sir Mancherjee Bownagregree Parliamentary centenary celebrations committee cochaired by Hinnells, Omar Ralph, Rusi Dalal and Malcolm Deboo for a special program at Zoroastrian House. Among the patrons of the celebrations were the Indian High Commissioner in London and the president of the Ismaili Centre, Jeremy Hanley of the Conservative Party and Zoroastrian philanthropist Mehraban Zarhosty. Participating at the commemoration A. K. Doval of the Indian High Commission, Moin Jan Naem deputy high commissioner for Pakistan, Peter Shore MP for Bethnal Green and Stepney, and the Conservative Party's Sir

Neil Thorne shared their knowledge and views about a man who had received many a brickbat in India, not least from his coreligionists. A commemorative booklet titled *Bownagregree, MP 1895-1906* coauthored by Hinnells and Ralph was launched, followed by a celebratory lunch. The afternoon witnessed a seminar chaired by SOAS' Dr (Ms) Rashna Writer when Hinnells spoke on "Bownagregree — the politician, the Zoroastrian, the person" and ZTFE librarian Deboo recalled the man's contribution to the UK association in "Bownagregree — the mainstay and the moving spirit of the Zoroastrians of Europe 1908-33."

Bownagregree had established a social atmosphere among London Parsis, arranging day trips and splendid banquets at prominent places when leading social and political personalities were invited to share festivities with local Zoroastrians. He also transformed a loosely formed association into a properly constituted body and set the

ball rolling towards the acquisition of a Zoroastrian House for community activity.

Unlike Dadabhai Naoroji who was a liberal, Bownagregree not only belonged to the Conservative Party but was known to be anti-Congress, a "combination which provoked the antagonism of many of his Indian political contemporaries." Sir Dinshaw Vacha had considered him a tool of Britons living in India and he was derogatorily



Bownagregree: centenary celebration as MP

nicknamed "Bow-and-Agree," informs Hinnells' and Ralph's 36-page booklet priced at £3 and available from the sponsors, ZTFE, London.

This essay in scholarly research and rehabilitation, piecing together Bownagregree's not inconsiderable achievements

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restores to the man his deserved place in Indo-Zoroastrian history. Among the credits that Bhownagree earned by his consistent support for the cause of Zoroastrians in Iran was the Order of the Lion and the Sun of Persia. His advanced educational and social ideas had led him to campaign vigorously for the cause of Indians in South Africa, and for social, educational and industrial training in India. He chaired the committee of British Indian sympathisers which looked after the interest of Indians in the British colonies and was secretary and principal organizer of the Rukmabai Defence Committee which worked to prevent child marriages of Hindu girls. In 1895 he had received a silver medal from the Royal Society of Arts for a paper on Indian female education. Hinnells informed the gathering. During his tenure as MP Bhownagree had been responsible for the erection of the East Corridor of the Imperial Institute in memory whereof a gallery was named in his honor in the Institute's new avatar as Commonwealth Institute at London's Holland Park.

A clutch of xeroxed minutes and old newspaper reports forwarded to *Parsiana* by Deboo make rewarding reading: In 1913 Jamshedi Navroze coincided with

Good Friday and according to reports appearing in *The Times of India* of April 19 and the *National Indian Association Journal* for May 1913 the Parsi community in London, under Bhownagree, and the Persian Embassy postponed celebrations by a week. Two of the guests on that occasion were Rev E. J. Clifton and his wife who were holidaying in England midway through a long tenure in Persia. Clifton had taken active interest in educational work in Yazd and Shiraz and described "the Parsis of Persia (as) men to be trusted — men uninfluenced by bribes." Ms Clifton bore similar testimony on the basis of her experience of a Zoroastrian cook and table servant who proved so absolutely trustworthy even when the Cliftons were strangers in the country and ignorant of the language that they "were able to keep a table which excited the envy of others in similar circumstances who, however, were not served by Parsis."

The Parsi Association of London (PAE), incorporated in 1909 when Bhownagree was both trustee and president of the managing committee, took advantage of the visit of the Shah of Persia to London in 1919 to present him a welcome address with the object of securing the well-being

of his Zarathushtrian subjects. The beautifully illuminated address, massively casketed in silver and presented by an influential deputation read, "From time to time in the past the lot of our co-religionists at Yazd and in other parts of your Dominion has been made unhappy and harassing by want of tolerance on the part of neighbors among whom they form a relatively small minority. Our Association and representative Parsi bodies in India had to bring these considerations to the notice of the Persian authorities and especially of your grandfather, the Shah Nuzaffer-ud-Din on his visit to Europe in 1900 (when Dadabhai Naoroji had personally presented a welcome address to the reigning Shah which according to the minutes had also been drawn up by Bhownagree) through the kindly offices of your Minister in London, whose unfailing courtesy to us we take the opportunity of acknowledging. Since then their lot has been steadily ameliorated, and our fraternal interest in their welfare permits the confident assurance that under the constitutional reign of Your Majesty they will receive equality of opportunity and treatment with all other classes of your subjects, and will suffer no civil or religious disabilities, thus strengthening the attach-

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ment to your throne and person of one of the most loyal and devoted sections of your Empire."

The Shah replied, "I am glad to receive you, gentlemen, as the Representatives of the Parsis who, as you have well said, remind us of the glorious traditions of the Fatherland. I thank you for the sincere sentiments and good wishes to which you have given expression... I have always had at heart the well being of my Parsi subjects whose loyalty to my throne I much appreciate. I admire their particular qualities of love for the Fatherland, intelligence, probity, perseverance, laboriousness, all of which fit them to contribute very effectively to the common task of increasing the prosperity of the country. Although the constitutional laws of Persia guarantee to the Parsi their full rights as Persian citizens, I am happy to assure you, gentlemen, that their welfare will ever form the object of my personal solicitude."

The London Zoroastrians' gratification at the Shah's response was echoed by Bombay's Iranian Zoroastrian Anjuman (IZA) and the Anjuman Naseri Zuruthustiane of Yazd.

At the following AGM Bhowanagree dwelt on the scheme for a Zoroastrian

House and Kaikobad Dinshaw kicked off the fund-raising with a donation of £ 1,000 in the name of the firm of Messrs Cowasjee Dinshaw.

The annual report for 1925-26 notes that at the Jamshedi Navroze banquet of 1926 at Florence Restaurant it was decided to proffer some recognition to Persia's new king, Reza Shah Pahlavi I, "especially knowing the interest he took in the welfare of our community." Accordingly the Zoroastrians of London transmitted their congratulations through the Persian Charge d'Affaires in London. Their good wishes for his health and prosperity included rejoicing "in the many evidences of virility, justice and wise statesmanship which was afforded by His Majesty during the years of his Prime Ministership ... the restoration of good order and prosperity to the country, and ... warm appreciation of the paternal interest His Majesty has shown in the welfare of their fellow Zoroastrians in Iran."

The Shah responded with an acknowledgement in Persian which, with an English translation, was forwarded to the Association by the Persian Legation in London.

By the time of his death on November



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14, 1933 Bhownagree had built up the London Association's finances to a respectable £20,000. The remains of "this great little man" who had been "the mainstay and moving spirit of the Parsi Association of England" for 40 years, the last 25 as president, were cremated at Woking and interred at the Zoroastrian cemetery at Brookwood as notes the official obituary of the PAE.

Among those who recognized Bhownagree's efforts at keeping the ruling elite of Persia well disposed towards their Zoroastrian subjects was the highly respected Arbab Kaykhusroo Shah Rokh. In a letter dated April 19, 1909 forwarding a copy of a book he had authored, Shah Rokh notes, "Not a minute (when) the Zoroastrians of Persia forget to ask God Almighty to increase your successions, prosperity and benevolence (of) whom I am one ..."

In 1919 Shah Rokh wrote again, seeking Bhownagree's intervention in the face of the tremendous hardship endured by Iranian Zoroastrians: "Perhaps you are aware that in the last three to four years the Persians have passed through miserable times. We had a famine of extreme severity two years ago and a part of last year as well, so that in some provinces mothers ate the flesh of their babies. At the same time, typhoid, typhus, cholera, influenza prevailed, as well as the damage inflicted by the Russians and Turks. During these mishaps, millions of dollars were sent from the Relief Committee of America and some of the people were helped. Even the Jews of America remitted (monies) for their co-religionists through the American Legation. Mohammedans helped their brothers and sisters, but during these mishaps, although many wives of Zoroastrians became widows and many Zoroastrian children orphans, none of the Zoroastrians stretched out their hands. Not a single penny was sent to help the poor Zoroastrians by their co-religionists outside Persia.

"The Zoroastrian Anjoman in Tehran did its best. It sold some of the properties belonging to the charity and did all it could to help the poor Zoroastrians, while on the other hand, with very small funds, about zero, the Anjoman also had to keep open our free girls' and boys' schools. There are about 90 boys in our boys' school and 80 in the girls' school in Tehran (who study) free from payment because about nine-tenths are very poor. The Charity Funds of Bombay pay yearly only Rs 420, while the expenses of our two schools is about 2,500 pound sterling yearly at the present exchange rate. We are very thankful to the

continued on page 44

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Braving high seas and gusty winds for the last 25 years and still going strong — that's Lt Com Farokh Faramroze Tarapore. He took up the sport of yachting as an 11-year-old when he joined the sea cadets, and has never looked back. Today he is a legend in the sport.

He enjoys the distinction of being the only Indian to have won medals at the Asian Games every time he has participated in the yachting event. He acknowledges the contribution of his partners too: "In the 1982 Asian Games in Bombay," Tarapore observes, "I was in my own backwaters and along with Zarir Karanjia, another Parsi yachtsman, struck gold for India. We had perfected the course well and also studied the boat from a very close range and become specialists. Hence we were able to beat the Japanese pair who were the favorites, to win the gold. Then in 1986 with Druv Bhandari I struck silver for India at Pusan in South Korea. In 1990 in Beijing, China, I won a bronze medal for India with Cyrus Cama, another Parsi. And at the 1994 Hiroshima Games in Japan, I paired with Kelly Rao to get another bronze. It's difficult to stick with one partner continuously as that becomes too monotonous. It is better to change one's partner even if that means you move two steps back in order to move three steps forward."

Tarapore admits that you cannot eliminate the luck factor. It plays a very important part in this sport. "Sometimes you are not so well prepared but luck favors you and you go and win an important competition. But sometimes though you have worked so hard to perfect the course, a sudden change of wind at a crucial stage in a race can undo all your hard work. This happened in Pusan during the Asian Games: we were in the lead and suddenly a huge typhoon struck and we were helpless. The Japs who had lost in 1982 in Bombay became the winners."

He informs us that there are two main types of yacht racing today: fleet racing and match racing. "In fleet racing," he explains, "a participant has to go round a prescribed course. It consists of seven races in all, which are held over a span of seven days. Timings do not matter here, as one has to try and score the maximum number of wins. What this amounts to is that one has to win every single race in order to win the competition. In the end the participants are allowed to discard one race, of their choice. Hence the results of six

The winning formula

Yachtsman Farokh Tarapore says to win a race one requires 70 percent mental preparation and 30 percent physical fitness

Aspi P. Ustad

races are computed to pick the winner."

On the other hand match racing, Tarapore explains, has been introduced quite recently and has generated greater interest in yachting. "It may be compared to the one day cricket match. Just as the one day game has created a greater following in cricket, match racing has created more enthusiasm for yachting." The greatest advantage in match racing, he informs us, is that the boats are supplied by the organizers. This greatly reduces expenses, as one does not have to carry one's own boat to the competition. "You just jump into the boats provided by the organizers," he quips, "and start racing. If you perform well you may get a medal for your country without spending much. Match racing is good for a country like India because you don't have to send out boats for racing nor import them."

He further explains how important it is to select a boat. "Boats are of different sizes and classed accordingly, like the Lasor Class, 470 Class, Fireball Class, Enterprise Class. One has to be very careful in selecting them. Your body size and weight are of importance in deciding on a boat. There are no set rules but to be more competitive one has to consider these factors. Like for example, to get into a Lasor Class boat one has to be 80 kg in weight." He laughs as he says, "I have been lucky that I've got into practically all types of boats, sailed them and won medals."

Tarapore has been participating in various sailing competitions for India for the

past 25 years, and we ask him how he is able to meet all the expenses. "The major part of my expenses are met by the Indian Navy who also happen to be my employ-



ers," he states. "And the rest by the department of sports — government of India, and by various other agencies."

And how does a yachtsman of his class and caliber prepare for a particular event? "We don't prepare for one competition, but for a series of competitions. Our planning in terms of time starts four years before a

major event. We decided not to go for the Atlanta Olympics because of the cost factor," he adds, "but to prepare for the Asian Games (Hiroshima, 1994), World Championship (South Africa, 1995) and the European and the Gulf regattas." When he talks about money, it's big money. The amount involved comes to 25 lakh rupees a year. This includes the import of new boats, because with advanced technology boats are built lighter and lighter and to be up-to-date you have to get those boats, else you are out of the competition even before it starts — such is the international standard.

"Then there's the cost of flying boats and men to the different venues of competition," he says, "of participating in competitions, as well as the cost of equipment used during practice." He appreciates the fact that big houses have helped him at

At the '81 World Championships in Bombay Tarapore (left) and with Kelly Rao (below right) braving the waves in an Enterprise class vessel



times but, he laughs, their contributions have really been "like a drop in the ocean."

About his family Tarapore says that they have always been supportive. His father Faramroze, mother Coomi and now wife Anahita have steadily encouraged him. Whenever he takes part in a competition in and around Bombay, his wife accompanies him.

As a student of St Sebastian High School and then Don Bosco High School, Tarapore was academically a front-runner. His sports never came in the way of his studies. He used to organize himself so well that on Sundays when he went for sea cadet training he saw to it that he had completed his studies; and this old school practice of organizing things helps him today to integrate all aspects of a race and work out its minutest details. "Mental preparation for a race is 70 percent of the effort," he affirms, "and physical readiness is the other 30 percent that together produce a winning race."

What does he advise youngsters who want to join this sport? "If they want to do it for pleasure, they can become members of any of the several yachting clubs here. But if they are thinking of competitive sailing, they must think twice before taking up this sport as it is too expensive. Where will all the money come from?" He muses that every time he has participated out of India he has come back with a medal and not, he laughs, "with some excuse or the other (as our other sportsmen and women do)." He feels he has left no stone unturned to do full justice to the sport. "Are the youngsters of today ready to face the challenge?" he asks. "In the next 25 years I don't see any Indian equal my record — certainly not without a coach."

He is all for commercializing the sport. "Yachting has not grown roots here in India," he says, "whereas abroad it is a profitable sport. You can't always thrive on charity. (It) does not last forever. You can't go around with a begging bowl every time you want to compete in a race. (For the sport to become) self-supporting in our country, commercialization is a must."

What about the community? Has it supported or recognized his achievements? "There is not much my community can do," he says, "as the cost factor involved is too big. As far as recognition goes, I have received quite a few awards and sometimes even a couple of appreciative let-

continued on page 44



Status of Women: sacred and secular - 1

Paradise denied to women

**Women and slaves
were deemed fit
only for the
kingdom of shadows**

Dr Ketayun H. Gould



The image of a liberated Zoroastrian female on par with the male is only an illusion, an ideal that has yet to be realized. There is no denying that in certain spheres she has been granted equal opportunities but she has had to suffer discrimination too. This article which will run into six instalments analyzes the relevant texts and traditions to study the status of women in the ancient, medieval and modern periods.

As it originally appears in Religion and Women (a publication of the State University of New York Press, 1994) the paper entitled "Outside the discipline, inside the experience: women in Zoroas-

trianism" is a researched, academic presentation. Since Parsiana will be carrying an abridged version of the text to make it simpler for the lay reader, we will not be detailing the sources that the author painstakingly cites at each instance.

In the first instalment we learn that certain divinities perceived as female entities were venerated, that the soul of a dead man was said to be met by a female figure on its upward journey. Yet within the stronghold of the aristocracy and priesthood in the pre-Zoroastrian era, paradise was denied to women.

The subject of "Women in Zoroastrianism" presents complicated issues that are hard to reconcile in terms of their contradictions. From the point of view of understanding the basic arguments of this paper, the most significant fact is the following: there is no necessary correlation between the status of women in the religious tradition and their participation in the societal domain. In other words, enlightened attitudes towards women in one of these arenas is not a precursor of automatic changes in traditional models of thinking in the other arena. This statement, however, does not deny the beneficial value of studying this topic from both the scriptural and societal perspectives. In fact, my own in-depth demographic studies of Parsi Zoroastrian communities in India

have provided me with a reality base to write this article since I could test the hypothesis whether gender differentiation embodied in the written word is part of daily practice. The research has also enabled me to separate what the texts have decreed to be the appropriate status of women, sacred and secular, from the doctrines and pronouncements of the living faith.

Unfortunately, the limited amount of literature on women in Zoroastrianism seems to be influenced by the reverse problem: a tendency to downplay the significance of possible negative images of women in the texts and tradition by overemphasizing the relatively egalitarian ideal that might govern societal sex role behavior. Usually, this defensive posture

manifests itself in two ways: glossing over the adverse effects of certain religious precepts on women; and coming repeatedly to the defence of these positions in the name of religious/cultural solidarity or sensitivity towards community members' reactions.

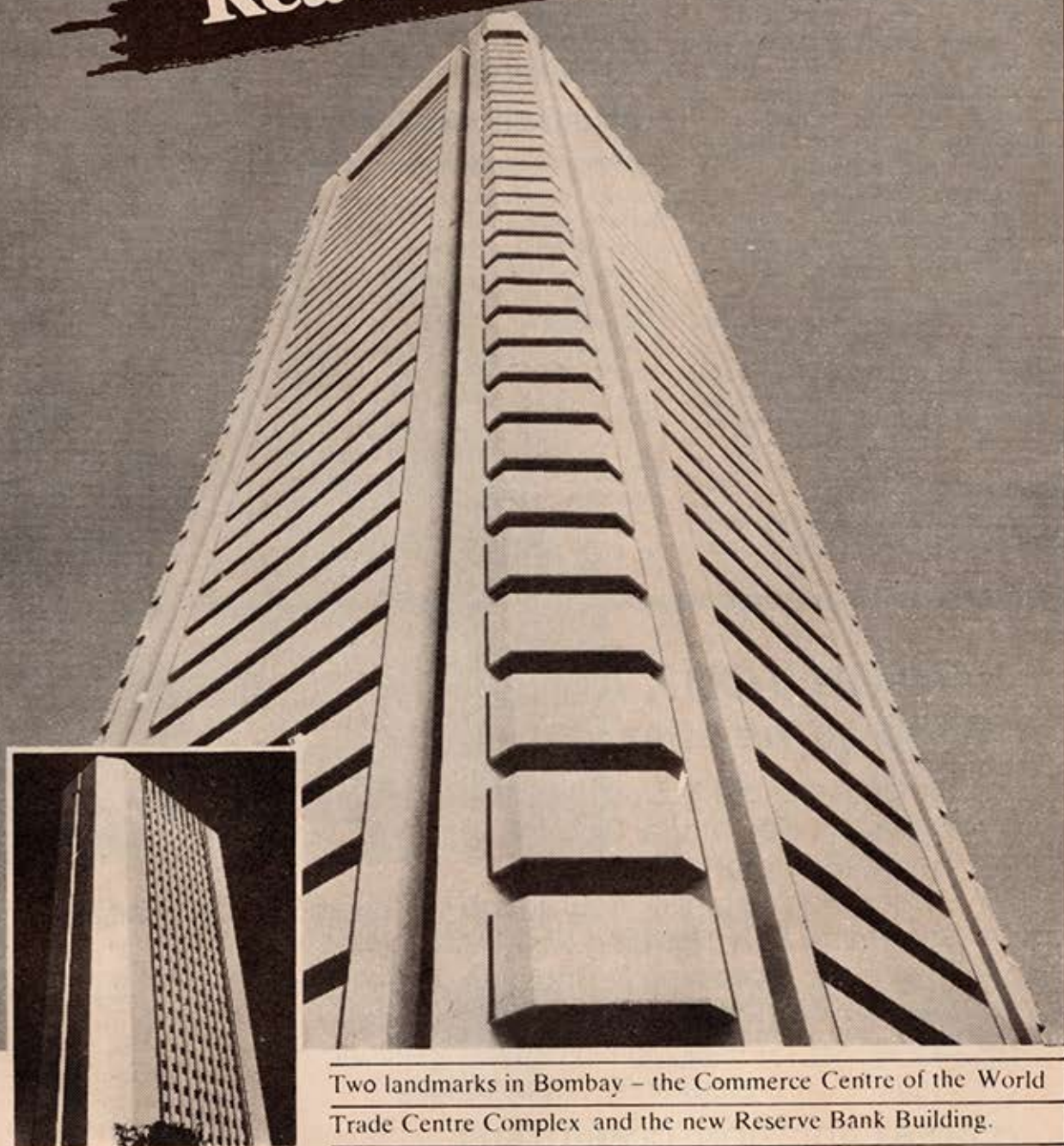
My own orientation to writing this article was clear. To the extent that my task involved the study of relevant Zoroastrian texts (especially in the languages in which they were written) to appreciate the religious tradition from within its own framework, I was an outsider. However, to the extent that religion encompasses beliefs and practices of the living faith, the worldview that translates these beliefs and practices into everyday experiences, I was an insider.

Having grown up as a member of the Parsi Zoroastrian community in India, and having conducted research on Parsi households in both rural and urban areas, I could bear witness to the totality of the experience that stresses the cultural aspects of religion. My research helped me to go beyond expressing my own personal views on the status of women in the Zoroastrian community. Moreover, my individual perspective has never reflected an insider's uncritical voice. In Carol Gilligan's words, I always spoke, "In a Different Voice." Thus, Katherine Young's characterization of a "sympathetic but not submissive attitude towards the insider's view" seems to fit my experiential preparation for undertaking this study. In this respect, my feminist-cultural orientation might have helped in providing a critical balance to evaluate interpretations.

In this article, I have surveyed the major periods in the history of Zoroastrianism from the perspective of the theology and the practice of female-male relations within the context of the religious traditions as well as society. I have tried to demonstrate as Paul K. K. Tong says, "Society has shaped religion much more than religion has shaped society. As soon as a religion adapts to its social environ, its critical or countercultural impact is weakened. Gradually, it loses any ability it may have had to transform society and ultimately it becomes a mirror for the culture which has overpowered it."

This is a very complex history, which encompasses a period from about 1,500 BCE to the present. It also involves the study of diverse cultural contexts. Zoroastrianism was a major religion in ancient and medieval Iran. After the Arab con-

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quest of Iran by 651 CE it became a minority religion, and many Zoroastrians migrated to India. Today the Parsi Zoroastrians of India are considered the most influential segment of this religious community. Zoroastrians continue to dwell in Iran although the exact number of adherents is uncertain. Besides these two major centers, Zoroastrians have settled in Pakistan, Britain, Canada, United States, Australia, Singapore and Hong Kong, among other places. Thus, to talk about women in Zoroastrianism, particularly as it relates to the modern period, is to make over-generalizations that cannot possibly apply to the total religious community. In addition, my experiential base in the Parsi Zoroastrian community limits my familiarity with the topic as it applies to women in other Zoroastrian concentrations to available literary sources.

Needless to say, the contemporary studies can only provide complementary data that might suggest possible connections between women's current roles and the gender role ideals that are espoused in the texts that stand for past traditions.

Ancient period

The chain of evidence that can be used to trace the history of the Zoroastrians to

Indo-European times is a mixture of "fact, legend, and myth (Cyrus R. Pangborn)."

In all probability, the Iranians and the Indo-Aryans originally formed one

"Society has shaped religion much more than religion has shaped society"

complex of people who were a branch of the Indo-European family of nations. The linguistic evidence suggests that these people lived on the south Russian steppes, to the east of the Volga. It is generally believed that sometime during the third millennium BCE one group of these people, the Indo-Aryans, moved across northeast Iran and settled in northwest India, taking over the Indus Valley civilization. A further wave moved into Iran later in the second millennium BCE. Before these two groups drifted apart, they forged a religious tradition whose elements are preserved to this day in the ancient scriptures of the two

countries — the Hindu *Vedas* and the Zoroastrian *Avesta*.

Indo-Iranian heritage

The fragmentary evidence regarding the Indo-Iranian society in this nomadic stage points in the direction of a kingship system that concentrated power in the hands of high kings. The division of society into three classes — warriors, priests and herds-men — reflects an orientation that stressed wars and conquest, pastoralism, and the hope of salvation for those who had the means to win the favor of the gods. The patriarchal hierarchy mounting up to a position of great power for its head was based on a kingship system that supported the extreme male dominance through a fourfold grouping: the family, settlement, tribe and country.

Mary Boyce supports the traditional explanations for this social structure on the grounds that it was a necessary stage in the establishment of kingdoms since the "uncertain conditions of a wandering life" and a societal pattern of conquests required "good leadership."

Boyce comments on the kingship imagery in the *Mihir Yasht* (one of the oldest of the Avestan hymns) as mirroring the societal patterns of the day. She also believes

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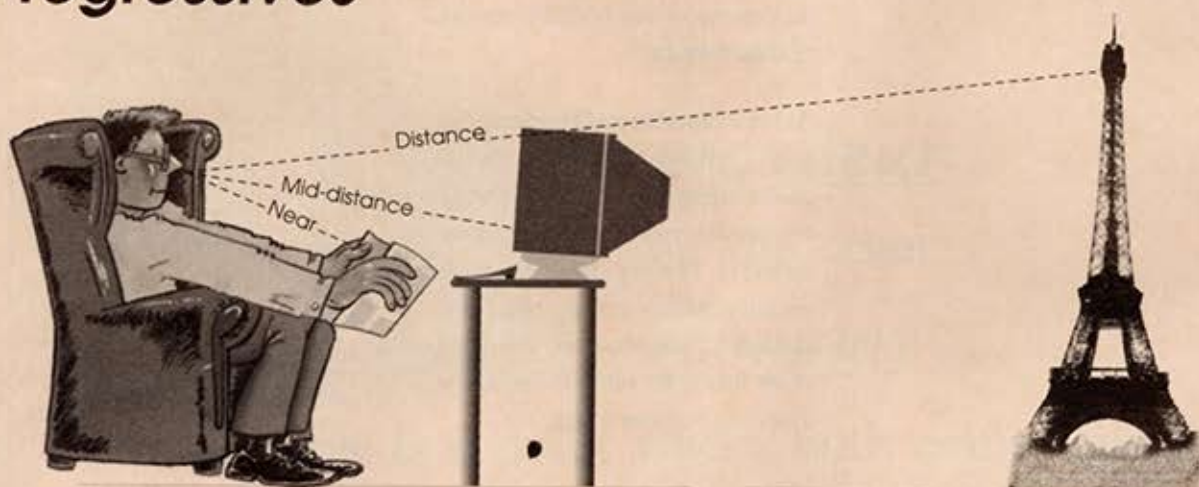


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that the aristocratic and priestly traditions of the times might have been responsible for denying ascent to paradise to the humblest members of the community, "with women and slaves," and consigning them to the kingdom of shadows beneath the earth. Again, a feminist perspective suggests that the aristocratic and priestly frameworks are not sufficient to explain the consignment of all women, even those of noble class, to the subterranean kingdom of the dead. A conscious application of the feminist framework might provide the missing perspective to understand why women as a class of people were excluded from full participation in the religious experience.

The ancient Iranians did relate to feminine imagery on the divine level. The links with traditional feminine attributes are obvious. There is an old coupling between Father sky and Mother earth — the god Asman and the goddess Zam. The goddess is viewed positively with her name interpreted as "bounteous beneficent earth" or "bounteous devoted earth," referring very probably to the nurturing qualities attributed to a female deity as well as earth. Boyce also points out that the connection between devotion and earth is an old link, since peasantry, low in the social order, is expected to display submissiveness. Another divinity is the pagan goddess of fortune — Asi — who is described as "great gifted" or "treasure laden." Her Yasht (scripture devoted to the worship of divine beings) (verses 6-14) describes what she is able to bestow: "values of the good things of this world... frank pleasure in... earthly riches... in a world of which man is the center and wherein the woman, like the cattle, the gold, and the silver, minister to man's enjoyment." Indeed, this is a perfect depiction of patriarchal heaven. A water deity, Ardavi Sura Anahita, is identified with the life-giving power of rivers that nurtures crops and herds. The Avestan hymn dedicated to her (Yasht 5.2) reveals that she is worshipped as goddess of fertility, who purifies the seeds of all males, the wombs of all females, and makes the milk flow, which nourishes the young.

It is also interesting that while mortal women were thought unworthy of attaining paradise, the soul of a dead man on its departure from earth at the end of the third day after death is seen as meeting a female figure on its upward journey — the maiden of the bridge. Those souls who had acquired

merit in the eyes of the gods could hope to ascend to heaven by crossing safely over the "bridge of the separator." The underserving fell from this bridge to live in the

A woman's role was perceived as ministering to men's needs

dark shadows of the underworld under the rule of the lord of the dead. If the pleasures of paradise were visualized as being reserved solely for the delight of men, the apparition of the welcoming maiden makes sense since woman's role was perceived as ministering to men's needs. Another version of the feminine quality — the guiding hand — seems to be manifested in the depiction of Cista, the goddess of the way, the one instructed in the paths to be followed. Apparently, she is a source of energy; "she inspires with the power to continue on the way (Boyce)." The sustaining power of feminine energy as a source for others rather than self is a common theme in patriarchal religions as well as society.

The Indo-Iranian views about the world also included beliefs in spirits, some kindly and some malevolent. Some of these spirits were conceived as female beings. The benevolent fravartis, the guiding spirits of the dead, are winged creatures who inhabit the air and could be persuaded, through offerings, to come to the aid of humans. The evil supernatural beings, *parikas* (Yasht 1.10), could beguile men to their harm by taking on human form of extraordinary beauty. They were capable of harming humans physically, by undermining their moral character, or damaging the material world around them. The recognition of feminine power as a symbol for good or evil has been mythically expressed in many religious beliefs (Wendy Doniger O'Flaherty). It often goes hand in hand with a deep ambivalence regarding women — a natural consequence of the general misogyny of patriarchal societies that spawned these religious traditions. *To be continued.*

Dr (Ms) Ketayun H. Gould, is professor emerita in the School of Social Work, University of Illinois at Urbana-Champaign in the United States. She is a partner, along with her husband, in Independent Scholars Associated in Stafford, Virginia. She opted for early retirement to pursue her research and scholarship. Her writings have dealt with two main areas: feminist theory, models and practice frameworks in the area of women and ethnic minority concerns, and historical and demographic studies of the Parsi Zoroastrian community in India. Currently she is authoring a book on the historical and demographic decline of the Parsi Zoroastrian community in the rural and urban areas of Gujarat.

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RUSTAM MANECK: THE BENEVOLENT BROKER — 3

"The best master of business"

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Reputed for his secrecy and the expedition with which he executed his duties, Rustam Maneck's negotiating abilities were unmatched

As broker to the Portuguese and the English, leader and benefactor of the Parsis of Surat, Rustam Maneck holds a prominent place in the early history of the Parsis of India. A diplomat and an influential man, many were the occasions when he was called upon to negotiate peace between warring factions. Even during his lifetime Rustam Maneck was celebrated in a Persian poem *Kisseh-i Rustam Maneck*. His sons founded the Seth family in Bombay and played a leading part in community affairs in that city.

The fame of the family was kept alive by several books on Rustam Maneck and the Seths viz *Jalbhai Seth's* in 1900; *J. J. Modi's* study in 1928; and *S. K. Hodivala's* book in 1931. Subsequently substantial reference has come to light on the family's commercial activities. We now have the English translation of *Pissurlencar's* Portuguese Records on Rustam Maneck (1936); *H. R. Das's* accounts of the Norris embassy (1930, 1959); *M. S. Commissariat's* study (1953) of *Nowroji Rustam's* visit to England; and *A. Das Gupta's* *Indian Merchants and the Decline of Surat* (1979). A careful study of all these and many other sources has resulted in the compilation of an article by Dr Homi Eduljee on "Rustam Maneck and His Sons: Brokers of Surat" carried in the *Journal of the K. R. Cama Oriental Institute (KRCOI)*, No 60.

To acquaint our readers with the vicis-

situdes in the lives of Rustam Maneck and his sons *Parsiana* has been permitted by the KRCOI trustees to reprint an edited and abridged version of the text from their *Journal*. Along with this piece there is another dissertation in the same publication, "The Zoroastrian Calendar: an Overview" by Keki Shroff. Priced at Rs 50 the *Journal* is available at the KRCOI, 136 Bombay Samachar Marg, Bombay 400023.

We are serializing this feature over five instalments. The first episode related some personal details concerning Rustam Maneck's background and his efforts to assist the hapless victims when Shivaji raided Surat and Aurangzeb imposed the poll tax on all non-Muslims. The favored position Rustam Maneck enjoyed as agent, broker and administrator of the Portuguese was recounted in the second instalment. Sea trade brought him prosperity and occasionally anxiety too when he, as intermediary, was expected to secure the release of a captured ship.

As official broker of the English East India Company Rustam Maneck was called upon to arrange a meeting between their English ambassador and Emperor Aurangzeb, a job that required great tact, diplomacy and patience. But greater manipulation was required of Rustam Maneck later when he had to secure the release of the ambassador who had offended the Mughals by refusing to accede to their demands.

voyages to India... Under a later dispensation they were granted a charter on September 15, 1698 as the English East India Company. The old company, the London East India Company, was told that it could carry on its trade only upto September 1701.

These Interlopers must have employed Indian brokers. One of the Interlopers was John Vaux who had been Deputy Governor of Bombay and had been dismissed from service of the Company for 'interloping'. In his diary Vaux notes: "Surat April the 13th 1698. This day have taken Rustam Parcy (Parsi) the Portuguese broker to be my broker and act in all things with the Gous... (Gujarati) conformable to our necessity and gave him with my chitte (chithee = letter) to the Governor (of Surat) under my chop (chaap = seal) to let him and all know I have entertained him in my service."

We learn from the Portuguese records that between July and December 1699 Rustam had been in Ahmedabad. The Viceroy writes to him on February 6, 1700: "I received several of your letters in which you inform me of the business that took you to Ahmedabad... You ought to have informed me before of your reason for going; since however, we are on such friendly terms with the English, I am not sorry that your presence should have contributed to the composing of the differences which they had amongst them as also those among the Banias, nor that you should have also enlisted the good offices of the Nawab to that purpose."

This letter, apart from suggesting Rustam's good standing at the Nawab's court, also shows that there was some dispute amongst the English themselves. We do

We have two pieces of evidence that Rustam had dealings with the English before 1700.

The Charter which Queen Elizabeth I had granted to the London East India Company gave them a monopoly of the Indian

trade. This was resented by many merchants who wished to profit by the trade but who were not members of the Company. These merchants, the so-called Interlopers, petitioned for special licence from the monarch to make their own individual

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not know what the dispute was about; it might have been between the Interlopers in Surat and the old Company, or it might have been between the officers of the rival companies. The fact that Rustam was sent to Ahmedabad to sort out the matter shows that he also enjoyed good standing with the English in Surat.

Rustam's earlier dealings with Vaux and his friends now worked to his advantage, for when Sir Nicholas Waite arrived in Surat in December 1699 or early January 1700, he appointed Rustam Maneck as the official broker. The *Kisseh* tells us that an immediate rapport was struck up between Rustam and the English and he was very helpful to them. One way in which he helped them was to find for them a palatial building which belonged to Haji Hajaz Beg and arranged for the Company to rent it for Rs 3,000 a year.

Rustam Maneck was helpful to the new Company in another way. Waite had been chief of the old London East India Company at their factory in Bantam (Java) and had been dismissed from their service. When he arrived in Bombay as head of the new Company with the title of "His Majesty's Consul and Minister," he had a frosty reception from Sir John Gayer, the Governor of Bombay of the old Company.

Waite, in turn, tried to poison the mind of the Surat Governor (Diyanat Khan) by writing to him that the servants of the old Company were "thieves and confederates of pirates" and he used Rustam to hint to the Surat Governor that the old Company's officials were dangerous men and should not be at liberty. When Gayer reached Swally (modern Sumari, at the mouth of the river Tapti on which Surat stands) he was arrested by the Governor and he and Lady Gayer were imprisoned in the old Company's building. Gayer evidently came to know of Rustam's part in his incarceration for, in a letter to Waite, he sarcastically referred to "the honest broker Rustam" who, he alleged, had bribed the guards.

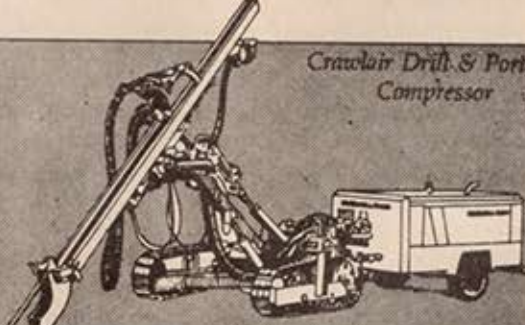
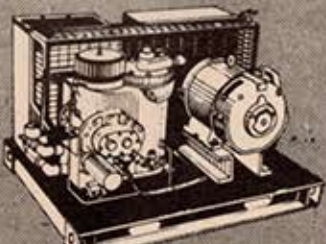
The manner of Rustam Maneck's appointment as broker is interesting. It was the custom at that time that the successful candidate should make a present to the officer who appointed him. Rustam, on his appointment, presented Waite with Rs 20,000. The President and his council accepted the sum and reported to the court of directors in London that the money would be applied "towards defraying the charge of building lodgings for your servants, with warehouse and other conveniences..."

Rustam's appointment seems to have caused a lot of heart-burning amongst the

other unsuccessful candidates. Waite, in a letter to the court of directors dated November 30, 1700 writes:

"The old Company's servants used many artifices for turning out of our present broker, being the first of the Parsee caste that hath at any time been in such public employment, which being in prejudice to all the Baman (Brahman) caste, the old and chief managers of all business here, hath occasioned a storm of envy from the last, and all those that may propose an advantage for their introduction when in our consciences believe it is your interest for us to support him, when your honor may be assured that we shall certainly have advice of the least ill act he can contrive in your prejudice, and 'tis notorious to all the city that he is the best master of business with the Government which could never have been carried with that secrecy and expedition had a Baman been our broker, which caste being so exasperated, have by Vittul Parrack (Vithaldas Parekh) the old Company's late broker, offered Sir Nicholas Waite one hundred thousand rupees to be broker."

Soon after he arrived in Surat Waite sent letters to all the principal merchants assuring them that he would honor all agreements made by the ambassador bet-

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ween the English and the merchants. He also wrote to Mir Ali Naqi, son of Diyanat Khan, Governor of Surat, and to other local Moghul officials introducing Rustam Maneck to them as the new Company's chief broker, and asking them to place complete confidence in him. Waite now solicited a parwana from the Governor, and sent Rustam to the durbar with a draft, instructing him to insist that the draft be accepted in toto; he was also instructed to use all means, including bribery of Mir Ali Naqi and other officials. The negotiations proved difficult but eventually Rustam managed to get most of Waite's terms accepted, and the parwana was granted in February 1700.

In September 1698, the court of the new English East India Company decided to ask the King, William III, to send an ambassador to the Moghul Court to win trade concessions for the company. They recommended Sir William Norris for the post of ambassador. The Company's request was granted and on January 1, 1699 Sir William received his commission and was instructed to depart for India as soon as possible. His entourage included his brother Edward Norris, who acted as secretary, and Adiel Mill who acted as accountant.

Norris landed in Masulipatan, on the east coast of India, on September 25, 1699. From the outset his task was made difficult by the men of the old London East India Company who refused to acknowledge him as ambassador of the English nation, on the ground that they had not received instructions to do so from the old Company. Eventually, after sorting out the complications of protocol, etc Norris set out from Masulipatan and reached Surat in early December 1700. Waite instructed Rustam to make all the preliminary arrangements for the ambassador's landing; this greatly alarmed the men of the old Company who feared that if Waite and Norris followed the advice of Rustam then it would "cause new troubles in some kind or other."

Arrangements now had to be made for the landing of Norris and his reception by the Governor of Surat. Diyanat Khan, the Governor, refused to meet Norris outside the city and escort him in, but hinted that at a price he would do so. Norris and Waite, hoping to thus win the Governor's friendship and goodwill to the benefit of the new Company, decided to pay the bribe in gold mohors: 2,000 to the Governor, 1,000 to his son and 200 to his eunuch. The business was skillfully carried out by Rustam, and Diyanat Khan promised to

keep quiet about the matter.

Another problem that had to be sorted out was the appointment of a Persian interpreter. The best person available was the Company's chief broker Rustam who knew Portuguese but did not understand English; Mill had a moderate command of Persian. It was decided that the most important business would be carried out by Mill while Rustam would act as a 'go-between' till a more competent interpreter was found. Rustam was loath to go, fearing that his business would suffer in his absence. He refused to accept any gratuity from Norris; instead, he hoped that the Company would confer on him a medal, chain and some rare object of value in recognition of his services.

The Company decided to show Rustam some mark of honor immediately and Norris presented him with a handsomely accoutred horse and a "rich vest and turbatt." Das gives a vivid description of the ceremony: on receiving these presents Rustam made three salaams on the ground and at once put on the vest. Norris then placed a shawl round his shoulders and Rustam knelt down and kissed Norris's shoes and again made three salaams. He then rode home mounted on the horse and wearing the robe of honor, receiving congratulations from all the Parsis and his friends and acquaintances.

On January 3, 1701, at a council held at Norris's camp Rustam was appointed interpreter, was entrusted with a large sum of money to meet the expenses of the embassy and specially commissioned to superintend the Indian members of the retinue. At last, on January 27, 1701 the embassy started on its journey to Aurangzeb's court.

At this time Aurangzeb was fighting the Marathas in the Deccan; he was directing operations against the Maratha forts while his generals were fighting the enemy in the field. When Norris started from Surat in January 1701, Aurangzeb's camp was at Brahmapuri, and it was for this place that Norris set out. The journey was uneventful, the country and the climate were pleasant and Norris's entourage was not troubled by the Maratha troops or the dacoits who were reported to infest the countryside. On about February 14 they reached "Boncalee" and here the Indian peons mutinied. Rustam, who was in charge of the Indians, seems to have shown cowardice in dealing with the mutineers, for Norris wrote to Waite on February 19: "I refer you to my brother's letter for account of all transactions in our march and in relation to

ye (= the) behavior of our Indian retinue, over which I have all along given Rustam the authority, but really, he has not the courage to execute, but suffers ye least of them to dispute his commands, and after he has given them am often obliged to force ye Eddies (= mace-bearers) to see them executed, suffering no Englishmen whatsoever to intermeddle or be concerned with them."

Norris reached the suburb of Auranabad on February 18. Here another mutiny broke out amongst his Indian peons, but this was quickly suppressed. The next day there was more trouble: the peons and carters refused to march any further, but Norris was firm; he called his retinue and soldiers to arms and ordered Rustam to recall the men to their duties and punish the ring leader and the recalcitrant. This show of firmness overawed the men and they promised to resume the journey. Norris hoped that Rustam would take courage from the firm support he had received and might "lose a little of his natural cowardice."

The subsequent stages of the journey to Brahmapuri passed off smoothly although there were occasional alarms that bands of Marathas were about to attack the convoy. Brahmapuri was reached on March 6 and here Norris learnt that Aurangzeb had shifted his court to Panhala (near Miraj, between Kolhapur and Bijapur), which fort he was then besieging. The Vazir Asad Khan was also camped at Brahmapuri, in charge of the Emperor's family, baggage, etc, while Aurangzeb was moving about the country attacking the Maratha forts. He welcomed Norris and informed him that he had prepared for him a good campsite, but Norris refused the offer and camped a little beyond Asad Khan, nearer to Brahmapuri.

Norris faced another problem at Brahmapuri. The old Company had sent its agents in advance and, with the help of bribes, persuaded many of the Moghul officials to do everything possible to thwart Norris's mission. One trick they used was to send a shroff to Brahmapuri to inform the moneylenders that they should not honor bills drawn on the new Company because it was comparatively poor and its ships had not yet arrived. Rustam met the shroffs of Brahmapuri and tried to get them to accept the Company's bills, but he was rebuffed. Besides, Rustam himself had drawn heavily on his credit at Surat before Norris's arrival and hence he was not able to offer any help to the embassy. Norris wrote about his difficulties to Waite.

Waite said they would do everything possible to send some money to Norris and hinted that it might be possible to cash Rustam's bills in Surat to the extent of Rs 1,00,000.

Norris stayed three weeks in Brahmapuri and it was a fruitless stay. Norris, who lacked the tact and patience necessary in a diplomat, was not able to work out a satisfactory agreement for his visit to Asad Khan, and the machinations of the old Company's agents added to his problems. He had been informed by Moghul officials coming from Panhala that Aurangzeb wanted him to reach his court as soon as possible. Norris therefore informed Asad Khan that he could no longer stay in Brahmapuri and must leave at once for Panhala without meeting him. The embassy struck camp on March 27 to start on the last leg of its journey to Panhala. Norris intended to march out in the most orderly manner in sight of Asad Khan's camp, but owing to Rustam's misdirection they took a wrong route and the retinue was thrown into confusion. Norris was angry and suspected this was done intentionally, for no one could tell him why it happened, and Rustam would "neither scruple lyeinge or swearing." Perhaps Norris's suspicion was

correct, for Rustam, who was described by Waite as subtle and ingenious, must have realized that to march out ostentatiously in front of the Vazir's camp would only aggravate matters.

The journey from Brahmapuri to Panhala was uneventful and Norris arrived and took up his quarters in the Emperor's lashkar (military camp) on April 10 in great state.

The agents of the old Company were not inactive. They roused Norris's peons to mutiny, and on April 20, Easter Sunday, the peons, intoxicated with bhang, made a daring attack on the camp with fire-arms and swords and seriously wounded two or three of Norris's people. Hearing the turmoil, Norris and his brother ran out of the tent to see what had happened. One of the mutineers, "a strong lusty Moore man," armed with a sword and shield, came near Norris's tent and wounded one of his gunners. He then made his way to Rustam's tent but was wounded by a gun-shot and arrested. The peons, instigated by the old Company's agents, now went to the kotwal (prefect of police) and complained that Norris's men had killed some "true believers" and had indulged in a drunken orgy. The kotwal reported the matter to Aurang-

zeb and seized Rustam as a hostage.

To forestall false reports Norris sought the aid of Yar Ali Beg, one of the most influential nobles in the court and one who was favorably disposed towards the new Company. Yar Ali Beg explained the true situation to the Emperor and exerted pressure on the kotwal to release Rustam. The next few days were spent by Norris in cultivating the high officials at the court and Rustam took part in all these activities as well as in the discussions to arrange the protocol for Norris's audience with Aurangzeb.

The audience was fixed for April 28. Norris and his party went to the court in a grand procession. Rustam was with Norris when the latter was received by the Emperor in the Diwan-i-Khas. After the exchange of curtsies and presents, Norris return to his camp in state, wearing the robe of honor that the Emperor had given him. Later that day, crowds of minor officials of the court came to Norris's camp and pestered him for 'gratuities.' Rustam, who had been given the task of dealing with them, had a hard time satisfying their demands.

The discussions between Norris and the Moghul ministers now started on the terms

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of firmans that the new Company requested from the Emperor. Most of the trading and commercial concessions that the Company desired were disposed of without much difficulty, but there was one matter which could not be resolved. In late 17th century, piracy was rife in the Indian Ocean and many of the pirates belonged to the European nations. Aurangzeb decided to make the European Companies in Surat — the English, Dutch and French — responsible for putting down piracy in the Indian Ocean. Samuel Annesley, the president of the English factory at Surat, agreed to these terms in January 1696. Piracy, however, continued unabated.

The new Company was in no position to undertake protection or to pay compensation to the owners of ships captured by the pirates, and instructed Norris that he must not agree to these terms on any account. Aurangzeb was equally insistent that the Company must stand by the agreements made by Annesley and Gayer. The impasse was complete. Negotiations dragged on for six months, Aurangzeb refusing to give the firmans unless the Company agreed to put down piracy.

In all these negotiations Rustam Maneck played a most important part and in fact was often the sole intermediary between Norris and the court officials; besides he thoroughly understood the intricacies of the court procedure for — to put it politely — oiling the wheels of diplomacy.

After six months of fruitless negotiations Norris's patience came to an end, and he announced that he was not prepared to wait any longer and would leave without the firmans. He was warned that this would be a serious breach of protocol and he could not leave without the Emperor's permission; besides, the Emperor wished to send a letter and gifts to the King of England, and Norris must wait for them. Norris, however, was adamant and on November 5, 1701 he left Aurangzeb's camp.

Aurangzeb dispatched some troops under his general Ghaziu'd-din Khan Bahadur Firuz Jang to stop Norris, and the ambassador was intercepted and detained at Burhanpore, not far from Panhala. There are, in the India Office Library in London, three letters from Rustam, written from Burhanpore, to his eldest son Framjee, the contents of which were to be passed on to Waite and the council at Surat. The letters were written in Gujarati and were translated into Portuguese before being sent to the council.

The first letter, dated November 12, 1701 gives an eye-witness account of what

happened at the negotiations in Aurangzeb's camp. The agent of the old Company continued to intrigue to thwart Norris's plans, and in this he was greatly helped by Norris's own behavior. At Burhanpore the Emperor's messenger made a great effort to induce Norris to return to the camp for a reconsideration of the privileges to be obtained by the new Company, but Norris absolutely refused to do so. Rustam also informed Waite that the Emperor had com-

The Nawab put Rustam in prison and threatened to cut off his head

manded the Moghul Governor of Surat to detain the ambassador if he tried to embark for England.

In the second letter, dated November 25, 1701, Rustam told the council of the civilities exchanged between Nawab Ghaziu'd-din Khan and Norris. In return for the Nawab's gifts, Norris sent him various presents through Rustam and three other persons. The Nawab took this opportunity to send a message to Norris that the Emperor would be annoyed if Sir William left for Surat before all the business was completed, and invited him to visit the Nawab. Norris, however, persisted in his refusal and Ghaziu'd-din Khan gave him an emphatic warning that he had received orders from the Emperor to detain him by force if necessary. Norris gave a characteristic rude reply: "Though you assemble all the umaras (nobles) of Hindustan to guard me more closely, yet I will not stay."

The letter goes on to say that Norris's obstinacy greatly annoyed the Nawab who also complained that his messengers had been treated with indignity. Rustam was asked why Norris appeared to be so alarmed at the prospect of visiting him, and the Nawab put Rustam in prison pending the safe return of the messengers, and threatened to cut off his head if any harm befell them. Poor Rustam suffered greatly during the few hours he was in the prison. Norris now made one more attempt to leave and actually rode away, but the Nawab sent a large force after him and forced him to return to the camp. Norris, through Rustam, protested at his detention, but the Nawab pointed out that this was entirely due to Norris's behavior. Rustam and Mill then had long negotiations with the Nawab's brother on the terms of the firmans, and

whether the firmans should be given now so that Norris could leave in two or four days, or whether they should be given within 40 days at Surat. It was also decided that if the firmans did not contain any promises regarding security against pirates, then the Company must pay one lakh rupees to the Emperor and to the Nawab. Rustam was asked to write a letter guaranteeing that these promises would be carried out.

The negotiations dragged on interminably and Rustam, in his third letter to Framjee dated December 1, 1701 showed his disgust at the way matters were progressing. The agents of the old Company continued placing impediments and trying to persuade the Nawab not to agree to any terms. He sought the advice of Waite as to the best course to pursue under the circumstances. Finally, Norris received from the Nawab a letter and presents for the King of England — but not the firmans — and he left Burhanpore on about February 12, 1702. It was arranged that Rustam should remain in Burhanpore to receive the firmans, but the council at Surat directed him not to pay any of the sums promised till he had obtained them.

However, the expenses incurred by Rustam's stay in the camp became so heavy that the council ordered him not to pay any money for the firmans but to return to Surat as soon as possible. Rustam claimed that much of the heavy expense was incurred to get Norris released, but Waite felt that this was merely an excuse to prolong his stay at the camp and get more money out of the Company, and he insisted on seeing the accounts. Rustam was finally permitted to return on February 26, 1702. Norris reached Surat on March 12 and sailed for England on April 5, but never saw his home as he died on the voyage.

The *Kisseh* tells us that on his way back to Surat, Rustam went to Dandeh Rajpuri, a small town on the coast 40 miles south of Bombay, where the English had some trading interests. From there he went to Daman, the Portuguese possession in Gujarat, and was handsomely received there, which was natural as he was broker to the Portuguese. From Daman Rustam went to Navsari where he prayed at the Atash Behram and offered thanks for his safe return.

To be continued

Dr Homi Eduljee was associated with the K. R. Cama Oriental Institute both as a joint honorary secretary and as a trustee for a number of years. A chemical engineer by profession he is also well read on Indo-Iranian topics and the Zoroastrian religion.

Sprayed with success

Homi J. Rogers

Polly Patel's eye for opportunity focused his innovativeness on the aerosol industry



A gas-packing Parsi? Yes! But the man behind the Pune-based Spray Products (India) Pvt Ltd (SPI) is anything but a gasbag himself. A pioneer in the business of aerosol products in India, Polly Patel was awarded the International Economic Forum's Rashtriya Udyog Award in December 1994 for his outstanding contributions to a nascent industry. The Award was an acknowledgement of Patel's achievement in not only ushering aerosol sprays into the country, but for caring enough to manufacture the product without hurting the ecological balance.

The accomplishment sits lightly on Patel's middle-aged shoulders. If he agrees to be interviewed by *Parsiana* ("it's my first attempt at speaking about myself to a journalist," he says nervously), it's only because he hopes his biosketch will send out the message that "you don't have to be born with a golden spoon to (excel) in life." Nor, as he adds, "should one ever the desire to progress or stop taking initiatives."

Patel, now in his 50s, was born and brought up in Bombay's Nowroz Baug, situated in the middle-class locality of Lalbaug. His father, Bhikaji, worked in the neighboring Tata Mills at Parel and, "ghasar boro kariné (working hard to make both ends meet)," brought up a brood of five children. "Being the youngest helped," recalls a grateful Polly, acknowledging the eternal debt he owes his three older brothers who sacrificed much so that he could learn and prosper.

But more than Patel's education, it was the values he imbibed during his simple

but loving upbringing that were to stand him in good stead and propel him to success. For one, unlike many a chartered accountant, Patel did not shun factory jobs. His first appointment with Tata Fison Industries had him posted at the company's plant in Mulund, then a far-flung suburb of Bombay. But Patel, brought up in a similar ambience, did not shun working with blue-collar wage earners.



Patel (right) receiving award for outstanding contribution to nascent industry

Nor did he miss the opportunity, a year later, to leave Bombay and join Wanson India Ltd, a small boiler concern set up by the late entrepreneur Adi Bhathena in Pune. "One must view one's career in a broad perspective," advises Patel, who felt that the chance to work closely with top management in a small company would advance his fortunes faster. It was a bold — even pathbreaking — move, taking him away from the twin securities of Tatas and

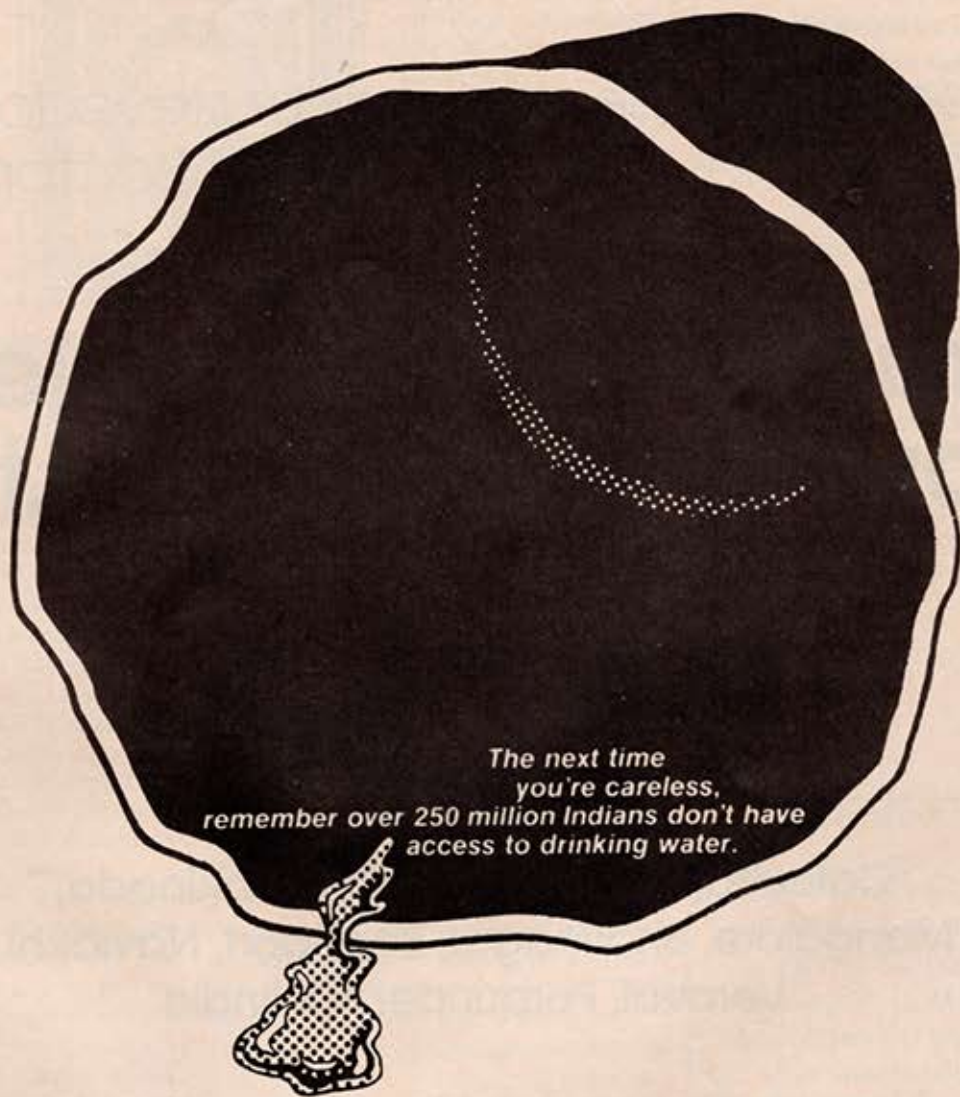
Bombay, as perceived by most community members. But it was a decision Patel was never to regret. "Unfortunately, even today, our community does not wish to leave Bombay and seek opportunities — even when they present themselves — elsewhere," rues Patel, outlining one of the possible causes for the stagnancy and decline of Zoroastrians in India.

Patel's move to strike out paid dividends. "Call it prudence, or a matter of luck," he says humbly, "but in the next decade, as the company grew by leaps and bounds, I too progressed with it." This also gave Patel the chance to work in close association with Bhathena, and his son-in-law, Rohinton Aga, "to whom I owe my experience in business and entrepreneurship." Till 1983, Patel worked closely with Aga, "learning from him," and contributing to the setting up of Thermax, a company Aga started, when Wanson moved out.

In 1983 Patel moved out, eager to absorb different experiences and learn a more global approach to his work. An opening in Nairobi as general manager of a large conglomerate of companies with interests in banking, housing, refineries, hotels and restaurants, was seized with both hands, "with the encouragement of my family" which now comprised of wife Yasmin and daughters Hoofrith and Behafrid. "The Nairobi years helped my children too," reflects Patel, "as it gave them a cosmopolitan exposure."

From Lalbaug to Kenya is a long haul. But, as Patel rationalizes, "You work to gain experience; it doesn't come your way automatically." The Nairobi experience

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Aerosol plant (left) and machinery (below) at Bhosari near Poona
Patel: "You work to gain experience; it doesn't come your way automatically"

gave Patel the chance to turn entrepreneur. Approached by a Gujarati gentleman from his new circle of friends to set up a business in India, Patel agreed to go back and delve into the nascent market of spray products, a business yet unexplored in India but which, according to Patel, holds great potential, considering its success all over Europe. "Even a country like Kenya, which is smaller than Maharashtra, has a higher consumption of aerosol products today than the whole of India."

Back at Pune, Patel made the transition from accountancy to aerosol manufacturing with considerable ease. Single-handedly he set up SPI—buying land, importing machinery, foreign capital and technology, developing the products. Today Patel produces at his 6,500 sq ft built-up area unit at Bhosari, some 40 km on the outskirts of Pune, 20 lakh aerosol cans per annum. His clients include the manufacturers of the popular pesticide HIT, and a general purpose lubricant marketed by Larsen and Toubro as Wonder-X.

Patel is currently experimenting on sprays for industrial use, having introduced during the last two years an anti-spatter spray for welding, and a three-bottle set called 'crack detection kit' to check on the welding. Patel, who works closely with his customers to develop new products, soon hopes to launch two new consumer items: a hair spray and a starch spray for ironing.

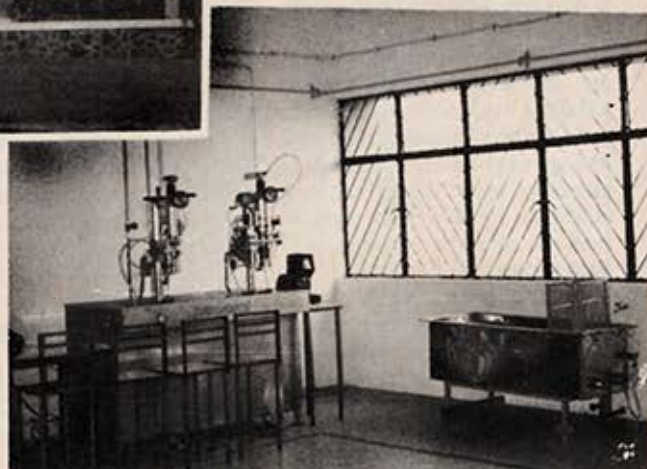
Patel is innovative in other areas too. With the encouragement of his enlightened NRI partners, who "are with me through thick and thin," two years ago Patel switched over to the application of hydrocarbon propellants instead of the ozone damaging chlorofluorocarbons



(CFC) used earlier by aerosol manufacturers. As per the Montreal protocol SPI decided to substitute CFC with the new ozone-friendly process, much before the industry was forced to do so. "I am personally satisfied that products made in my factory do not add to world problems. Instead, they make for a healthy environment for our children." Interestingly, Patel's younger daughter Behafid is doing her BSc in environmental sciences.

The change from CFC to hydrocarbon—a form of Liquid Petroleum Gas (LPG)—called for an additional expense of Rs 25 lakhs, including five lakh rupees for safety devices to prevent explosions and the setting up of a LPG yard—all of which SPI undertook voluntarily at Patel's initiative. Patel seeks similarly a better environment for the community, but is disappointed with the state of affairs. "I have kept away from the punchayet, as I don't want to become a partyman," he states, reasoning that the best way to usher in change would be to have a group of like-minded individuals working together for the common cause.

"We must also learn to take up one *mudda* (topic) rather than discuss a whole gamut of things and reach nowhere," he feels, obliquely referring to the Federation



of Parsi Zoroastrian Anjumans of India meets and youth congresses (one of which was attended by his daughter), where nothing conclusive is achieved. Drawing an example from his business where he concentrates only on product formulation and packaging, leaving the marketing to other more experienced players, Patel reasons that one must focus on one objective and crack it to succeed. "Most importantly, as a community we have lost the art of sensing where the opportunity lies," Patel laments, adding that our boys are losing their edge, having no objective in life.

While willingness to change, and adaptability to move with the times would spell better days for the community, there's one sphere where Patel would brook no change. "I am a staunch Zoroastrian, period," he proclaims. "It's not important whether you understand religion or not; it's something you have to follow blindly, even dogmatically." Patel knows his prayers, though not their meaning, but finds that they nevertheless give him peace of mind by their recitation.

Maybe, the key to the community's success tomorrow is mirrored in Patel's products: the traditional product mix is there in the can, but it must be well shaken and its contents ejected with effervescence!

MILESTONES

The age of Zoroastrian brides — as listed in this issue — ranged between 25 and 36 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 28 years. The corresponding figures for the grooms were 26 and 45 years, averaging at 33 years.

There were 26 births in October in Bombay as compared to 75 Zoroastrian deaths. From among the 14 patients that fell prey to heart disease, four were 80 years and above. Pneumonia and lung related diseases took a toll of 12 lives, while nine deaths were attributed to cancer. Old age and general debility were the causes of seven deaths and tuberculosis for five. Four victims each succumbed to hypertension and malaria and two each to nervous disorder, haemorrhage, brain diseases and septicemia. Hypertrophy (increase in the size of tissues), gastro-enteritis, Parkinson's disease, haematemesia (vomiting of blood), bronchitis, liver disease, accident, dysentery, asthma, systemic lupus erythematosus (a skin disease leading to the poisoning of the entire body), diabetes and kidney failure were the isolated cases registered in October. The oldest age at death was 101 years as compared to the youngest: 46 years. The Zoroastrian life expectancy at birth, in

October in Bombay, was 76 years.

The data on births, marriages and deaths has been compiled from information supplied by various newsletters and anjumans in India and abroad, courts and hospitals. We are unable to carry data from areas where the anjumans do not furnish the particulars. This information is not always complete or consistent. For example, the birth figures for Bombay are supplied by four hospitals; births in suburban hospitals and private nursing homes are not included unless individuals send us information together with a copy of the birth certificate. There may be an inadvertent repetition of names in the marriage list when a civil marriage precedes a religious ceremony. In the breakup of deaths according to illnesses, especially of the elderly, death is often due to a combination of several diseases.

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

Column 'B' in the statistics box on page 43 incorporates the data published in *Parsiana*, September 1995, when the box had to be withheld due to pressure on space.

BOMBAY

BORN

A girl to *Nilufer* and *Gev Bulsara* on October 2, 1995
A boy to *Pari* and *Nevil Jokhi*; October 3
A girl to *Mehernaz* and *Rayomand Tavadia*; October 3
A girl to *Shermaz* and *Mehernosh Turel*; October 3
A girl to *Pervin* and *Neville Nallaseth*; October 7
A girl to *Elsie* and *Hossi Nanji*; October 10
A boy to *Pervin* and *Hosidar Daji*; October 11
A girl to *Lyla* and *Homi Dhunjibhoy*; October 11
A boy to *Percis* and *Adil Ghiara*; October 11
A girl, *Vahishta*, to *Katayun* and *Mahiyar Dastoor*; October 13
A girl to *Veena* and *Aspy*

Engineer; October 14
A boy to *Rukshana* and *Percy Billimoria*; October 17
A boy to *Meher* and *Firoz Bardi*; October 18
A boy to *Sherali* and *Kurush Contractor*; October 18
A girl to *Nancy* and *Parvez Daruwalla*; October 18
A girl, *Tanya*, to *Prithy* and *Zubin Gandevia*; October 19
A girl to *Shermaz* and *Homyar Master*; October 19
A boy to *Maharukh* and *Tehmasp Rustumjee*; October 20
A boy to *Jasmine* and *Hormuzd Masani*; October 21
A boy to *Nina* and *Sharookh Mehta*; October 21
A girl to *Pervin* and *Jimmy Kasad*; October 22
A girl to *Dinavan* and *Adi Mehta*; October 23

A girl to *Huzaan* and *Naozer Dalal*; October 26
A girl to *Meher* and *Ferhad Bharucha*; October 27
A boy to *Khshehehr* and *Mohmood Curmally*; October 28
A girl to *Meher* and *Salim Lokhandwala*; October 31

MARRIED

Firuzi Phiroze Sethna and *Nawzer Zarir Satarawala* of Jodhpur, Rajasthan; October 6
Rashna Noshir Wadia and *Jamshed Dinshaw Paymaster*; October 7
Zenobia Kersi Tamboli and *Farshid Askander Irani* (*Goorabian*); October 8
Pariza Adi Shroff and *Khushroo Hoshang Mehta*; October 15
Niloufer Phiroz Taraporewala of Tarapur and *Ronny Adi Taraporewala* of Tarapur; October 25
Shiraz Cawas Bhadha of Poona and *Rohin Earach Mehta*; October 26
Armin Dara Dubash and *Behram Jamshed Billimoria*; October 27
Parizad Keki Patva and *Mehernosh Russi Writer*; October 30
Dilnavaaz Aspi Mistry and *Neville Adi Daruwalla*; October 31

DIED

Bomi Nusserwanji Kalapesi (73), residing at 1/8, Rustom Baug, Victoria Rd, 400027; October 1
Thrity Burjor Baria (67), R/1, Cusrow Baug, S. B. Rd, 400039; October 2
Mehroo Curset Cama (84), Dubash Mans, Walton Rd, Colaba, 400039; October 2
Jahangir Rustom Doomasia (63), Lily Court, Churchgate Recl, 400020; October 2
Jehangir Pestonji Dordi (90), 6/782, Patel Bldg, M. Joshi Rd, Parsi Clny, Dadar, 400014; October 2
Dhunjishah Jehangirji Mistry (72), 6/6, Old Khareghat Clny, Hughes Rd, 400007; October 2
Bomi Khurshedji Shroff (73), 104, Rama-Prasad, Babulnath, Chowpatty, 400007; October 2
Dinshaw Hormusji Dungor (65), Victory Villa, Turner Rd, Bandra, 400050; October 3
Alamai Cooverji Jamulla (85), N/2, Bharucha Baug, S. V. Rd, Andheri (W), 400058; October 3
Pheroze Shrivax Hormusji Jhabwala (76), 91, Mont Blanc, 67/A, Nepean Sea Rd, 400006; October 3
Nargesh Meherji Khambatta (71), 51/D, Hill Rd, Opp Bandra Ice Factory, Bandra (W), 400050; October 3
Homi Dossahoy Mehta (80), F. S. Parukh Dharamshalla, Hughes Rd, 400007; October 3
Kaikhushru Faramji Ardeshir (*Bhujwala*) (75), Q/5, Godrej Baug, Off Nepean Sea Rd, 400026; October 4
Fredoon Sorab Bilimoria (85), Jyoti Sadan, 137, Marine Drive, 400020; October 4
Gool Eruch Irani (70), B/4, Shapur Baug, V. P. Rd, 400004; October 4
Pallonji Jehangirji Colabawalla (85), A/101, Concord, Lokhandwala Complex, Andheri (W), 400058; October 5
Aspi Behramji Irani (76), 37/A, Panday Sanatorium, Wodehouse Rd, Colaba, 400005; October 5
Kaikhushru Jehangir Mody (93), Queens Court, M. K. Rd, 400020; October 5
Dinamai Hormusji Antia (88), C/24, Cusrow Baug, S. B. Rd, 400039; October 6
Tehmi Nadirsha Mistry (73), 10, Khareghat Clny, Hughes Rd, 400007; October 6
Maneck Padamji Purveyar (58), 13, Wadia St, Tardeo, 400034; October 6
Katy Homi Ichaporia (59), 792, Dina Manzil, Parsi Clny, Dadar, 400014; October 8
Polly Ardeshir Sidhwa (64), 2/B-26, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; October 8
Homai Ratansha Dharwar (77), Yusuf Manzil, Kashinath St, 400034; October 9
Banoo Faramji Havewala (64), D, Nicholson Bldg, Wadia St, Tardeo, 400034; October 9
Phiroz Kaikhushru Motiwala (80), R/7, Nowroz Baug, Lalbaug, 400012; October 9
Pallon Nadirshaw Bagli (84), D/17, Jerbai Baug, Ambedkar Rd, Byculla, 400027;

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October 10
Khusru Khodadad Dariwalla (67), 623, Marker Mans, Lady Jehangir Rd, Parsi Clny, Dadar, 400014; October 10
Jivanji Ardeshir Ichhaporia (74), 384/A, Kapadia Mans, Grant Rd, 400007; October 10
Tehmina Ardeshir Mistry (82), C/o Ms S. K. Mehta, 20, Toddywalla Bldg, 28, Sunmill Rd, Lower Parel, 400013; October 10
Nadir Jamshedji Shroff (73), F. S. Parukh Dharamshalla, Hughes Rd, 400007; October 10
Gool Fardonji Devlaliwalla (75), Kapawalla Agiary Annexe, Sir Ratan Tata Clny, Tardeo, 400034; October 11
Nergish Vicaji Engineer (96), 599, Sharma Nivas, Jame Jamshed Rd, Matunga, 400019; October 11
Jerbanoo Khodadad Kasmabadi (75), Anil Bhuvan, Parel, 400012; October 11
Mani Eruchsa Surti (75), C/o S. P. Mandroina, 11, Mody Bldg, Gamadia Clny, Tardeo, 400007; October 11
Sorabji Maneckji Bhada (77), Kooka Bldg, Sopari Baug Rd, Parel, 400012; October 14
Najamai Faramroze Elavia (83), 618/B, Bhiwandiwalla Ter, Dhobitalao, 400002; October 14

Jer Pirojshaw Edulji (80), 4/18, Tata Mills Co-op Hsg Soc, Elphinstane Rd, Parel, 400012; October 15
Ketayun Mondegar Irani (78), 45/47, Karelwadi, Thakurdwar, 400002; October 15
Rustom Jehangir Tarapore (72), 51, Minoo Mans, Malcolm Baug, Jogeshwari (W), 400102; October 15
Keki Byramji Mistry (86), Lam Bldg No 3, N. M. Joshi Marg, 400013; October 16
Minoo Erachshaw Motafram (64), 30/G, Bomanji Lane, Fort, 400001; October 16
Mani Phiroze Doctor (71), C/23, Contractor Baug, Mori Rd, Mahim, 400016; October 17
Homi Kaikhushru Unwala (80), 22, Park View, Little Gibbs Rd, 400006; October 17
Tehmi Eruch Bamboat (51), 10, Sidhwa Bldg, Balaram St, Grant Rd, 400007; October 18
Tehmina Homi Batliwalla (82), 676, Fareedon Ter, Katrak Rd, Wadala, 400031; October 18
Maneck Nadirsha Goiporia (63), 24/17, UTI Staff Qrts, Bandra, 400050; October 18
Roshan Shapurji Billimoria (71), 501/B, Crossgate Co-op Hsg Soc, Samrath Ngr, Cross Rd no 4, Andheri (W), 400058; October 20
Daisy Sapal Printer (81), 194, Maudestan, D'Monte Park St, Opp D'Monte Park, Bandra, 400050; October 20
Eruchshaw Khurshidji Amrolia (77), G/16, Cusrow Baug, S. B. Rd, 400039; October 22
Boman Merwanji Irani (60), C/o Ms Goolrukh Ardeshiri, Vatcha Gandhi Bldg, Hughes Rd, 400007; October 22
Putlamai Sohrabji Jithra (89), Banaji Bldg, Forjett St Cross Lane, Gowalia Tank, 400036; October 22
Banoobai Behramji Divecha (101), Coover Cottage, Malcolm Baug, Jogeshwari (W), 400102; October 23
Aloo Pestonji Engineer (80), B/3, Bhairvi Apts, Bhardawadi Rd, Opp Navrang Cinema, Andheri (W), 400058; October 23
Rustomji Jamshedji Marfatia (92), 31, Panday Hse, B. Jaykar Rd, Thakurdwar, 400002; October 23
Aloo Framroze Batliwalla (65), D/9, Mehalla Patel Agiary St, Grant Rd, 400007; October 24
Ardeshir Behramji Karbhari (95), 8, Tata Clny, Sir Ratan Tata Rd, Tardeo, 400034; October 24
Tehmtan Darabshah Laher (50), M. B. Hse, Ghoga St, Fort, 400001; October 24
Maneck Homi Pavri (71), C,

Banoo Mans, Cumballa Hill, 400036; October 24
Phiroze Ardeshir Golwalla (86), Summer Queen, Arthur Bunder Rd, Colaba, 400005; October 25
Sohrab Jehangir Postwala (83), 4, Neelkamal, Ankur Soc, BEST Ngr, Goregaon, 400104; October 26
Amy Khurshed Antia (86), 4A, Rockside, 112, Walkeshwar Rd, 400006; October 27
Bapai Rustomji Guzdar (95), 11, Victoria Apts, St Alexis Rd, Bandra 400050; October 27
Jerbai Hormusji Sidhwa (80), Sethna Bldg, Wadia St, Tardeo, 400034; October 27
Bapsy Jehangir Gandhi (72), 4/4, Malcolm Baug, Jogeshwari (W), 400102; October 28
Aloo Keki Patel (71), A/35, Godrej Baug, Off Nepean Sea Rd, 400006; October 28
Pirojbai Faramji Dookandar (89), 12/2666, Bibi-Ni-Wadi, Dr Kavina St, Sayedpura, Surat, 395003; October 29
Dossabhoy Bomanji Parakh (93), Satar-Sea View, 45, Chowpatty Sea Face, 400007; October 29
Freny Maneckshaw Antia (79), 3/16, A. H. Wadia Baug, Parel Tank Rd, 400033; October 31
Sheroo Dhunjishaw Banaji (75), 35/D, Station Ter, Sleater Rd, 400007; October 31

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Aloo Pirojshah Cooper (68), Fatima Manzil, S. V. Rd, Jogeshwari, 400102; October 31
Maneckji Hormusji Engineer (92), 15/2, Rustom Baug, Victoria Rd, Byculla, 400027; October 31
Dhun Darabshah (Dadabhai) Fitter (78), 3/E, Captain Clny, Gowalia Tank, Tardeo, 400034; October 31
Khorshed Dinshaw Kotwal (90), M/33, Cusrow Baug, S. B. Rd, 400039; October 31
Farokh Darabshah Mistry (46), 102-V/11, Ashokvan II, Shiv Vallabh, Borivali (E), 400066; October 31

BANGALORE

DIED
Perviz Nariman Billimoria (89), Ganesh Villa, No 9, 4th Cross, Dinnur, R. T. Ngr, 560032; October 13

CALCUTTA

BORN
A boy, **Riyan**, to **Khursheed and Jamsheed Vatcha**; September 4

MARRIED
Anipa Mukherjee and Nairio-shang Merchant; October 22

POONA

DIED
Sorab Edulji Wadia (93), Piloo Villa, 28, Yeshwant Ngr, 411007; September 1
Baimai Jamshedji Poonawalla (75), 30, United Apts, 2407, East St, 411001; September 6
Dolly Adarji Kasad (85), 407/4, Nanapeth, 411002; September 10
Minoo Kawasji Billimoria (56), 43, Badani Hse, Jijibai Dadabai Lane, Bombay, 400001; September 11
Putlibai Dorabjee Shroff (84), 4, Parvati Villa Rd, 411040; September 20
Katy Keki Mistry (74), Q/1166, Parmar Ngr, Wanawadi, 411040; October 4
Shera Ardeshir Antia (83), 4, Noor Baug, Padamji Park, 411002; October 9
Nargis Firozeshah Kambatta (85), 206/A, Parmar Ngr, 411013; October 10
Rustom Firozeshah Daroga (84), 283, Sukarwar Peth, 411001; October 14
Jimmy Sorabji Lawyer (78), The Greens, Uday Baugh, 3, Hadapsar, 411013; October 14
Khorshed Behram Pestonji (85),

6, Devi Apts, 12, Deccan College Rd, 411006; October 27
Mithu Gustasp Rashid (75), Arman, 3, Stevely Rd, 411001; October 29

SURAT

DIED
Vira Perviz Havewala (38), Vanki Bordi, 395003; September 1
Allamai Meharjibhai Patel (82), Navsari Infirmary, Navsari, 396445; September 2
Baby of Yazdi Ardeshir Elavia (stillborn), Shahpore, 395003; September 6
Pestonji Jamshedji Pundole (74), Shahpore, 395003; September 6
Kaikhushroo Maneckshaw Vesuna (64), Village Vesu, Dist Surat; September 12
Beharam Dhanjishaw Patvi (77), Sayed-pura, 395003; September 24
Rustamji Manackji Bhathna (82), Palia St, Nanpura, 395001; September 28
Shavak Darabshaw Wadia (60), Wadia St, Machlipith, 395003; September 28
Dhunjisha Dosabhai Pithawala (82), Nariman Home and Infirmary, Shahpore, 395003; October 2
Jalamai Jamshedji Kalwachwala (83), Delha St, Rustampura, 395002; October 5
Jarbanu Eruchshaw Kapadia

(66), Parsiwad, Sayedpura, 395003; October 6
Jamshedji Hormasji Bharucha (73), 12, D. K. Park Soc, Bhatar Rd, 395003; October 8
Padamsha Behramsha Darbari (85), Nariman Home and Infirmary, Shahpore, 395003; October 11
Noshir Hormusji Kapadia (57), Parsiwad, Sayedpura, 395003; October 12
Doli Savaksha Variava (62), Shahpore, 395003; October 12
Barjorji Bapuji Zaiwala (72), Nariman Home and Infirmary, Shahpore, 395003; October 12
Tehmina Gustadji Karanjia (90), Vanki Bordi, 395003; October 14
Goolbai Dhanjishaw Dastur (Kumana) (93), Kanpith, 395003; October 19
Eruchshaw Hormasji Panthki (92), Lalgate, 395003; October 23
Zarin Rustamji Dumasia (47), Dangor St, Nanpura; 395001; October 25
Piroga Jal Khursigara (87), Rustampura, 395002; October 26
Alamai Nariman Cooper (90), Nariman Home and Infirmary, Shahpore, 395003; October 27
Banumai Maherji Baria (77), Bajavad, Navsari, 396445; October 29
Rustom Jal Irani (90), Nariman Home and Infirmary, Shahpore, 395003; October 31

CANADA Ontario

BORN
A boy, **Ashtin**, to **Sheila and Farhiz Gazdar**, brother to Rayanne; October 18

PAKISTAN Karachi

BORN
A girl, **Zara**, to **Pareezad and Yezdi Talati**; June 3
A boy, **Cyrus**, to **Goolnar and Nader Cowasjee**; August 27
A boy, **Zal**, to **Neena and Yazdyar Haweliwalla**; September 17

DIED
Roshan D. Jagus (72); July 25
Dinoo M. Chinoy (73); August 9
Lulu Zal Contractor (75); August 10
Sorabji Bomanji Mehta (90); September 4
Feroze K. Kanga (75); September 17
Khorshed Amra (74); September 29
Khorshed S. Patel (71); October 14
Darayus H. Irani (64); October 17
Nerges R. Aga (74); October 22
Jamshed S. Poonegar (18); October 23
Jamshed S. Behrana (74); October 25
Nargis D. Sethna (78); October 26

Compiled by Roxana A. Driver

TOTALS FOR 1995

	Bombay		India		World	
	A	B	A	B	A	B
BORN						
Boys	10	88	1	5	4	21
Girls	16	83	--	3	2	13
MARRIED						
Parsi	9	185	--	3	--	10
Intercommunal	--	61^	1	1	--	8
DIED						
CONSIGNED						
Male	37	405	17	75	5	23*
Female	38	388	20	74	7	30*
CREMATED						
Male	—	3	—	—	--	--
Female	—	1	--	--	--	--

A: Total numbers in this issue

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

^ Males married out -- 27
Females married out -- 34

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

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

ARDESHIR'S IMPRINT

Died: Naval Jal Ardeshir, 72, founder member and former president of the Bombay Master Printers Association (BMPA), on January 26, 1995 in Bombay following a lung ailment.

Regarded as "a pioneer of the modern printing industry," Ardeshir enjoyed the distinction of being the first person to hold the office of the president of the Association for two consecutive years, noted an obituary in a communiqué from the BMPA. He had also served the All India Federation of Master Printers (AIFMP) as secretary, vice president and president, remembered his compeer the late Pheroze Jhabvala, former managing partner of Asian Printers Private Limited, an award winning printery at Tardeo.

"Naval was my guru in the BMPA, AIFMP and the Development Panel of Printing Industry," acknowledged Russi Cama, a director of *The Bombay Samachar*. Having attended several Federation meetings in his company, Cama remembered the breakfasts he had shared with Ardeshir, whom he described as "a thorough gentleman both in business and personal life," and Ardeshir's penchant for green chillies!

"He was a master printer and has created marvels in printing using his personally developed techniques and has won laurels and awards and honors again and

again," stated a tribute in *The Flying Carpet*, volume 41, the bulletin of the Rotary Club of Bombay West. Managing partner of Bolton Fine Art Litho Works near Tardeo, it was the "enterprise to which he had given his all in business and professional expertise and acumen," added the bulletin.



Known to be "a stickler for perfection... the toughest of taskmasters and sometimes even as the conscience-keeper of the Rotary Club of Bombay...he would invariably raise a point at any departure from the rule-book. Having made his point, he was usually the first to suggest a way out of a dilemma, thus ensuring that the spirit of Rotary was always in sight," mentioned a

write-up titled "Good Night, Sweet Prince" in *The Gateway*, the bulletin of the Rotary Club of Bombay. During the nearly four decades he was associated with the Rotary movement he accepted different offices whether it be that of honorary joint secretary, president, district governor, fiscal agent or consultant. Arvind Jolly, the present president of the Rotary Club of Bombay, referred to the time when on his appointment as editor of *The Gateway*, senior Rotarians had warned him that Naval would tear him to pieces even over a single spelling mistake. Yet it was Naval who helped him week after week in running the bulletin, reports *The Gateway*.

"A dear friend who stood upright, never compromised with his principles... He may have been abrasive at times but his frankness was never misunderstood," remembered his colleague Rajendra Saboo of Chandigarh. That he was candid to the core was reiterated by Jolly who only a few months before Ardeshir's demise had urged him to attend their weekly meetings. "How do you expect me to come to your meetings when you do stupid, irresponsible things like banning smoking?" Ardeshir, a chain smoker, had countered.

"He was a person full of humor and unbound affection," reminisced another Rotary colleague Vikram Kamdar. A very good orator who believed that English should be well spoken and written, his speeches were spiced with humor. One of his favorite jokes, remembers his wife Silla, was to relate to his friends that the year of his marriage was the momentous 1947, when India won her independence, and he lost his. Among his other interests were a game of bridge, chess and golf. Until a bad knee hampered his agility, tennis, football and hockey were his favorite games during his student days at Pune's Bishop School and Wadia College where he graduated in science before opting to join the family concern, Bolton.

Both Ardeshir and his wife had decided some time ago that they preferred cremation as the mode for disposing the body. Their understanding of religion was such that all faiths are equal, there being only one God who is almighty.

Ardeshir is survived by his wife Silla, daughters Jeri, Shireen and Frainy, and son Sohrab.

Parinaz Gandhi

THE WINNING FORMULA

continued from page 23

ters." He adds, "I have never done anything in my life for recognition. Recognition comes to you when you attain a certain level." He knows what he is talking about for he is the proud recipient of the Arjuna Award, given to him for excellence in sports in 1982. In 1983 the Indian Navy presented him with the Vishist Seva Medal. In 1985 the government of Maharashtra presented him with the Chatrapati Shivaji Award, the highest in our state. The Arjuna Award, he says, came to him by post as he was out of India taking part in some international competition (such is his de-

dication to the sport).

He informs us that he is in the sea daily for four to five hours practising with his partner. This gives them the opportunity to develop rapport and act in unison as a team which is very important in yachting. After which he trains with weights which builds up the musclepower required in a sport in which you battle the winds and waves.

Asked about his views on religion, Tarapore says, "Sports is my religion." About the various controversies raging in the Parsi Press, he comments: "Where is the time to read all that and take sides? I practise and preach sports day in and day out, so you can definitely say it is my religion."

ZOROASTRIANS ABROAD

continued from page 20

Parsis of Shanghai, China. Some eight years ago when I was there and spoke to them, they have since made yearly donations to our schools."

In his covering letter to *Parsiana* Deboo notes that he has intentionally included these extracts of correspondence to highlight "his work for the upliftment of the Zarathushtis of Iran (for) which Bhowmagree has never been credited, even by Parsis; but as the copies of the letters show, the Iranians did certainly regard him in high esteem."

Compiled by Arnavaz S. Mama

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Vitamin B6	of heart and nervous	6400 µg.
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