

ପାଞ୍ଚିତା

OCTOBER 1997 Rs 25



AIRFREIGHT LIMITED

**Meets All Your Transportation Needs
From Door to Door Across the World**



WORLDWIDE EXPRESS®



EXPRESS DISTRIBUTION
SERVICES



TRAVEL & TOURS



AIR & OCEAN
FORWARDING



Regd. Office: Neville House, Currimbhoy Road, Ballard Estate, Mumbai 400 001.

To contact us, please refer to your local Telephone/Yellow Pages Directory.

Parsiana

October 1997
Volume 20 Number 3

EDITOR Jehangir R. Patel
MANAGING EDITOR Arnavaz S. Mama
EXECUTIVE EDITOR Parinaz M. Gandhi
SENIOR EDITORS
Dina K. Mehta, Hilla P. Guzder
ASSOCIATE EDITOR Roxana A. Driver
DESIGN Kranti M. Shilotri, Nivedita S. Dhotre
MARKETING DIRECTOR Veera Patel
ADVERTISING MANAGER Zarin Mistry
ADVERTISING EXECUTIVE Susan Hadvaidd
FINANCE B. L. Arora
MANAGEMENT Jasmine Driver
DTP Bakhtavar R. Battliwalla, K. P. Ravi
SUBSCRIPTION MANAGER Khurshid Panthaki
ASSISTANT SUBSCRIPTION MANAGER
Swarupa Kamat
ACCOUNTANT Anagha Korde
ASSISTANT ACCOUNTANT Varsha Godbole
ACCOUNTS ASSISTANTS
Indu Pillai, Satwant Kaur, Hufrih Charna
OFFICE ASSISTANTS Umesh Poojary,
Selvan Mark, Sunil Sakhare,
Govind Salgaonkar, Mahipat Jadhav

2 Readers' Forum

12 Events and Personalities

18 Zoroastrians Abroad: Dina McIntyre by Arnavaz Mama

20 Udvada: Embarking on an embankment by Sarosh Bana

24 The Agas' exquisite embroidery expertise by Parinaz Gandhi

30 Face Off: A wordy duel

36 The lost legends of Deolali by Behram Dastur

40 The epic episode by Phiroze Kutar and Dinaz Kutar Rogers

42 Books

45 Milestones

48 In Memoriam: Gool Tata

Cover: Jacket embroidered by Armayesh Fashions
Photo: Chetan Mistry

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@giabm01.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: Seemail 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.

The well-wishers?

Congratulations are now in order to the Rotary Club and especially to its president and more so to that Parsi lady Rotarian for the successful opening of a public toilet near Bhikha Behram Kuwa (Well). In this task, they were ably aided by our benign Municipal Corporation; disregarding a massive hurt and revulsion inflicted on the peace loving Parsi community.

Emboldened by the above venture, the said Rotary Club should not hesitate to construct more such public toilets near holy places of all communities and get blessings from the masses of people using them.

After every visit to a toilet, whether private or a public one, a Parsi is enjoined to wash his face, hands and feet and, thereafter, recite kusti prayers. What about a non-Parsi who rushes out from that beautifully constructed public toilet straight to Bhikha Behram Kuwa either to drink water, of course from the other side of the well

or bows to the Kuwa, with soiled hands, vitiating/polluting the atmosphere and purity of the Kuwa?

That Parsi lady should gracefully resign from the Rotary Club and devote her considerable energy as witnessed in the completion of the public toilet towards the welfare of members of her own community.

BHIKHAJI M. ADENWALLA

At Mother's mass

I was dismayed at the manner in which our Zoroastrian community was "represented" at the funeral ceremony of Mother Teresa. The various religious heads/priests recited prayers from their own religion exposing and expressing their sentiments from their own religious books/scriptures. I was anxiously awaiting representation from the Zoroastrian religion and expected one of our learned dasturjis to say the prayers and explain the significance of it. But alas it was a total disappointment when a gentleman in English suit represented the Parsi community.

Is there no anjuman or a dasturji in Calcutta? I sincerely hope that in future whenever such occasion calls for, the Bombay Parsi Punchayet, the World Zoroastrian body and/or the local anjuman/federation will arrange to depute one of our respectable learned dasturjis, to pray and address the gathering.

B. H. HANSOTIA

Pray for survival

Mr Elliott Abrams, a former assistant secretary of state in the Reagan administration and a prominent member of America's Jewish community has argued that if his people "are not careful, they will soon face 'self inflicted extinction.'"

In his new book, *Faith or Fear: How Jews can survive in a Christian America*, Mr Abrams calls on Jews to reconsider their commitment to secular liberal values that have now become "the greatest threat to the Jewish community." He urges the American Jewish community to conceive of itself as a "religious community."

Mr Abrams call on Jews to abandon their complacency. Free from the scourge of anti semitism, Jews have prospered and in many cases come to dominate the American mainstream. In this success, however, lies a bitter paradox: professional triumph

and assimilation are burying Judaism as effectively as pogroms and persecution. Pray, the author says to his people, so that you may survive.

Mr Abrams urges a "return to the synagogue" to stave off an imminent disappearance of the community. He is alarmed by what he calls the "demographic disaster" which has seen a steady decline in Jews as a percentage of America's population. In 1914, Jews comprised four percent of Americans. Today there are only two percent. The Jewish community's headlong plunge into liberalism and assimilation has led to the phenomenon of "the vanishing American Jew."



This deracinated Jewry, Mr Abrams believes, is due to intermarriage with people from other communities. More than 60 percent of Reform Jews today marry outside the community. Intermarriage is a symptom of the "flight from Judaism," not its cause.

My sincere prayer to my fellow Zoroastrians all over the world is to think before you take the plunge. Our forefathers have sacrificed their entire lives to preserve our religious identity. Even in Iran today our people are going through enormous difficulties to maintain our religion. As stated by Dr Freddie A. Mehta ("We need an agenda for survival," *Parsiana*, February-March 1997), we Parsis are modernizing, globalizing and secularizing to our final extinction.

F. N. DARUWALA

Middlessex

Industry of yore

It is said the Parsis of the 19th century were more honest, hard-working, adventurous, self-respecting and more religious than their descendants. They displayed more strength of character, morality and idealism than those of the present generation in whom a love of luxurious living has destroyed many of these traits. They do not like hard work but prefer soft jobs even though the returns are much less than in business which involves greater hardships. Consequently poverty is increasing among the Parsis and unless a change of heart is effected, no radical cure will be found for this problem.

It was for their religion that our ancestors left their native soil and after suffering innumerable hardships landed on the shores of India. Unfortunately, most of the Parsi priests are not learned enough to spread the

Reaching for the Sky



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

Both built by Shapoorji Pallonji of course!



SHAPOORJI PALLONJI & CO. (PVT.) LTD.

Shapoorji Pallonji Centre, 41/44, Minoo Desai Marg, Colaba,
Bombay-400005. Phone: 2870211/2870195/2870197.

message of Zoroaster among the Parsi population, and this has contributed in a large measure to the decline of our religion.

Literacy among the Parsis is higher than in any other Indian community. Many modern Parsis believe that everything western is good, and look down upon their eastern culture. This attitude of theirs has also contributed to their downfall as has the spirit of dissension among the orthodox and today's reformists.

Many feel that Parsis should once again take up their independent business, give industrial education, make changes in their mode of living, spend less, show more religious fervor and revive their past glory. Extravagant and luxurious living have brought them to this pass, but luckily for them, they are few in number, and hence their problems can be more easily tackled than those of the other larger communities.

The present generation of Parsis do not strive to maintain the prestige in which they were held. Some of their old integrity and nobility is disappearing, and as never before, a few of their ranks have been accused of robbery and hooliganism, and quite a few have even taken to drugs and crime.

The Parsis should realize that, while

adjusting themselves to this century and changing conditions, they must retain what is vital in the old. In any case, they must stand by their religion and in spite of all the problems they face in these changing times, they must maintain the spirit of Zoroastrianism. At the same time they should not isolate themselves from other Indians nor from Indian politics and continue to live in harmony, which fortunately they have been doing, and contribute in a very large measure to the economic development and growth of this country in all spheres of life.

The Parsis came to India 1366 years ago, and mostly settled in the villages and hamlets of Gujarat, learning to speak the language fluently. In course of time, they began to write in it and produced novelists, dramatists, poets, journalists and writers of note. They encouraged and enriched Gujarati literature, bringing to it the imaginative richness of a race which had for its heritage some of the greatest epics of all time. Unfortunately, the position today has altered considerably. Except for Kavi Ardeshir Khabardar, the legendary poet, and a few others, the average Parsi in the process of being westernized does not know how to write or speak decent Gujarati. Parsis are good at languages, and have

mastered many difficult classical tongues with ease. It is unfortunate that they have lost their grip over their own mother tongue. If they wish to retain their communal solidarity, it is necessary that they should pay more attention to their language. Or is it now too late?

As long as the Parsis remain attached to their ancient religion so long will their greatness and supremacy continue, and so long will they be able to maintain that large-heartedness and nobility of spirit which distinguishes almost every individual member of our community.

The beautiful fire-temple at Udvada has taught us Parsis to lead pure lives and to aim at high ideals. It has been the emblem of a great civilization whose art and culture have been the envy of the world.

PESU D. MUNCHERJI

Baroda

Any options for survival?

The Parsi Zoroastrian community is well aware of its inevitable demographic disaster before the middle of the next century, but does not seem sufficiently concerned to avert it. It prefers to look to its past glory and more recent achievements as a dike against the deluge. There is no attempt to mobilize public awareness or to form a



For Pure Diamonds

K. WADIA
JEWELLERS

324, Grant Road, Bombay 400007. Telephone 3099648 Fax 3073483
APPOINTED VALUERS BY THE GOVERNMENT OF INDIA



With Best Compliments From

LEACH & WEBORNY

When in Bombay Contact us
for attending to your laundry.
We are Launderers & Dyers of repute.
We will also attend to your carpets
for cleaning or dyeing.

66, Off E. Moses Road, Worli, Bombay 400018
Phone: Head Office 2654294 Factory: 4924384, 4925644

think tank or to constitute a group of multi-disciplinary wise men to even deliberate upon the subject. The Iranian Zoroastrian community is better placed in its demography and reproduction rate but as they migrate towards cities or to the West and fall prey to modernization, they too may soon find their growth stunted.

The Zoroastrian Society of Ontario (ZSO) recently gave some thought to undertaking a long-term plan of activity, right into the beginning of the next century. It issued a list of some 34 schematic helpful projects grouped into eight major sectors and circulated it to the Ontario community with a view to eliciting their choice of five projects therefrom in their order of priority. The outcome was:

- Encourage Zoroastrian youth (to participate) particularly by involving them in all activities of ZSO, including membership on the executive and other working committees
- Assist the home-bound Zoroastrian elderly and the handicapped, with a network of voluntary care through friendly visits, meals, etc
- Enhance the Zoroastrian faith and spiritual needs of the community, by providing religious education, by age groups, and educating parents to maintain Zoroastrian

practices in the home

- Develop appropriate physical facilities for the community for housing of seniors and establishing a Zoroastrian cemetery.

This report and the format of projects has been circulated to the Zoroastrian Press in Bombay, Delhi and North America. A copy can be requested by mail from the Zoroastrian Society of Ontario, 3590 Bayview Avenue, Willowdale, Ontario, M2M 3S6, Canada. The objective is to get all Zoroastrians around the world thinking about and deciding to implement the projects most suited to their long-term survival.

But this can only be viewed as a catalytic attempt to wake up to the dangers confronting us. In this writer's view what needs to be done additionally, is to constitute a global think tank of some multi-disciplinary wise men, to deliberate upon the options we have within this crunch and then circulate their thoughts to all community associations around the world in order to seek their individual views and priorities. Could the Federation of Parsi Zoroastrian Anjumans of India or the Bombay Parsi Punchayet take a constructive and serious global lead in this matter and constitute such a think tank and, in these days of immediate 'e'-mail, also include some

members from Iran, Pakistan, UK and North America? These will hopefully be the saviors of the community.

Prima facie what are these options?

•Do nothing because we cannot agree on anything. That is our current tradition: Ahura has helped us to survive 4,000 years and will continue to do so (hope springs eternal in the human breast!)

•Ask the youth to marry early a Zoroastrian spouse and produce more children (demographers and sociologists will consider such a behest ridiculous)

•Go back to the Gathic age of Asho Zarathushtra and open up the religion to all mankind. If all this seems 'so sudden,' then do it by stages e.g. acceptance of non-Zoroastrian spouses and children of mixed marriages and widows and those who had Zoroastrian parentage two or three generations back

•Acceptance selectively of known non-Zoroastrians who are prepared to fully and solely accept the good religion and abide by its injunctions.

When considering these options one must keep in mind that the only other alternative is total numerical disaster and final disappearance. We have gone through a long period of Sasanian conversions and abundant non-Zoroastrian spouses. We are



MASTER MARINE SERVICES

Surveyors Licence No: SLA 19207

Surveyors and Consultants

Ship, Cargo and Marine Surveyors, Loss Assessors, Technical Consultants,
Container Terminal Superintendents and General Contractors, Container Repairers

Reefer Cargo/Container Surveyors

22/D, S.A. Brelvi Road, Fort, Mumbai 400001

Phone: 2873567/2832145/2870716/2886642/43 • Cable: 'MOORINGS'

Telex: 118-2119 MMSB IN • Fax: 91-22-2870139 • Email: g=mms/s=bom/p=gcms/a=vsnl/c=in

Internet: mms.bom@gems.vsnl.net.in

Branches

Ahmedabad -- Calcutta -- Jaipur -- Kandla -- Ludhiana -- Nhava Sheva -- New Delhi -- Surat

Celebrate Life with the Bright Lights of DIWALI!

We wish you Joy!



Come, celebrate at Cafe Mondegar!



Where you can mix music with beer.

Near Regal Cinema, Colaba Causeway, Mumbai-400 001. Ph: 2020591.

FIRDOS & S. CAMBATT A CO.

'Cambatta Central', Bharat Bobins Ltd Premises
Rakhial Road, Ahmedabad 380023

Agents in Gujarat for



M/s ION EXCHANGE (INDIA) LTD

For INDION Water Softening Plants,
Demineralisers, Cation & Anion Resins,
Filters, Chemical Dosers, etc

* * *



Sole concessionaires in Gujarat for
M/s INGERSOLL-RAND (INDIA) LTD
For Air Compressors and Vacuum Pumps

message of Zoroaster among the Parsi population, and this has contributed in a large measure to the decline of our religion.

Literacy among the Parsis is higher than in any other Indian community. Many modern Parsis believe that everything western is good, and look down upon their eastern culture. This attitude of theirs has also contributed to their downfall as has the spirit of dissension among the orthodox and today's reformists.

Many feel that Parsis should once again take up their independent business, give industrial education, make changes in their mode of living, spend less, show more religious fervor and revive their past glory. Extravagant and luxurious living have brought them to this pass, but luckily for them, they are few in number, and hence their problems can be more easily tackled than those of the other larger communities.

The present generation of Parsis do not strive to maintain the prestige in which they were held. Some of their old integrity and nobility is disappearing, and as never before, a few of their ranks have been accused of robbery and hooliganism, and quite a few have even taken to drugs and crime.

The Parsis should realize that, while

adjusting themselves to this century and changing conditions, they must retain what is vital in the old. In any case, they must stand by their religion and in spite of all the problems they face in these changing times, they must maintain the spirit of Zoroastrianism. At the same time they should not isolate themselves from other Indians nor from Indian politics and continue to live in harmony, which fortunately they have been doing, and contribute in a very large measure to the economic development and growth of this country in all spheres of life.

The Parsis came to India 1366 years ago, and mostly settled in the villages and hamlets of Gujarat, learning to speak the language fluently. In course of time, they began to write in it and produced novelists, dramatists, poets, journalists and writers of note. They encouraged and enriched Gujarati literature, bringing to it the imaginative richness of a race which had for its heritage some of the greatest epics of all time. Unfortunately, the position today has altered considerably. Except for Kavi Ardeshir Khabardar, the legendary poet, and a few others, the average Parsi in the process of being westernized does not know how to write or speak decent Gujarati. Parsis are good at languages, and have

mastered many difficult classical tongues with ease. It is unfortunate that they have lost their grip over their own mother tongue. If they wish to retain their communal solidarity, it is necessary that they should pay more attention to their language. Or is it now too late?

As long as the Parsis remain attached to their ancient religion so long will their greatness and supremacy continue, and so long will they be able to maintain that large-heartedness and nobility of spirit which distinguishes almost every individual member of our community.

The beautiful fire-temple at Udvada has taught us Parsis to lead pure lives and to aim at high ideals. It has been the emblem of a great civilization whose art and culture have been the envy of the world.

PESI D. MUNCHERJI

Baroda

Any options for survival?

The Parsi Zoroastrian community is well aware of its inevitable demographic disaster before the middle of the next century, but does not seem sufficiently concerned to avert it. It prefers to look to its past glory and more recent achievements as a dike against the deluge. There is no attempt to mobilize public awareness or to form a

JOIN

**DAVAR'S COLLEGE OF COMMERCE
BANKING, SECRETARIAL,
COMPUTERS AND LANGUAGES**

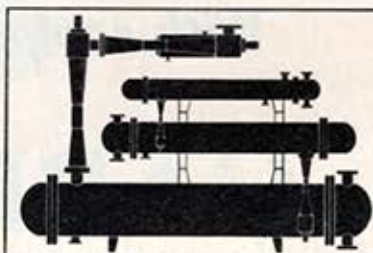
Established 1900

**For * Job Oriented Courses
* Translations in all Languages
* Jobs Guaranteed**

FREE PLACEMENTS

Only at Davar's **FIRST COUNTER**
from **FRONT ENTRANCE** at Fountain
Phone Fountain: 2042007/2824678
Vashi: 7685046/7686567
Goa Panjim: 221140/234257

**The Combined resources of
Croll-Reynolds and Mazda
Provide a Comprehensive
range of world's most
efficient equipment.**



**Vacuum Systems,
Air Pollution Control-
Equipments & Two-
Stage Liquid Ring-
Vaccum Pumps**

**Reducing Valves,
Safety Valves,
Control Valves,
Desuperheaters
& Valve Positioners**



Mazda House, Panchwati 2nd lane, Ambawadi,
Ahmedabad - 380 006, INDIA.
Phone : 408014, 408967, 6447004, Fax : 079-6565605
E-Mail No. mazda@ad1.vsnl.net.in



**22 Carat
Guaranteed Gold
KUMAR
JEWELLERS**

House of Gold, Silver
& Diamond Jewellery
Specialist for: Asho
Farohar & Lord
Zarathushtra Medals
in Gold and Silver

596, Chira Bazar
Near Wadia Fire Temple
Bombay 400002
Tel: 2017707/2011894

We buy old Gold, Silver
and Diamond Jewellery

We accept Master, Visa,
Diners, BOB & Inter cards

may be deserving, are also no angels. There are families who have more than one flat, unoccupied for over 10 years, reserved for their children to occupy the same when they grow up.

Nobody can expect any individual, however rich or poor, or any institution to be one hundred percent efficient or above board. We are all human, born with virtues as well as weaknesses, to a smaller or greater degree. With more power and higher position there is the possibility of allowing oneself to commit more mistakes and there is likelihood of one becoming arrogant also. The Punchayet and the members of the community are trying to hoodwink each other and in the end the sufferers are those who may be desperate for accommodation.

What was good enough for yesteryear may not be relevant today. We must move forward according to the changed circumstances. It is fashionable to install a couple of computers to make the organization appear modern but that is not enough; there is need to change the work ethics and basic attitude. What is perhaps required today is a young, dynamic and energetic leader who is trusted implicitly by the community. We want action, quick, fair

and just decisions.

The present day management technique calls for highly specialized and efficient, but well paid bare minimum work-force. It is recommended that a commission be appointed, consisting of eminent persons, not even remotely connected with the Punchayet or the Parsi community, to review the organizational set-up of the Parsi Punchayet and recommend suitable measures for its proper, speedy and efficient working.

DALI J. GUNDEVIA

Praise the Lord

I have noticed in certain letters addressed to you that the name of our Prophet is merely written as Zoroaster or Zarathushtra without a prefix of respect as Lord Zoroaster or Asho Zarathushtra.

Our Prophet is second to none and it behoves our Parsis to give due respect when mentioning his name.

HOMI J. KAIKOBAD
Rawalpindi, Pakistan

It is not the style of the magazine to place a prefix consistently before any name —
Editor

Edited by Parinaz M. Gandhi

With compliments from

B. B. GARDA & SONS

**10 B. J. Road
Poona 411001**



**M. PALLONJI
GROUP OF COMPANIES**

Corporate Office:

Prop of: Taj Printing Works 46/A, Cawasji Patel Street, Fort, Bombay 400 001:

Tel: 2042432 ♦ 2854218 ♦ 2853058 ♦ 2853080 Telex: 011-75871 MPEL IN Fax: 022-2855325



M. PALLONJI & CO. PVT. LTD.

Leading Contractors for Industrial Painting and Coatings, Anti-Corrosion, Waterproofing, Construction, Diving, Dredging and Offshore Contractors
Members of S.S.P.C. (USA) & N.A.C.E. (USA)

PALLONJI INVESTMENT & FINANCE PVT. LTD.

Manufacturers of Waterproofing material

AquaEpoxy

Manufacturers of Longlasting Exterior coating material

Kenitex



TRAVOTEL (INDIA) PVT. LTD.

Hotel Maya Balrampur

Member of International Hotel Association & FHRAI

Situated at: Balrampur, Dist. Gonda, Uttar Pradesh 271 201.

Tel. No. STD 05263-32208/32507 FAX No: STD 05263-32508



PALLONJI LEASING PVT. LTD.

SEBI REGISTERED MERCHANT BANKER

Hire Purchase, Leasing & other Financial Services



PALLONJI COATINGS PVT. LTD.

Manufacturers of Industrial Paints, Primers & Sealants



STERLING MOTORS

Authorised Telco Dealers

For Nashik, Ahmednagar and Solapur

for **TATA** Passenger Cars and Commercial Vehicles

Sales, Service and Spare Parts

Main Dealership:

Old Agra Road, **NASHIK** 422 001. ☎ (0253) 78298 • 78598 FAX: (0253) 78598

Registered Office :

87, Abdul Rehman Street, Bombay 400 003. ☎ 343 6607 • 342 4150 • Gram : PALLONJIM



Events and Personalities

"Faithful to my pledge"

"The first year has been a year in which efforts have been made towards consolidation, cultivating team spirit with colleague trustees... My sentiments on completion of the first year of a seven-year term have been an admixture of satisfaction tinged with pensiveness," mentions Dinshaw Tamboly in his nine-page write-up titled, "On completing one year as a trustee of the BPP (Bombay Parsi Punchayet)."

"The satisfaction that I feel stems from the fact that I have remained faithful to my pledge of discharging my duties with courage, candor and conviction and of having functioned as per the dictates of my conscience, even when faced with criticism, opposition and detraction. My pensiveness flows from the realization that so much needs to be done, honor and grace needs to be reinstalled, the confidence of the community and the legion of donors won back, and BPP the institution reinstalled on the pedestal that an august institution such as it should justifiably occupy," states Tamboly.

Pained that "the reputation as well as the image of the BPP in general and the trustees in particular is at its lowest ebb ever," Tamboly writes, "The community deserves and expects a blend of maturity and sagacity from its leaders. This can be achieved if we (the trustees) work as a team, within the framework of set policies, a commonality of purpose, taking 'community friendly' decisions with alacrity, remain responsive to the needs of the community, lend a sympathetic ear to those in distress, keep intact the self-respect and dignity of those who knock on our doors for redress, and generally by projecting a humane image of the institution."

Revitalize the management of various portfolios, ensure a turnaround of the non-performing assets of the BPP, look beyond housing and evolve schemes in the areas of

welfare and education, recommends Tamboly.

While maintaining that the board of trustees "functions in the true spirit of democracy," Tamboly clarifies, "Each trustee being an independent minded individual, there are very often spirited debates on the multifarious issues that come up for consideration... What is important to realize is the fact that each trustee serves with determination, commitment and driving force to do that, which in (his/her) opinion is best for the community."

That the donors have chosen to dissociate themselves from the working of the BPP indicates that "the policies of the BPP have caused disillusionment," candidly admits Tamboly. Having been actively involved with other welfare institutions like the World Zoroastrian Organisation and having been a successful mobilizer of resources, he has been trying to impress on his colleagues that "the wishes of any donor are not only sacrosanct, but once having accepted a contribution, it would be sacrilegious to go back on a given commitment... that 'transparency of action' and 'accountability to donors' is the very foundation upon which a donor-donee relationship is established."

Happy with the role of the Parsi Press as "watchdogs rather than lapdogs" which ensures that "the trustees and the administration remain alert and sensitive to the needs of the community," Tamboly has clarified his stand on certain issues. Almost one-third of his write-up pertains to Punchayet properties and as he states, "In earlier days, only the economically weak



Tamboly: so much needs to be done

segment of the community expected to be provided housing facilities. However in the current times of inflation...even the middle class and upper middle class look towards the BPP towards meeting their housing needs... the ratio of supply vis-à-vis demand being 1:20, the result can only be discontentment."

The Punchayet's merit rating scheme for housing is apparently not able to bring a consensus among the trustees for, as explains Tamboly, "Some trustees believe that the allotment of flats should be linked with the generation of income for the trust by way of receiving donations to augment the resources of the BPP thereby creating opportunities towards increasing the housing stock for the community. On the other hand, some trustees — of which I am a part — maintain that all the vacant flats (barring exceptions which necessitate consideration on compassionate and humanitarian grounds) should be allotted only to those on the waiting list. My views are based on the philosophy that the pursuit of BPP is philanthropy and not commerce... for an institution such as the BPP, honor is much more important than profit."

50 years of travel

The first recipient of the International Travel Agent of the Year award instituted by the American Society of Travel Agents (ASTA) is Adi J. Katgara, director, Travel Corporation (India) Limited (TCI), notes a press release issued by TCI. He was conferred the award on September 7, 1997 at the annual ASTA convention in Glasgow, Scotland. Instrumental in pioneering the development of tourism in India and the subcontinent, as also promoting the interests of ASTA in Sri Lanka, the Maldives, Iran and Afghanistan, Katgara was reportedly the unanimous choice for this prestigious award.

"There are few members of the travel

Try it



*The feel and
fragrance of Satin*



Katgara (center) flanked by Karen Beard (left) and Gerry Jung (right) Rabadi: humble tribute

industry who can claim to have had Adi's profound impact on the future of our business. It's appropriate that this industry pioneer is named ASTA's first International Travel Agent of the Year," said ASTA awards committee chairman, William H. Hunt, giving Katgara credit for fostering "the expansion of ASTA's global scope for nearly 50 years."

The world's largest and most prestigious travel trade association, 66-year-old ASTA has over 28,500 members in 177 countries, reports the handout. Katgara had served as the president of its India chapter when its international division was formed in 1960. He also enjoys the distinction of being the only Indian to be elected as director of ASTA's international division.

"While the country celebrates 50 years of independence, Katgara celebrates the same number of years in the travel industry," points out an article in the *Sunday Review* of October 26, 1997. "A man who rarely minces words, he has been instrumental in representing the travel industry to the government and getting its grouses addressed," states the article.

At Mother's mass

"Our community draws deep inspiration from our beloved Mother Teresa's legendary work, by her unlimited affection, kind and loving words and deeds to the suffering humanity," noted Adi Rabadi, member of the West Bengal Minorities Commission, who was representing the Zoroastrian community of Calcutta at the funeral ceremony of Mother Teresa at the Netaji Subhas Stadium on September 13, 1997.

Reminding the assembly that good thoughts, good words and good deeds is the basic message of Zoroastrianism, Rabadi noted, "Death is inevitable for every



human being but in this great moment of our sorrow and unbounded grief, all of us have to do some introspection and resolve to contribute our mite in our own small way to alleviate the suffering of our fellow brethren as our humble tribute to the greatest legend of our times."

Referring to Mother Teresa as "an epitome of compassion and service for the sick, homeless and downtrodden people of the world and particularly for the people of Calcutta," Rabadi asked, "Can there be a better example of such an ideal human being...?" Through her Missionaries of Charity, not only did she reach out to the unfortunate, but she also served to inspire the fortunate "to bring some cheer and smile to those who suffer," he added in his tribute.

Man's mind and muscle

Under the leadership of international chess player and Gujarat chess master Viraf P. Avari, the Valsad based Avari Chess Academy (ACA) organized three memorial chess tournaments in June 1997 when more than 150 players including children under six years of age competed for the 45 prizes in various categories, according to a write-up sent by the ACA principal Roshan Avari. The three rolling chess cups as also the other prizes were donated by Viraf Avari in memory of his mother Sherbanoo and brothers Marzban and Ratansha.

"It really is the duty of champions to promote and popularize the game. That is exactly what Viraf Avari is doing in his Chess Academy," assisted by his wife Roshan and sister-in-law Farida R. Avari,

Viraf Avari: concentrating on chess
Photo: Kumar Studio. Active in chess tournaments (from left): K. Pandya, Prof G. T. Pandya, V. Avari, R. Avari and F. Avari



writes Prof S. M. Ambani, former principal of Valsad's J. P. Shroff Arts College, in his write-up on Avari.

Now in his late 40s, Avari, who was the Gujarat chess champion for five successive years and had represented the state, and even captained the team at the national chess championships, had opted out of competitive chess for nearly 14 years, writes Ambani. In 1996 though, he once again participated in the Commonwealth Chess Championship where he earned his FIDE international chess rating. Thereafter he also participated in the World Amateur Chess Championship at Hastings, England, and the International Hastings Chess Congress A category tournament where he shared the runners-up prize, states Ambani.

"The most amazing aspect of this success story" is that Viraf, the youngest son of the late Phirozsha who had represented the Western Railway in hockey and cricket, "started his career as a wrestling champion way back in the early '60s." But ultimately, the muscle made way for the mind.

Goons on the prowl

That aged Zoroastrians, residing alone in Bombay, are victims of burglary, assault and murder had been known. That Zoroastrians in other regions too need to fear for the safety of their person and property came to light on September 16, 1997 when *The Times of India* reported that a sandalwood dealer, Rattansha Katila had been found strangled in his Udvada home-stead. The assailants also decamped with a couple of lakh rupees from the 76-year-old Katila's residence, according to the news report.

Less than a month later the city's dailies splashed the news that the Fort office of Asiatic Travel Service which is celebrating its golden jubilee became the scene of high drama on the afternoon of October 6, 1997 when seven men, armed with pistols and choppers, barged in. They demanded that all ornaments and cash present on



Are you expecting to visit Canada?



If you are planning to visit Canada, make sure that you are protected with BorderGuard™ Visitors to Canada Health Insurance ... for the length of your stay. You can be assured of a visit free of worry from the crippling costs of hospital and medical bills resulting from an unexpected illness or injury.

Primary coverage means one phone call to Mutual of Omaha will take care of your medical and financial needs ... on the spot!

BORDERGUARD™
TRAVEL INSURANCE

FOR MORE INFORMATION CALL UNIGLOBE ENTERPRISE TRAVEL

Talk to one of our insurance experts - Nora O'Connor or Trina Romanchuk at

1-88-UNIGLOBE (1-888-644-5623)

or in Toronto (416) 363-7491

You can fax your inquiries to

(416) 363-2205

or send us an E-mail

E-mail: ec.enterprise@uniglobe.com

UNIGLOBE
ENTERPRISE TRAVEL

Mutual
of Omaha.
Insurance Company



Asiatic Travel Service where assaulters were nabbed

person and at the premises be surrendered to them.

One of the goons rushed into the cabin of Silla Motivala, a partner of the firm, but found only papers, while the others moved around to remove valuables off the employees. When Morvarid Tafti, the daughter of another partner, was genuinely unable to remove her bangles, she was threatened that her hands would be chopped off. She however managed to run to the door and raise an alarm that resulted in five of the criminals fleeing the scene.

Meanwhile some of the other employees had managed to overpower the other criminals, assaulting them with ticket validating machines, paperweights, flower pots, especially when it was realized that the pistol which had landed on the floor was but a toy! The police who were summoned to the office arrested the bleeding robbers and one of them had to be hospitalized, mentions the report in *The Times of India* of October 9.

While interrogations are still on, "Their arrest has led to the detection of other robbery cases including the theft at Globe Travels near Metro Cinema in July, the Binny's showroom at Colaba in December 1996 and a chemist's shop at Byculla in March," according to a police statement related in *The Times*. "They are also in the process of recovering gold chains worth around Rs 35,000" with which the absconding robbers escaped.

"Bombay's increasing notoriety as the crime center of the country is rapidly outweighing its numerous positive aspects," notes a write-up in *Business India*, September 8-21, 1997, adding, "So completely enmeshed is Bombay's underworld with virtually every segment of society that its tentacles leave nothing untouched — from

Mantralaya...to the lowly municipal ward office in the distant suburb. No longer are criminal acts found objectionable on moral grounds. Increasingly, the murders and daylight shootings are criticized because they are bad for business...

"It is utopian to believe that repealing a few laws would suffice. Citizens need to think of the city that they shall bequeath to their children. This involves investigative reporting of criminal acts, exposing the nexus between criminals and the political administration and a commitment to keep one's neighborhood safe... Today, cleaning (Bombay) needs the raw courage of many Mohandas Karamchand Gandhis, far more than it needs the Hindu-Maratha homilies of a Bal Thackeray."

On a roll

Starting his skating career at the St Xavier's skating rink in Surat two years ago, 11-year-old Khushroo Minoo Dumasia won the gold medal for the champion pair in artistic skating, a silver medal in freestyle skating and a bronze in figure skating at the 16th Super National Championship at Surat in June 1997, according to a press release. The meet was conducted by the Indian Roller Skating School, New Delhi and organized by the Gujarat Roller Skating School, Surat.

A sixth standard student of St Xavier's High School in Surat, Khushroo has trained under M. R. Bharti, technical advisor of the Gujarat Roller Skating School, Surat. In February this year, he won the first prize for the champion pair, artistic skating at the First Inter-School Roller Skating Championship in Surat. In May, he participated in



the Pankaj Kapadia Six Hours Non-Stop Skating Event held in Surat, says his bio data.

Among his trophies are the South Gujarat Skating Championship in February '96 and the Ramanlal Memorial Shantilal Certificate in speed skating. He was declared the first Master Thumbs Up Champion at the first Miss and Master Thumbs Up Roller Skating Championship held in Surat in June last year, states his skating profile.

Hilla P. Guzder

Good throw

Shot-put, discus throw and javelin throw are the three events in which 18-year-old Abad Irani specializes. During the year 1996-97 he participated in several athletic meets at the state, district and zonal levels winning five gold medals and three silver medals in shot-put, three gold, one silver and three bronze in discus throw, and two silvers and two bronzes in javelin throw, notes a press release.

Besides competing in meets organized by well-known organizations like the Maharashtra Amateur Athletics Association, the Young Men's Christian Association, Bharat Petroleum, Irani has also had an occasion to represent the Maharashtra west zone at the inter-zonal meet and was even selected for the national games at Bangalore held in January '97, states the release.

Standing six feet, four inches tall, Irani is in the second year of junior college, studying commerce at Dahanu.



Irani: covering distance

SPOTLIGHT

Hailing from a family of ophthalmologists, **Daraius Shroff's** recent admission to Delhi's Maulana Azad Medical College marks the entry of a fourth generation Shroff into the medical profession, writes Lt Gen Adi Sethna, president of the Delhi Parsi Anjuman. Daraius' great-grandfather Dr Sohrabji was the founder of the Dr Shroff Charitable Eye Hospital in Delhi where presently his grandfather Dr Minoo, father Dr Noshir and uncle Dr Cyrus play an active role. Family support, together with hard work, determination and presence of mind at the pre-medical test are the factors that have contributed to his success, acknowledges Daraius.

Compiled by Parinaz M. Gandhi

Dumasia: skating success

WARNING:

BREATHING AT HOME COULD BE
INJURIOUS TO YOUR HEALTH.

Every time you breathe, you inhale harmful pollutants. Right now, exhaust fumes, smoke, chemical odours and dust are making their way into your home. And you aren't even aware of them. If you think that shutting doors and windows is enough, you're making a big mistake. Because these microscopic pollutants manage to find their way indoors and cause respiratory problems like cough, cold and asthma. What your

home needs is the **Euroair Clean Air System** to combat indoor air pollution. Euroair has a special filtration system that traps even the minutest particles. And circulates clean, fresh air indoors. So you breathe better, feel better and work better. **Euroair Clean Air System** is backed by the Eureka Forbes guarantee of excellent quality and prompt after sales service. So install **Euroair** and get a breath of clean, fresh air today.

Euroair
CLEAN AIR SYSTEM



To ensure your family's good health, call or write to us at : THE CORPORATE OFFICE: BHUPESH GUPTA BHAVAN, 85, SAYANI ROAD, PRABHADEVI, MUMBAI 400 025. TEL: 430 1725

"You cannot be kind... without being loving"

Lawyer Dina McIntyre speaks of the *Gathas* as a message of love

Arnavaz S. Mama

"God's love for man is expressed in the fact that He brings us knowledge of His divine forces as a means of salvation, a way out of the misery created by violence, oppression, deceit, and the other products of wrongful choices... There are numerous verses in the *Gathas* in which God's love is expressed in terms of protection, support and help."

Dina McIntyre, partner of the Pittsburgh law firm McIntyre and McIntyre, was speaking on one of her favorite subjects at Bombay's K. R. Cama Oriental Institute's (KRCOI) Library Hall in June 1997. "The Notion of Love in the *Gathas*," as elaborated by McIntyre, was the glue that bonded Zoroastrians to their community ideals of kindness, generosity, charity. "If you think about the ideas behind these labels ('beneficent,' 'blessed,' 'generous,' 'munificent'), you will see that you cannot be good, you cannot be kind and generous, you cannot have charity in your heart for others, without being loving," she elaborated.

Acknowledging the incompleteness of our knowledge of Zarathushtra, the man, McIntyre noted, "We are lucky to live in an age when for the first time in more than a thousand years, we are beginning to understand Zarathushtra's own words. Somehow it seems fitting that we should have to use our minds to try to puzzle out the ideas of a Prophet whose most basic teaching is the quest for truth with good thinking." McIntyre noted that what she offered was but one perspective, that of "a student of the *Gathas*, and a practitioner."

A tall, well made individual, McIntyre's dulcet tones, both in public address and private conversation, revealed a gentle-

ness for which we were hardly prepared. And yet this soft voice was of one capable of firm action and much achievement. "We were like a family in Pittsburgh," she reminisced when we inquired about her hard-hitting letter withdrawing from the Zoroastrian Association of Pennsylvania (ZAPA) a decade ago. The fly in the ointment had been a speaker from India who expounded exclusionary practices. McIntyre said she was offended. Having been happily married to fellow lawyer Richard McIntyre for many years, she "did not want to belong to a group which considered non-Zoroastrians as second-class citizens."

Referring to the usual orthodox argument that people should continue with the religion to which they have been born, McIntyre asks, "But what if the parents are atheists or cultists?" Zoroastrianism being a religion that deals with living the good life, McIntyre believes it is unfair "to deprive anyone of such a beautiful way of living and worship," if he or she is attracted to it.

With the emotional and financial support of her husband, McIntyre published a series of 12 essays, *An Introduction to the Gathas of Zarathushtra*, in 1989-90. Each was a handpicked topic addressed by an expert, among her contributors being Stanley Insler, Farhang Mehr, Lovji Cama, Ali Jafarey, Kaikhosrov Irani... and each edition contained a feedback from the readers of the previous one, sparking a lively intellectual debate. All the 12 editions were airmailed free of cost to anyone, in any part of the world, who wrote to ask for a copy. So far, more than 680 people have asked for the essays, she says.



McIntyre: practicing the *Gathas'* message

McIntyre described herself as "turned off on religion — a Zoroastrian dropout" when Merwan Irani asked her to do some legal work for the Zoroastrian Association of Pittsburgh. She said it made her "hunger for her roots," but was "confused and disappointed with what (she) read" until she started on the *Gathas*. Then she says her "interest in religion bloomed." She read into comparative religions — Christianity, Hinduism, Buddhism. "I do not claim to be an expert on comparative religion," she maintains, but from all the religions and philosophies she has examined, "what Zarathushtra offers is the most satisfying to me, the most interesting — spiritually, emotionally, intellectually: the full spectrum."

According to the lady, the orthodox are a vocal minority in North America. "Most people are kind and well disposed (and) beginning to be offended by some vocal types... They are getting tired." She has a lot of faith in the Zoroastrian youths who are proud to be Zoroastrian "but (are) not really into ultra-orthodoxy except a few." Most of them "think for themselves and practice what Zarathushtra preached." Though it is "unfortunately" the nature of youth to be intemperate, she feels "the religion is in safe hands."

A member of the World Zoroastrian Organisation — "the only Zoroastrian organization to which I belong, the only one which welcomes non-Zoroastrian members" — McIntyre feels that with the proposed World Council of Zoroastrian Federations "we are strangling ourselves with bureaucracy." She believes that "the unstructured way is the best way in which the will of the majority is expressed."

A frequent speaker at the biennial North American Zoroastrian Congresses, McIntyre is happy that the youth is being

continued on page 38

**There is someone
in this world
who cares enough**

to make an air conditioner to keep
families in England cool not cold ...
a microwave to dish out pizzas just the way
the Italians love them ...
a washing machine that won't let
the Indian housewife worry
about drying clothes after
it has washed them ...
and to bring to India an environment-
friendly, CFC -free refrigerator

**to give you a better
world.**

Just like 120 countries across the world.

NOW IN INDIA



We understand you better

Embarking on an embankment

An amount of 50 lakh rupees has been sanctioned by the Gujarat government for the Udvada Offshore Breakwater Scheme

Sarosh Bana

As a parting gift to the Parsi community just a day before his government tottered under the Congress' withdrawal of support, Chief Minister Shankarsinh Vaghela ensured the sanction of a Rs 50 lakh embankment designed to check the waves from eroding the pilgrim village of Udvada in south Gujarat, 178 km north of Bombay.

Away in Delhi for his Rashtriya Janata Party's national convention, Vaghela was unable to announce the sanction at the public function held in the village on October 19, 1997 by the Save Udvada Trust, chaired by former minister, ambassador and community leader Homi J. H. Taleyarkhan.

Vaghela sent instead his finance minister, Babubhai Shah, and water resources minister, Mohanbhai Patel.

Taleyarkhan told the 400-strong gathering that though his Trust was not a communal but a cosmopolitan one, this coastal idyll was the *sanctum sanctorum* of the Parsis as their holiest fire was enthroned here. "Iranshah itself is jeopardized by the seepage through seawater ingress and it is imperative to devise a solution to overcome this danger, which is, however, not imminent," he specified.

Both Shah and Patel lauded the minuscule Parsi community saying these eighth century emigrants from Persia had been assimilated by their host community as "sugar in a bowl of milk."

They pointed out that their government had granted approval to the project — officially known as the Offshore Breakwater Scheme for Prevention of Erosion in Udvada — because the Trust had agreed to bear 25 percent of the cost. Taleyarkhan, said his Trust had been able to garner five lakh rupees from various sources, including Zoroastrians settled abroad.

Of the amount raised, one lakh rupees had been donated by the Bombay Parsi Punchayet (BPP), whose chairman Jamshed

Guzder was present on the dais, while a further Rs 2.5 lakh had been contributed by the Baroda Parsi Punchayet, represented at the function by its chairman, Shavak Patel.

In his message that was read out on the occasion, Vaghela expressed his great appreciation for the services rendered by the Parsis in all walks of life and their secular outlook as well as their cosmopolitan charities. "You fully deserve whatever my government can do for you in ensuring the survival of this heritage village," he added in his message.

Said Mohanbhai Patel: "My ministry has a budget of Rs 1,000 crore, but most of it is apportioned to vast hydel and irrigation projects with enormous outlays. Tiny schemes like this could be viable for our state administration only if the local communities pitched in their mite." According to him, there were similar demands for retaining walls at 27 spots along the coast from Bharuch to Surat in southern Gujarat and if the Udvada precedent proved a success, it would serve as a model for replication elsewhere.

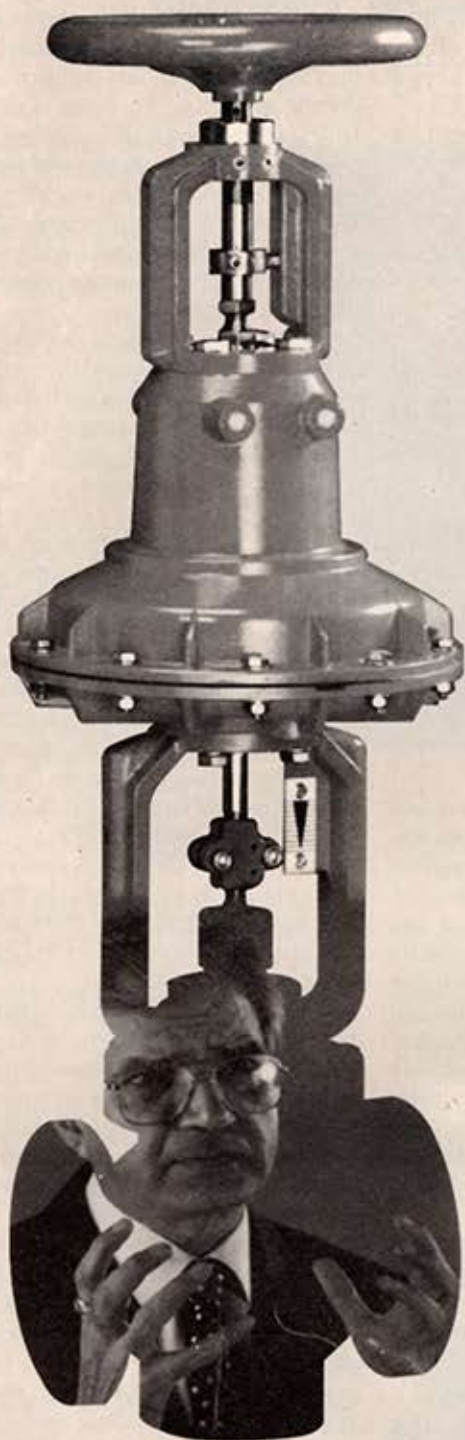
Unveiling the foundation stone, Shah said tenders had been received for the project and the decision would be exercised within a week. "Our chief minister

has been categorical that this project be completed within the scheduled period of 18 months," he announced. Mohanbhai Patel assured the gathering that the project would be seen to its logical conclusion by the state administration even if the Vaghela ministry proved to be short-lived. Taleyarkhan recalled the time when the late Prime Minister Jawaharlal Nehru had told him once, in jest, how most foundation stones in India started sinking before the projects they marked finally took shape.

B. G. Parmar, secretary to the Water Resources Department, claimed that efforts would be made to complete the project within 12 months. Taleyarkhan deemed it unfortunate that the advancing shoreline had over the past years claimed several homesteads as well as a school and a dispensary, but expressed confidence that the six fortified sections of the stone and concrete wall along the beach would weather the fury of the Arabian Sea. The project has been devised by the Central Water and Power Research Station at Khadakvasla, and coordinated by its representative Dr Z. S. Tarapore who is a member of the Udvada Trust. There will be two sets of three walls each of linked stone and concrete blocks that will run perpendicular



Alongside: Taleyarkhan (center) felicitating Shah while Khorshed Patel looks on. Photos: Sarosh Bana



ARCA SAVES TEMPERS

A valve is just a small part of a total operation, you say. It doesn't seem like that when it fails and stops an entire process. Not to mention lost tempers.

When it comes to valves, choose the best. Arca Valves are amongst the best valves you can buy, with the finest finish. And they have Forbes Marshall behind them. The Solutions Engineering company with an all India presence. A service network spanning the entire country. Where every product meets exacting Indian and International Standards. The only group to be accorded the ISO 9001 for all its operations.

Arca Control Valves, Roboters, Pressure Reducing & DeSuperheating (PRDSH) Valves, Valve Positioners are offered to you from Forbes Marshall. You'll be glad you specified them.

**ARCA CONTROL VALVES
SAVE...FOR YOU.**

in joint venture with:



ARCA
REGLER

**Forbes
Marshall**

A-34/35, M.I.D.C. Estate, "H" Block, Pimpri,
Fax: 91(0) 212-777049. Tel: 770171/777762
Pune-411018.

to the shoreline from the beach into the tidal waters. This is the first time such a scheme is being implemented in India, Tarapore said.

"Concurrently with the wall project, the Trust proposes to take other preventive measures such as planting of mangroves and other shrubbery to check erosion," Taleyarkhan remarked. "We will also propose the inclusion of ecology in the curriculum of the local schools to inculcate in the community here an awareness about their environment."

There were many among the audience who felt the meeting should have started with a minute's homage to 76-year-old Ervad Rattanshah Katila, who was gagged and brutally strangled to death on the rainy night of September 13 when power had failed as it often does in Udvada. It was after most speakers had had their say that Guzder made a mention of this ghastly episode, noting that Katila had his hands and feet bound and his body was found lying face down in his bed.

With several houses of Parsis mostly remaining locked up with their residents either away, hospitalized or dead, Udvada has seen numerous burglaries in the past. But this unprecedented killing of an aged and respected member of the local Parsi community for a reported theft of Rs 2.5 lakhs from his house, apart from other belongings, has convulsed the peaceable and characteristically mild Parsis who inhabit this village. There are an estimated 80 of them, mostly unmarried or widowed and almost all over 60. There were allegedly three local youths involved in the break-in, of whom two have been arrested and one continues to abscond.

A section of the audience



Rashida Suntook-Shahparast, a resident of the seaside Baug-e-Irانشah since '92 when she retired from ICICI in Bombay and an outspoken local member of the Save Udvada Trust, says, "This has been a well-calculated, well-motivated murder." She recalls that at the Gram Panchayet Lok Sabha meeting held on July 16, she had raised the issue of the police chowky behind Globe Hotel that had remained closed for years on end. "In times of difficulty, we have to call for police all the way from Pardi or even Valsad," she laments.

According to her, she wrote to Valsad's superintendent of police and the police commissioner of Ahmedabad seeking re-opening of the chowky as also a mobile patrol that can cater to the three adjoining villages of Udvada, Sophalia and Kolak. "It may be my letter, it may not be, but we now do have a patrol van with rifle-toting policemen plying frequently through our streets and there are indications that a sub-police station will be opened shortly," she notes.

The Save Udvada Trust itself is a late outcome of the Save Udvada Scheme envisaged by the Bombay-based educationist Aban Bana in 1982. But Bana's concept of the village's development, indeed survival, had been very different from the Rs 50 lakh embankment project now being pursued by the Trust. In a blueprint she had published in *Jam-e-Jamshed* then and which she had discussed with the late Tata Sons director Naval Tata, who had shown great interest in the scheme but unfortunately died before his time, Bana had urged the establishment of cottage indus-

You deserve whatever my government can do for survival of this heritage village

tries as well as agro-businesses to induce Parsis to settle in Udvada. Being an educationist, she had also advocated upgrading the level of instruction in the local schools to afford the local Parsi children access to decent education. To check erosion, she had recommended growing mangroves and other sand-binding shrubs and trees.

Faramroze Sidhwa, secretary of the Udvada Anjuman, emphasized, "The need of the hour in Udvada is drinking water and electricity, both enormous problems for the residents here."

His refrain is taken up by Baji Maloo, a Bombay-based advertiser who has been frequenting his seaside bungalow in Udvada ever since he bought it in 1972. "There are so many important things that need to be done in this village to ensure its survival: children of the original settlers have moved out, there is little security, domestic help is almost impossible to locate and even some of the old hotels around which childhood memories of a good many of us are woven are being dismantled and put up for sale," he says. "If we don't have an Udvada, what will the Rs 50 lakh wall protect?"

He believes Udvada is always reeling from one crisis to another. In the past, it was sanctified but today there are hardly any priests left to carry forward that ennobling work, he points out.

Aspi Irani, the Bombay-based builder who has constructed two of the earliest apartment buildings to come up in Udvada — Spenta and Pherozegar — is more blunt: "The Rs 50 lakh wall is a criminal waste of money." He stresses, "What Udvada requires is a workable program that involves the entire local community."

The erosion can be checked in a very simple manner, he indicates: "Illegal mining of sand for construction works continues unabated from the Udvada beach, rendering the shoreline vulnerable to the advancing waves; why don't the authorities stop this and instead allow dredging of the nearby creek?" he asks. He believes that by this dual approach, the deepened creek would channel much of the tidal waters and its sand could be used for construction.

"Mark my words, this Rs 50 lakh wall will be smashed in no time at all as the three earlier ones (erected by the Gram Panchayet in the course of the last 10 years or so) have similarly been," Irani warns. "The debris-laden beach of Udvada today bears ample testimony to this."

Meet a dedicated and caring school teacher.

Colgate.

Actually, a teacher for nearly a century now. It was oral health initiatives that lead them to school and school children. To impart basic oral care education. And to teach children the principles of daily oral hygiene which are the very foundation of a lifelong smile.

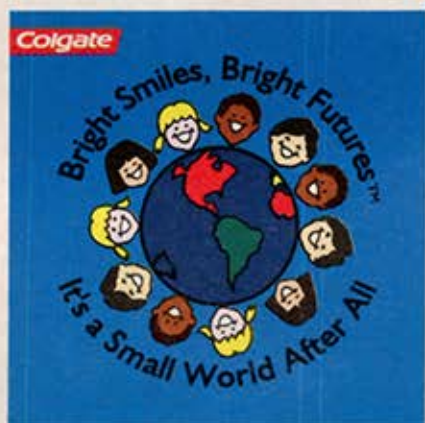
And today they reach over 25 million children a year. For some of these children it is oral care knowledge even their parents can't impart to them. Their parents don't know it themselves. They are from the remotest of places.

And it was Colgate's commitment to oral care that lead them to adopt a totally new tool to promote oral health - education. It took the shape of the Bright Smiles, Bright Futures programme. Developed and tested by an

eminent panel of international experts in oral care and education. A programme run with the cooperation of Government authorities, schools, dental professionals and people allied to health care.

Innovative and interactive teaching aids are distributed among teachers as part of this programme. All with a motive to educate children. And their parents. And even teachers ! It is an instance of one teacher helping another.

In India, where Colgate is celebrating its 60th year, the oral education programme now reaches out and touches over a million school-going children every year. One day in the future these children may grow up and remember Colgate as one of their favourite school teachers.



Colgate

THE WORLD LEADER IN ORAL CARE

Exquisite Embroidery Expertise

The choicest embroidery assignments undertaken by the Agas of Armayesh are displayed on the ramp at international fashion shows

Parinaz M. Gandhi



Keen to buy a motorcycle during his college days, Naozer Aga approached his father Jamshed who did not share the same enthusiasm. To dissuade the son, the father undertook to contribute only 50 percent of the costs. Faced with the responsibility of raising the balance Rs 3,500, an enterprising Aga, with three colleagues, formed a group called Cupid and his Arrows. By arranging three socials the group was able to earn sufficient funds to finance Aga's two-wheeler. The success of this first venture gave him the necessary confidence. "We realized we could make money," confides Aga. Thereafter he was keen "not on studies but on being financially independent."

Over the years, 56-year-old Aga, as Group board chairman of the 25-year-old Armayesh Group and Associates comprising 12 private limited companies and one partnership firm in India, Europe and USA, has nurtured and expanded operations involving business service centers, finance and investment, computer assembly, manufacture and export of high quality hand embroidered products to constitute a multicore turnover group. In terms of profitability, all these concerns may be equally remunerative, but in terms of respect and recognition, it is the embroidery component of the business which offers the most challenges.

They are rated among the world leaders in the export of hand embroidered products to Italy, France, Germany, England, USA, Japan and other countries, according to Aga who also claims, "Our customer list

reads like a who's who of the high fashion industry worldwide." Be it Tina Turner or Elton John, the late Princess Diana or the Princess of Monaco, several celebrities have purchased garments from world renowned fashion designers who are reportedly Armayesh's clients. Though the high profile socialites may not be aware that they are sporting outfits embroidered in India, the Agas — Naozer, wife Sheila and son Armand — are immediately able to recognize their works of art and they have in their possession several such catalogs and albums with their embroidered motifs adorning reputed figures.

Besides comely women even portly men have displayed vestments which have their roots in Armayesh. The cap and the robe which Pope John Paul II had worn at the Easter mass in 1993 was reportedly embroidered at Armayesh. Three leading Sumo wrestlers opted to wear belts embroidered from here. The costume for the figure of singer Cher at Mme Tussaud's in Australia is also supposed to bear the Armayesh touch. In fact, they enjoy the distinction of being the exclusive exporters to two leading high-fashion leather houses in Paris and California.

This "time-sensitive" business is perceived as a "tremendous responsibility" by the Agas. "We have to meet the season. If it doesn't go on time, it doesn't go on the ramp; if there is no catwalk, then no order," elaborates Naozer. Usually a prototype of a design obtained from France or Italy is sent to them in India for mass production. While providing quantity, they also have to be



A model displays an outfit bearing the Armayesh touch



Top (from left): Naozer, Armand and Sheila Aga with some of the motifs embroidered at Armayesh Center and below: Master craftsmen working on intricate designs
Photos: Chetan Mistry

NESCAFÉ®

THE WORLD'S FAVOURITE COFFEE



100% PURE
INSTANT COFFEE

"Don't go to the fire-temple and then cut others' throats or cheat someone in business"



also have to be particular about quality for cheap, shoddy work would be instantly rejected. When accepting an embroidery order for 600 white velvet dresses, they had to ensure that there was not a single black speck. This is the difference between quality embroidery jobs undertaken by mastercraftsmen and amateur attempts, elaborates Sheila who is not only a full-time director in the know of every task on hand but one who takes pride in the excellence and abilities of Indian craftsmen, rating them "the best in the world for zardosi (zari work)." "For ari (hook technique) too we are world class," believes Armand, also a director, who makes it known that despite the nature of their industry, they have gone in for maximum computerization of the production, employing tailor-made user-specific software.

At their Veena Killedar Estate premises in Bombay's Byculla locality, barring the few rooms set aside for sales and administrative work, the rest are reserved for production where the cream of the Indian workforce are engaged in producing little masterpieces. On the day of the *Parsiana* visit, August 22, 1997, the city was receiving its heaviest rainfall of the season with roads flooded and traffic grinding to a standstill in many areas. The dull, gloomy afternoon with rain lashing outside seemed to be no cause for distraction to these artisans engrossed in their missions.

Seated on the floor with paper designs before them, they meticulously follow the written instructions regarding the color scheme and items to be used to create a distinctive tapestry. There are others working on bigger fabrics stretched across two poles. The craftsmen are mainly Muslim men, this being a trade which is passed on from father to son. "And the father will only teach his own son," Sheila explains the secret of their nimble fingers. They may come trained in various degrees and yet "they are forever training for there are always new designs, new skills and improved speed" on the basis of which they



Armayesh creations Photo: Chetan Mistry

are judged. The design complete, the quality control department takes charge to make sure that there are no traces of printing solution (used when transferring designs from paper to cloth) or stains, all threads are cut neatly, the design matches the original, the finish of the neckline and sleeves is tidy...

So far, not once have any Armayesh embroidery consignments been returned due to substandard quality, maintains Sheila. In terms of time commitments too, they have honored all deadlines except during the communal riots in 1992-93 when all the Muslim craftsmen fled to their hometowns in Delhi, Calcutta, Lucknow, Madras. "We went to the villages and got them to work and somehow executed the order," reminisces Sheila. The delay was condoned due to customer loyalty despite being in the export business "where every hour is critical," she adds. They are geared with a generator too so that in the event of a power failure, lights immediately come on to facilitate resumption of work with only a minor interruption.

"For me, work is money. For Sheila, it's the love of the product and the recognition received when someone appreciates (the efforts)," candidly admits Naozer while putting in perspective their respective con-

tributions to the export venture. In fact, the genesis of this business is traced to Sheila. She had been noticing craftsmen at work on the roadside (Darabsha Road, off Napean Sea Road) close to where they reside. She hired one of them, Aboobaker Noor Mohammed, who till this day remains their master embroiderer. Starting with handbags, then shoe uppers, garments, saris, they have had to shift premises to accommodate the expanding business. First, it was from the balcony of their residence. When they started spilling over into the hall, they transferred operations to Kamanwala Chambers at Fort which is also the headquarters of Shapoorjee N. Chandabhoj and Company,

the almost 130-year-old architectural firm currently managed by Naozer's father Jamshed who is also the Group board chairman emeritus. As space there proved inadequate, they shifted to their present location, with the Kamanwala Chambers premises being used as a business center. Presently nearly 600 people (including job workers) are employed by the Armayesh group.

Actually the boost for the export business came in 1985 when at a show abroad, they had set up a stall displaying hand embroidered handbags, swatches, garments, relates Naozer. Through their stall, André Cora of France, a big importer of shoe uppers from Madras, became interested in hand embroidered shoe uppers. Nearly three years later, Charles Jourdan, a big French company celebrating its 75th anniversary, wanted to go into embroidered shoes in a big way. For their single order worth Rs 1.1 crore, requiring 3,00,000 pieces to be delivered within a period of four weeks, over 1,000 workmen were on the job, he recalls.

"We are not a fashion house. We are a specialized hand embroidery company supplying goods to fashion houses," clarifies Naozer. "In India, there is yet no fashion house of repute (through which their products could be routed). So we thought, let us offer our custom-made, hand embroidery"

directly to the Indian market. Thus in India they serve as manufacturers and retailers as "we don't want to be out of the home market," stresses Naozer. At their showroom at Byculia they have on display, exquisite jackets, shawls, swatches, saris and even garas which they have been making for the last one year, with the cheapest in the vicinity of Rs 20,000 (the costliest are worth around two lakh rupees). They come as close to the original as possible for not only do they hand embroider but they also twist the threads as they continue with the stitches, points out Sheila. The fabric on which they embroider the garas may differ today from the original version where there is always fear of "saas ni machhi spilling on it," and not having any avenues to clean it, points out Naozer. New garas should be preserved in muslin, and can even be dry-cleaned when necessary, states Sheila. "They are definitely a good investment," impresses Naozer, "because the cost of labor is always appreciating. It's like jewelry which appreciates and yet there is the pleasure of wearing it." Puckering of the cloth which is evident in machine embroidery is one signal for the uninitiated to differentiate it from quality hand embroidered products, reveals Sheila.

Whether it's a consul's wife or even an unknown buyer, Sheila welcomes any customer to their salesroom for as explains her son, "The interaction is human, not with a fax, which gives birth to the creative instinct. Besides, it also gives customer feedback." While 90 percent of the Indians prefer embroidery on silk, depending on the client determination, they undertake jobs on chiffon, organza, leather. Best suited for formal occasions, such clothing can be worn at glitzy functions or could lend the required sophisticated touch when for example it is black embroidery on black fabric. It could be colorful threads, glittery strings or varied beads, the final effect depends on the combination chosen. In case of zari products, as little exposure as possible to moisture and perfumes will contribute to a longer life-span, discloses Sheila.

So while Sheila is happy to manage the day-to-day affairs in Bombay, Naozer who is constantly travelling, takes charge of the planning, policy decisions and finance, and Armand involves himself in both the spheres. For the present they plan to continue with the existing set-up rather than diversify as there is yet "tremendous scope and potential for both the operations" if finance, investment and business centers are considered as one component of the

business, and hand embroidery the other segment. Actually it was the father's intention that Armand imbibe "his value system from the family business. Then if he chooses he can diversify or branch out. It is the 'quick-buck mentality' in the modern generation that I didn't want to encourage." Raising money is a steady and arduous process "unless you want to do

"We have to meet the season. If it doesn't go on time, it doesn't go on the ramp"

criminal things," Naozer is convinced. "Personally, I don't think I have cheated anybody. No overcharging. We have been exporters for years. In spite of the competition...high overheads which increases our costing, (our clients) have stuck with us. They feel they are getting their money's worth."

One of the reasons why Naozer was not inducted into the field of architecture was because of the prevalent underhand dealings in this profession with which his father was disillusioned. "And besides, I did not inherit any drawing ability," he states matter-of-factly. His *maasa* (mother's sister's husband) Jal Mehta of Navsari was very keen to absorb Naozer (who had completed his schooling from St Mary's and science graduation from St Xavier's College) in the textile chemistry business. But destiny had ordained differently. He joined Voltas Limited as a management trainee and resigned from there 10 years later as all-India product manager in the marketing (chemicals) division after gaining sufficient work exposure and confidence. His mother, the late Shirin (whose father Sir Dhunjisha Cooper was the founder of Cooper Engineering Limited in Satara, now merged with the Walchand Group) "also played an influential part in my decisions," he acknowledges.

Starting with his limited savings, he ventured independently on September 10, 1972 to promote companies that constitute the Armayesh Group. The name Armayesh was derived by combining the first names of their children, Armand and daughter Ayesha. To build a capital he undertook marketing and trading activities for companies like Nycer, Bombay Pottery and Tiles, Jyoti Limited, Indian Electrochemical Industries. At different points of time

he tried his hand at various activities: a car hire firm called Comfort Kars, consultancy to J. G. Vacuum Flasks Limited, the manufacture of frozen sea foods under the name of Armayesh Foods and Processing Private Limited, the manufacture of professional quality printed circuit boards in the name of Rodal Circaprint Electronics Limited, sole distributorship in India for Rhone-Poulenc, France, investment operations in stocks, bill discounting and finance. Through the years the Armayesh Group has continued to focus attention on certain spheres and chosen to dissociate themselves from the rest to meet the business objectives of the time such that they can presently pride themselves on not having any long or short-term or working capital loans, borrowing or debt, Naozer provides an insight into the Group's forays and fortunes.

Working under different regimes and various climes, how do they view the business climate in India? "I could give you a 10-page reply on this subject," says Naozer, but to put it briefly, "there is tremendous opportunity sandwiched by acute aggravations like paperwork, red-tapism, limited infrastructure." The sports enthusiast views the scenario as "a race horse continuously pulled back...but we can still succeed."

To prospective businessmen keen to join the fray, Naozer reminds them that this business "needs colossal finance — to set up the enterprise, to meet the day-to-day *kharchas* (costs) which are staggering; getting clients, servicing them; delivering quality products. Basically it is hard work." "Also requiring direction," stipulates Armand. "There is need to be focussed with determination and commitment," clarifies the father who includes in his "tangible assets:" Sheila, who has supported him in every venture, Armand, who is coming up, and married daughter Ayesha Dadyburjor who although settled in Texas, keeps them updated on current trends and designs. "If any Zoroastrian entrepreneur wants to start, he is most welcome to contact me and I'd like to give him assistance," he assures although he has noticed that Zoroastrians are on the lookout for a cushy job which is not too demanding.

Basically the entrepreneurial spirit is still there in the community, though quite unlike the British days when they were catalysts, observes Naozer. This is because "there is a considerable change in the environment, for the worst. The value systems have deteriorated, corruption is increasing. This is creating a conflict with

the Zoroastrian value system. We could have been 10 to 100 times bigger but we'd rather live with our conscience." Inadequate knowledge of how to start and conduct a business may also be contributing to a job mentality, points out Armand. "When Zoroastrians go abroad, see them flourishing."

To Naozer, the Zoroastrian religion means "good thoughts, good words, good deeds. That's enough. Don't go to the fire-temple and then cut others' throats or cheat someone in business," he advocates, preferring to maintain a low-key having married a non-Zoroastrian. Similar to many other families, in their case too Sheila knows more about Zoroastrian prayers than Naozer. She can speak and even read Gujarati, although Punjabi, the language spoken by her father's family, can only be understood by her. With inbreeding creating so many problems, Naozer fails to understand why so much emphasis is given to Zoroastrian lineage. "It is the value system which distinguishes Zoroastrians from others," believes Naozer whose preference is for cremation, even advocating

that "we should have a crematorium at the doongerwadi. Let each have the option."

Besides serving as trustee of the Zoroastrian Building Fund, Aga is associated with several other family charity trusts. Membership duties at the Indian Merchants' Chamber, Indo-American, Indo-German and several other chambers of commerce and industry, Forum of Free Enterprise, Freedom First, All India Management Association, Indian Liberal Group, Freemasonry, Lions International, and alumni associations of his school and college usually take care of Aga's spare time. He does though look forward to reading, books on management and business, and viewing television on Sunday mornings to follow the progress of formula racing, having once won the 500 cc motorcycle championship.

To own such a high speed two-wheeler like Kawasaki continues to be his dream. Just as one BSA motorcycle had spurred Naozer to set the business wheels rolling, another classy variety may help him accelerate his pace in his sphere of activities.

Investment in property Pune is the best city

For sale, purchase or lease of residential or commercial properties in Pune, contact

Minoo Bhathena BySel Estate

302, Devika Apartment,
2010 West Street, Pune 411001
Tel: 650757

Dorrabji's

JERROZ HOTEL

Under Cliff, Ring Road
Panchgani 412805

Phone: (91) (02168) 40238



PRUDENTIAL SHIPPING AGENCIES PRIVATE LIMITED

Shipping agents, cargo brokers and container operators

55A/63A, Walchand Hirachand Marg, Opp G.P.O.,
Mumbai 400001, India

Tel: 2692787 (10 Lines), Fax: 2652841, Tlx: 11 82307 PSAB IN

Email: g=prudential / s=bom / p=gems / a=vsnl / c=in

Internet: prudential.bom@gems.vsnl.net.in

Registered Office: 77, Mint Road, Fort, Mumbai 400001, India

Tel: 2694203, 2659055, 2658396

Branches

Bombay -- Nhava Sheva -- Kandla -- New Delhi -- Ludhiana -- Ahmedabad

A wordy duel

The Youth Wing of the World Zoroastrian Organisation invited two orators Khojeste Mistree and Nadir Modi to debate on the community's prospects

Sarosh Bana

This is a report on a unique debate recently organised between arguably two of the Parsi community's most eloquent and scholarly speakers, Khojeste Mistree, founder of Zoroastrian Studies (ZS) and Nadir Modi who has founded the Young Collegians' Zoroastrian Association (YCZA). A capacity crowd of 150 turned up at the Ripon Club on Sunday, October 5, 1997 to hear these two luminaries expound on the subject, "Are Parsis as a Community Progressing or Stagnating?" It was followed by dinner.

The Youth Wing of the World Zoroastrian Organisation (WZO) had announced the evening as a face-off. Mistree maintained that in the spirit of the debate at hand, he would be presenting a more pessimistic position of the community, "which is very unlike Khojeste Mistree." This was with the intention of squaring off with Modi who was to portray a relatively optimistic image.

He nonetheless emphasized that he would tell the gathering some home truths which he felt very strongly about. "Having been in front of the firing squad of community affairs now for nearly 20 years, I think, with a certain degree of conviction, that it is not easy working with the Parsi tribe," he confessed.

"It is difficult because by nature we are individualistic," he explained. "All of us believe we are right, all of us believe that what we think is what should happen and, as a result, we have far too many generals and no soldiers."

According to him, when one works with a community which is highly literate and highly organized — "70 percent of our people are graduates, pro rata making it the highest in the world" — then we have to

think of the community in terms of its future.

Mistree maintained that there did not seem to be any enlightened leadership that would take our community into the next century. He deemed it curious that despite

prosperous and there were disputes about parking of cars rather than the more dependent questions about how many square meals a day the residents could get. "Yet we expect the Bombay Parsi Punchayet (BPP), being the largest land-owner of the community, to look after these properties," he regretted. "In other words, we, as a community, take from our community, live at the most infinitesimal rates and then expect the Punchayet to undertake 50 percent of the repairs. To me, something is very wrong."

Today, we are pro rata the richest community in the world, but the same people — who individually grow richer by the day and who have marble and granite in their flats in the bays — will not commit themselves to looking after the external building. "To me, that is a bankruptcy in values," he emphasized.

This innate selfishness, he noted, was also evident in the fact that whenever any well-meaning project was proposed, there were always those who came and shot it down, instead of lending their support and wherewithal that would help it to fruition. "This dog in the manger attitude has been another of our weaknesses," he lamented. "I found this 12 years ago when the ZS founded the Athravan Education Trust (AET), which, with the grace of Ahura Mazda, continues to flourish and I know the kind of tremendous pressure that we were under to basically stop the project which was designed to improve our priesthood."

He also referred to the frequent refrain within the community about how our numbers were dwindling. "But if that was so, how come the need for flats continues to increase?" he asked.



From left: Modi, Bana, Engineer and Mistree Photo: Carl Sethna

certain areas where we excelled, such as in education, or as lawyers, accountants, architects, professionals, such intellectual cadres of men and women have not given community leadership. "It doesn't come from the clergy who were traditionally the leaders of the community, and it certainly doesn't come from the laity."

Mistree then questioned the concept of trusteeship. Our forefathers created a vision that meant that the community as a whole could collectively benefit. "We must ask ourselves what has happened to that vision today," he pointed out. "In the olden days when the bays were constructed, it was considered infra dig to be living in them."

Today they are the more sought after properties in Bombay, Mistree indicated, adding, "Those trustees had a vision which was unashamedly Parsi and was for the benefit of the community." Mistree noted that today, these bays were extremely

**NOW, YOU DON'T NEED RICHARD BURTON'S VOICE.
OR IACocca'S PRESENCE. OR CHURCHILL'S WIT.**



**Godrej draws upon
the world's best talent
to enhance your
presentation skills.**

Godrej Prima Division brings you a range of sophisticated presentation equipment sourced from all over the world. To enhance your communication skills. And ensure that your presentation leaves a lasting impression.

Unforgettable presentations in a snap : The Direct Projector by PLUS Corporation, Japan, lets you project books, magazines, printed documents... with the same ease as transparencies in a single presentation.

A new generation of lighter and brighter overhead projectors : Sourced from Anders+Kern of Germany, these OHPs offer brilliant optical quality and project uniformly sharp pictures.

Larger than life ideas preserved forever : Panaboard — the Electronic Print Board manufactured by Panasonic, Japan, is an exciting new communication tool which can copy anything that is written or drawn on it.

Computer images projected on the big screen : Now, you can project information directly from your computer or VCR with the Powerbeam LCD Projector and LCD Panels from Davis, Norway.

Godrej

PRIMA DIVISION

ULKA 15042

Prima Division, Godrej & Boyce Mfg. Co. Ltd., Plant 6, Pirojshahnagar, Vikhroli, Bombay - 400 079 Tel : 5171166/77 Fax : 5172232

For further details please call or fax on the following numbers: **Bombay:** Tel: 2049661 Fax: 2846056. **Maharashtra:** Tel: 5171166/77 Fax: 5172247. **Pune:** Tel: 641740 Fax: 650861. **Ahmedabad:** Tel: 831545/49 Fax: 830336. **Rajkot:** Tel: 24919/27289 Fax: 33297. **Bhopal:** Tel: 572228 Fax: 550029. **Indore:** Tel: 539076 Fax: 533735. **Jabalpur:** Tel: 314321 Fax: 311776. **Delhi:** Tel: 6921071 Fax: 6841482. **Chandigarh:** Tel: 709461 Fax: 703047. **Faridabad:** Tel: 216415 Fax: 212861. **Jaipur:** Tel: 514731 Fax: 515496. **Kanpur:** Tel: 293550 Fax: 256520. **Lucknow:** Tel: 218826 Fax: 221671. **Calcutta:** Tel: 3370895/99 Fax: 3378271. **Bhubaneswar:** Tel: 405082 Fax: 220832. **Guwahati:** Tel: 32901 Fax: 543466. **Patna:** Tel: 225886 Fax: 222579. **Madras:** Tel: 6258804 Fax: 6257155. **Bangalore:** Tel: 2271480 Fax: 2279312. **Hyderabad:** Tel: 202894/5 Fax: 203587. **Visakhapatnam:** Tel: 545262 Fax: 545878. **Cochin:** Tel: 319461 Fax: 371838. **Trivandrum:** Tel: 461649 Fax: 75935. **DEALER ENQUIRIES ARE SOLICITED.**

Mistree was convinced that the bane of the community was that it lacked a think tank, a team of specialists, who would take the trouble and effort of solving the community's problems, not from an emotional point of view or from a reformist or orthodox perception, but from the point of view of knowledge. It is crucial to determine what the community would be doing 25 years down the stream, he averred. "But nobody has even discussed this vital aspect in the Press," he regretted.

Mistree strongly recommended a team of visionaries for the Zoroastrians "if this community truly has to get into the 21st century mode." He indicated that our tragedy was ad hocism in the sense that our religious problems were being dealt with more in the manner of damage control. "What our community requires is not damage control, but visionary perception," he observed.

Mistree bemoaned the fact that there was no ombudsman in the community and asked, "Why not?" He said it was doubtless that if our community had to change, the change would have to come from our leaders and permeate through our social structures. "It has to then focus on what it means to be a Zoroastrian," he stressed.

He branded as "misplaced secularism" when our leaders exhort us to be Indians

first. It is difficult to be Indians first if we do not know who we are ourselves. "If we realize as a community who we are, not only are we going to be good human beings for ourselves, but we will also be good citizens of whichever country we live in."

The bane of the community was that it lacked a think tank, a team of specialists

Elaborating on this aspect, Mistree emphasized, "To me, the bane of our community today — again reflecting on the context of our leadership — is that those who are influential and brilliant in their respective fields of learning have abandoned their community on grounds they don't want to appear communal. All the big industrial houses will share their wealth with their communities, their *jaatbhais*. Is that not communal? But it is we Parsis who will say, 'Communal nahi thavano, khottoo chhè (It is wrong to be communal).'"

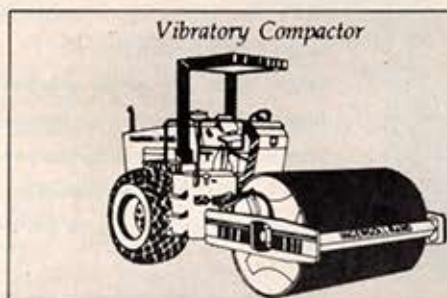
In conclusion, he said that if we were to

look at the portraits of all great Parsis of the past, they were unashamedly communal first. "And that is why it is no coincidence that today our so-called leaders have ceased to be leaders because they have forgotten what I loosely call *Parsipanu*."

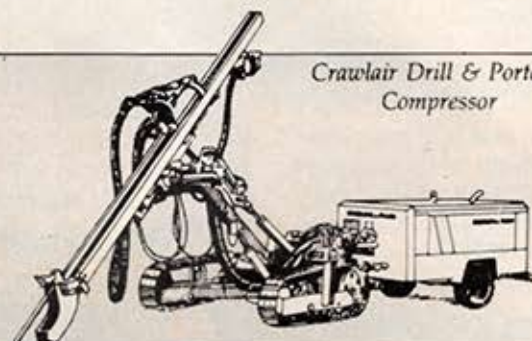
Modi commenced his response on a more personal note: "My friend Khojeste has been in the stream of Parsi affairs, I think, for the past 20-25 years... Regrettably, I have been in the field for 45 years and I have lost any belief that I will be able to improve any thinking generally."

Modi was, however, firm in the belief that our community was progressing "in every which way." Referring to the opening remarks by the Youth Wing president Sarosh Bana that the two speakers were selected simply because they were the best on community affairs and there was no one better, he felt the truth lay in the fact that the Youth Wing was looking for "the oldest young speaker and the youngest old speaker they could find."

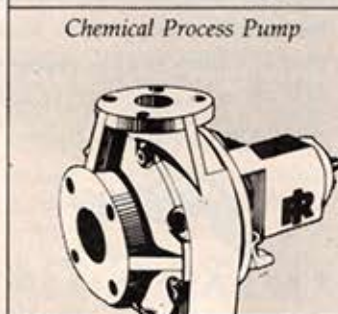
He recalled his son asking him why he took on functions such as the one he was addressing and spoiling his Sunday evenings. He told his son that he enjoyed spending time with young people, which was also evident in the fact that he had founded his organization, the YCZA, as



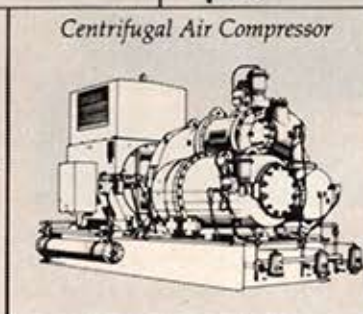
Vibratory Compactor



Crawler Drill & Portable Compressor



Chemical Process Pump



Centrifugal Air Compressor

Air and Gas Compressors
Chemical Process Pumps
Construction, Mining & Waterwell Drilling Equipment
Aircraft Ground Support Equipment



INGERSOLL-RAND

Ingersoll-Rand (India) Limited, Rhône-Poulenc House, S. K. Ahire Marg, P. O. Box 9138, Mumbai - 400 025. Tel : 022-493 6765, Fax : 022-495 0516.



Steamship agents -- master stevedores
dubashes -- lighterage contractors

Darabshaw B. Cursetjee's Sons (Bombay) Pvt Ltd

Darabshaw House, Ballard Road, Bombay 400038
Grams: DEADWEIGHT Telex: 5824 DBCB IN
Phone: 2610021 (4 lines) (Dock Office: 2612230)

Also associates at
**Calcutta, Vishakhapatnam, Kakinada,
Mangalore, Bhavnagar, Bedi-port, Navlakhi,
Veraval, Porbunder & Kandla**

**Also sole Government Landing contractors
at Jamnagar, (Bedi) Bhavnagar**

many as 45 years ago in '52. He said that he loved smiling faces and that young people smiled easily. "Then why don't you stay at home and keep smiling in the mirror?" Modi said his son asked him. "I told him, 'Look, I am an Ahmedabadi and as an Ahmedabadi, I don't like giving any smile free, but I like getting smiles free; that is why I am here this evening.'"

He concurred with the introductory remarks on the subject of the debate by WZO (India) president Dadi Engineer who pointed out that nothing ever stagnates, but either progresses or retrogresses. "Besides, most of us at this side of the dais need a face-lift rather than a face-off," he said.

Modi did not feel leadership was lacking among Zoroastrians. "When we look at our past, we look at generations put together, but when we look at October 1997, we are looking at but a moment of time," he indicated. "One cannot take all the leaders of the past and put them together and think of the present," he said. He also said that in the gathering itself he saw a good many community leaders who have acquitted themselves creditably in their respective fields, such as Engineer, who was the president of a dynamic organization like the WZO (India), trustee of the Bombay Parsi Punchayet as well as a legal luminary, or BPP trustee

Dinshaw Tamboly who had excelled in social welfare, or Mistree himself who had contributed his mite towards furthering our understanding of our religion.

"You may say that we need more leaders, but then I suppose every community

**"What our
community requires
is not damage
control, but
visionary
perception"**

needs more leaders," Modi maintained. "What is discernible is that these days, community leaders are becoming increasingly inhibited from coming forward owing to the difficulties faced by them; think of Christ, who was a leader of the first water, but was crucified; or Zarathushtra himself who, in his days, was virtually treated under TADA [Terrorist and Disruptive Activities (Prevention) Act] and considered a menace to society and put behind bars." Modi said that a part of a leader's function is to carry the cross.

He noted that though there was no dearth of leaders within our community today, one may quite justifiably ask why the present-day leadership was not more dynamic or productive. Modi explained that in the past, the Zoroastrian community was way ahead of the other communities because of its vigorous productivity. But today, the other communities too have made rapid strides in productivity and it is in this light that it seems that our community is not making enough progress.

Modi was of the view that though we should evaluate what remains to be done, let us also count our blessings because we have done, are doing and will be doing well enough for ourselves. But he also suggested that we recognize the fact that there was "a kind of a north-south divide within our community, with the more affluent of the lot generally not adequately intertwined or utilized in our community affairs." He added, however, that these privileged community members were as Parsi at heart and as Parsi in concern as any of the rest.

"So far as the question of the community's progress or retrogression is concerned, we need to realize that the community is not something separate, but comprises us all," he declared. According to him, individual progress epitomized the fact that we

MATCH YOUR AMBITION TO A CAREER

To do so we offer you:

- ❖ Diploma Course in Business Management (Postal) (IMC)
- ❖ Executive Secretarial Course
- ❖ Private Secretarial Course
- ❖ Personal Assistants' Programme (Working Stenographers)
- ❖ Shorthand/Typewriting/Electronic Typewriting
- ❖ Telephone Operating & Receptionist Techniques
- ❖ English Conversation & Writing Skills
- ❖ Personality Development
- and
- ❖ **Computer Packages**

Enquire at:

Sir J. J. College of Commerce

14, Nanabhoy Lane, Hutatma Chowk

Mumbai 400001 Tel: 2871058/2844329 Fax: 2871185

With
best wishes
from

Farah
&
Tanya

as a whole were moving forward.

Modi noted that many Parsis were prone to say that we were now no longer what we used to be. "To me our population does not concern me much, so long as our quality remains," he said. "We have made our mark in every field and this we have accomplished by adopting our Zoroastrian religious values - we start the first day of the month by thinking of Ahura Mazda, the supreme divinity, and the next day we have Bahman of Vahu mano, from which we progress to Ardibehesht, that espouses *ashoi*.

There was a "kind
of a north-south
divide within our
community"

righteousness; and from *ashoi*, we come to Shehrevan, standing for all that is sovereign, and from that we proceed to Aspadarmad, dedication, to attain Khordad, that is, perfection and Amardad, immortality. This is genetically in our programming; and with this we invariably continue to move forward."

He urged the Parsis to behold the example of the tortoise, which must stick its neck out if it is to make progress. "Parsis tend to keep their necks in," he mused.

In his introductory remarks, Engineer recounted the anecdote of two Parsis discussing the prospects of their community. The more pessimistic of them felt the community was going downhill, to which the optimist interjected, "Yes, but we are going downhill at a very steady pace." Taking up Mistree's observation regarding the community's over-dependence on the BPP, Engineer declared that the Panchayet would be reduced to bankruptcy in the next three years because of persistent financial constraints.

Bana, who moderated, urged all Zoroastrians below 40 to join the WZO's Youth Wing to give more strength to its activities and to provide a credible platform to all Parsi youngsters to give expression to their concern for the community.

Youth Wing committee member Parvez Panthaky rounded up the proceedings, following a lively question-answer session, while another member, Niloufer Dastur, proposed a vote of thanks.

Membership forms for the Youth Wing and the taped recordings of the deliberations are available from Bana at 52, Bakh-tawar, N. Dabholkar Road, off Nepean Sea Road, Bombay 400006. Tel: 3679717.

GLOBE THEATRES Pvt Ltd

Established
April 3, 1915

Pioneers of Show
Business in India for
the last 82 years

We rededicate
ourselves to the ideals
we have cherished and
practised all along --
namely to show

**NOTHING BUT
THE BEST**

to our ever increasing
number of Patrons

Controlling:

REGAL
BOMBAY

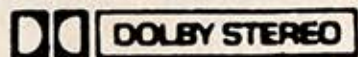
*

CAPITOL
BOMBAY

*

GLOBE
CALCUTTA

All the above Cinemas have
now been equipped with



Sound System

The lost legends of Deolali

Many factors contributed to the rise and fall of the first Parsi boarding school in India

Behram T. Dastur

It is a fact that our microscopic community has been in the vanguard of all activities considered constructive, professional, charitable, national and educational. In this article I intend to confine myself to the last activity — educational. It concerns three Parsi stalwarts whose memories linger, though faintly, at the military cantonment of Deolali.

The pioneer behind the movement for spreading not just the message of education but sound education itself was the late Eduljee Talati who founded the first Parsi boarding school in India in 1907. He had distinguished himself as the first Indian principal of the Elphinstone School (now the Elphinstone Technical School).

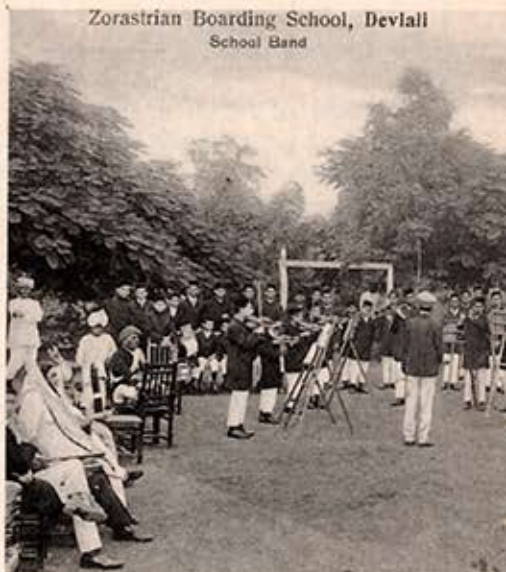
To raise and run such an institution, he needed a band of dedicated 'missionaries' who would support his vision of a modern public school — 90 years ago. Though it started out as the Zoroastrian Boarding High School, it had teachers from various

communities. Trained by British educationists, Eduljee had a clear vision of how to run a good school and nurture good students (all boys in those days). Like the Turks, he believed in the well-rounded personality, and consciously saw to it that his boys were not confined in a straightjacket, by becoming bookworms. He introduced a series of extracurricular activities, later enlarged by his vicegerent or deputy, D'Junjishah Manekji Jall (DMJ), which included the Poona Volunteer Rifles (the precursor of the UOTC and the National Cadet Corps), string and brass bands and even carpentry.

Thus the foundation stone of an edifice which was then an academic marvel, was laid by Eduljee and reinforced and strengthened

(Top row) School band and cadet company; (second row) carpentry workshop and tea time; (bottom row) early morning prayer, gardening and school opening and closing prayers

Zoroastrian Boarding School, Deolali
School Band



Zoroastrian Boarding School, Deolali
Early Morning prayer before fire

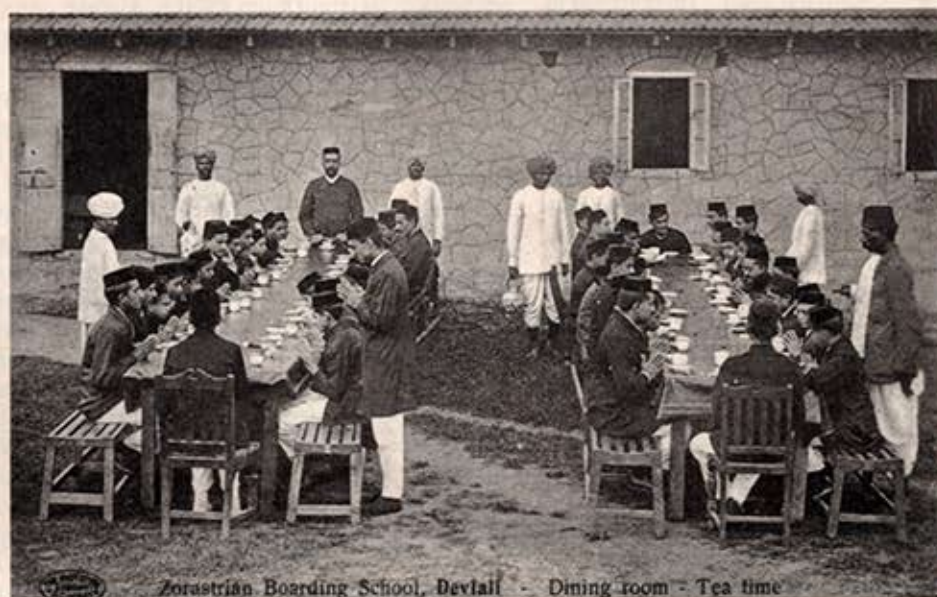




Zoroastrian Boarding School



Zoroastrian Boarding School, Devlali
Carpentry



Zoroastrian Boarding School, Devlali - Dining room - Tea time

Zoroastrian Boarding School, Devlali
Gardening



Zoroastrian Boarding School, Devlali Opening & Closing of School with prayers



ened by DMJ. Eduljee needed a competent man and he had found one from a fairly distant (in those days) place: Mhow, in Central India. DMJ had already put in 17 years' service in the cause of education (1890-1907). Because of domestic compulsions, he could not obtain his BSc degree and had to discontinue his college education by 1890 after Inter Science. He was an authority on Euclid and was the first non-Hindu rector of the Daly College for princes. He was also an authority, surprisingly, on Persian and Arabic, though he was in the science stream. He was taken on as the vice-principal and remained in that position till 1914 when Eduljee retired and handed over the School to him, gratis, in appreciation of his loyal and efficient service.

Going by the value system of those days, DMJ was a firm believer in "spare the rod and spoil the child." He believed in and practised it till 1949, when he retired at the age of 81, establishing a British Empire record of continuous service for 59 years in the cause of education. He took the School from strength to strength, starting with 25 to 30 boys (all boarders) till, at the zenith of his career and fame, there were 250 boarders spread over five buildings.

He expanded the School's extracurricular activities by adding a modern library and conducting classes in gardening. He developed a cricket team and introduced dramatics and elocution competitions. Successive educational inspectors from Nasik district and from the Bombay government gave excellent accounts of the School's performance between 1914 and 1939, after which a gradual decline set in.

DMJ was not only a man of education. He was an active Freemason, a nominated member of the cantonment executive board, a nominated life trustee of the Ratanbai Chinai Agiary at Deolali and a member of one or two informal organizations. It is said that he was instrumental in lining the streets of central Deolali with banyan trees and freeing the taxes on those who plied animal-drawn vehicles.

While being strongly pro-Parsi, his charities were catholic in nature, and knew no bounds of caste, religion, province, language or color. All the needy went to him for succor and he gave it in full measure: "The quality of mercy is not strained. It droppeth like a gentle rain from heaven..."

Today when the root cause of the decline of the institution is analyzed in a detached manner, it may be said that the act of mercy was taken too far and practised, at times, without discernment. Vile, men and women went to him for favors and

waivers, and these were granted. A heart that was large and a mind that refused to discriminate in matters concerning charity paved the way for the institution's decline — and demise — in 1949.

Till he died in 1952, DMJ was a mental powerhouse, and there was no mathematical or geometric problem or rider he could not solve. He taught Persian, arithmetic, algebra and geometry (which replaced Euclid) till he died. The institution fell on such bad days that he had to liquidate his personal wealth to pay the teachers.

His funeral was the grandest that Deolali has seen. An estimated 5,000 people (out of a population of 20,000, then) attended the funeral. The shops remained closed for four consecutive days — a phenomenon not repeated since 1952.

He had under him, as his headmaster, Tehmuras Navroji Dastur (TND). A child prodigy from Navsari, TND used to bag so many awards as a schoolboy that he had to pause near parapets to rest his load of prizes before continuing his journey home. He completed his MA with English and Avesta-Pahlavi, and was a gold medalist in his college days. At school he was a Sir Jamssetjee Jejeebhoy scholar in English and Sir Cowasjee Jehangir scholar in Avesta-Pahlavi; at college, he was the Sir C. J. scholar in English and Sir Hormusji Cowasji Dinsha (Adenwala) scholar in Avesta-Pahlavi.

Along with Professor N. S. Takakhav, TND was an outstanding authority on old and middle English, and a walking reference-index for Shakespeare, Bacon and Milton. He could reproduce, verbatim, all the 54 sonnets of Shakespeare. He taught English and history, and took no part in the administration of the School, which was believed to be one of the factors which accelerated the decline of the institution, between 1939 and 1949.

Having been a student of Greek and Latin, apart from old and middle English, there was no word in the English language he could not crack to get at its meaning. It was believed that the only word that evaded him was "numismatist" (a collector of coins).

In 1949 the Zoroastrian Boarding High School passed into the hands of a society, a majority of whose members were Parsis. But the complexion of the School changed forever, and nothing has remained of those three legends, not even their photographs, in the School which was re-christened Deolali High School. The legends are lost, beyond retrieval, and redeemed only in part by the few vintage photographs reproduced on these pages.

ZOROASTRIANS ABROAD

continued from page 18

allotted a slice of time at these congresses. Also, the World Zoroastrian Congresses every five years permit an exchange of ideas and provide opportunities to build friendships, "but once (there's) a world body, (there'll be) just a few people running the show."

Ten years ago McIntyre was one of nine finalists for three vacancies on the bench of the United States District Court for the western district of Pennsylvania — a position narrowly missed. "Advising businesses on business problems," she is professionally involved in a lot of contracts and transactions. So are her two sons Richard Jehangir and John Dinshaw, the former being wedded to an American girl, Suzanne, who works for a hospice and "was a tower of strength to me" when husband Richard (Sr) succumbed to cancer earlier this year.

A bachelor of science from the Carnegie Institute of Technology (now called the Carnegie-Mellon University) and juris doctor from the University of Pittsburgh School of Law, McIntyre is an alumnus of Kimmins School in Panchgani and the Loretto Convent in Darjeeling. She recalls her stepfather, the late Jehangir (Jo) Gandhi, the legendary managing director of the Tata Iron and Steel Company (TISCO), as a "fabulous guy (who) encouraged me to think." He was "not one of those who said girls shouldn't use their heads" and recalls how delighted he was when she expressed intellectual interest. The family connection remains strong. A large part of McIntyre's stay in India was with her mother in Jamshedpur, and her brother Sarosh Gandhi, former managing director of Tata Engineering and Locomotive Company (TELCO), and his wife Sylla were present with their daughters to hear Dina speak at the KRCOI.

Dina and Richard met when she was 18 at a Rotary Club dinner. Parted by death after 38 years, Dina was still under the shadow of her bereavement when she met Parsiana and was "undecided about future plans."

On the North American communal scene she was particularly appreciative of Lovji Cama's "absolutely first-class work in religious education." Cama has been involved with the Zoroastrian Association of Greater New York's (ZAGNY) religious classes and camps over the years and McIntyre says he has so enthused the youngsters, they now want to teach. "As long as there are people like him, youngsters will be motivated. That's where our hope lies..."

The Essence of Hospitality



Located in the heart of Mumbai's business area, you'll find the answer to your every need, from a friendly smile to personalised service, from tastefully appointed rooms to the varied restaurants. The reasonable tariffs and convenient location will ensure your stay with us a pleasurable and grand one.

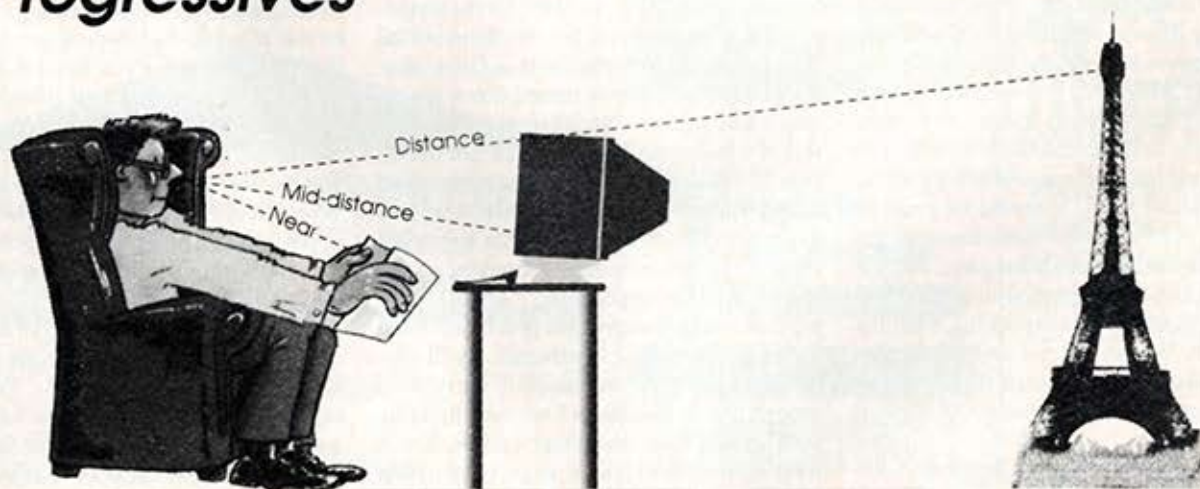


**GRAND
HOTEL**

Ballard Estate, Mumbai-400 038.
Tel.: 261 8211/12/13/14, Fax: 022-262 6581.

AMA-GH-137

Progressives



*The lens for uninterrupted vision at different ranges
distance, mid-distance & reading.*

***Progressives** are multifocal lenses without the tell-tale lines of bifocals.*

***Progressives** need professional care.*

*For the best results come to **Baliwalla & Homi**.*

One of the finest optometrists & contact-lens practitioners in the country.



Baliwalla & Homi
Private Limited

Flora Fountain: 365, Dr. D.N.Road, Bombay 400 001 Tel: 287 4916, 287 1762 • Dholi Talao: 614, J.S. Seth Marg, Bombay 400 002. Tel: 201 4906
Parel: J.Merwanji Street, Parel, Bombay 400 012 Tel: 412 6051

The epic episode

Committed to giving an affordable Gujarati translation of the *Shah Namah* 80 years ago, the Kutar brothers had to invest both time and money

Phiroze Noshirwan Kutar and Dinaz (Sorab) Kutar Rogers

A bright idea occurred to Faramarz, one of four Kutar brothers and our grandfather, to translate the *Shah Namah* of Firdausi from Farsi into Gujarati, line by line, word by word. It would be his gift to his beloved Parsi community.

Faramarz, whom we affectionately called "Motabawajee," was around this time approached thus by some members of the community: "Dasturji, most Parsis speak and write Gujarati which has been our mother tongue for a few hundred years. Farsi, the language of our pioneers in India, is now spoken only by a few laymen and priests like you. Consequently, the majesty and glory of the *Shah Namah* is lost to the average Parsi, except for a few endearing stories like Rustom-Sohrab passed on orally by family members or at religious instruction classes. With your command over both Farsi and Gujarati, you would perform a great service to our community by translating the poem into Gujarati. Although we do not understand Farsi, it would be great to place the Farsi couplets transliterated into Gujarati on the left side of the page, and the Parsi-Gujarati translation on the right side, just as in Mohl's French translation of this epic poem. We would not understand the Farsi couplets, but the natural beauty of our ancient mother tongue would be pleasing to the ear."

At the same time, Motabawajee was discouraged by others not to take on this monumentally difficult, time-consuming task. However Faramarz Kutar was not a man to shirk a challenge — which by now he had come to regard as his obligation to the Parsi community. Nor was he given to procrastination; so with the help of the Holy Yazdaan, he began the task. Realizing that one man would be unable to handle this immense undertaking, his brother Mahiar assisted.

Faramarz was aware, at the start of his venture, of the partial and complete transla-

tions of this epic poem in English, French, Italian, Russian and other languages and the great joy these tales had brought to the cities of Asia. In North India and in Kashmir these Persian exploits were celebrated in the Urdu language. Sir Henry Laird had reported, in his travels in Iran and the surrounding regions, how little children would weep at the recital of tales from this extraordinary book. So, after the day's work was done, brothers Mahiar and Faramarz would devote themselves to the task at hand. As the translation progressed, so did their elation and enthusiasm.

Our grandfather approached Mr K. R. Cama of the renowned K. R. Cama Oriental Institute (KRCOI) in Bombay, for the temporary loan of his copies of the 10 volumes of the French translation by the German Orientalist, Julius Mohl. Mr Cama turned down the request: the volumes were his private collection. Even though Faramarz did not understand French he felt Mohl's translation would be of great help. Undaunted, he asked around. Then someone told him about an advertisement in the *Jam-e-Jamshed* about the sale of the said Mohl translation. Grandfather's prayers were answered. He purchased those volumes. Jeevanjee Jamshedjee Modi also procured the said volumes from Paris, even though it took him about five years to do so.

The task took Faramarz and Mahiar a long time, some 10 long years of hardship and industry. Family members were involved and under pressure to help, from fetching glasses of water, pulling out the right reference books, to making sure of the consistency and temperature of the food served to the scribes. Most of the translation was done in the Bandra Agiary in Bombay.

After the translation was completed, the two brothers did not have the courage nor the means to publish it. With support lacking for printing the volumes, Mahiar and Faramarz were helpless, but that was just a

temporary setback. Help came from valued friends like Meherjeebhai Behramjee Dotiwalla, a Farsi scholar and a devout man, without whose assistance (though he lived far from Bombay) it would have been very difficult to get the volumes to the community. Another great friend, Ervad Dr Jeevanjee Jamshedjee Modi wrote a six-page *deebacho* (preface) dated 2, mah 8, 1282 YZ/April 11, 1913 in the first volume of the translation; this is worth reading as is the *khulaso* (foreword) and the *deebacho* by the two brothers. Others of invaluable help in this herculean task were stalwarts like Meherban Bhai Sahib Ervad Maneckjee Rustomjee Unwalla, Meherban Bhai Sahib Ervad Rustomjee Bejanjee Ranjee and Sahib Ervad Khurshedjee Behramjee Sahiyar of the Tata Seth Agiary in Bandra, Bombay.

Now Grandfather had pledged to sell each volume for the sum of two rupees; that would be 20 rupees for the set! But there was one thing that no one had counted on — World War I. The War so inflated the price of the paper, printing ink and related tasks, that the final cost of each volume would now come to six-and-a-half to seven rupees. No one would print the volumes for two rupees each and my grandfather had given his word to the community... Two rupees per copy... he refused to renege. So he bought a defunct press, named it The Shahnamah Press, had the translation printed at Frier Road and Karvar Street, Maneckjee Rustomjee Contractor Building No 50-62, Fort, Bombay. These efforts were registered under the Government of India's Act XXV of 1867.

Each volume was dedicated to a great Parsi Zoroastrian and a full page was devoted to praising and exalting the contributions these men had made to the Parsi community. The dedications read as follows: Volume I: To the first Dastur Meherjee Rana (he who dazzled Akbar the Great with



Mahiar (left) and Faramarz Kutar

his piety and inspired Tansen to write a three-line poem about him). Volume II: To the late Dastur Sahib Pahalan Faredoon and the late Dastur Sahib Darab Pahlan. Volume III: To the late Dastur Sahib Jamashp Asha. Volume IV: To the late Deshai Shree Khurshedjee Themurjee. Volume V: To the late Seth Maneckjee Navrojee Seth. Volume VI: To the late Seth Noshervanjee Ratanjee Tata and the late Seth Jamshedjee Noshervanjee Tata. Volume VII: To Sir Jamshedjee Jeejeebhoy, Baronet. Volume VIII: To the late Sir Cawasjee Jehangir Readymoney, CSI. Volume IX: To the late Dastur Darabjee Khurshedjee Dastoor Darab Pahalan and the late Dastur Erachjee Sohrabjee Dastoor Meherjeerana. (Of the two Ustaad Sahebs, Darabjee Khurshedjee of Surat taught Farsi to Great Uncle Mahiar, and Erachjee Sohrabjee of Navsari tutored Grandfather Faramroze.) Volume X: To the late Dastur Darabjee Mahiyarjee Dastur Merherjee Rana.

Volume I was published in 1283 YZ/ 1914 AD and Volume X in 1287 YZ/1918 AD.

When asked to sell the volumes at a higher price than promised, our grandfather narrated the following tale:

"The author of these magnificent tales of pre-Islamic Iran — that is Zoroastrian Iran

— was a humble Muslim poet called Firdausi. He composed this epic of Iran in pure, classical Persian, using the least amount of Arabic words, which were a constant reminder of the defeat, downfall and subjugation of Zoroastrian Iran by Islamic Arabia. It took this man, born in a village called Shadab, near Tus, a town somewhere in Khorasan in Eastern Iran, some 30 years to complete 60,000 couplets.

"The son of a well-to-do property owner, Firdausi grew up in comfortable circumstances and was fortunate enough to get an education. According to some, it was under the patronage of Sultan Mahmud of Ghazni or Ghaznavid (who even though Turkish loved and favored Persian literature) that Firdausi began this formidable task, which was completed in 1010 AD, the day *orroj* was Ashishvagh and the month Asfandarmad, 380 YZ in the Zoroastrian calendar. The years of this labor of love had left the poet in an impoverished state.

"Firdausi was promised a treasure in gold coins and seven thousand dinars on completion of his epic poem. Thinking why would a poor poet from Tus need so much and what would he do with such wealth, or failing to understand the value and excellence of this classic, a chest full of silver coins was substituted and duly dispatched. Perhaps the perpetrator of this treachery was more likely not the king but his *vazeer*

(minister) Khaj Hassan Maimandi who was envious of the poet's talents and of his being held in high esteem by others. Besides, Firdausi was a Shiite Muslim and Hassan belonged to the Sunni branch of Islam, a schism/chasm that has traditionally set apart the Arab Sunni Muslims from the Shiite Iranian Muslims. Firdausi was gravely disappointed at this deceit and the poor, embittered poet died in 1020, 10 years after the completion of his magnum opus.

"Meanwhile, the king's conscience troubled him so that he dispatched the promised payment of gold to Firdausi. And as a caravan of 12 camels bearing gold and other gifts was making its way to the poet's home through the Rudbar Gate, Firdausi's funeral procession was heading in the opposite direction from the Gate of Razan to the cemetery.

"If Firdausi did not make any money on the *Shah Namah*, why should I?" True to his word, Grandfather sold the *Shah Namah* for two rupees per volume, personally absorbing the financial loss of Rs 5,000, a great sum of money in 1914.

With pardonable pride we conclude our story, pieced together from family lore and by our reading of the *khulaso* and *deebacho* by the translators, with this line from the Roman dramatist Titus Maccius Plautus (254-184 BC): "Such is the stock I spring from."

Integrity and intrepidity

Burjor K. Karanjia

Pheroza Shah Mehta: Maker of Modern India edited by Dr (Ms) Nawaz B. Mody. Published in 1997 by Allied Publishers Limited, 15, J. N. Heredia Road, Ballard Estate, Bombay 400038. Pp:295+xvi. Price: Rs 250.

The modest outward appearance of *Pheroza Shah Mehta: Maker of Modern India* edited by Dr Nawaz B. Mody, should not blind one to the many riches the book has to offer. Even the constraints of finance on its publication cannot dim the luster of the many-splendored personality it commemorates as part of his 150th birth anniversary celebrations organized by the University of Bombay. The constraints have certainly not dimmed the enthusiasm of Mody to whom must go the credit of this compilation, which is as topical as it is exhaustive, and most inspiring.

Homi J. H. Taleyarkhan sets the book's tone with these words: "Pheroza Shah Mehta was a legend in his lifetime. He always espoused the right and exposed the wrong. His legacy must never be forgotten — the legacy of integrity, integration, intrepidity and secularism." But the highlight of the compilation is the inaugural address by Dr P. C. Alexander, Governor of Maharashtra, whom it is always a delight to listen to, on the evolution of political leadership in India.

Since the age of Pheroza Shah Mehta is, according to Alexander, the starting point of national level political leadership in the country, he divides this evolution into four distinct periods: Political leadership from 1885-1915, the Gandhian period from 1915-1948, the Nehruvian from 1948-1964 and the modern period from 1964 onwards. On each of these periods Alexander offers valuable political insights. His concluding words, provoked no doubt by the all-pervasive corruption in the country today, deserve to be quoted: "Even his most hostile critics, and he had plenty during his lifetime, had never raised a finger against him on grounds of lapses in ethics and integrity. Combined with his other

great qualities, this great asset of integrity made him indeed a leader par excellence."

To better focus on the many aspects of Mehta's contributions to national life, Mody divides the book for the sake of convenience into four parts — Sir Pheroza Shah Mehta and Indian nationalism, the contribution and relevance of Mehta to higher education, Mehta and the Bombay Municipal Corporation and, finally, a miscellany of his contributions in the spheres of law, the Press, his liberal approach to politics and, significantly, the effects of liberalization on the Indian economy. Each of these four parts contains reproductions of the speeches made at the University Seminar by several recognized au-

thorities too numerous to mention individually in the short space of this review.

The final chapter of the compilation, introduced no doubt in order to bring the book up to date, is devoted to an address by Dr Ambu Morarka on the effects of liberalization on the Indian economy. At first sight, since there is no mention of Mehta at all in the address, it may appear to be out of place. But it is not really so. Morarka deals in some depth with the many issues to be taken into account if the policy of liberalization is to be successful, like prior planning, greater attention to exports, a more clear demarcation between the public and private sectors, the crying need for a far better infrastructure, and so on. But Morarka's address has to be seen in the book's context, for more important than any of these issues for liberalization to be truly successful, more relevant to the times and certainly more fundamental, are the values Mehta held dear but which are fast disappearing.

Mody has wisely included towards the end a few of Mehta's speeches. They make fascinating reading with their brilliant display of his gift for words and for the illusion they give of the speaker holding up a mirror to himself, for the qualities he admires most in others are the very ones he

exemplifies best in his own self. He speaks of Sir Dinshaw Petit, always ready and willing to lend a helping hand to every just cause; of Justice Telang for his sound and sympathetic judgment and his temperate and judicial guidance; of Dadabhai Naoroji for his unselfish zeal and devotion; and of Sir Jamsetjee Tata for bringing high moral purpose to commerce and business.

Surely the tribute Mehta paid to Tata on the occasion of his statue being raised in Bombay on April 11, 1912, holds equally true of Mehta himself: "It is not to honor him (Tata) we are raising this statue, but we are putting up a beacon light to successive generations of people coming afterwards, to exhort them and to tell them — go thou and do likewise."

For daughter dear

Hormazdyar S. Dalal

Dayalu Dadarne Dogdona Patro by Dr Ratan Rustomji Marshall. Published in 1997 by Gurjar Granth-Ratna Karyalaya, Opp Ratan Pole Corner, Gandhi Marg, Ahmedabad 380001. Pp: 114. Price: Rs 48.

Of all the complex creations by the Unseen Maker, the most complex is man. Psychologists from Freud onwards have attempted to analyze a small substance called the human brain, yet to this day have not been able to give a complete explanation of its working.

Still, most of us suspect that there is an outer and an inner man, and the outer self seldom knows what the inner self wishes to do. The psychologists call it man's dual personality, which he inhabits from the time he is born to the time he bids farewell to earth.

Dayalu Dadarne Dogdona Patro (letters by Dogdo to kind and merciful God) describe the inner self of its author, Dr Ratan Marshall. They bring to mind the work of our first Prime Minister Jawaharlal Nehru who had to spend chunks of his life in Indian prisons as a freedom fighter. Away months at a time from a happy family life, from his delicate wife Kamaladevi and daughter Indira, Nehru's physical



Mody: chronicling a legend

*Toolroom grinding
takes a
new shape
from today*



Introducing the Mikron Challenge.

A grinding wheel far superior to anything else in the market today. Mikron is made from 86A - an abrasive that gives you *higher depth of cut*. Formulated with a unique bond, it ensures *freer cutting and burn-free operations*. A stricter control on imbalance *reduces chatter marks* making it perfect for precision grinding. Be it for surface grinding, tool resharpener or die and plate manufacture. All this at *no extra cost!* In fact, try the Mikron in your toolroom. You will find its performance far superior to anything else available in the market today. We are sure, it will meet with your expectations. So are you ready for the Mikron Challenge? We are!



MIKRON

Super Edge, Super Grinding.

NORTON

ARMY & NAVY BUILDING, 148, M. G. ROAD, MUMBAI 400 001.
TEL: 2844727 TELEX: 011-82840, FAX: 022-2023711

**GRINDWELL
NORTON LTD.**

MATRIMONIAL

Matrimonial alliance invited from qualified professional boy or business man around 30-35 years, for a good-looking, intelligent and qualified consultant doctor, 26 years, height 166 cms, from a good and respected Parsi family. Reply with photograph and bio data (returnable) to:

The Advertiser
Parsiana, Matrimonial (Oct/30-97)*
GPO Box 892, Bombay 400001

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

Always remember



સ્ટીલમાં TATA
બુટમાં BATA
કેટરરમાં KHAMBATA

Ketayun & Bomi

22/A, Wellington Terrace
Wellington Street, Bombay 400002
Tel No: 2069636, 2057242
Pager No: 9602-104007

SEVA SADAN SOCIETY

Cooking Department
supplies delicious
Parsi tiffins, lunch
and dinner, reasonable
rates, party orders
undertaken, also
Indian style vegetarian
tiffins, place your
orders today.

Pandita Ramabai Road,
Gamdevi, Mumbai 400007
Telephone 3648005
1.30 p.m. to 5 p.m.

*We never take our guests and
breath-taking views for granted*



Lord's Central Hotel

Matheran 410102
Matheran Telephone 021483-0228 Fax 021483-0595
Bombay telephone 3867776

self was locked behind prison walls, but his mind was free and active. Day and night he conversed with his inner self and wrote *The Discovery of India*, and *Letters to Indira* – Priyadarshini.

To continue the analogy, Marshall has a son, well-placed in life, married and with children. He is bound to have his own worldly problems to think of and as such, though close to his father as the only child, he is removed from him mentally and physically. Realizing this Marshall's creative mind presented him with Dogdo, a *manas putri*, an imaginary daughter with whom he could converse mentally, joke, tell her moral tales, narrate the teachings of Prophet Zarathushtra and much more.

Once Dogdo was born in his mind, the author took it upon himself to educate her after his own principles of the good, cultured life. The result is 114 neatly printed pages of *Dogdona Patro*.

Each page is a gold mine of moral tales, fables and stories. Through each of these tales Marshall gives his *manas putri* lessons in honesty and truthfulness, teaches her to thank God for His lovely creations and to be kind to the poor, the physically handicapped, weak and old. He talks to her of the value of prayer, of generosity towards the have-nots and how to triumph over human weaknesses like jealousy, etc. In brief, Marshall wishes his 'daughter' to be well-educated, kind, honest and God-fearing.

On the face of it, the language of the letters is that of an adult, the thoughts expressed are also those of an adult. But the creative artist in Marshall attributes them to a small, singing bird in human form — a daughter who has an alert, active mind and a kind heart. To a casual reader, Dogdo might sound like a grown-up girl educated beyond her age, but her creator has at the same time preserved her innocent, child-like curiosity, her love for her parents and other artless qualities of a child. Dogdo is a lively, fun-loving being who at the same time thinks noble thoughts. She is simple and endearing, a faithful and charming companion for her creator.

In more than a dozen literary works, Marshall has brought to life outstanding social and historical personalities. But not one of them will be of solace and comfort to his heart like Dogdo, who will surely be a part of his life till the end of his days. In his sad, lonely moments she will whisper in his ears, "Daddy, tell me a story."

MILESTONES

The age of Zoroastrian brides (as listed in this issue) ranged between 19 and 36 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 25 and 43 years, averaging at 31 years.

As per the data collected by *Parsiana* there were 17 births compared to 78 deaths in Bombay in the month of October. The major killer, heart disease, claimed 24 Zoroastrians of whom nine were 80 plus. Eleven victims succumbed to cancer and 10 to pneumonia and lung diseases. Anemia took a toll of four lives, old age and general debility of three, whereas two patients each fell prey to kidney failure, hypertension and diabetes. There were 16 isolated cases registered for October. They were: intracerebral haemorrhage, peptic ulcer, cerebral malaria, fever, haematemesis (vomiting of blood), septicemia, haematoma (a swelling filled with blood), venous embolism (obstruction of the veins by a solid body or air bubbles), tubercular meningitis, cardiogenic shock, uremia, advanced Hodgkin's Lymphoma (a progressive disease of a diffusely scattered series of cells), pyrexia (elevation of the body temperature above normal), dehydration, asthma and hemiplegia (paralysis of one side

of the body). In the case of three deaths, the coroner's report was still pending. The eldest to breathe his last was a 97-year-old male compared to the youngest: a 34-year-old man. A stillborn female baby was also lost to the community. The life expectancy at birth in Bombay, in October, was 74 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.

AHMEDABAD

DIED

Jamshed Commissariat, father of *Kashmira Govadia* on October 1, 1997
Khorshed Shapurji Balsara (65), sister of *Dhun Sarosh*
Ankleseria, *Mani Sohrabji Jal*, *Darius* and *Purvez*; October 27

BILIMORA

DIED

Tehmina Savaksa Bhagwagar (*Manmadwalla*) (82), mother of *Narges Maneksha Bhesania*, *Mehru Noshir Randeria*, *Bakhtavar Rusy Bilimoria* and *Jamshed*; October 25

BOMBAY

BORN

A boy to *Persis* and *Feroze Sethna*; October 1
A boy to *Binaifer* and *Pervez Aibara*; October 2

A girl to *Freny* and *Neville Patel*; October 4

A girl to *Jasmine* and *Rumy Cooper*; October 5

A boy to *Marzbin* and *Sheriar Irani*; October 6

A boy to *Khursheed* and *Homiar Vakil*; October 9

A boy to *Vehdaiti* and *Neville Gheewala*; October 11

A boy to *Yasmin* and *Feroze Ebtadai*; October 13

A girl to *Persis* and *Zubin Mody*; October 13

A girl, *Delafuz*, to *Hufrish* and *Homiyar Bulsara*; October 16

A girl to *Naznin* and *Phiroze Mogrelia*; October 16

A boy to *Nilufer* and *Noshir Bhiwandiwalla*; October 18

A boy to *Kashmira* and *Marbin Colah*; October 20

A boy, *Kerfegar*, to *Rukhshana* and *Darayas Modi*, brother to *Hormazdiar* and *Dinyar*;

October 22

A boy to *Kaneejeeh* and *Vispi Patel*; October 28

A boy to *Hutoxi* and *Yazdi Captain*; October 30

A girl to *Anahita* and *Aadil Elavia*; October 30

MARRIED

Faraz Iraj Mandegari of *Yazd*, *Iran* and *Farokh Rustom Sandalian*; October 5

Lily Homi Sethna and *Jahanbux Kaikhushroo Merchant* of *Vasai*; October 6

Kashmira Dorab Vankadia and *Shahrookh Cyrus Dumasia*; October 11

Shiraz Jamasp Kasad and *Khushroo Padam Khabardar*; October 14

Benafshah Kaikhushrow Kolah and *Firdosh Aspi Irani* of *Dahanu Rd*; October 17

Dilshad Zarir Mehta and *Farrokh Aspi Khambata*; October 18

Tinaz Dhun Gagrati and *Zubin Faredoon Bharucha*; October 19

DIED
Darius Shapoorji Mehta (80), residing at 39, *Shankar Mhl*, *Sophia College Lane*, *B. Desai Rd*, 400026; October 1

Tehmi Ardesher Wadia (67), 2, *Jahangir Baug*, *Opp Jasawala Sanatorium*, *Juhu Rd*, 400049; October 1

Faramroze Burjorji Choksey (88), 8, *Cama Bldg*, *Kashinath St*, *Tardeo*, 400034; October 2

Homi Dhunjishaw Javeri (69), 23, *Meher Abad*, *B. Desai Rd*, 400036; October 2

Dhuni Ardesher Irani (78), 73, *Dawoodi Manzil*, *Gogha St*, *Fort*, 400001; October 3

Najoo Ardesher Italia (71), B-13, *Nowroz Baug*, *Lalbaug*, 400012; October 3

Byramji Cawasji Mobedjina (94), 598-B, *Wadia Bldg*, *Princess St*, 400002; October 3

Keki Hormusji Patel (83), 3-E, *Karai Est*, 248, *Tardeo Rd*, 400007; October 3

Sheroo Phiroze Pavri (85), A-4, *Vanashri*, *L. T. Rd*, *Borivli* (W), 400092; October 3

Peshotan Rustomji Movdawal (88), 648, *Kaka Bldg*, *Firdausi Rd*, *Parsi Clny*, *Dadar*, 400014; October 4

Kersi Minoo Karadia (34), 6-A,

Kaka Bldg, *Gilder Lane*, 400008; October 5

Dadi Dinshawji Pavri (71), 386/C, *Jagmohandas Bldg*, *J.S.S. Rd*, 400002; October 5

Savak Dosabhai Hathiram (89), 46-B, *Gool Mhl*, *Sleater Rd*, 400007; October 6

Behram Hormazdiar Barhamond (*Irani*) (79), 10, *Rajsi Mans*, 4th *Pasta Lane*, *Colaba*, 400005; October 7

Nergis Eduljee (64), 7, *Delite Apts*, 2, *Carter Rd*, *Bandra*, 400050; October 7

Mithoo Pirojshaw Dalal (74), 598-C, *New Wadia Bldg*, *Girgaum*, 400002; October 8

Kershasp Framroz Master (75), 23-A, *Surya-Kiron*, *Cumballa Hill*, 400036; October 8

Jal Faramji Poonegar (94), *Danawalla Bldg*, *Opp Nowroz Baug*, *Lalbaug*, 400012; October 8

Homai Meherwan Daruvala (85), 613, *Dinshaw Bldg*, *Jame Jamshed Rd*, *Parsi Clny*, *Dadar*, 400014; October 9

Homai Noshir Dhabhar (74), 617, *Ahunavar*, *Jame Jamshed Rd*, *Parsi Clny*, *Dadar*, 400014; October 9

Khorshed Pestonji Elavia (86), F-37, *Cusrow Baug*, *S. B. Rd*, 400039; October 9

Noshir Darabshaw Sutaria (66), B, *Shireen Manzil*, *Dinbai Petit Lane*, *Balaram St*, 400007; October 9

Nadirshah Bhikaji Andhyarujina (81), 23, *Nana Bldg*, *Near Tardeo Bridge*, *Lamington Rd*, 400008; October 10

Gool Homi Dadachanji (75), A/23, *Nowroz Baug*, *Lalbaug*, 400012; October 10

Maneckshaw Dinshaw Karbhary (51), 9, *Simple Apts*, *Four Bglws*, *Andheri* (W), 400053; October 10

Dolly Dinshaw Bharucha (66), 230, *Ava Mans*, *Tardeo Rd*, 400007; October 11

Ratan Faramroze Billimoria (62), B-20, *Ashirwad*, 7, *Veera Desai Rd*, *Andheri* (W), 400058; October 11

Perin Sorabji Pallandaru (82), *Dr Dossibai* and *Jahangir Ratansha Dadabhai Charity Trust*, *Byculla*, 400027; October 11

Roda Rusi Manekshaw (77), 43, *Gulistan*, *B. Desai Rd*, 400026; October 12

Female baby of Nilofer Viraf Anklesaria (stillborn), X-94/15, Godrej Clny, Station Rd, Vikh-
 roli (E), 400079; October 13
Roshan Rustomji Banaji (76),
 D-35, Station Ter, Grant Rd,
 400007; October 13
Kekhasroo Motabhai Billimoria
 (78), Sethna Bhabha Bldg, Opp
 Charni Rd Stn, 400004;
 October 13
Dara Rustomji Mistry (82),
 Batliwalla Bldg, Chikalwadi,
 Grant Rd, 400007; October 13
Eruchshaw Pirojshaw Mistry
 (87), 586, Jagannath Shanker-
 seth Rd, Above Vijaya Bank,
 Chira Bazar, 400002; October 13
Fareedon Jehangirji
Sopariwalla (72), A/3, Rustom
 Baug, Victoria Rd, Byculia,
 400027; October 13
Tehmurasp Ratansha Bhathena
 (59), E-28, Cusrow Baug,
 S. B. Rd, 400039; October 14
Khorshed Pirojshaw Goiporia
 (88), F/125, Godrej Bldg,
 Contractor Baug, Mori Rd,
 Mahim, 400016; October 14
Aspi Maneeksha Kharas (56), 1,
 Sir Ratan Tata Clny, Tardeo,
 400034; October 14
Jal Rustomji Lala (87), Karim
 Manor, 8, Owen Dunn Rd,
 Gamdevi, 400007; October 14
Hoshang Dhunjishaw Lavangia
 (69), 9-A, Inside Mazgaon Apts
 Compd, Dr Mascarenhas Rd,
 Mazgaon, 400010; October 14
Homai Shavaksha Pastakia (73),
 Firuz-Ara, Opp Cooperage
 Bandstand, 400021; October 14
Tehmina Sorabji Patel (78),
 Room no 10, C. M. Banaji Bldg,
 Forjett St Cross Lane, Gowalia
 Tank, 400036; October 14
Firoze Jamshed Umrigar (65), 3,
 Mehta Ter, Dadi Santok Lane,
 Dhobitalao, 400007; October 14
Phiroze Kaikhushroo Baria (68),
 Room no 6 and 7, 189, Hirabai
 Petit Bldg, 400007; October 15
Coomi Noshir Daver (88), 21,
 Sherman, Narayan Dabholkar
 Rd, 400006; October 15
Firoza Mondegar Irani (82),
 Room no 1, Rohinton Hse, Umar-
 khadi Rd, 400009; October 16
Rustam Movandad Khodavandi
 (73), Parmar Residency, I/230,
 NIBM Rd, Kondhwa, Pune;
 October 17
Naval Jamshedji Tata (72), 3/3,
 A. H. Wadia Bldg, Parel Tank
 Rd, 400033; October 17
Rohinton Pallonji Arsiwalla
 (65), C/o Minoo P. Todywalla,
 C-13, Nowroz Baug, Lalbaug,

400012; October 18
Nergis Faramjee Bhathena (76),
 12/6, Rustom Baug, Victoria Rd,
 Byculia, 400027; October 18
Dorab Savakshah Chesani (56),
 F-14, Shapur Baug, V. P. Rd,
 400004; October 18
Jeanie Adi Mody (73), 15,
 Gulab, 14, Carter Rd, Bandra
 (W), 400050; October 18
Khorshed Darabsha Divecha
 (87), New Khan Bldg,
 Chikalwadi, Grant Rd, 400007;
 October 19
Goolbanoo Dinshaw Khambatta
 (94), 275/B, Captain Bldg,
 Chikalwadi, Grant Rd, 400007;
 October 19
Kaikhushroo Sorabji Engineer
 (77), Wadia Blocks no 2,
 Malcolm Baug, Jogeshwari (W),
 400102; October 20
Homi Fardoonji Kolah (65), 32,
 Bhabha Sanatorium, Bandstand,
 Bandra, 400050; October 20
Bachubai Navroji Kutar (93),
 31, Agiary Lane, Fort, 400001;
 October 20
Erachshaw Dinshaji Mistry (92),
 F-9, Cusrow Baug, S. B. Rd,
 400039; October 21
Jalejar Burjorji Sahiar (77),
 A/11, Nowroz Baug, Lalbaug,
 400012; October 21
Phiroze Jehangirji Mistry (72),
 15-382/A1, Pavwalla Bldg,
 Grant Rd, 400007; October 22
Hoshang Ratanshaw Sarkari

(75), 5, Dhunwadi Tata Bldg,
 Dadabhoy Rd, Vile Parle,
 400056; October 22
Thrity Maneekji Parekh (73),
 Old Khan Bldg, Chikalwadi,
 Grant Rd, 400007; October 23
Khorshed Rustomji Mithaiwalla
 (94), 1/1-U, Cusrow Baug, S. B.
 Rd, 400039; October 24
Homi Munchershaw Gandhi
 (64), D/4, Imperial Mhl,
 Khodadad Circle, Dadar,
 400014; October 25
Sheroo Bejonji Avari (59), 23,
 Patel Apts, Agiary Compd,
 Tembhi Naka, Thane, 400601;
 October 26
Pestonji Sorabji Pithawala (86),
 725, Khurshed Mhl, Dr Dinshaw
 Master Rd, Parsi Clny, Dadar,
 400014; October 26
Keki Rustomji Umrigar (78),
 Rustom Palace, Tardeo Rd,
 400007; October 26
Nariman Nadirshaw Akolawala
 (85), 10/A, Popular Apts,
 Convent St, Four Bglws, Ratan
 Ngr, Andheri (W), 400053;
 October 27
Perin Rasi Daruwalla (68), 17,
 Rustomji Bldg, Mahalaxmiwalla
 Block, Sleater Rd, 400007;
 October 27
Soona Homji Poonawalla (74),
 14-A-31, Takshila, Mahakali
 Caves Rd, Andheri (E), 400093;
 October 27
Navroji Rustamji Kalyanivala

(97), 26-C, Nepean Sea Rd,
 400036; October 28
Najoo Rustomji Bharucha (70),
 F. S. Parukh Dharamshalla,
 Hughes Rd, 400007; October 29
Mervan Jehangir Irani (77),
 A/4, Tardeo Chmbs, Kasinath St,
 Tardeo, 400034; October 29
Cowas Framroze Singara (60),
 101, Neelamber, 37, Peddar Rd,
 400026; October 29
Piroja Cooverji Mistry (79),
 16/4, Rustom Baug, Victoria Rd,
 Byculia, 400027; October 30
Gool Jamshedji Wadia (84), 91,
 Govar Mans, Mint Rd, Fort,
 400001; October 30
Perin Dossabhoy Bharucha (81),
 A-3, Taj Bldg, Gowalia Tank
 Rd, 400036; October 31
Mahiyar Phiroze Dordi (50),
 16/7, Rustom Baug, Victoria Rd,
 Byculia, 400027; October 31

NAVSARI
 DIED
Soonamai Rustomji Bachan (78),
 mother of Roshan Dhunjishaw
 Bachan; October 1
Coomamai Bachan (78), wife of
 Behramshaw and mother of
 Viraf and Gool; October 2
Silloo Unwalla (60), wife of
 Noshir and mother of Kersi and
 Maharukh; October 4
Manijeh Desai (70), wife of
 Navroji; October 17
Mehramai Jemi Sui (84), mother

FIGURES AT A GLANCE*

	Bombay		India		World	
	This issue	1997*	This issue	1997*	This issue	1997*
BIRTHS						
Boys	11	83	-	6	2	18
Girls	6	85	-	4	3	25
MARRIAGES						
Parsi	7	173	-	2	-	8
INTERCOMMUNAL						
Males married out	-	21	-	1	-	4
Females married out	-	19	-	-	-	1
DEATHS						
CONSIGNED						
Males	45	378	6	86	3	30
Females	33	394	9	78	1	27
CREMATED						
Males	-	3	-	-	-	-
Females	-	5	-	1	-	-

*Running totals for 1997 (January-October issues)

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

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

of Yezdi; October 17
Parvez Fakirji Langrana
 (Parabhi) (74), husband of
 Dhun and father of Vira Minoo
 Master and Parvin Cava
 Anklesaria; October 23

SURAT

DIED
Hilla Jamshed Daruwala (76),
 Bibini wadi, Sayedpura, 395003;
 October 4
Hormasji Nasarwanji Bhathena
 (86), Mota St, Rustompura,
 395002; October 18
Mehru Nariman Ankleshwaria
 (75), Parsi wad, Gopipura,
 395001; October 20
Keki Nariman Cooper (70),
 Nanpura, 395001; October 20

UDVADA

DIED
Rattansha Katila (76);
 September 14
Percy Kumana (27), son of
 Gool and Rusi and brother of
 Khushroo; October 28

CANADA

Ontario
 BORN
 A girl, *Julia Claire*, to *Binny*
 (Binaifer) and *Gilbert Schaefer*;

August 9
 A girl, *Armita*, to *Mahbanoo*
 and *Farzad Khosravi*;
 October 5

HONG KONG

DIED
Bejan Motabhai Shroff, brother
 of Rusy and Minnie Pesi Talati;
 September 24

PAKISTAN

Karachi
 DIED
Homai M. Kerewala (87);
 October 3
Framroze Maneck Dastur (30);
 October 5
Tehmurasp Dorabji Shroff (82);
 October 5

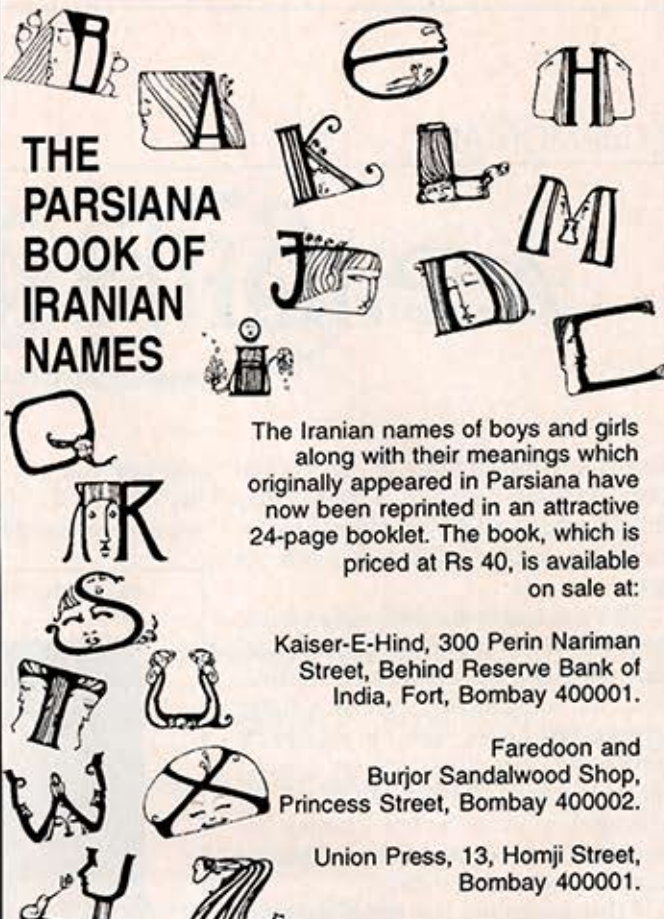
UK

London
 BORN
 A boy, *Shavir*, to *Kashmira* and
Kersi Magol; August 3

USA

Acton, Massachusetts
 BORN
 Twins (girl and boy), *Amy* and
Ashtad, to *Shirin* and *Farrokh*
Engineer; September 19

Compiled by Roxana A. Driver



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 40, 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, Bombay 400002.

Union Press, 13, Homji Street, Bombay 400001.

***With Best Wishes
 from***

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

and

Mrs Purviz R. Shroff

A Pillar of the Punchayet

Parinaz M. Gandhi

Died: Gool Jamshedji Tata, 65, who looked after the welfare activities of the Bombay Parsi Punchayet (BPP) as joint secretary, on July 2, 1997 in Bombay following cancer.

"She was one of the main pillars of the Parsi Punchayet," acknowledged a condolence resolution passed by the BPP trustees at their board meeting on July 8. In her distinguished career with the Punchayet spanning 44 years, "she came into contact with people from all walks of life and (on a) majority of them she left a lasting impression of an honest and dedicated human being," added the resolution.

"This institution has lost a very devoted, trusted and a loving friend and mentor," corroborated her colleagues at a condolence meeting convened by the staff of the BPP on July 4, 1997.

Tata's exemplary dedication to the institution was repeatedly cited, be it by the chairman of the Punchayet Jamshed Guzder, the erstwhile chief executive Rustom Anklesaria, or her successor Sheroo Master. Hoping that "many more will follow in her footsteps," Guzder further added, "Her devotion to the cause of ameliorating the condition of the weaker section of the Parsi community was most commendable."

"Her doggedness in pursuing whatever she took on hand," was one of her attributes that had impressed Anklesaria. Among her multifarious responsibilities, the affairs of the Parukh Dharamshala and the Doongerwadi were "particularly close to her heart," mentioned Anklesaria. Any interest shown or treats organized for the aged inmates of the Dharamshala was sure to earn a letter of appreciation from Tata.

Doles and assistance to the members of the community for education, medical relief and poverty too came within the purview of Tata's functions. "She discharged her duties with complete discipline and respect towards her superiors

and with courtesy, efficiency and sympathy towards the hundreds of beneficiaries who approached her with various problems,"



Tata: "honest and dedicated"

noted a tribute in *The Bombay Samachar* of July 27.

Although diminutive in size, she served as a buffer between a disgruntled community and the trustees and through her empathy and considerate ways came to be respected and loved by all, stated Dr Ratan Marshall of Surat in his tribute to her in the *Jam-e-Jamshed* of July 27, 1997. He was particularly beholden to her for helping him with facts and figures in his literary and research work.

Blessed with an excellent memory, she was a storehouse of information who was constantly approached, said Master while referring to Tata's administrative qualities. "Both of us were like sisters," she recalled. "We never did things without consulting each other," not only on matters concerning the Punchayet but even personal shopping and choice of dress

design. Difference of opinion notwithstanding, they had stood together through good times and sad, mentioned Master. Along with a group of friends they would also holiday together and invariably their first visits would be to sites of archeological interest, she added. The limited leisure hours she had at her disposal would be spent on reading, revealed Master.

Neither very orthodox nor very reformist, the spinster did not favor intermarriage. She believed however that marriages are preordained, stated Master. A postgraduate in history, Tata's early education was at the Panday Girls' High School after which she studied at St Xavier's College. Having joined the Punchayet as an assistant soon after her MA, Tata was fully committed to this institution and gradually got acquainted with the workings of different departments. With her vast knowledge of developments within the community, "she made herself indispensable to the trustees," according to *The Samachar* write-up.

In the major projects undertaken by the Punchayet like the hosting of World Zoroastrian Congresses, in routine affairs at the time of the executive council meetings of the Federation of Parsi Zoroastrian Anjumans of India, at the Anjuman Committee or trusteeship elections convened by the Punchayet, Tata's presence was clearly visible. Her substantial efforts behind the scenes too were occasionally acknowledged like at the World Zoroastrian Congresses in Bombay when at the valedictory function she would be presented with a single red rose and kissed on the cheek by the Congress chairman Jamshed Guzder, much to Tata's embarrassment and the audience's merriment.

Tata is survived by her brother Ervad Sam, and sisters Meher Hoshi Kharas, Dhun Minoo Palia and Maharukh Rohinton Umrigar.

Create a fine feeling. Everyday.

Hear the laughter of the leaves
And see cheerful faces around you.
Listen to the whisper of flowers
And let your Soul soar high.

PREMIUM
ROOM FRESHENER
Inspired by nature



Rose Dew • Jasmine Desire • Fresh Bouquet • Sandalwood Spell • Brut Passion • Musk Moments • Lavender Lace



J.K. Helene Curtis Limited



Indian or West Indian,
connoisseurs are of
one opinion. Best pineapple,
Rasna pineapple.



Introducing the new Rasna Pineapple Rich. Each glass cool, refreshing and delightful. With a flavour as exotic as real Caribbean pineapple. Which is why everyone, Indian or West Indian, agrees that there's just one way to relish the rich taste of pineapple. Rasna Pineapple Rich.