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Parsiana

June 1997
Volume 19 Number 10

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Parsiana is published by Jehangir R. Patel for Parsiana Publications Pvt Ltd at C/o H. L. Roach, K. K. (Navsari) Chambers, ground floor, 39 A. K. Nayak Marg, Fort, Bombay 400001 and printed by him at Kaiser-E-Hind Pvt Ltd, 300 Perin Nariman Street, Bombay 400001. Color processing, Comart Lithographers; black and white processing, Tricolour. All rights reserved. ISSN: 0971-3786. Phone: 2078730, 2072624. Fax: 2074541. For editorial enquiries phone: 2078183. E-mail: parvo@iasbm01.vsnl.net.in. For subscription enquiries and payments: C/o Kaiser-E-Hind Pvt Ltd, 300 Perin Nariman St (Behind Reserve Bank of India), Bombay 400001; Phone: 2658619, 2665661. Fax: 2654585.

Annual inland subscription for one year (10 issues) Rs 250; for two years (20 issues) Rs 475; for three years (30 issues) Rs 700. Foreign subscription rates: Seamount for one year Rs 450/US \$ 14/UK £ 9; for two years Rs 850/US \$ 25/UK £ 15; for three years Rs 1,250/US \$ 36/UK £ 22 (please allow six months or more for delivery from the time of publication). Airmail for one year Rs 750/US \$ 23/UK £ 15 (for Pakistan, Indian Rs 525); for two years Rs 1,400/US \$ 43/UK £ 27 (for Pakistan, Indian Rs 975); for three years Rs 2,100/US \$ 60/UK £ 37 (for Pakistan, Indian Rs 1,450). For Indian upcountry cheques add Rs 20 for bank charges; for US cheques add \$ 5; for UK cheques add £ 3. Cheques and drafts are to be drawn in favor of Parsiana and posted to GPO Box 892, Bombay 400001.



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 Unsigned letters or those without an address will not be published.

"We were taken aback..."

It is an unfortunate experience I have had within our own community that prompts me to address this letter to the magazine. The event seems trivial but it highlights an unfortunate tendency of our community.

My cousin Binaifer and I live in Lalbaug and Parel, respectively, close to Rustom Baug in Byculla. Rustom Baug has within its precincts the Ness Wadia Club including a badminton court, table tennis equipment, gym, etc. We became members of the Club and regularly started playing badminton. Unknown to us there were a melange of people all nursing some grievance that rank outsiders (namely my cousin and I and occasionally a guest of ours) had been allowed to avail of the Baug's facilities.

Owing to the fact that we both work during the day and can make it to the Club only after 7 p.m. we attempted to reserve the court for that time. This attempt of ours seemed to act as a catalyst and all those

"aggrieved" staged a minor (not so minor at that) court invasion while we were playing. We were distinctly taken aback, not to say dismayed, by so much unwarranted hostility and self-righteous anger directed at us. We were told in no uncertain terms that although we had been allowed to become members in spite of being "outsiders" we were to toe the line. Thereafter, the same aggrieved lot arrived at the house of the gentleman who had been kind enough to introduce us for membership. It would seem he was made to sign an undertaking of some sort taking responsibility for us being members of the Club. My other cousin and uncle who want to become members now have their applications "pending" before the Club committee.

This is the sort of churlishness, even clannishness that exists even in a community as small as ours. It should not. We are a small but very prosperous community, and surely our not inconsiderable resources should not be for the benefit of only a few, while being grudged to others.

This is not to say that we have not had more pleasant experiences as well. We met one lady in the Baug and in talking we discovered a shared passion for *bor*. It so happened that the lady had just received some from Ahmedabad, and insisted that both my cousin and I take a packet each and refused to let us pay for the *bor*. So maybe there is some hope for our community after all.

REENA KAVINA

Dr Porus S. Turner, president of the Sir Ness Wadia Club, replies

The Sir Ness Wadia Club was gifted to Rustom Baug and Jer Baug in the year 1954 by the late Mr Neville Wadia. The Club was open only to bonafide residents of Rustom Baug and Jer Baug. However some years ago a decision was taken to admit as temporary members Zoroastrians who were residing temporarily in Rustom Baug or Jer Baug as guests of bonafide residents.

Due to an oversight the two ladies were admitted as temporary members by the custodian of the Club without the mandatory approval

of the managing committee.

Since the two ladies were Zoroastrians the managing committee did not take any action and allowed them to continue as temporary members in the interest of sports though they did not come under the category of temporary members.

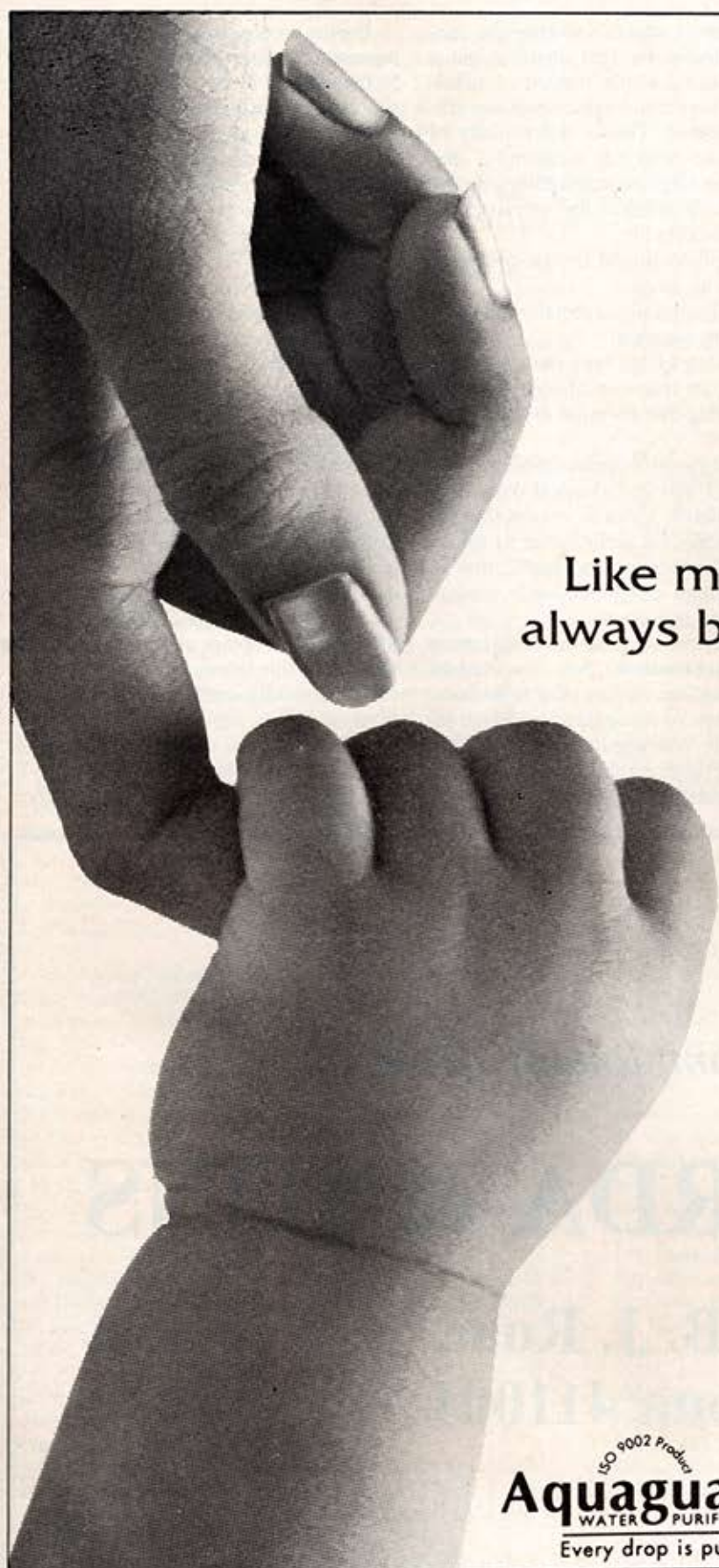
Unfortunately, the two ladies turned out to be over demanding and wanted special time reserved for them for playing badminton. The badminton court or the table tennis court or for that matter any facility of the Club cannot be reserved during the Club timings. If we were to reserve one hour for the two ladies there would be umpteen number of requests by other working members for reservation.

If the two ladies had shown some understanding and not insisted on their exclusive use of the badminton court for one hour, the incident in question would not have taken place. Repeatedly for a few evenings the two ladies would not allow the younger children to play badminton saying they had reserved the court. In addition, they bullied the younger children and behaved in a rude and highhanded manner. That was when the children complained to their parents who went to the court to look into the matter and told them that the Club could not be reserved by them and that every member of the Club had equal right to use the badminton court.

As for the allegation by the two ladies that the same members went to their proposer's residence to make him sign an undertaking making him responsible for the two ladies, I have personally contacted the proposer and the members and both sides have confirmed that no such thing took place.

Rustom Baug's Ness Wadia Pavilion





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As for the application of the above mentioned ladies' uncle and cousin for membership, they have to get approval of the managing committee as per the normal rules of the Club after appearing for an interview with their proposer.

We are hurt, distressed and highly disturbed by the above developments and the attitude of these two ladies. If only they had approached the honorary secretary or the president of the Club, either of them would have explained the rules and regulations of the Club and why their request could not be acceded to. We have nothing against these two ladies and only wish they would cooperate with the members and the committee. Also if they have any problems they should first approach the secretary or the president before rushing to the Press.

The saddest part of all this is that our members are now thinking twice about admitting any more temporary members because of the uncooperative attitude of these two ladies.

Global umbrella

The need to hold the community together, or at least in contact, through appropriately recognized Zoroastrian organizations in various pockets of the globe could seem rather daunting. Nonetheless, there is no

apparent reason why this worthy aim cannot be achieved by first charting out a rational plan of action instead of indulgence only in commonplace remarks solemnly delivered. This is not to deny or denigrate the need for meaningful dialogue on the road to establishing a single organization/institution for unifying Zoroastrians worldwide.

A committee should be constituted of members who have:

- mixed well culturally or socially and know how to work together;
- the education of the type that cultivates the ability to listen to almost anything without losing one's temper or self-confidence;
- honesty of purpose, great debating powers, resourcefulness, dialectical skills, high moral standards, given to considering the worthier model for inclusion in its fold;
- profound knowledge and application of Zoroastrianism combined with evident humility and comeliness.

Which of our anjumans/associations in the Indian subcontinent, America, Canada, United Kingdom, etc can meet these basic requirements, be recognized/respected internationally as an august body, have comprehensive accountability and be in a readily accessible location?

For the process of considering a body to represent Zoroastrians globally, it could be meaningful at the outset to objectively study/assess the track record of the various Zoroastrian organizations which have mooted for a "transnational body of Zoroastrians." The need for one central/main association as a sort of world council could be envisaged with sub-groups as "feeders" in the US/North America, Iran, Australia, Europe, etc. It remains an irrefutable fact that the main source of profound knowledge of Zoroastrianism lies with the scholar priests in India. This facility alone could weigh heavily in justifying the establishment of an apex body on the Indian subcontinent which can be more easily reached by those Zoroastrians living abroad. It may be considered debatable, but it does seem feasible that the World Zoroastrian Organisation (WZO), India, in view of its commendable track record to date, and already having a ready linkage in the UK (WZO, London, ably propelled by Mr Shahpur Captain and his team) could well merit this laurel.

The Federation of Zoroastrian Associations of North America (FEZANA) has been known to do praiseworthy work towards the dissemination of knowledge of Zoroastrianism through seminars, visits to

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places associated with Zoroastrian heritage, etc and its endeavor to hold together the Zoroastrian community of North America. Its track record clearly shows that FEZANA has hitherto concentrated — perhaps rightly so — on events and folks more pertinent to North America. Moreover, its lack of accessibility — especially to those from the Indian subcontinent — for attending meetings, etc may not be felt to be an inviting factor. However, there does not appear any reason why FEZANA should not serve as a satellite to the elected apex body.

The Zoroastrian Trust Funds of Europe (ZTFE) has hitherto maintained little or no meaningful interfacing with the Zoroastrian community of Europe with remarkable exceptions. Such a scenario would naturally preclude ZTFE even as a coordinator for the United Kingdom, leave alone Europe.

The established Zoroastrian associations in other parts of the globe e.g. Iran, Australia, Pakistan, could be counted on as being coordinators and so probably serve to set the foundations for a meaningful global linkage of Zoroastrians.

FURHOK K. TANGREE
La Roche-sur-Foron, France

More on Khabardar?

Kavi Ardeshir Khabardar occupies a pride of place in Gujarati literature. Yet, our community and especially its youth know little about this great poet.

I remember his couplet "*Jiya jiya vasay Gujarati, tiya tiya vasay Gujarat* (where dwells a Gujarati, there abides Gujarat)."



Khabardar's former residence in Daman

Will readers of *Parsiana* throw light on the life and works of this poet and also specify the name of the poem where this famous couplet appears?

BHIKHAJI M. ADENWALLA

Better their prospects

Since its commencement, the Zoroastrian Women's Association of Surat (ZWAS) has made dedicated efforts to move along the path where the less fortunate Parsi brethren are monetarily aided by trusts to meet obligations pertaining to sickness, family problems, navjote or marriage ceremonies, etc.

This venture of ours has crept beyond the borders of our city and reached the small homes of those Zoroastrians whose fate compels them to adapt to poor living conditions.

Here is a brief report on the families visited by us on our third trip to the remote villages around Surat when we distributed some food packets, a blanket and some old clothes. Our motive was not merely to pacify those needy families by nominal and temporary aid but to study their lifestyle and forward their lament to charitable organizations.

In Tadmashwar, Mr Jemi Dastur is the only Parsi gentleman striving to meet his requirements by giving tuitions. His wife is a heart patient.

In Dungri, Mr Dinshawji M. Ankleshwaria is casually helped by a well-to-do local Parsi family. With the assistance of the World Zoroastrian Organisation (WZO), Jimmy Ankleshwaria runs a poultry farm on his premises.

In Zankharda, 90-year-old Ms Tehmina Singpurwala lives with her retarded daughter Meki aged 60 years. Meki suffers from a tumor in the neck which needs to be operated. These ladies are looked after by noble Parsi families who thrive on cultivation of jawar, as also by the WZO. Ms Pirojbai B. Elavia lives with her husband and waits eagerly for money from her sons settled in Bombay.

In Ambawadi, Ms Dolly Surti rears goats and a buffalo. To repair the animal shed she was helped by the WZO but requires an additional sum of Rs 2,000. The salary of her son who is employed in the Madhi sugar factory is insufficient to make two ends meet.

In Vankal, Ms Khorshed Bapuji previously received aid from WZO. She is yet in need of financial assistance for medical purposes. On the meager salary of her husband, Ms Hillamai Surti has to survive with their two unemployed young sons, and a young aspiring daughter whose education had to be cut short because of unavoidable circumstances.

In Laveth, Mr Keki Variava and Mr Hiraji Variava along with their wives live in a remote area, far from any public

conveyance facility. They get help from the Wadia Trust and the Bombay Parsi Punchayet.

At Post Vankal, Ms Hilla B. Surti who lives with her son and his family requires a loan to repair their house.

In Tarsada, Mr Meherwanji Mandviwala's poor living conditions indicate a need for help.

In Sathvav, Ms Roshan B. Variava, a widow, gets help from the Surat and Bombay Parsi punchayets as also another source. She urgently requires financial aid to repair her house. Mr Soli Sathwawala has applied to the WZO for a secondhand truck.

Should our motive be restricted to providing these needy Zoroastrians with just food or clothes? Can't we use our assets and help these people to have a glimpse of the new light of prosperity and a better living? Your suggestions in this regard may be sent to the undersigned at 12/723, Rati Villa, Bhavnagri Street, Surat 395003.

Let us join hands and together work for the betterment of our slowly dwindling community.

MAHARUKH Z. CHICHGAR
President, Zoroastrian Women's Association of Surat

Support Iran League

On behalf of the Iran League we have been inculcating ancient Persian history and culture among the Parsi/Irani Zarthosti children and youth of our Mazdayasni religion since 1985.

In order to encourage talent amongst the members of our community, we arrange several competitions and activities for them every year: competitions in *Shah Nameh* recitation, elocution, essay-writing, drawing, rangoli, Parsi songs and musical talent. Needless to say, without the assistance of schools, colleges, institutions and well-wishers we would not have been successful in organizing competitions and promoting our activities.

Contests are arranged every year in the months of June/July. The first prize in each category includes a trophy. All participants receive prizes in cash, certificates, books at the annual prize distribution function. We desire to give each participant a free lunch/dinner if sufficient funds are available. Kindly therefore encourage the League's activities by donating generously in cash or kind. Please also donate in memory of your dear ones, for lunch/dinner expenses.

Iran League needs resources for furthering our activities in the Parsi community.

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JAMSETJEE JEJEEBHAY
President, Iran League

Jemsheed discovers wine

In his magnum opus *The History of Persia*, Colonel Sir John Malcolm states that Kaiomurs, the founder of the Peshadian dynasty, was succeeded by his grandson Houshang, who in turn was succeeded by his son Tahamur. Tahamur's nephew, the famous Jemsheed, succeeded him. Jemsheed was the founder of Persepolis which is, to this day, called Tukht-e-Jemsheed. But what follows may be of greater interest.

Sir John Malcolm quoting from Moullah Ackbar's manuscript further adds that "Jemsheed was the first who discovered wine. He was immoderately fond of grapes, and desired to preserve some, which were placed in a large vessel and lodged in a vault for future use. When the vessel was opened, the grapes had fermented. Their juice, in this state, was so acid that the king believed it must be poisonous. He had some vessels filled with it, and 'poison' written upon each. These were placed in

his room. It happened that one of his favorite ladies was affected with nervous headaches.

"The pain distracted her so much that she desired death. Observing a vessel with 'poison' written on it, she took it and swallowed its contents. The wine, for such it had become, overpowered the lady who fell down into a sound sleep and awoke much refreshed. Delighted with the remedy, she repeated the dose so often that the monarch's poison was all drunk. He soon discovered this and forced the lady to confess what she had done. A quantity of wine was made and Jemsheed and all his court drank of the new beverage which, from the circumstance that led to its discovery is to this day known in Persia by the name of *Zeher-e-Khoosh*, or the delightful poison."

Jemsheed also introduced the solar year and ordered the first day of it, when the sun entered Aries, to be celebrated by a splendid festival. This festival is called Navroze or New Year's day and is still the greatest festival in Persia. Even today, it is celebrated by Zoroastrians all over the world.

HORMAZDIAR J. M. DESAI

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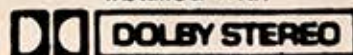
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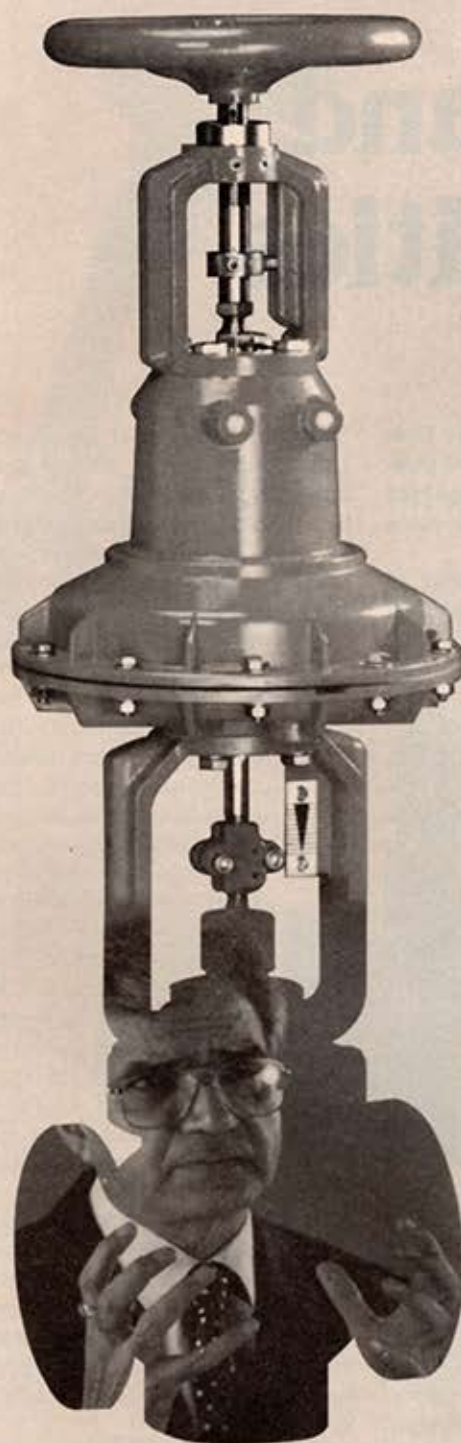
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Events and Personalities

Spenta gets court relief

Can cooperative housing societies restrict their membership to persons professing a particular faith? No, said the deputy registrar as also the divisional joint registrar of cooperative societies. Yes, said Justice P. S. Patankar of the Bombay High Court when admitting a writ petition filed by the Spenta Co-operative Housing Society, as per a communique of May '97 issued by the Bombay Parsi Punchayet (BPP) joint secretary P. B. Aibara.

The matter arose when members of the Spenta Society sought to incorporate a relevant clause in their bylaws in keeping with a resolution passed at their annual general meeting that only Parsi/Irani members professing the Zoroastrian faith be admitted as members of the Society. The need for such a restrictive clause in the bylaws of the Society was deemed necessary in view of the original agreement of sale as well as the proposed agreement of lease between Spenta Society and the BPP, mentions the release.

A landmark building on Malabar Hill, Spenta has brought both credit and problems for the BPP. The sale of flats in this six-storey building constructed on BPP property enabled the Punchayet to finance its other housing projects. Simultaneously it also created income-tax difficulties with the Punchayet being viewed as a profit-making organization.

Presently, non-Parsis will not be admitted as members of the Spenta Society pending the hearing and final disposal of the petition, confirms the communique.

Mehta, Munich and Mumbai!

It was Germany's tribute to the 50th anniversary of Indian independence. Aided by

a substantial financial contribution from the German Foreign Office, the 100-year-old Munich Philharmonic Orchestra played for the first time in India, under the baton of Zubin Mehta.

The two concerts held in Bombay on April 13 and 14, 1997 were presented by



Spenta as viewed from Khareghat Colony

the Time and Talents Club and the Mehli Mehta Music Foundation. The Confederation of Indian Industry joined in as presenter for the Delhi concert held on April 10 after the Orchestra flew in from Tokyo where they had given a special performance for the Emperor of Japan. Accompanying the orchestra on its present tour was 16-year-old German-born violinist David Garrett.

Mehta stated that he felt "specially good" to dedicate the performances to the golden jubilee of India's freedom, adding "India is my family, I feel at home when I see friends and family," according to a *Press Trust of India* report of April 14.

The scheduled arrival in Bombay on

Saturday, April 12 of the approximately 150-strong group of musicians and stage crew was unexpectedly thrown out of gear by a flash strike of the air traffic controllers in Delhi. The Bombay performance slated for 7 p.m. the same evening had to be postponed, throwing the organizers into turmoil as the tickets, priced at Rs 3,000, Rs 2,000, Rs 1,000 and Rs 500, had already been sold. The performance was finally held on April 14, which meant that both conductor and soloist had to stay on in Bombay an extra day, with Mehta postponing a scheduled engagement in Berlin, according to Time and Talents Club sources.

The Orchestra's India tour was sponsored by Arthur Andersen and Company-Andersen Consulting, Deutsche Bank and Godrej — The Pirojsha Godrej Foundation.

"We are not paying Zubin or the Orchestra," Mehroo Jeejeebhoy, chairperson of the Music and Arts Committee of the Time

and Talents Club, told presspersons in Delhi. In a pre-concert message, Mehta stated that the concerts in India will "not only benefit several charitable causes but, through the Foundation established in my father Mehli Mehta's name, will further the cause of the education and appreciation of Western classical music in India."

The Mehli Mehta Music Foundation, launched in December 1996 with a festival of music, *Sangat*, has Nani Palkhivala as its chairman and Zubin Mehta and his brother Zarin on the advisory council. Its initial corpus came from funds generated from concerts in India in 1994 by the Israel Philharmonic Orchestra under the baton of Zubin Mehta. According to an *India Abroad News Service* report published in the



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New Delhi edition of *The Statesman*, 88-year-old Mehli Mehta, founder and musical director of the American Youth Symphony Orchestra in Los Angeles, is to relinquish his post after nearly three decades at the helm. Troubled by a heart ailment, Mehta still hopes to conduct concerts occasionally, stating "The doctors say no, Tehmi (his wife) and Zubin say no but God willing I will conduct a few concerts in the next season." Zubin Mehta, who celebrated his 61st birthday on April 29, is due to begin a five-year appointment as music director of the Bavarian State Opera in Munich in 1998.

Mehta's brief stay in Bombay included an impromptu visit, together with Nusli and Maureen Wadia, to the Nowrosjee Wadia Maternity Hospital neonatal intensive care unit, stated the *Bombay Times* of

Top: Mehta sharing a joke with Jeejeebhoy (third from right) and other ladies of the Time and Talents Club

Below: Rehearsing at Bombay's Homi Bhabha Auditorium

Photos: Nazneen K. Vajifdar, Spectravision Labs

April 15. Mehta also hosted a private dinner at the Jeejeebhoy Dadabhoy Agiary at Colaba for the Orchestra and a few close friends and family. The traditional Parsi fare, served on leaf-lined plates and catered by the Godiwallas, consisted of *sasni-machhi* (cut into fillets), *sali-boti*, chicken *pulao*, *paneer*, *lagan-nu-custard* and individual portions of *tabota-per-edu*, steamed in leaf-containers and served piping hot! Copies of the menu translated into German were kept ready for the foreign visitors!

Hilla P. Guzder

"Service to judo"

At the India Cup International Judo Championship held in Lucknow from March 5-7, 1997 Bombay's Khurshed Noshir Pastakia was publicly honored by the president of the Judo Union of Asia, Jagdish Tytler, for "a lifetime of service to judo."



Pastakia: referee

He has been the founder secretary of the Bombay Judo Association, joint secretary of the Maharashtra Judo Association and technical secretary of the Judo Federation of India for 12 successive years, notes a write-up in the souvenir brought out on the occasion. He has also been responsible for forming and revising the national grading syllabus several times and for formulating the curriculum for the national diploma in officiating, states the article. Reportedly the first Indian to get the Asian Judo Union (B) refereeing licence at the Fukuoka international women's championship in Japan, Pastakia has served as manager for the India team at Cairo and Kathmandu.

Having started judo at the age of 12 in Uganda, during his undergraduate days at Bombay's Sydenham College he was instrumental in starting the Sydenham Judo Society and thereafter became a founder member of Judokan, Bombay. Graded as a fourth dan by the Judo Federation of India as also the International Judo Federation, Pastakia has teaching experience of 22 years.

Forty-five-year-old Pastakia who is a chartered accountant by profession, also works as honorary secretary of the Borivli and Suburban Zoroastrian Association. Besides giving lectures in accountancy at the postgraduate level he has served as chairman of the board of studies in accountancy at the S.N.D.T. (Smt Nathibai Damodar Thackersey) University and as member of this University's academic council.

Medical model

An oil painting of the late Dr Freny Marshall was unveiled at Surat's Seth Pursottamdas Thakordas Surat General Hospital in recognition of her services as honorary gynecologist at this institution for nearly 15 years. This portrait should inspire others to follow in her footsteps, said Shri Indira Bettiji who unveiled the painting at a function in April 1997, nearly a year after her demise, as per a write-up on the function.

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Shri Indira Bettiji unveiling the portrait of Freny Marshal

Recalling the doctor's humanitarian services to the poor of all communities and the satisfaction she derived from it, Dina Ghadiali mentioned how Marshall had won the love and confidence of the Parsi populace when she was affiliated to the Surat Parsi General and Maternity Hospitals. For two decades she had worked as the honorary superintendent of the Nariman Home and Infirmary.

As expressed by the gynecologist's husband Dr Ratan Marshall, she belonged to the era of Mahatma Gandhi and was particular about maintaining the noble traditions of the medical profession.

Yen for judo

She is the reigning Mumbai junior judo champion (up to 17 years) and the gold medal winner, in December '96, of the Mumbai Mayor's Cup Tournament. "Tanaz Kotwal's strengths are her determination and her will to win," says noted judoka Cawas Billimoria of his pupil whom he has been training since 1993 when she was a schoolgirl at the Alexandra Girls' English Institution. In February '96 she participated in the judo nationals at Bhopal but had to miss the nationals in Kurukshetra this year because of her ensuing exams.

She says that one of her "finest achievements" to date has been winning the Maharashtra gold championship at Akola in 1996 in her weight category (56-61 kg). She won her final bout against her opponent from Poona scoring an ippon (perfect throw) in two minutes against the scheduled time of four minutes. "I enjoy the

actual fight (bout); the throws, holds, chokes and bone-locks," she remarks, one of her favorite counter-techniques being the valley drop throw.

Kotwal trains at the Ippon Judo Academy run by Cawas Billimoria, 10 times national judo champion, who won for India a bronze at the Asian Games in Seoul in 1986 and a silver at the Commonwealth



Kotwal: "will to win"

Photo: Hilla P. Guzder

Judo championships at Cardiff in Wales in 1992, among other medals in his career. "The word 'judo' may mean 'the way of gentleness,'" explains Billimoria, "but judo is a very tough sport, with injuries being part and parcel of training." Praising Kotwal's "vigorous pursuit of the sport she has opted for," Billimoria remarks that Kotwal fights in a heavier category so she generally finds only lighter opponents to practise against, meeting heavier opponents only in the tournament itself. At her

level, he says, she has now to train not only in judo techniques but improve over-all fitness by weight-training, running, etc, a very difficult step forward for her as it needs to be combined with finding time to attend college, appear for exams, etc. "There are only three girls in my class at this level," notes Kotwal, "most of the girls train for some time and then leave."

Kotwal is now a First Year B.A. student at Jaihind College, representing her college in throwball, shot put, javelin and discus throw as well as judo and has won

several medals. Besides her love for the martial arts, Kotwal says she enjoys dancing and participated in Shiamak Davar's Summer Funk 1997 held during this year's May vacation. H. P. G.

Legal eagle

Can lawyers, judges and litigants be depicted as animals without attracting laws of defamation or libel? Apparently they can, as evinced by the architecture of the Bombay High Court. And whose eye for detail and flair for humor had first made this observation? Reportedly, Burjor Irach Taraporewala, formerly a government pleader in the city civil and sessions court, who in the latter years of his life was known as the "legal eagle of the Press." His demise in April just before his 75th birthday led many of his associates to share reminiscences of the "old boy" through the media.

His accurate reports of newsworthy cases were readily shared, much to the relief of cub reporters who had to cover the High Court. Looked upon as a father figure, not only did he impress upon them the need to write without fear or favor, but also pointed out the pitfalls which could drag their editors to the courts of law. Tall, soft-spoken and unpretentious, the khadi bag slung over his shoulder carried a veritable mine of information, with neatly folded copies of judgments and briefs collected from his legal contacts. "At the high court of justice he was as respected as the seniormost judge," notes an article in *The Afternoon Despatch and Courier* of May 3, 1997.

Some of his friends also recall how between work he would take out his camera to shoot stained glass windows of the heritage building which he used along with his stirring text in the book *Lead Kindly Light*, wherein he narrated the story of Jesus Christ. He is also believed to have shot many photographs of wildlife and nature during his sojourns.

Through the Hukhta Foundation that he established he reprinted his father Irach Taraporewala's classic, *The Divine Songs Of Zarathushtra*. Being a scholar himself, he had just completed a treatise, *The Visions Of Zarathushtra*. In yoga too was he interested, giving lectures on the subject as also on law.

Wishes fulfilled

After a stag dinner party with good food, drinks and bonhomie in abundance, Sherosh Kaikobad of Calcutta returned to his hotel room in Delhi in February 1997,

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bolted the door from inside and went to sleep. The next morning the hotel management found him in his favorite sleeping position with a gentle smile on his face bearing "testimony of a painless passing away in sleep," notes a report in the *Fed Newsletter* of April 1997. As recalled Kaikobad's son, "Dad wanted to die before he reached 70. He wanted to die in his sleep without any pain and after a great party. He did not want to be consigned to a dokhma and wanted a burial. All his wishes have been fulfilled."

For the grief-stricken family who rushed to Delhi, the parting was made easier by the care and concern of community members in Delhi, many of whom were unknown to the Kaikobads. The influential members of the Delhi Parsi Anjuman (DPA) helped in expediting the post mortem formalities. Young volunteers bathed and dressed the deceased, performed the sachkar, and after the funeral carried the body to the grave. Within an hour the uthamna ceremony had to be performed. Many older Delhiites stayed by the family's side, extending their support. Finally, the DPA waived the charges for the family's stay at the dharamshala and manageress Dhun Bagli too refused to accept payment for the food and other amenities.

"The Kaikobad family express their deep gratitude to these individuals and all members of the Delhi Parsi Anjuman who became friends in deed in their time of need," stated the *Calcutta Gavashni* (Jan-March 1997).

In fact, just the previous issue of *Calcutta Gavashni* had mentioned that when a death occurs in Calcutta, "fewer people are willing and available in time of need." Besides cleaning the premises at the ravangah and making it habitable, the body too has to be readied for sachkar, volunteers for which are difficult to find. As reiterated by *Calcutta Gavashni*, "Matters would become much easier if every bereaved family cleaned the body of the deceased before it was taken to the ravangah or Beliaghata. It would be the last act of affection for someone whom they have loved in life and whose death they will mourn..."

Devotion and dignity

During her two decades of association with the Inner Wheel Club, Ajmer's Gul Noshir Marfatia has served the organization as secretary, treasurer, president, district secretary, district treasurer, and then district chairman in 1996-97. This year she has been elected all-India secretary of the



Marfatia: dedicated

Association of Inner Wheel Clubs in India, notes a press release. In the course of her duties she has had to oversee the saving and rearing of abandoned infants, providing succor to the mentally retarded and other handicapped individuals, imparting confidence to distressed women, working for polio pulse, a national program that seeks to eradicate polio in India and other medical, community and educational projects. "Compassion and devotion and dignity are the jewels which adorn the Inner Wheel women," declared Marfatia in her address to her members.

With her multifarious activities, Marfatia has been nominated member of the social welfare department, Government of Rajasthan. In the Rajasthan Archery Association, she is currently vice chairman, in the Ladies Cricket Association of Ajmer District as also in the Literary Forum of the Government College Association she had served as vice president, mentions the bio data. She was also on the committee of the Parsi Zoroastrian Anjuman of Ajmer.

In addition to being partner of New Majestic Talkies, she runs a boutique at Ajmer's Hotel Man Singh Palace, writes her husband Noshir.

SPOTLIGHT

His outstanding performance in rifle shooting, winning gold medals at the national championships, earned **Darius Marshall** an award and certificate for the "best sportsman of the year 1996-97." Instituted by the Kozhikode District Sports Council, the Fr Vergottini Award was presented to Marshall by the president of the Kerala Sports Council on April 26, 1997, according to a write-up in the *Malayala Manorama* of the following day.

In the research, language and grammar section **Dr Ratan Marshall** was conferred the Gujarati Sahitya Academy award, notes a press release. His work *Gujarati Sahitya, Patrakartva Ane Rang-bhoomine Shetre Parsionu Pradan* (Contribution of Parsis to Gujarati literature, journalism and theater) was recognized as an outstanding publication of 1995.

Compiled by Parinaz M. Gandhi

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Farah
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What the directories say

The North American directory, the largest ever such venture, was compiled over two years and has around 7,500 entries

Arnavaz S. Mama

"A directory is not only a listing of people on this continent but an affirmation of the vibrancy and strength of our community and a window to our presence in the USA and in Canada," writes Dr Dolly Dastoor, president of the Federation of Zoroastrian Associations of North America (FEZANA), in her preface to the first edition (1996) of *Zoroastrians in North America — Directory and Yellow Pages*.

In addition to furnishing the names, addresses and telephone numbers of families scattered throughout North America, also specified is the name of the Zoroastrian association to which they are affiliated and the vocation of the elders. The almost 7,500 entries, listed alphabetically according to their surnames over 179 pages are thanks to "the time and effort invested by the co-ordinator of this project, Dr Noshir Langrana and his most efficient team..." acknowledges Dastoor. A committee of seven persons — Viraf Commissariat, Sheroo Kanga, Anahita Sidhwa, Yasmin Ghadiali, Firoza Fitch, Teshtar Irani and Kaika Clubwala — toiled for nearly two years under Langrana to secure and process the data that forms the bedrock of the *Directory*. Well coordinated advertisements helped make it self-financing, as notes Dastoor in the preface. The compilation of the 22 yellow pages is courtesy Dr Cyrus Toorkey, founder of the North American Zoroastrian Business and Professional Network.

The *Directory* shows some repeat entries, sometimes due to the affiliation of the family to more than one association. Hence some Zoroastrians who basically live in UK/Europe are also listed.

Commemorating the 10th anniversary of its formation with the release of this *Directory*, FEZANA hopes to see more names included in forthcoming editions to facilitate the organization of an authentic database for understanding present require-

ments and future projections.

Concern for the community's dwindling numbers has resulted in oft-repeated calls for a world census of Zoroastrians. How haywire guesstimates can be has been documented by Karachi Zarhosti Banu Mandal president Toxy Cowasjee in her

collar jobs or are professionals and are financially comfortable. Thus we have a pool of educated, talented individuals... If a Zoroastrian needs advice on any topic, from accounting to cosmetology, to trading, to finance, to real estate, there is a member in the Network who can probably help."

The yellow page entries bear a legend that distinguishes them as owners, partners or employees. Thirty-six of them own their professional enterprises while nine are partners.

Other useful information in the *Directory* includes the names, addresses and illustrations of the eight dar-e-mehers in North America with a brief synopsis of the donations that enabled their purchase/establishment, the year of founding and the name of the architect. Three of them now have a caretaker in residence.

The names and addresses of six members of the Council of Iranian Mobeds of North America (CIMNA) and of 39 members of the North American Mobed Council (NAMC) have been listed as also the 21 Zoroastrian associations of North America which are members of FEZANA and of 15 small groups not formally organized into associations.

While the abovementioned FEZANA *Directory* is the first such attempt at consolidating Zoroastrian names, addresses, etc, major individual associations have been publishing directories of their members for the past many years. 1996 saw the updating of several. When reporting on the directories of various associations, *Parsiana* has assumed that the names mentioned along with those of the couple pertain to their children. It is very possible that certain couples may have more children who are not residing with them. Conversely also, some of the names mentioned may be of other relatives rather than the couple's offspring.

continued on page 26



congratulatory message to Dastoor: "The Karachi-ites have been under the delusion that there are 5,000 coreligionists living in Pakistan. This myth was recently put to rest by a nation-wide census survey carried out by us in March 1995. For most, it has been a rude awakening that we are today only 2,831."

Of further interest are the 19 yellow pages listing Zoroastrian professionals statewide. They include commercial artists, accountants, engineers, designers, estate agents, professors, physicians, restaurateurs, dentists, administrators, trade consultants and many more. Notes Toorkey, "Most Zoroastrians in North America...have been here for less than a generation, are well educated, hold white



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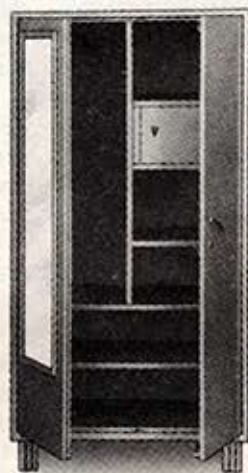
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DIABETES

The sweet decoy

The new Noshir M. Irani Medical Centre for diabetes control opens its doors at Masina Hospital

Arnavaz S. Mama

Jerbai Masina must have been pleased. We discerned a beatific smile on the statue as prominent Bombayites gathered under the shamiana on the Masina Hospital campus on February 1, 1997 to welcome the Noshirwan Muluk Irani Medical Centre for the benefit of the city's 12 million — eight percent of whom are estimated to be diabetic.

Conceptualized by Mehroo Irani in memory of her architect-engineer-industrialist husband who had succumbed to diabetes related complications, the Centre's basic objective is to treat and educate diabetics and their families in the control of the disease and to enable the maintenance of long-term records for research. A fully operational six-bed intensive care unit (ICU) for cardiac care and two operation theaters, to be equipped for cardio-thoracic surgery, complete the nearly 10,000 sq ft Irani Centre atop the Kharas Burns Unit.

"As a former health minister, I couldn't have expected a better invitation than today's," began veteran politician Homi Taleyarkhan whom London Pilsner's managing director Zeenia Lawyer welcomed as "Daddy's long-time friend," to inaugurate the facility.

Congratulating the Irani family — Mehroo, daughters Zeenia Lawyer and Bakhtawar Chenoy — on continuing a community tradition, Taleyarkhan emphasized, "Parsis have always been secular in character, have always tried to serve all communities." While Bombay Parsi Punchayet (BPP) chairman Jamshed Guzder recalled the late Irani's exemplary constructions which withstood the need

for any major repairs for a very long time, Masina trustee and former BPP chairman Dr Aspi Golwalla referred to his own and Irani's life in Karachi where they had been fellow students, noting, "Born in a middle-class family, Noshir Irani gloried in his skill, hard work and sincerity of purpose." Referring to the Irani founded Bakhtawar Construction Company's most prestigious building, El Cid, the doctor quipped, "The taxiwallas call it CID building!" He endorsed the family's decision not to found a lecture series in the words of Sir Robert Hutchinson: "I wouldn't like any lecture-ship in my name because there are better ways of remembering the dead than by boring the living!"

Others to pay tribute to the late Irani were Iranian Zoroastrian Anjuman president Jamshed Aga and The World Zoroastrian Organisation Trust Funds managing trustee in India Dinshaw Tamboly.

"Of the estimated 100 million diabetics in the world, 28 million are in India. So we already have more than a quarter of the world's diabetic population," diabetes specialist Dr H. B. Chandalia informed the gathering. Honorary professor of medicine and diabetes at the Grant Medical College and diabetologist and endocrinologist at the Jaslok Hospital, Chandalia will be leading the team of diabetologists expected to conduct training at the Irani Centre. Aptly too, because he had been Noshir Irani's physician and friend.

Currently the Centre is manned by Dr Suresh Purohit and Dr Lotika Purohit who take turns to be available for two hours each day (2 p.m. - 4 p.m.) throughout the week. Chandalia attends on Saturday af-

ternoons spending, he says, three to four hours in teaching and organizing the Centre's activities. A diabetes-educator-nurse and a secretary are in attendance 8 a.m. to 4 p.m.

Though only about 15 patients had been registered for regular follow-up by the time *Parsiana* spoke to Chandalia in mid May, the doctor noted that he needed a minimum 1,000 cases for effective research-based record-keeping. Such a record includes not only the patient's family history and an account of earlier illnesses but a blow-by-blow account of physical functions including eyes, ears-nose-throat, skin, cardiac condition, gastro-intestinal, gastro-urinary, muscular and neurological ailments/symptoms, hematological and endocrinological symptoms as well as a record of habits and exercise, all of which will be followed up and updated as he has been doing with his private patients over the past 25 years. A special records room has been provided at the Centre for maintaining such records as is an auditorium where two-hour lectures have begun for the education of diabetics and their families and whosoever is interested in learning the causes of the disease, its management and control through diet, exercise and self-care skills. The lectures, scheduled at 2.30 p.m. on the last Saturday of every month, comprise a module of four sessions, says Chandalia. Three such cycles will be held each year. Lectures on the second Saturday of each month are a part of the continuing medical education for family physicians.

Writing in *Diabetes Today*, Dr Vijay Panikar identifies two main types of the



Top row: At the inauguration of the N. M. Irani Medical Centre (from left): Farah Lawyer, Mehroo Irani, Homi Taleyarkhan, Zeenia Lawyer, Bakhtawar Chenoy, Thrity Taleyarkhan; an exterior view of the Centre. Second and bottom rows: The new research and pathology, foyer and intensive care facilities at the Centre





From left: Bhappu, Batlivala, Chandalia and Dr R. A. Nachan Photos: Amavaz S. Manna

disease: insulin-dependent diabetes mellitus where the body makes very little or no insulin and the patient requires regular insulin injections; and non-insulin-dependent diabetes mellitus where the body makes insulin but is unable to use it well. Such patients are generally overweight and are treated by oral tablets, he notes.

Chandalia refers to the first type as "childhood diabetes" which accounts for about two percent of all diabetic cases and is caused by a viral infection that he says "triggers off problems of auto-immunity." Unlike the other type, "childhood diabetes can come without a family history," he informs. On the other hand, age-onset diabetes "invariably has a genetic factor."

Panikar and Chandalia both quote a medical dictum: "The diabetic canon is loaded by heredity. You can prevent or stop the trigger from being pulled."

Describing diabetes as an immunological disturbance — "like our home guards firing on us" — Chandalia notes that lymphocytes (the white blood corpuscles which are intended by nature to fight intruding bacteria, etc) turn and attack the pancreas where insulin is made. This behavior of the lymphocytes is diametrically opposed to the way they allow the multiplication of cells which leads to cancer, Chandalia adds.

Eyes, feet and kidneys are trouble-prone spots in a diabetic body. Chandalia says he never sends off a patient without observing the feet, as foot infection can lead to gangrene among diabetics. Such complications however can be avoided by reasonable care of diet and foot hygiene.

In an article first published in *Diabetes Forecast*, Debra Haire-Joshu and Sheryl Ziff noted how the complications of diabetes are increased by smoking:

- Diabetics are four times as likely to die of cardiovascular disease as non-diabetics; and, in case of diabetic smokers, heart attacks are 11 times more likely compared

to non-diabetic non-smokers.

- 16 percent of diabetics are prone to leg and foot infections and amputations; 33 percent among diabetic smokers.

- 25 percent of diabetics had limited joint mobility in which the skin of the hands thickens and the finger joints ache; this was 50 percent among diabetic smokers.

- Kidney disease, neuropathy (diabetic nerve disease), bleeding gums and ulceration, to which all diabetics are prone, are intensified by smoking.

Ayurvedic texts dating to 600 BC speak of *madhu mehe* (sugar rain) and advocate a low fat and lean meat diet to control it, informs Chandalia with wonder at the knowledge and ability of the Indians of those days when no testing of urine or

"Childhood diabetes can come without a family history"

blood was known. Noting that age-onset diabetes is preventable up to 40 or 50 percent by "manipulating the environment," Chandalia speaks of remission from the disease from two to five years on an average and even up to 10 years by a disciplined balance between diet and exercise. Since the average diabetic in this group tends to be obese, Chandalia's line of treatment aims at a 20 percent reduction in body weight. "Normal, i.e. ideal, weight is not possible in those types of people," he says.

The estimated incidence of diabetes in India is only two percent in the rural areas, eight percent in the urban; 10 percent among Parsis in India and 11 percent among Indian communities in the UK. All of which demonstrates the effects of environ-

mental factors among urban communities and also a detrimental influence of increasing affluence. Besides, "inbreeding always increases hereditary diseases and this is basically an inherited disease," Chandalia stresses an additional reason for its high incidence among Parsis. Also, while only 25 non-diabetic women are afflicted with heart disease to every 100 male heart patients, among diabetics the ratio is even: "Diabetes is the equalizer!"

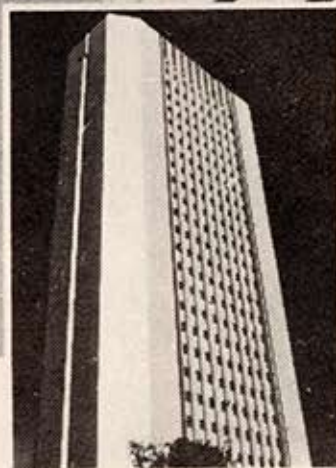
Treatment of diabetes has changed in recent times, Chandalia explains the need for continuing medical education. Diet for diabetics is far more liberal. Fat and sugar continue to be restricted but fruit and rice may be freely given. In a year or two new tablets are expected in the medical marketplace which will be working along "totally new principles: not by stimulating insulin (production) but by restoring insulin sensitivity in the body, overcoming the resistance to insulin..."

"Modern syringes containing human insulin are almost painless," says Chandalia. He shows us a pen injector and cartridges which can serve for 10 to 15 days. Disposable insulin syringes require no cleaning, no wiping. All that's required is that they be used with clean hands, one needle providing six comfortable uses. Chandalia says that he insists that a freshly diagnosed diabetic in need of insulin "learns to self-inject" before he leaves the clinic. Totally involved in empowering his patients, Chandalia's concern for good communication skills has him "training educators in how to communicate" and says he is "always there, personally, for teaching sessions," often using audiovisual equipment to get his point across.

Holistic care

The Irani Medical Centre functions under the aegis of the Masina Hospital. Prospective patients will "take out a case paper and register themselves before going to the Diabetic Centre," says Masina's medical superintendent Dr Sam Batlivala. The trust-

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ees of the N. M. Irani Medical Trust — A Irani, Lawyer and Chenoy — will function as a recommending subcommittee on matters pertaining to the Centre. Salaries and appointments will be in the hands of the Masina trustees because “we would have labor problems if everyone doesn’t get even benefits,” says Masina managing trustee Daraius Bhappu. The Masina board includes chairman Dr Rustem Colah, Dr J. N. Vazifdar, K. R. Alpawalla, Golwalla, Rustom Kuka and Burjor Antia. The Old Peoples’ Home, C. T. Scan and Eye Bank for cornea transplants are the only institutions functioning autonomously on the Masina campus, informs Batlivala.

Various options had been considered for the two operation theaters in the Irani Centre, including neuro, ophthalmic and cancer surgery before deciding on cardio thoracic surgery, informs Batlivala. Even so it will be awhile before the theaters become operational as the equipment involved would require an outlay of three to five crore rupees, says Batlivala.

The six-bed ICU has doubled Masina’s intensive care capacity and now all non-cardiac cases are maintained in the Hospital’s old ICU in its main building.

A part of the maintenance cost of the Centre will be borne from income on a five lakh rupee corpus provided by the Irani family — apart from the total outlay of approximately Rs 65 lakhs on the construction and equipment of the Centre to date, as per Mehroo Irani.

Among the facilities available at Masina is the Kharas Burns Unit where the poor can avail of first class medical care whose average cost is reckoned by Batlivala at Rs 1,000 per day approximately on account of the expensive medication, asepsis of theater, spinal dressing, skin grafting, etc. Diwali is a particularly busy time for the Burns Unit. “Medico-legally every burns fatality is a police case, and must necessarily be submitted for autopsy,” informs Batlivala. It is then up to the coroner to waive the formality. Burns cases can be suicidal or accidental (like a burst gas cylinder) or occupational as in the case of an electrician or one employed in the dyeing/pharmaceutical fields, Batlivala clarifies.

Masina was the first private hospital in Bombay to open a neonatal unit, note the Hospital’s officials. The 50-60 percent occupancy of its 14 incubators reflects not only on the number of deliveries in its own wards but also outside cases of preterm deliveries and cases of neonatal asphyxia (suffocation at birth). Multiple births due to invitro fertilization (IVF) also keep the incubators busy with triplets, etc coming in every two months or so, they add. Even a set of quintuplets is not unknown to the Masina staff.

There is “often 100 percent occupancy” in the psychiatric ward comprising 28 beds equally divided between men and women. The department also treats victims of drug abuse including alcohol and brown sugar, and houses several Parsi patients, intimate Batlivala and Bhappu.

Three to four beds are constantly occupied in the Hospital’s six-bed HIV ward. “Most of the HIV people die of tuberculosis (TB)” despite special drugs and new drug regimes on offer, notes Bhappu. In the TB ward itself (comprising 14 beds plus six private rooms) three beds each are reserved for Zoroastrian males and females. Often a concomitant of poverty, the patients come with “extensive TB lesions” that have been worsened by poor nutrition, he adds. A general ward for Parsi men and women provides 14 beds each. “The majority of Parsi patients are (treated) free —

Statue of Jerbai Masina Photo: Amavaz S. Mama
Frontal view of Masina Hospital

Photo: Chetan Mistry



out of a donation of Rs 50 lakhs from the Manekbai P. B. Jeejeebhoy Trust, courtesy Sylla Vatcha, the others subsidized, no questions asked,” says Batlivala.

Work has started on a geriatric ward for chronic patients. The 12-bed ward, for Parsis only, is located, after due structural alterations, in the original pediatric ward, informs Batlivala. A drop in births due to the efficacy of the immunization and family planning programs has made the extra capacity redundant for that use, he explains.

One administrative difficulty at the Masina Hospital is the deployment of labor to service its seven units spread out on the campus. Predictably, labor charges account for 70 percent of the Hospital’s expenses and a new labor settlement is due next year, observes a trustee. Another hassle is that the Hospital caters to different palates. Apart from the Parsis there are the Aga Khanies and Bohri Muslims as also Muslims from the lower income strata and the Keralite nurses, all of whom have distinct culinary requirements.

An institution where allopathy, homeopathy and acupuncture have been amalgamated to provide holistic treatment, as notes Batlivala, its tariffs range upwards from Rs 120 in the general ward (Rs 90 for Parsis) to Rs 1,040 in the four air-conditioned rooms with attached baths. Other private rooms range between Rs 560 to 750.

Disappointed that Parsis prefer to patronize the B. D. Petit Parsee General Hospital both as patients and as donors, Batlivala is keen that the community realize that “we also exist. Some crumbs could be thrown our way. We are also rendering help to the Parsi community.” That apart, there is a measure of satisfaction that “*humooné donation occhu avèch taubee* (despite receiving fewer donations) we are not in the red.”

ZOROASTRIANS ABROAD

continued from page 18

The Zoroastrian Society of Ontario directory, in its silver jubilee year, presented 958 households accounting for 2,344 persons, [777 (33 percent) being children]. Here it may be mentioned that 24 are single parent families. Again, the maximum entries, 320, relate to single individuals. 221 are couples without children. The largest number of families, 205, had two children each, 154 had one child and 48 had three. Only 10 couples had four.

The comparative statistics documented by the Zoroastrian Association of Metropolitan Washington in its 1996-97 directory revealed 189 entries, individuals and couples accounting for 26 percent of its total of 543 persons. The largest number, 48, is of two-child families, while 30 couples have one. Only 21 couples have three or more children. In sum the 168 children account for 31 percent of the total settlement.

Thirty-six percent of the British Columbia directory's total listing of 840 individuals are children. Here four-member families, i.e. couples with two children, are the most numerous. Twenty-two couples have three children and three couples have four. Sixty-three couples have

one child each.

In Sydney, Australia 42 percent of the 778 listed Zoroastrians are single persons or couples without children. Ninety couples have two children each while 39 have one. There are 23 families with three children, three with four and one with five. Here children account for 39 percent of the population listed in the directory.

The FEZANA Directory shows 898 entries (over 33 percent of the total) of single persons; 663 couples represent another 25 percent of the total entries. Thus only 42 percent of the entries relate to families with children, of whom the largest number, 553, have two children each, while 345 couples have one child apiece. Though 150 couples did have three children each and 17 had four, only one family had five and one other, six. Significantly, the larger families seemed to be blessed with stay-at-home mothers. All of which provides an estimate of 1,980 children accounting for 31 percent of the total population.

Whether these variations as reflected by the data are indicators of emerging trends or strictly local fluctuations need a proper census analysis. Confidential census data sought by FEZANA includes the age range, religion, sex and place of birth of Zoroastrians in North America. If

FEZANA's lead is followed by the major settlements in the home countries of Iran and India, a clearer picture of 20th/21st century Zoroastrians may yet emerge.

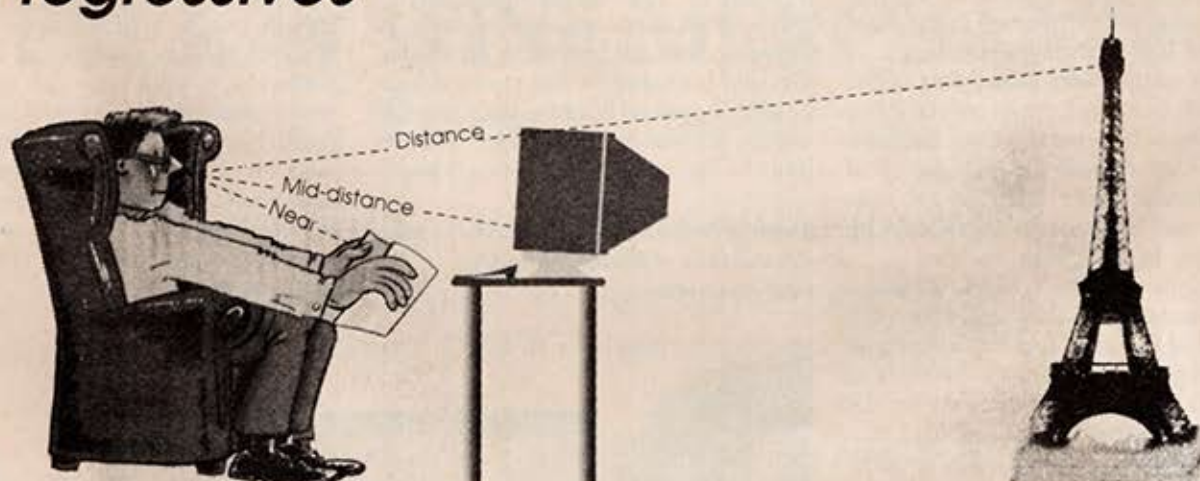
Healing via the aura

Thirly Engineer, a 54-year-old resident of the UK is reportedly one of only four people in the world who practises therapeutics: an unusual therapy that claims to heal by diagnosing one's aura.

Helping her to accomplish this task is a Null Field Generator, "a strange, tall, wooden structure which looks rather like one of the speakers from a futuristic sci-fi." It is not, as Rena Bhandari writes in the *Asian Age* of May 4, 1997, "a part of a super-modern music system at all... but an invention that allows light radiated by humans and other life forms to be photographed with an ordinary camera."

It is noted that Engineer, who went to England in 1978 and "dabbled in property," had things going wrong for her seven years ago when she lost a lot of money in a deal and found her 26-year-old marriage with an airline captain falling apart. "It is worth remembering that destruction also contains the seeds of our creativity," she philosophizes while speaking to Bhandari. Attending a conference in America in the

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throes of her personal and professional crises, Engineer first heard someone talking about the Bio-Lumanetics system. Her curiosity was naturally aroused as she had been working with aura photography or biofeedback imaging for the past two-and-a-half years. Engineer hence "speedily tracked down the inventor, a US environmental engineer called Patrick Richards, and ordered one of his Bio-Lumanetics systems for herself," the only one installed in Europe, notes the report.

The luminator today occupies the pride of place in Engineer's counselling room near Kew Gardens in West London. The stark, white-walled and even-temperated room (which means it is not warmer in the upper layers and cooler in the lower layers, as is normal in ordinary rooms), "is surprisingly bare," recounts Sathya Saran, editor of *Femina* writing in the *Metropolis on Saturday (MOS)* of May 3, 1997. The contraption, "the tool of her craft," takes the photographs, and Engineer on studying the light emitted from the photographs, is able to gauge what ails the individual. "The truth will show up in the pictures," exults Engineer who then employs a combination of counselling and vibrational healing to produce a coherent light picture for individuals and groups.

Engineer claims that on the basis of the aura photographs she can judge marital compatibility and "help clients find out if they should cancel their wedding plans." Saran, in her piece in *MOS*, cites the case of a family of four in which the mother, on every kind of medication possible, was treated by Engineer on the basis of her aura which showed she was in need of help. However, the treatment was not in isolation. Photographs of the entire family were taken to access their auras, and these were checked in relation to one another. "One person's aura can intrude on another's well-being," explains Engineer who, according to Bhandari, is of the opinion that chaos can be created through the way auras impact on each other at the energy level.

Engineer proceeds to 'straighten' the auras with a combination of medication and counselling for the entire family. Her medicine, writes Saran, combines the "beneficial aspects of homeopathy, acupuncture, flower remedies, color therapy, kinesiology, chelation therapy and radionics." Three years of research is said to have been done on the synergy between these disciplines of treatment by Richards who invented the luminator.

Theraputiscience, according to Engineer, can successfully treat migraine, ar-

thritis, insomnia, candida (a kind of fungi) and even problems like hyperactivity or attention disorders in children.

Engineer hopes to expand her field of operation to corporate houses. "By working out the aura relationship between people who work together, I can point out the possible areas of personality conflict," she states.

Interestingly, amongst the many who have been cured by Engineer, and who can vouch for her near magical treatment is reportedly Zerbano Gifford, the British parliamentarian who, it is said doesn't take even a pain-killer prescribed by her doctor before checking out its suitability (on the basis of the pain-killer's aura photographed with herself) with Engineer. Gifford's conviction about Engineer's system is believed to be the result of Engineer curing her son Alexander of glandular fever within a few weeks instead of the months the doctors had told her it would take.

Engineer herself, though, sounds a note of caution in Saran's article. "We don't take on acute cases; they need medical attention and would die on my hands, for all you know," she warns. Yet Engineer continues to hold out new hope for those disillusioned by formal medicine.

Homi J. Rogers

Aapro Superstar

How many famous Zubins do we have in our community? One Zubin of course immediately comes to mind: eminent maestro Zubin Mehta under whose magic baton world-renowned orchestras come to life. So, is there another?

Yes. He's young. Only 27. His star is newly risen. Newly silvered. His stage name is Zubin Varla (née Zubin Golvala), he's based in London and he's been doing big things since leaving the Guildhall School of Music and Drama in 1992.

His leading roles on stage include 18 months with the Royal Shakespeare Company (RSC) playing Romeo in the most romantic and lyrical of the Bard's tragedies: *Romeo and Juliet*. This perennial story of star-crossed lovers has been adapted in an astonishing variety of ways not only on stage and screen but also in music

ranging from Berlioz to *West Side Story*, and even in an animated version, *Shakespearean Spinach*, starring Popeye the Sailor. To land the plum role in one of the nation's classics, presented by a theater company whose history goes back to the 19th century, was indeed a promising start for Zubin. *Romeo and Juliet* opened at the Royal Shakespeare Theatre, Stratford-upon-Avon on March 30, 1995. The production later moved to Newcastle and London.

Currently Zubin is playing the role of Judas in a 'knock-out' revival of Andrew Lloyd Weber's *Jesus Christ Superstar* under the direction of Gale Edwards and musical supervisor Mike Dixon. Zubin is on a year's contract and has been receiving rave reviews. The show opened at the refurbished Lyceum in November last year and *The Daily Mail* described Zubin as possessing "an earthy, quirky sensibility that's perfect for the cool end of the nineties." Dressed in black jeans, denim jerkin and Cuban heels,

Zubin gives a raw and strangely compelling performance. He makes a neurotic, brooding Judas, who speaks for sceptics everywhere. Critic Michael Coveney rates his role in this "rock oratorio" as one of the best performances of the season.

It does not come as a surprise, this voice, this dramatic talent. Not for those who had ever heard Zubin's dad (Bombay-born Minoo Golvala) sing: Dad had performed at the coliseum in Rome, in *Two Gentlemen of Verona* in London and with the chorus of the prestigious Glyndebourne opera. Yet this opera-trained musical actor with his extraordinary voice and his passion for music, never made it big.

"From seeing what my father went through," Zubin confessed in an interview with Stephen Hunt in *Theatre*, "during the 18 years when nothing was happening for him... I really didn't envisage anything for myself." Then how did he account for his auspicious career start? Said the chip of the old block modestly, it's "all a matter of luck."

Among the things Zubin would like to do is view the Himalayas or "sit in India looking out over a valley for two miles." What we'd like is for father and son to come down to Bombay and belt it out at the Tata Theatre!

Dina Mehta



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ON THE FAST TRACK

Much more was expected from the athletes this year at the 17th All Parsis Athletic Meet on February 16 and 17, 1997 at Bombay's University Sports Ground as the stakes were high. The organizers — The Nowroze Baug Play Centre, The Cusrow Baug United Sports and Welfare League, The Zoroastrian Physical Culture and Health League and The Mancherji Edalji Joshi Memorial Trust — in order to encourage our children had along with Union Press, Peekay Wines, The World Zoroastrian Organisation, the Iranian Zoroastrian Anjuman and Bai Motlibai Charity Trust set specific standards in each age-group. They had selected a few events, particularly the 100 m run in all the age-groups. Those bettering the meet record by

a second or two, depending on the target set, were to get a cash incentive which ranged from Rs 1,001 to Rs 5,000.

This was a noble gesture on the part of the donors. They have shown the way: "If you want to lift the standard this is the way out. Catch them young, give them the required Vitamin 'M' and see them bloom," said Rohinton Chinoy of Union Press and Perzon Zend of Peekay Wines in chorus. The good news is that both these establishments have already announced that next year they will be giving incentives of Rs 5,000 each to those athletes breaking the existing meet record. A good way to start the next season. (This year the standards laid down

were quite tough to achieve so the sponsors relented and gave cash incentives to all those who broke the existing meet records.)

Dr Rustom Soonawalla was invited as the chief guest not because he is a doctor but because he was an excellent sportsman in his heyday. He had represented Bombay in hockey and athletics. Looking as if he had retired only yesterday from active sports, Soonawalla advised the youth to always be in the forefront, to fight till the last and never to lose heart.

It seems young Feroza Engineer has



RACK

The annual athletic meet organized by the community offers an opportunity to spot winners

Text by Aspi P. Ustad • Photographs by Rustom A. Havewalla

picked up where our versatile Zenia Ayrton left. Over a period of two years she has remained the fastest woman of the meet, the cynosure of all eyes in the stadium. On her way to becoming champion in the girl's under-15 group, she created a new meet record in the shot put, heaving the iron ball to a new distance of 9.31 m.

The girl's under-eight champion, Karishma Kapadia, a coil of energy eager to unwind at every available opportunity, succeeded in erasing the 50 m run mark setting a new time of nine seconds. The girl's under-12 champion, Karishma Birdy, set a new long jump record with a leap of 4.06 m. Yasmin Irani, a mother of two, swept aside the regulars and picked up the title of group champion in the women's group.

Among the boys, the under-six champion, Yaazdan Katrak, is a youngster to be watched. Navroze Vania also put in a valiant effort. The under-12 "wonder boy" Burzin Irani, the interschool champion, won all the events he participated in but could not set any new meet records this time. As usual young Farshid Cooper did not allow anyone to pass him, winning the boy's under-14 championship.

At the cycling meet at the Vallabhai Patel Stadium on Sunday, February 2, 1997, Aastad Palkhiwalla, wearing the colors of the Pune Cycling Club, led the field right from the word go. Every race in the men's group saw him finish first. Palkhiwalla's sister Shiraz was the lone woman participant. The juniors had a good run on the

track and one hopes to see the likes of Adi Havewalla and Bapu Malcolm emerge from amongst them. Special mention must be made of young Chirag Bulsara, Nozer Turel, Kaizad Badshaw and Viraf Balaporia who showed their keenness to compete against the likes of Aastad, veteran Phiroze Fitter and Nariman Irani.

Cash awards for the 13 group champions were donated by the Cooper family. Lt Cdr Farokh Tarapore, who has won many

Various events of the meet: (top row, from left) 110 m hurdles, cyclists waiting for the gunshot, shot put, high jump; (bottom row from left) tiny tots under six ready to go, racing to the finish in the 2,000 m walk, the 4 x 400 m relay and long jump



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medals for India in the international yachting arena, was selected for this year's late Air Marshal Minoos Merwan Engineer Trophy for lifetime contribution to the field of Parsi sports. Said Tarapore, "There are only a handful of Parsi yachtsmen remaining, the main reasons being the high cost of the sport and the fact that they are not adventurous enough, ready to face rough weather."

The organizers have come a long way since they conceived of an athletic meet on an all-Parsi level in 1980. Jal D. Pardivala,

chairman emeritus of the All Parsis Athletic Association, the brain, the force and the energy behind organizing this meet is the person who first merits mention. He remembers that "the All Parsis Sports started not in 1980 but much before. In

(Clockwise from top left) The Godrej Baug women team championship winners with Pilloo Soonawalla; Mehernosh Patel receiving the shield for the 3,000 m run from P. Soonawalla while Homi Ustad looks on; Gamadia (at mike) and seated (L to R) are Mani Vajifdar, Nariman Mehta, Chinoy, Homi Ustad and Homi Kapadia; R. Soonawalla, Gamadia and P. Soonawalla in conversation; medals and certificates for the winners; announcers Nazneen Gowadia and Aspi Ustad; winners of the boy's under-16 track event and the ever vigilant timekeepers

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1920 Dr Melhasa Pavri, Dadabhai Cama and one Dalal (he does not remember the first name) started the Zoroastrian Culture League which used to conduct sports for Parsis. It spread its wings to other parts of Bombay. In the Byramjee Jeejeebhoy School, for instance, they used to have a branch to train boys in physical fitness and gymnastics. At Gowalia Tank they conducted boxing and wrestling classes. They also had a ladies wing of the League, headed by Mitha Davar." He further mentions that "athletics and cycling used to be first conducted at the Brabourne Stadium, then shifted to the Cooperage ground. After a few years the sports stopped, but were revived in 1930 and continued until 1970." He proudly states that he was associated with the League for nearly 45 years and is even happier to be associated with the present organization since 1980, the year these sports were revived under his leadership with a handful of volunteers. He says, "We have grown from strength to strength. Our results and our athletes speak for themselves."

In 1980 The Nowroze Baug Play Centre celebrated the silver jubilee of its athletic meets by organizing a two-day event for Parsis from all over India. The second half of the first day's session stood cancelled

because of a solar eclipse but there was a silver lining to this dark cloud. The organizers had invited Dr Dinyar Gamadia as the chief guest on the final day. (Gamadia is till today the chairman of the All Parsis Athletic Association.) One of the speakers at the prize distribution function on that day hinted that an all-Parsis athletic meet should be held annually. Gamadia took over from there and announced, in the presence of a huge gathering at the St Xavierian Sports Complex, Parel, that this would become an annual feature and that the Cusrow Baug United Sports and Welfare League (of which he was the chairman) along with The Nowroze Baug Play Centre would organize this event. On the way The Zoroastrian Physical Culture and Health League joined hands by donating its wonderful trophies; and later on The Mancherji Edalji Joshi Memorial Trust made the bond even stronger.

The current meet has brought many young rising stars on the horizon. It was mainly the Bombay-based children who won glory because of their larger numbers, but we also appreciate the efforts of children who come from distant places like Surat, Navsari, Nasik and Pune. Given better encouragement and facilities they too can become the champions of tomorrow.

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Building No. 1 ready for occupation; Mistry on site; model of the complex; the old dokhma; trust chairman Patel and grandfather Ardeshir

Photos of building, Mistry and dokhma by Chetan Mistry

Concretizing dreams

Builder Hosang Mistry is constructing in Bombay one of the largest Parsi housing complexes, comprising 750 flats

Hilla P. Guzder

The plot is vast, over 38,000 square meters of green, gently contoured, airy land abutting the Western Express Highway in Mogra Village, Andheri East. For years this property, which is owned by the Salsette Parsis Association, a public charitable trust, and on which stands an old dokhma, has lain undeveloped and encroached upon, in a city which cries out for living space. But within the next three years 750 Zoroastrian families will call this place home, says Hosang Mistry, managing director of Persepolis Construction Company Private Limited which is developing the property. The new complex will comprise of more flats than any other Parsi housing scheme to date in Bombay.

Building No. 1 of the project, ready for occupation, awaits its 191 flat owners, the lucky allottees out of the hundreds who had put in their applications. The flats are not large, 565 square feet and two flats of 465 square feet, but the building provides an aura of gracious living. The entrance is wide, flanked by garden landscaping; the Otis lift in each of its A, B and C wings glides silently through its seven storeys to bright, well-ventilated apartments. A parking bay for scooters, ample space for cars, even apertures for future installation of air-conditioners should the flat owners so desire have been thoughtfully provided. The charity commissioner by his order of July 21, 1994 fixed the price of the flats at Rs 1,000 per square foot, well below the market rate, say the trustees and the developer, of Rs 2,500 per square foot prevailing in the area. As per the development agreement between the trustees and Persepolis Construction, 50 percent of the allotment of apartments is to be made by the trustees and 50 percent by the developer (Mistry).

The Salsette Parsis Association was founded in 1924 by Ardeshir Bhikhaji Patel, a resident of Versova, says his grand-

son and present chairman of the trust, Adi Manekshaw Patel who is a businessman and property owner. Together with other eminent Parsis, Ardeshir had put in his own funds to build the Tower of Silence in Andheri for the use of Zoroastrians living in far-flung areas. [By the late 1890s, the northward expansion of Bombay had begun. During the plague epidemic of 1896, large numbers of people fled to the island of Salsette which comprised at that time mainly the Bandra and Thana regions (ref: *Bombay, The Cities Within* by Sharada Dwivedi and Rahul Mehrotra)].

In 1908, Ardeshir had also constructed the Pheroze Shah Ardeshir Fire Temple in Andheri, naming it after his son who died at a tender age. (The trustees of the agiary recently developed the land behind the fire-temple by constructing 56 ownership flats for Parsis, states Patel who is also the agiary's chairman. They hope to raise sufficient funds to repair the agiary and build a new hall for navjote/wedding functions.)

The other trustees of the Salsette Parsis Association are Nadar Behram Mullan, a retired Tata executive who is currently the senior-most trustee, Jal Bomanji Contractor, retired deputy commissioner of police, Bombay who now runs a detective and security service, Jer Dhanjishaw Moos, social worker, Eruch Sorabjee Hodiwalla with a business in real estate and Shaharouk Dinshaw Irani, businessman. The construction of buildings No. 3 and 4 with a total of 162 ownership flats of 500 and 310 square feet is proceeding apace. The plans for building No. 5 with 104 ownership apartments of 310 square feet are awaiting the municipality's sanction, while the plans for building No. 6 with 209 apartments of 500 and 310 square feet have been passed. The sale price for flats in all these four buildings has been set by the charity commissioner in his order of November 16, 1996 at "not exceeding Rs 1,700 per square foot of super

built up area." Flats will be sold, affirm the trustees and the developer, at Rs 1,500 per square foot, again well below the prevailing market rate.

In addition to the ownership flats, Mistry says he is to construct free of cost for the trustees a separate structure to house a dadgah fire and a community hall and a five-storeyed building (called building No. 2) with 81 tenements of 310 square feet and five of up to 450 square feet, to be given out on a rental basis. The plans for the latter are also awaiting the municipality's approval. The trustees propose to house in this building the old tenants of the trust property, the priests, as well as poor and needy Parsi/Irani Zoroastrians who may not be in a position to purchase flats on ownership.

While passing the plans for the project, the Bombay Municipal Corporation (BMC) also required Mistry to construct tenements for low-income groups to be handed over to the municipality at cost plus 15 percent under the rules and regulations applicable to the public housing reservation in development plan. Accordingly, Mistry has constructed building No. 7 simultaneously with building No. 1 and the approximately 94 tenements of 180 square feet each will be handed over to the BMC by the end of this year, he says.

The architects presently on record for the complex are Dara B. Mistry and Partners, with Messrs Watchmaker and Kotwal as the R.C.C. (reinforced cement concrete)/ structural consultants. Assisting Mistry on the project are Aspi Engineer, technical consultant to Persepolis Construction Company and Nagin Doshi, project manager.

Outlining the hurdles that stood in the way of developing the property, Mistry states that there were encroachments on the land and there was no approach road. He asserts that he had to use his good offices to get access from the neighboring property by giving a part of the trust's land

in exchange for a 30-foot access passage from Manish Vijay Enterprises and that the right of passage has been approved by the charity commissioner and the municipality. Fifty percent of the cost of construction of the external approach from Jijamata Road is also being borne by him, he observes, as also the complete cost of all internal roads and other infrastructures.

Mistry relates that the old dokhma on the land has been in disuse for the past many years due to the burgeoning population and construction activity in the surrounding areas and the proximity of Santa Cruz and Sahar airports. "I have already planted greenery all round the dokhma to beautify the surroundings," he says. A variety of old trees, including palms, which have enriched the environment for years still dot the undulating terrain. Mistry says he plans for almost 8,000 square meters of garden area, 3,000 square meters around the dokhma and 5,000 in other parts of the

ments" and "some Zoroastrians who are unaware of the real facts and circumstances" who filed "complaints against the trustees before the charity commissioner and are trying to prevent further construction and development of the trust land."

The property was also affected by the urban land ceiling regulations, but by his order of December 14, 1993 the additional collector and the competent authority (Urban Land Ceiling), Greater Bombay released the entire property from the Urban Land (Ceiling and Regulation) Act, 1976 to be developed in keeping with the develop-

ment control rules and the aims and objects of the trust, recounts Mistry.

He hopes to complete the construction of the whole complex by the year 2000. As per the agreement, the flat owners are to form a co-operative society called "The Salsette Parsis Co-operative Housing Society Limited" and flat purchasers are not permitted to "let, sub-let, transfer, assign or part with" the flat for a period of 10 years from the date of possession and after that to Parsi/Irani Zoroastrians only with the previous written permission of the

continued on page 48

During the plague epidemic of 1896, large numbers of people fled to the island of Salsette

complex. Taking a personal interest in the designing of the garden is his wife Amee whose green thumb had in earlier years transformed a similar hilly landscape of hard rock at Fariyas Holiday Resort at Lonavla into a riot of colors. Old assets to be cherished are the two wells on the site, the tablet on one of which reads: "In loving memory of Maneckbai, dearly loved daughter of Ruttonbai and Cawasji Ookerji Oomrigar — Born October 26th 1910, died at Ootacamund 27th March 1921."

In a letter to *Parsiana* dated April 16, 1997, Contractor narrates how it had become "impossible for the trustees to prevent unauthorized or illegal occupations of the trust estate by antisocial and goonda elements." He states that the land was first offered for development by the trustees to a number of Parsi trusts who "actually started negotiations and carried out surveys but withdrew during negotiations without giving any reason... They (the trustees) finally got an offer of help from Mr Hosi Mistry of Persepolis Construction Company Private Limited who was prepared to put in his own finances in order to develop the land." Further complications were added, continues Contractor, by "disgruntled ele-

"I knew developing the Andheri dokhma land would be a very challenging task, but I have taken it on, spurred by the fact that there are so many Parsis in Bombay who do not have decent homes. I feel sad when I hear the tales of woe of Parsi families who live crowded, five to six people in one small room. I want to help my community," states fourth generation builder Hosang Mistry, managing director of Bomanji Jamasji Mistry Private Limited and Persopolis Construction Company Private Limited. "Unfortunately," he continues, "Parsi youths today have little spirit of enterprise."

It was this same spirit of enterprise, says Mistry, that had driven his great grandfather Rattanji [who started life as a carpenter (mistri) in the Bombay Docks] and his son Jamasji into the building trade decades ago, constructing beautiful edifices such as the Allbless Baug, the Chartered Bank and Oriental Insurance buildings at Flora Fountain which are landmark structures even today. Jamasji's two sons, Bomanji and Sorabji, inherited his business but the former struck out on his own and established Bomanji Jamasji Mistry and Company in the 1930s, relates Hosang who joined his father's firm in 1957 after completing a five year diploma course from the J. J. School of Architecture.

One of Bombay's first skyscrapers, the 26-storeyed Woodlands at Kemp's Corner, the W. I. A. A. Club and Il Palazzo at Malabar Hill, and the Harbour Heights residential complex at Colaba with swimming pool and club house have been among the company's many prestigious constructions, states its color brochure. Bomanji Jamasji Mistry Private Limited is acknowledged as an A1 class contractor by the Bombay Municipal Corporation and is also an approved contractor for the govern-

ment, having constructed complexes for the Reserve Bank of India, Air-India, Indian Airlines and CIDCO (City and Industrial Development Corporation), including

the shifting of the steel market to Kalamboli in New Bombay.



Jamasji Mistry (1848-1920)

Mistry also branched into the field of hoteliering with the late Pesi Shaw [at one time president of the Federation of Hotel and Restaurant Associations of India (FHRAI), see "Honored Hotelier," In

Memoriam, *Parsiana*, February-March 1997] as technical director. In 1970, Mistry built the four-star Fariyas Hotel at Colaba, naming it after his two daughters Farida and Yasmin while the restaurant Abanara was named after his youngest daughter Aban. In 1980, he charted unknown territory by setting up a five-star hotel in Lonavla, a hitherto small town. The Fariyas Holiday Resort was the first hill resort in India to be given a five-star deluxe rating (the Taj group's Fort Aguada hotel in Goa coming under the category of beach resorts), according to Prakash Malik, past president of the FHRAI. Due to a strike for one-and-a-half years led by the late militant trade union leader Datta Samant, Mistry says he was compelled five years ago to enter into an agreement for the sale of shares of Fariyas Hotels Private Limited to the Shell Inn group of hotels.

Mistry finds relaxation in listening to music, watching sports on television and travelling.

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Iranian influence - 1

The march of evolution

Only with the
concurrent existence
of good and evil
can one learn to value
righteousness

Dr Mani Kamerkar



"Contact between India and Iran goes back to prehistoric times... The Hindus stand in close kinship with the Iranians with regard to tradition, religious beliefs, ritual observances, customs and manners. These early ties are reflected in the similarities of the languages of India and Iran... Avesta and its commentaries help us in the proper comprehension of the early religious and linguistic history of India." This summation came from Dr Mani Kamerkar in a paper presented by her at a conference of the Indian History and Culture Society. Titled "Zoroastrian Iranians and their influence on Indian religion and culture," edited excerpts from this paper will be carried over three instalments of Parsiana.

In the first episode we learn of the common ideals propounded in the Vedas and the Gathas, and how, once differ-

ences arose, similar sounding terms came to connote opposite meanings. After outlining the main tenets of Zoroastrianism, Dr Kamerkar concludes that "the path of Iran was that of karmayoga... attainment through service of humanity."

That the Mauryan palaces were built as per the style of architecture in Persepolis, that India contributed a third of the revenues of Darius' empire, that coins of the Sasanian type bearing inscriptions in Nagari and Pahlavi have been found in the north-west of India is conveyed in the second instalment.

Other than India, Zoroastrian influences were evident on Mithraism and the Roman empire, as reported in the final instalment. The doctrine of the four ages of the world that is evident in the Judeo-Christian view of historical time is believed to have originated in Iranian mythology.

The language of the *Gathas*, composed by Zarathushtra and his immediate disciples, so closely resembles the language of the *Rg-Veda* that the two may truly be regarded as dialects of the same language, and therefore must be of approximately the same age.

Linguistically, the *Gathas* have to be assigned to about 1000 BC. Whatever the Parsi tradition may have to say about the date of Zarathushtra, the *Rg-Veda* and the *Gathas* are linguistically contemporaneous. We get in this way a date of about 1000 BC for both the languages.

The *Vedas* and *Gathas* enunciated one great principle, viz. that the universe was governed by order (*rta*) and truth (*satya*) — a conception which probably goes back

to the Indo-Iranian times, because in the *Avesta*, which follows the *Gathas*, Asha appears as one of the guardian angels (Spenta Mainyu) and Ahura Mazda himself is supposed to have fire (*atah*) as his body and truth (*arta-rta*) as his soul.

Before the advent of Zarathushtra, the Aryans, as generally accepted, lived for many centuries in the region of the Pamirs and observed the same set of social and religious customs and spoke one language. They worshipped the great powers created by God, the sun, the fire, the moon, the waters, the wind, etc. They composed hymns to these 'shining ones (*devas*)' and chanted them during ceremonials to the accompaniment of music. But they had full realization of the oneness of God, the

one life-giver, the Father of us all, who is behind and beyond all the phenomenal manifestations. They called Him Ahura (Asura), the Lord of life, and they knew that he is the only Existence, whatever the name by which He may be invoked.

The Vedic risis worshipped Indra, the thunderer and the giver of rains; Mitra, the god who regulated the course of the sun; Varuna, the god who dwelt in the bright blue sky and released the penitent from sin; and Agni, the god of fire, sometimes spoken of as father and also as brother, kinsman and friend. Savitri, the solar deity who stimulated life and activity in the world, was invoked in order to guide the understanding of the devotees. Like in the *Avesta*, it was a very striking fact that, even at this early stage of spiritual consciousness, some of the Vedic seers could recognize the presence of an indwelling spirit behind each and every natural phenomenon. Behind their apparently polytheistic conceptions, there lay an ingrained monotheism that was clearly expressed, as each god was invoked and worshipped in turn as omnipotent, omniscient, and even omnipresent.

The ideals of the Aryans were very noble and lofty. Their greatest ideal in life was expressed by the Vedic word *rta*. This same word is found in the *Avesta* as Asha. The word has almost the same connotation as the later Hindu word dharma, which Buddha also adopted in his religion as dhamma.

These people recognized three main divisions of society, brahmana (the teacher), Avestan: athravan; ksatriya (the ruler), Avestan: rathashtar; and vaisya (the agriculturist) Avestan: vestrosn. Non-Aryans, who were the subject races, generally formed the fourth division called sudra (the servant), Avestan: hutokhsa.

The first three classes i.e. all the Aryans, had to go through the upanayana ceremony at a certain age, when the child was invested with certain symbolical garments and received as a member of their faith. This was their 'second birth,' and they were then named *dvijas* (twice born). The Parsis (Zoroastrians) have the same ceremony today, which they call the navjote (new birth). This marks the spiritual birth, admission into the *dharma-sangha* (the fraternity of the faithful). This sacrament was for boys as well as for girls and though the Hindus have, at present, dropped it for girls, the Parsis have still kept it for both. From that time onwards,

the Aryan *dvija* could be recognized by a special dress. We find the relics of this among the Hindus in the *yajnopavita* (sacred thread), the *mekhta* (sacred girdle) and the *sikha* (tuft of hair on the top of the head), and among the Parsis in the *sudreh* (sacred shirt), the *kusti* (girdle) and the cap which covers the head.

This great race, following the same ideals and observing the same ancient faith (Sanatana Dharma), lived as one people for many centuries. Then there came a division. Very probably, it arose in some dispute over religious matters, for certain ancient words relating to worship came now to mean the exact opposite with one or the other of the two factions. The Hindus inverted the meaning of *Asura* (Ahura), and in their turn, the Iranians took the word *deva* (daeva) in the sense of a power of evil, a demon. Yet *Haoma* (Soma), *Hvar* (Svar, Surya), *Maongna* (Mas, Candramas), *Mithra* (Mitra), *Yima* (Yama) and many others continued to be the 'adorable ones' for both the divisions. Both branches also retained most of their ancient ceremonies and sacraments, as well as their social divisions and customs.

In the course of the ages, the worship of the one supreme Father and life-giver (*asurah, pita nah*) was gradually forgotten

**Ahura-Mazda
himself is supposed
to have fire (atah)
as his body and
truth (*arta-rta*)
as his soul**

and the supreme position of Ahura came to be occupied by certain minor deities. Side by side with this, the noble Aryan path of *Asha* (*ashahe pantao rtasya panthan*) was also lost sight of. Old ways were given up: tyrants obtained supreme power over Iran, and the good and the pious were oppressed. At such a crisis in the history of the Iranian race, the great teacher Zarathushtra came forth to teach again to the people the worship of Ahura Mazda and to point out anew the path of *Asha*.

Zarathushtra revived the ancient teaching that there is but one God who is the creator of the whole universe. There is none beside the creator Ahura Mazda: everything emanates from Him and merges back in Him at the end. This, in short, is the

teaching. Zarathushtra strongly deprecated the worship of any other being, and he, as it were, removed at one stroke all other deities from the religion. Ahura Mazda is formless (like the *Nirguna Brahman* of the Hindus). And so there is only one way in which ordinary mortals may worship Him, or can even think of Him.

That way is through His six great 'aspects,' which are called *Amesha-Spentas* (the holy immortals). They are *Asha-Vaishta* (*Ardibehesht*), *Vohu-Mano* (*Bahman*), *Khshathra Vairya* (*Shahriyar*), *Spenta-Armaiti* (*Spendarmad*), *Haurvatat* (*Khordad*) and *Amertat* (*Amardad*). These may also be called 'emanations' or 'rays' from the eternal source of all light, and they are indeed spoken of as such in the *Gathas*. They occupy the most important place in Zoroastrian theology. The aspirant has to develop along one of these at a time, and meditating on these successively, he integrates them, one by one, within himself.

The idea of *Asha* is deeply philosophical, and is well above the grasp of the average man. It is hard to meditate on this abstraction, and the Prophet therefore gave a symbol for *Asha*. Fire represents the first of the holy immortals and is the physical representative of the divine emanation.



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There seem to be two reasons why fire has been chosen. In the first place, fire changes everything it touches into itself, and secondly, the flame always leaps upwards.

The very first question tackled in the *Gatha Ahunavaiti* is the problem of good and evil in the world. This constitutes the essential philosophy of Zarathushtra's message.

We see clearly that the evil spirit, too, is a creation of God, and as such he aids us to realize the true meaning of 'good' and thus helps forward the march of evolution. But the evil spirit is ultimately destined to be defeated because the only reason for his being is the realization of good in the end.

This teaching about the twin spirits has led many western scholars to call Zoroastrianism a sort of 'dualism.' But the two have been categorically mentioned as being 'created by Mazda,' so the ultimate source of all is 'the One without a second,' and the teaching of Zarathushtra is pure monotheism.

The moral dualism expressed in the opposition Asha Druj (truth-falsehood) goes back at least to Indo-Iranian times, for the *Veda* knows it too, in the opposition *ritadruh*, although the contrast is not as sharply defined as in the *Avesta*. Between these two principles, the twin spirits made an ominous choice, the Bounteous One becoming in thoughts, words and deeds, a partisan of Asha, *ashavan*, while the other became *dregvant*, partisan of the Druj. After them it was the devas' turn; they all chose wrongly. Ever since, the devas have tried to corrupt man's choice also.

The path of God taught in every religion is found, in the last analysis, to be three-fold. A man can find his God by the yoga of *jnana* (knowledge) or *bhakti* (love), or of *karma* (service). The great saviors of humanity, of course, realized within themselves all these three before they attained perfection.

The path of Iran was that of *karmayoga*, and it was along that path that the Iranians reached the zenith of their power. Zarathushtra, in his religion, laid special emphasis on this method of 'attainment through service of humanity.' Parsis even now have remained true to this teaching, and their position in India today is the direct result of the life of service they are trying to lead. *To be continued*

A historian interested in Parsi history, Dr Mani Kamerkar is vice president of the Asiatic Society of Bombay. She was former director, College Development Council of the S.N.D.T. Women's University in Bombay. She has also served as principal of the Nanavati College.

Honor thy father...

A daughter salutes her parents for braving life's battles while rearing a brood of five successful children

Khorshed Javeri

This is the story of two wonderful people I was privileged to call my parents.

My father, Rustom Andhyarujina, was one of several children of a priest in Udvada. Grandfather was affluent, by priestly standards, owning property and having been retained by certain wealthy families in Bombay to perform ceremonies. Nevertheless, his vision was necessarily limited by his environment, and educating my father to become a lawyer was not in his plans for his son's future.

My father told us that ever since he could remember he had wanted to be a lawyer, a strange ambition for an Udvada boy who had never seen one. But it seems an astrologer had predicted that he would become a famous lawyer, "a leader of the profession." Perhaps that knowledge influenced him, and he persuaded a reluctant father to let him study in Bombay. Here he stayed with relatives and started his career at the Bharda New High School, where he met his lifelong friend Homi Seervai. Unlike each other in many respects, their friendship was bonded by their high principles and values.

My father and Homi went through the same school, the same colleges — Elphinstone and the Government Law College, and both ultimately ended up practicing law. People who knew them as college boys often described them to us as earnest lads taking long walks and forever debating the events unfolding on the national scene. Seervai was a great admirer of Churchill, my father of Gandhiji. While Seervai committed to memory Churchill's war speeches, my father wrote fiery articles on India's right to independence. Both were brilliant scholars, stars of the academic world.

Their paths diverged when my father was in the final year of law. He met my mother and fell desperately in love with the 16-year-old beauty. A studio photograph taken soon after their marriage shows

him in a suit, bowler hat in hand, while she is a slim, girlish figure in a Parsi sari with high heeled pointed shoes. My mother on her part was thrilled at a full-fledged lawyer falling in love with her, and must have loved him too, as their marriage proved thereafter. They were married as soon as Father obtained his "Sanad," without any thought for the morrow.

Thereafter commenced their voyage on the choppy sea of life — so full of storms, that only their love helped them to survive. By 22, she was the mother of four children, she herself yet only a child (my youngest sister Perviz was born four years later). We've never understood why they did not plan a smaller family. Perhaps the notion of planned families was still new to that generation? This brood of five children imposed a terrible burden on them. Fearing that a legal practice would not provide a regular income to support this large family, my father took up a teaching assignment at the Cama Athornan Institute in Andheri, supplementing this income with tuitions. The bright legal future dreamed of by him, and predicted by the astrologer, was a distant dream.

For eight years he worked here on a princely salary of Rs 160 p.m. Then fate took a hand. There was a change of guard at the Athornan school, and working conditions became impossible for my father. In disgust he threw up the job that had put food in the mouths of his children, and "*Khodai nu naam laiyne* (in the name of God)" as he often used to say, he decided to start his legal practice. To ensure some steady income he took up the editorship of a magazine and continued to give tuitions and write articles for which he was paid. All this in addition to his newly started legal practice! We moved to Mahim.



Freny and Rustom Andhyarujina: braving life's battles together

What must have been the grit, determination and labor of this man who worked 16 to 18 hours every day, month after month, year after year! He used to travel by train and I can still see him in his raincoat on wet evenings,

returning home with a heavy bag in hand, often sitting down to work even after dinner. His first office was at Picket Road near the Small Causes Court, an area still overrun by the black-coated fraternity. He later joined the chambers of Jehangirji Vakeel. It seems my father had been dramatically arguing a case in a lower court when he was observed by the late K. F. Nariman (of Vir Nariman fame), who was so impressed that he persuaded him to move to the High Court. To make the transition possible, Nariman himself spoke to Vakeel to accept Father in his chamber.

The Bombay Rent Control Act had just been promulgated in 1947. It was in a sense an emergency legislation intended to last for a limited period in order to provide some relief to the tenant in Bombay who (in a situation of limited supply and unlimited demand) was at the mercy of the landlord. Father decided to write a commentary on the Act. His first slim book on the subject, *The Bombay Rent Control Acts* came out in 1948. This was followed in 1952 by *The Principles of Rent Control*, an impressive analysis of the law, with a foreword by the late Justice N. H. Bhagwati.

The next 10 years was a period of consolidation and growth. There was no

affluence, but the wolf stayed away from the door, and the Lord gave us our daily bread, often with butter and jam on it. The climb upwards was slow but steady. My father was getting to be known as an authority on the Rent Act, a law which seemed to affect the lives of most people in Bombay. His industry and knowledge were so vast that he was the obvious choice for anyone in need of guidance on the subject. His experience during all those years made him eminently suited to write what is today the most authoritative book in this field of study, *The Law of Rent Control*, which came out in 1974 with a foreword by H. M. Seervai.

Meanwhile the children had also progressed and were no longer a burden to the parents. My eldest sister Gool was an advocate at 21; my second sister Neena a doctor a few years later, and my brother Tehmtan and I qualified in law a couple of years thereafter. I joined the Tata Administrative Service immediately on passing; my brother joined the chambers of Homi Seervai. My youngest sister, Perviz was on the way to becoming a doctor. In 1957 we moved to Panchshilla, Churchgate, which remains till today our family home. We married persons of our choice who were all educated, and who did well in their chosen

*He wanted
to be a lawyer,
a strange ambition
for an Udvada boy
who had never
seen one*

fields.

If my father burned the midnight oil to run the house, it was my mother who converted the house into a home. She was a hopeless manager of money and refused to keep even a simple account of household expenses which my father repeatedly asked her to do. That task was thrust from time to time on some unwilling child. But she had a way of stretching the small income like the proverbial loaves and fishes to feed and clothe her family. She made the simplest dishes taste wonderful. She loved tailoring, and was very good at it. Quite early in their married life, they had purchased a Singer sewing machine on an instalment plan — one of those old-fashioned hand and leg ones, at which she stitched clothes for her children.

Her youth and cheeriness gave the house a warmth I can never forget. Even today, when I think of home, it is the picture of my mother so full of peace and content in the midst of us, one would think we had the wealth of Croesus! Though young, she had a personality of her own, and was not merely the shadow of my father who was much older and better educated. Father was greatly influenced by the teachings of Mahatma Gandhi and at some stage suggested to her that she wear khadi saris. I remember my mother proudly telling me, "I told him you do what you want — I'm not going to wear those horrid saris."

Even in her attitude to marriage she was amazingly advanced. Father had one magnificent obsession — to educate all his children including his daughters so that they could be economically independent and "not at the mercy of any man," as he often said. My mother at one stage nursed ambitions of seeing her daughters married early, but later was equally staunch in her belief that girls should be well educated. She was approached with a marriage proposal for one of us from a wealthy business family. The condition was that the girl should be religious and should not work. My mother sent off the intermediary with the reply, "We did not educate our daugh-



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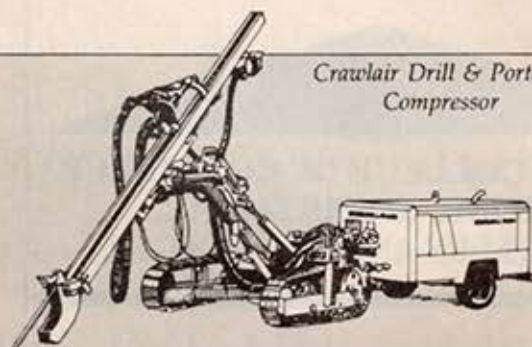
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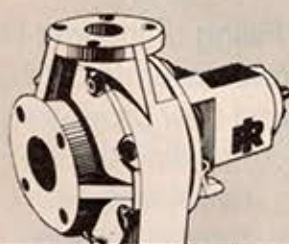
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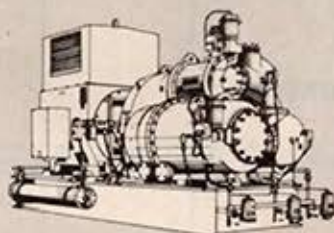
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ters so that they could stay at home and pray."

My father was almost 70 years old when his book *The Law of Rent Control* was published. It was a work which would have daunted a younger man. The book was not merely a commentary on the Rent Act. It analyzed all laws that touched upon the subject of landlord and tenant. In his painstaking manner, he did not merely cite cases, he criticized judgements where he felt the criticism was justified.

The work was spread over several years. There were times when both the flesh and spirit were weak and he was tempted to give up. The fatigue and the triumph he felt on the completion of the book are summed up at the end of his preface: "The preparation of this work has taken many years of my life. Many a time have I felt that the enormous labor in the preparation at my age was not worth the trouble. But when the last page was written, and the pen laid down, I was reminded of the words of Carlyle, 'Blessed is he who has found his work; let him ask no other blessedness.'"

The revised edition of *The Law of Rent Control* came out in 1996, more than 20 years later. During this period Father had often toyed with the idea of revising it himself but the task was too much, even for

***"We did not educate
our daughters so
that they could stay
at home and pray"***

him. Others who considered doing so were unnerved at the thought of not being able to do justice to such a monumental work. In 1993, advocate G. M. Divekar undertook the task and the revised edition came out in 1996, less than a year before father died.

In his preface Divekar expresses with grace and humility the awe he felt at undertaking this task: "I do not know whether I have done justice to Mr Andhyarujina's work in revising it or lowered its value. I have tried to do my best in my own way but within limitations of my own, both intellectual as well as physical, and what is wrong about it? Borrowing the parables or metaphors of that great master Saint Dynaneshwar, I ask: the royal swan walks very gracefully, does it mean others are not to walk? The kingly eagle goes high in the sky, does it mean the smaller birds are not to fly? My work can also be

compared to that of a contractor asked to repair and renovate a solidly constructed but aged bungalow looking old only due to the usual wear and tear."

The last three years preceding my mother's death in March 1993 were the saddest years of our lives. She had been suffering from cancer for those three years. The chemotherapy sessions became nightmares that she came to dread. She would beg and plead to be let off, and often the day before the therapy she would run a fever and the treatment had to be put off.

In retrospect, I feel we could have handled things so differently. We could have let her lead a normal life, allowed her to get the maximum of joy out of those remaining years. In our belief that by subjecting her to a clinical regime we were prolonging her life, we deprived her of the essence of living.

The day she died my father really died with her. He lost interest in everything, including his work. He would sit near the bed where she had died, sometimes praying but more often staring into space. His grief and loneliness were indescribable. The children had all married and gone away. There was no human activity in the house — only memories of happier times.

For a very brief while, when my brother

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The welfare of stray dogs

THE PARSIANA BOOK OF IRANIAN NAMES

The Iranian names of boys and girls along with their meanings which originally appeared in Parsiana have now been reprinted in an attractive 24-page booklet. The book, which is priced at Rs 25., is available on sale at:

Kaiser-E-Hind, 300 Perin Nariman Street, Behind Reserve Bank of India, Fort, Bombay 400001.

Fareedoon and
Burjor Sandalwood Shop,
Princess Street

Union Press, 13, Homji Street,
Bombay 400001

Do you have a G6PD enzyme deficiency?

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

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

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

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

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

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

Published in the public interest by Parsiana

MATRIMONIAL

Looking for lifetime's friend for our only girl child 25/162, smart, pretty, jovial, talented, having strong family values, staying ownership apartment, appearing C.A. final November 1997. Alliance invited from Parsee parents and boys upto 30 years with similar mindset having compatibility in education and outlook in life. Girl willing to settle abroad/metro cities. Please respond with full details and latest photograph returnable to:

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Parsiana, Matrimonial (June/21-97)*
GPO Box 892, Bombay 400001

*Please make sure the reply envelope bears the reference number cited here.

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Matrimonial alliance invited from qualified, well settled boy upto 38 years from India and abroad for an educated, smart and attractive girl of 30 years. Reply with photograph (returnable) to:

The Advertiser

Parsiana, Matrimonial (June/19-97)*
GPO Box 892, Bombay 400001

*Please make sure the reply envelope bears the reference number cited here.

MATRIMONIAL

Parents invite correspondence from girls prepared to settle in USA for a tall, handsome, 28-year-old professionally qualified son on H1 visa, visiting India in December 1997. Reply with photograph (returnable) to:

The Advertiser

Parsiana, Matrimonial (June/20-97)*
GPO Box 892, Bombay 400001

*Please make sure the reply envelope bears the reference number cited here.

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Shah Nameh in
Persian

Write to:

The Advertiser (Shah Nameh)
GPO Box 892, Bombay 400001

became advocate general, and very recently when he was appointed solicitor general. Father's interest in living was revived. He recalled the astrologer who had predicted that he would become a leader of his profession and he kept telling everyone that he had fulfilled that prophecy through his son. When the long awaited second edition of *The Law of Rent Control* came out in August 1996, there was again a little flicker of the candle. But these were brief interludes in a life which no longer held any interest.

They were married without any thought for the morrow

Father had kept up his friendship with Homi Seervai all these years. Seervai had not married till he was settled in practice. He was more than my father's friend — he was his guiding star. Our earliest memories of him are those of his doing what he called "the birdie whistle" when we were children, which would set us off into peals of laughter. He and his wife Feroza proved their true worth as friends when my mother died, and my father was shattered.

Week after week, on a fixed day they would come to see him and sit with him, trying to divert his mind from the grief which had enveloped him. My father would often sit silently, occasionally uttering monosyllables, his mind and heart and soul far away. But they never gave up. Till the day Seervai died, they continued to visit him and, after he died, his wife Feroza did the same.

When Seervai died, we were afraid to upset the fragile balance already disturbed by my mother's death by giving Father the news. He had known Seervai even longer than he had known my mother. Their bond was as strong. In the end we decided to tell him that Seervai had gone to England to be with his daughter Meher who was a doctor, since he was not well. If there are reunions in heaven, there must have been one grand one when my father joined his friend, and the heavens must still be resounding with their unfinished debates!

I think of my parents as a pair of soldiers fighting the battles of life against all odds; my father the leader and my mother his lieutenant — more often questioning than obeying him. The battles stopped when his beloved lieutenant was no more. I like to think that they are together now, each fulfilled once again, after the brief separation.

CONCRETIZING DREAMS

continued from page 38

lessors (trustees), which shall not be unreasonably withheld. The lease rent has been fixed by the charity commissioner by his order of July 21, 1994 at 25 paise per square foot per month, bringing in a substantial monthly income for the trust. The dadgah, community hall and the rented flats in building No. 2 will remain under the ownership and management of the

Mistry is to construct free of cost a separate structure to house a dadgah fire and a com- munity hall

Salsette Parsis Association. The entire complex will be given a suitable name at a later date. A proposal by Mistry's family members to name it the "Bomanji Jamasji Mistry Baug," to perpetuate the memory of their late father who was himself a reputed builder, is pending consideration by the trustees.

To facilitate the purchase of flats by the not-so-well-off, Contractor and other trustees suggest that Zoroastrian trusts or donors can help young people purchase ownership premises by offering them a loan which they might otherwise find difficult to raise from banks and financial institutions, as the pledging of flats for Zoroastrians only is not acceptable to them. In the alternative, the trusts can themselves purchase the flat and give it to the needy and deserving in the form of a mortgage till the loan amount is repaid. Contractor quotes the written opinion of April 15, 1997 of retired charity commissioner K. M. Desai to the effect that "one can get the trust deed amended or a new scheme settled in case there are old trust deeds."

For a community which has over the years come to expect the benefits of housing, the Salsette Society will be one more private locale, a cosy retreat close to, yet cut off from the madding crowds of Bombay. To date, the Bombay Parsi Punchayet's (BPP) Godrej Baug at Napean Sea Road, as per BPP joint secretary Pervez Aibara, has approximately 500 flats, while the largest colony of the Wadia Charities is reportedly Cusrow Baug with 550 apartments. The Salsette complex, when ready by the turn of the century, will be not just one more cluster of buildings but a secure inheritance for future generations of Zoroastrians.

More on *The Parsis*

Homi J. Rogers

The Parsis — Volume III by Delphine Menant. Translated from the French by Anthony D. Mango. Published in 1996 by Danai, Mangalsmruti, 14th Road, Khar Danda Road, Khar, Bombay 400052. Pps: xii + 364. Price: Rs 600.

The Parsis is a handsome book, well turned out, sober in its outlook, though not lacking in witticisms and self-criticism.

Contrary to what the contents page leads one to believe, the book is not a ponderous documentation of the community's lifestyle and religious practices in the 19th century. A century-old seminal text on the community's mores and morals, it is erudite in its format, yet entertaining in its fashioning. It is informative, yet searingly introspective.

An English translation of Delphine Menant's work originally published in French in 1898, *The Parsis* traces the history of the community from its early days in Iran to the exodus to India, and its survival in its homeland and in India. The first two volumes of the book were published in 1992 based on an extant translation by M. M. Murzban, advocate and scion of the Murzban family associated for years with the *Jam-e-Jamshed*. (However, as claimed by Jal H. A. Vakil, the translation was not by Murzban but by his paternal aunt Ratanbai Ardesir Vakil.) The volumes were serendipitously discovered by Jerroo Mango (née Bilimoria), a bookseller with a chain of bookstores named Danai, who decided to bring the rich cultural heritage of her community to light and inspire the younger generation of Zoroastrians.

Prof Mary Boyce, who read in *Parsiana* of Jerroo Mango's decision to reprint the 1917 English edition of Menant's work, informed the astonished Mangos that the first two volumes covered only the first three chapters of Menant's book, *Les Parsis*. Five other chapters, and probably the

most interesting ones, remained to be published, and possibly even translated!

The indomitable Jerroo Mango borrowed the original French work from Prof Boyce, and set her husband the arduous task of translating the remaining five chapters into English. Anthony Mango, a Greek from Constantinople, has spent close to 60 years in India. In touch with the Zoroastrian community courtesy his "addiction to booze," which invariably members of the Zoroastrian community sold to him during his outstation postings in India, Anthony Mango complied. And so it is that the Mangos have come to present, for the first time in English, a fine record of the various facets of the Zoroastrian community.

The five chapters in this volume deal with the domestic life of the Parsis, their funerals, the punchayet, education, and prominent Zoroastrians in the sphere of commerce, literature and public service. The chapters not only tell of life and customs as practiced in the last century, but by holding up a mirror to the community, they guide it out of its past into the future. The reader may peruse the chapters as he pleases: like a chameleon the book changes to meet his requirements. If he seeks facts as a history-buff, there's enough to satisfy him. If, however, he cares to go beyond the skein, the book unravels — without being didactic — fresh insights that account for the community's survival and growth over the past millennium despite being so small in number. The beauty of *The Parsis* is that it can be read and re-read to glean from it an understanding of the community's multi-layered psyche through its checkered history and customs.

To that effect *The Parsis* is not just a history book, or a tome of social and

cultural practices. Though a chapter like the "Domestic Life of the Parsis" does give information on community customs as regards births, navjote and marriage, the book is distinctly different from say, Sir J. J. Modi's equally seminal work, *The Religious Ceremonies and Customs of the Parsis*. The latter is a detailed account of our ceremonies, a kind of modern do-it-yourself manual. Menant's work, on the other hand, is an outsider's look at the community, meticulously delineating the practices as spelt out in the community's scriptures and commentaries, but supplemented by eye-witness accounts of these practices as observed by travelers, diarists, and individuals interested in Zoroastrianism who have either recorded their views, or spoken of them to Menant and her father, Joachim, himself an Orientalist of repute. The work hence crosses the woof of custom with the warp of history, and embroiders a fabric that weaves in domesticity with dogma, sarcasm with sacraments.

The "Domestic Life" chapter hence tells the tale of Dr Temulji Nariman who set up with his wife and collaborators a maternity hospital "which offers the finest facilities... with the most exacting standards of comfort and hygiene" along with customs at the birth of a child in a Zoroastrian household. The ceremonies include *nama karana*, a rite with no Zoroastrian prayers attached to it. Menant's rollicking account of this ceremony where the *joshi* (astrologer) reads the *vidhi-na-lékh* (child's destiny) at which the "men quietly laugh among themselves, while the women are satisfied with the *joshi's* right-on-target replies" lend an informal ease to the book

while simultaneously prodding one to ponder "these antiquated habits which progress is bound to abolish." But has it?

The horoscope is still cast today, and many Zoroastrian children are named after the configuration of stars they are born under.

In a similar vein, Menant writes about funerals, quoting from the scriptures and trans-

lating them to give the reader a very fine understanding of the Zoroastrian concept of death and life beyond as interpreted by the holy texts. Once again the text is interspersed with accounts of funerals. It is interesting to learn of the exorbitant expenses incurred for a funeral which, in the



THE PARSIS



Mango: faithful

late 18th century, included buying new shoes for the pallbearers, and 1,500 banana leaves for the banquet laid out for guests, friends, relatives and servants to mourn the deceased. The book hence records the continuity in the community's customs and organizations. The centuries-old practice of dokhmenashini is still observed, but fortunately some of the customs associated with funerals have been interred.

One area in which the community has greatly changed its view is the function of the punchayet. From being an arbiter and guardian of the morals and private lives of coreligionists, it has evolved to the role of a custodian of its funds and properties. For the reader who would like to take time off to reflect, the chapter on punchayets supplies ample fodder. The punchayet, Menant informs us, was responsible in the early years for dissolving marriages, bringing to task errant husbands who took on a second wife, punishing loose women — at times ghoulishly — and even ensuring that conspicuous expenses were not incurred. In the last case, the punchayet chastised the sister of a distinguished member of the community, Hormasji Bomanji Wadia, for openly transgressing the rules.

The last hundred pages or so are dedi-

cated to Parsis asserting their influence on commerce, the literary movement and political life of contemporary India. Thumbnail sketches of some of the distinguished members of the community are given. Significantly, while many believe that the best of Parsi talent blossomed in the past hundred years (Dadabhai Naoroji, Pherozeshah Mehta, Jamsetjee Tata), Menant makes a striking comment that commercially the community had already started to decline by the time honors and recognition were poured on it. She then proceeds to give reasons for this decline, delving into the Parsi "failure to respond" to changes in time and the swing of events. Arguable though her view may be, it provides some thought on why the community lost out on trade (with China) because of "their traditional ways," and its almost recalcitrant attitude to changing roles from middleman to principal. The sun, it seems, had already set on the Parsi empire when members of its community continued to bask in the glory of their forefathers and think it was yet mid-day.

Nevertheless, the chapter has many a stirring tale to cheer the cockles of a Zoroastrian heart, right from the 10th century when the Parsis practised commerce near Khambhat to the time when Sir Jam-

setji Jejeebhoy joined and expanded his uncle's business and built a fortune for himself, a sizeable portion of which he and his successors disbursed to charity.

Menant's book outlines the pioneering roles played by the community, be it in commerce or journalism (the oldest surviving newspapers in India, the *Mumbai Samachar* and the *Jam-e-Jamshed*, were both started by Parsis). In the forefront of education for girls were Behramji Malabari, Sorabji Bengali and Manakji Kharshedji. In industry Kavasji Davar set up the first cotton mill in the country and the Wadia family were master shipbuilders. The individual triumphs are interlaced with tales of romance: the second Baronet of the Jejeebhoy family married a girl he saw first as a child at his father's "sumptuous mansion" and waited for her to grow up; with tales of pathos: Bai Motlibai Manakji Wadia, widowed at the age of 26, administered her immense fortune independently, while living a strictly orthodox and private life, and donating monies munificently. And even sundry tales of intrigue...

Mango's translation, though, reads a bit labored, but one supposes that he has been extremely faithful to the original text. In a manner this is appropriate, for if rendered



FOR ALL THOSE WHO STILL BELIEVE THAT EQUALITY IS A BASIC TENET OF ZOROASTRIANISM

The Association of Inter-Married Zoroastrians would like to make sure that the rights of inter-married Parsis are not compromised. We would welcome your support — whether or not you are inter-married.

Formed in 1991 with a view to ensuring that Zoroastrian Parsis married to non-Parsis are not deprived of their rights, the Association of Inter-Married Zoroastrians has, for the last five years, been steadily working towards this goal. We have not, as many of our supporters feel, been inactive. We have always maintained that we are a "GINGER GROUP" or catalyst and not a militant association. But our very presence reinforces our stand that Parsi men and women should be treated alike. The number of inter-married Parsis is already substantial, and growing almost daily, and our efforts are geared towards ensuring that one day they will not be discriminated against in matters regarding rights to worship, rights to death ceremonies and, above all, the right to bring up their children in the Zoroastrian faith.

Subtle changes towards these ends are already taking place and we are doing our utmost to make sure that these steps are carried on.

We do, however need the active support of our well-wishers to help us move towards equality in the true Zoroastrian tradition.

Contact us for membership details at A.I.M.Z., P.O. Box No. 16170, Malabar Hill, Bombay 400006.

in a more modern idiom it could confuse the reader, as the "contemporary period" referred to is of the past century. This way the work has a feel of the 19th century, even if phrases like "precocious betrothals" instead of "child engagements" and "primo, secundo, and tertio" instead of "firstly, secondly and thirdly," or a crisper (a), (b) and (c) are used. However, the print is fairly large and legible (just around 350 words a page), and the footnotes have been banished from their homestead to be clumped together at the back of the book, forming 82 pages of optional reading. The notes are only those given by Menant, unlike in the first two volumes where Murzban's observations at times occupied a larger section of the page than the text itself.

A cautionary observation is that Menant's work, though unanimously acclaimed by savants and practitioners of the faith alike was written by her without setting foot in India. In an age of scepticism and eye-witness journalism, Menant's book could be regarded as a blinkered version of the community and its customs. It is hence doubly unfortunate for us that Murzban's version with his copious notes is missing. As it stands, *The Parsis*, especially the volume under review, provides a fine record — albeit bookish and handed-down — of the traditions of our ancestors, and a sympathetic understanding of why these traditions existed and evolved.

The Parsis is a fine attempt by an outsider at holding up the mirror to the community. The face of the Parsi comes smiling through, warts and all. The publication, lavishly produced by Danai, is a fine collector's item, with its innumerable black-and-white photographs, some of them featuring rare and archival material. Incidentally, the Sanjan *stambh* featured on the book's back cover was raised as a result of a suggestion made by Menant.

Yet, despite all the things going for it, chances are that the third volume of *The Parsis* will be purchased but not read by many Zoroastrians. It is a voluminous tome which begs to be read seated at a table in deference to its spine and the reader's wrist. It's worth the trouble, however, every page of it. And though it stretches to almost 400 pages, the entire book can be conveniently read in five to six hours, which probably means just two post-dhansak Sunday afternoons.

The inclusion of an index, however difficult and laborious a task, would have greatly added to the value of the book.

Sensitivity to sexuality

Kalindi S. Muzumdar

Education in Human Sexuality — A Sourcebook For Educators by Dhun Panthaki. Published in 1997 by the Family Planning Association of India, Bajaj Bhavan, Nariman Point, Bombay 400021. Pp: xii + 270. Price: Rs 180 + Rs 20 for postage. (Overseas: \$ 20).

"Why should I urinate sitting down and not standing up like a boy?" "Why do girls menstruate and boys don't?" Parents, teachers, functionaries of child care institutes and, in fact, all adults are often bombarded with such questions. A glimpse at the graffiti in the toilets of schools is yet another example of the dire need for education in sexuality. Yet what has been the response of parents, teachers and others?

Most adults shun this responsibility and pass on the buck to others. A few make the effort to impart sex education to their children/students but such efforts are sporadic and lack sequence, continuity and integration. Moreover, emphasis is laid on sex education and not on human sexuality.

Hence the book *Education in Human Sexuality* written by Dhun Panthaki and published by the Family Planning Association of India, is a veritable boon to educators. Based on her experience of 23 years of teaching this subject to children and adolescents, Panthaki has made an excellent contribution to this field.

The book situates the concept of sexuality in the Indian context and gives a holistic view of all related topics. It is meant for educators of students belonging to urban, middle and upper income groups. The book begins with instructions on how to initiate education in human sexuality, who should take up this responsibility and goes on to give ample substantive material and methodology for imparting such education comprehensively. It talks about sexuality from the womb to adulthood.

The book gives suggestions as to how education in sexuality should be initiated at the school level, beginning with the nursery class and continued in the college setting. The author has given the general traits and behavior patterns of various age-groups. Important topics such as decision-

making in daily matters, e.g. smoking and other addictions, building self-confidence and media fantasies are dealt in a simple and practical manner.

In the chapter on reproductive organs, current topics which intrigue the youngsters are explained, such as test tube babies, artificial insemination, 'X' and 'Y' chromosomes and multiple births.

The chapter on "Preparation of marriage" discusses pertinent issues of singleness, dowry and contraceptive methods. Illustrations of tubectomy and vasectomy leave no ambi-

guities in the reader's mind. In fact all the illustrations in this book could be used by teachers and other professionals for making posters.

With the growing menace of atrocities against women such as eve-teasing, molestation and rape, it is most appropriate that a chapter should be devoted to this issue. Panthaki has given guidelines to deal with sexual harassment.

The author has also included a chapter on the sexual abuse of children and the precautions to be taken by them. Teachers

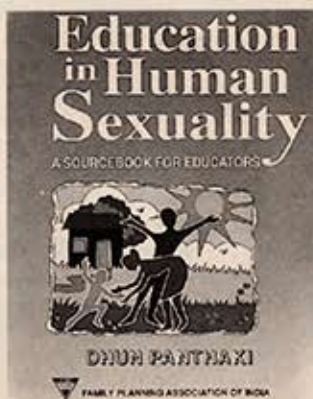
could use this for role-plays so as to help children gain confidence in handling such situations.

In the context of the AIDS invasion, information on Sexually Transmitted Diseases (STD) is urgently needed. The

various STD are presented in the form of a table which gives the symptoms, modes of transmission and consequences of neglect. With regards to AIDS a number of commonly asked questions are answered. The social aspects of AIDS are sensitively depicted.

The various myths and misconceptions related to the sexual aspects of life are highlighted in this book, e.g. the size of the penis and its relation to virility, values related to human sexuality, methodology

continued on page 56



Panthaki: teaching

MILESTONES

This issue of *Parsiana* presents data for the months of May and June 1997.

The age of Zoroastrian brides (as listed in this issue) ranged between 18 and 60 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 27 years. The corresponding figures for the grooms were 22 and 64 years, averaging at 31 years.

There were 39 births as against 139 deaths in Bombay during the two month period. Thirty-four Zoroastrians of whom 15 were above the age of 80, fell prey to the major killer, heart disease. Cancer took a toll of 19 lives whereas 17 patients succumbed to pneumonia and lung related diseases. Old age/general debility and brain disease claimed eight victims each. The other killers were diabetes (seven), kidney failure (six), liver disease (four), hypertension, anemia and accidents (three each) and Par-

kinson's disease, bed sores, hemiplegia, leukemia and bronchitis (two each). There were 16 isolated cases registered for the two month period — gout, urinary tract infection, obstruction of gall stones, septicemia, malarial fever, gastric ulcer, fever, gastroenteritis, meconium aspiration syndrome, tuberculosis, haematemesis, paralysis, osteoporosis, cachexia, high blood pressure and hypovolumic shock. In the case of one death, the coroner's report was still pending. A two-month-old baby boy and five youths, aged 18, 28, 31, 36 and 38 respectively, were also lost to the community. The eldest to breathe his last was a 99-year-old male as compared to the youngest: a two-day-old baby. The Zoroastrian life expectancy at birth, in Bombay, for the two month period was 73 years.

The data on births, marriages and deaths has been compiled from information supplied by various newsletters and anjumans in India

and abroad, courts and hospitals. This information is not always complete or consistent: we are unable to carry data from areas where the anjumans 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.

Sarosh Noshir Sethna; April 26
Pervin Sam Malbarwalla and *Rumy Murzban Bhesania*; April 27

Havovi Soli Bharucha and *Pourasp Sam Parekh*; April 27
Ruzbe Minocher Aibara of Vasai and *Zarir Kersi Shroff*; April 28
Avan Homi Sethna and *Jehangir Rusi Dalal*; May 1
Aban Rustom Mistry and *Dallus Adi Printer*; May 1
Ruzin Farrokh Mehta and *Jal Rumi Master* of Bangalore; May 3

Shernaz Fredoon Mistry and *Jamshed Keki Mistry*; May 4
Shiraz Phiroze Dordi and *Kerfegar Aspi Bajina* of Wembley, Middlesex; May 5
Veera Kekobad Doongriwalla and *Dorab Dhunjishaw Randeria*; May 7
Jesmire Rumi Ghadially and *Neville Keki Gandhi*; May 8
Jasmine Noshir Nadirshaw and *Shavir Sheriar Irani* of Deolali; May 9

Dilnavaz Pirojshaw Minbatiwalla and *Eruch Framroz Khurody*; May 9
Armin Noshir Sahiar and *Minoo Firoz Damania*; May 10
Bakhtawar Khushroo Chhayela and *Husheder Phiroze Daruwalla*; May 11
Khushnum Hoshang Daruwalla and *Zubin Behram Sidhwa*; May 11
Farzana Aspandiar Irani of Dahanu Rd and *Farhad Yezdi Irani* of Belgaum; May 13
Rukhshana Darayas Batty and *Boorzeen Murzban Dantra*; May 16

Daisy Hector Cavina and *Homyar Phiroze Katrak*; May 16
Mahafarin Noshir Namerian and *Mehemosh Sarosh Aryana* of Kalyan; May 19
Farzana Noshir Bharucha and *Adil Nader Dastoor*; May 19
Benaaz Dinyar Gadiwalla and *Rayomand Khushrow Irani*; May 19
Parizad Parvez Singaporewalla and *Khushru Feroze Sudry*; May 19
Anaheita Keki Daruwalla and *Arshish Cyrus Kapadia* of Austin, Texas; May 22
Nazneen Rusi Engineer and *Meheriar Goody Patel*; May 22
Pearl Dhunjishaw Billimoria and *Farrokh Tehmuras Pavri*;

AHMEDABAD

MARRIED

Ferzeen Kavina, daughter of *Nargish* and *Farokh*, and *Sarosh Vesuna* of Baroda, son of late *Jerbanu* and *Minocher* on May 10, 1997

DIED

Maneck Patel (55), wife of *Eruch*; May 24

AHMEDNAGAR

DIED

Roda Sarosh Nagarwalla (86), mother of *Mana*, *Behram* and *Avan*; May 24

BOMBAY

BORN

A boy, *Huvakhsh*, to *Pinaz* and *Rohinton Mahuvawala*; January 24
A boy to *Anahita* and *Behram Tafti*; May 1
A girl to *Benaifer* and *Behzad Bhola*; May 3
A boy to *Ava* and *Jamshed Lalkaka*; May 3
A girl to *Minaz* and *Jimmy Maneckshah*; May 4
A boy to *Farhana* and *Jimmy Shroff*; May 4
A girl to *Shernaz* and *Zulfiqar Tyebjee*; May 4

A boy, *Aashdin*, to *Zenobia* and *Khushnood Viccaji*; May 5

A boy, *Arjun Arash*, to *Rukshna* and *Devinder Kishore*; May 6

A boy to *Amy* and *Cyrus Rustom*; May 6

A boy to *Farida* and *Kerman Bodhanwala*; May 7

A girl to *Mrudangi* and *Behruz Khushrushahi*; May 13

A girl, *Parendim*, to *Havovi* and *Pervez Daruwalla*; May 19

A girl, *Zelina*, to *Freny* and *Naozer Wankadiya*; May 23

A boy to *Kashmira* and *Kurush Daruwalla*; May 25

A girl to *Mashanta* and *Kambysis Romani*; May 27

A girl to *Shakuntala* and *Farhad Kerawalla*; May 28

A boy to *Jasmine* and *Viraf Daruwalla*; June 1

A boy to *Khurshid* and *Kayomarz Irani*; June 1

A boy, *Arshish*, to *Shireen* and *Kurush Jungalwala*, brother to *Atiyaan*; June 3

Twins (girls) to *Avan* and *Jahangir Mistry*; June 7

A boy to *Amy* and *Urvakh Nariman*; June 7

A girl to *Arnavaz* and *Parvaz Pochkhanawala*; June 7

A girl to *Shernaz* and *Sammy Marfatia*; June 8

A boy to *Anahita* and *Faroukh Pirozmand*; June 8

A girl to *Tanaz* and *Rohinton Patrawala*; June 9

A boy to *Dilshad* and *Ruzbeh Gandhi*; June 10

A girl to *Parizad* and *Pourushp Dumasia*; June 11

A girl to *Dilnavaz* and *Vispi Pardiwalla*; June 11

A boy, *Meherab*, to *Meher* and *Farhad Engineer*; June 12

A girl to *Parveen* and *Jehangir Tankariwala*; June 12

A girl to *Shiraz* and *Rohin Mehta*; June 16

A boy to *Banoo* and *Maneck Udwardia*; June 19

A girl to *Miriam* and *Dorpo Chaudhary*; June 23

A boy to *Benaifer* and *Feroze Mehta*; June 24

A boy to *Khushnam* and *Rohinton Polishwala*; June 24

A girl, *Sheherezade*, to *Mahatab* and *Khushru Randelia*; June 25

A boy to *Shireen* and *Kayomerd Cooper*; June 26

A girl to *Anahita* and *Burjis Mehta*; June 26

MARRIED

Anaita Sorab Irani and *Roomi Dara Madon*; March 2
Veera Khushru Kapadia and

May 22
Renaz Adi Irani of Baroda and *Burzin Esfandiari Atashband* of Hyderabad; May 25
Rashna Boman Mody and *Dinshaw Sarosh Balsara*; May 25
Havovi Maneckshaw Karanjia and *Firdaus Minoo Rabadi*; May 29
Manijeh Sheriyyar Tadwal and *Behram Savakshaw Gamir*; June 1
Rukshana Kersi Khambatta and *Hoshang Behram Bhagwagar*; June 3
Shanam Jamshedjee Itchhaporia and *Aspi Burjor Patel*; June 12
Farida Pallan Ichaporia of Womelsdorf, Pennsylvania and *Berjee Eric Shroff*; June 15
Firoza Framroz Shroff and *Dady Jhangoo Mody*; June 16

DIED

Mani Boman Bhagalia (77), Malbari Bldg, New Khareghat Clny, 400007; May 1
Aimai Darabshaw Mistry (66), 14/F, China Hse, 1st Carpenter St, Opp Mazgaon Docks, 400010; May 1
Perin Meherwan Mowdawal (78), Batliwalla Villa, Sleater Rd, Grant Rd, 400007; May 1
Behram Ardeshir Jasumoney (85), M/25, Nowroz Baug, Lalbaug, 400012; May 2
Hilla Pirojshaw Bacha (71), A/15, Nowroz Baug, Lalbaug, 400012; May 3
Dhanjishah Bapuji Gauard (77), Saraswati Sadan No 5, Navgha Rd, Bhayander (E), Dist Thane, 401105; May 3
Banoo Jal Mistry (81), 13, Hendre Bldg, 8, Sleater Rd, Grant Rd, 400007; May 3
Soonu Phiroze Patel (38), C/4, Namaskar Soc, Near Poonam Ngr, M. C. Rd, Andheri (E), 400093; May 3
Jal Framroz Dastoor (82), 12, Florencia, 299, Off Turner Rd, Bandra, 400050; May 4
Shavak Naoroji Kotwal (90), 404/A, Poonam Apts, Dr Annie Besant Rd, Worli, 400018; May 4
Shavak Phirozsha Unvala (92), C/o Naazneen Kutar, 785/B, Readymoney Bldg, Parsi Clny, Dadar, 400014; May 4
Arnavaz Homi Udwal (75), 4/5, Panthaky Baug, Andheri (E), 400069; May 5
Shapoor Burjor Katrak (70), 1, Jehangir Baug, Juhu Tara Rd,

Juhu, 400049; May 6
Feroz Behramji Morena (66), F. S. Parukh Dharamshalla, Hughes Rd, 400007; May 6
Mehroo Framji (79), 3, Kanti Apts, Mount Mary Rd, Bandra, 400050; May 7
Homae Darabshaw Sepoy (91), A/6-6, Jeevan Shanti, Sagar Soc, LIC Clny, Borivali (W), 400103; May 7
Naval Burjorji Baria (74), M/17, Nowroz Baug, Lalbaug, 400012; May 8
Phiroze Dadabhoy Nagamwala (50), E-3/16, Krupa Ngr, S. V. Rd, Irla, 400056; May 8
Thritie Gev Vevaina (78), 803/C, Shri Laxmi Bhuvan, Dr Ambedkar Rd, Parsi Clny, Dadar, 400014; May 8
Piroja Merwanjee Workingboxwalla (81), RH-2, D-2, Sector 7, Vashi, Navi Mumbai, 400703; May 8
Bapsy Hoshang Bharucha (65), Press Hse, 36, Adi Marzban Path, 299, Shahid Bhagat Singh Rd, Fort, 400038; May 9
Jalan Framroz Jokhi (84), 9/9, Rustom Baug, Victoria Rd, Byculla, 400027; May 9
Zarin Homiar Vachha (59), 9, Naoroji Hse, Naigaum Cross Rd, Dadar, 400014; May 9
Khorshed Fali Kumana (77), 55, Ganga Vihar, C Rd, Marine Drive, 400020; May 10
Jerbanoo Cohyar Coyajee (80), Dil-khush, 40, B. G. Kher Marg, Malabar Hill, 400006; May 12
Ardeshir Burjorji Bhatena (63), Danawala Bldg, Dr S. S. Rao Rd, Lalbaug, 400012; May 13
Jer Adi Dhondy (82), R/2, Cusrow Baug, S. B. Rd, 400039; May 13
Ratan Maneck Dastoor (36), 501, Bhagwati, 68, Yaari Rd, Versova, 400061; May 14
Perin Jamshed Dubash (85), C/o F. E. Kapadia, Y, Cama Park, Cama Rd, Andheri (W), 400058; May 14
Noshir Jehangirji Gagrat (70), 721, Batliwalla Bldg, Dinsha Master Rd, Parsi Clny, Dadar, 400014; May 14
Zarin Rustomji Marfatia (43), 11, Kiron Hsg Soc, Caesar Rd, Amboli, Andheri, 400050; May 14
Jamshed Nanabhoy Marshall (97), 32, Zenia Abad, L. D. Ruparel Cross Rd, Malabar Hill, 400006; May 15
Banoo Sorabji Jassawalla (84), A, Botawalla Bldg, Tardeo Rd,

400007; May 16
Mehroo Pallonji Mistry (75), Yusuf Manzil, Kasinath Rd, Tardeo, 400034; May 16
Rusi Bomanshaw Mistry (67), XII/3, Godrej Qtrs (E), Creekside, Vikhroli, 400079; May 16
Erachshaw Merwanji Bhatena (69), M/14, Nowroz Baug, Lalbaug, 400012; May 17
Shavaksha Meherwanji Mistry (75), M/10, Nowroz Baug, Lalbaug, 400012; May 17
Wahuman Darayus Mistry (2 mths), 26, Old Khareghat Clny, Hughes Rd, 400007; May 17
Rasna Jal Ruttonsha (47), Eden Hall, Dr Annie Besant Rd, 400018; May 17
Khorshed Marzban Bhesania (62), Room no 11, 51, Contractor Bldg, Byculla, 400027; May 18
Dinamai Behramsha Deboo (83), 629/B, Rus-Meher, A. Homavazir Rd, Parsi Clny, Dadar, 400014; May 19
Roda Jehangir Khodaiji (82), C, Station Ter, Grant Rd, 400007; May 19
Dadabhai Rustomji Adagara (78), Sagitorium, Malcolm Baug, Jogeshwari, 400102; May 20
Dilshad Noshir Khan (28), A/2, Sir Ratan Tata Block no 7, Tardeo, 400034; May 20
Jehangir Khurshedji Mistry (84), 2/G, Jamal Manzil, 14th Rd, Bandra, 400050; May 20
Phiroze Bomanshaw Mody (78), 9, Old Khareghat Clny, Hughes Rd, 400007; May 20
Aloo Maneck Langrana (70), 1/31, A. H. Wadia Baug, Parel Tank Rd, 400033; May 22
Roshni Jehan Godiwalla (83), 41, Casa Grande, Little Gibbs Rd, Malabar Hill, 400006; May 23
Bomi Framroz Hiloo (71), Mahomadi Minar, Khetwadi, 14th Lane, 400004; May 24
Rustom Framroz Papa (93), Godiwalla Bglw, 5, Mount Mary Rd, Bandra, 400050; May 24
Putla Behram Patel (82), 24, 135/A, Aziz Bldg, Tardeo Rd, 400034; May 24
Phiroze Meherjee Bharucha (88), 5, St James Court, 206, Marine Drive, 400020; May 25
Phiroze Behramji Chinoy (72), 16/B, Keval Mhl, Marine Drive, 400020; May 25
Minoo Jal Crawford (85), 17, M. J. Pandey Sanatorium,

Wodehouse Rd, Colaba, 400005; May 26
Sheroo Mukarram Sukhla (53), 8, Daulat, 31/D, Colaba Rd, 400005; May 26
Shapurji Mehllashah Khandhadia (65), C/o B. M. Khandhadia, 10, Dinshaw Bldg, Parsi Agiary Compd, Parsi Gali, Kalyan, 421301; May 27
Behramji Nusserwanjee Jussawalla (99), Jal Bglw, Sanjan Poultry Farm, Sanjan, Dist Valsad, 396150; May 28
Aloo Nadershah Kotwal (75), Kotwal Hse, Sleater Rd, 400007; May 28
Hufiz Rohinton Panday (46), 801, Coover Villa, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; May 28
Tehmurushp Rustomji Bhamgara (68), Room no 5, K/2, Avabai Petit Lane, Balaram St, 400007; May 29
Perin Noshir Pochkhanawala (76), Buena Vista, Pochkhanawala Rd, Worli, 400025; May 29
Gool Jamshed Paliwalla (84), 2/B, Empire Ter, N. Petit St, 400007; May 30
Roshan Homi Daruwalla (66), C/27, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; May 31
Burjor Maneckshaw Mistry (86), 14/5, Rustom Baug, Victoria Rd, Byculla, 400027; May 31
Mehru Behram Panthaky (60), Room no 2, 17, Rustomji Bldg, Sleater Rd, Grant Rd, 400007; May 31
Gool Minoo Khambatta (58), 1/22, A. H. Wadia Baug, Parel Tank Rd, 400033; June 1
Keki Edalji Modi (81), 9, Mithaiwalla Mans, 12th Khetwadi Lane, 400004; June 1
Gave Tehmurasp Nanavati (78), 9/3, New Sarvottham Soc, Near Hanuman Temple, S. V. Rd, Andheri, 400058; June 1
Soli Hormusji Daruwalla (81), 11, Hormuzd Bldg, Sleater Rd, Grant Rd, 400007; June 2
Burjor Rustomji Engineer (94), 20, Khareghat Clny, Hughes Rd, 400007; June 4
Banoo Mahiyar Irani (92), C-6, Sangam Bhavan, Opp Strand Cinema, Colaba, 400005; June 4
Rati Keki Elavia (68), F-2/6, Godrej Park, Barave, Kalyan (W), 421301; June 5
Hoshang Framroz Gutta (70), 638, Mancherji Joshi Rd, Parsi Clny, Dadar, 400014; June 5
Jehangir Boman Irani (86), 17,

Jehangir Mans, Next to Metro Cinema, Dhoobitalao, 400002; June 5
Tehmi Keki Mistry (77), B/11, Tardeo Chmbs, Kashinath Rd, Tardeo, 400034; June 5
Nariman Pirojshah Thakraji (91), P. F. Pimenta's Hse, B. P. Rd, Charai, Thane, 400601; June 5
Shapurji Rustomji Balsara (96), B, Wassiamul Bldg, Shauskatali Rd, 400007; June 6
Nariman Navroji Bhathena (78), A/18, Godrej Baug, Off Nepean Sea Rd, 400006; June 6
Bapai Burjor Dalal (85), H/2, Cusrow Baug, S. B. Rd, 400039; June 6
Homai Jehanbux Ghadiali (78), A, Kanti Apts, Mount Mary Rd, Bandra, 400050; June 6
Roshan Ratanshaw Ghadiali (91), G/27, Cusrow Baug, S. B. Rd, 400039; June 6
Adil Shapurji Batliwala (80), Sharifa Mans, S. G. Rd, Dadar, 400014; June 7
Firoz Merwanji Berdi (77), Patanwala Mhl, Connought Rd, Victoria Garden, 400027; June 7
Piroja Faroukh Irani (78), 17, Parel Hse, Opp K. E. M. Hosp, Parel, 400012; June 7
Piroja Pirojsha Bharucha (88), P-37, Cusrow Baug, S. B. Rd, 400039; June 8
Baby of Firuzi Aftab Meherhomji (2 days), B/204, Ahuna Divecha Blocks, Charai, Thane (W), 400601; June 8
Cawas Dosabhoj Bhagwagar (78), D/14, Rustom Baug, Victoria Rd, Byculla, 400027; June 9
Manijeh Kaikashru Irani (72), Gholvad, Tal Dahanu, Thane, 401702; June 9
Peshotan Shrivax Daver (86), B/14, Shapur Baug, V. Patel Rd, 400004; June 10
Roshan Nawshir Khurody (56), 12/A, Darbhanga Mans, Carmichael Rd, 400026; June 11
Dinyar Savak Mistry (31), C/1, 9, Bai Navjbai Contractor Baug, Mori Rd, Mahim, 400016; June 11
Kaikhushroo Nusserwanji Patel (71), 20, Dhunjibhai Bldg, 7, Lady Pochkhanawalla Rd, Off Sleater Rd, 400007; June 11
Arni Nusserwanji Sethna (67), 45/A, Silver Oaks Est, B. Desai Rd, 400026; June 11
Mani Minoo Daruwalla (80), 8, Hendre Bldg, Sleater Rd, 400007; June 12

Ardeshtir Marzban Irani (84), 12-A, Queens Croft Co-op Hsg Soc, St Xavier's School Rd, Vile Parle (W), 400056; June 12
Dosy Nariman Talaty (79), Presswala Bldg, 190, Lamington Rd, 400007; June 12
Colan Minocher Guard (83), 659, Keki Hse, Parsi Clny, Dadar, 400014; June 13
Dhunmai Jamshedji Noble (83), 33, Oceanic, Dr Rajabally Patel Rd, Off B. Desai Rd, 400026; June 14
Nargis Ruttonshah Variava (87), 46B, Gowalia Tank Bldg, A. Kranti Marg, 400036; June 14
Khorshed Bamansha Medhora (82), 733, Rd no 4, Parsi Clny, Dadar, 400014; June 15
Dhun Cawasji Antia (70), H/15, Nowroz Baug, Lalbaug, 400012; June 16
Kaizad Kersi Umrigar (18), 6/2, Panthaky Baug, Andheri (E), 400069; June 16
Meherbai Hormasji Hansotia (88), T/11, Cusrow Baug, S. B. Rd, 400039; June 17
Minoo Jamshedji Kasad (65), Mumbai Central Rly Stn, 400008; June 17
Perin Noshir Sethna (65), 1/25, Shabbir Bldg, Mehella Patel Agiary Lane, Grant Rd, 400007; June 17
Keki Pirojshaw Engineer (72), 4/9, Rustom Baug, Victoria Rd, Byculla, 400027; June 18
Homi Framroze Mody (73), 5, Parkar Nivas, Sir Ramabai Salgaonkar Rd, Colaba, 400005; June 18
Dinoo Minoo Dalal (70), Readymoney Bldg no 2, Sir Ratan Tata St, Tardeo, 400034; June 19
Noshir Nanabhai Desai (89), T/14, Cusrow Baug, S. B. Rd, 400039; June 19
Roshan Sorabji Mehta (66), Danawala Bldg, Opp Nowroz Baug, Lalbaug, 400012; June 20
Hilla Sorabji Mistry (82), 8, Habib Court, Colaba Causeway, 400001; June 21
Sam Phiroz Titina (72), Vijay Niwas, Sleater Rd, 400007; June 21
Baimai Phirozsha Anklesaria (78), A/214, Shri Krishna Hsg Complex, Darampoor, Vasai (W), 401202; June 22
Baman Rustom Irani (58), 2/13, Meherabad, 31, Hill Rd, Bandra, 400050; June 22
Dinyar Behram Irani (52), B/113, Green Fields Tower,

Mahakali Caves Rd, Andheri (E), 400093; June 22
Bhadur Bapuji Patel (82), 7/55, Parsee St, Jumma Masjid Lane, Kalyan, Dist Thana, 421301; June 22
Jamshed Nadirshah Davar (83), B/3, Tardeo Chmbs, Kashinath St, 400034; June 23
Jal Nusserwanji Gandevia (81), 5, Zaveri Bldg, 309, Raja Ram Mohan Roy Rd, 400004; June 23
Manijeh Meher Master (81), 53/A, Sealord, Cuffe Parade, 400005; June 23
Najoo Cyrus Nariman (65), 10/10, Rustom Baug, Victoria Rd, Byculla, 400027; June 23
Phiroze Hormusji Nariman (88), Rock View Apts, 14, Raghavji Rd, Opp August Kranti Marg, 400036; June 23
Roda Behramji Ghadiali (85), 147, Lantin Hse, Lamington Rd, 400007; June 24
Khorshed Feroze Mahernosh (86), B/42, Bhatia Bldg, Dilip Gupte Rd, Mahim, 400016; June 24
Allan Jamshed Mistri (93), Modern Manor, 34, Altamount Rd, 400026; June 24
Sorabji Cawasji Sethna (85), The Salvation Army Social Service Centre, 122, M. Azad Rd, 400008; June 24
Banoo Ardeshtir Ghadiali (76), E/20, Rustom Baug, Victoria Rd, Byculla, 400027; June 25
Homai Nariman Lentin (77), Sidhva Bldg, Balaram St, Grant Rd, 400007; June 26
Jaloo Hormasji Sutaria (82), 3/1, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; June 26
Dinamai Faramroze Variava (80), L/1-23, Cama Park, Cama Rd, Andheri (W), 400058; June 26
Arnavaz Rustomji Anklesaria (82), Khambatta Hse, 2nd Khambatta Lane, Byculla, 400027; June 27
Manek Faramroz Manekshaw (75), 275/G, F. Cama Bldg, Tardeo Rd, 400007; June 27
Coomi Jamshed Paymaster (76), Hill View, 23, Hughes Rd, 400007; June 27
Alamai Sorabji Purveyor (91), 607-A, Old Wadia Chawl, Girgaum Rd, 400002; June 27
Dina Darabshah Bhathena (84), 19, Ratan Bldg, Wadia St, Tardeo, 400034; June 28
Khorshed Manchershah Elavia (79), A/18, Park Darshan, Opp

Lallubhai Park, Andheri (W), 400058; June 28
Dhanjishaw Darabshah Madan (66), 42, Shroff Hse, Sleater Rd, Grant Rd, 400007; June 29
Dina Nariman Patel (82), 36/189, Hirabai Petit Bldg, Opp Grant Rd Stn, 400007; June 29
Ratan Dadabhoy Patel (81), Kakad Hse, New Marine Lines, 400020; June 29
Rusi Eruchsha Poonawalla (54), 10, Ambawadi, Doongershi Rd, 400036; June 29

CALCUTTA

BORN

A boy, *Riyaz*, to *Anipa* and *Nairioshang Merchant*; June 3

MARRIED

Supriya Dutta Gupta and *Manchi Homi Mancherji*; May 24

DIED

Jalmai Ardeshtir Sabawalla, mother of Soli and Mini Amroli; May 22
Munchershaw Sorabji Bhesania, husband of Saker and father of Phiroze, Khorshed Boman Bhathena and Perin Pheroze Contractor; May 24
Roshan Cawas Chothia, mother of Mehru Rumi Buhariwala, Zarin Aspy Tangree and Bakhtu Boman Parakh; May 29

NAVSARI

DIED

Hoshang Variava (65), husband of Roshan and father of Aspi and Jasmin; May 3

POONA

DIED

Dhoshibai Ardeshtir Bajwalla (88), 985, Nana Peth, Padumjee Park, 411042; May 5
Suna Maneck Baria (82), E/27, Parmar Ngr, Fatima Ngr, 411013; May 8
Kekershrui Jamshedji Irani (80), 661, Taboot St, 411001; May 15
Behram Eduljee Patel (82), 16, Mody Clny, Synagogue St, 411001; May 15
Dara Dinshaw Karani (85), Karani Bhavan, Narangi Baug Rd, 411001; May 20
Pilu Cursetjee Dady (76), Rolleston, 4, Prince of Wales' Drive, Wanowrie, 411040; May 20 (cremated)
Ratamai Hormusjee Gundevia (80), Daulat Hse, Ardeshtir Irani Rd, 411002; May 21

Bomi Kaikhushru Irani (53), 4, Ardeshir Baug, Maha Pervaz Rd, 411002; June 19
Darasshah Ratan Shah Edibam (103), 43, Sassoon Rd, 411001; June 27
Nariman Nusserwanji Jijina (84), 937, Synagogue St, 411001; June 29

SHOLAPUR

DIED
Sorabji Darasha Lal (90), Sadar Bazar, 3, Camp, 413003; May 16

SURAT

DIED
Tehmuras Naoroji Karanjia (67), Vanki Bordi, 395003; April 28
Dinshah Merwanji Anklesaria, father of Jemi and Keki; May 2
Bamansha Bajanji Buhariwala (86), Nariman Home and Infirmary, Shahpore, 395003; May 7
Banoobai Jahagirji Bharucha (86), Village Amalnar, Dist Jalgaon, 425401; May 12
Pullamai Manacksha Sahuna (75), Aganowad, 395003; May 13
Noshirwan Pirojsha Postwala (92), Athwa Lines, 395002; May 15
Jahanbax Padamji Bharucha (70), Bharucha Hse, Village Amalnar, Dist Jalgaon, 425401; May 22
Framroze Jahngirji Ruwala (87), Parsiwad, Rander, Dist Surat; May 25
Gool Jamshedji Pithawala (65), Wadi St, Rustompura, 395002; June 13
Faramroze Jahangirji Rustomkhan (73), Village Suwali, Dist Surat; June 14
Bahadurji Beharamji Sherdiwala (91), Union Park, Dhoddod Rd, 395003; June 21
Sorab Pirojsha Kapadia (65), Parsiwad, Sayedpura, 395003; June 27
Dhanmai Eruchsha Kalabhai (71), Aganowad, Sayedpura, 395003; June 28

UDVADA

DIED
Piroja Ardeshir Dastur (70), mother of Dhun Jamshed Dastoor and Yasmin; April 28

CANADA

Montreal

MARRIED
Jasmine Cooper, daughter of Katy and Fali, and Zubin

FIGURES AT A GLANCE*									
	Bombay			India			World		
	This issue	1996	1997	This issue	1996	1997	This issue	1996	1997
BORN									
Boys	20	98	51	1	9	6	2	34	5
Girls	20	118	50	—	4	3	6	38	12
MARRIED									
Parsi	35	193	155	1	6	2	4	19	4
INTERCOMMUNAL									
Males married out	—	25	—	1	3	1	1	2	2
Females married out	—	20	—	—	2	—	—	7	1
DIED									
CONSIGNED									
Males	63	457	206	18	98	57	10	69	18
Females	76	502	240	12	89	54	7	48	18
CREMATED									
Males	—	—	—	—	—	—	—	—	—
Females	—	—	—	1	—	1	—	—	—

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

*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.

Dastoor, son of Dolly and Phiroz; June 7

Ontario

BORN
 A boy, **Danny**, to **Mahrukh** and **Phil Sidhwa**, brother to Lila and Farokh; March 3
 A girl, **Shirin**, to **Maneck** and **Jamshed Homiar**; May 12

DIED

Khurshed Sanjana, husband of **Maneck**; April 6

Toronto

BORN
 A girl, **Darya**, to **Mehrnaz** and **Feraidun Khosravi**; March 9

MARRIED

Roya Fereidooni, daughter of **Parichehr** and **Shah Jahan**, and **Farzin Dehmoubed**, son of **Golchehr** and **Ardeshir**; May 23
Mikiyo Shoshiro Masuda and **Cyrus Gazdar**, son of **Dhun** and **Sam**; June 14

DIED

Minoo Patel, husband of **Khorshed** and father of **Nergish** and **Darius**; December 18, 1996
Homi Manekshaw Kolah, husband of **Tehmi** and father of **Jehangir**; May 30, 1997

Vancouver

BORN
 A girl, **Zara**, to **Delna Bhesania**

and **Barry Ward**; March 30

MARRIED

Parvin Amanat, daughter of **Fereshteh** and **Rostam**, and **Babak Oshidary**, son of **Parichehr** and **Namdar**; April 26

Victoria

DIED
Nellie Pestonji, wife of **Jal**; March 27
Rashid Khosravi (33), son of **Irandoct** and **Meherban** and brother of late **Farhang** and **Faranak**; April 28

IRAN

Tehran
DIED
Mehrbanoo Soheil (Yeganegi) (82), mother of **Pari**, **Parviz** and **Homa Zartoshty**; May 11

NEW ZEALAND

BORN
 A boy, **Zane**, to **Feroza** and **Gayomard Desai**; May 29

PAKISTAN

Karachi
BORN
 A girl, **Ruksheen**, to **Soonita** and **Kaikhosrow Kaikhosrowzada**; May 12

DIED

Mucca Rustom Cowasjee (92); March 6
Dorab F. B. Patel (72);

March 15
Minocher Nusserwanjee Bhujwala (86); March 17
Dhun Framroze Lawyer (76); March 25
Kaity Bomi Khambatta (82); March 25
Rustam S. Sidhwa (69); March 31
Rustom D. Patel (60); May 12
Cowas D. Shroff (75); May 29
Khorshed R. Pestanji (79); June 20
Gaimai R. Bharucha (87); June 23

UK

Harrow
DIED
Darius Motabhai Buhariwala (68), father of **Gev** and **Ratan**; May 14

London

BORN
 A girl, **Ria**, to **Sharon** and **Rumi Talati**; April 11

USA

Akron, Ohio
MARRIED
Farzana Sam Daroowalla and **Urmez Kersi Hozdar** of **Bombay**; May 11

Algonquin

BORN
 A girl, **Zoish**, to **Mishiez** and **Rohinton Bellihomji**; February 18

Compiled by Roxana A. Driver

"Tenants' advocate"

Parinaz M. Gandhi

Died: Ardeshir Maneckjee Katrak, 89, one of the seniormost lawyers of Bombay's Small Causes Court who fought mainly for the tenants residing in Parsi trust properties, on December 26, 1996 in Bombay following cardiac arrest.

In his over 60 years of practice at the Bar, Katrak had gained a reputation for his mastery of the Rent Act and his memory for facts and details, even when the cases came up for hearing 10 years after the original plaint was served, recalls his assistant Shridhar Bhopate who had worked with Katrak for nearly 25 years. During the hospitalization preceding his death too he would call Bhopate for dictation, and would accurately cite

the volume and page of a particular *All India Reporter* from which he wanted a judgment quoted. The veteran lawyer's personal collection of law books was also impressive, states a fellow Bar colleague Adi Ripon Daruvala who had shared Katrak's office premises in the early days of his career.

Irrespective of class or caste, Katrak was ever willing to espouse the cause of the underprivileged who were at the mercy of mercenary landlords. Known as the "tenants' advocate," he would not hesitate to instruct his clients to forcibly break open locks and stay on the premises when he was convinced that the tenants had a right in law to occupy the flat, mentions Bhopate. On innumerable occasions did he support the cause of the tenants battling against the Bombay Parsi Punchayet (BPP). He was once instrumental in calling a meeting of Anjuman Committee voters to pass a no-confidence motion against the then chairman of the BPP. The trustees, however, stood firm and declared their

support for the president.

A famous battle of his in the early days concerned the Bombay Zoroastrian Mutual Death Fund when he took up cudgels for the

Zarthostis who were at the risk of losing their monies invested in this account. Ultimately he succeeded in getting the Fund converted to a cooperative life insurance society which was subsequently amalgamated with the Life Insurance Corporation of India, whereby the depositors felt safe with their money.

Many are the Parsi charitable institutions in Bombay, Surat and Navsari to which he donated generously as also used his influence to raise funds. So also would he contribute his mite for the

poor Parsis staying in Gandevi, his hometown in Gujarat where he spent the early years of his life until his matriculation from C. J. School, according to a family source. His higher education was at Bombay's St Xavier's College and the Government Law College. The cause of widows too was dear to his heart having known the travails his mother had to experience following her husband's demise when Ardeshir was barely 15 months old. In fact not only would he waive his dues from widows but also instruct his assistant that the court fees should be recovered from him and not widowed clients. Besides widows, priests and Gandevi residents too were not charged any legal fees as per his practice.

Among his other gracious acts was the powder he freely dispensed to patients suffering from kidney stone related complaints. He would insist though that the powder be used only if a medical practitioner had confirmed this ailment and not on the person's self diagnosis.



Katrak: espousing the cause of the underprivileged Photo: Homiyar Mistry

His generosity notwithstanding, many were the clients who were intimidated by his short temper and would not dare to step into his premises without his prior sanction. Katrak, who was ordained as a navar at the age of 11 and subsequently earned a gold medal in Avesta-Pahlavi, was religious and yet modern. A trip to the toilet was invariably followed by kusti prayers, irrespective of whether he had the privacy of his residence or was in public gaze at his office. He may not have supported inter-community marriages or cremation, but he had a secular outlook being considerably influenced by Mahatma Gandhi's philosophy. He had participated in the Indian independence struggle, playing his role in different programs like "Simon go back," the Dandi march at Bardoli and the Quit India Movement, as reported in his bio data. Walking, in fact, came naturally to Katrak. Come evening and Katrak, attired in his long black coat, his white pants secured at the waist with a cord, his pheta in hand and wife Maneckbai by his side, would be seen walking from his residence near Opera House to his office near Metro Cinema where he was anxiously awaited by his clients.

To celebrate his completion of 50 years, and thereafter 60 years, as a practicing advocate, the Bar Council had presented him with a special memento. But more than honors, the man who believed in simple living and high thinking valued opportunities to help his community.

Katrak is survived by his wife Maneckbai.

BOOKS

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and teaching aids which can be used easily by teachers such as debates, newspaper clippings, question boxes and questionnaires. The appendices include a glossary of sexual terminology in English, Hindi, Marathi and Gujarati; a reading list; large teaching illustrations of sexual organs; and the names and addresses of social welfare organizations.

Education in Human Sexuality, though meant primarily for educators, is a must for parents, functionaries of child care institutions, social workers and other professionals. In fact it makes very interesting and educational reading for anyone who needs to know about the sexual aspects of his/her personality. It should be translated in major Indian languages as early as possible.

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