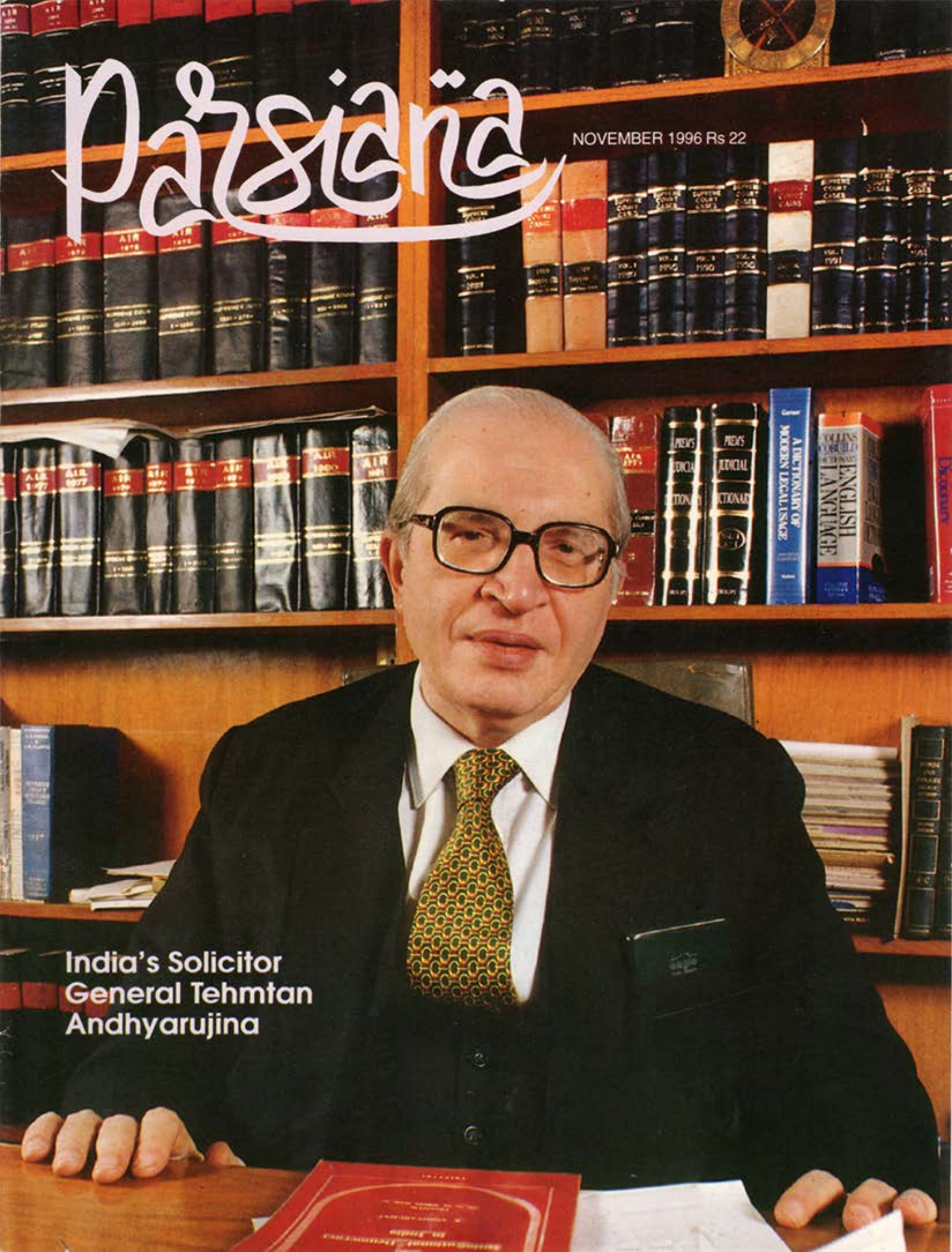


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Parsiana

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 Unsigned letters or those without an address will not be published.

"Probing for..."

We appear to have an interfaith confrontation on our hands. Whilst we find that Mr Pallan Ichaporia continues to keep us amused with his instant renderings of Zoroastrian exegesis ("Probing for Zoroastrian roots," Zoroastrians Abroad, *Parsiana*, July-August 1996), please can someone explain why the Jews are now landed with 15 tribes (or maybe 14 or even 16, depending on how closely one scrutinizes the *Old Testament*)? Since when have the Pharisees, Sadducees and Essenes been "the three main Jewish tribes?" Answers please, not on Dead Sea, but Par-sea scrolls!

FARROKH VAJIFDAR
London, UK

Parsiana's report on Dr Ichaporia's paper has not said the Pharisees, Sadducees and Essenes were "the three main Jewish tribes." The full clause reads "the three main Jewish tribes often locked in combat..."

— Editor

"I'm a man in a hurry"

Some of the views expressed by Jehangir R. Bisney of Secunderabad ("I'm a man in a hurry," Readers' Forum, *Parsiana*, June 1996), regarding the community's diminishing population, housing problem in Bombay and functioning of the Bombay Parsi Punchayet appear inappropriate and inconsistent. As a resident of Secunderabad, he lacks knowledge and experience of Bombay life.

He sings the glory of Parsis a century ago and laments that the spirit of enterprise is dead. Actually the spirit of dedication and brotherhood is dead.

Our dasturs and so called defenders of faith chant "*humata, hukhta, huvarshata* (good thoughts, words, deeds)," "*ushta ahmay yoh ahmay ushta kahmay chit* (happiness to those who give happiness unto others)." We join in chorus like parrots. Who practises that? The fundamental religious slogan "give and take" is never practised. We have failed to learn a lesson from Mother Teresa.

To distinguish between the old and new era, in earlier times there being joint family system, couples were staying with brothers, sisters, parents, uncles, in one flat in accordance with old ideology, customs, routines and mode of living without long-term future planning. Females were confined to household work and interested in child-bearing (average six to 12 per couple), generally under male domination due to lack of education. In the new era, a new ideology crept in due to the advancement of female education, sophisticated standards of living, and a self-sufficient, career minded attitude. Due to inflation and a high standard of living, females have to work outside to assist the family and restrict child-bearing to one or two. How then can you expect an increase in population?

With all baugs being full due to old residents, where should modern couples go to start their families? We cannot shelter the next generation on the footpath like puppies. Shelter in higher towers is not meant for common people. The location of residence is dependent on the location of working place, schools, colleges, market and transport facilities.

There is keen competition from sister communities and schedule caste reservation in all fields. Contrary to Bisney's contention, the Sindhis, Christians, Marwaris, Lohanas, etc have all organized

trusts and societies to accommodate their poor brethren.

It is a wrong assumption that after some years the Parsi population would be 20,000-25,000 and there would be no takers for houses. We have already permitted boys to marry out of the community and their children are accepted in the Zoroastrian fold. Parsi girls are also demanding the same privilege and since the percentage of Parsi girls marrying out of the community is already high, the population will be doubled. Where will you accommodate them?

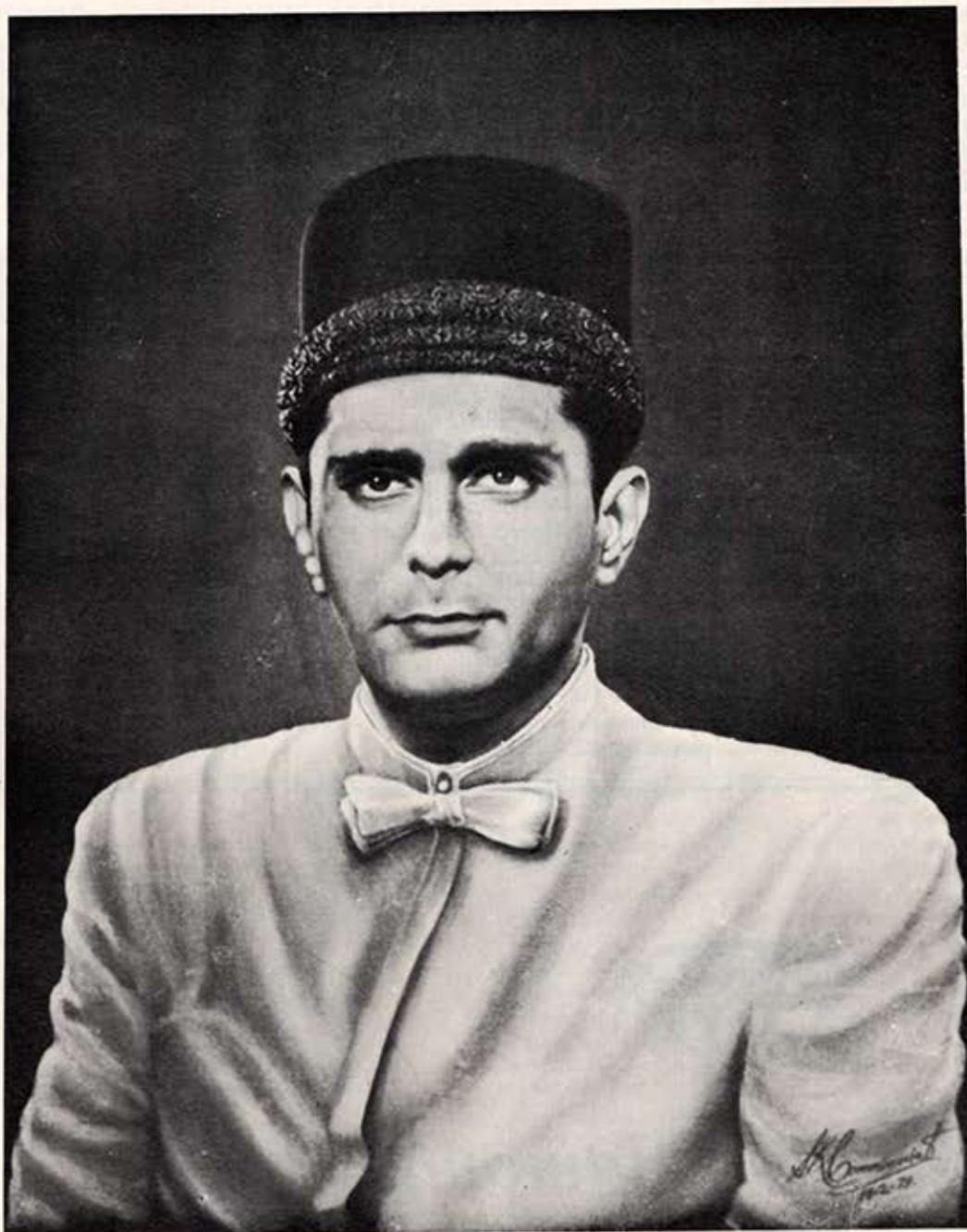
B. M. BHARUCHA

Iran tour

I found it interesting following the report in the Zoroastrian College advertisement (*Parsiana*, June 1996) of the conducted tour in Iran on the occasion of the 6th World Zoroastrian Congress. A larger print size would have made reading easier.

Referring to the maps on West Asia it occurred to me that all the reported sites in the north like Sari, the capital of Mazendaren, the Caspian Sea coast in the backdrop of the Elburz mountains, the fortress near Neyshapur near Turkmenistan border, Toos, the home of the poet Firdausi of Tajikistan, pertained to the Peshadian and Kaiyanian dynasties during the archaic period 2750 BC to 550 BC, whereas all the reported sites in the south-west like Shiraz, Pasargadae, Persepolis, Yazd, Kerman and Hamadan pertained to the Achaemenian dynasties during the pre-medieval period from 550 BC to 330 BC. I found this fact intriguing and to elucidate the reasons, reference was made to Jehangir B. Sanjana's book published in 1935: *A Comprehensive History of the Parsis from Primeval Times to Present Age*, which was very revealing. Sanjana writes on page 87 (additional information on the geographic sites, carried in parenthesis has been obtained from *The Columbia Lippincott Gazetteer of the World*, *Webster's New Geographical Dictionary*, *The Stateman's Year Book World Gazetteer* and *Afghanistan*):

"Kaikaus transferred his royal residence from Irak to Balkh. [Irak, probably Arak, was a province in Iran about 256 km south west of Tehran. Arak was joined by the provinces of West Mazenderan, Khamseh and Kazvin which lie between the Caspian seashore and the Elburz mountains to form Iran's first new province of Gilan (also known as Ghilan) in 1938. Important towns in Gilan province are Resht and Pahelvi.



In Memoriam
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Balkh was once the capital of ancient Bactria situated about 530 km north of Kabul. Balkh was the seat of Kaiyomars, the first King of the Peshdadian dynasty and later an important center under kings Faridun, Irach and Manucher. According to tradition, Balkh was the home of Zoroaster and the center of Zoroastrianism and a mighty metropolis during the Kaiyanian dynasty and has often been referred to as the "mother of cities." It attained its greatest importance as the Bactrian satrapy of the old Persian empire in the fifth century BC (i.e. during the Achaemenian dynasty). It was conquered by Alexander the Great in 328 BC, but flourished again in the third century BC. It was taken over by the Arabs in 705 AD. It was ransacked by Ghengis Khan in 1221 AD and later by Timurlane and Nadir Shah, and since then has never regained its former importance. Today, it is only a province in northern Afghanistan, the nearest town being Mazar-i-Sharif. It came under Afghan control in 1850 and is largely inhabited by Uzbeks and Tajiks.]

“(Balkh) continued to be the capital of Kaiyanians until Queen Homai (also a Kaiyanian) made Ctesiphon the capital. (Ctesiphon is now an ancient ruined city in central Iraq on the east bank of the river

Tigris, 32 km south south-east of Baghdad. It was the capital of the ancient Parthian empire from around 50 BC and the capital of the Sassanian empire in 226 AD. It was overrun and plundered by the Arabs in 636 AD. Its importance declined after the building of the Arab capital at Baghdad.) In the region of Khorasan (Kaikaus) laid the foundation of the city of Samarkand (now in Uzbekistan) which centuries later was destined to rise to great eminence under the Tartar King Timurlane. Siavaksh (son of Kaikaus) finished it and Kaikhusrau (son of Siavaksh) who was born there established in it the glorious fire-temple in the treasury whereof the first Zoroastrian King Vishtaspa deposited the Zoroastrian scriptures indited on gilded tablets.”

Why Homai transferred the capital will remain a mystery, but it indicates that even under the Kaiyanians, ancient Iran extended for a distance of about 3,000 km (about the distance from Kashmir to Kanyakumari in India).

It is also worth noting that in the intervening Achaemenian period from 550 BC to 330 BC the capital of Iran was shifted to Pasargadae and Persepolis in south-west Iran, but the capital was reverted to Ctesiphon in Iraq during the Sassanian period from 222 AD to 650 AD.

The probable reason why the Achaemenians chose their headquarters in south-west Iran could be that the Zagros mountains gave safety and security to their capital cities of Pasargadae (under Cyrus the Great), Persepolis or Parsa (under Darius the Great), both located near Shiraz and Susa (about 500 km north-west of Persepolis and about 300 km south of Ekbatana). Ekbatana (present Hamadan in the Zardeh mountains in the west) was their summer capital.

It is really difficult to comprehend what motivated the Sassanians to shift their capital to Ctesiphon in the plains of Iraq. They could have fought the advance of the Roman armies in the west while still entrenched in the Zagros mountains in the south-west. This move to Ctesiphon may have been a major tactical blunder which centuries later made them vulnerable to the onslaught of Arab horsemen in the plains of Iraq.

Yet reading the narrative by Sanjana, I have come to believe that it was internecine wars for the Sassanian throne following the death of Khusrau Parviz that really crippled Iran irretrievably. Siroes was the eldest son of Khusrau Parviz and the nobles wanted him as successor. But the conspirators goaded by Khusrau Parviz himself



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wanted Mardasas, the younger son by his Christian wife Mariam (the beautiful Shireen) on the throne. After the death of Khusrau Parviz in 628 AD, Siroes was installed king by the nobles as was the custom. Siroes wanted to marry the beautiful Princess Shireen and when she refused, the weak Siroes committed suicide by consuming poison. In the scuffle that followed for the Sassanian throne, the conspirators wiped out the entire Sassanian royal blood line by wholesale slaughter of all the 15 sons of Khusrau Parviz. In the next four years from 628 AD to 632 AD as many as five kings and queens including the two daughters of Khusrau Parviz occupied the Sassanian throne, most of whom were either deposed, poisoned or murdered. Finally in 632 AD Yezdegard III, grandson of Khusrau Parviz received the crown but by this time the nation was enfeebled by public apathy for the royalty, a life of luxury and the constant waging of wars against the Romans.

The Arabs took advantage of the decline in Iran to inflict a further crippling blow at the battle of Cadesia (half-way between Baghdad and Basra on the banks of the river Euphrates in Iraq) in 636 AD. A second battle was fought at Nehavand (80 km south of Hamadan) five years later

in 641 AD in which the Persians were routed. The losses in the two pitched battles were immense (about 1,20,000 Persians) which finally sealed the fate of the Sassanian empire and the whole of the Zagros in the south-west was in the possession of the Arabs.

Dr P. D. SUNAVALA

Visibly hostile

The Zoroastrian Trust Funds of Europe (ZTFE) held its annual general meeting (AGM) on Sunday, November 10, 1996. It was obvious for all to see that the ZTFE committee was divided. The Sethna group (comprising Darius and Zal Sethna, Mr Viraf Gandhi, Mr Shahriar Mehani, Mr Filli Marawalla and other friends) hurled insults at the president of the ZTFE, Mr Rusi Dalal. The honesty and integrity of the president were openly questioned at the meeting. The president in return accused his tormentors in the same vein. The other younger members of the committee were desperately trying to keep the lid on the conflagration and to get on with the meeting.

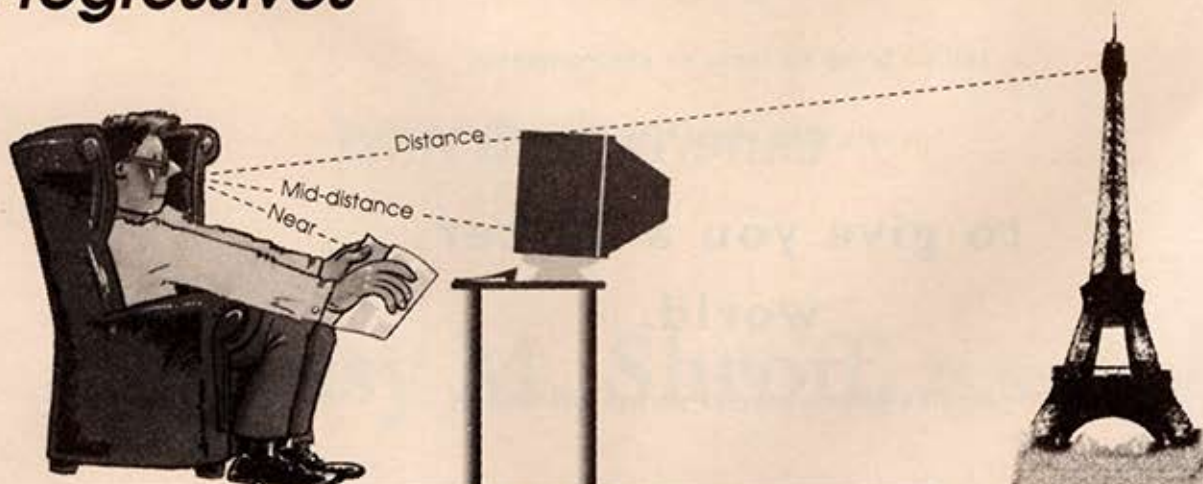
Matters heated up when Mr Sarosh Jehangir incriminated the treasurer, Mr Viraf Gandhi, and the committee for not showing on the accounts for the last two years a contingent liability of £ 10,000 in

respect of a claim by Mr Malcolm Deboo. There was an uproar and members of the association demanded an apology from both Mr Gandhi and Mr Zal Sethna. Both of them refused to apologize. Thereafter, other points were raised on the inaccuracies in the accounts.

The next item on the agenda was the election of committee members. Mr Zal Sethna who was due for reelection, decided to stand down. Ms Freny Writer did likewise.

However, the Sethna clique proposed two other names, Ms Siloo Jasawala and Dr Tehmtan Sepai. The latter was proposed by Mr Tahmtan Aresh who had come all the way from Los Angeles, USA to be present at the AGM and was incidentally sitting next to Mr Darius Sethna. The juxtaposition was not lost on the members present there. Dr Sepai accused the president and the committee of hiring the Zoroastrian House to the World Zoroastrian Organisation for holding the conference on the religious and secular Literature of the Zoroastrian Tradition. Dr Sepai and Ms Jasawala had previously sent out a petition to some of the members of the ZTFE against the conference being held at the Zoroastrian House on the grounds that Zoroastrians should not be listening to non-Zoroastrian

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speakers on the subject of Zoroastrian religion! The younger members of the committee had put forth two other young members, namely Mr Dorab Mistry and Mr Dinyar Cooper. The Sethna group candidates had to face defeat.

The election of the president went off reasonably smoothly although numerous names were proposed. All these withdrew in favor of Mr Dalal who was elected president for the ensuing year.

Next on the agenda was the reappointment of the auditors, Messrs Robson Rhodes. The members decided to defer this item to the next meeting leading to commotion.

The Zoroastrians of the United Kingdom and Europe appear to be yearning for unity and stability that the community had experienced under the leadership of the late Dr Homi Sethna, the late Mr Jehangirji Moos, Dr (Ms) Shirinbanoo Kutar, Mr Shahpur F Captain.

NOSHIRWAN F. COWASJEE
London, UK

Couples need creches

I appreciate the steps that have already been taken by the trustees of the Bombay Parsi Punchayet (BPP) to help increase the community birth rate which is dwindling for the last many years and is at present at a very low level. We are well below the replacement level required to maintain our insignificant presence, both in the country as well as in the other parts of the world. Besides, amid the many issues which the trust faces in its day-to-day working viz. housing problems of the Parsis, education, religious beliefs and misbeliefs, I strongly feel that not enough attention is being given to the development of the youth who are actually the future of the community. I, being a young man, would like to offer my views/comments on one of these issues viz. enhancing Parsi population.

One has to look into the difficulties of young Parsi couples at the time of their marriage as well as during their child-bearing age. It is not true that Parsis would like to have only one child. The decision is virtually forced on them due to the circumstances in which they are placed.

Due to the present inflation, it is absolutely essential for the couple to be gainfully employed in order to maintain a decent standard of living. Hence, the couple is forced by these circumstances not to think of a child. Most of the couples are well educated and occupy high ranking positions in various banks and other institutions which they are reluctant to leave. It

is not always possible to take their child to their parents' house and keep the child there for the day, while they are working, since the parents could be old and may not have the necessary facilities to keep the child all those hours.

Under these circumstances, the amount Rs 1,000 per month offered by the BPP for the upkeep of the third child, will not in any way encourage couples to have a third child since there is no answer to the various other difficulties faced by the couple to look after the child, during the daytime when they are working.

The need of the hour is to have a place i.e. a creche/day-care center to keep the children safely during the working hours. I am sure most of the young couples will not hesitate to pay a decent monthly fee if the trust can ensure protection to the children during working hours. If proper facilities are available during daytime within their colonies, when they are working, young couples in the reproductive age-group will definitely think of having more than one child.

I recommend that the trust should earmark one or two flats in each Parsi colony and maintain a creche in these flats for children up to six years of age. The trust should charge a monthly fee to maintain the creche and pay monthly emoluments to the ayahs, matrons/supervisors as required. I am also sure that there are quite a few housewives from within the colonies who will be prepared to work for a few hours at the creche and pass their time with these lovely children. If required, a token honorarium may be paid to these housewives who may work at the creche on full/part-time basis. In this manner, you are killing two birds with one stone, i.e. you are taking care of the children and providing gainful employment to these housewives who have time and energy at their disposal. I am also sure that on an appeal from the trust, a toy bank at the creche can be set up within a few days. The food for the children could be procured from the Ratan Tata Institute through mutual understanding.

No amount of financial incentives that the trust may offer will work on the psychology of our youth to have more children. The youth is not concerned at present with the dwindling Parsi population. But if circumstances permit, they would like to have more than one child. They are financially well-off and have adequate capacity to educate and bring up their children who are the future of the Parsi community.

H. B. MASANI

After Ratan Tata, who?

It is said that Ratan Naval Tata, successor to the legendary J. R. D. Tata, drafted the retirement policy for the Tata group under which an executive chairman/managing director of a Tata company would have to retire at 65 years, while a non-executive chairman would retire on reaching 75 years of age.

Ratan Tata will reach the age of 65 years one year after the 21st century is ushered in, at which time he will have to shed executive powers from many of the Tata companies. The hunt for his successor is bound to hot up.

I visualize that a strong leader commanding respect would be required to carry on the vast Tata empire. If no successor is found, it is likely that Tata Sons, the principal holding company of major Tata concerns, may change the present retirement policy before Ratan reaches 65 years of age, extending it to 70 or 75 years for executive chairman/managing director and 80 or 85 for non-executive chairman. This will enable Ratan to continue to lead and expand the group with the help of the existing team of stalwarts whose terms of office would be simultaneously extended.

However, it is unlikely that the person who succeeds Ratan Tata will have the Tata surname as Ratan is a bachelor, and neither of his two brothers is likely to be able to hold the huge Tata empire together. Will the unknown person be able to maintain, leave aside expand, the gigantic Rs 30,000 crore Tata empire? Only time will tell.

BHIKHAI M. ADENWALLA

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Realizing the intensity of such a dangerous and fatal environment in which we live, we have taken up the task of distributing one important publication published by the U.S. Department of Health and Human Services titled *Guidelines for Prevention of Transmission of Human Immunodeficiency Virus and Hepatitis B Virus to Health-care and Public-Safety Workers*. While the regular price is Rs 850, we are offering this book at a nominal price of Rs 426 for private bodies/practitioners, and gratis for charitable institutions. For further enquiries, please contact Technical Book Centre, A-3, Akhila Kunj, K. A. Subramaniam Road, Matunga, Bombay 400019 (Tel 4012244, 4023487).

N. GANESHAN

Edited by Parinaz Gandhi

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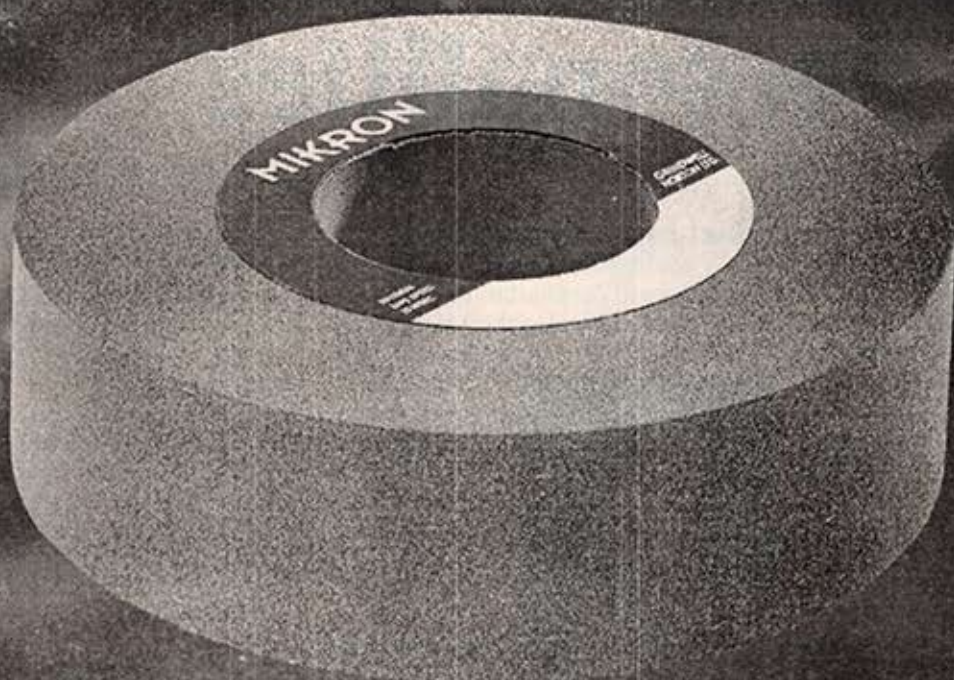
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Events and Personalities

The civilizing force

The findings of frozen, preserved Indo-European corpses dating back 3,800 years in the Tarin Basin in north eastern China indicate that the times that Zoroastrians lived were not purely pastoral. The technology used to prepare the textile of the clothing found on the corpses points to a society that had a good level of craftsmanship and habitation in towns. Professor Kaikhosrov D. Irani, emeritus professor of philosophy at City College, New York, made these observations while delivering a talk at the K. R. Cama Oriental Institute (KRCOI) on January 2, 1997 titled "Zarathushtra and the civilizing force of ancient Iran." A piece of the clothing permitted by the Chinese authorities to be sent to Oxford University for carbon dating indicates a date of approximately 1800 B.C., said Irani. Retired Bombay High Court judge and KRCOI trustee Dinshaw Mehta presided over the function and introduced Irani to the audience in the library hall.

One of the corpses was clothed in a sheep skin coat under which was a shirt, undershirt and trousers. Socks and shoes were also worn. "No one believed people wore socks in those days," said Irani. The clothing indicated that "the textile technology was quite advanced." A solar marking on the left temple of the corpse (a circle with a hook in the centre with rays emanating) was representative of the Indo-Europeans of the time, said Irani. The solar iconology played an important part among the Indo-European tribes including the followers of Mitra.

Five corpses were discovered totally preserved in the ice. Removing the bodies was an arduous task and a specially invented pneumatic drill with a heated tip was used to cut through the ice, he noted. The bodies were fully clothed and had been covered with some earth and cloth or animal skin.

Irani also seriously doubted the theory that a Mazdayasni nature worship cult existed prior to Zarathushtra and that Zarathushtra only reformed the Mazdayasnis. "There is not a shred of evidence to show



Irani: "startling innovations"

that Mazda worship existed prior to Zarathushtra," said the professor. Zarathushtra was a prophet, not only a reformer. Neither in the *Vedas* nor in the Greek texts is there mention of Mazda. The concept of

Ahura Mazda was the creation of Zarathushtra.

Zarathushtra therefore lived at a time "of major social change... from a pastoral society to a stable, early industrial society. It was a time when tribal loyalties were the basic values." The Greek epics, *Illiad* and *Odyssey*, deal with the non-individualistic nature of society. "It was this that Zarathushtra changed. Each person by him or herself making the decision. The full responsibility rested on the individual and the consequences of the actions were on him or her. These were startling innovations in those days. I don't know how people reacted to it."

Zarathushtra preached a righteous social order. He spoke of worshipping the divinity by leading the good life not by slitting the throats of pigs or sheep or chickens to offer sacrifice to please the divinities. "Instead of offering sacrifices we have to act with good thoughts if we wish to live in a society where there is righteous order."

Irani said that the Achaemenid kings were Zoroastrians and their inscription at

various places stated "by Ahura Mazda's will I did so-and-so." The Magi however caused the religion to backtrack from the teachings of Zarathushtra. The Magian practice of prevention of pollution specialized in the disposal of the dead. Zarathushtra had preached of a life after death and talked of an immortal soul. The nature of hell is not clear in the *Gathas*, said Irani. Hell appears "as a house of darkness and falsehood." Those who live well arrive in the Abode of Songs but for those who live badly according to the *Gathas*, "alas alas will be your final words."

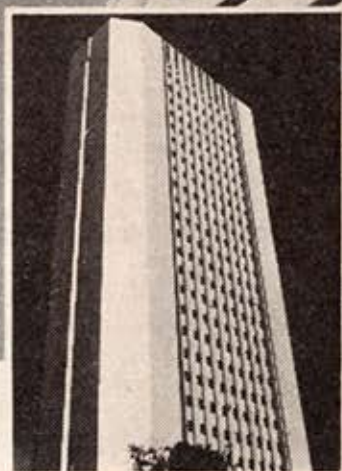
Meet your mate

In response to an invitation from the Ahmedabad Parsi Panchayat (APP), 139 men and 52 women from 27 cities got together in mid-September 1996 hoping to find a life partner. About 10 couples are likely to settle down soon, reports APP president Kersi Shethna in his write-up on the "novel experiment."

To counter the oft-repeated refrain that Parsis marry late or not at all because of which the birth rate in the community is low, the APP took the lead in hosting this two-day meet on September 15 and 16, 1996. The registration fee of Rs 300 per participant covered the costs of boarding and lodging. The youths were divided into groups of 10 to 15 to facilitate personal contact and exchange of views. The program for the two days included group discussions, short talks by seniors, a picnic and dance. Unfortunately, the number of male participants more than doubled the females, making the organizers wish that in future women too would attend in large numbers "to strike an even balance."

This exercise, "a partial success," according to Shethna, resulted in the Panchayat's coffers being depleted by nearly Rs 58,000, mentioned the president, specifying that donations to their Panchayat

Reaching for the Sky



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are exempt under section 80G of the Income Tax Act. He urged other punchayets in the country to hold similar functions and the participants to inform the organizers should they find a suitable spouse.

The success of the September meet Shethna attributes to the zeal of the joint honorary secretary Fali Makhania and convener of the activities committee Ms Ketty Daruwala along with other Ahmedabad youngsters; Marzban Khajotia of Vadodara who catered the meals at cost, and the trustees of the Zoroastrian Hall, Kankaria Parsi Colony for renting their premises free of charge.

Preeminent physician

Acclaimed authority on critical care, Dr Farokh Erach Udwadia was presented the prestigious Dhanvantari Award by the Governor of Maharashtra Dr P. C. Alexander on November 3, 1996. Among those who had come to honor the eminent physician at the function at the Taj Mahal Hotel's Crystal Room were minister for public health, Dr Daulatrao Aher, president of the Maharashtra Pradesh Congress Committee, Sushilkumar Shinde, and founder president of the Dhanvantari Foundation, Dr B. K. Goyal. "I am proud that the country has such talent," said eminent jurist Nani Palkhivala, clarifying "and I am not saying this because I am his patient." "He treats the very poor as well as the VVIPs," mentioned former member of parliament, Murli Deora.

"He is known to wear a seemingly impenetrable, unflappable exterior, but every now and then you catch a glimpse of the man beneath. And you get bowled over," wrote Ms Rashmi Uday Singh in the *Afternoon On Sunday*, November 17, 1996. "He is punctual and dedicated, and expects all of us to be like that," acknowledged his research assistant Dr (Ms) Ruby Kharas.

Chief physician at Bombay's Breach Candy Hospital, Udwadia is said to have established its intensive care unit. He continues to be consulting physician at the B. D. Petit Parsee General Hospital and professor emeritus of medicine at the Grant Medical College which is affiliated to the J. J. Hospital. Tropical eosinophilia, tetanus and respiratory medicine pertaining to critical care are the subjects in which Udwadia has an expertise and on which he has authored outstanding books.

Recognition for Udwadia in India has come in the form of the Padma Bhushan award conferred on him in 1987 and his appointment as scientific advisor to the Indian Council of Medical Research. Internationally he enjoys the distinction of being

elected the youngest Fellow of the Royal College of Physicians when only 38 years old.

The *Journal of Respiratory Medicine* has him as a member

on its advisory board. Udwadia's biographical details were carried in the *Jam-e-Jamshed* of November 10, 1996. His participation at international meets like the World Conference on Cardiopulmonary and Critical Care Medicine, as also the Combined Eighteenth World Congress on Diseases of the Chest enables him to share his knowledge with others.

Fond of western classical music and playing the violin himself, Udwadia also makes time for history, literature and poetry, his favorites being T. S. Eliot and Byron. His busy schedule notwithstanding, the popular doctor's time management permits him to play cricket with his four grandchildren, states the *Afternoon* report.

Respected Ratan

The country's most respected corporate leader is Ratan Tata, chairman of India's largest industrial house, endorsed 35 percent of the company heads interviewed. Of the 100 chief executive officers (CEOs) interviewed by Mode Research Private Limited at the behest of *Business Barons*, 40 percent regarded vision as the essential quality in a business leader with integrity being rated as the next most important attribute by 25 percent. Scoring the highest on these two heads was Tata. Yet another Zoroastrian to feature in the list of top 10 Indian corporate leaders was Nusli Wadia, chairman of Bombay Dyeing and Britannia Industries, states the report carried in *Business Barons*, September 30, 1996.

Mode, India's largest independent market research company, was commissioned to meet company chairmen and CEOs from Bombay, Delhi, Calcutta, Madras and Bangalore, the majority of whom headed companies with an annual turnover of Rs 100 crore or more. Of the 300 CEOs originally contacted for the opinion poll, a sample of 100 were used for the survey conducted in July-August 1996. To draw a complete profile of India's powerful and influential business leaders, their views



Udwadia: punctual and dedicated



Tata: vision with integrity

were sought on economic reforms and national affairs, their ratings on foreign collaborators and investment avenues, their choice of airlines, automobiles and holiday resorts.

In determining corporate leadership, "social concern — disappointingly — comes at the bottom of the list of qualities regarded as important," states the report. However, Ratan Tata would have scored high on this point too for according to the *Afternoon On Sunday*, September 22, 1996, "There isn't an industrialist in town like our Ratan Tata, caring, compassionate and concerned to the core for even animals." Every evening he is known to drive his pet dog Tito to the US Club to give his canine friend his share of fresh air and evening walk. But difficulty arises when Tata is out of town for according to the Club rules guests are requested to accompany the members. "So before each air dash, Tata personally scrawls out a letter of request to the secretary of the Club urging him to make an allowance" for Tito.

Incidentally, Tata and Wadia were the only two industrialists along with maestro Zubin Mehta who were able to enjoy a private dinner with World Bank president James Wolfensohn when he toured Bombay in October last, according to *The Times of India* of October 13, 1996. "This is probably the World Bank president's only private dinner in Bombay," states the report, specifying that the venue was Wadia's residence.

Animal care and scare

"I would like to share the award with everyone here at the Hospital (Bai Sakarbai Petit Animal Hospital in Parel) and in the Bombay SPCA (Society for the Prevention of Cruelty to Animals) who have worked equally hard to make this a better place for our animals," Ms Shirin Mody, reportedly the first Indian to receive the Overseas Award for Outstanding Service to Animal Welfare was quoted in *The Times of India* of March 7, 1996. Vice president of the Bombay SPCA, Mody was conferred the honor in March 1996 by Ms Jennifer Butt, the international head of the Royal Society for the Prevention of Cruelty to Animals and Ian Crees, then the acting British deputy high commissioner in Maharashtra. "To-

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gether we have managed to build up these facilities little by little," said the activist who has been instrumental in promoting the cause of animal welfare over the years.

"It's always a race with a begging bowl," noted Mody as neither the state nor the



From left: Mody with SPCA secretary Col A. R. Nageshkar and vet Dr Sangeeta Vengsarkar-Shah

municipality provides the Hospital with any financial assistance to bear its monthly costs of Rs 7,00,000 to 8,00,000. The Hospital draws its monthly income of Rs 6,00,000 from the Bombay SPCA's central corpus, mentions the report. While the Hospital recently succeeded in expanding its intensive care unit, among the projects it hopes to accomplish is improvement of kennels for stray animals and the building of a separate 'elite' nursing home for dogs whose owners can afford to pay a higher price for better facilities. The Umrigar Trust has reportedly donated Rs 12,00,000 for this cause.

Some members of the community work ceaselessly to improve the lot of the city's stray animals and there are others who treat them with scant respect, according to diverse news reports. Barely a fortnight before Mody received her award there was a write-up in the *Bombay Times* of February 20, 1996 stating that some 15 boys from Khareghat Colony on Hughes Road beat up several dogs in the neighborhood ostensibly "to avenge the injury done to a three-year-old boy in their area." As per the article, when the child tried to break up a fight between three dogs by pelting stones, he was bitten by one. This is said to have provoked the father to rid his locality from the nuisance of strays.

The SPCA were trying to book the culprits in the above case as also in another

incident which too occurred in a Parsi colony, Khan Estate at Mahim in October 1996 when a pregnant cat was allegedly murdered. Marzban Maney who has been charged with killing the cat told Sudeshma Chatterjee of *Express News* that he suspected that the cat had already been poisoned for he only attempted to shoot it away by beating his stick against a wall when he saw it collapse. He also referred to the cat scratching his infant daughter and to Zoroastrian tenets debarring furry animals in and around residential areas and temples!

According to an SPCA spokesperson, "The problem stems from abundance of garbage on which the animals survive and multiply." With the opening of the Petit Animal Hospital's birth control unit last year, the responsibilities of sterilizing the city's strays have been left to the SPCA and the municipality is no longer assisting even in the stray dog sterilization program which it once did, complain the activists.

The English essence

"These prayers in English are the spiritual essence of the prayers in the ancient languages," writes Ms Parveen Lalkaka in the foreword to the second edition of her book, *A Garland of Prayers*, published in 1995 by The WZO (World Zoroastrian Organisation) Trust for Women and Children. These English equivalents of the prayers in Avesta, Pahlavi and Pazand are marginally different from the scholarly translations which may not "read like a prayer nor inspire the devotee with a great love and longing to live the life as shown by our beloved Lord Zarathushtra," she explains.

In her attempt to present the English prayers "symbolically," as points out Lalkaka, the text of some prayers like *Kem Na Mazda* and *Ahura Mazda Khodae* appear to be as long as the original while others like the five *gahs* and the *Khorshed*, *Atash* and *Meher Nyaish* are much shorter. The basic 12-word *Ashem Vohu* ends up as a 39-word English prayer! Although vetted by scholars like Dastur Navrooz Minochehr-Homji and Ervad Maneck Kanga, as acknowledges the author, these prayers occasionally tend to sound quite a mouth-



Lalkaka: "do some good"

ful. For instance in the *Doa Nam Stayish* there is one sentence which runs into one paragraph: "O God, mightiest among the mighty, most wise and all-knowing, creator, nourisher and protector of all, merciful, and forgiving, almighty in thy

perfect judgement, I thank Thee for Thou hast, in Thy might and wisdom, manifested Thyself through the Amesha Spentas and through Thy many wonderous powers seen in the glorious heavens, the revolving universe, the radiant sun, the luminous moon, the stars — potential worlds — in air, wind, water, fire, the earth with all its bounty, and in man."

Two editions of this 36-page booklet, 3,000 copies each, were printed in 1995 at the Union Press, 13, Homji Street, Fort, Bombay 400001. While one may overlook the occasional spelling error and unclear instruction, this book misses a table of contents; nor has the price been quoted. Dedicated to the memory of Bai Maneckbai P. B. Jeejeebhoy, *A Garland* is primarily meant "to do some good to the reader and to attract him/her towards Zoroastrianism," as wrote Ervad Kanga in his appreciation.

The Aryan accent

"May these words of mine, drawing glory to the one God and extolling the ancient Aryan faith of Mazda-Yasna (Mazda worship), go forth into the world and inspire humanity to the right path once again, destroying the influence of the evil one on the minds of men and preparing them for the coming of the glorious savior (*saosh-yant*)," writes the author Porus Homi Havewala in his preface to the first two volumes of *The Saga of the Aryan Race*. Contained within its 154 pages is the first volume, *The Great Migration* as also the second volume, *The Advent of Asho Zarathushtra*.

The book is introduced as "a semi-fictional historical novel on the origins of the Aryan people." The text narrative is interspersed with poetry, "an ancient Aryan trait," mentions Dr Purviz Kolsawalla in his foreword to *The Saga*. The first volume that runs into 66 pages unfolds the trials and tribulations that befell the ancient Aryans who were forced to journey south from their homeland on the North Pole. The birth and miracles associated with Zarathushtra's early childhood are narra-

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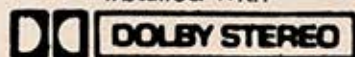
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ted in the 87-page second volume. Both the volumes have an element of romance woven into them. These two volumes of *The Saga* are the forerunners to the subsequent three, episodes of which have been serialized in the *Jam-e-Jamshed*.

What clearly comes across are Have-wala's beliefs and values as in "The Aryan religion of Ahura Mazda can never die out..." "In that small community of Aryan worshippers of Ahura, there will be many who will marry non-Aryans and those who do not worship Ahura Mazda, for the sake of lust alone or to enjoy an easy life. Indeed such unfortunate people will have to stand shamed before Ahura Mazda..." Several times are such messages reiterated.

"Although this story would appeal to all Zarathushtrian children, I am sure the parents will also find it very enjoyable and enlightening," states Kolsawalla who adds, "I could be so bold as to suggest that these two volumes be used as text books for Sunday schools..." Visuals in the book are restricted to religious symbols. Each new chapter in the first volume is denoted with an emblem of the fire while new chapters in the second volume are marked by a picture of Zarathushtra.

The Saga, 1,000 copies of which were first printed in 1995, is dedicated to the late Coomi and Jemi Buchia, parents of the publisher Nozer Buchia, and the late Homi Havewala, father of the author. Priced at Rs 35 in India and US \$ 7 outside India, the book is distributed by Neville S. Gandhi, 2/25, Old Khareghat Colony, Hughes Road, Bombay 400007.

The aim of this book, according to the Indian born Havewala, now settled in Australia, "is to inspire fellow Aryan Zoroastrians, especially the young, with faith and righteous pride in their ancient religion, like their Aryan ancestors ... of yore."

"What's in a Parsi name?"

What did the Parsi girl say when she got her first "Barbie?" VA-DOLI.

So says D. B. Rustomji in the *Calcutta Gavashni* (July-August-September 1996). In a humorous take-off on Parsi names, he terms a "Parsi pest terminator" a GAG-RAT and a Parsi shepherd "RU-WALA." All the Parsis who believe in bigamy have "BEH-RANIs" and all those eliminated at the Stree Mandal "Gara" show were the PETI-GARAS.

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*L to R (top):
Rustom, Antia,
Khurody,
Pourbahrami and
Shiraz Antia;
(middle)
Varjavand,
Mahooti, and
Homavazir;
(bottom) Davar
and community
leaders Mistree,
F. Mehr and Irani*



Mixed messages

The Washington Zoroastrian Association hosted a two-day seminar to help young adults and community seniors understand each other

Arnavaz S. Mama

"It is the perception of most Zoroastrian young adults that while paying them lip-service as 'our future leaders,' the older Zoroastrians are neither listening to, nor heeding, their views on key issues concerning our faith and community. Each is doing its own thing. There is little constructive dialogue between them on any matter... This stalemate must be broken," stated Zoroastrian Association of Metropolitan Washington Incorporated (ZAMWI) president Kersi Shroff, inviting seven young adults and three acknowledged North American Zoroastrian leaders to bridge the gap. The occasion was an interactive seminar hosted by ZAMWI at the George Mason University on May 25 and 26, 1996.

Mazda Antia from Chicago, Ms Armaity Homavazir from Toronto, Ms Khursheed Khurody from Boston, Ms Rabe'eh Mahooti from Portland, Aaron Rustom from Austin, Ms Trity Pourbahrami from Vancouver and Bahram Varjavand from San Francisco were asked to isolate and analyze issues they considered critically important, suggest pragmatic solutions and "feasible institutional mechanisms to realize them." They were warned off "platitudes, generalizations and simplistic solutions."

Three broad areas of discussion were designated in Shroff's note:

- the development of meaningful doctrinal, physical, social and community infrastructures;
- the bridging of Parsi-Iranian, orthodox-liberal divides within the community; and
- guidance through the confusion surrounding identity, culture, rituals, etc.

The three adult leaders — Professors Kaikhosrov Irani, Farhang Mehr and Farrokh Mistree — were requested to be prepared to comment extempore on the

presentations of the young adults on the abovementioned themes respectively and begin "the process of constructive dialogue."

The seven speakers had been selected from an initial field of more than 40 nominations from associations and individuals, noted former ZAMWI president Adi Davar who recently retired as the World Bank's director for East Asia and the Pacific Region. He told *Parsiana* during his visit to Bombay in early December that he had interviewed all of them on the telephone, selection being based, primarily, on the caliber of their analyses. A secondary factor was to see that the voice of the Parsi-Iranian, orthodox-liberal schools was heard.

"Are we, as a community, going to remain at the periphery of the American political, economic, social and cultural scene...? Or will we break away from the model minority myth, mobilizing and empowering ourselves to move into the center of mainstream America?" asked Khurody in her paper titled "Beyond anxiety: the legend of the North American Zoroastrian youth." She identified numbness and indifference as "our most powerful enemy. Many young Zoroastrians claim that individually and collectively their lives lack meaning."

Perceiving the individual psyche rather than the community as a whole as the focus of corrective therapy Khurody looked to the earlier Zoroastrian migration to India and the identity crisis it must have catalyzed: "How did they integrate so successfully?" she asked and found her answer in "performance and accomplishment at the individual level... vis-à-vis the country's needs and aspirations."

To that end she urged North American

Zoroastrian associations to develop agendas to promote talent, "make the same financial, psychological, emotional and spiritual investment in America that we have for generations given to the subcontinent," make the dar-e-mehers centers for moral reflection and engagement, take on uncomfortable issues, live out Zoroastrian values in thought, word and deed.

The 'apathy factor' was also part of Homavazir's message. "One of the problems may be that the first generation identify themselves with a brand of Zoroastrianism or community identity that the youth of today... cannot appreciate or identify with." Lack of authentic sources of religious information also leads to apathy, said Homavazir: "the messages are confusing and moreover conflicting in content."

The splintering of Zoroastrian communities into rival associations and groups was a source of concern to most of the young adults. As noted Rustom, "When I grew up there was only one community of Zoroastrians, all of whom were so happy to have other Zoroastrians around that the differences among the group did not matter in the least! But today... well today it's a different story."

Rustom, Mahooti and Homavazir sought to understand the source of the differences between Iranian and Parsi Zoroastrians and among the latter as they emanated from India, Pakistan, East Africa or North America. "While the debates have focused on the differences, similitude among the cultures is lost, and ignorance prevails. Instead of learning the reasons why we are different, we look to shelter ourselves behind the facade of cultural pride and promotion within our own kind," said Rustom. According to him the cultural idiosyncra-

sies were heightened by the differing reasons why they came to North America. The Iranians came to a vast network of contacts, but they came to avoid possible persecution at home. Indian/Pakistani Parsis coming in search of a better life "realized that this may be their only chance to succeed and they took it very seriously... This need to... succeed as an individual, strikes me as one of the principal reasons the Parsi communities of today have so much trouble in pooling their resources without infighting."

Homavazir noted how the culture of an ethnic group changes over time due to different stresses and environments. "This culture gap is so clearly demarcated between our young adults and their parents... The same will be true for the next generation." Stressing that identity has to do with "how we feel about ourselves as Zoroastrians," she urged the elders to "live the *Ashem Vohu* prayer" — trust people, share experiences, do things for the sake of doing good. She suggested a group of young individuals educate themselves in matters of religion, then share their knowledge with their peers. Restructuring and rethinking the Zoroastrian message during religious classes would help grasp the fundamentals of the religion. "Then it is up to individuals to apply this value system to the issues they face in daily life... We have to talk about issues like abortion or euthanasia... (how our) ethical and moral value system influence our feelings... It is very important that (the Darbe Mehrs, which are the pivots of community identity) welcome everyone and not attract just a few."

Recounting the circumstances that led to the differences between Parsi and Iranian Zoroastrians, Mahooti noted, "Traditions usually differ from region to region. The difference in traditions must have existed between regions of greater Iran even during Sasanian days." Then she added, "Here in North America, the conditions are already at work to bring further changes in traditions. How about bringing that change through the coordination and cooperation of the two factions?" She advocated classes that would introduce the two cultural streams to each other, tours of Iran and India for "a better glimpse of the (respective) environments" and religious classes which emphasize the fundamentals of the religion rather than the regional traditions.

Rustom too prescribed a similar approach to create a better understanding of "the many cultures that thrive under the faith of Zoroastrianism" because "new cultures will be arriving to our shores looking to reacquire

their Zarthushti heritage. What will we do then?... We must prepare...for the culture shock that our religion will surely undergo."

Varjavand's idea was of "subjecting Zoroastrianism to competition to purify what is good in it... Test your ideas by seeing if you can convert anyone... Zoroastrianism has for you become a wonderful religion that needs to be shared instead of a weird and mysterious inheritance that you don't really know what to do with and are giving your children, sort of, by default..."

"The first generation identify themselves with a brand of Zoroastrianism that the youth of today cannot appreciate"

Horizontal transmission to converts must substitute for the traditional vertical mode of transmission (by two Zoroastrian parents to their children)... When you read the list of names at Jashan Sadeh you can see the cultural shifts from Avestan names to Farsi and Parsi names." Varjavand wished to know why American ones like that of engineer Joseph Peterson (who was converted to Zoroastrianism in 1983) could not be included on such a list. He envisaged a universal faith where Japanese Zoroastrians would be invoking blessings on American Zoroastrians.

According to Varjavand, "We have no choice... This subject is what we need to be focussed on, not on interminable discussions about the calendar... We age and die, and currently we are doing that ignorant and unable to defend our religion in open live-and-let-die combat against others. It is time to learn how to fight."

Pourbahrami showed slides of a cube and a vase, noting that most observers identify them as such. "It is (only) through a deeper analysis or suggestion by another that we see two human faces making up the vase." Using this as an example of "the process of encountering a situation," Pourbahrami noted, "If one does not try to expand (one's) perception, then a decision can be made based on fewer possibilities than there really are." Commenting on another visual of arches and waterfall Pourbahrami noted that we assume that pillars of the arches are parallel and that water runs downhill. "Yet, in depth obser-

vation of these figures reveals that the pillars cross and water runs uphill... from the wheel to the fall... In perceiving these images our past knowledge and experience overpower the present." According to her, one means of freeing oneself from one's limiting perception of a situation is to focus one's vision on the future. It "can catalyze a unity...from which we can work backwards to the present and identify the different paths to make our vision a reality" and in the process understand the reason behind the way things were traditionally done, reasoned Pourbahrami.

Antia spoke about the *Gathas* which constitute the core of Zoroastrianism. He proposed "redefining the way we teach the message of Zarathushtra," a formal education system explaining the message and teaching the values "in a context that children could relate to," like demonstrating the relationship of the seven Amesha Spentas to daily life. An understanding of the concepts behind the rituals, the thought process behind the *Gathas* would, according to Antia, require a priesthood with a calling, unfettered by age limits, gender or hereditary lineage requirements. A six-year-old "cannot value the true symbolic nature of the navjote ceremony," said Antia, urging that age limits be abandoned, that navjote be made available to those who seek it with understanding. "Our religion is based on using our free will and then making the right choice... now is the right time to start exercising those choices."

Both Pourbahrami and Homavazir provided a lot of audio-visual inputs. Music, slides and video ensured very colorful presentations, according to Khurody. Homavazir showed slides of Zoroastrian and non-Zoroastrian groups of individuals. In most cases, as reported an amused Prof Irani and his wife Piroja, the audience erred in their 'recognition' of their coreligionists! Which shored up Homavazir's contention that "It is our values and our standards, the factors that influence our behavior and modes of interaction in the world that makes us Zarthushtis."

The seminar had been organized by ZAMWI and been cosponsored by the World Zoroastrian Organisation (WZO), the World Zarthushtian Trust Funds (WZTF) and the Federation of Zoroastrian Associations of North America (FEZANA). Young adults from neighboring associations like the Zoroastrian Association of Greater New York (ZAGNY) and the Zoroastrian Association of Pennsylvania and New Jersey (ZAPANJ) had been invited to

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REPORT OF THE AVESTA CONFERENCE HELD IN TAJIKISTAN, DUSHANBE & 5TH ANNIVERSARY CELEBRATIONS OF THE REPUBLIC, & 675TH ANNIVERSARY CELEBRATIONS OF KAMAL E KHUJANDI, THE TAJIK IRANIAN POET



Tajikistan Prime Minister Emomali Rakhmanov with Z. C. Delegation Khurshid Cooper, Dr Meher Master Moos & Mr. Firoze Andhyarujina in Dushanbe

In January 1994 at the Medicina Alternativa World Congress held at the Russian Cultural Centre Bombay by the Zoroastrian College a Delegation of 3 Tajik lady doctors attended as Guests; and in the January 1995 World Congress a delegation of 5 Gentlemen Doctors of Tajikistan had attended. The Chief Govt. of Tajikistan Pharmacist had come, with cash Dollars to purchase medicine in bulk from India as there was just no medicine available in the country and the war wounded soldiers were dying without proper treatment. The best thing Indian businessmen did was to set up the medicine manufacturing factory itself in Tajikistan arising out of this Delegation visit.

In 1993/1994 the Tajik Govt. appointed an Hon. Consul in Delhi; but official visa issuing authority is still kept with the Russian Embassy in Delhi. This is working to the detriment of Tajikistan as visas are not easily obtainable and Indo-Tajik Trade Development is being frustrated. A full fledged Tajik Embassy requires to be opened in Delhi with Hon. Consuls in Bombay for visa issuing purposes and other work.

In 1994 the Govt. of Tajikistan celebrated the World Conference for the 1000th Anniversary of Firdausi the Tajik National Poet, of immortal Shahnamah fame. This was held in Penjikant, the ancient Sogdian capital city now on the border of Tajikistan and Uzbekistan. In the Zaravshan river valley and high mountain ranges, many village cooperatives of ancient Zoroastrians still survive. But due to the war, communications with the outside world for this tiny landlocked country were difficult. Although Zoroastrian College was invited to send its Delegation, to the UNESCO sponsored Conference, the postal and other communications delays were such that the group of Parsi Priests and other scholars could not reach Tajikistan in time to attend the Conference. The communications problem still exists between Indian and Tajikistan despite International satellite and sophisticated gadgetry. Telephones and fax communications do not work between these two countries; telegrams and telexes may or may not

reach their destination; and airmail sometimes takes 6 weeks to 6 months to reach. Recently DHL Courier Service facility has started.

SEPTEMBER 1996 — SECOND WORLD AVESTA CONFERENCE

President Emomali Rahmonov, of Tajikistan is heading a Govt. which is committed to secularism and promoting the study of Avesta to revive the ancient culture of Tajiks, in the original homeland of Zoroastrianism. The new flag of the Republic has an emblem which includes the Sacred book (of the Avesta and other Religions of the book) the Rising Sun over

the snowcapped Pamirs, the 7 stars of the 7 Ameshaspendis, in the Taj, the Crown of Tajikistan, with cotton and wheat symbolising the Agrarian economy and repeated 4 times are the colours of the Indian flag — Saffron — orange, White and Green indicating a secular constitution with equal protection for all religions.

The President specially convened the Second World Avesta Conference to coincide with the 5th Republic Anniversary Celebrations, to emphasise this policy decision to revive the ancient history and culture of which Tajiks are justifiably proud. The Conference was organised by the Reudaki Society and the Academy of Sciences History Dept. Prof. Dr. Massov, Dept. Head, and Dr. Mehrshahi of Paris, France, Reudaki Society, were the main organisers. Delegations were invited from Iran, Afghanistan and from India through the Zoroastrian College, to officially participate in the Conference and the Republic celebrations as Guests of the President of Tajikistan. The Zoroastrian College delegation consisted of Dr. Meher Master-Moos, Miss. Khurshid S. Cooper, Mr. Firoze Andhyarujina of Bombay and Dr. and Mrs. Keyomars Keyanian had been awarded his Ph. D. degree for his research thesis on Iranian History through the Zoroastrian College. The Conference was attended by over 75 delegates, Professors, Scholars, Archeologists, Historians, Hakims, and Poets and Journalists from Tajikistan, Russia, Khazakhstan, Uzbekistan, Iran, India, France, England, Afghanistan, Australia and elsewhere. Excellent Research Papers were presented on a variety of subjects. Several archeologists presented slides of their excavations of pre-Zoroastrian Peshdadian and Keyanian period Fire Temples of 9000 to 12000 years ago and post-Zoroastrian Fire Temples of 5000 to 9000 years. Fire Temples are located in Aryana Vaeja, the land of the Ural mountains across what are the Republics of ex-USSR from Ukraine to China border. Also papers on Medicine in the Avesta texts, as practised by the Hakims of Tajikistan. The leading Hakim presented us with berries of the Horn plant used for the Yasna ceremony and making herbal medicine. The Zoroastrian College recommendations for the educational curriculum for teaching Avesta to the School and College students were well

received. The papers are being published in book form, after being translated from Tajik/Persian/Russian into English.

The World Avesta Conference programme included the following. On 6th September 1996 the President of the Conference, the Head of Academy of Sciences of Tajikistan History Dept. did the Opening Ceremony with Prof. Masood Mehrshahi of Paris, Prof. Yusuf Shah, Dr. Yakub Shah, Dr. Jamshid Parvonakhan, Dr. Dodikhudu Seimuddin and Dr. Meher Master-Moos. The MESSAGE of the President of Tajikistan Emomali Rakhmanov was read and papers were presented on a variety of subjects: These include: Speaker and Paper Title:

Dr. Dodikhudu Seimuddin — Avesta and Zend
Prof. Husain Waheedi — Zarathushtra and Jahan-e-Emruz
Prof. Dr. Yusufsha Yakubsha — Cheher-e-Asho Zarathushtra — Ancient Carvings.
Mr. Shahrokh Vafadari — Ahura Mazda in the Gathas
Prof. Dr. Meher Master-Moos — Curriculum for teaching Avesta at Middle/High School and College levels in Tajikistan
Archeologist Mehrboob Naveh — Atar Fire Temples found in the Pamirs of the 7th to 11th centuries A.D. period
Saeed Murad baba Marlayak — Archeological research on Ancient Fire Temple sites in Tajikistan and nearby countries.
Prof. Dr. Yusufsha Yakubsha — The oldest Fire Temples of Iranshaher — Airyana Vaeja regions
Prof. Daulat Daood — The religion of the Kushan Kings from the faces of coins of the Kushan period
Asaluddin Nizami the famous Tajik Poet Composer:

On the next day 7th September 1996, Avesta World Conference continued simultaneously with the Opening Ceremony of the 5th Republic Anniversary Celebrations. Miss. Khurshid Cooper represented India and Zoroastrian College to place the Indian Flag and the Flowers at the statues of the Poets of Tajikistan in a most moving Opening Ceremony performed in full public. The World Avesta Conference topics for the second day included:

Dr. Ms. Lalehdad Madayva — Zarathushtrian Administration and Traditions.
Prof. Numan Nematov — Cultural roots in Tajikistan of the Zarthushtri Faith.

Madam Dr. Larissadad Khodaiva — The Gold Art work similar to Hyacinth of Aryans in Fine Arts of Ancient Iran.
Poet Salimshah Halimshah — Rudvar and Kashan and the land of coins.

Ms Nergis Khajuwai — Mountains of Darban Dehshan — the Geography of the ancient Aryan Vaeja.

Baba Nazar Baba Khan — Avashaashiyi of Ancient Iran. Bustan of Shahuri — Enaate Zarthushtri in Samarkhand.

Dr. Prof. Jamshedi Parvonakhan — Zoroastrian Rituals in the wedding ceremonies of the Tajiks of Badkhashan region.

Prof. Karamshah Dodikhodu — The Senate of the Ancients in Badkhashan and the importance of their teachings.

Prof. Rehmata Allah Abdul Wahdoor — The Mystic in the culture of Tajikistan.

The Russian lady archeologist Dr. Negmatov Numan of the Institute of History presented detailed maps and charts of excavations of Centres of Aryan Culture on the land area of the former USSR Countries geographically stretching across Ukraine, Russia, Azerbaijan, Georgia, Armenia, Khazakhstan, Siberia, Uzbekistan, Tajikistan, Turkmenia, Kirghizia and present Afghanistan, Mongolia and China Western parts. The 13 sites excavated of this ancient Aryan land, geographically are the following places: 1. Chertomlyk; 2. Soloha; 3. Kul-Oba; 4. Arkeim; 5. Tagiskien; 6. Uigarak; 7. Dumhildje; 8. Tyla-Tepa; 9. Issik; 10. Chielky; 11. Pazizik; 12. Aimireik; 13. Arjan. She showed slides of the various excavation sites of Fire Temples which ranged in dates from 12000 years to 5000 years ago. All the Fire Temple buildings base plans were more or less similar.

Dr. Keyomars Keyanian read a moving Message from the Zoroastrians settled in Australia. A large delegation of scholars from Iran was expected including Prof. Dr. Fereidun Junaidi, who has recently published the Avesta Persian Dictionary; but due to the assassination of the main organiser of the World Avesta Conference and the false canard that the Conference was cancelled, many persons did not come. The Delegations from Iran and also from Afghanistan were invited mainly for the 5th Republic Anniversary celebrations and the Avesta kamal-e-Khujandi celebrations; and only few persons attended the conference from Iran.

(To be continued)

chair sessions addressed by the adult leaders. Adult officebearers from New York, Pennsylvania, FEZANA and London chaired the sessions of the young adults, informed Davar. Nearly two hours were assigned to a panel discussion chaired by WZO president Shahpur Captain. "The papers were of a remarkably high quality. They were well-reasoned. The way the young adults answered questions would put many adults to shame," noted Davar with satisfaction, adding that the WZO will be publishing the proceedings for dissemination worldwide.

Though the topics and papers were entirely the work of those who presented them, according to Davar, he noted that he had asked each speaker to present two to three topics in outline which he then defined more clearly to the speakers to avoid overlapping. Khurody mentioned how Davar monitored them long distance to ensure that they maintained the timetable set by Shroff in his letter of invitation — one page abstract of the presentation to reach Davar by April 3; the full text to be submitted by May 3 to ensure that copies were ready for distribution at the function. "Administrative follow-up is necessary for

seminars when people come from different parts of the country," affirms Davar.

The organizers bore the cost of air travel to and fro for the speakers, confirmed tickets being mailed to them. Their stay in Washington D.C., May 24-27, was courtesy ZAMWI member families who undertook to receive them at the airport and to transport them to the venue and back. The Memorial Day holidays had been selected to enable visitors to participate in the seminar as well as to tour Washington.

While Shroff and Davar were involved in the strategy and planning of the seminar, it was ZAMWI's Youth Group, under its president Orang Demehry, which took charge of all the other details of organization, hospitality, liaising, etc. "Our association (ZAMWI) believes in bringing the youth in," says Davar, adding that terms of office were restricted by its constitution to ensure that young people get a chance to become trustees. Complimenting them on their administrative skills and sense of responsibility which ensured that the seminar proceeded smoothly, Davar noted, "I'm not sure this spirit prevails in other associations."

Shroff's initial letter to the speakers had

stated that the sponsors hoped that as a follow-up "you will take the lead in arranging workshops for young adults and adults in your own community on the issues and solutions discussed in Washington." Davar expressed unhappiness with the response when he reported on it at the Tenth North American Zoroastrian Congress at San Francisco in July '96: "To my knowledge two to three people have (also) tried, but I'm not sure they made a dent because of the rather cool attitude of the adults."

(The issues raised by the young adults have been published by the WZO in a 62-page booklet, titled *Voices of the New Generation*, printed in India by Tata Donnelley Limited.)

"There is no listening"

The Zoroastrian population in North America will in future comprise the progeny of both Zoroastrian parents, one Zoroastrian parent and converts, believes Adi Davar. He recalls the shocked reaction he had received at the North American Congress in Montreal in 1982 when he had articulated the view about non-Zoroastrians in Zoroastrian precepts. In the upshot

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Plaudits for the pentad

On behalf of the community the Navsari Parsi Association honors five outstanding Indian Zoroastrians

Arnavaz S. Mama

"Your existence is not only a joy for you but a joy for everyone and we're proud of it," Navsari Parsi Association (NPA) president Burjor Antia added his personal accolade to the scrolls of honor presented by the Association to five Zoroastrian worthies — each a leader of his profession at the national level — at a special gathering at the K. R. Cama Oriental Institute's Sir J. J. Modi Hall on November 19, 1996. Office bearers of the Association (founded by the late Ms Shera Vajifdar and recently revived as an organization with cosmopolitan objects) read out the scroll, cosigned by Antia and vice president Ms Homai Modi, detailing each one's many accomplishments before presenting it together with a shawl and a floral tribute. The responses from the recipients provided additional insights into the temperament of these outstanding individuals whose names bear a household connotation across the country.

"I can't but remember my father (Pirojsha) and uncle (Ardeshir) and miss my brothers (Burjor and Naoroji) very much... thank you for the honor done to our family," noted industrialist Sohrabji Godrej. The octogenarian head of the house of Godrej had been honored for his consciousness of the "social responsibilities of business" and his continued adherence to the Gandhian concept of trusteeship of wealth. Godrej's far-flung interests include scientific management, family planning and environment concerns, art, archeology and the preservation of our heritage. The sole recipient from the third world of the WWF's (World Wide Fund for Nature) White Pelican award at the hands of Prince Philip, the Duke of Edinburgh, Godrej is a keen Rotarian and president of the Alliance Française of Bombay and of the India-Iran Culture Society, notes the citation. Godrej has received other prestigious awards like the Indian Merchants' Chamber Diamond Jubilee Endowment Trust

Award "for his contribution in enhancing the image of the business community by personal service" and the Jawaharlal Nehru Birth Centenary Award of the Indian Science Congress Association for his interest in science and the development of a rational ethos.

Emphasizing that as Parsi Zoroastrians "we have inherited two great cultures" — of India and of Iran — Godrej noted, "We are very much our community's representatives in the world... When I was young and a Parsi did not behave well, people would say, '*Tumé Parsi thainé ém kêm karoch* (How can you be a Parsi and behave this way)?' Why do we have Parsi beggars? There are no Punjabi beggars (in Bombay) though they are a much larger community. Poor Parsis are sleeping on railway platforms (despite our) housing allocations... Why is our country going the way it does? It's all connected with values based on character... It is very much in our hands to keep up the status of our culture."

Extolled for his deep involvement with the business and industrial life of the country for over 55 years — Jamshed Guzder has been president of the Indian Merchants' Chamber, Bombay, the Indian National Committee of the International Chamber of Commerce, Paris, the Indo-German Chamber of Commerce, India, the Maharashtra Economic Development Council and the Council for Fair Business Practices and an executive committee member of FICCI (Federation of Indian Chambers of Commerce and Industry), and the founder vice president of UFTAA (United Federation of Travel Agents' Association), as notes the citation — the veteran businessman, now pushing 80, ascribed his success to "the power of prayer." He is convinced that a benevolent Force drove him to J. R. D. Tata at the end of World War II to seek the Tata agency for air cargo — and Airfreight was born. In Cuba to attend an international travel

agents' meet in 1960, he contemplated winding up Airfreight as he sat in his Havana hotel and US bombs exploded in the city. A sixth sense told him to hang on. "Now Airfreight employs 3,300 people and has a 400 crore rupee turnover... (There is) money not only for ourselves but for all," he said noting that a family charitable trust he had begun with a fund of two lakh rupees is now approaching two crores.

Legal luminary Nani Palkhivala's "magnificent work in promoting human rights, fundamental freedom, an unfettered Press... as an author, constitutional and tax expert, economic developer and promoter of social welfare" has been detailed in the scroll. A former Indian ambassador to the US, he had been conferred honorary LL.Ds (Doctor of Laws) by the universities of Princeton, New Jersey and Lawrence, Wisconsin. The Princeton citation had described him as "defender of human rights, teacher, author and economic developer." "Never more did you live your principles than during the 19 months' ordeal when India went through what was called 'The Emergency'... Under the shadow of near tyranny at great risk and some cost you raised the torch of freedom..." noted the Lawrence citation. Palkhivala, whose speaking engagements have been curtailed by failing health, said he had "come prepared with two speeches — one long, one short. I will deliver both." He thanked the Navsari Association for the honor it had done him. Having thus completed his "short speech" he gave his "long" one, adding that he had "tried to deserve" the recognition he has received from his countrymen.

"Mr Tata," said politician Homi Taleyarkhan, referring to NPA committee member Jal Tata who had read the scroll presented to him, "your citation is very flattering, very embarrassing, but I enjoyed every word of it!" Ever the loyal Congressman, Taleyarkhan noted, "Today is Indira Gandhi's birthday," and re-





called the many ways in which the lady had helped the Zoroastrian community which she loved "from the bottom of her heart" by permitting the import of Australian wool for kustis, by enabling the passage of the Parsi Marriage and Divorce Amendment Bill, by allowing the classification of Zoroastrians as a distinct community under the census... Taleyarkhan had been honored among many other achievements for pioneering eye and blood banks in India. A former governor of Sikkim and ambassador to Libya and Italy, Taleyarkhan had been India's delegate to UNCTAD (United Nations Conference on Trade and Development) and was part of the UN world peace and security conference in Vladivostok in Siberia. The non-aligned movements, Afro-Asian and Indo-Arab affairs and the anti-apartheid movement were some of the international activities with which Taleyarkhan had been involved, according to the citation. Most recently, as chairman of the National Red Cross Society's project implementation committee, Taleyarkhan "has been responsible for the construction of health units, including hospitals, water supply schemes and schools" in the rehabilitation of those devastated by the earthquake in Latur, Maharashtra. According to Taleyarkhan the community's reputation has been increasing at the national and international levels. "Parsis have given their best wherever they are," he noted, adding that "integrity, intrepidity (which he defined as the 'courage of conviction') and integration" were their watchwords.

The youngest member of the gallant fivesome, physician Farokh Udwadia squirmed in his seat as NPA committee member Farokh Antia read the fullsome scroll. Preferring to pursue his profession outside the public glare (he had courteously declined *Parsiana* an interview noting that the recent publicity due to the Dhanvantari Award had been "so embarrassing") Udwadia nonetheless warmed to the occasion. "I am not a politician or a diplomat as my colleagues will vouch. I'm a moderately well-informed... committed

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L to R (top): F. Antia, B. Antia with Udwadia; garlanding Godrej; Guzder, JamaspAsa, Antia, Palkhivala, Tata and Taleyarkhan; (center) Taleyarkhan and Modi; Guzder and Antia; T. Taleyarkhan, P. Udwadia and Modi; (bottom) Khorshed Daboo, Silloo Kavarana and Palkhivala; V. Udwadia and Coomi Tata; N. Palkhivala and Bachi Tamboli

"He goes by the law"

Neither the government, legislature nor judiciary can exceed its powers, says India's solicitor general Tehmtan Andhyarujina

Arnavaz S. Mama

"Our minuscule community has produced two Supreme Court judges," marvels India's solicitor general Tehmtan Andhyarujina. In the High Courts there have been that many more, to say nothing of the law officers who have aided the judiciary with unstinting devotion, he adds. Andhyarujina himself surprised many at the beginning of his working life when he declined a position in the prestigious Indian Foreign Service (IFS) in favor of working at law under a unique mentor: the late Hormasji Seervai, India's foremost constitutional authority. With Seervai and on his own he has argued cases whose landmark decisions are a part of Indian legal lore. And he was for two years advocate-general of Maharashtra even as Seervai had been, though for a more extensive term.

After months of waiting *Parsiana* secured an interview on January 3, 1997 during one of Andhyarujina's brief visits from Delhi where he is currently based. Dark jacket and thinning grey hair accentuate his striking personality. Law books and framed photographs of the Gothic carvings that illumine the Bombay High Court building span the wall behind his chair in his chambers in Bombay facing the University's Fort campus. He comments happily on these pictures of Justice partly blind, the scared litigating monkeys and foxy lawyers — and promises insights, in the course of a future trip, on outstanding Zoroastrian counsels of yore who had graced the Bombay bar. For now, photographs of Seervai and his advocate father Rustomji, who had been boyhood friends, share a window shelf with his immediate family and a gorge-

ous canine. "We love dogs," he confesses.

Andhyarujina's approach to "judicial activism" runs counter to the exultation of the Indian middle class. Distinguishing the legal concept from the clichéd popular perception of the judiciary righting every wrong (somewhat like St George slaying the dragon), Andhyarujina explains that under the Constitution none of the state's three institutions — the government (or executive), the legislature and the judi-

He argues that the competence of the court is limited: to act as a policy making authority is the legislature's function; courts "lack the expertise, competence and knowledge of other branches of government (as also) the institutional capacity to act as administrator." These are not very fashionable views even among lawyers, he adds.

He sees the failure of responsible government as the failure of the public's responsibility and that of its representatives

in Parliament. It does not, according to Andhyarujina, "justify the citizen taking easy recourse to the courts..."

The Constitution did not intend that the citizen abdicate his own responsibility for getting a responsible government. Even if there is a failure there should be no assumption of powers of the other organs by the court."

Andhyarujina's fear is that a "too active role by the courts, unrelated to legal issues," might lead to them losing their standing and involve them in political and

social issues damaging their credibility. "How can courts deal with countereffects or changes in light of experience?" he queries. The ultimate safeguard of any judge is that his order "has the backing of law. If you lose that backing, you cease to function as a court of law. All legal activism must be grounded on law and not on the mere desire of the judge to do good." As he argues in his book, the court's involvement with socioeconomic matters which it is ill-equipped to handle, wastes its time and increases the backlog of normal cases awaiting disposal. To that extent it ill serves the citizens.

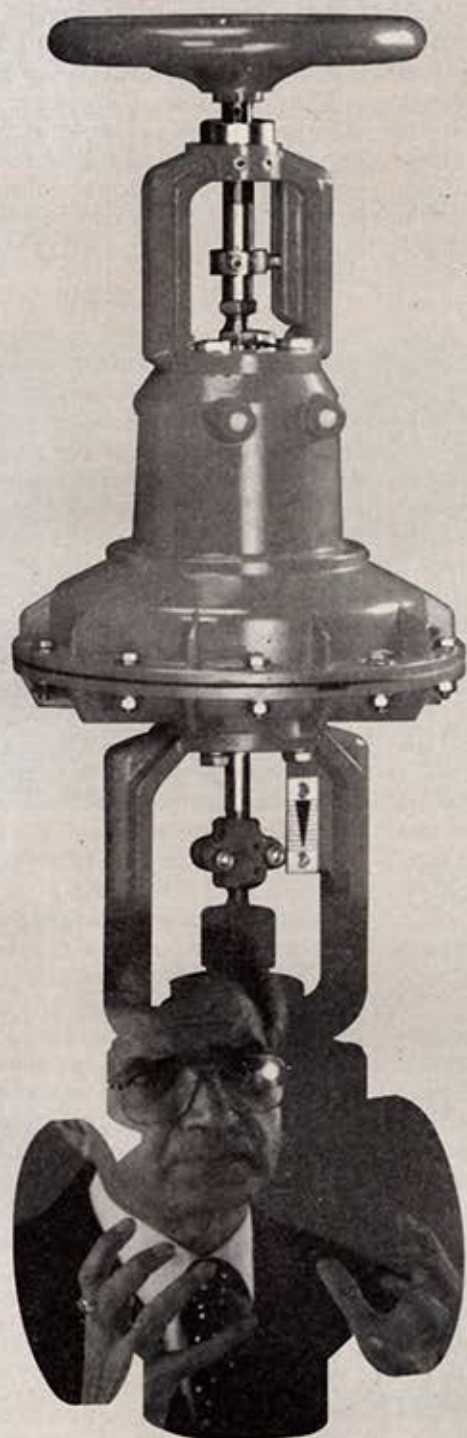
Explaining the genesis of public interest litigation (PIL), Andhyarujina explains its



Andhyarujina: within constitutional bounds Photo: Chetan Mistry

ciary — can "exceed its powers... even if it is perceived to be to the benefit of the public." Though he concedes that the "popular feeling is understandable," the judges, despite everything, are "men of law, in charge of courts of law and courts cannot become legislatures or governments or guardian angels of the people!"

The subject is close to Andhyarujina's heart. It formed the theme of the Justice B. D. Bal Memorial Lecture he had delivered at the ILS College, Pune and has been amplified into a book: *Judicial Activism and Constitutional Democracy in India*.



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vital role in giving the disadvantaged, the helpless and the poor an access to courts by allowing public spirited individuals to take up their cause. Thus people who had no personal standing on an issue could move the court to protect the rights of those who had no means of protecting their own rights. Hence, PIL, as it began, "was vested on solid foundations of law. Today PIL is often privately motivated," says Andhyarujina. His second criticism is against the tendency to appeal to court without first seeking to remedy the perceived evil by recourse to the political institutions. "Judges are not representatives of the people. They are essentially nominated men of law. Their function can never go to the extent of policy changes or simply acting as guardians of the people." The Constitution expects people "to have faith in the legislature and government primarily and find the means of right and correct actions from these authorities," he adds. To Andhyarujina judicial activism is "too important a subject to be merely approved or disapproved by the layman or the media. It can be understood by those who know the constitutional scheme and the various spheres of government and their allotted activities. The popular idea that (the courts are) after politicians who can't be otherwise

punished is a very attractive but superficial view of judicial activism."

The impact of the higher courts' (the Supreme Court and the various High Courts) involvement in various facets of national life has made the professional duties of the law officers (e.g. the attorney general and the solicitor general at the center and the advocates-general in the states) "far more complex and difficult than it was a decade ago," admits Andhyarujina. The nature of duties have changed because of "the political, or quasi political matters or matters with political overtones that come to courts by way of PIL." Earlier the law officers "had to appear in court in important matters of interpretation of the Constitution and to advise the government... A law officer does not have the liberties available to a private counsel. He is duty-bound never to mislead the court or take advantage of the opponents' weakness and never to stake a position in court which he knows is untenable. The law officer is not the mouthpiece of government. First and last he must go by the law. If he deviates from that he loses his protection and security."

Appointed by government, the law officers may change when government changes. Yet, they are expected to act independently of government and to give it legal advice on non-policy, non-political matters. "It's because he is not a politician that the law officer is respected. When he becomes political, he loses all protection and becomes susceptible to pressure," says Andhyarujina.

As against the many years that prosecutions are known to take in the criminal courts, Andhyarujina says that in cases like hawala, where many leading politicians are alleged to have received bribes, the Supreme Court has "monitored the investigation and prescribed six months or so. If that is implemented we'll see the

disposal of scam cases," adding that in cases like hawala "the Court's action — telling the CBI to do its duty, supervising and then leaving it to the criminal court to decide — was quite justified. It's the most beneficial judicial activism of late and provided it is done in the proper judicial way, there doesn't seem to be anything beyond the traditional role of the courts, unlike the popular perception that the Supreme Court is taking some extraordinary action like the French courts or the Italian magistracy..."

What the country needs is a "system of legal aid for deserving persons. It's as necessary as medicare, as important as social security," because justice, in Andhyarujina's words, "has become a forbidding prospect for one of average means." The exorbitant legal expenses and cases pending for years together amount to a "denial of justice." According to Andhyarujina, today litigation at the higher levels is only affordable by governments and corporations. A dearth of financial resources and a lack of perception and will are the two most serious impediments to effective legal aid, but he does not consider them "justifiable grounds for not having an effective legal aid system," and is sad that "it's not taken up with the seriousness and effectiveness required."

Nor is legal education in India any healthier. "The law degree is the easiest professional degree one can get. So there is great temptation to pick it up as an added qualification" for employment purposes. Barring the five-year residential course at the National Law School of India in Bangalore, the legal knowledge that the student acquires depends entirely on his own efforts, says Andhyarujina, adding, "For all practical purposes what you learn in law college is not useful in a professional sense. You have a different outlook once you practise. A brilliant law student may



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not be a brilliant lawyer and vice versa."

Andhyarujina paints a positive picture for the aspiring Parsi lawyer: "Provided he has industry, of course ability and a little bit of luck, there is no reason why the young Parsi should not still do well in our profession." What we as a community should be proud of, says Andhyarujina, is "our projection as persons of integrity." His advice is to guard that heritage and not succumb to easier methods of making money. He has little doubt that the aspiring Parsi lawyers in Bombay today will make good lawyers in time.

Nani Palkhivala, Fali Nariman and Soli Sorabji are outstanding counsels with an all-India reputation, according to Andhyarujina. Seervai was "priceless," a man of "total dedication, sincerity, integrity, the likes of whom one would find difficult to get in any profession, in any country... a man who was not only a great lawyer but an intellectual and moral giant." Andhyarujina is hard put to understand "that such a man could have been produced by the present legal system in India," and is firmly of the belief that "if you had five such men in India's legal system, the face of the system would change!"

A founder member of the CER (Committee for Electoral Rights, since renamed Committee for Economic Revival) Andhyarujina believes it played a "tremendously vital role" in bringing about awareness in the community for the need to democratize the Bombay Parsi Punchayet. "Ever since then the insularity of the Punchayet vis-à-vis the community has diminished." Now, according to the lawyer, its role should be that of a "ginger group," channelizing its energies into the propagation of new ideas.

Andhyarujina would like the Punchayet to be more professional, more efficient. "It doesn't give the image of being the most competent body to run the affairs of the community... It's high time that the Punchayet organizes itself as a highly specialized, skilled, managerial body...run on the best available modern managerial methods (while) retaining the overall perception, policy and guidance from the trustees."

Having grown up in Mahim's Parsi colony, Andhyarujina appreciates the importance of housing in the Punchayet's priorities. "Much has been said against the colonies but there are great virtues in them which people don't seem to realize. They

keep a certain amount of community ethos, provide identity and security to the community. It is difficult these days to get accommodation. I am all in favor of Parsi settlements and all in favor of retaining every single bit of community property to be used for the benefit of the community. There was a time when I was working for government and realized that more than half of Cumballa Hill and Malabar Hill was owned by Parsis. Now very little land is in the hands of community members. There is an understandable temptation to liquidate the land to realize money. Each individual is the best judge of his economic interests. But that shouldn't apply to property held by institutions and trusts, even if it means economic or commercial

else will help it," he asserts.

On matters like intermarriage, Andhyarujina prefers a practical approach. "A girl and boy in love will consult their own emotions, not Parsi demography!" The community also tends to get "obsessed with institutions and practices for the dead but not for the living," charges Andhyarujina who says he is totally against wasteful expenditure or ceremonies. "If the same expense was channelized into education it would be so much more fruitful!"

Coming from him the statement has added poignancy. A student with a first class academic career [senior Cambridge and SSC from the Bombay Scottish High School, BA (politics) from St Xavier's College, LLB from the Government Law

College] Andhyarujina would have liked to go abroad to study but didn't have the means. His father began life as a humble teacher at the Cama Athornan Institute in Andheri and later became a lawyer, he recalls. So one of the perks of the IFS he signed away in his "jejune and altruistic decision that I should be here to help my family," was a year at Oxbridge. "Much of the glamor of the foreign service is quite unjustified... Is the service as intellectually rewarding? By now I may have been an ambassador to Outer Mongolia!" he jests. It is one of those

"imponderables" like his wondering what it would have been like if he had accepted an offer of Supreme Court judgeship made to him in 1989. "Seervai and my father were against it. Nani (Palkhivala) recommended it strongly." One of the factors which influenced his decision he says is that a retired judge remains at the mercy of others to give him briefs for arbitration and opinion.

Andhyarujina's wife Silloo (née Revitna) is a master of law from Harvard. His daughter Zia, married to Ashad Mehta, has a one-and-a-half-year-old son Jehan. His son Zal is studying law at Oxford. "To my knowledge he is the first Parsi Rhodes scholar and a near Oxford Blue in squash, being captain of the second team," glows Andhyarujina. Zal has reached where Tehmtan was unable to go. With him the Andhyarujina name should feature at the bar for the third generation. For, as Andhyarujina says, "One thing about the legal profession: You can't keep talent out. Sooner or later, if you have it, you are bound to be recognized."



Andhyarujina with wife Silloo, son Zal and daughter Zia

disadvantage. Therefore it was the right step to keep the new building on the Petit Sanatorium grounds only for Parsi members. It is consistent with the objects of the trust and, in the long run, serves the community better than realizable cash."

According to Andhyarujina the community's second priority should be education. He is amazed and disappointed that it has failed to establish a single arts, science and commerce college despite all its resources. A legally permissible, government recognized minority institution, with preferential right of admission to community members as other communities have established, would help to safeguard our cultural and social outlook and prove a boon when it is difficult to get college admissions, he notes. Likewise he shudders to think of the Zoroastrians' fate if the B. D. Petit Parsee General Hospital were not available to them. "If the community does not help itself in matters like health, education and housing, no one

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MIXED MESSAGES

continued from page 24

the Montreal Association was asked to write to everyone — dasturs and scholars in India, Iran and the West. Except for the three dasturs from India (Drs Hormazdyar Mirza, Kaikusroo JamaspAsa and Firoze Kotwal), everyone perceived our faith as universal and that it was our duty to propagate it, said Davar.

Apart from this Irani/Parsi, orthodox/liberal divide the polarization among North American Zoroastrians now includes a third dimension — the generation gap. "The young are exposed to an educational system where they are made to think and question and come to their own conclusions. The young want to understand and adjust. They want to know what the Prophet taught, how the rituals arose, their meaning. They want priests who are capable of giving knowledge, counselling. I know of children who want to be priests but can't because they're behdins... We have got to think of an agiary/ataash behram in the West..."

Davar is unhappy that "there is no listening, no dialogue, no compromise." He refers to letters in *Parsiana* where people keep reiterating their own viewpoint without making an attempt to understand what the opposite party is trying to get across. Apart

from our depleting numbers, Davar says, "The whole trouble is that people are polarizing themselves... The children get switched off: 'Tamhé tau maramarij karya karoch (You are eternally fighting)!' Whether we like it or not, the bulk of youngsters are married out... Also there are more females in the Parsi and Irani communities. If they marry out and you don't allow their children, you are pushing people out."

An executive committee member of the WZO, Davar rephrases the question of establishing a World Council of Zoroastrian Federations as "How can associations be brought within the structure of an (existing) world body?" Noting that the WZO is already dealing with "a number of responsibilities germane for associations to tackle," Davar suggests the creation of a committee or group within the WZO umbrella to deal with such issues, have votes weighted to reflect the anjumans' numerical strength.

Bombay born Davar was educated at St Mary's School and St Xavier's College, acquired a masters from Bombay University's department of economics and a doctorate in international law from Harvard. For 10 years a Tata Administrative Service officer, Davar says he met a lot of World Bank officials while he was engaged in the

designing of Tata Engineering and Locomotive Company's (TELCO) Pune establishment. When they offered him a place on the World Bank, he went! Washington is now home to Davar, his wife Pervin and daughters Binaifer, Rashne and Tamina.

The fervid intellectual climate of North America, especially the controversies in the wake of the navjote of American engineer Joseph Peterson, led Davar to read substantially into the history and scriptures of the faith, coming to his own conclusions. His job on the World Bank also led him to travel widely in Eurasia, stumbling upon traditions and beliefs in that region which led him to theorize about the spread of the Zoroastrian faith in today's Uzbekistan/Tajikistan area as preceding that in Iran itself (see "Probing for Zoroastrian roots," *Zoroastrians Aboard: Parsiana*, July-August 1996). Peoples of these areas still worship the hearth fire, he says, adding that the cult of public fire-temples was probably inculcated by Darius I and the later Achaemenians. To explain how time changes people's ideas, he draws an analogy with the Roman Catholic Church: St Peter was a poor fisherman — a far cry indeed from the Pope and the basilica of the Vatican which go by his name.

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Freya's pet profession



Veterinary student Freya Javeri is the first and only Indian to be admitted as a member of the Dog Writers Association of America

Hilla P. Guzder

Pictures of golden-haired Pomeranians, velvet-coated Labradors and glum-looking Saint Bernards stare at you from the glossy covers of dog magazines lining the racks on the wall, porcelain figures of dogs sit in the showcase, a blow-up of a collie "shaking hands" with her master adorns the wall.

At the sound of the doorbell, a furry form slithers out from under the carved sofa, four more rush past in a cacophony of barks. Conversation must cease, till calm is restored by a quick command from the mistress.

"I am a third generation dog lover,"

says 21-year-old Ms Freya Javeri, final year student of veterinary science at the Bombay Veterinary College. In October 1996, she became the first and only Indian to be admitted as a member of the 60-year-old Dog Writers Association of America (DWAA), according to a press release issued by the Indian National Kennel Club (INKC). The DWAA is a 440 strong group of writers worldwide who, to quote its president Mordecai Siegal, write "everything essential and important and amusing and interesting and good and bad and loving concerning dogs... The subject commands the attention of 34 million house-

holds in the United States alone, representing 36 percent of all US households, translating into 54.2 million pet dogs."

Popularizing pets is Javeri's passion. In 1993 at the age of 18 she took over as the editor of *Canine Review*, the official magazine of the INKC. Her acceptance as a member of the DWAA is in recognition of her dedication to the cause of promoting the popularity and welfare of dogs in society through her articles and editorials.

Freya with (l to r) Misty, Tanya, Dora, Raisa and Tansy in front of the Bombay High Court Photo: Chetan Mistry

states Sohrab Vazifdar, joint honorary secretary of the INKC. The other members of the DWAA are from USA, Canada, Puerto Rico, UK and Australia.

"My maternal grandfather, Jehangir Daruvala, founded the INKC in 1957 and the first dog show was held in 1959," narrates Javeri. Her mother Ratty is the honorary secretary of the INKC. Freya's father Phiroze, an architect by profession, is also a dog lover. Ratty and Phiroze regularly write articles on dog care and officiate as judges at dog shows. It was their love for dogs which brought them together. "My mom met my dad through the INKC," chuckles Freya.

The Javeris share their spacious flat overlooking the verdant, palm-fringed Oval in south Bombay with Misty, her daughters Dora and Tansy, and Raisa and Tanya — three German shepherds and two collies! Their household has in the past included a Great Dane, an Irish setter, poodles, Pomeranians, golden retrievers and Shetland sheepdogs.

"German shepherds (commonly known as Alsations) are more my dogs," opines Freya, "but the collies are equally attached to all three of us." Tanya, like all one-and-a-half-year-old babies, is the most demanding of affection while Dora and Tansy, like sisters everywhere, get into fights with each other, both being, Freya says, of a rather dominating temperament! How do these breeds which are from cold climes adjust to the Bombay heat, particularly in summer? "The heavily built, well-muscled dogs like the Alsations do feel the heat a little more compared to the more delicately built collies who adjust well." The secret lies in keeping them out of the strong sunlight. Inside the house, they are comfortable because "their thick coat is as much an insulation against heat as it is against cold..."

"My dogs love the monsoon. When we take them to the Oval for their daily exercise, they head straight for the muddy puddles so they can splash the dirty water all over us," giggles Freya. What follows is a good 'dressing down' (brush down) when they return home!

Freya's own pedigreed pets have won innumerable prizes in dog shows. The INKC and its affiliated clubs (five in Gujarat, one in Rajasthan and one in Goa) conduct about 10 dog shows a year, in Bombay, Pune, Baroda, Ahmedabad, Bhavnagar, Rajkot, Jodhpur, Nasik and Goa. Freya points out that there are two types of dog shows — conformation (where no mixed breeds are allowed) and obedi-

ence (where cross or mixed breeds are permitted). If a dog wins three Challenge Certificates under three different judges, he is called a champion. "Of my five dogs, four are champions," Freya announces with pride.

"Not many Parsi dog owners enter their pets in the dog shows these days as compared to previous years," remarks Freya, adding that other communities seem to be taking an increasing interest in owning pedigreed dogs and entering them in dog



Rani of Jamkhandi, Layla Patvardhan, presents Freya the 'Best in Show' prize for her collie Tanya on May 4, 1996 at Lonavla Photo: Ravindra Padte

shows. She attributes this not to financial stringency in the community (kennel clubs charge a fee of Rs 50-100 per class per show) but to the fact that the older generation of Parsis has not taken the pains to pass down its hobby to the younger generation. "Keeping dogs is not very expensive," she asserts. "The less wealthy can keep the smaller breeds like the Chihuahuas or Pomeranians. The larger breeds like Labradors and German shepherds do cost more to maintain."

Cuddling Lassie look-alike, Moscow-bred Tanya who at 18 months is the baby of the family, Freya remarks that people have a false notion that male pups should be sold at a higher price because most buyers prefer male pups. "The selling of female pups should be done more carefully as unscrupulous breeders tend to breed the female frequently, damaging her health. A litter once a year is acceptable, but two litters a year weaken the mother." Wean-

ing the pups too early is harmful, she advises; weaning them by six weeks is just right. One can also be duped into paying a very high price for mediocre dogs, she warns. The price of a pedigreed German shepherd is between Rs 5,000 to Rs 15,000. She narrates the story of a dog dealer who sold a pair of five-month-old pups for over Rs 32,000 though they were not of good show quality and the female pup was obviously lame. "The best thing to do when you want to buy a pedigreed pup is to contact a reputed kennel club to verify if the litter is registered," she declares. On many an occasion the INKC has caught people forging signatures on the registration documents. "Whereas most people try to wriggle out of trouble with profuse apologies and promises never to do such a thing again, a dog dealer recently dragged the INKC to court and the matter has still not been resolved," she states.

The INKC's bi-monthly magazine, *Canine Review*, publishes the dates of the shows, the names of the prize-winners and contains articles by Indian and foreign writers on dog training, health and nutrition. The "canine matrimonial" advertisements (with dog owners vying to attract the best possible mates for their pets!) and "canine classifieds" (advertising pups for sale) lend a lively touch to the magazine. There are two other "doggie magazines" in India, states Freya — *Pet India*, and *Indian Kennel Gazette* which is published for the Kennel Club of India from Madras.

After her graduation in 1997, Freya plans to do her masters degree in animal behaviour in the USA. This includes the study of psychology, neuro-pathology and neuro-physiology, covering problems and abnormalities arising not only from genetic defects or diseases but also from what she calls "bad upbringing" of dogs. She cites the example of the rottweiler who has unfortunately acquired the image of being a "vicious" dog. "The rottweiler," explains Freya, "is really a sweet-natured dog who enjoys and needs the company of humans. But because they are strong dogs with powerful jaws, people buy them for all the wrong reasons, particularly as watchdogs. The dog is kept tied up all the time thus making it more aggressive."

Is "docking" (cutting a dog's tail) cruel? "If done early enough, when the pup is but three to four days old, docking does not cause too much pain as the bone is not yet formed. But vets perform docking even on adult dogs, claiming that the animal had injured its tail, though that may not really be the case," states Freya. People have a



Phiroze with 'Best of Breed' Dora at the Lonavla show Photo: Ravindra Padte
Ratty with '3rd Best in Show' Tanya at the Poona Club on November 24, 1996

particular mind-set about breeds like the Dobermann pinschers, rottweilers, terriers etc, she says. "People don't adjust to the sight of a long-tailed Dobermann and so one finds dogs with small tails even in dog shows in England where docking has been banned except on medical grounds."

Freya laments the fact that "stray dogs in Bombay are in a pretty bad way because the public views them with hostility." The policy of the Bombay Municipal Corporation does not help either, she stresses. The Corporation vans pick up strays from a particular locality and hand them over to organizations like the Society for the Prevention of Cruelty to Animals (SPCA) or the Welfare of Stray Dogs (WSD) to sterilize and vaccinate the animals, she says. They are then released, not in the same place from where they were picked up but in a different area. The result — vicious fights with the strays of that locality as "strays tend to be very territory conscious and do not tolerate invaders. What follows are more complaints from the public." Should one 'adopt' a dog from a dog pound? "An adult dog who is used to roaming freely finds it difficult to adjust to the confines of a home," she reasons. Breed dogs found in dog pounds have usually been abandoned by the owner "because the dog has a problem and first time dog owners are not advised to go in for dogs with problems."

The public "over-reacts" to the problem of rabies/dog bites, opines Freya. The treatment no longer consists of the dreaded injections in the stomach. "An anti-tetanus injection and anti-rabies injection (given



in the arm) are a must on the day of the bite, followed by a course of six injections spread over three weeks," she says. Dogs should be immunized against rabies and distemper every year, though she believes there are foreign injections which claim to provide immunity for two years. Distem-

per, informs Freya, is an airborne disease which affects the respiratory and nervous systems. The symptoms of distemper and rabies are quite distinct, she notes. Distemper makes the dog dull and listless, while rabies makes it aggressive. "There are at least six Parsi veterinarians in Bombay," enlightens Freya, "of whom five are ladies!"

Freya recommends keeping a pet at home. "There are many advantages in bringing up children with pets. Children learn to be more responsible and have greater respect for life." There are many advantages for the stressed-out adult too, she suggests. "Being with a pet, watching him play can be relaxing and soothing, it lowers your blood pressure and relieves stress. Training a dog also develops a close bond between dog and owner." The one disadvantage of keeping a pet is that you can't leave the dog behind while going on holiday. "Give up your holiday," she says, "or take the dog with you." And that is precisely what the Javeri family did — they took all five dogs with them to Goa! The holiday was combined with the dog show and the Goa Kennel Club had booked the whole hotel for the participating dogs and their owners. "My German shepherds are outdoor dogs, they will go just about anywhere. They loved the sea and had a grand time frolicking in the waves," she recalls. Not such a dog's life, after all!

The dog connection

Dog may be man's best friend but he also holds a special position in Zoroastrian scriptures. Colonel von Stephanitz in his 1918 tome *The German Shepherd Dog* explores the roots of the man-dog relationship. Quoting from the *Vendidad*, he writes, "By the intelligence of the dog was the world created." For the people of "one of the most ancient of heroic stocks," observes Stephanitz, the dog was not only a well-tried companion and comrade but had become, together with the cock and the fire, "the dispeller of evil spirits and of magic, the vanquisher of their enemy, the dark and evil of the night."

The *Vendidad*, states Stephanitz, also distinguishes between the most valued

shepherd dogs, the watch or yard dogs and the blood hounds which were kept exclusively for personal protection. There are also detailed instructions on the feeding, breeding and general treatment of dogs and heavy penalties like corporal punishment and fines are prescribed for the ill-treatment or ruthless killing of dogs.

An extract from the book was sent to *Parsiana* by Phiroze Javeri and briefly featured in "The dog connection (Events and Personalities, *Parsiana*, July 1990)." Javeri used

Stephanitz's observations to reinforce his view that "the generally pervading love of dogs among Parsis appears to be founded on a firmer footing than some of our other idiosyncrasies."



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The Lost Parsi?

Burjor K. Karanjia

The Good Parsi: The Fate of a Colonial Elite in a Postcolonial Society by Tanya M. Luhrmann. First Indian edition published in 1996 by Oxford University Press, YMCA Library Building, Jai Sing Road, New Delhi 110001. Pp: xi + 317. Price: Rs 495.

"The Parsis will not like this book," declares the author flatly. This is rather surprising considering that much of what Parsis would call denigration in the first two-thirds of the book is actually self-denigration, by the Parsis against themselves. Parsis are known to have a keen sense of humor, the ability unique among Indian communities to be able to laugh at themselves. *The Good Parsi* suggests that they have an even keener sense of self-criticism. The paradoxical nature of this self-criticism leads the author, Ms Tanya M. Luhrmann, to propound a thesis which appears highly questionable to this reviewer: that the Parsis who identified themselves with the virile, enterprising British rulers and acquired position and power under them, find themselves to be, now that India is free, backward, emasculated, irrational and yes, even impotent.

Luhrmann goes on to say that the reason the Parsis will not like her book is that "criticisms of the community are embarrassing and private, and in the public domain they are often denied." Anybody who knows anything about the community will staunchly vouch for the fact that next to good food, Parsis enjoy healthy controversy, and the more these controversies are carried out in public, in the Press and on the platform, the more self-satisfied they feel. The eminent physician, Dr Farokh Ud-wadia, once joked that if there were just one Parsi left in the world with no other Parsi to quarrel with, he'd quarrel with the wind. No, Luhrmann needn't worry that Parsis, whatever their faults, will deny in

public what they say in private. It is not their style. Parsis aren't hypocrites.

True, the community is more Westernized than the other Indian communities. True also that the British rulers fulsomely praised them and rewarded them with high level financial, mercantile and bureaucratic posts. But whether this was because they were Parsis or because they were competent, must always remain open to

question. To say that Parsis hoped that one day they might be Englishmen and that therefore they were willing to dance the colonial tango appears to this reviewer to be a gross and unfair exaggeration.

This is by no means to deny that Luhrmann has done her research conscientiously, that she is more than generous in her praise of Parsi contributions to the country and that she is genuinely sympathetic and

concerned about what she considers to be the community's plight today. Her premises are right. Her conclusion is not. This reviewer has no wish to cross swords with the eminent Parsi scholars and historians she quotes like Dorabji Framji Karaka (*History of the Parsis*), H. D. Darukhanawalla (*Parsi Lustre on Indian Soil*), Sapur F. Desai (*A Community at the Cross Roads*), except to say that their vision was constricted by the circumstances of the times in which they lived and wrote. Besides, they were not representative of the Parsi youth of today. About the sundry other characters with whom the author had casual encounters and whom she rather naively tends to quote as authorities on the theme of the so-called Parsi decline, one can only comment that they are mostly characters on the fringe, not necessarily the lunatic fringe, but certainly in the sense of magnifying their personal problems into the community's problems and being to-

tally removed from the community's core.

But an exception needs to be made in the case of the Parsi poet whom the author met, comfortably ensconced in a beautiful apartment in a residential colony, who dismisses the thousand-year-old Parsi community with one sweeping statement: "Time stopped for the Parsis around 1950." He goes on to say, grimacing, that Parsi young men are impotent: "Parsis are emasculated by their women and by their society. Parsis have lost their nerve, they have [he quoted Auden] an 'ingrown virginity.' They want to shut themselves away to protect themselves from the world that has emasculated them."

This reviewer is not an authority on ingrown virginity. But in the context in which Auden used the expression, it seems to him to be totally inapplicable to Parsis, besides being irrelevant. What is relevant, however, is that the poet shows a sad lack of a sense of history. Wisdom did not perish when Persepolis was consigned to the flames. The Jewish spirit wasn't extinguished in the gas chambers of the holocaust. Surely then, people of the Zoroastrian faith can easily survive a natural and desirable historic occurrence like the end of foreign rule. If time at all stopped in 1950, it wasn't only for the Parsis, but for all the communities in India, for it was around that time that the idealism of the freedom fighters and the early rulers after freedom was won, gave way increasingly to the *baap ki jaaydaad* attitude in our rulers, as if the country was their father's property. This attitude has led them in the last few decades to systematically loot the people, enrich themselves at the cost of the sweat and tears of the poor and transform this ancient land with its remarkable culture into one of the worst scam-ridden countries in the world, and among the poorest.

In the situation in which these rulers pursued power and pelf instead of serving the people, Parsis weren't the only community to be disillusioned and disgruntled. Other communities were as much if not more disillusioned. Luhrmann makes much of the fact that so many Parsis have emigrated and have been successful abroad. If she had taken the trouble of reckoning the percentage of Parsis who have emigrated (proportionately to their total numbers) and then compared this with the percentage of Hindus who have emigrated (proportionately to their total numbers), she would have realized that emigration at-



Luhrmann: touching faith

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tracted other communities even more than it did the Parsis.

She praises again and again the Parsi virtue of honesty. But how can an honest man, Parsi or any other, hope to survive in a country where you cannot get a flat, cannot get your child admitted to school, cannot get a job, cannot secure a bed in hospital for an ailing family member, cannot get genuine grievances redressed, cannot do anything without greasing a vast array of extended palms? Corruption has taken such deep roots and is so all-pervasive, particularly among those who rule us, that one is forced to conclude that the most difficult thing in India today is to be an honest man.

The remark made by a Parsi member of the Cricket Club of India to Luhrmann while they were having tea on the Club's lawn, is of significance in this context. "I pay my taxes," the member said. "And because I do they question me more. People laugh at you if you try to be honest here." This was also this reviewer's experience when he was chairman of a Government of India corporation.

There are two qualities Parsis show above all others. As worshippers of the rising sun, they are opportunists, not in a narrow, selfish sense as much as in the sense of seizing opportunity by the forelock. It would seem that they get more opportunities abroad, say, in a country like America than in their own.

Let me give the example of a relative, a young man who had qualified as a dentist, who wasn't born in India and was not even a Parsi, but was eager to practice in India. He made the rounds of all the dentists in the city, and the most generous offer he received was as assistant to a well-known dentist at the salary of Rs 200 a month. Well, this man emigrated with his newly married wife to London, found the going extremely hard in the initial years, but in course of time came to acquire such a flourishing practice that he was able to own a lovely, spacious cottage in salubrious surroundings, afford the best possible education for his two children, and purchase a car each for himself, for his wife and his son.

The second quality Parsis possess is that they are extremely adaptable by nature. They can adapt themselves to any circumstance that history ordains for them. Had the rulers of India been French or Moghul, or any race under the sun, they would have adapted themselves to them with the same felicity that they did to the British. And again, Parsis did not only

adopt the British mode of dressing and style of living: in their most intimate ceremonies and rituals like navjotes, weddings and others, they also incorporated several Hindu rites.

One of Luhrmann's rather strange friends told her of a couple she knew who were in trouble because the man couldn't make love to his wife in Bombay. So the parents sent the couple to Paris, believed to be the city of love, and still nothing hap-

Had the rulers of India been French or Moghul, Parsis would have adapted themselves to them

pened. Well, this reviewer has heard of a man who wouldn't make love to his wife unless she agreed to do so before his friends who had become his bosom companions. But what is the point of telling such freak stories? What are they supposed to prove except the idiosyncrasies of human nature?

There is little doubt, of course, that inbreeding within the community has led to a lower standard of fertility for Parsi men. The dwindling of the community's numbers is no doubt a very real and very grave problem. But it has nothing to do with the end of British rule, it is a Parsi problem and best left for Parsis to solve. To conclude, as Luhrmann does, that "among the Parsis the idea of impotence is associated not only with Parsi men but with the end of empire," is too far-fetched to be acceptable. This leads her to the stereotype of the unmotivated, apathetic Parsi boy and the high earning, better educated Parsi wife which, Luhrmann herself admits, is disproved by the figures of Parsi male employment against female. This, she adds, makes the stereotype all the more intriguing. Why? Because Westernization must be the source of all the community's woes!

There is a significant reference in *The Good Parsi* to the great scientist Homi Bhabha's perception of the ambivalence of the colonial subject — in that he identifies with the colonizer, yet cannot be the colonizer: "If he identifies with his native-ness, he confronts his own condemnation! If he identifies with the Westernization he has adopted, he confronts his own alienation." Maybe, but there is in Bhabha's life and career not the slightest suggestion that

when the British left India, the community lost its bearings. Bhabha, in fact, is the outstanding example of a thoroughly Westernized Indian who got the best of both worlds.

He was totally against the hierarchical system of work that was an inheritance of the British. He felt strongly, for example, that to appoint peons to do the menial work in any organization is an affront to human dignity. So in the organizations with which he was associated, he did away with peons altogether. He showed none of the defeated, despairing mentality that Luhrmann associates with the end of British rule. Bhabha had tremendous faith in India and in the capacity of Indians to do anything they put their minds to.

He would often ask Naoroji Godrej, whom he considered a mechanical genius and with whom he became very friendly, to manufacture equipment needed for his researches into atomic science. On one occasion he asked Naoroji to manufacture an instrument that was so highly sophisticated that Naoroji told him: "But Homi, why don't you import it? You can afford to." Bhabha replied: "I know I can. But I want you to do it. I know you can."

Today there is evidence all around, which surprisingly seems to have escaped Luhrmann's notice, of Parsi youth succeeding in various fields not only abroad but at home — in industry, in the arts, in the humanities, in a wide variety of professional positions — in fact in every sphere of human endeavor.

In today's Parsis there are no signs of colonial hangups which their elders seem to suffer from. Two chairmen of widely separated industries, one, the chairman of an industrial enterprise and the other, an outstanding management leader, have in the pages of this very magazine, stoutly defended the Parsis of today. Sohrab Godrej, chairman of the Godrej enterprises, stated: "What seems to me to be remarkable indeed is how Parsis have merged in the mainstream of Indian life. Speaking personally, I recall being upset as a boy by the communal frenzy roused during the Pentangular cricket matches. Thank God, all that is over now. I also recall feeling in school and college that unless I had more Hindu and Muslim friends, I couldn't call myself a true Indian..."

"No doubt our forefathers have contributed immensely to the country, particularly to this city. The reason perhaps is that, inheriting as they do two great cultures, Parsis recognize the need to uphold their reputation. We notice this in the

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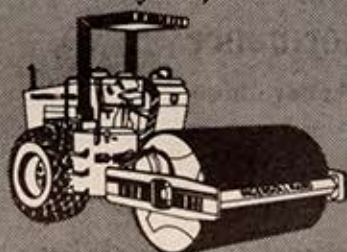
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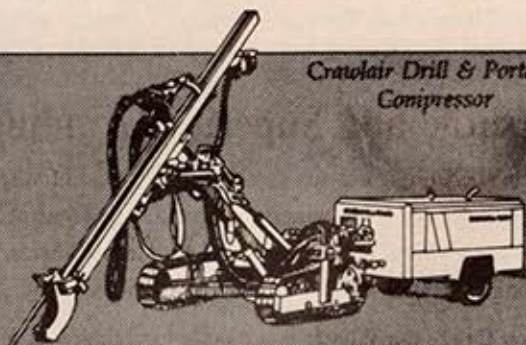


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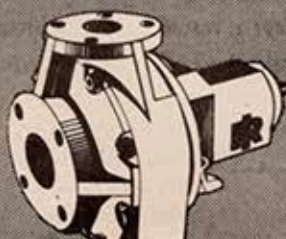
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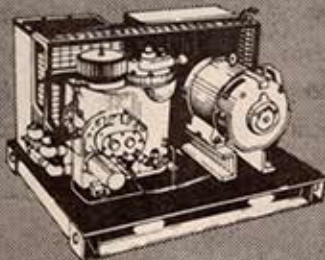
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Godrej companies. Several Parsis holding key positions are an undoubted asset. There are Parsis running small industries who have proved themselves excellent entrepreneurs. Parsis have made their mark even in the armed services. Abroad, too, they enjoy a good reputation. Today's Parsis have impressed me on the whole. What we as a community should really worry about is our dwindling numbers."

Russi Mody, the former head of Tata Iron and Steel Company (TISCO) and now chairman of Air-India and Indian Airlines, stoutly denies that today's Parsis have lost the pioneering spirit of their forefathers. He expresses great faith in Parsi young men and women. The only handicap the community faces is their dwindling numbers. He believes today, as he did six years ago, that "Parsis should not ask for seat reservations, but rely on the talent they have in abundance."

Godrej's and Mody's views are apparently shared by the vast majority of Hindus. Writing in *Kaiser-E-Hind* dated May 12, 1957 on "Parsis as the Hindu Looks at Them," Dr K. S. Rao wrote: "Today many of their (Parsi) illustrious sons and daughters are at the helm of national affairs and their contribution has been one of the most effectual ... in making this land more respected in the civilized world, both culturally and in trade, industry and commerce." He goes on to welcome "this ... race into this ancient land" and hopes that "their all-round enterprising spirit should rekindle in our nation all that is noble and... also make us emulate their good deeds and activities."

"It is easy to make mistakes in judgments," Luhrmann herself admits. "In many respects this is what the book has been about." Once she leaves behind her preoccupation with the postcolonial identity of the Parsis, her book goes on to make its greatest contribution which ranks it among the several distinguished books on the community by Eckehard Kulke, Dr (Ms) Mary Boyce, Ms Jer Randeria and others. Being an anthropologist herself, Luhrmann reflects on the need for anthropology to reposition itself so that the art of interpretation becomes a bond for responsible and effective cross-cultural understanding. Just as anthropology will survive in a form very different from its 19th century conception, so she believes fervently that the Parsi community can survive through a different conception of the way in which its uniqueness is defined and its culture taught.

Luhrmann's views on conversion may

provoke considerable controversy, but they will appear to be sensible — that is, in tune with the times — to the dispassionate observer. They are in conformity with the views expressed in Dr Kersey Antia's deeply felt thesis, "The Argument for Acceptance," quoted by the author. Antia argues that Parsis are a progressive people who are not tied to customs and should interpret their religion in its universal meaning. In fact, he argues that in the early days of the religion, people were converted to the faith, and that Zoroaster felt that his religion was one which should be appropriate for all people to accept.

It needs to be mentioned in all fairness that Faribourz Nariman, an eminent scholar, also quoted by Luhrmann, describes Antia as a "reverse cripple," and dismisses his arguments as replete with "contradictions, inaccuracies, instabilities, irrelevances and inanities," and concludes that they are "in fact no argument at all." One cannot but reflect on the calm and reasoned manner in which Antia states his case with the vituperative tone adopted by Nariman.

Luhrmann argues eloquently that the new Parsi cultural leadership may come not from its original but from the community's subsequently adopted home: "From the more than 10,000 Zoroastrians settled in North America, because in these new circumstances, Parsi ethnicity moves from an ascription to a resource, a possibility, a choice, an achievement, and the need to persuade young people to choose wisely catalyzes a kind of cultural creativity. This collectivity — centered in Toronto, Houston, New York, Los Angeles, Chicago — has its intense battles, many of them between the Zoroastrians of more recent Iranian descent and those from India. And there are predictable Parsi tensions between the liberal and the ultra-orthodox. But nevertheless there seems to be an acute awareness that if Zoroastrians do not forge some new sense of commonality, they will literally disappear."

No, this reviewer who happens to be a Parsi did not dislike the book. On the contrary he much liked it even while differing from one of the author's major conclusions, for the thoroughness of its research, the lucidity of its writing, the compassion shown throughout for the Parsi community and for her touching faith in the community and its future. He believes therefore that every Parsi who cares about his community and its great and ancient religion should read it. He may or may not agree with her conclusions. He may argue with them to his heart's content as the

apocryphal last Parsi may do with the wind, but it will at least set him thinking constructively instead of indulging in futile and endless controversies.

There is still hope that the good Parsi, who by a twist of history became the lost Parsi, will find himself again. And Luhrmann's hope and faith in this consummation entitle her to make the claim that writing this book has been for her "an act of love."

Review and Renew

Farok J. Contractor

Zarathushtra's "Frasho-Kereti": Renewal in Our Time by Aspi D. Moddie. Published in 1996 by the author, Revills, 45, Cuffe Parade, Bombay 400005. Pp: 217. Price: Not mentioned.

Only an acute observer of the Parsi social scene could relish ironies, such as the wedding band playing *The Merry Widow Waltz* at the conclusion of a marriage ceremony. In a series of essays written over a decade, Aspi D. Moddie casts a fond if



Moddie: a fond but sceptical eye

sceptical eye over the Parsi community and the Zoroastrian diaspora worldwide.

Described as "a Zoroastrian's tract for the times..." the essays comprise a masterful sweep of 3,000 years of Persian history as well as commentary on contemporary issues such as fertility rates, trust finances, ethnicity and educational levels achieved by Parsis. Moddie is at his best in interpreting the scriptures, particularly the *Gathas*, and drawing out their message for the conduct of life in a post-industrial age. The eternal message of the Prophet is shown to be as relevant today as it was in a remote pastoral setting on Iranian border-

lands three millennia ago.

Four themes or questions are reiterated throughout the 19 essays:

- Are the core scriptures, the *Gathas*, attributed to Zarathushtra, intended for all mankind, or only for a select group?
- The racial and genetic distinctiveness of Parsis (on which hangs so much of the debate over conversion and intermarriage).
- Have the Parsis, and the Parsi leadership, lost the dynamism which characterized them in the last century?
- Is the inevitable result going to be stagnation and extinction of Zoroastrianism, or will there be a renewal of the spirit, the *Frasho-Kereti* that Moddie hopes for?

The author glows with pride and fondness for his Zoroastrian heritage which leads to a couple of curious excesses, such as his swallowing wholesale the speculations of a science fiction writer — Isaac Azimov — that the American Halloween holiday has a Zoroastrian origin. But apart from a few such diversions, the book has, on the whole, a serious intellectual content.

Moddie is liberal, enlightened and widely-read. He quotes Mao, Kennedy, Conrad Lorenz, Stephen Hawking and many others in his generally successful attempt to view Parsi social dilemmas and the Prophet's words from the lens of other contemporary observers. The essays appear to have been written from posts in London and Mumbai. Is it any surprise then, to find Moddie tilting heavily on the side of the universal appeal of Zarathushtra's message, as intended for all mankind?

On the second question, "Are Parsis racially distinct?" posited so that conversion may be forbidden on the grounds of genetic preservation, Moddie is more emphatic — even scathing — in his denunciation of the entire notion of racial typing. He uses the word "simpletons" to describe Parsi racists, and draws upon a number of scholars, from Huxley onward, to debunk the whole notion of race in the human genome. In one of the many interesting vignettes in the book, Moddie relates with horrified wonderment the spectacle of a Parsi priest quoting from Hitler's *Mein Kampf* to support his views about racial purity. To Moddie, ideas and behavior are far more important than genes. Some of his essays touch upon the experience of the Jews, who over the same 3,000-year period as the Parsis, have confronted the same problems — expulsion, refugee status, and intermarriage. Today the Jewish population in Palestine at least, has registered a huge increase, with a firm cultural and religious identity. They have achieved their *Frasho-*

Kereti, the renewal that Moddie hopes for for the Parsis. Yet if you examine Israeli faces today, you will find every physiological type, from the blond European, to the frizzy-haired Ethiopian black, to the South Indian. The idea of Jewishness has triumphed. The genes are only the irrelevant and transient carriers of the idea.

Will Parsis have their renewal? Will the Zoroastrian ideal survive in the world? The author burns with this hope, but his intellectual side makes him a sceptic on the

**"The priest... cannot
even say the
tandarosti prayers
properly, nor
raise the flames
on the *afargan*"**

two questions. Moddie's pessimism about the Indian Parsis at least, comes through in many of his essays. He uses phrases like "entrenched traditionalism," "apathy," "materialism," "stagnation," "poverty of vision and spirit," "declining education and achievement," and "addicts of superficiality" to describe many of the Parsis in India. Bombay is a shrunken backwater as far as Parsi achievement and presence are concerned. In a moving vignette Moddie describes his visit in 1992 to an agiary in South Bombay, once presided over by the eminent scholar (Dr) Sir Jivanji Jamshedji Modi:

"A semi-literate priest and the 'chasni-wala' are playing cards in the prayer hall. The priest, dirty, shabby and uninterested, cannot even say the *tandarosti* prayers properly, nor raise the flames on the *afargan*. In half the hall, the lights and fans do not work. A trustee of the Bombay Parsi Punchayet is present and passive. This fire-temple is patronized by some of the richest Parsis of South Bombay."

Moddie is quite perceptive in pointing his finger at the failure of leadership in the community in India, and the failure of affluent Parsis today to do more for their less-fortunate brethren. Several essays offer business management ideas for saving the shrinking Parsi trusts and institutions, such as financial planning, case studies and human resource development. But if Moddie is correct about the caliber of our leadership, such chapters are entirely wasted on all but a few community leaders. And to the ordi-

nary reader this is only boring "management-speak."

In the concluding chapters Moddie seems to rest his main hope for *Frasho-Kereti*, or renewal and continuity into the 21st century, on the diaspora in North America and elsewhere. Moddie does not, however, give enough reasons for his optimism, and makes a shaky case on the assertion that emigrants tend to be the most vital and dynamic members of their community. However he is not deceived, and himself recognizes our greatest danger — seen again through the Jewish experience where 53 percent of marriages in North America are to non-Jews.

In "Zoroastrianism: The World's First Ecological Religion" the author pursues the trendy notion of the earth in a peaceful ecological balance — nature in harmony under a benevolent deity, Vohuman. But this is no different from parts of the Judaic scripture which may have antedated the *Gathas*. Moreover, Moddie fails to provide quotes or citations from the *Gathas* that proclaim man's stewardship and the need for good management of the environment. It is one thing to have a vision of pastoral harmony, easy when the population was low in 1000 BC and the vision shared by other religions. It is quite another thing to have a religion that actively advocates steps towards good environmental stewardship or restraint on pollution. Nevertheless, the chapter is thought-provoking and speaks well for Moddie's broad reading.

Given the many interesting and crucial themes that this book tackles, one could wish that it were read by every Zoroastrian. Alas, this is unlikely for two reasons: First, the intellectual tone and scholarly sweep of the material are likely to put off the majority of readers. In a telling remark, Moddie mentions writing from his "hill home." Did he mean to say "ivory tower?"

One cannot, I suppose, blame the author for being what he is. But one can blame him for the second reason why some readers — like this reviewer — may be tempted to fling this book against the nearest wall. It is replete with typographical and printing errors on virtually every page. (The collection is edited and published by the author himself.) Worse, there are odd and sudden transitions between and within the chapters. In his intellectual enthusiasm, the author's ideas often ricochet like billiard balls in inexplicable directions. In other cases, the same material is repeated in not just one, but several chapters. Apparently Moddie gave variations of the same speech at more than one meeting. (The essays are

probably based on various speeches.)

The author is certainly capable of cogent, even inspired prose. What the collection cries out for is a good editor, and reduction in the material by at least half to eliminate repetition, dated matter and "management-speak." The author should be urged to consider this for a subsequent printing.

Moddie deserves to be read. What he says touches upon many of the most profound dilemmas that will face the human race in the 21st century. Like questions of identity and ethnicity in a globalizing world. Like ethical behavior amidst the spiritual vacuum of market-driven economies. Like the impact of a few immortal verses uttered by a pastoral prophet, long ago, on the future standard of all mankind. And on our common vision of the universe.

Wicked wicket ways

Homi J. Rogers

Hat-Tricks by Kersi Meher-Homji. Published in 1995 by Kangaroo Press Private Limited, 3, Whitehall Road, Kenthurst NSW 2156, Australia. Pp: 120. Price: Not mentioned.

For the last two years we have unfailingly received a book from Kersi Meher-Homji recording with facility lesser-known aspects of cricket. The books, slim as a one-dayer in cricket when stood up next to the cricketing bible of statistics and records, the *Wisden*, which may be compared to the traditional five-day matches, have been as riveting a read as the play and excitement provided by the limited-over matches.

It was hence with bated breath that we wondered whether Meher-Homji would send us another packet from Down Under this year too; and, if and when it arrived, whether it would be able to stand in the same class as his two earlier works, *Out for a Duck* (1993, reviewed in *Parsiana*, January 1995) and *The Nervous Nineties* (1994, reviewed in *Parsiana*, November 1995). Well, the packet has arrived, and even if we are a trifle late in reviewing the work, it would suffice to say that Meher-Homji has scored a hat trick!

The book is as interesting and off-beat in its scope as his two earlier volumes. Wonder of wonders, it is titled *Hat-Tricks*, and is devoted to that very rare feat in cricket when a bowler takes three wickets in three consecutive balls. With the passage of time, however, its usage in journalese has 'slip'ped to include a package of

anything in threes delivered in succession: from triumphs to tragedies to even triplets! The latter, interestingly, were delivered by the wife of cricketer Michael Whitney, whom Meher-Homji has roped in to write



Meher-Homji's hat trick

the introduction to this work. (The media, incidentally, had proclaimed this event as 'Whitney's greatest hat trick'.)

The rarity of a hat trick, as per its original definition, can be quickly determined by just a glimpse at the book's facts-at-your-fingertips appendix. There have been only 21 hat tricks performed by 19 bowlers in nearly 1,300 tests spanning 115 years (from 1879 to 1994). Hence on an average — though such a rare phenomenon never occurs with mathematical regularity — a hat trick comes along once every 5.7 years. Significantly, in the same time period of 115 years, some 2,060 test centuries have been recorded, which means that for a bowler to record the feat of a hat trick is practically a hundred times rarer than for a batsman to post a hundred.

An entire book on this rare phenomenon indicates that Meher-Homji had to undertake tremendous research. That he succeeded in bowling the reader over with his wit and garnered facts (and fiction, which he also quotes from to make for some hilarious tales) is a fine measure of the dedicated work put in by him. Like in his earlier books, Meher-Homji looks at the agony and the ecstasy, capturing vividly the joy of bowlers — sometimes in their own words — and the drama behind this peculiar event.

Of surprising — even shocking — interest is the tale of the hat trick performed by Courtney Walsh against Australia in the Brisbane Test of 1988. Neither Walsh nor his teammates nor his opponents, writes Meher-Homji, knew that a hat trick was performed till a few balls later. The reason for this delayed exultation was that the 'event' was separated by an entire innings: Walsh having taken the last wicket in Australia's first innings some 45-and-a-half hours earlier, scalping two batsmen in a row with his first two deliveries in their second innings two days later. Curiously (Meher-Homji's favorite word), this hat trick tale has an even tangier end, with an Australian bowler (Merv Hughes) achiev-

ing an even more unique hat trick in the very next Test at Perth, where he took three wickets in a row, spanning over two days, two innings, and three overs (sic!). The last fact was achieved because Hughes' two victims in the first innings were in the last ball of an over bowled by him, the first ball of the next over which ended the Windies' innings, and the first ball of the second innings. (What could better that feat now is a hat trick spread over two Tests, and we hope Meher-Homji will be around to record it in his inimitable manner.)

Oddly (another of Meher-Homji's favorite words), most hat tricks (nine) have been witnessed in Australia (i.e. 43 per cent), where Meher-Homji has now settled, and none in India — at least as far as test cricket is concerned, which is primarily the kind of cricket matches covered by Meher-Homji in this work. However, it's not that hat tricks have not been performed on the Indian sub-continent. Meher-Homji not noting this feat in first-class cricket played in India, while giving instances of it being achieved in similar standard tournaments — and even 'schoolboy level matches' abroad — is a serious lapse. For example, S. Mubarak Ali while playing for Nawanagar against Western India at Poona in 1936-37, performed a Walsh-like feat by taking the last two wickets in the first innings, and the first wicket with his first ball in the second innings. This feat was repeated by S. Nyalchand while playing for Saurashtra against Baroda at Dhrangadhra in 1961-62. Yet both these occurrences do not find mention in the book. Again, Salil Ankola's dream debut at Poona with a hat trick for Maharashtra versus Gujarat in 1988-89 and the current Indian vice-captain Anil Kumble's hat trick in 1991-92 at Visakhapatnam could have found mention in the book, especially the former as it would make for dramatic copy.

The few Indian contributions mentioned are those of J. S. Rao who performed the unique feat of two hat tricks in the same innings against North Punjab (in 1963-64); Kapil Dev, "who provides the only instance of a cricketer at both the agony and the ecstasy end," having taken a hat trick in limited overs international against Sri Lanka (1990-91), and being a victim of one such in New Zealand three years later; and *aapro* Rusi Surti, who is credited to be the first bowler to take a hat trick for Queensland in the Sheffield Shield. Chetan Sharma, incidentally, is reported to be the only bowler to perform a hat trick in a World Cup match, when he bowled three New Zealanders in Nagpur in 1987. Meher-

With
best wishes
from

**Farah
&
Tanya**

Homji, however, doesn't tell the reader more about this unique feat, and one has to be content with a set of three pictures (supplied by the late Bapoo B. Mama to whom this book has been dedicated) to document this one-of-a-kind performance.

Surprisingly, Sharma's name doesn't even find a place in the three-page index at the end of the book: a grievous lapse for the serious reader, who may not have the time or the inclination to go through pages of purple prose or photographs to lay his hand on some vital facts. We also found that M. Baqa Jilani, the first Indian to bowl a hat trick, does not feature in the book's index, though his performance merits a good half-page of text in the book, under the sub-caption of "mothers of hat-trick" or, should that have read "mother of hat-tricks?"

While this is not to detract from the worth of the book, attention paid to these minor details would have greatly enhanced the value of this slim volume. Also, in these days when one-day cricket/limited over cricket is gaining acceptance, it would have been apt, one feels, if a chapter had been devoted on the occurrence of this rare phenomenon in this type of cricket. Surely, with its accent on a fast-paced game, there may be a few instances of a hat trick performed in one-dayers, and certainly there would be quite a few dramatic tales of a hat trick just being missed. Presented in Meher-Homji's racy style with flashes of humor or heartburn accompanying these incidents, they would have made excellent reads.

Also, since a hat trick is used to describe any triumph (or failure) occurring thrice in succession, we feel Meher-Homji could have written about batsmen (if any) who scored three centuries in a row, or fielders who were responsible for three wickets falling successively as a result of catches held by them. This could have given the book a pleasing plumpness and made it a more comprehensive record of those triumphant three-in-one moments. In its present form it offers just a little over two dozen pages of relevant reading material: the other pieces are more like appendages strung around the kernel.

It is to Meher-Homji's credit, however, that with his fine attention to detail and, as cricketers would say, an in-form writing style, he has managed to put forth yet another winner in his 'peculiar events' cricket trilogy. Supplemented by some excellent archival photographs, *Hat-Tricks* is like a short-pitched ball: well-worth a 'glance.'

MATRIMONIAL

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PLAUDITS FOR THE PENTAD

continued from page 27

doctor," said the man who is a visiting professor at several medical educational centers in the UK and USA, has published five standard books on *Diagnosis and Management of Medical Emergencies*, *Pulmonary Eosinophilia*, *Diagnosis and Management of Acute Respiratory Failure*, *Tetanus* and *Principles of Critical Care*, and contributed a chapter on tetanus in the current *Oxford Textbook of Medicine*, as notes the citation.

"Medicine is a search for truth about what happens to an individual's body and mind. A lot we do know about the body, but a lot more needs to be learned. The mind is an uncharted enigma." Despite his assertions many a family has hung upon the words and advice of this consultant physician to the Breach Candy and Parsee General Hospitals — and come through, as noted Modi. Udwadia described medicine as science and art — science in making hypotheses based on exact observations; art because it is also based on rational conjecture and "conjecture, however intuitive or born of experience or knowledge, can always be wrong." He also compared the ethics of medicine to the ethics of religion in that both promote beneficence: "The oath of Hippocrates says 'First of all, do no harm.'" Udwadia was quick to note, however, that it was essential to take the

patient's desires into consideration and there may well be conflict between the patient's and the doctor's points of view. "You will do right and not wrong" prescribes the stern code of medical ethics, but, says Udwadia, "sometimes it's difficult to know what's right and what's wrong. You try to do what's the least wrong. Therefore great physicians have been great philosophers and great thinkers," added Udwadia, referring to Sir Thomas Browne's *Religio Medici*.

"The Parsi community is small in number but it is a great community," said the physician who declared himself "proud to be a member." He saw the community's finest values as "honesty, courage and the ability to say and do what's right... our best and greatest values are among the poor and middle class. I am amazed at their honesty and integrity." Referring to people "who talk of the past, and optimists like Tale-yarkhan who speak of the future," Udwadia hoped "the future remains reasonably bright," and urged the community to multiply in geometric progression, be educated and equipped for life's battles, retain the spirit of enterprise and quoting Tagore, "Build God's throne daily/On the ample bareness of your poverty/And know that what is huge is not great/And that pride is not everlasting."

Even as Udwadia returned to his seat amid a torrent of applause Modi stepped

off the stage to present flowers to his mother Ms Perin Udwadia sitting in the first row "for having raised such a wonderful person." Before adding "some little known facts" to the achievements of these men cited in the scrolls, Modi thanked Ms Yasmin Khan for the festive rangoli at the entrance and Soli Vajifdar for organizing the nitty-gritties of the function. She then went on to inform the audience of the six acres of land gifted by Godrej to the Indian Disaster Relief Centre (see "A gift of compassion," *Parsiana*, October 1996), the award presented to Guzder by the Antop Hill Warehousing Association and to Palkhivala by the Association for National Solidarity, and of the "daunting task expertly handled" by Taleyarkhan in Latur where schools, hospitals and quarters have been established by the Red Cross at a cost of three crore rupees under his supervision. "What can I say about Farokh Udwadia except that he's a superb doctor. It's thanks to him that I'm still alive..."

Modi thanked the women in their lives [Thrity Taleyarkhan, Veera Udwadia, Shirin Guzder (in absentia, due to ill health) and Nergish Palkhivala] for their contribution to these achievements which embody the "Zoroastrian qualities of devotion to their work and their consciousness of time," — in Kipling phrase, "filling the unforgiving minute with sixty seconds worth of distance run..."

***With Best Wishes
from***

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

and

Mrs Purviz R. Shroff

MILESTONES

The age of Zoroastrian brides (as listed in this issue) ranged between 22 and 48 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 27 years. The corresponding figures for the grooms were 22 and 57 years, averaging at 31 years.

There were 25 births in Bombay in November as compared to 67 deaths. Seven of the 20 victims who fell prey to heart disease were above the age of 80. Pneumonia and lung diseases were next among the major killers claiming 16 Zoroastrians. Six patients were victims of old age and general debility while four succumbed to brain disease. Cancer, kidney failure, and hypertension took a toll of three lives each while septicemia and falciparum malaria of two each. The varied isolated cases registered in November were urinary tract infection, polycythemia vera (an idiopathic condition in which the red blood cell count is very high), diabetes, burns and haematoma (a swelling filled with blood). In one case, the cause of death was stated as "asphyxial death due to drowning." A 60-year-old perished in a road accident and a stillborn baby was also lost to the community. The eldest age at death was 94

years as compared to the youngest: 45 years. The Zoroastrian life expectancy at birth, in Bombay in November, was 75 years.

The data on births, marriages and deaths has been compiled from information supplied by various newsletters and anjuman in India and abroad, courts and hospitals. This information is not always complete or consistent: we are unable to carry data from areas where the anjuman do not furnish the particulars; 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.

BARODA

BORN

A boy, *Jeraz*, to *Tazeen* and *Zarir Cooper* on November 17, 1996

BOMBAY

BORN

A girl to *Nilufer* and *Rajiv Patkar*; November 1
A girl to *Puja* and *Percy Unwalla*; November 2
A boy to *Roxana* and *Behram Mistry*; November 4
A girl to *Nilufer* and *Freddy Tukina*; November 7
A boy to *Firoza* and *Rohinton Dadyburjor*; November 8
A girl, *Ryana*, to *Tana* and *Rohinton Contractor*, sister to *Sanaya*; November 10
A boy to *Rashna* and *Cedric D'Souza*; November 10
A girl, *Tushna*, to *Khushi* and *Cyrus Vevaina*; November 10

A girl to *Jesmine* and *Hanoz Baria*; November 14
A girl to *Aban* and *Manek Patel*; November 14
A girl to *Binaifer* and *Karl Dumasia*; November 15
A girl to *Persis* and *Homiyar Navdar*; November 15
A girl to *Armaity* and *Cyrus Katrak*; November 16
A boy to *Kashmira* and *Vispi Vestuna*; November 17
A boy to *Indrani* and *Cyrus Gandhi*; November 18
A girl to *Anahita* and *Raymond Irani*; November 18
A girl to *Shahnaz* and *Yezdi Irani*; November 18
A girl to *Delnavaz* and *Shazad Izediyar*; November 19
A girl to *Parvana* and *Raten Patel*; November 19
A boy, *Zayan*, to *Ferzeen* and *Hoshang Chargeman*; November 20
A boy to *Hufriya* and *Darayes*

Karkaria; November 20
A girl to *Meher* and *Hormuzd Sinor*; November 25
A girl to *Hufriya* and *Ajay Jani*; November 26
A boy to *Tannaaz* and *Sheriar Irani*; November 28
A boy to *Pervin* and *Cyrus Jeejeebhoy*; November 30

MARRIED

Dolly Hiraji Broacha and *Adi Gustadji Kavarana*; October 22
Kamal Pervez Mistry and *Adil Hosang Patel*; October 24
Pervin Ardesher Solan and *Yezdi Aspi Driver*; November 3
Aban Shavaksha Billimoria and *Rustom Dorab Davar*; November 14
Tehnaz Hormuzd Minocherhomji and *Jimmy Jal Vadivala*; November 15
Nazneen Noshir Sidhwa and *Percy Dara Vakharia*; November 16
Farah Bomi Bacha and *Nekdad Farrokh Cama*; November 18
Soonnu Rusy Enty and *Eric Fardun Powwalla*; November 18
Phirooza Homi Sanjana of Bangalore and *Noshir Homi Rustunji* of Bangalore; November 18
Azmeen Dinyar Wadia and *Behram Baman Irani*; November 19
Seema Noshir Bakhshay and *Ruzbeh Behram Aryana* of Kalyan; November 23
Simonil Sarosh Forbes and *Hormuzd Hoshang Madan*; November 23
Niloofer Adil Daruwalla and *Jimmy Godrej Mehta*; November 23
Shenaz Hormusjee Subawalla of Calcutta and *Minoo Keki Bilia*; November 24
Armin Jehangir Bagli and *Nozer Aflatoon Irani*; November 24
Khushnuma Dossabhai Shroff and *Khushroo Nariman Patel*; November 24
Kashmira Sam Nakra and *Oorvez Jimmy Batty*; November 25
Zenobia Rohinton Mobedji and *Minoo Jal Buhariwalla*; November 25
Rashna Manek Baliwala and *Fredoon Pirojshaw Chiniwala*; November 26
Farida Rustom Irani

(*Khorshedi*) and *Ruzbeh Dara Irani*; November 26
Binaifer Naval Bharucha of Ahmedabad and *Nariman Meher Mehta*; November 26
Yashna Hoshang Mithawala and *Adil Pirojshaw Dadachanji*; November 27
Nilufer Mehli Khambatta and *Rahul Jall Cowasji*; November 28
Kashmira Sohrab Cooper and *Pourusasp Keki Pavri*; November 28
Havovi Kaikobad Mogal and *Khushru Kaikobad Dastoor*; November 30

DIED

Keki Rustomji Dadachanji (85), residing at 761, Najamai Mans, M. Joshi Rd, Parsi Clny, Dadar, 400014; November 1
Khorshed Burjor Gotlaseth (84), 16/A, Shreyas, Sleater Rd, 400007; November 1
Motan Dara Khambatta (76), Meherally Mans, 132, Dr Ambedkar Rd, 400027; November 2
Rusi Nusserwanji Kharas (65), 6/15, Sir Ratan Tata Clny, Tardeo, 400034; November 2
Secunder Ardesher Padsha (72), 626, Adenwalla Bldg, 8, A. Homavazir Rd, Parsi Clny, Dadar, 400014; November 3
Dinyar Homi Rustamji (Bawa Adam) (53), 12/5, Malcolm Baug, Jogeshwari (W), 400102; November 3
Homi Sorabji Wadia (80), Yusuf Bldg, J. Petit St, Grant Rd, 400007; November 3
Goolbai Framroze Charna (85), 4, Matarpakhadi Cross Lane, Mazgaon, 400010; November 5
Dhunjishaw Kavasha Contractor (86), 3, Sharifa Mans, Kohinoor Rd, Dadar, 400014; November 5
Sheroo Homi Dotiwala (77), Mistry Bldg, Parsi Clny, Dadar, 400014; November 5
Firoz Rustomji Ghyara (79), 11, Engineer Bldg, Sleater Rd, 400007; November 5
Banu Minocher Unwalla (84), C/5, Captain Clny, Tardeo Rd, 400034; November 5
Firoze Ardesher Dalal (73), Room no 11, Shroff Bldg, Gamadia Clny, Tardeo, 400007; November 6

Perin Jehangir Dumasia (75), C/5, Godrej Baug, Off Nepean Sea Rd, 400026; November 6
Soli Dossabhoy Kanga (59), 23, Police Court Lane, Fort, 400001; November 6
Tehmina Jehangir Batliwala (73), Room no 11, 225, Patel Widows' Chwl, Above Sunshine Hotel, Thakurdwar, 400002; November 8
Dinshaw Pestonji Parekh (87), 5/4, India Hse, Kemps Corner, 400036; November 8
Jal Jamshedji Jussawalla (88), R/13, Cusrow Baug, S. B. Rd, 400039; November 9
Aloo Jehangirji Kalyaniwala (70), J/51, Cama Park, Cama Rd, Andheri (W), 400058; November 9
Filly Eruchshaw Mehta (55), M/3, Dalal Est, Bombay Central, 400008; November 9
Naja Jal Choksi (85), Ava Mans, 230, Tardeo Rd, 400007; November 10
Keki Naoraji Daruwalla (57), Lam Bldg, Delisle Rd, Lower Parel, 400013; November 10
Allamai Eruchshaw Khansaheb (91), Avabai Mans, Henry Rd, Colaba, 400039; November 10
Perin Rohinton Kyas (80), 8, Kanga Bldg, Dr B. Ambedkar Rd, Dadar, 400014; November 10
Tehmina Rustom Umrigar (85), B/69, Vanashri, L. T. Rd, Borivli (W), 400092; November 10
Soona Piroshaw Bolton (94), Sunny Ville, 22, Carmichael Rd, 400026; November 11
Jeroo Khurshed Katrak (58), B-6/A, United Chmbs, 347, Maulana Shaukat Ali Rd, 400007; November 11
Baby of Rashna Hoshang Udawadia (stillborn), D2/23, S. B. Bharucha Baug, Andheri, 400053; November 11
Dina Savak Bhaucha (82), 190/A, Presswala Bldg, D. Badkamkar Marg, 400007; November 12
Motibai Kaikhushroo Irani (86), 6/A, Ebrahim Mans, Grant Rd, 400007; November 12
Pirojibai Framroze Khadiwala (94), C/8, Neelima Hsg Soc, Mahakali Caves Rd, Andheri (E), 400093; November 12
Nergish Savakshaw Sethna (82), 1/3, Tata Clny, Tardeo, 400034; November 12
Rusi Jal Currawalla (72), 501, Cumballa Crest, 42, Pedder Rd,

400026; November 13
Tehmi Phili Kavarana (77), 11, Khareghat Clny, Hughes Rd, 400007; November 13
Dina Burjorji Zaiwalla (86), Ali Manzil, Balarum St, Grant Rd, 400007; November 13
Keki Maneck Giara (83), 721/A, Choksi Bldg, Rd no 4, Parsi Clny, Dadar, 400014; November 15
Firoz Jamshedji Vachha (88), Sealand, 41, Cuffe Parade, 400005; November 15
Piroja Minocher Fitter (88), 204, Bridge View, North Wing, Hansraj Lane, Byculia, 400027; November 16
Jamshed Rustomji Nagpurwala (76), B/15, Ginwalla Bldg, Captain Clny, Haji Ali, Tardeo, 400034; November 16
Dinyar Jalejar Nanakuka (45), Room no 1, Batliwala Agiary Chawl, Tardeo, 400034; November 17
Mani Minocher Talati (79), Commonwealth Bldg, 181, Marine Drive, 400020; November 17
Tehmina Jamshedji Deboo (83), 194, Talaty Bldg, Khetwadi Back Rd, 400004; November 18
Keki Bejenji Jamula (85), Room no 13, Malegamwala Bldg no 2, Gabnal Rd, Mahim, 400016; November 18
Gohar Bahrami Mobarakeh (69), 602, Wallace Apts 1, Grant Rd, 400007; November 18
Noshir Pirojshaw Secretary (89), Jehangir Mans, 71, Hughes Rd, 400007; November 18
Jal Kaikhushroo Vandrewalla (69), Q/9, S. B. Bharucha Baug, Andheri (W), 400058; November 18
Merwanji Burjorji Commissariate (80), 3/17, Five Star Apts, Bund Garden Rd, Poona, 411001; November 19
Perin Kaikhushroo Jungalwala (75), 806, Manju Mhl, 35, Pali Hill Rd, 400050; November 19
Freny Nadirshah Balsara (83), 12/A, Paradise Apts, 44, Napean Sea Rd, 400036; November 20
Jerbai Kaikhushroo Patel (84), G, Bhiwandiwalla Ter, Dhobitalao, 400002; November 20
Fareedoon Ardeshtir Tavaria (79), 3, Sir Ratan Tata Bldg no 3, Tata Blocks, S. V. Rd, Bandra, 400050; November 20

Jemi Burjorji Billimoria (55), Q/10, S. B. Bharucha Baug, S. V. Rd, Andheri (W), 400058; November 21
Khodayar Ardeshtir Demehri (77), F. B. Bilimoria Bldg, Shamrao Vithal Marg, Grant Rd, 400007; November 21
Homai Sorabji Talati (86), 187, Lamington Rd, 400007; November 21
Sorabji Hormusji Bharucha (72), 250/252, Lucky Mans, Bazargate St, Fort, 400001; November 22
Ardeshtir Behram Chilli (Irani) (89), 315, Pehelvi Bldg, Dr Badkamkar Marg, 400007; November 22
Lily Maneck Darukhanawalla (60), 801, Coover Villa, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; November 22
Motibai Merwan Irani (79), R/6, Sunder Ngr, S. V. Rd, Malad (W), 400064; November 22
Pereen Kaiki Khambatta (73), Gold-Croft, 39, B. Desai Rd, 400036; November 23
Gool Cavas Umrigar (92), P/16, Cusrow Baug, S. B. Rd, 400039; November 23
Khorshed Hormusji Bhiwandiwalla (84), C/o, F. F. Hirjikaka, Naju Manor, 14, Oliver St, Apollo Recl, 400039; November 24
Shirinbai Rustomji Tavadia (87), Cooper Bldg, Marzban Clny, Dr Nair Rd, 400011; November 24
Coomi Manecksha Dubash (85), C/o K. P. Nallaseth, Albless Bldg, Banaji Fire-temple Comp, 400002; November 26
Amy Fareedoon Merchant (69), C/o T. N. Nanavati, Gopal Mans, Guru Nanak Rd, Bandra, 400050; November 26
Hilla Manecksha Daruwalla (64), G/7, Godrej Baug, Off Napean Sea Rd, 400036; November 27
Katie Homi Harda (64), Q/7, Cusrow Baug, S. B. Rd, 400039; November 27
Bahadur Framroze Surti (62), Dhun Bldg, Dadar Cross Rd, Dadar, 400014; November 28

DELHI

MARRIED

Arnaz Parvez Mehta and *Vistasp M. Bhagwagar*; October 21

MADRAS

BORN

A boy, *Rayhan*, to *Farzana* and *Ardeshtir Dastur*; October 31

POONA

BORN

A girl, *Shirly*, to *Zenia* and *Sarosh Mody*; November 18

DIED

Edeljee Khurshedjee Kotwal (94), 3/A, Solapur Rd, 411040; November 11
Perin Padshah Karkaria (68), 872, Dastur Meher Rd, 411001; November 12
Sam Hormusji Printer (77), 88, M. G. Rd, 411001; November 14
Daulat Pesi Kaka (67), Mody Clny, Synagogue St, 411001; November 21
Freed Maneckshaw Kanga (75), No 3, Shalimar Hotel, 12/A, Connaught Rd, 411001; November 21
Eruchsha Farmji Guandevia (75), Daulat Bldg, 963, Maha Parviz Rd, 411002; November 29

SECUNDERABAD

DIED

Minocher Khambata (92), father of *Sarosh*; July 4

SURAT

DIED

Jarbanoo Nariman Bharucha (70), Bibiniwadi, Sayedpura, 395003; November 7
Jalajer Dinsaji Amalsadiwala (77), Village Amalsadi, Taluka Mandvi, Dist Surat, 394160; November 12
Pirozsha Jamshedji Bhagvager (68), Parsiwad, Village Amroli; November 13
Tehmina Ardeshtir Nulladaru (89), Vaki Bordi, 395003; November 19
Gool Bomi Ichhaporia (48), Village Adajan, Dist Surat; November 21
Tehmina Hormasji Amroli (76), Wanki Bordi, 395003; November 23
Ami Beharamji Saher (52), Gajanand Park, Adajan, Dist Surat; November 23
Nadirshah Eruchsha Turel (64), Bibiniwadi, Sayedpura, 395003; November 29

CANADA

Burnaby, British Columbia

BORN

A boy, *Zubin*, to *Rashna* and *Neville Doodha*; October 24

Campbell River, B.C.

BORN

A boy, *Cyrus*, to *Mehrbanoo* and *Dara Behrooz*; August 15

Edmonton, Alberta

DIED

Edi Sapurji, husband of *Nergish* and brother of *Vera*, *Silloo*, *Rumi* and *Minoo*; October 17

Toronto

MARRIED

Andrea Torrey, daughter of *Norma* and *Don*, and *Navroze Balsara*, son of *Moti* and *Russi*; July 7

Natasha Rustomji, daughter of *Dinaz* and *Shahrokh*, and *Kaizad Irani*, son of *Dogdo* and *Jehangir*; August 4

Yasmin Katrak, daughter of *Perin* and *Khushroo*, and *Randy Cramer*; September 14

DIED

Dinshaw Kirolawala, husband of *Nergish* and brother of *Ratan*, *Arnavaz Golwalla* and *Nergish Kayani*; September 4

St Catharines, Ontario

BORN

Twins (girls), *Farentina* and *Zarina*, to *Patty* and *Keki Gatta*, sisters to *Cyrus*; November 8

Vancouver

BORN

A boy, *Tascha*, to *Peyman Parsa* and *Mojdeh Shahriari*; July 15

A girl, *Robin*, to *Homa Ashtari* and *Nyaz Asgari*; July 20

A girl, *Farah*, to *Rashna* and *Sharokh Kianipour*; August 20

A boy, *Shayan*, to *Mojgan* and *Ramin Zohrabi*; September 20

MARRIED

Mehnaz Jamshedian, daughter of *Zarine* and *Farokh*, and *Mehran Jamshidian*, son of *Firoozeh* and *Khodabandeh*; September 15

FRANCE

Versailles

BORN

A girl, *Clara*, to *Cyra* and *Jean-Michel Vuillamy*; October 4

TOTALS FOR 1996

	Bombay		India		World	
	A	B	A	B	A	B
BORN						
Boys	9	89	2	8	5	26
Girls	16	101	1	4	5	31
MARRIED						
Parsi	25	163	1	5	5	15
Intercommunal	—	17 [^]	—	4 *	5	9*
DIED						
CONSIGNED						
Males	28	416	8	92	6	55*
Females	39	458	7	79	3	39
CREMATED						
Males	—	—	—	—	—	—
Females	—	—	—	—	—	—

A: Total numbers in this issue

B: Running totals for 1996 (February-March 1996-November 1996 issues)

[^] Males married out — 9
Females married out — 8

* Males — 2
Females — 2

* Males — 2
Females — 7

• 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.

IRAN

Tehran

MARRIED

Mehnaz Farsi, daughter of *Mehrbanou* and *Mehrban*, and *Kurush Bilimoria* of Australia, son of *Farkhondeh* and *Nadirshaw*; August 22

PAKISTAN

Karachi

DIED

Lily Hoshang Dalal (72), mother of *Shernaz Berana*; November 2

Nariman B. Mukadam (80); November 11

Rati Javat (80); November 17

Khoshed B. Shroff (80); November 25

USA

Burtonsville, Maryland

MARRIED

Farishte Irani, daughter of *Behroze* and *Khushro*, and *Afshad Irani*; July 27

Chicago

BORN

A girl, *Rachel*, to *Yasmin* and *Malcolm Bilimoria*, sister to *Sara*; October 15

Connecticut

DIED

Homi Zal Cooper (66),

husband of *Parween* and father of *Farobag*, *Roshanee* and *Piroozi*; July 17

Houston

MARRIED

Maynaaz Irani, daughter of *Katie* and *Dinshaw*, and *Mathew Olsen*; October 19

DIED

Phiroze Dotiwala, father of *Kaemerz* and *Vehista Kaikobad*; October 25

Maryland

MARRIED

Natasha Faroke Gandhi and

Jeff Berbaum; August 31

New York

MARRIED

Nilufer Darayes Bharda and *Michael Vidolin*; July 13

Rovena Ogra of Karachi and *Urmez Virasp Davar*; July 21

San Francisco

DIED

Shapour Varjavand, husband of *Irindokht* and father of *Ramin* and *Anahita Thornycroft*; October 22

Compiled by Roxana A. Driver



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Parinaz Gandhi



Died: Dinshah Kaikhushroo Malegamvala, 80, director for over two decades of the J. N. Tata Endowment for the Higher Education of Indians, on June 22, 1996 in Bombay following cardiac arrest.

"The enormous enthusiasm and dedication with which he worked for what he saw (as) Jamsetjee Tata's ideas" led to a substantial growth of funds while he was director of the J. N. Tata Endowment, acknowledged his senior colleague J. J. Bhabha at the condolence meeting convened in Malegamvala's memory. Endorsed Ms Lily Crasta, secretary of the Endowment, "So great was Mr Malegamvala's love and concern for the Tata Endowment that in January 1995 when he was ill and in hospital owing to a heart problem, in spite of his discomfort and pain" he wrote to the head of different Tata concerns requesting them to renew their donations.

Referring to Malegamvala as one of the strong pillars of the J. N. Tata Endowment, Crasta mentioned how he was able to expand the work of the trust by increasing the scholarships from a mere 35 in the '60s to 80 in the '70s followed by 100 in the '80s and to over 125 in the last 10 years. "Over 2,000 scholars the world over remember Mr Malegamvala with affection and gratitude for what they are today," she added.

"For him it was not just statistics of numbers; it was not money given; but for him each scholar was a leader of the future. He looked at the human being, and he looked deep into each one of these scholars and he spoke to them, he wrote of them with affection, with respect," recalled another peer Prof M. G. K. Menon who came specially from Delhi to pay his tributes at the condolence meeting. The Endowment meetings, for Menon, were "very infrequent, just once in a year, relatively brief,

(and yet) perhaps the most enjoyable meetings one could ever attend... That is because Dinshah took pains to make the administration reforms relating to the Endowment so interesting, so full of ideas for discussion..."

Malegamvala himself believed, "Intelligent trust work is very satisfying as it is a great power for good. There is still plenty of scope in our country for personal initiative. Personal care and the human touch can yet achieve wonders."

His association with the house of Tatas started in 1957 when he joined the Sir Dorabji Tata Trust as an executive officer. He was later appointed director of this same trust. Among the other Tata organizations on which Malegamvala has left his mark are the Lady Tata Memorial Trust (which awards grants for research in leukemia) where he was managing trustee, the Lady Meherbai D. Tata Educational Trust (which awards scholarships to ladies for social service and related work) where he served as trustee, the Central Recruitment Committee, Tata Services Limited, where he was member secretary and the Tata Administrative Service (TAS) of which he was the first member secretary. He was also a council member on the board of the Indian Institute of Science, the Homi Bhabha Fellowship Council and the governing council of the Tata Institute of Social Sciences, notes a press release from Tatas.

In the first 10 years following India's independence, Malegamvala worked as the Swedish Radio's correspondent in India, sending regular broadcasts in Swedish from Bombay through the All India Radio, mentions his curriculum vitae. His proficiency in Swedish was attained during the eight odd years Malegamvala spent in Sweden following his graduation as an

electrical engineer. Sufficiently fluent in the language to bring out a volume of lyrics in Swedish, he was also conversant with the other Scandinavian languages, Danish and Norwegian.

Bombay born Malegamvala studied at the Bharda New High School and The Victoria Jubilee Technical Institute. He qualified as a graduate of the Institute of Electrical Engineers (England) and at the finals for the Electrical Engineering Practice conducted by the City Guilds (London), he topped the list in India, it was specified in his curriculum vitae. Before joining ASEA Electric Limited in Sweden, Malegamvala worked for J. B. Maneckji and Company and Messrs Crompton's Bombay Limited.

Despite his background in engineering, Malegamvala was inherently drawn towards art and literature. In fact his last few years in Sweden he spent as a writer, broadcaster, photographer and lecturer, elaborates the press release. He won prizes in photography and exhibited his works in international salons. Besides founding two photo clubs in different towns Malegamvala was one of the founders of the National Association of Swedish Photography. His knowledge of printing he put to use in the publication of two books. Riding, skiing, hiking, badminton and tennis were the sports with which he associated.

Hindu thought and culture interested Malegamvala, particularly the Vedanta philosophy. For his spiritual satisfaction, he went to his guru in Kerala, stated Menon with whom he held varied discussions on Indian philosophy.

Warm-hearted and sensitive, Malegamvala himself was approached by many who sought his solace and guidance. As acknowledged Ravi Dubey of Indian Hotels Company, "Mr Malegamvala was to me and indeed for various TAS people while he was member-secretary, a father-like figure to go to and talk to." Sometimes they would heed his advice and sometimes not. "Do not forget your value system," Dubey remembers receiving this counsel from Malegamvala for whom contentment lay in being "always there to help."

Malegamvala is survived by his wife Mehra.

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