

# Pazziana

APRIL 1999 \$5.00



Whatever.

Whenever.

Wherever.

At AFL, we move anything and everything to anywhere.  
Now tell us when, where and what.



Where movement is a science

# Parsiana

April 1999  
Volume 21 Number 9

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. Shiloh, Nivedita S. Dhotre  
MARKETING DIRECTOR Veera Patel  
ADVERTISING MANAGER Jasmine D. Driver  
ADVERTISING EXECUTIVE Susan Hadva  
FINANCE B. L. Arora  
DTP Bakhtavar R. Batliwalla, K. P. Ravi  
SUBSCRIPTION MANAGER  
Khurshid Panthaki  
ASSISTANT SUBSCRIPTION MANAGER  
Swarupa Bhagwat  
ACCOUNTANT Anagha Korde  
ASSISTANT ACCOUNTANT  
Varsha Patwardhan  
ACCOUNTS ASSISTANT Indu Pillai  
OFFICE ASSISTANTS Umesh Poojary,  
Selvan Mark, Sunil Sakhare,  
Govind Salgaonkar, Mahipat Jadhav

---

## 2 Readers' Forum

---

## 10 Events and Personalities

---

## 20 XII All India Zoroastrian Youth Seminar

---

## 26 Ethical editions by Neville Bastawalla

---

## 28 UK Zoroastrians: The making of an anjuman by Arnavaz Mama

---

## 34 Jai Vakeel School: An act of grace by Yasmine Lemos

---

## 36 The J. J. Art of Charity Exhibition by Hilla Guzder

---

## 52 Books

---

## 56 Milestones

---

## 60 In Memoriam: Dr Burjor Bharucha

---

Cover: Decorative chandelier at the SJPBI Photo: Chetan Mistry

Parsiana is edited, published and printed by Jehangir R. Patel for Parsiana Publications Pvt Ltd at Kaiser-E-Hind Pvt Ltd, 300 Perin Nariman Street, Bombay 400001. Processing Comart Lithographers and Scana Color (India) Ltd. All rights reserved. ISSN: 0971-3786. Phone: 2078730, 2072624. Fax: 2074541. For editorial enquiries: 2078183. E-mail: parvo@viasbm01.vsnl.net.in Parsiana@yahoo.com 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. Eleven issues of Parsiana are published in a year including a calendar supplement every December.

Annual inland subscription for one year (11 issues) Rs 325; for two years (22 issues) Rs 625; for three years (33 issues) Rs 925. Foreign subscription rates: Seamail for one year Rs 575/ US \$ 15/UK £ 9; for two years Rs 1,100/US \$ 27/UK £ 17; for three years Rs 1,595/US \$ 38/UK £ 23 (please allow six months or more for seamail delivery from the time of publication). Airmail for one year Rs 850/US \$ 23/UK £ 15 (for Pakistan, Indian Rs 650); for two years, Rs 1,600/US \$ 43/UK £ 27 (for Pakistan, Indian Rs 1,225); for three years Rs 2,400/US \$ 60/UK £ 37 (for Pakistan, Indian Rs 1,825). 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.



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.

### "A country apart"

I have just read the *Parsiana* ("A country apart," Zoroastrians Abroad, January 1999) and my interview therein. I hope you do realize that in trying to "spice-up" her article Arnavaz Mama may have stirred up a hornet's nest. At the very start of the interview, I asked whether I was speaking on behalf of my family or the community and hoped this wouldn't turn out more like a "Parsi natak (drama)." Was that the reason I wasn't shown the draft before going to print? Distance has put the *Parsiana* on a pedestal in the hearts of most overseas Zarathushtis. Like the numerous other icons it holds a special place in the psyche of our race. Surely, you as one of its stalwarts could have shown better judgment in positioning some of my quotes in the right context. Just as you have fully utilized your writer's freedom I hope you'll be fair enough to grant me the opportunity to let your

readers know what "the other half" said: •Darius Pavri has looked after the religious needs of our community with dignity and honor for more than a decade. However, he made it very clear from the start that he would not partake in any navjote or wedding ceremonies; only because he felt he may not be qualified to perform the same. As a community we have never discussed the "touchy" topic of conversion with him. Hence, "Pavri however refuses to accept them" at the end of the para on conversion is totally misplaced.

•Minochehr Shahzadi does a lot of travel in his job. Besides he was transferred a couple of times and has anchored down in Perth only recently. Since Darius was already performing the rituals and the community had gotten used to one code, Minochehr didn't find the need to upset a settled format. In fact, he has played a prominent part in all religious matters at all other times. There was never any "fear" or "rifts created" between the two rituals. It is misunderstandings, such as these, that create them.

•Dean Todd may not have come to the Pateti function for personal reasons. He may have felt disheartened at the response to his offer for religious lectures. Now to "pepper" these two with: "Todd took offence and didn't come to the Pateti function" is pure sensationalizing of an absolute non-event.

We are a very young and energetic community but in a very placid corner of the world. We will need the support of other brethren to fulfil our dreams and aspirations. The last thing we needed was a cat among the pigeons.

HOMEE WADIA  
Perth, Australia

### Arnavaz Mama replies

Homee Wadia has picked three flaws in my article and it is possible that what he meant to convey and what I perceived were separated by a margin of error. In any case, I am happy that he has put the record straight.

Where I differ from Wadia is in his alleged reason why his request to see the draft article was denied. Only in the

rarest case is this done because *Parsiana* policy has always been to maintain the privacy of its articles until they are published.

### Filling in the gaps

We have just learnt of the sad demise of Rohinton Chinoy of Union Press who was a very hard worker, sometimes staying up to 11 p.m. to complete certain orders. A great loss to the community.

In the article on the Bajan family of Katni "Mines and the man" (*Parsiana*, June 1998), *Parsiana* missed out, I think, on the four-storied Bajan Building in Navsari's Kanga Wad. It was the tallest building in Navsari for nearly half a century, its metal rooftop tower visible from miles around. I know, because in the '50s I used to fly kites from the rooftop of that building! I still have the photo of Jerbai Bajan in her 90s weaving a kusti on the verandah of the building. The Damania bungalow is opposite the Bajan Building and Jerbai used to send across a tray of the best tea with mint leaves, lemon grass and all in a pot whenever my dad and I arrived from Bombay. Jerbai's kind and generous nature is legendary in Navsari.

I was happy to read of the exploits of the Chinoy brothers ("Chinoy's cheese spread," *Parsiana*, September 1998) in dairy farming. Their frightening experience in Turkey at the hands of the Turkish secret police was harrowing since they were mistaken for PKK Kurdish terrorists! I remember the incident well. The Chinoy brothers were returning from Germany astride two gleaming 750 cc four-cylinder Honda motorbikes. They stopped at a wayside eating place somewhere in Turkey. A member of the PKK terrorist group came and sat next to them and started chatting to them about their bikes, etc. Unfortunately, as it happens, the PKK terrorist was under the surveillance of the Turkish secret police! Hence the Chinoy brothers were suspected of being Kurdish and members of the PKK based in Germany! There are a very large number of people of Kurdish origin living in Germany. The Chinoy brothers were badly roughed up by the secret police but were finally allowed to go when the truth dawned on the Turks! It has been my experience also that it is unwise to travel through Turkey over land using one's own transport.



Wadia: let readers know



## 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 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

Branches : Super Market, Muraji Peth, **SOLAPUR** 413001 ☎ (0217) 20458

Opp. S.T. Stand, **BABLESHWAR** 413737. Dist. **AHMEDNAGAR** ☎ (02422) 52394

Registered Office :

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



Farmer Brothers is one of the last Parsi enterprises at Dadar's Khodadad Circle, together with the tiny Wadiwalla Florist across the road and the TIME watchmakers, both of which are below the staircases of the fine buildings of Khodadad Circle (which, incidentally, has been saved for now from being renamed). For a time, a Parsi-owned milk shake and ice-cream bar called Fresh-Up came up opposite the Farmer Brothers and gave tough competition. (Kersi Chinoy who ran Farmer Brothers died in a motorcycle accident in November 1998 — *Editor*)

Time was when the entire Khodadad Circle was dotted with a considerable number of Parsi-owned shops. Now they are all gone. Who can forget the fine breads and biscuits of Star Bakery? And the white unsalted butter packs which came with the bread at one's home early in the morning in the Dadar Parsi Colony established by Mancherji Joshi? The Vincent Stores was the first to stock the imported red ball cheese and broilers (frozen meats was a novelty in the mid 1950s) in addition to dry fruits and other daily provisions. The store owner, a bachelor who always wore a black Parsi topi in the shop, and dagla and pheta when he went out, had a fat cat who used to sleep on the glass counter all day cozily warm from the heating lamps which kept the potato wafers, salted cashew nuts, and chevda warm. Alas, the Parsi dagla and pheta has gone the way of the sola topi as a daily attire of gentlemen in Bombay (these men were in a different class from you and me).

Then there was N. Khurshed and Company, cloth merchants, who among other things used to supply cloth for the stitching of school, boy scouts and National Cadet Corps uniforms of all the children of the Parsi and Hindu Colonies. For a time Nowroji Writer and Company on the opposite side of the Circle used to sell readymade garments and cloth, in competition to the larger N. Khurshed and Company. After suffering losses the Writer family sold off their shop and moved to under the staircase of one of the adjacent buildings and turned to selling magazines. Comic books and foreign glamor magazines such as *Photoplay* could be had on hire on a daily basis. They retired from the business and their employee took over.

*Doongerwadi at Bombay: exclusive and expensive mode of disposal*

Then there was the pharmacist Bill and Company, the suppliers of medicines and provisions to the entire Dadar-Matunga area. I recollect going there with my dad and buying a bottle of imported Hall's port wine every now and then. But that was before Morarji Desai became chief minister of Bombay with its disastrous consequences for the Parsis (we substituted it later with Zandu's drakshasav). They used to also stock sandalwood, sudrehis and topis and leghas. The Leach and Weborny laundry next to Bill and Company was also Parsi-owned.

And Yazdan and Company was one of the four (yes four) Irani restaurants of the Khodadad Circle, famous for its broon pav and maska as well as their bread pudding (custer). Who can forget Behram Irani dishing out huge chunks of bread pudding for just 50 paise as late as in the 1970s? If the buyer was a child with a solitary 50 paise coin in its little hand, Behram would slide his *chamach* slightly more liberally into the large tray holding the custer so that the tiny tot would get a little extra. Although an eccentric, he had a big heart.

Then, which child in the Parsi Colony did not get to play with one of the toys from Colony Stores? And who could forget its genial proprietor and his Indian Chief motorcycle? Half the Colony would reverberate with the sound of the huge V-twin engine each morning when he kick-started the motorbike for a short ride to his shop. This motorbike is now a collector's piece and would fetch a handsome price here in the US. I wonder what happened to it!

Readers older than me can, I am sure, remember more Parsi enterprises in the Khodadad Circle, but the above is what I could dig up from my fading memory banks.

Dr ARDESHIR B. DAMANIA  
California, USA

## To access the dokhmas

The Bombay Parsi Punchayet (BPP) wishes to inform members of the community residing outside the municipal limits of Bombay about the formalities to be observed should they desire to consign the bodies of their relatives at the Doongerwadi in Bombay.

These guidelines are published with a view to providing assistance to members of the community. It is earnestly hoped that all concerned will follow the needed statutory requirements as that will help our Doongerwadi manager and his staff to extend their support in the speedy clearance of the bodies.

In case of death overseas:

- The deceased must be born of a Parsi father with a navjote performed.
- The body will have to be brought in a coffin after being embalmed in compliance with the regulations of the country in question.
- As per statutory requirements in Bombay the following original papers should be brought compulsorily from abroad, with two xerox sets, as all the originals will be taken away at the coroner's office and one of the sets will be kept by the Doongerwadi administration for their records: a certificate from the doctor of the family/hospital of the deceased abroad certifying the death of the deceased and the cause of death; a No





THERE'S A

I should know it! Even after years, my Storwel looks stunning. I'm sure they use

LOT MORE

superior steel, which is specially protected against rust. And what superb

TO A GODREJ

construction! No gaps for pests. Adjustable shelves - so I can create the storage space I need. And a Godrej lock, so I needn't

S T O R W E L

worry. In fact, with so much value for money, I've decided my second cupboard will also be a Godrej Storwel. There are so many

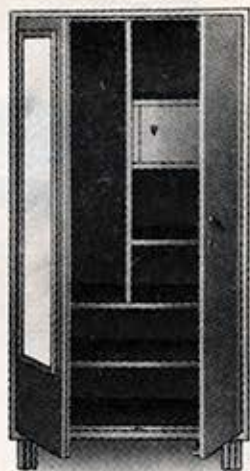
THAN JUST

models and colours, I'm sure to find one right for me. And so will you!

GOOD LOOKS

**Godrej**  
STORWEL®

GOOD LOOKS OUTSIDE. GREAT VALUE INSIDE.



Objection Certificate (NOC) from the police authorities abroad where the bereaved family resides; a postmortem report must be carried to Bombay by the bereaved family failing which a post-mortem will have to be carried out at the government Cooper Hospital near the Bombay Airport. This may entail delays of a day or two in consigning the body to the Towers of Silence.

- The Doongerwadi manager should be contacted on Tel 009122 3671676 or 009122 3675974 before bringing the body to Bombay for dokhmenashini to enable him to send the hearse to the Airport on the basis of the flight particulars intimated.

- On arrival of the body at the Bombay Airport the Doongerwadi manager and his staff members along with the family members of the deceased will make arrangements to take the body to the Santa Cruz Police Station (West) for obtaining a NOC.

- After obtaining the Police Clearance Certificate the body will be taken to the coroner's office at the Cooper Hospital to obtain a NOC from the coroner for consigning the body to the Towers of Silence. The body will then be taken to

Doongerwadi for dokhmenashini.

In case of death in India but outside Greater Bombay [i.e. outside Dahisar (West) and Mulund (East)]:

- The original documents required are: a doctor's certificate stipulating cause of death; a NOC from the police authorities at their end.

- After the body comes to the Doongerwadi, the relatives of the deceased have to approach the Malabar Hill Police Station whence a policeman will accompany them to the Doongerwadi to execute a panchnama. In case of any doubt the policeman will send the body for postmortem or else the relatives will have to proceed with all relevant papers brought by them along with the panchnama made by the said policeman to the J. J. Coroner's Court (Jury House). The Jury House will then issue a NOC on the strength of which the body will be consigned to the Towers of Silence.

We hope that after reading the above guidelines our community brethren abroad and outside Bombay will realize that the BPP, the Doongerwadi manager and his staff have to function within the ambit of the law and have no intentions whatsoever to cause any further distress

to the relatives accompanying the bodies.

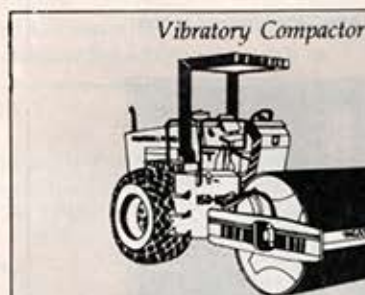
DINSHAW K. TAMBOLY  
Trustee, Bombay Parsi Panchayet

## Outlived the dokhmas?

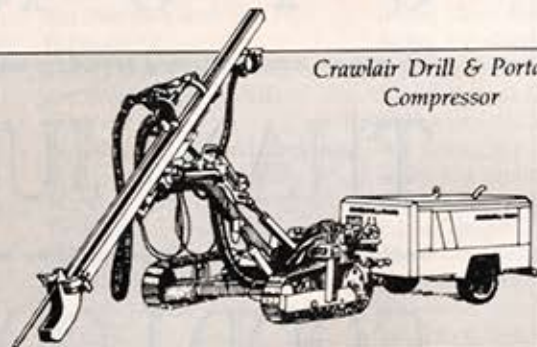
Dokhmenashini is a unique and the least known system of disposing of dead bodies. Dokhmas were built in the past and exist only in certain towns/villages of the erstwhile Bombay province and a couple of other towns in India. At all other places in India and abroad, including Iran, the community has adopted the method of burial, but in recent times community members are opting to dispose dead bodies through the electric crematorium.

The dokhmas in Bombay are built in a very prestigious and exclusive locality. The expenditure on the maintenance and upkeep of the Doongerwadi must be fantastic. Some time ago, our enthusiastic trustees had arranged a congregation of the members of the community — the object being to inform them that a large number of non-Parsis have encroached upon the Doongerwadi grounds. The outcome of the meeting is not known.

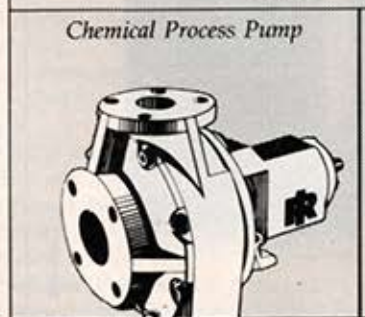
Once a person is dead, the corpse is nothing but flesh and bones, as bad as



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

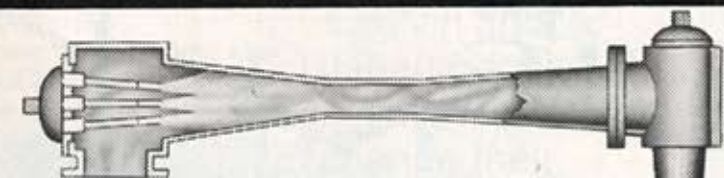


## INGERSOLL-RAND

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.



# World's Most Efficient!



## STEAM JET VACUUM SYSTEMS

Croll-Reynolds 75 years experience can help your plant save Rs. 1.5 to 2 million on operating costs. Local guess - work designed steam ejectors have proved to be steam guzzlers and many time ruin processes, but we can save it.

Today, Croll - Reynolds Vacuum technology is at work at fifteen thousand vacuum installations the world over, at almost every major process industry.

Mazda is now rated amongst the **worlds four largest** manufacturers with **steam test facilities** for ejectors as per internationally adopted performance test codes.

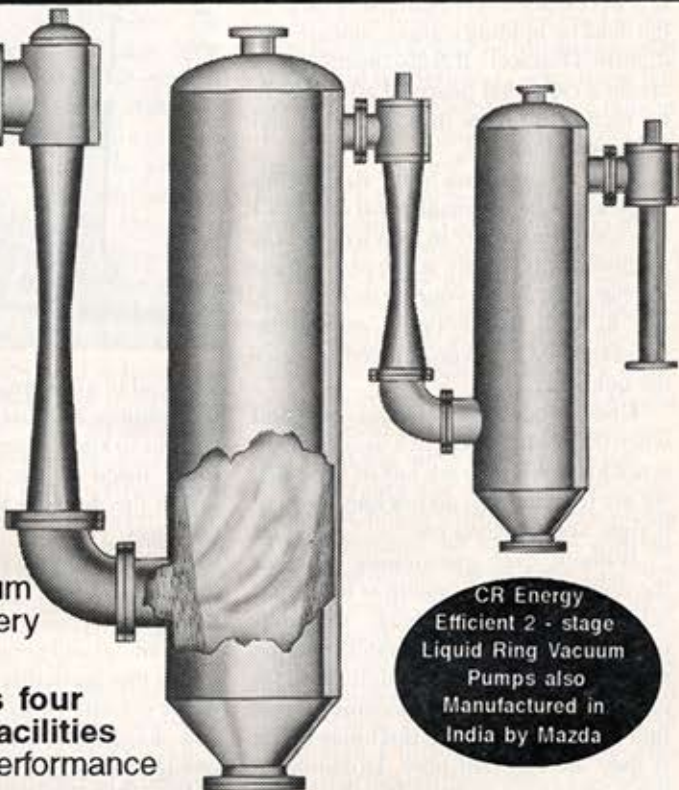
No wonder, we are the only Indian steam ejector and Vacuum System manufacturer and one of the few in the world to steam test the Vacuum systems for site conditions. These systems are guaranteed by **ASME PTC - 24 tests**.

Call or Fax : **Mazda Controls Ltd.**  
Croll-Reynolds Department,  
Mazda House, Panchwati 2nd lane,  
Ambawadi, Ahmedabad - 380 006, INDIA.  
Phone : 408014, 408967, 6447004, 408654  
Fax : 079-6565605  
E-Mail No. [mazda@ad1.vsnl.net.in](mailto:mazda@ad1.vsnl.net.in)



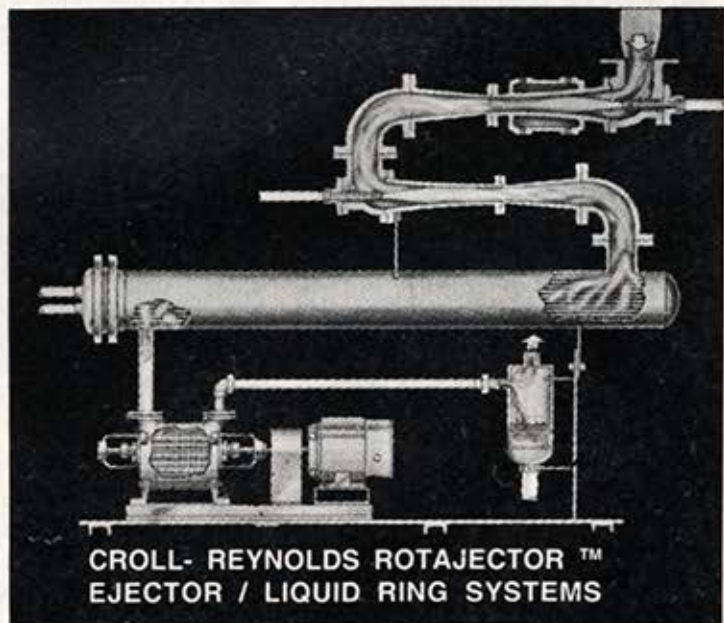
**Mazda**  
**CONTROLS LTD.**

An Indo-American and German Joint Venture



Designed in USA by :

**CROLL-REYNOLDS**



CROLL- REYNOLDS ROTAJECTOR™  
EJECTOR / LIQUID RING SYSTEMS

### *The venerated white bull at Udvada*

that of any corpse and it is required to be disposed of as soon as possible. It is of no consequence how it is destroyed; however it has a great sentimental value. It is necessary to give utmost respect to the dead by bidding a grave, sincere and dignified farewell. It is also necessary to create a calm and peaceful atmosphere by reciting prayers in a dignified and decorous manner.

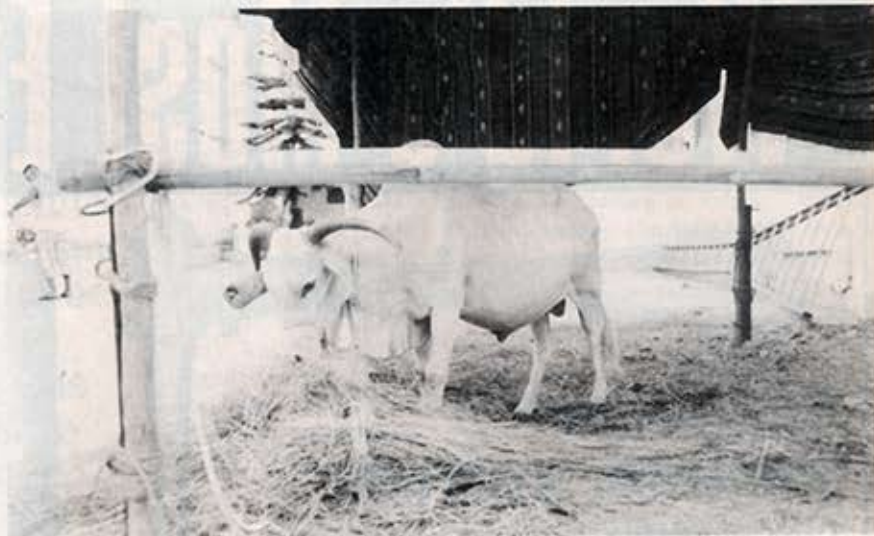
I had no objection to the dead being disposed of in any manner till one day I saw a motion picture in which there was a heinous and ghastly scene of a vulture tearing apart and devouring its prey. It is just as well that nobody, except the nassessalars, are ever allowed to enter the dokhmas.

Under what circumstances, how and when the dokhma system was conceived is not known. There are lots of versions, we are told, and we do not know which is right and which is not.

Without ever questioning whether the dokhmenashini system is hygienic/scientific or messy/barbaric, the community has accepted the system and the same has served the community well for centuries, but the time has come to look into the working of the dokhmas to see if they are relevant now. Dokhmas at most places other than Bombay have become redundant. Due to their non utility and also due to lack of funds, the dokhmas and their surroundings are badly neglected and are in a desolate state. There are no vultures there and if and when the dead bodies are placed inside, they lie there, get decomposed, emitting a foul stench. In the absence of vultures, only crows can have access inside the dokhmas and one can imagine the state.

Bombay has a sizable population of Zoroastrians. How long the Punchayet will be able to bear the burden is a big question. In any case the dokhmenashini system is not free from hiccups. The residential buildings that have come up near the dokhmas have affected the tranquility and the atmosphere required for habitation of the birds. There is already a complaint that a stench reaches the Spenta residential flats.

The Punchayet, priests, the orthodox lobby and the publisher of the booklet *Tower of Silence* have all praised the dokhmenashini system calling it most hygienic, most scientific and have stated that the Parsis, being philanthropic, place



the dead in a dokhma to be devoured by the vultures, as a last act of charity. I am curious to know if any one person out of those listed in the booklet had gone inside the dokhma to witness the proceedings.

The scriptures were formulated centuries ago after full deliberation and taking into account all aspects — social, economical and geographical — prevalent at that particular period of time and in the country of its origin, Iran. What was acceptable yesterday is not good enough today and what is good enough today will not be proper tomorrow. Nothing is static and we must make it a habit to move with the changing times. To change/reform is a way of life and we should always be prepared for a change when it is beneficial. Change for the sake of change is not acceptable.

To avoid bickering amongst the different groups of the community, it is suggested that two consultancy agencies be appointed, each consisting of one or at the most three persons, unbiased outsiders, with a high degree of integrity. One committee should be of technical/scientific members to decide on the mode of disposal of dead bodies and the other management consultants to review and suggest changes to improve efficiency and productivity.

DALI GUNDEVIA

### **The three Parsi myths**

If our holy Prophet Zoroaster gave us the three principles of living, namely, good thoughts, good words and good deeds, the Parsis of India have enunciated the three myths of beliefs, viz, the bull's urine (taro), the dog's diag-

nostic skills, and the evil eye of the infidel (non-Parsi) at our funeral ceremony.

The taro of a 'sacred' white bull is venerated by us as the purest of all germfree liquids found in nature. In the olden days, when antiseptic was unknown, perhaps the taro served its purpose. However in today's age of Dettol and Listerine, it has lost its meaning, yet the myth persists in all our ceremonies, like at navjotes, weddings and funerals with symbolic washing of our hands with taro.

In the pre-scientific days, (before the advent of the stethoscope), it was difficult to correctly diagnose whether a person was dead or not. Thus a dog was brought in at the funeral ceremony to judge whether the corpse was still alive. The belief was that a dog shies away from a dead body. However today, in the age of X-rays, MRIs and CT scans, the belief still exists, and a man is not declared dead, unless a dog says so.

Lastly, at our funeral ceremony, no infidel (non-Parsi) is allowed to see the face of the corpse, lest his evil eye defile the surrounding aura. However, a Parsi, who always spoke evil of the dead when alive, is allowed to see his face. As mentioned above, a dog can see the face of the corpse, but not a non-Parsi human being.

I will be grateful if, through these pages, someone can enlighten us on the scientific (not philosophical) explanations for the above three practices and their relevance in the nuclear age.

Brig N. B. GRANT

Poona

Edited by Parinaz M. Gandhi

**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.

# Events and Personalities

## Parsi-Irani bhai bhai

"We assure you, you are welcome whenever you visit Iran," Dr Seyed Kamal Kharrazi, foreign minister of the Islamic Republic of Iran (IRI) said to the gathered Zoroastrians specifically invited to meet him by the Consulate General of Iran on February 25, 1999. Kharrazi, who was in Bombay after attending the Indo-Iran Joint Economic Commission's meet in New Delhi, offered a visitor's visa within 24 hours and even long-term visas to those who wanted to visit Iran frequently.

Kharrazi was seeking investment in Iran's textile, communications and air industries sectors, but welcomed "any sort of help." He referred to the "Parsi community's important role in industrializing India" and sought their help similarly in industrializing Iran, especially in the "free-zone areas" which he said were "more flexible and relaxed in terms of religion and laws." He also noted that cheap natural gas in Iran provided an opportunity for gas and petrochemical based fertilizers for import into India.

Playing the sentiment card Kharrazi urged India's Parsis to "strengthen relations with your ancestors. There should be more economic connections" between the Parsi community here and the Iranian Zoroastrians who he said were respected in Iran. "Your investment could be the beginning of visits and association with Iran for your younger generation, it could restore old bonds," added the Iranian ambassador. Earlier, on February 20, 1999 deputy foreign minister Mahamoud Vaezi had held a

similar meet with Parsi businessmen.

K. R. Cama Oriental Institute trustee-secretary Homai Modi introduced the community members to Kharrazi: envi-



Top: Kharrazi with Nicholson and Godrej. Below: with Modi, Guzder and Iranian Consul General S. K. Yasini. Photo: Arnavaz S. Mama

ronmentalist and head of the House of Godrej Sohrab Godrej, businessman and Bombay Parsi Punchayet (BPP) chairman Jamshed Guzder, Zoroastrian member of the Indian Minorities Commission Marazban Patrawala, BPP trustees Dinshaw Tamboly, Rustom Tirandaz and Dinshaw Mehta, former sheriff

Jehangir Nicholson, former president of the International Planned Parenthood Federation Avabai Wadia, noted surgeon Dr Tehemton Udwadia, Chemould Art Gallery's Kekoo Gandhi, scholar and interfaith representative Dr Homi Dhalla, the late president of the Iranian Anjuman Aspi Irani and several others. Modi continues as the focal point of contact with Indian Zoroastrians for official IRI representatives ever since she liaised with them on the occasion of the Sixth World Zoroastrian Congress.

Godrej recalled his father Pirojsha's desire "that we do something with Iran," and referred to the Godrej corporation's work in space technology. He also requested the export of a few Asiatic lions from Iran to India. Guzder referred to racial similarities [how he was mistaken to be an Iranian and was promptly reassured by Kharrazi: "You were not mistaken; you have more (Iranian) genes!"] and referred to the Parsi contribution in India's textile, airline and hydroelectric sectors. He also noted the "anxiety

and preoccupation with our community survival" and wondered if Parsi boys and girls could be encouraged to marry Iranian girls and boys, an idea seconded by Kharrazi who joked, "Perhaps we export some Iranian babies!"

Patrawala commented on the "very wide acceptability" of the Parsis as "a neutral community (though there is) no Parsi in the Indian Parliament since Rajiv Gandhi died."

Gandhi referred to his visit to Iran as a state guest with several Indian artists

# Be a proud owner of **Centralcard**



*The Card of Convenience  
and Confidence*

Contact: Centralcard Dept

15-16, Bajaj Bhawan, 1st Floor, Barister Rajani Patel Road,  
Nariman Point, Mumbai 400021

Tel: 2026312, 2022331, 2823789, 2042376-80-83

Fax: 2024004

OR Zonal/Regional Office:

Ahmedabad 5503586 • Mumbai 2047229

Calcutta 2201270-75 • Chennai 8554668-69 • Chandigarh 702994-7

New Delhi 011-3311290 • Hyderabad 590361-4, 4611402-5

R.O.: Bangalore 2265652-4

**सेन्ट्रल बँक**  
ऑफ इंडिया



**Central Bank**  
of India

Central Office: Chander Mukhi, Nariman Point, Mumbai 400021

and noted that he had just heard from the Maharashtra government about an exhibition of Iranian art to be held at the newly opened Sir J. J. Art Gallery.

Wadia referred to her fourth visit to Iran last September when seven countries got together to discuss health and family planning. She noted that Iran's progress in those fields and the provision of health care even in rural areas was "an eye-opener for us. We have much to learn from Iran how these are arranged. Iranian women move about freely and in safety, hold university professorships... It is not backward or fundamentalist in that sense... Allow outside influences to see how it is happening," she suggested and Kharrazi noted that 52 percent of university seats are occupied by women.

Tirandaz spoke of the Parsis' "honor and honesty — two aspects over which we are inflexible." "Zarathushtra has taught us... exactly what you said," responded Kharrazi. "We have a rich civilization that goes back thousands of years. We have the capacity to build a new civilization based on what we had in the past," he told his Parsi "brothers and sisters."

Arnavaz S. Mama

## Upcoming museum

Zoroastrian customs, traditions and lifestyle are to be showcased for posterity at a unique museum to be housed at Sanskar Kendra, a landmark in Ahmedabad designed by the renowned architect Le Corbusier, notes a press release issued by the Ahmedabad Parsi Panchayat (APP). "We will exhibit such distinctive objects and artefacts as will truly reflect our religion, culture and ethnicity for all times to come," writes the joint honorary secretary of the Panchayat F. D. Makhania, mentioning that this project undertaken by the Ahmedabad Municipal Corporation will depict characteristics of different communities.

The Panchayat proposes to use the 200 sq ft floor space assigned to the Parsis by setting up a replica of a kebela with the associated hindholâ, afargan, kathi and bulb flame; display items used in ijashne as also a ses; depict a model of a dokhma; exhibit a kusti jantar; allow space for wooden pillars and godhas as also a three-foot wide wooden farohar hung from the ceiling; showcase traditional clothes, headgear and footwear. Pictorial display will include a portrait of Zarathushtra, oil

painted on the wall, architectural drawings and explanations of the inside of a fire-temple, visuals of important places of historic and religious importance in Persia, stills of navjote and wedding ceremonies, photos of eminent Parsis of Ahmedabad.

"Collecting, compiling and preparing such items in the form of true-to-life models, documents, charts, pictures and real artefacts, and then arranging them presentably in the allotted space means a lot of hard work and substantial expenditure. As per a rough estimate, this expenditure is likely to exceed two lakh rupees," details the release.

The 135-year-old APP which is the parent body for over 2,000 Zoroastrians residing in Ahmedabad and its satellite areas has been focussing its energies on diverse activities like medical and financial aid, housing and education, encouragement of self employment, disbursement of food grains, looking after the public hall and dharamshala, and organizing community dinners along with religious and educative lectures.

To defray the costs of the museum project, the Panchayat has appealed for financial assistance whilst specifying



# 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=gems/a=vsnl/c=in

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

### Branches

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



## **The Finest Hand Embroidery -- Forever**

**Armayesh**, world leading Manufacturer-Exporters of the finest quality of exquisite Hand Embroidered designs and products supplied around the world, offers the same guaranteed international quality and timely delivery **FOR THE INDIAN MARKET.**

You can select from many existing international designs or order any design of your choice for your Sarees (Parsi Garas are our speciality), Dupattas, Ghagras, Cholis, Jackets, Vests, Hand bags, Cushion covers and other products which will be exclusively hand embroidered for you.

Please telephone **Mrs SHEILA N. AGA** or **Mr ARMAND N. AGA** on 3084283/3072330 to finalise the date and time of your visit to our **Design Studio and Showroom.**

### **Armayesh Fashions Pvt Ltd**

**Design Studio and Showroom**

**513-Veena Killedar Estate**

**Pais Street, Byculla (W)**

**Mumbai 400011**

**Fax : (91-22) 3072301**

**E-mail: Armayesh@bom3.vsnl.net.in**

that they are exempted under section 80 G of the Income Tax Act. Cheques or demand drafts payable at Ahmedabad and drawn in favor of "Ahmedabad Parsi Panchayat" may be sent to them at Parsi Agiary, Bukhara Mohalla, Khamsa Gate, Ahmedabad 380001.

## Progressive principals

To honor the three erstwhile principals of the Bai Pirojbai Manekji Patel Girls School "who did their job so exceedingly well that the Patel School became an outstanding educational institution of south Gujarat," a felicitation function was organized on February 6, 1999 by the Surat Parsi Panchayat (SPP) under whose auspices the School is run, mentions a press release forwarded by Dr Ratan Marshall, ex secretary of the Panchayat.

Since the SPP took over the management of the School about 55 years ago, introduced the government recognized curriculum, turned it into a cosmopolitan institution and made it a full-fledged girls' high school, the three principals who had contributed to its progress in a large measure were Kailas Ghevala (Desai), the late Thrity Kekobad and Maki Kabraji. Painted portraits of these three lady principals were unveiled by Homai J. Sethna, a renowned advocate of Surat and an ex-student of this institution. Desai and Kabraji were also presented flowers and shawls on the occasion.

Under the stewardship of the present principal Zinobia Engineer, this year the School was declared champion at the Surat District Vignan Mela winning prizes in all the six categories in which the students' proficiency in science was

adjudged, adds the write-up.

## Academic acclaim

For standing first among the Zoroastrian students at the Secondary School Certificate (SSC) examination in March 1998, 14-year-old Delnaz Kurush Driver



*Driver (left) and Todiwalla: excelling in studies*

was conferred the FOZAWAC (Federation of Zoroastrian Associations for Welfare and Culture) Excellence Award, states a press release. Driver, who secured 89.73 percent, was not only first among the students at her Lady Vissanji Girls Academy, but also in Panthaky Baug, as also all the schools of Andheri East, adds the write-up.

Among the other organizations which felicitated Driver were the Zoroastrian Student-Teacher Association which presented her a gold medal, The Nowroze Baug Play Centre, the Rotary Club of Bombay, Andheri (East), the Lions Club of Marol and the Central Bank of India Officers' Union.

Presently pursuing her studies in commerce, Driver plans a career in management. In addition to her academic brilliance the teenager is also a carrom champion who has displayed her prowess at inter-school meets.

Yet another youth who has excelled in the academic field is Baizad Cawas

Todiwalla who stood first in electronics engineering at the University of Bombay's Bachelor of Engineering examination in 1998, as per a press release. While a student at the M. H. Saboo Siddik College of Engineering (affiliated to the Bombay University) from 1994 to 1998, he ranked first during all the four years of electronics engineering, adds the write-up.

As a project trainee at Godrej and Boyce Manufacturing Company during his final year of bachelor studies, he was involved in designing a micro-controller based telephone dialer and message transmitter alarm sub-system for a security system being developed at the company. The 22-year-old lad from Nowroze Baug is presently working as a graduate engineering trainee at the electronics design department of Larsen and Toubro Limited which is concerned with electronic systems design and simulation, notes his bio data.

With a consistently good academic performance Todiwalla, who had secured the 35th rank at the Maharashtra Board's SSC examination in 1992 with 89.28 percent and a higher percentage, 90.17 at the Higher Secondary School Certificate examination, plans to pursue postgraduate studies abroad to fulfil his professional aspirations.

## Appealing words

All beautiful expressions have their origins in good thoughts. And so is the case with Perin Pudumjee's calligraphy. Functioning under the banner of Hu-mata, the Avestan term for good thoughts, she delights in producing enduring word imagery in the Avestan, Gujarati, English and Devanagari scripts.

"It involves a love for words, for their sound and shape, their depth and meaning, their interplay and their power," artist Pudumjee was quoted in *Rapport*, the newsletter of the Poona Parsee Panchayat. "Consequently translating words into calligraphy is a purely personal experience and effort — and it is this personal touch that makes the end result alive and vibrant," she added.

Doodling on paper which started off as a hobby as a child assumed greater seriousness when, after resigning as senior copywriter from Mudra Communications, she opted to launch her



*(From left) Kabraji, Ghevala, Sethna, Dr Sam Bhacca and Engineer with the portraits*



# 2nd INTERNATIONAL AVESTA CONFERENCE

SEPTEMBER 24 - 26, 1999, CALGARY, ALBERTA, CANADA.

AT: RAMADA HOTEL, (DOWNTOWN) 708 - 8TH AVENUE, S.W., CALGARY

*Welcome to  
Western Canada!*

This unique conference is arranged to follow up on the tremendous success of the First International Avesta Conference. The aim is to promote knowledge and understanding of all aspects of Zoroastrianism from the Gathas, Younger Avesta, Pahlavi, Parsi/Zoroastrian Literature, Rituals and Traditions as they evolved in the last three thousand years. This Conference is designed for scholars, academicians, students and members of the Zoroastrian community and all those who are interested in understanding the Zoroastrian religion. World renowned scholars are invited and will participate and share their research and knowledge. Panel discussions will include topics of general community interest. Please come and join us in this exceptional endeavor.

Royal Guard At Persepolis



SPONSORED BY:  
ZOROASTRIAN EDUCATION &  
RESEARCH SOCIETY (ZERS)  
CO-SPONSORED BY:  
FEDERATION OF ZOROASTRIAN  
ASSOCIATIONS OF  
NORTH AMERICA (FEZANA)  
HOSTED BY:  
ZOROASTRIAN ASSOCIATION  
OF ALBERTA (ZAA)

## PROGRAM OUTLINE

|          |              |            |                        |
|----------|--------------|------------|------------------------|
| FRIDAY   | 24 SEPT. '99 | CONFERENCE | 8:00 A.M. - 4:30 P.M.  |
| SATURDAY | 25 SEPT. '99 | CONFERENCE | 8:00 A.M. - 4:30 P.M.  |
| SATURDAY | 25 SEPT. '99 | BANQUET    | 7:00 P.M. - 10:30 P.M. |
| SUNDAY   | 26 SEPT. '99 | CONFERENCE | 8:00 A.M. - 1:00 P.M.  |

## FOLLOWING WORLD RENOWNED SCHOLARS WILL BE PRESENTING THE PAPERS:

### FROM INDIA:

Ervad Pervez Bajan

### FROM ISRAEL:

Prof. Shaul Shaked

### FROM JAPAN:

Prof. Dr. Keigo Noda

### FROM RUSSIA:

Dr. Arthur Ambartsumian

### FROM U.S.A.:

Prof. Jamsheed Choksy

Prof. Dr. Richard Frye

Dr. Pallan R. Ichaporia

Prof. William Malandra

Prof. James Russell

Prof. Martin Schwartz

Prof. Gernot Windfuhr

Mr. Keki Bhote

### FROM U.K.:

Prof. Nicholas Sims-

Williams

### FROM GERMANY:

Prof. Helmut Humbach

Prof. Werner Sundermann

### FROM ITALY:

Prof. Antonio Panaino

Prof. Carlo Cereti

Prof. Mario Vitalone

## FOR MORE INFORMATION PLEASE CONTACT:

### Z.E.R.S. BOARD MEMBERS:

Dr. Pallan R. Ichaporia, Chairman (610) 589-5419

Ms. Khorshed Jungalwala, Director (978) 443-6858

Mr. Sarosh Manekshaw, Director (281) 870-9317

Member - FEZANA Research & Preservation Committee

### Z.A.A. CONFERENCE COMMITTEE CHAIRMAN:

Mr. Firdosh Mehta Tel: (780) 438-4371,

Fax: (780) 436-0004, e-mail: FMEHTA@RNG.COM

# AVESTALTA'99

own firm Humata and devote more time to calligraphy. Realizing that she needed professional tutelage, for over two years Poona-based Pudumjee has been training under Achyut Palav of Bombay, one of India's leading calligraphers and an internationally recognized artist.

The progress of her talent was mirrored at an exhibition held last year at the Bal Gandharva Kala Dalan after which she has been accepting calligraphy orders for corporate philosophy statements, inspirational quotations, *shlokas*, prayers, monograms and personal/corporate stationery, invitation card designs, inscriptions for certificates and books.

The tools used are mainly the bamboo reed, rope, brushes, metal nibs and the steel/coir pen. Advertising, jewellery design, fashion and interiors are other avenues 31-year-old Pudumjee hopes to explore, notes a press release.

Presently she is offering Zoroastrians the opportunity of having an original, exclusive, hand-written copy of the *Ashem Vohu*, *Yatha Ahu Vairyo* and *Yenghe Hatam* prayers in the ancient Avestan language along with the English version which could be framed for the home or presented as precious gifts. Citing another application for calligraphy, Pudumjee recommended that chil-

dren be exposed to this art form. She was quoted in *The Times of India* of March 19, 1998, "For them learning to write is usually a drudgery. Calligraphy shows that writing can be enjoyable, beautiful and creative."

## Ladies on leased land

In male-dominated Indian society, the all-ladies Princess Victoria Mary (PVM) Gymkhana which is well patronized by many Parsis has often been in the news. In early January articles and photos of this old-world institution were carried by leading Bombay dailies expressing concern over the fate of the Gymkhana.

The lease of the two-acre club grounds granted by the Governor of Bombay in 1909 and renewed in 1939 expired on December 31, 1998, as per news reports. Until a fresh application for a lease of the land is made by the Gymkhana or any other party, the land automatically reverts to the collector, the superintendent of land records was quoted in the *Afternoon Despatch and Courier* of January 5. According to their report, the club which currently pays Rs 10,000 to the collector as rent has about 250 members who patronize the facilities of dining hall, card room, billiard and snooker room, table tennis, badminton and library facilities. When *Parsiana* sought to confirm the facts with the PVM office bearers, we were told that the news reports were full of inaccuracies but they did not wish to discuss the issue with the Press.

This Gymkhana derives its name from Princess Victoria Mary, mother of King George VI, who on a visit to

Bombay in 1908 was overwhelmed by the grand welcome given to her in the Town Hall by the society ladies, notes a write-up in *The Economic Times* of January 5. The sum of Rs 8,000 left after the ceremony was kept aside for a ladies' cause and a request was made to the governor for land to start a club named after her. This request being granted, the Gymkhana for working, non-working and retired women started in 1909 and for a long time male guests, including husbands, were not allowed in. On subsequent reconsideration, males as guests were permitted but even now Mondays are reserved exclusively for females.

## More murders

In the course of a single week in mid February, two Parsi ladies were found murdered in their respective flats in Bombay. Both of them were spinsters, leading a retired life and staying alone in their respective second-storey flats.



Jussawalla: profound knowledge  
Photo: Arnava S. Mama

While 68-year-old Dr Mehroo Cooverji Jussawalla was brutally stabbed to death in her flat at Cama Terrace in the posh Altamont Road locality on February 17, 75-year-old Dr Maki Ardasha-

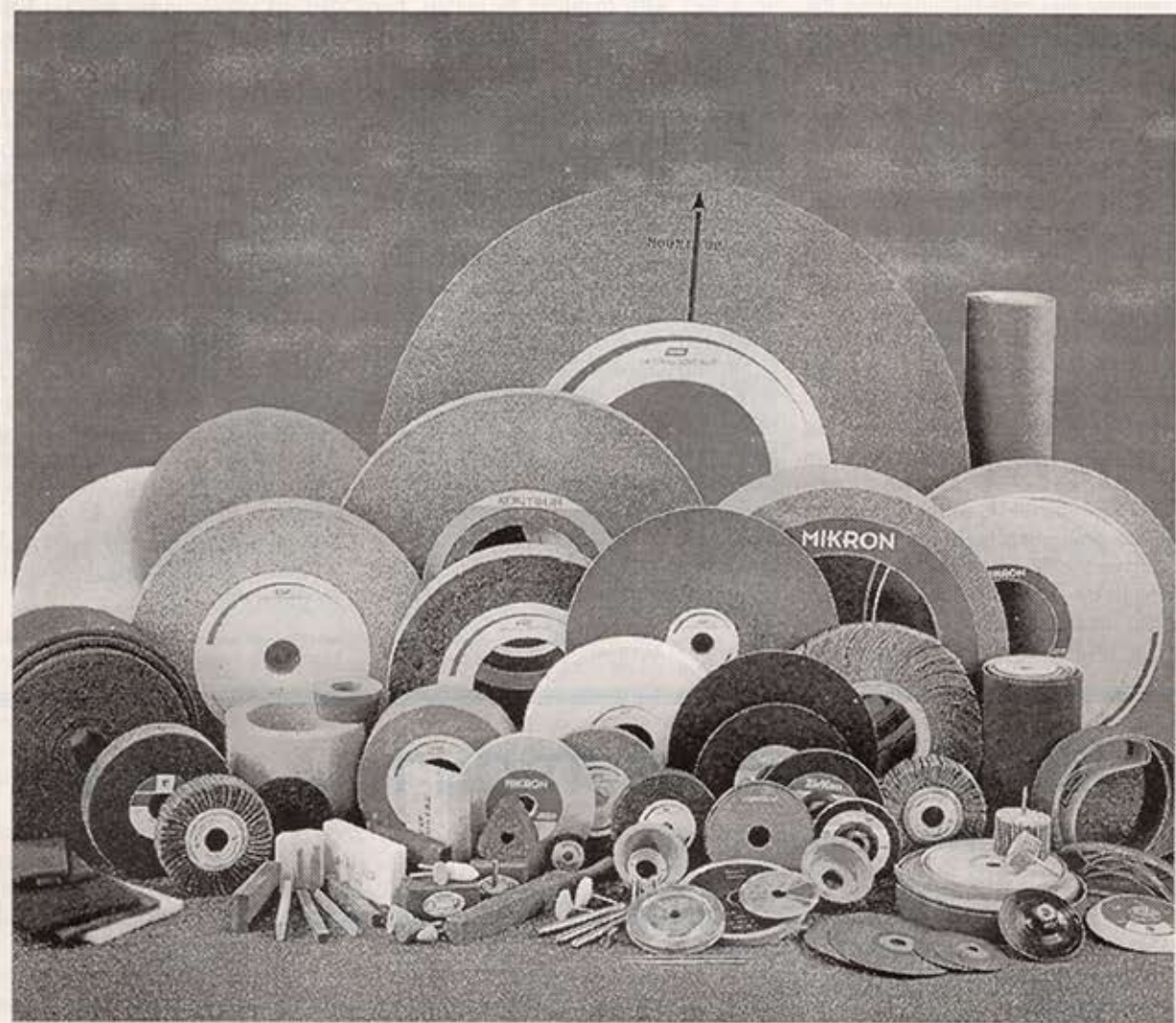
Master was found gagged on the sofa of her living room at Contractor Building at Tardeo on February 22, according to newspaper reports. Jussawalla's body was found by her maid servant who, when reporting for work on the morning of February 17, found the main door of the flat partly open, mentions a write-up in *The Times of India* of February 18. Stabbed with a sharp instrument, she had deep gashes on her body. Master's murder came to light after the servant who reported for work in the afternoon found no response to the repeated ringing of the doorbell. She alarmed Master's neighbors who subsequently contacted her relatives who stayed in the neighborhood. Around 8 p.m. the relatives accessed the flat through the second entry to find Master dead, notes a family source.

Master was attached to a municipal dispensary before she retired in 1984

PVM Gym: benevolent gift



**NORTON**



**Your only full line source  
of all abrasive products**

**NORTON**

• Ahmedabad • Bangalore • Baroda • Calcutta • Chennai • Coimbatore • Delhi • Faridabad • Indore  
• Jaipur • Jamshedpur • Kanpur • Ludhiana • Mumbai • Nagpur • Pune • Rajkot • Ranchi • Secunderabad

**GRINDWELL  
NORTON LTD.**

and spent most of her retirement time visiting close friends and relatives, states a report in *The Times* of February 24. In early March the police declared that they had nabbed the killer, 30-year-old Ramesh Pawar from his hideout in Deolali. The alleged killer who was formerly employed on the third floor of the building had been missing since the incident and reportedly admitted his guilt as mentioned in *The Times* of March 5. According to a family source, Pawar had confessed to the police that he had entered the house through the balcony door after climbing the scaffolding, and throttled the woman with a piece of cloth. He then hid the body underneath a sofa-cum-bed and decamped with the booty which was subsequently recovered from him.

Jussawalla's killers had not been nabbed until March 22 and even the motive for the murder has not been ascertained although interest in her case was greater among the general public as the former head of the English department at Elphinstone College had taught countless students who much respected her during the 32 years she was associated with the institution. A condolence meeting in her honor was held by the College on February 19. The principal

of the College Dr Nisha Pandit described her as a "karma yogi, sheer hard work is what she believed in and lived by...She was a woman of great experience and profound knowledge in the profession. And people listened to her..." Known to have an imposing physical presence, always immaculately draped in a sari with manners to match, her kindness and depth of knowledge was appreciated by the faculty and students. Reminiscing of her "reverberating hearty laughter" as well as her "thundering indignant roar," Zarine Minochehr-Homji Pinto of the English department revealed Jussawalla's special fondness for rich desserts.

"Her years here laid a strong foundation for the rest of us," acknowledged Dr Soonu Kapadia, the present head of the English department. "A more thorough and painstaking teacher I have yet to come across. She even coached students for the Cambridge entrance examination as a special extra (having studied at Oxford as well as Harvard). A strict disciplinarian, the rest of us held her in awe," Kapadia was quoted in the *Sunday Mid-Day* of February 21. "Her annotated work on Spencer's *The Fairie Queen* prescribed for the A levels examination is proof of her erudition and

scholarship," noted the *Mid-Day* article by Sujata Chakraborty.

In the autumn of her life she chose to make a study of Marathi and Shivaji's life and she was looking forward to the publication of her manuscript on Shivaji.

Following these two murders, the trustees of the Bombay Parsi Punchayet met six police inspectors on February 23 who advocated the implementation of additional security measures for senior citizens staying alone, reported B. S. Tarapore in an article in the *Jam-e-Jamshed* of March 21. In case of emergency the telephone numbers listed here could be of help. Main control room: 100, 2621855, 2620903, 2625020; Gamdevi police station: 3083505, 3804505, 3802912, 3800505; South region control room: 3089855, 3070505.

Yet another outcome was the creation of a corpus fund generated by the residents of Kashinath Street (where Master lived) to barricade the colony with barbed wire, realizing that their predominantly Parsi locality was no longer a safe haven. As stated in an article in *The Times of India* of March 15, Rs 55,000 have already been pledged towards this cause.

Compiled by Parinaz M. Gandhi

## MATCH YOUR AMBITION TO A CAREER

- ❖ Executive Secretarial Course
- ❖ Private Secretarial Course
- ❖ Personal Assistants' Programme (Working Stenographers)
- ❖ Office Assistants' Course
- ❖ Computer Packages
- ❖ Shorthand
- ❖ Typewriting: English, Hindi, Marathi
- ❖ Telephone Operating-cum-Receptionist Techniques
- ❖ English Conversation & Writing Skills
- ❖ Interview Techniques
- ❖ Personality Development
- ❖ Business Etiquette
- ❖ Diploma Course in Business Management (Postal) (IMC)

Contact us for: **Job Placement & In-Company Training Programmes**



### Sir J. J. College of Commerce

14, Nanabhoy Lane, Hutatma Chowk, Mumbai 400001  
Tel: 2871058/2844329, Fax: 2871185, E-mail: jjcc@bom5.vsnl.net.in  
Web address: <http://IMCnet.org/associations/jjcollege>

# 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

# Dreams from the dais

The speakers at the XII All India Zoroastrian Youth Seminar at Jamshedpur advised the youth to pursue dreams with faith and confidence

Dare to dream. And dare to nurture your dreams into reality. This seemed to be the constant refrain of several speakers at different sessions during the course of Zest '98, the XII All India Zoroastrian Youth Seminar held in Jamshedpur from October 22 to 25, 1998.

The three-fold objectives of the Seminar — social, educational and recreational — were met by including in the proceedings a panel discussion, group discussions on various topics of interest to the youth, talks by prominent members of the community, debates, slide show, quiz, games and water sports, sightseeing and trekking, and of course music and dance which saw maximum participation from 127 youngsters who had gathered from near and far. Youth contingents had come from Agra, Ahmedabad, Aurangabad, Bangalore, Bombay, Calcutta, Dahanu, Gurgaon, Indore, Jamshedpur, Jhansi, Madras, Nagpur, New Delhi, Poona, Secunderabad, Surat and Thana.

At the inaugural session guest of honor Mehli Mistri, the then chief executive officer for India and general manager, South Asia of ANZ Grindlays Bank, stressed the need to nourish dreams with the requisite education, courage and hard work rather than blame the government or corruption for their non-fulfilment.

From among the galaxy of seven speakers who analyzed the panel discussion topic: "Zoroastrians have lost their spirit of entrepreneurship," at least four speakers made direct reference to dreams. Executive Chairperson of Thermax Limited, Anu Aga advised young Zoroastrians to have dreams, be constantly innovative, have tremendous patience in overcoming hurdles and assume total responsibility, with faith in their own abilities.

Information and opportunity, both need to blend with motivation to permit the fulfilment of one's dreams, pointed out Marazban Patrawala, the Zoroas-



Bodhanwala (left) and Dadiseth at the valedictory function

trian representative on the National Minorities Commission. He revealed that during his younger days the goal was to find employment and be secure. It was presumed that a Zoroastrian would either join the Central Bank of India or the Tatas.

No risks, no gains, believed Jamshed Dotivala, the owner of Surat's famous Dotivala Bakers and Confectioners. Instead of pampering their children, parents should allow them to pursue their dreams, he added.

The making of an entrepreneur has seven ingredients, listed Naushad Bhagwagar who deals in the supply of limestone and other quarrying material. The first in his list was dreams, followed by resolve, belief, persistence and patience, sacrifice, goals and objectivity.

Think small and start small was the message from Rukshad Bhagwagar who started a business in furniture and artefacts in 1991 and is today an exporter to over 20 countries. "No money,

no ideas, not being from a business background" should not dissuade youngsters, he stated, adding there is "a small part of J. N. Tata within all of us. We just have to look for it." Life is a journey, said Numazar Mehta, managing director of Selvel Vantage, advocating the need to take risks and venture out on one's own. The funds at our community's disposal should be put to optimum use, he opined. Go where opportunity beckons, urged architect Rustom Hathi. A mentor who can open doors would be very valuable to an upcoming entrepreneur, he declared and referred to a "manager entrepreneur" who operates within a company. The points raised by the speakers prompted young members of the audience

to narrate their personal experiences, whether a job was secure or starting out on one's own was the right decision.

"There have been many in the community whose vision for India and for their fellow men, as well as their commitment and determination to achieving their lofty goals continue to be an inspiration," noted Dr Jamshed Irani, KBE, managing director of The Tata Iron and Steel Company Limited (TISCO), in his message carried in the souvenir released on the occasion. "I am confident that the deliberations at the forthcoming Seminar will encourage our young men and women to be guided by the values of such noble people and to commit themselves to making our country, and ultimately the whole world a better and a more joyful place for all."

On the strength of our merit should we succeed and not on the basis of reservation quotas, advocated chief guest Cushrow Irani, editor-in-chief and managing director of *The Statesman*, at the inaugural function. He reminded the gathering of the customs and practices prevalent among the community and



(Clockwise from top) At the valedictory function (from left): Pervez Irani, Bodhanwala, Dadiseth, Karanjawalla, Muncherji and J. Irani; exhibits to familiarize visitors on the success story of Jamshedpur  
Photo: Nawaz Palkhiwala; and entertainment following the inaugural function

announced that he was proud to be a Zoroastrian and an Indian.

The chief guest at the valedictory function, Keki Dadiseth, chairman of Hindustan Lever, counselled the youth to be faithful to their religion and to their society by maintaining a high standard of individual values and never compromising on principles. Success always goes to those who do not care to whom the credit goes, observed Dadiseth, recommending that "Religion is not a passive detachment; we must use it to solve the problems of society."

A dose of adventure was accommodated in the second day's schedule with Lt Gen Adi Sethna, president of the Delhi Parsi Anjuman, showing a film on the armed forces prefaced by introductory remarks and culminating in a lively question-answer session. Later in the evening captivating slides of Mt Everest were shown by Bachendri Pal, the first Indian woman atop the world's highest peak.

To familiarize the delegates with the success story of Jamshedpur, a trip to TISCO and TELCO (The Tata Engineering and Locomotive Company Limited) was organized on the second day. Sir Dorabji Trust director Russi Lala's talk that same afternoon "made Jamsetji Tata and J. R. D. Tata come alive, now that we've seen what they created," remarked one of the delegates.

"I am sure you all will realize and appreciate that in organizing such an event on an all-India basis, the organizers have to put in real hard work for months together...Please remember that year after year the cost of organizing such seminars has increased tremendously," mentioned Porus Karanjawalla, president of the Federation of Zoroastrian Youth Associations of India, before urging the delegates "to show your appreciation of the hard work the organizers have put in by please being punctual, and being physically and mentally present...No bunking please."

Despite the pleas, there was poor attendance for the jashan, the group discussions and the debates although the organizers had come up with thought-provoking topics. Among the subjects chosen for the post-lunch group discussions on the first day were: "What are the reasons for the decline in our population and what remedial action is required?" "Are Zoroastrian women more educated than the men?" "Is conversion necessary for the community to sur-



(Top) Jamshedpur children entertaining guests at the valedictory function. (Center) Group discussions

in progress; (below) a section of the audience with Surti (left) and Aga (right) Photos: Nawaz Palkhiwala

I am free

to appreciate what I have

to look into the future

to open new doors for my family.

I am free

because I have one of the

world's largest financial organisations  
behind me.

When you enter HongkongBank you access the resources and expertise of the HSBC Group, an international network of 5,500 offices in 79 countries and territories and over 130 years' experience in Asia. Reassuring things to know. Because it is only when you have this much behind you, that you can feel free to think about what's in front of you.

HongkongBank 

Member HSBC Group

Your Future Is Our Future



## ALLWYN CREATES A WORKPLACE THAT HAS A PLACE FOR EVERYTHING!

To organise a workplace, in a truly **modular** manner, Allwyn is the latest answer. An Allwyn workstation is compact and comes with a variety of accessories, that facilitate optimum utilisation of space.

Invisible wire management, a variety of shades, options of mixing and matching components, make Allwyn even more attractive. Call or write to us for suggestions on configuring space and bidding dull workplaces a goodbye!

In Collaboration with *Lista Switzerland*  
**ALLWYN**  
MODULAR STEEL FURNITURE  
*elegance at work!*

- 1 Post formed table top 2 Work top with wire management channel 3 Tool bars for accessories 4 Paper tray 5 Vertical file tray 6 Pin up board 7 Key board pull out tray 8 Dual function Pedestal for storage & as a work top 9 CPU stand 10 Side storage unit with Tambour door 11 Partition with Hard board / Glass / Fabric panels

To promptly discover a variety of suggestions on ushering in contemporary offices, call us. Still better fax or write to us, we'll be glad to share our ideas.

Corporate Office : Allwyn (Unit of Voltas Ltd.), Sanathnagar, Hyderabad - 500 018. Ph: (040) 3700665. Fax : (040) 3703942  
Delhi : Kuldeepak Banda (011)5810305/5729116. Fax : (011)5810694 Bangalore : Rajaram Kota (080)2219889.  
Fax : (080)2220926 Mumbai : V.R. Biwalkar (022)2611565. Fax : (022)2611565 Calcutta : Nilanjan Saha (033)2403576.  
Fax : 2476853. Chennai : Narahari Kaashyap (044)8523918, 8521401. Fax : (044)8520689 Hyderabad : Anand Datar (040)3700665

Mudra : AF : 98177

vive?" "Is the social conscience of the community declining?" "Should our prayers be in a language which is understood by the Zoroastrians of today?" "Why are our youngsters unwilling to move out of their hometowns/cities and strike out to fresher fields for work and/or marriage?" "Is our youth being alienated from Zoroastrianism by adults who cling to extreme orthodox views?"

The two post-lunch debates on the second day also suffered from a lack of participants and audience although the topics "Today's youth give more importance to money than values" and "Zoroastrians lack unity within the community" led to impassioned speeches from those who put forth their arguments. Over 40 delegates had pre-registered for each debate but eventually only 10 to 12 participated, with over 80 percent of the teams constituting Jamshedpur members. It appeared that the opposition to the motions got the upper hand.

The best attended event was undoubtedly the *antakshari* (which tests the participant's music repertoire) on the evening of the second day which had 29 enthusiastic three-member teams, reduced to six after an elimination round. Organized on the lines of the Zee TV program, the first prize was won by the Sohrabjee team, with Pallonjee coming in second and Dorabjee third.

For the quiz too there was a written elimination round. The 30 teasers covered a wide range of topics. Among the questions posed was: "The French call this dish, 'Potato lyonnaise'; by what name do the Parsis call it?" The answer to this, 'vagharela papeta,' was intimated subsequently. Ultimately eight teams were selected for the finals.

Thanks to the late night dinner and dance which was the staple fare for the sociable youths, many were not able to arouse themselves in time to visit the TISCO and TELCO factories on the morning of October 24. However the same schedule the following night did not deter them from making it to the water sports at Dimna Lake on October 25. The second option of trekking up the 3,000 ft Dalma Hill that last morning was availed of by only 13 delegates.

After the fun-filled morning, in the afternoon the delegates were treated to Jamshedpur entrepreneur Gautam Mukherjee's talk on the history of Zoroastrianism. He analyzed the subject in three phases: the ancient times in Persia; the flight to India and subsequent visits to Iran to ascertain the condition of the survivors there; the modern Zoroastrians. As one awe-struck delegate summed it up, "If we knew even half as much about Zoroastrians as Mr Mukherjee, we could be great again."

Due to the unseasonal rains, the inauguration could not be held at the JRD Tata Sports Complex as scheduled although the entertainment program directed by Renuka Singh helped enliven the function. It was a relief to the organizers that the closing ceremony could proceed at the venue announced. A magnificent mock stained glass



Top: Sethna (right) felicitating Pal  
Photo: Nawaz Palkhiwala  
J. Irani presenting memento to  
C. Irani (left) as Mistri looks on

backdrop had been specially created for the occasion at the Sports Complex by one of Jamshedpur's most talented young Parsi teachers and her band of helpers. The last evening was a time for retrospection and among the criticisms levelled were the "overly packed programs" and "lack of time to get to know each other on a one-to-one basis."

For the hosts, the challenges were greater as three days prior to the Seminar they were busy with the XIII Jiji Irani Cricket Championship when teams from Nagpur, Secunderabad, Surat and

Calcutta had come to participate in the pentangular match in Jamshedpur. Dr Minu Dastur, chairman and managing director of M. N. Dastur and Company, was the chief guest at the inauguration when five balloons representing the five teams were burst with five arrows by Jamshedpur's ace archer, 13-year-old Yazneen Rana.

"Jamshedpur's Youth Seminar would be the benchmark for future seminars," was the compliment well received by Jamshedpur's able but not youthful (the youngest also being on the wrong side of 30) organizing team. As Dr J. Irani had pointed out in his welcome speech

there were only 300-400 Zoroastrians remaining in Jamshedpur today as many youngsters preferred to migrate to the so-called modern cities. The Jamshedpur Parsee Association under the active leadership of Daisy Irani and Bailey Bodhanwala had taken



the onus of organizing the Seminar, it was intimated in an earlier press release. Nearly 60 members from Jamshedpur had shared the responsibilities of the Seminar and as acknowledged the organizing secretary Sarosh Muncherji, "Every person's contribution was invaluable for the event. Each and every detail was given the same high degree of attention which was one of the reasons for the smooth running of the Seminar."

The chairman of the Jamshedpur Parsee Association Bodhanwala's note of optimism in his message carried in the souvenir could be construed as a rationale for the considerable energy and funds invested in this meet: "A seminar of this nature will, I am sure, provide a forum to both forge stronger bonds within our younger generation and to build bridges of mutual understanding between generations, thereby establishing a common platform to evolve solutions to the problems of the community."

This compilation was possible thanks to inputs from Sarosh and Nawaz Palkhiwala of Poona, and Silloo Surti and Sarosh Muncherji of Jamshedpur.

# Ethical editions

Through his two publications Prof Sorab Sadri reinforces that ultimately it is ethical organizations and managers who succeed

Neville Bastawalla

When we talk of ethics, the image of God, holiness, religion, etc comes to our mind. This is not always the case since ethics can be seen from a scientific viewpoint as well. There is a great paucity of professors of ethics in Indian business schools today. To date, there are principally two schools of thought on business ethics in India: one headed by Prof Sorab Sadri of Bombay and the other by Prof S. K. Chakraborty of Calcutta.

Sadri is the ultimate logical rationalist who analyzes the outside world to understand how and why man is what he is within himself. Chakraborty is the classical spiritualist who wants man to look within himself to understand the outside world more clearly. Incidentally, the mother discipline of both scholars is economics and both have a high intellectual regard and personal respect for one another. They both have scant regard for fundamentalism of any sort, treating it as anti-intellectual and antisocial.

Sadri, who is the author of two books and 75 papers on a variety of topics connected with economics and ethics, has founded the Praxis School of Thought on Business Ethics, elaborating on how managers respond in the face of an ethical dilemma. A product of both the Xavier Labor Relations Institute and the London School of Economics and Political Science, Sadri is professor of human resources management and business policy as well as head of the research wing at the N. L. Dalmia Institute of Management Studies and Research, Bombay.

This write-up is a critical review of Sadri's work that is specifically based on two of his recent books on the subject of ethics. The two books are diametrically opposite to one another in their appeal and method. The first, entitled *Business Ethics Concepts and*

*Cases* which he co-authored with A. K. Sinha and Peter Bonnerjee, uses the medium of the short story for sociologically analyzing real life situations from eastern India. It was published in 1998 by Tata McGraw Hill and is priced at Rs 350 in hardback. The second book is entitled *The Theory and Practice of*



Sadri: ultimate logical rationalist

*Managerial Ethics* and is co-authored with D. S. Dastoor and S. Jayashree who are attached to the National Institute of Industrial Engineering in Bombay. Published by JAICO in 1999, the hardbound edition of this book is priced at Rs 825.

In this age when the criminalization of politics and the politicization of crime go hand-in-hand, the subject matter of the books is of topical interest. So great is the interest that the second book has been sold out despite the price tag being so high and reading habits fast dying.

Let it be said that Sadri's first book is not about business ethics as such and the title is very misleading. Ethics, however, is built into each of the 50 cases with the central theme being the industrial man, his goal, role, accountability, desires and wisdom. Just as in economics, choice is based on a subjective criterion (willingness) as well as the objective criterion (ability), so too is ethical judgment: a conscious choice based on the heart and the mind responses. The use of lucid prose makes the book very easy to read and there is a fear that the style may eclipse the message unless the reader is alert. This book uses case studies to put forth a message that in the long run managers and organizations that succeed are the ethical ones.

The heavy style of the second book keeps it out of reach of the common man's understanding. As was once quite rightly remarked about Sadri's academic work: "He is the professor's professor

who writes very eloquently about the common man in a language that the common man cannot understand." Sohrab Godrej, the doyen of Indian business and industry, has written the foreword to this book. The authors could not have found a more worthy person to start the treatise with, because Godrej is not just an ethical captain of industry or a Gandhian who has made business history, he is managerial ethics personified.

The distinction between values and ethics on the one hand, and between business ethics and managerial ethics on the other is important. Unfortunately, both are used synonymously in modern journalism and while being aware of the fact, the authors do not clearly attempt to separate the two. The distinction must be gleaned by reading in between the lines since the authors assume that the reader is aware of this. Values are based on one's innate belief system and therefore it is a thought-based concept. Ethics are behavioral norms or patterns that spring from one's view of good and bad, right and wrong. It is an activity-based concept. Business ethics deals with policy considerations founded on an organization's values and core beliefs. Managerial ethics treats the managerial response at the time of decision-making and decision executing when faced with a dilemma. This moot distinction is important to understand if the reader is to fully comprehend the message of the second book. The authors seem to take the reader's innate knowledge on this score for granted and it is there that they err.

Their research concluded that in the craving need to conform and be accepted, what we are producing is persons who toe the line rather than those who blaze a trail. They argue that a Veer Nariman, a Bhikaiji Cama, a J. R. D. Tata, a Sorabjee Bengalee, a Dada-bhai Naoroji, a Sam Manekshaw, a Homi Bhabha, a Naoroji Godrej and a

*continued on page 50*

# PRESENTING THE ULTIMATE SOAP



## CINTHOL ULTIMATE

With 3 Benefits

**ELIMINATES GERMS**

**PREVENTS BODY ODOUR**

**MOISTURISES SKIN**

Available  
in 50g  
and 100g

CINTHOL CARE. CINTHOL CONFIDENCE.

# The making of an anjuman

The Zoroastrian Trust Funds of Europe embody 138 years of community history in London

Arnavaz S. Mama

"This cemetery is now for the Parsis of the United Kingdom, and in Europe, at once a Paradise and Elysium... I hope it will henceforth become for you all a center in this country of your national unity... You Parsis should live with your dead here, not only in your sorrows but in your joys..." Sir George Birdwood had addressed the Zoroastrian congregation as he dedicated the relaid Parsi cemetery at Brookwood at the bidding of Lady Jerbai Wadia on June 26, 1901.

The erudite architect and landscape artist, well versed in Zoroastrian history and tradition had been assigned, simultaneously, the task of creating a mausoleum for the late Sir Nowrojee Wadia and he and his team not only recreated Cyrus' tomb in Pasargadae for Wadia but revamped the cemetery with gates reminiscent of Persepolis and planted the grounds with a wealth of Persian flora to commemorate the long racial memory of the original Iranian Aryan homeland of Jamsheed. It still gladdens the heart to walk through the beautiful grounds — a part of a giant complex of manicured graveyards in Surrey, several miles out of London.

Apart from the Tatas and the Wadias there lie Shapurji Saklatvala (Saks), the third Parsi in the British Parliament. Numerous Zanzibarians lie at rest: Keki Madon, the first speaker of the Zanzibar State Council after its independence; Jamshed Dastur, registrar of the Zanzibar High Court; Jivanji Jasavala, its solicitor general; also Surrosh K. R. Cama ...

Near the end of the century, in 1998, Brookwood was once again the center of community attention as the London Zoroastrians commemorated an extension to their Sagdi — a project conceived and executed by the ZTFE's (Zoroastrian Trust Funds of Europe) Brookwood Committee under Filly Maravala between spring and summer and inaugurated with a jashan on Fravardigan day. The original chapel

was proving too small for the increasing needs of the community.

The new bungli is double the size of the old, furnished with new furniture, at a cost £ 18,000 — £ 14,000 collected by the community and £ 4,000 gifted by Iranian philanthropist Mehraban Zar-toshty.

The comfort of the new bungli has been however at the expense of scarce land. On the anvil is a project to reclaim land (there is a sunken area within the Zoroastrian plot) as "we will run out of burial plots in three to four years time at the most," says ZTFE president Dorab Mistry. Though this will be an expensive proposition, the association expects to sell family plots in advance at a higher rate. The House of Tatas have also offered financial support as they wish to see the three Tata mausoleums of Jamsetji and his sons Dorab and Ratan, frequently visited by Tata bigwigs, better maintained. Mistry says the Brookwood maintenance fund is "quite substantial."

The Brookwood Cemetery was managed by the London Necropolis and Mausoleum Company Limited when the Religious Fund of the Zoroastrians of Europe leased a 2,500 sq yard plot there with a special arrangement worked out for exclusive Zoroastrian burials in 1863. notes an entry in the minute book of the Charitable Fund of the Zoroastrians of Europe 1861-1894. By 1944 it came to light that the Company was not honoring its end of the deal and charging exorbitantly for its service, and a revised agreement came into force in 1946 as the result of legal arbitration. In 1974 the company changed hands just as an extension to the Sagdi was being planned with the addition of toilets and electricity. Then ZTFE president Dr Shirinbanoo Kutar decided to negotiate for the purchase of an adjacent plot of land. The laborious ding-dong negotiations, conducted by vice president Shahpur Captain, eventually led to the ZTFE suing

Brookwood for breach of contract in 1979. The outline of the deal worked out by the High Court in 1981 resulted in the Company ceding the freehold of the existing land to the association plus an additional three-quarter acre for £ 1 only, the reimbursement of all legal costs and expenses of the association plus £ 1,000 in respect of the Cowasji Jehangir memorial which had been damaged by the Company. This abrogated the earlier agreement of 1946 but meant a personal victory for Captain, who was president by then, as well as for the ZTFE. A few more acres of freehold land were purchased in 1984-85.

A few short years thereafter, in 1986 Brookwood became the battleground between the community's liberals and orthodox groups who had become increasingly polarized over the issue of non-Zoroastrian spouses attending the Fravardigan jashan. As the conservatives won the vote in the association's annual general meeting (AGM), non-Zoroastrian spouses who had been traditionally attending the jashans and mukdat ceremonies were asked to leave the room and bitterness and invective became the order of the day. Thus began the practice of separate Fravardigan prayers organized by liberal Noshirwan Cowasjee and conducted by Captain in the open air come rain or shine, spurning the use of the Sagdi. This year too, the same practice continued though the Sagdi was kept open for their use, as per Mistry. However, "Cowasjee now sends us greeting cards," note Mistry and vice president Faroukh Sorab with a smile. The new management team of the ZTFE have had no part in the verbal warfare as they were not on the scene in 1986 and the years that followed. But the theme of the battle has been a perennial one in London.

The Religious Funds of the Zoroastrians of Europe (*Europena Zarathostionu Dharamnu Fund*) originated in 1861. Spearheaded by Muncherji Hor-

# FORBES GOKAK LIMITED

Cotton Yarn, Canvas and Duck  
Engineering Products  
Shipping and Allied Agencies

Forbes Building, Charanjit Rai Marg  
Fort, Mumbai 400001

&

Volkart Building, 19 J. N. Heredia Marg  
Mumbai 400001

&

Offices in all major cities of India



"You Parsis  
should live with  
your dead here,  
not only in  
your sorrows  
but in your joys"

(L to R) First row: At  
the Navroz function,  
a section of the  
audience and Ervads  
Marzban Dastoor,  
Keki Kanga, Zubin  
Writer, Homi Desai,  
Zubin Bhedwar, Jal  
Karkaria and R.  
Bhedwar

Second row: A view  
of the dais

Third row: Part of  
the ZIFE committee  
Sorab, Master,  
Sethna and Deboo;  
Mistry and Dalal

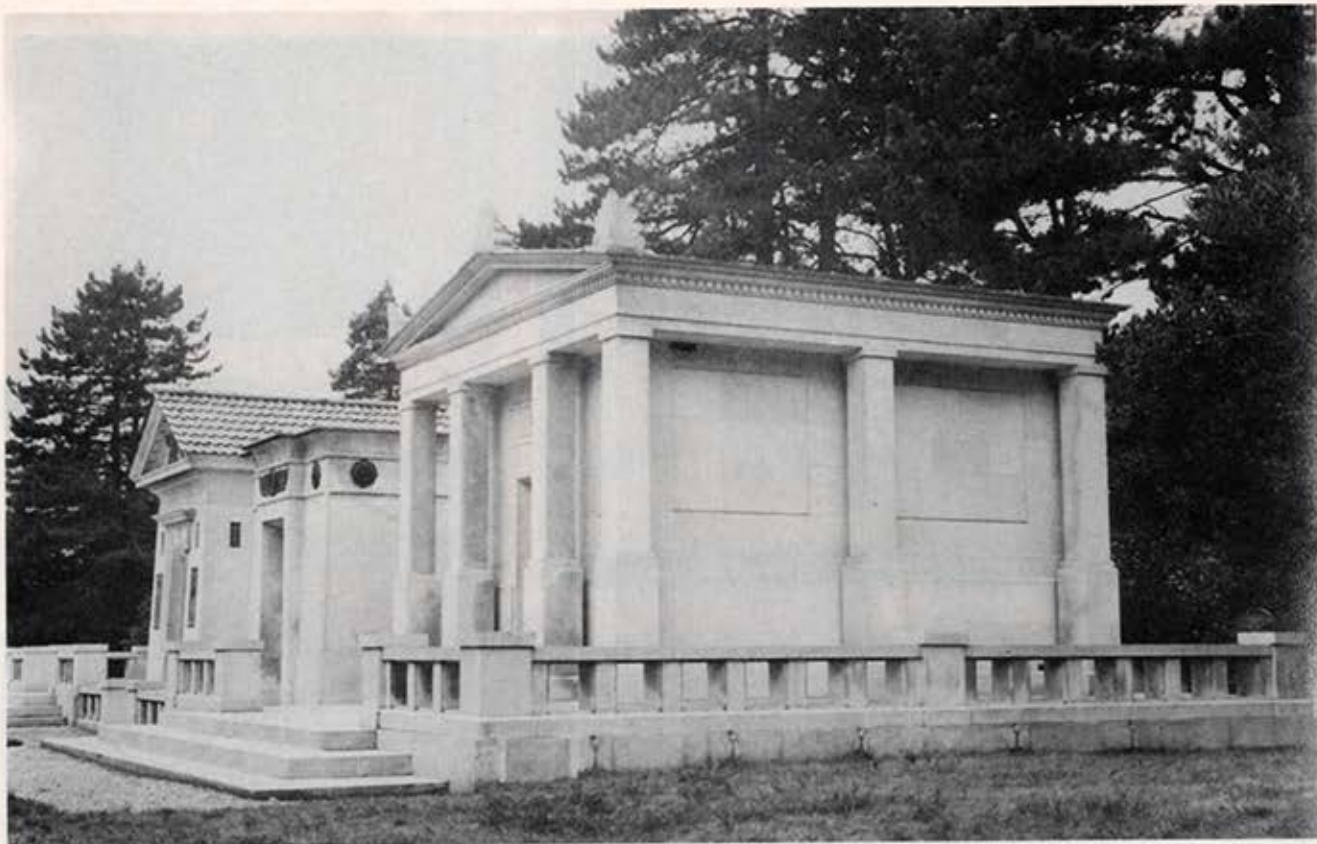
Photos: Kee Photographics

Fourth row:  
Shirinbanoo Kutar,  
Captain, Sharokh,  
M. Zartoshty and  
Ms Sharokh





*Clockwise from top left: Navroz jashan ceremony (Photo: Kee Photographics); Farhangi with wife Goli; grave of Sir Dorab Tata, entrance to Brookwood cemetery and the Tata mausoleums* Photos: Amavaz S. Mama



*The Tata mausoleums (courtesy: Tata archives); (right) graves at Brookwood cemetery* Photos: Arnavaz S. Mama

masji Cama, his Gujarati letter dated August 15, 1861 noted, "Our people go abroad to several countries for business. When there, each person could give according to his means for religious and charitable purposes. This would enable them not only to perform good deeds but also to live in harmony with one another in good and bad times."

"Currently by the grace of God, we are about 50 — including students (who come here for higher studies) — and our number is likely to increase year by year. For this reason, it is essential to consider this matter urgently."

"If this idea appeals to you, we can then arrange to meet at some place, listen to one another's views and reach a satisfactory conclusion."

By August 17, Dadabhai Naoroji had given his endorsement. Edulji Nusserwanji also concurred. The English transcript of page 1 (dated September 22, 1861) of the minute book of the Charitable Fund of the Zoroastrians of Europe 1861-1894 — provided to *Parsiana* by the ZTFE's enthusiastic librarian Malcolm Deboo — reads: "The Zoroastrians residing in England wished to



establish a Religious Fund for Zoroastrians of Europe. A general meeting of the local Zoroastrians was therefore held at 2 p.m. at Mr Cama's residence, No 24 Devonshire Terrace, London W2. The following gentlemen were present:

"Ardeshirji Khurshedji Wadia, Dadabhai Naoroji, Dr Burjorji Dorabji, Edulji Nusserwanji, Jehangirji Burjorji, Ardeshirji Ookerji Engineer, Dr Muncherji Behramji Koholah, Rustomji Khurshedji Engineer, Pirojshah



Peshtonji, Dhunjibhai Khurshedji Ratnagar, Rustomji Shahpurji Umrigar, Bomanshah Muncherji Modi, Framji Bomanji Cama, Navroji Cawasji Ponchajina, Muncherji Hormasji Cama.

"Muncherji Hormasji Cama was elected as chairman of the meeting."

"The chairman read out a previously prepared draft of articles. After lengthy discussion those present unanimously agreed that the articles, as amended after

*continued on page 40*



**Find Purpose  
The Means  
Will Follow**

**TATA**  
**FINANCE**

Corporate Office: Tata Finance Ltd, Dubash House, 15 J N Heredia Marg, Ballard Estate, Mumbai 400038 Tel: 2661471  
Regional Head Quarters: Calcutta Tel: 2296867/3065 • Chennai Tel: 8232748/49/50 • Delhi Tel: 3316299 • Mumbai Tel: 5232765



*The School offers vocational training in several fields including painting, dancing, weaving, spinning, knitting, carpentry and embroidery*  
All photos by Chetan Mistry



# An act of grace

At the Jai Vakeel School for Children in Need of Special Care the youngsters are taught to express their creativity

Yasmine Lemos

There's a dance rehearsal in progress. All the planets bow before the creator who blesses them with outstretched hands. There is an amazing grace in every movement of these little children. It is hard to believe that they are mentally impaired. The Jai Vakeel School for Children in Need of Special Care is one of the few institutes in the country to admit children with multiple handicaps, says Tehmina Shroff, the director of the dance drama, who is also the honorary administrative director of the School. From a two-storeyed bungalow on Warden Road, to a sprawling two-acre retreat tucked away in Sewri with an additional wing in the serene suburbs of Borivli, the School has grown from just two students in 1944 to more than 700 today.

"The School started because of my sister Dina who was a very special child," recalls Shroff. Dina was born on October 10, 1936. Her father, H. M. Vakeel, was a solicitor and her mother, Jai, though a housewife, had foresight and creative ideas. Dina was a pretty baby but within two months, her parents realized that her development was not as expected. At the age of six months, their friend, Dr R. N. Cooper, identified Dina as a child with Down's Syndrome. The Vakeels stoically accepted the news. Dina was allowed to grow at her own pace and participated with the family in everything they did. "We never thought of her as handicapped," reminisces Shroff. She played badminton with us and also rode on a horse. Whatever we did, she wanted to do. She was a very sweet-natured girl."

Jai Vakeel knew that Dina was a special child and needed a special school. So in 1943, a Montessori trained teacher, Katy Cama was requested to teach Dina. She was an excellent, pa-

tient teacher who tried different methods till she succeeded in achieving the desired result.

Fifty-five years ago, on Dina's eighth birthday, her mother started the School for Children in Need of Special Care in her own drawing room. Situated in her bungalow on Warden Road called Ravi Lodge, this School initially had only

tute (which can handle) multi-handicaps like blindness, deafness and cerebral palsy with mental retardation," elaborates Shastri. Among the facilities they offer are a school, pre-vocational training center, vocational training center, research center, boarding school, community based programs both urban and rural, and custodial care.

The research center conducts investigation and research on various aspects of mental health; a special clinic for early intervention therapy and a counselling center provide guidance and support to the parents of such children; the rehabilitation center includes a sheltered workshop; a teacher's training center conducts classes in this highly specialized field; family economic upliftment schemes and out-

reach programs are also beneficial.

When a child comes to the School, a precise and detailed study of the individual case is conducted and an extremely comprehensive program for treatment and development is suggested. According to Dr Saif Bijliwala, a psychiatric occupational therapist, "The development program for the children begins right from the age of one month, for early intervention increases the scope of rehabilitation enormously. The program includes regular therapy sessions, doctors' consultations, counselling the parents and, whenever necessary, conducting genetic tests and other research." When asked about Parsi students in the School, he commented, "Presently there are 18 Parsi students in our School of whom six have Down's Syndrome. A systematic study of the incidence of Down's Syndrome and other mental deformities in the Parsi community has still not been carried out." Dr Bhanumati Balasubramaniam, a cytogenetist, adds,

*continued on page 55*



*A two-acre retreat at Sewri*

two students, Dina and Nargis Daruwala. The main purpose of the School was to offer mentally backward children the special understanding and individual attention that they needed.

Being the first school of its kind in the country, there were no guidelines in the Indian education system that Jai Vakeel could refer to. She read a great deal on mental illnesses and corresponded regularly with officials from the Vineland School, Wayne County School, the Office of Education in Washington and the American Association on Mental Deficiency. From the equipment used to the very syllabus itself, Jai Vakeel's pioneering direction is given credit for its relevance even today. "This institute is the largest in India and comparable to any other institution in the world," claims Dr (Prof) P. C. Shastri, president of The Research Society for the Care, Treatment and Training of Children in need of Special Care. "Ours is the only insti-

# Philanthropic painters

The refurbished Sir J. J. Gallery opens with an exhibition by India's eminent artists for the cause of the Sir Jamsetjee Jejeebhoy Parsee Benevolent Institution

Hilla P. Guzder

The school walls which had for more than a century displayed the artistic impulses of school children were adorned with the creative insights of S. H. Raza, K. H. Ara, Badri Narayan, M. F. Husain, Gieve Patel, Homi Patel, Laxman Shreshtha and other well-known personalities of the Indian art world. Spotlights especially fitted over each painting highlighted its bright and mellow tones, lucent lamps placed all the way up the imposing staircase brought out the beauty of the bannisters. Complementing the school's temporary conversion into an art gallery was the burnished wooden floor, with staircase landings thoughtfully provided with wooden benches for connoisseurs to sit and admire the splendor of the paintings lining the walls. Alongside the staircase, rivetting attention, stood a 30-foot-tall wrought iron chandelier, its 54 baskets of pure white tuberoses and white gladioli aglow with the myriad lambent divas lining its lower tiers.

"It is not just territorial boundaries that form a nation. Language and literature, artists and litterateurs also make a country," mused veteran Gandhian Dr Usha Mehta, lighting the lamp on February 13, 1999 to inaugurate the preview of *The Art of Charity* at the Sir Jamsetjee Jejeebhoy Parsee Benevolent Institution (SJJPBI) (see "Lighting up a landmark," *Parsiana*, February-March '99). The exhibition and sale of contemporary Indian art featured the works of 58 of India's most eminent painters, some of whom are alumni of the Sir J. J. School of Art. The artists contributed a minimum of 50 percent up to a maximum of 100 percent of the price of their paintings, which ranged from Rs 10,000 to Rs 3,00,000, to the

cause of the SJJPBI.

It was Sir Jamsetjee Jejeebhoy, first baronet, who formalized art education in India for the first time almost 150 years ago by setting up a school of art, at a time when art was considered little



At the Sir J. J. Gallery (from left): Jejeebhoy, Deshmukh, Vijaya Deshmukh, Atul Dodiya, R. Jejeebhoy and Khambatta Photo: Hilla P. Guzder

more than a pastime for cultured ladies. "Sir Jamsetjee Jejeebhoy was a colossus of his times and enlightened individuals, agencies and the government should work together to preserve and enhance traditions," remarked Mehta.

Nonagenarian Prof P. A. Dhond, ex dean of the Sir J. J. School of Art and ex director of the Maharashtra Government directorate of art, declared how proud he was of his alma mater where he had learnt and matured both as an artist and as a teacher. Lamenting the plight of art teachers, he described how he had tried to raise the pay scales and status of art teachers as "art teachers were the lowest paid and least respected" and how many of his students later won both state and *rashtrapati* (national) awards.

"The success of this exhibition depends on you," Rustom Jejeebhoy, son of the present seventh baronet, told the assembled invitees and art lovers. "There was a coterie of gallery owners who backed this show," stated Jejeebhoy with Kekoo Gandhi of Chemould Art Gallery being "the backbone of this show." Special commemorative medals were presented to Kekoo and Khorshed Gandhi. Dadiba Pundole of Pundole Art Gallery (received in his absence by his wife Khorshed), Pheroza Godrej of Cymroza Art Gallery, Nitin Mukadam and others of the Art Sub-Committee who toiled to organize *The Art of Charity* as a part of the SJJPBI's sesquicentennial celebrations. Jejeebhoy also thanked SJJPBI trustee and art committee member Minoo Mody for his "confidence and faith in the exhibition even when we were testing the waters."

Shawls were presented by Sir Jamsetjee Jejeebhoy to Mehta and to veteran, octogenarian author Mulk Raj Anand who graced the function despite his frail condition. Medals were also presented to numerous individuals who had contributed significantly to the success of the event.

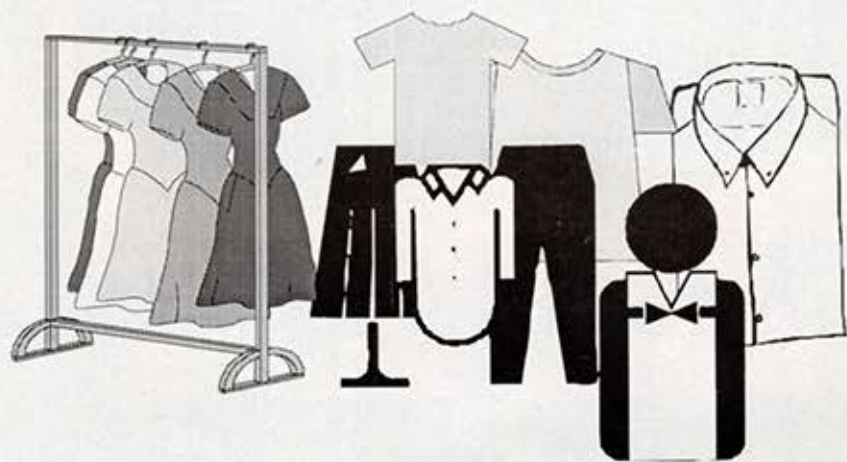
Two days later, the exhibition shifted to the newly refurbished Sir J. J. Gallery at the Sir J. J. Institute of Applied Art (situated within the Sir J. J. School of Art complex) with B. G. Deshmukh, chairman of the advisory committee of the National Gallery of Modern Art lighting the lamp amidst an absence of formal speeches. The Gallery, which had been lying in disuse, was renovated with Pinakin Patel Associates giving their services free of charge and HDFC (Housing Development Finance Corporation) and IDFC (Infrastructure Development Finance Company) paying



*Top: The Art of Charity at the Gallery.  
Middle (left): bas-relief of the first baronet, (right) Jejeebhoy, Gandhi, R. Jejeebhoy, Mehta and Anand at the SJJPBI  
Bottom: paintings along the staircase*

Photos: Hilla P. Guzder





*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



With  
best wishes  
from

**Farah  
&  
Tanya**

the facilitating costs of Rs 10 lakhs to repair the Gallery and print the catalogue. Designed by Ayesha Soonawalla, with processing by Comart Lithographers, the elegant catalogue contains details of the paintings as well as brief bio datas of the painters.

Well-known sculptor Arzan Khambatta, whose *A Moment in Freedom* priced at Rs 30,000 was displayed at the exhibition, was enthusiastic about the restored Gallery. "Its setting amidst an art campus is suitable for exhibitions. The Gallery should establish a good reputation by holding strong exhibitions at first. It should not become just a place for an artist to display his leftover works." Though he has always held his shows at the Jehangir Art Gallery, Khambatta asserted that he would "love to exhibit" his work in the restored Gallery. Explained Rustom Jejeebhoy: "When we first approached S. H. Raza, an alumnus of the Sir J. J. School of Art, he willingly agreed to donate 100 percent of his three-lakh rupee painting *Gestation* to our cause, though artists are often flooded with this kind of request. So we thought we would repair the approximately 2,000 sq ft Gallery and do something for the artists and their alma mater in return as it is the artists who are really doing the charity, forsaking a minimum of 50 percent of the price." The Gallery can be rented for as low as Rs 500 per day which is a rate, believe the organizers, well within the reach of even the humblest new artist. An added bonus is an adjacent small room with bathroom, also renovated, where an out-of-town artist can reside during the course of his exhibition.

At the end of its fortnight-long run, the organizers had sold almost 65 percent of the paintings. "We had tried for an underwriter but did not succeed in getting one," disclosed Rustom Jejeebhoy. "We raised about Rs 13 lakhs for the SJPBI and I really can't scoff at that kind of money though I was hoping to raise more!"

The future running of the Gallery, however, is in the hands of the government. "We received very good support from the Sir J. J. School of Art authorities and from Muralidhar Nangare, director of art, Government of Maharashtra. We are now hoping that the government nominates or co-opts us on the advisory committee. On our part we wish to make this Gallery a part of the regular art circuit," he stated.

## 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 MAKING OF AN ANJUMAN *continued from page 32*

consultation with those present, should be printed and circulated to all local Zoroastrians as well as to Zoroastrians residing in Liverpool and Manchester so that it would enable them to reconsider the draft. Thereafter another general meeting should be held in the following month on Sunday 6 to pass the articles and pass resolutions on other matters relating to the Religious Fund. After passing the resolutions to proceed as above, the meeting terminated at 5 o'clock in the evening. (Sd) Muncherji Hormasji Cama, chairman, London, September 22, 1861."

Handwritten in Gujarati, the minutes record the dynamism of the venerable gentlemen. By their third meeting on October 13, 1861 suggested changes in the draft articles had been incorporated and the first managing committee elected. It included Muncherji Hormasji Cama, chairman, Ardeshjerji Khurshedji Wadia, Dadabhai Naoroji and Pirojshah Pestonji, trustees, Jehangirji Burjorji, secretary, Dr Burjorji Dorabji and Dhunjibhai Khurshedji Ratnagar, managing committee members.

Cama's committee conceived of six

separate funds, viz for the burial of the dead, for helping stranded Zoroastrians to enable them to return to India, for the acquisition of books about Zoroastrianism, for helping scholars researching Zoroastrianism, for establishing a house of prayer and a general fund for miscellaneous expenses. These six funds were combined into a single fund in 1889 called the Charitable Fund of the Zoroastrians of Europe. The 29th AGM held on October 1890 with Naoroji in the chair noted that a circular letter apprising one and all about the Fund's objectives, with the Brookwood arrangement in place, was distributed widely at the time of the Paris Exhibition when a number of Parsis visited London, resulting in a subscription of £ 24.12s to their funds. The letter promised subscribers of £ 3 and upwards the right to vote.

The 30th AGM in 1891 accepted that non-Zoroastrians could perform *sezd* at the funerals, informs Deboo. The occasion was the demise of Dorabji Cama's wife and the desire to allow his Christian friends to attend the funeral. Three months later Bombay's Rustomjee Khareghat hotly contested the issue and a long correspondence is recorded by secretary D. M. Colah. By a majority vote

at the AGM on October 11, 1892 the practice was accepted.

By the meeting of May 16, 1908 chaired by Sir Muncherjee Bhownaggee, the second Parsi to be elected to the British Parliament, the opinion was that "the Zoroastrian Fund of Europe should be placed on a proper legal basis" and it was agreed on the basis of D. P. Cama's letter that "a clause specially expressive of limiting the society's membership and beneficiaries to Parsis of the Zoroastrian faith" be inserted in the legal document. By now the minutes were maintained in English with impeccable handwriting! There is also a reference to a letter from S. K. Bomonjee on behalf of Ms Wadia who had offered "to defray the expense of all necessary additions and alterations in the chapel" but that if the committee arranges to do so, "no tablet except that in memory of a deceased Zoroastrian Parsi" would be put in the chapel.

The Parsee Association of Europe was incorporated in 1909 with Bhownaggee as president, Dorabjee Pestonjee Cama, Nusserwanjee Jamaspjee Moolla and Eduljee Dinshaw as trustees. The managing committee comprised of Moolla as honorary secretary

## GET LOST

One day a man like you decides  
it's time for the finer things of life  
- majestic mountains, lush green acres of  
green forest, sparkling rivers, peace of  
mind. And that's the day he decides to  
leave the harsh vapours and stresses of  
the city behind him, and lose himself with  
his family in the sheer bliss of  
Brightland Holiday Village.  
Do what comes naturally and  
give yourself the treat of your life.



MUMBAI Tel (91-22) 2872590/1/2/3 Fax (91-22) 2873348 PUNE Telefax 020-220 246 MAHABALESHWAR  
Tel: 02168-60700 Fax: 02168-60707 E-MAIL: brightland@vsnl.com WEBSITE: www.brightlandholiday.com

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**

and treasurer (a function he had already been long performing) and included Framjee Bomanjee Cama, Edaljee Jamsetjee Khory, Rustomjee Limjee Batliboi and Hormasji Dossabhoi Cama.

Moolla served as honorary secretary for 50 years, a contribution which was recognized by a felicitation held at Cafe Monica under Bhownagree on September 11, 1917 when Moolla was presented a purse of Rs 6,000. Bhownagree himself continued as non-contested president of the Association for 25 years.

For the purpose of registration the articles of association declared that the members of the Association inclusive of life and ordinary members be limited to 1,000. Only Parsis of the Zarathushtrian faith were qualified to be so. The three trustees — who had to be life members — were appointed for life.

The minutes of April 20, 1910 record a reference to a letter from R. D. Tata who had inquired whether a non-Parsi who might be a converted Zarathushtrian could be interred at Brookwood. It was decided to write to Naoroji, "the sole survivor of the original founders of the Association whether the benefits and rights of the body should be limited to Zarathushtrians who were originally Parsis" or not.

On June 13, 1923 honorary secretary R. R. Desai was writing to Dr J. J. Modi, secretary of the Bombay Parsi Panchayet (BPP), to advise "whether a non-Parsi

wife of a Parsi, believing in the Zoroastrian faith, is entitled to participate in strictly religious functions of our community, and more especially if, in the unfortunate case of the decease of such

a person, her remains would be entitled to be treated in the same way as that of a Zoroastrian Parsi... and also in the case of the children of such union." Predictably, Modi replied in the negative for the wife but permitted the children "provided such children have been brought up as Zoroastrians."

At the Jamshedi Navroz banquet that year at the Savoy Hotel, the Association congratulated Dadiba Merwanji Dalal on his appointment as the High Commissioner for India. He had succeeded William Meyer according to Deboo's research. Also felicitated was Mitha Tata, "not only the first Parsi but the first Indian woman to be called to the British Bar," according to the Association's annual report.

The Law Report of *The Times*, London of July 5, 1928 records that the

Lord Chief Justice's Court returned a verdict in favor of The Parsee Association of Europe, and awarded it £ 1,000 in compensation in its case for libel against Dr Ardeshir Dadabhai Jilla and Erachshaw R. Heerjibehedin of Bombay's *Kaiser-i-Hind*. In a series of articles in November and December 1927 and January 1928 Jilla had alleged that the Association had failed properly and honestly to carry out the objectives for which it was founded. The November 27 article was titled "A fluff of autocracy in a sea of democracy." The Association contended that by presenting it in poor light its subscriptions and donations from India would be affected. It was also the Association's case that Heerjibehedin had made no attempt to verify the truth of Jilla's allegations and Jilla himself had "admitted that every statement he had made about the Association was groundless. At the time of writing the articles, he added, he was in an 'irritated mental condition,'" reported *The Times*. Interestingly, the Association's solicitors, Bull and Bull, were the same who had drafted its memorandum and articles in 1909.

According to the Association's report for 1943-44 the trustees of the Cursetjee Maneckjee Shroff Agiary in Bombay had proposed the transfer of their sacred fire and funds amounting to £ 5,500 to establish an agiary in London. A special general meeting on March 5, 1944 under the chairmanship



Maravala (top); inaugural plaque, kebla and dining hall at Zoroastrian House



of Jehangeer Cowasjee Jehangeer discussed various options and adjourned sine die. At their AGM on October 29, 1944 it was resolved that unless they could raise £ 50,000 to buy a property in London for £ 6,000 with the balance invested to yield an annual income of £ 1,200, the project should be given up. By the end of the year they had declined the Shroff Agiary offer as they could not raise the necessary funds.

The first Communal House had been established in a leasehold property at Cromwell Road through voluntary contributions and patronage. In 1929 the Association moved to a freehold property it purchased on Russell Road in Kensington. It ceased to be adequate for the burgeoning post-World War II community and thanks to the ball set rolling by president Jehangir Moos, on September 6, 1969 the new Zoroastrian House at Compayne Gardens was inaugurated by BPP chairman Nadirshah Mulla. In the 60s as in the 90s, it was a controversial move, informs Deboo. Among those who opposed it were Sarosh Khajotia, Cyrus Mehta and Faridoon Madon, according to Deboo.

The most significant development in the new Zoroastrian House was its centerpiece — the Setayash Gah, donated by Dastur (Dr) Sohrab and Dr Shirinbanoo Kutar — the closest that the Zoroastrians of Europe have come to a place of worship. A grateful community had earlier acknowledged Kutar's devoted service over the years (he banded together the ordained priests and inspired them to serve the community by performing ceremonies for which there was ever increasing demand) by appointing him their High Priest with the consent of the dasturs of India at a special general meeting on October 25, 1964 and followed it up with a shawl presentation ceremony.

By 1982 even the considerably larger Compayne Gardens premises were unable to meet the needs of the community and since the resources were inadequate to allow a move to a newer property, an extension was built and inaugurated on March 21, 1983 to provide larger assembly and dining space, thanks to the largesse of Arbab Rustam and Morvarid Guiv and of Faridoon and Mehraban Zartoshty.

With an increasing influx of Iranian Zoroastrians the community had opted to change the name of the Association from The Parsee Association of Europe

to the Zoroastrian Association of Europe (Incorporated) at a special general meeting on August 8, 1971. In both cases the Association was legally a limited company with its assets subject to tax.

"This situation became more harmful to the Association progressively from 1973 onwards," records *Homage to Zarathushtra*, a brochure published by ZTFE in 1983. Under the presidency of Shirinbanoo Kutar, Captain initiated the move for charity status. After months of grueling negotiations with the Board of Trade, Inland Revenue, solicitors and counsel, Captain, then president, called a special general meeting on September 3, 1978 to convince the community of the need to follow the course suggested by the lawyers: to set up a new entity named The Zoroastrian Trust Funds of Europe Incorporated and to transfer the assets and liabilities of the Association to it. After much discussion the special resolutions were passed unanimously, enabling the committee to effect the change and the Association acquired its tax exempt charity status on February 1, 1979. Its first office bearers were president Captain, trustees Dr Mino Mistry and Nariosang Dhalla, honorary secretary Ruby Contractor and honorary treasurer Ervad Zal Sethna. Other members of the committee were Shirinbanoo Kutar, Bailey Irani, Jal Modi, Soli Master, Burjor Magol, Ervad Darius Sethna, Meherwan Sepai and Dr Firoze Munshi.

Of all of Captain's heady achievements in community affairs the most controversial has been his founding of the World Zoroastrian Organisation (WZO). With the aplomb of Dadabhai Naoroji and Muncherji Cama, the Captain team presented the world with a "world body" in 1980, one that the rest had only been talking about for 18 years. With London as the first port of call for migrant Zarathushtis fleeing Iran after the fall of the Shah, the hastily drafted constitution of the WZO has been the subject of acrimonious debate, equating as it does the rights and privileges of its individual and association members. For years Captain and his devoted supporters have tried to achieve general acceptance by seeking the BPP and the Federation of Parsi Zoroastrian Anjumans of India to join it, to no avail.

The wealthy Iranian emigrants, on the other hand, provided support not just with words but money. In 1982 the

## The Best Professional Services

- \* Buying and selling of shares
- \* Writing accounts
- \* Filing of Income Tax returns and also under new scheme of 1 out of 6
- \* Buying and selling of flats/office
- \* Application of P.A. No.

**Vipul Shah**

Tel: 4156791/92

Fax: 4124824

*Teaching is not to fill a vase, it is to light a spark...*

Calling all students  
**French and English tuitions in groups/individual given by a 16 years experienced teacher**

Learn conversation and writing skills through the latest revolutionized methods: audio, audio-visual, video, etc

Contact:

**Ms Meher Mistry**  
(M.Phil, Sorbonne University, Paris)

A/9, Ness Baug, Nana Chowk  
Tel: 3870375



Top row (l to r): Malcolm Gerrat, director, Sacred Literature Trust; Alfred Agius, director, Westminster Interfaith; Sarah Stewart, editor of The Middle and Near Eastern Journal; Judy Thwaite from The Centre for Jewish Education and Pandit M. Vajragrana, head of the Sri Lanka Buddhist Sangha Sabha of Great Britain. Alongside: Jehangir Sarosh (left) with Brian Pearce, director of UK's Interfaith Network — all ZTFE's interfaith invitees

Photos: Kee Photographics



late Mehraban Farhangi had contributed £150,000 to establish The World Zarathushtrian Trust with Captain, Shirinbanoo Kutar and Shahrokh Shahrokh as trustees. Typically, the prodigious Kerman-born accountant cum businessman cum philanthropist chose to remain anonymous and it was only at the memorial service after his demise on October 26, 1996 that the origin of the fund was made public by Captain.

With the proposal of the new World Council of Zoroastrian Federations which seeks to cap the regional bodies into an identifiable, representative unit on the world scene, there was much heart burning about the need for a second "world body" and parlay is continuing to metamorphose the WZO into an organization satisfying all points of view. If such a denouement comes to pass, the London community will have scored a hit in the best traditions of its long history.

## Life in Zoroastrian House

Most weekends and sometimes mid week Zoroastrian House hums with activity. Every Saturday Ervad Rustom Bhedwar teaches kustī and advanced prayers as well as navar prayers for athornan boys. The third Sunday in each month Ervad Keki Kanga attends the Setayesh Gah and anyone is free to avail of his services. The third Sunday of each month from 11 a.m. onwards Niloufer Cooper,

Rukshana Daruwalla, Rushna Master, Aban Karkaria, Ava Jamooji and Darius Karkaria conduct the Children's Education Fun Club for those between the ages of three and 15 to equip them to face the challenge of living in a multicultural society. The children acquire "knowledge, understanding and conviction of our ancient Zoroastrian culture, heritage and religion," as notes the ZTFE quarterly circular dated February 2, 1999.

Since the past three to four years the ZTFE celebrates all the Shahenshahi paravs with a jashan followed by snacks and tea. These are generally funded piecemeal by small families and organized by Bhedwar, Silloo Jasavala and ZTFE librarian Malcolm Deboo on the actual day. Other religious events organized by the ZTFE are the Shahenshahi Zarathoshtno diso and Homajini baaj. No non-Zoroastrian is allowed at these ceremonies, clarifies Deboo. There is generally a "waiting list of people wanting to contribute for the paravs as the function costs £75-100 which is easier for a small family to afford," says Deboo. And for 10 days the muktad prayers are held followed by the Fravardigan jashan at Brookwood.

Among the largest Iranian celebrations the Jashn-e-Sadeh and Jashn-e-Mehregan are financed from a large endowment made by the late Mehraban

Farhangi. The March 26 Fasli Khordadsal and the Fasli Zarathoshtno diso are similarly endowed by Boman Mobed, an ex trustee of the Zoroastrian Trust Funds even though he has now moved to Honolulu, informs Deboo. Mehraban and Faridoon Zartoshty provide for Jashn-e-Tiragan in July. Non-Zoroastrian guests are invited at all these Iranian functions and the endowments date back to the 80s, says Deboo. There is a move afoot to raise Iranian funds for other Fasli gahambars, he adds.

Plans for Jamshedi Navroz 1999 included a traditional "hafshean" table on display and contributory lunch. The Fasli Khordadsal to which the Shahenshahis are duly invited was to see the launch of *Comrade SAK: Shapurji Saklatvala, MP*, a political biography by Mare Wadsworth.

In a move initiated by former Indian High Commissioner L. M. Singhvi, Indians in the UK are invited to celebrate their major ethnic festivals at the Indian High Commission. Lalit Mansingh, the current Indian High Commissioner has continued with the practice. In a function jointly organized by the ZTFE and the WZO about 300 Zoroastrians — 150 from each side — were slated to celebrate Navroz there followed by a traditional lunch. The ZTFE circular requested a donation of £10 per head and the use of ethnic apparel.

In keeping with their growing interfaith activities the Navroz function invitation list this year, according to Mistry, included Rabi Dr Jonathan Sachs, chief rabi in the UK and a scholar of oriental religions. On the industrial side there was Srichand Hinduja and Palan (Shapoorji Pallonji) Mistry.

While participants are asked to bring in some snacks for the table spread after the Avan parav jashan, the Atash nu parav jashan, maachi and gahambar sponsored by Beroze Mody and Y. M.



# Our Services go a long way.



Across the country, in fact. In the last 5 decades we have grown to be leaders in the field of *Steam Engineering and Control Instrumentation* serving customers through over 25 offices. But that's not all.

Over the years we've come to recognise and realise that the community around us lacks basic essentials. Like clean water, hygienic living facilities, health care, sources of income. And yes, literacy. Which is what we've been giving to the people of Kasarwadi. Services that go a long way in improving the quality of life for the underprivileged residents of this entire area within 5 km radius. Just our way of serving the society that has served us so well.

**Forbes  
Marshall**

Mumbai-Pune Road, Kasarwadi, Pune 411 034, India.  
Tel: 91(0)20 - 794495, Fax: 91(0)20 - 797413

Sepai is being used as a source of funds for the ZTFE's new premises as well as Bombay's Anjuman Atash Behram.

Individual families sometimes sponsor a memorial jashan to which the community is invited. The Dastur (Dr) Sohrab Kutar memorial jashan is one such event regularly organized by the Kutar family where chasni and refreshments follow the ceremony.

Young Zoroastrians — or YZ as they are generally known — have their own set of activities, not necessarily restricted to the Zoroastrian House precincts. A group of 15 comprising Rushad Chinoy, Mehrengise Cooper, Natasha Dalal, Taronish Jasavala, Naomi Kazak, Havovi Mehta, Rohinton Munshi, Dinaz Sethna, Gustav Sethna, Ruby Sethna, Shiraz Sethna, Farheen Sorab, Neville Sorab, Navaz Suratia, Zena Writer under the chairmanship of Kerman Jasavala, lead the rest of London's Zoroastrian youths to the theater, discos and pubs together, cementing a camaraderie that was evident in the efficient organization of the ambitious 10-day program of the Second World Zoroastrian Youth Congress. Most of the younger members of the ZTFE managing committee like Perses Sethna, Rushna Master, Dinyar Cooper, cut their

teeth as YZ organizers and chairpersons. Perses Sethna had ascribed the success of the Congress partly to the "bit of style" that led them to hold the first four days of the parleys in a five-star hotel. The esprit de corps among them seems to have stemmed from the troubled late '80s when the youths made a concerted decision to stay out of the controversy and attend both sets of functions and fund raisers, as Master had noted at the post-Congress press conference.

It had been a major bonanza when the association had rediscovered its archives in the early 1980s. Farokh Vajifdar who had first set up the library then, resigned in the turbulence of 1986 and Deboo became involved, initially as a volunteer and later as the official librarian. He describes the ZTFE collection as more of a reference library cum information center. For example when a young girl was doing a project on abortion, she approached the ZTFE and Deboo found that the *Vendidad* has much to say on the subject, not merely chastising the woman but the person who made her pregnant and the people who forced the abortion. According to the *Vendidad*, as explained by Deboo, the illegitimate child must be cared for

by the family and supported until marriage in the case of a girl and until the boy is old enough to earn for himself.

In his first five years at the library Deboo says he amassed 265 books at a cost of £ 4,000 of which £ 2,000 came from the community when he "passed the box around" and £ 2,000 from the Zartoshty brothers. Nearly £ 1,200 worth of books have been donated. The collection covers the gamut of Zoroastrian history and culture, includes biographies and autobiographies, and even some publications on cookery. But the original correspondence of the association since the early 1800s is the most precious heritage they have.

Zoroastrian House is a registered place of worship in London and for conducting Zoroastrian marriages, informs Deboo. Mixed marriages however can only be performed in the Anglican church, he says.

One aspect of the London community Deboo emphasizes is that everyone defers to the visiting high priests from India and Iran. "They get more respect here than in any other part of the diaspora. The community gives respect even though it may not agree with everything they say," notes Deboo, comparing the high priests to the British monarchy.

*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

Dorrajji's

## JERROZ HOTEL

Under Cliff Bungalow,  
Ring Road, near Parsi  
Fire Temple  
Panchgani 412805

Phone: (91) (02168) 40238

## MATRIMONIAL

Alliance invited for a 28-year-old boy, MBA from USA, well-settled in Bombay, from a cultured family. Smart, good-looking girls from similar family background may please apply with details and photograph (returnable) to:

The Advertiser

Parsiana, Matrimonial (April/10-99)\*  
GPO Box 892, Bombay 400001

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

# "If the community wants a change..."

Marginally conservative, the new managerial team at the ZTFE is determined to ignore past controversies

"We have decided among ourselves that whoever is president serves for three years and no more. Then, make way," says Dorab Mistry, now in his second year as president of the Zoroastrian Trust Funds of Europe (ZTFE). Mistry's statement endorses the focus on fresh blood and youthful involvement that now permeates ZTFE management.

Vice president and social secretary Faroukh Sorab, secretary and Young Zoroastrians coordinator Rushna Master, treasurer Adi Bilimoria, house secretary Farokh Byramji, liaison officer Perses Sethna comprise Mistry's current team of office bearers. Other members of the managing committee include Rusi Dalal, Filly Maravala, Dinyar Cooper, Ervad Rustom Bhedwar, Malcolm Deboo and Jimmy Rustumji. In all, one can

hazard that the total average age must be on the right side of 50.

Mistry's mission has been to reunite the once acrimoniously fractured community of UK Zoroastrians. With that in mind the managing committee constituted under him in end 1997 held back from endorsing the proposed World Council of Zarathushti Federations (WCZF). "We felt our generation hadn't had enough dialogue with the World Zoroastrian Organisation (WZO). We found that rightly or wrongly there was a tendency on the part of those promoting the World Council to use it as a stick to beat the WZO," Mistry had told *Parsiana* in January 1998.

Proud that it was the ZTFE that had spawned the WZO he believed that, given time, WZO would rectify its constitution in all seriousness to make itself a truly representative world body — a line of thinking also pursued by the Federation of Zoroastrian Associations of North America (FEZANA). "For us peace and harmony at home are extremely impor-

tant... People like Dr Shirinbanoo Kutar are revered; we appreciate the work of Shahpur Captain, admire his organizational qualities; we want them back into the ZTFE fold..." A year later Mistry acknowledged sadly, "The divisions are still there."

With the Brookwood bungli extension happily complete, Mistry is concerned to get on with the new premises project. Hoping to receive major funding from British national lotteries, which have funded among others the second largest Hindu temple outside Birmingham to the tune of £ 3.9 million, Mistry believes that "as Britain's oldest ethnic minority, we are eligible." There may be certain conditions like leaving a museum and library open to the public. They will also enforce a time scale, he feels and now the first priority is

to get the mandate from the community in a special general meeting. Thereafter it will become possible to acquire a plot of land from the existing resources, including borrowing against the present Zoroastrian House property which would be required until the new one is commissioned.

"Our hall can only take in 250 people sitting. Normally (on Navroz and Pateti) 600 to 700 people turn up... For Khojeste (Mistree)'s talk on the power of *Yatha Ahu Vairyo* we had to literally tell people not to come. Still, there were over 300 people jamming the hall," Mistry explains the inevitability of the project. Though the current Zoroastrian House at Compayne Gardens is convenient for those who use public transport, for the increasing number of car owners parking is a nightmare.

Over the past couple of years the New Premises Subcommittee has collected £ 300,000 plus they have a pledge for £ 200,000 from Mehraban Zartoshty. According to Mistry they need in the region

of £ 600,000 to £ 800,000 for a plot of land. They would prefer to concentrate on the Wembley or Heathrow areas of London where a large number of the community resides. The association's own investments have gone up to about £ 5,000,000 over the past few years as they have moved out of fixed deposits and into shares and successfully handled the portfolio to yield a good return, claims Mistry. "If the anjuman endorses it, we could buy a plot tomorrow," he adds.

Another project on the community plate is participation in the spirit zone of the Millennium Dome being put up by the Millennium Experience Company, a joint venture between the UK government and private capital. Zoroastrianism is one of the nine religions to be represented there and it is the ZTFE that must provide the input. "Malcolm Deboo and Rusi Bhedwar are working on what should be the Zoroastrian involvement," says Mistry. The spirit zone project alone is estimated to cost between seven and eight million pounds of which the Hinduja have sponsored up to three million pounds, he informs.

Yet another institutional project with which the ZTFE is involved is the Asha Foundation with its museum of migration. The first immigrant on record is Ratanji Seth, says Mistry.

Acknowledging his committee as "relatively inexperienced," Mistry explained the imbroglio that surrounded the election of a new trustee at the last ZTFE AGM on November 8, 1998. With Bailey Irani retiring at the end of his seven-year tenure the managing committee was required to suggest a suitable incumbent to take his place on the three-member board of trustees which includes Cavas Sethna and Noshir Avari. The committee homed in on Dr Firoze Munshi, a "completely non-controversial (candidate), equally acceptable to the WZO wing of the community," who was an original signatory to the new ZTFE articles of association in 1978. Though Munshi agreed to stand "after some hesitation," the committee's endorsement was



Mistry: bringing the community together

Photo: Arnavaz S. Mama

not unanimous, with Mac Dinshaw, a WZO sympathizer and ZTFE life member of 37 years winning Rumi Dalal's support. Till the morning of the AGM Mistry and his fellow members were unaware that their candidate Munshi lacked one essential attribute of trusteeship — he was not a life member.

Unwilling to risk seven years of attrition in case Dinshaw decided to use his trusteeship credentials to stall the ZTFE team, they arranged to get former ZTFE president Kersi Jasavala nominated from the floor. In the ensuing election, held with utmost decorum according to Mistry, Jasavala polled 110 votes to Dinshaw's 70 and was declared elected.

Dinshaw raised the issue two days later, when he wrote on legal advice to state the election was illegal. WZO's Rumi Sethna, Captain and Prochy Colabawalla also wrote letters "protesting vehemently that I had done wrong by taking nominations from the floor" because the notice for the election had stated that no nominations from the floor would be accepted. "As chairman I should have declared the one remaining candidate as elected," Mistry quoted the letter-writers. Though the committee "took protection under the rider that the chairman's discretion shall be final and binding in all events.... We realized it was not a fight we wanted to fight," says Mistry. Despite holding an insurance policy to cover legal expenses, "we're not in the business of fighting court cases," he says. "It is very important for the trustees and the president to work together. The trustees are like our upper house." Accordingly, with Dalal's help to diffuse the crisis, they all went to see Dinshaw. "Mac and I resolved it between us on December 11, 1998," informs Mistry, crediting Dinshaw's graciousness and community concern.

The youthful Mistry is becoming adept at surviving such crises. Two years earlier, Sheriar Mehani, a managing committee member vehemently opposed to then president Rumi Dalal, had registered a complaint against the ZTFE management with the charity commissioner. Mistry was then treasurer and had to contend with a seven-day notice to submit records. "We got a clear chit but we had to face it," Mistry recalls the tension of the time.

On the theme of a world body of Zoroastrians, Mistry says, "We are now working in close cooperation with FEZANA." He believes that Rohinton

Rivetna who has been negotiating with WZO president Rumi Sethna, is "cautiously optimistic" that a single body will now be founded. "The ZTFE approach of wait and watch of two years ago (has been) justified by events. ...Rivetna has come to the conclusion that WZO India is a force to be reckoned with. But (president of WZO India) Dadi Engineer and (managing trustee of WZO India Trust Funds) Dinshaw Tamboly have made it clear that they won't be a part of the world body without the WZO, London being part of it."

Terming himself marginally "right of center," the Pardi born, Bombay educated son of Tehmi and Eruch Mistry is the chief of Godrej operations in UK and Singapore. A commerce cum law graduate, Mistry had stood first among 7,000 candidates in his intermediate chartered accountancy exam and seventh of 2,000 in the final. He joined Godrej in 1976 and was transferred to London in 1977 as director of Godrej International, a subsidiary of Godrej Soaps. He has been a Londoner ever since with his wife Shehnaz and daughters Tina, Sherie and Roxanne.

Brought up in a "staunch Zoroastrian behdin family," Mistry believes in the continuity of Zoroastrian rituals, "particularly for the community overseas... (They) provide a point of focus, remind you of your origins... Where I have an open mind is whether (it is possible to maintain) the same level of purity as the scriptures may have ordained. We have to adapt to where we are. Sometimes we are fortunate that the law gives us freedom to perform rituals as we wish, gives us a choice." He says the community could allow non-Zoroastrians to attend some rituals and yet respect the wishes of those who believe that only Zoroastrians should participate in others.

"In London the community is not yet ready for conversion. There is no problem with the children of Zoroastrian fathers. The debate in London is about the children of Zoroastrian mothers. At the moment the ZTFE policy is not to encourage navjotes of the latter. But if the community wants a change, then the ZTFE is a democratic organization. It's up to the community to lobby and change that policy. A referendum could be held

provided there was a demand and pressure for one, if a proper debate takes place where all sides of the argument are presented. It would also involve a look at the important argument as to whether those children eventually practice Zoroastrianism or simply have the navjote and forget all about the faith. I would encourage a statistical survey on the post navjote lifestyle of children of mixed marriages, at least in the UK. If we find even a significant minority where the Zoroastrian line continues, then it would be worth retaining them... Its findings would give guidance to the community."

"We are not carrying any 1986 baggage," notes ZTFE vice president Faroukh Sorab alluding to the fissure in the London community that disrupted Zoroastrian life there for several years. A life member of the WZO along with president Dorab Mistry, the hotel services manager of the Great Ormond Street Hospital for Children NHS Trust is sure that ZTFE sym-



Sorab: "live and let live"

Photo: Arnavaz S. Mama

thizers "know that we are not going to sell them down the river." Like the rest of his youthful colleagues on the ZTFE board, Sorab pursues a policy of "live and let live... Whatever you do in your house is fine," refusing to become involved in the spate of arguments and allegations that had riddled Zoroastrian House politics for nearly a decade.

With wife Jesmin an executive at Gulf Air who has given prodigiously of her time on the New Premises Fund Raising Committee, undergraduate daughter Farheen and senior school going son Neville happily involved in the activities of the Young Zoroastrians, the Sorab household is fully involved with community activity in London.

"We are all going to Houston. The Zoroastrians there reflect prosperity," he says expecting the Zarathushti Odyssey 2000 — as the Seventh World Zoroastrian Congress has been billed — to be a very big success. Fortunately, millennium celebrations in the UK are focused on the turn of 1999 to 2000 whereas the US is concentrating on the start of the new millennium in 2001. This has taken quite a lot of pressure off the UK Zoroastrians, giving them the liberty to partake in celebrations on both sides of the Atlantic.

A.S.M.

# 'Projects can bring people together'

During the four years of his presidency Rusi Dalal endeavored to revive a ZTFE ridden by controversy

"Rusi Dalal is the only president [of the Zoroastrian Trust Funds of Europe (ZTFE)] in recent history to get a standing ovation from the community when he announced that he had decided to step down," notes his successor Dorab Mistry.

The last of the traditionalist East African immigrants who successfully challenged the liberal leanings of the ruling ZTFE team in 1986, Dalal continues on the community scene as member of the managing committee. Unlike others of his group, however, the Zanzibar-born civil engineer has nurtured a younger generation of leaders, led the ZTFE outward into meaningful dialogue with other

faiths. Dalal seized the current wave of multiracial acceptance in Britain to register the ZTFE as the Zoroastrian spokesman in the UK, representing the community at Commonwealth Day functions, the Queen's garden parties and other events, thereby stealing a march on his fellow stalwarts.

In the process Dalal receives letters like the one from Bill Peters, co-chairman of Jubilee 2000, an educational charity seeking to inform the public of the deleterious effects of the policies of world financial institutions like the World Bank and the International Monetary Fund: "The report of the Commonwealth Day Observance Service at Westminster Abbey has given me your name; the role you performed at the Service indicates clearly your leading role in Britain within your religious community. I write to seek your learned advice on ways in which it might be possible, using examples from your sacred texts, for the Jubilee 2000 Campaign..."

Both spunky and spry, Dalal does not hesitate to compensate for his short frame by jumping onto tables to be seen and

heard and his garrulousness and short fuse have earned him his fair share of detractors, some of them being Iranian.

Chary of what he considers *Parsi*'s ill-conceived liberal slant, he nonetheless hosted this reporter during and after the Second World Zoroastrian Youth Congress (WZYC) in 1997 when he was in his fourth consecutive year as president of the ZTFE, speaking his mind with unabashed candor.

Dalal estimated about 120-150 Iranians among the 5,000-7,000 Zoroastrians in the UK. He claimed his policy was to keep them "at par in spite of their smaller number" because despite their lack

of voting strength, he had not forgotten that they "did pour money into us." His personal leaning towards orthodoxy does not prevent him from speaking of Prof Farhang Mehr as a "personal friend," adding "I don't agree with everything he says but the friendship is maintained." Attending most Iranian functions at Zoroastrian House he said, "as president I have the privilege to go whenever I like," but is honored that "they also have the courtesy to invite me."

The 1997 edition of the *Zoroastrians of UK*, the community directory, has 2,400 names as against the 2,000 entries in 1994 and 1,000 in 1991 admitted Dalal, but maintained the primacy of the ZTFE. "When you talk of association, there's only one: ZTFE." It's the only one that covers the entire area, provides the facilities, he said. "The Zoroastrians of South London themselves say they're not an association. Almost all their members are also members of the ZTFE. London is vast. It stretches 50 miles north to south, 50 miles west to east." The local bodies meet for social occasions but they have no property of their own, no reli-

gious backing, he argued. Dalal was piqued because his rivals in the World Zoroastrian Organisation (WZO) have tried to denigrate the ZTFE as just one of the Zoroastrian associations in London and not a representative body.

In his turn Dalal questioned the WZO's representative credentials at a time when the Federation of Parsi Zoroastrian Anjumans of India had opted to become a founder member of the proposed World Council of Zoroastrian Federations (WCZF). He was all in favor of the ZTFE joining the WCZF while the WZO, which has perennially claimed to be a "world body" but is based on individual membership, fought the formation of the WCZF tooth and nail. "Why does not the WZO function in Chicago? Why not in Toronto or Sydney or Singapore?" he challenged.

According to Dalal the value of ZTFE real estate was £250,000 book value in 1997 but worth about three times as much. He estimated its liquid assets then at £800,000 comprising both restricted and unrestricted funds including £150,000 created for a resident mobed in Zoroastrian House. The experiment to keep one had been tried in Shahpur Captain's time "but the fellow couldn't survive there," he noted.

One of Dalal's coups was to bid for the Second World Zoroastrian Youth Congress at the end of the first Congress in Los Angeles. He then left his team of Young Zoroastrians to formulate the fundamentals "without imposition from the main committee on their thinking. There was no inhibition. (But) when the time came to evolve their thoughts, we helped." As noted Perses Sethna, now member of the ZTFE managing committee, at the press conference after the event, "Rusi was heavily involved but remained in the background. He accepted that it was a sort of training (for us). The link was through the budgets and the finance."

Another activity Dalal is proud of is the ZET — Zoroastrian Educational Team — and the courses they had struc-



Dalal: spunky and spry

Photo: Arnavaz S. Mama

tured with scholars like Rashna Writer, Peter Clarke, Jenny Rose and professors from the School of Oriental and African Studies coming to lecture on specific themes. He was particularly pleased with the open sessions with Khojeste Mistree and Dastur (Dr) Firoze Kotwal which enabled the community to acquire general knowledge and background on the religion, contrasting them with the WZO sponsored seminars where research scholars argue over semantics which "go over the common peoples' head." Dalal could not resist a dig.

Particular that religious functions be held on the specific day and not over the nearest weekend, Dalal spoke of the mukhtad and Navroz functions at Zoroastrian House and the Brookwood prayers on Fravardigan claiming they are performed in a "proper, pious manner." The ZTFE has a group of 20 voluntary priests and newer priests are being ordained — eight in the younger generation. Dalal noted that there is a high demand for priests. The Fravardigan function held by WZO's Noshirwan Cowasjee is, according to Dalal, done in a "popular manner." Cowasjee provides transport and food, averred

Dalal. It's held over a weekend, "it's not a religious function, it's a mockery... People visiting Brookwood are made to sign. When you say there are

## The ZTFE has a group of 20 voluntary priests and newer priests are being ordained

more people, who goes to Fravardigan? Those who've lost their near and dear ones... They talk in political terms, not praying for the dead...

"Why is the BBC ringing us up and not the WZO? Why is it that in national things we get invited? We get officially invited in the multicultural life of this country. We are trying to formalize the religion which was on an ad hoc basis. There is greater interchange at the global level. The world is shrinking. (Hong Kong's Keki) Jokhi, (Dinshaw) Tamboly (of WZO India) come here (to the ZTFE). I am not talking for or against but that the ZTFE has social, religious

and educational sides... At the government, interfaith, inter-communal levels we are accepted as truly representative of Zoroastrians in this country... We can't cope with the extent of representation required."

Dalal's wife Roshan is a gynecologist with five postgraduate qualifications, but also functions as a general practitioner (GP), son Sohrab has gone from pediatrics to aviation medicine but also works as GP, Phiroze is a civil engineer, while daughters Rukshana and Natasha are both pharmacists. Both sons are married to English girls, a fact that Dalal accepts grimly. Their large home in Ealing must be the most hospitable dharamshala in the world, hosting high priests and students, visiting journalists, globe trotting lawyers and scholars with the same comforting amalgam of family warmth and respectful distance.

Retrospecting on the successful Second WZYC, Dalal philosophised, "We started out as a motley crew but it brought us all together (because) we were focused in the same direction. It shows that if you aim high and go about it right, you can achieve a lot. Projects can bring people together." A.S.M.

## ETHICAL EDITIONS

*continued from page 26*

Shapurjee Saklatvala is called for in every field if India is to get out of the rut it is presently in. These giants made and wrote history by their thoughts, their words and their deeds leaving behind a very rich cultural legacy. The authors exhort the business managers to emulate them.

Ethical discourse can seldom be divorced from religion and culture. Sadri et al make an attempt to do so, but cannot sustain it for long. All major religions have consequently been critically treated in relation to ethics and the inherent goodness in all of them has been brought out. They divide religion into philosophy which is metaphysics and to that they pay great tributes. On the other hand they explain ritual as organized religion or ideology and to that they pay scant respect. They openly state that ritual is emphasized by the priestly classes in all religions to sustain their own position. The authors advocate upholding of ethical standards in all managerial actions and at all times irrespective of the cost or the trouble. And unless that happens, our moral fabric will be very weak.

## With best compliments from Tata Economic Consultancy Services

### The consultants for industrial projects

Tata Economic Consultancy Services  
(A division of Tata Sons Limited)

Orient House, Adi Marzban Path  
Mumbai 400001

Telephone 2617621 (5 lines)  
2619819, 2617969, 2618890, 2613811

Fax (022) 2613810

Telegram TECSTATA

E-Mail: tecs@giasbm01.vsnl.net.in

### Other TECS Offices in India:

Delhi - Madras - Bangalore  
Hyderabad

Resident representative  
in Calcutta

## Personal sale of Authentic Parsi garas, silver, gold and jari borders

Contact: 2833078, 2873373

## MATRIMONIAL

Mumbai based, fair,  
good-looking, graduate,  
working, issueless divorcee  
45 years, seeks alliance with  
educated, well-settled men  
in India/abroad. Please send  
bio data with photograph  
(returnable) to:

The Advertiser  
Parsiana, Matrimonial (April/11-99)\*  
GPO Box 892, Bombay 400001

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



## **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

**Website: [www.mastergroups.com](http://www.mastergroups.com)**

Internet: [prudential.bom@gems.vsnl.net.in](mailto: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**



*For Pure Diamonds*

**K. WADIA**  
**JEWELLERS**

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

# How Iran became Islamic

Arnavaz S. Mama

*Conflict and Cooperation: Zoroastrian Subalterns and Muslim Elites in Medieval Iranian Society* by Jamsheed K. Choksy. Published in 1997 by the Columbia University Press, New York. Pp: xiv + 207. Price: \$ 46/£ 32.

How did the vast territory and peoples of the Sasanian empire — that included what is now Iraq, the Iranian plateau (the two together referred to as Iranshahr) and western Central Asia (then known as Transoxania which today comprise Uzbekistan, Turkmenistan, Tajikistan, etc) — which had been predominantly Zoroastrian for nigh a millennium, transform itself into an Islamic society? Prof Jamsheed Choksy of Indiana University examines the military, political, religious and social changes "that displaced Zoroastrians from the apex of society and elevated Muslims in their place" between the seventh and 13th centuries by which time the process was complete.

From a study of primary sources as well as a host of publications (the bibliography covers 18 pages of print) Choksy guides the reader through 600 years of tumult that reduced the proud and feared inheritors to "fleeing stereotypical images" in the flood of Islamic literature.

Associate professor in the department of Near Eastern Languages and Cultures, Choksy had earlier authored *Triumph over Evil: Purity and Pollution in Zoroastrianism*. The current work is dedicated to his brothers Khurshid and Vishtasp. Their father Kairshasp Choksy was a former cabinet minister in Sri Lanka.

Five chapters of *Conflict and Cooperation* trace the upheavals "From strife to coexistence," examining "The role of premonitory literature," "Patterns of religious change," "Restructuring of socioeconomic relations" and "The consequences of contact." An indispensable

map and seven other illustrations add to the book's interest.

The book shows that the military impact between the two peoples resonated through other aspects of their relationship. Where the Arab victories were quick and the vanquished honored their commitment, cooperation between the two races came quickly. Conversion

was generally voluntary and assimilation came easier. Where there was protracted resistance, the tendency of the victor was, eventually, to grind the vanquished underfoot. It took almost two centuries for the Zoroastrian demographic strength to fall below the critical mass. But once figures fell low enough, there was no way to sustain institutions like the clergy, the fire-temples and the seminaries. With socioeconomic despair came

declining literacy levels and a rising tide of ignorance.

"We still do not know why the Iranians failed to contain the Arabs at the onset of hostility," writes Choksy. The invading Muslims were "mobile, disciplined and seasoned, (but) they should not have posed a serious threat to the Sasanian battalions, with their superior numbers, equipment, tactical training and field experience." However Choksy notes that the Iranians were "dispirited by recent mishaps" in the incessant conflict with the Byzantine Christians. In addition, Khuro I had transformed the army "from a clan based to an indemnified force," hence "group loyalty may have been replaced by personal interest." Also, Khuro II's "termination of the Lakhmid dynasty of Hira" — Christian Arabs who had guarded the Sasanians' western frontier — may have helped the Arabs. Moreover, the Iranians' time honored tactic of retreating to the mountains until the invader collected his booty and departed, failed to work against the invading Arabs whose primary agenda was

the spread of Islam in the colonized land.

To these specifics Choksy adds the usual factors prevalent in a decaying empire: inertia, weak leadership, excessive taxation, social discontent. Morale must have been at an all-time low. Choksy quotes Zoroastrian cleric Farroby i Ashawahisht who wrote in the *Bundahishn*, "When Yazdagird became king he ruled for 20 years. At that time the Arabs assailed Iran in great numbers. Yazdagird (himself) did not confront them in battle. (Rather) he fled to Khurasan and Turkestan (or Transoxania). He sought horses and men there, but the people murdered him. So the land of Iran fell to the Arabs."

Although the Sasanian army inflicted a major defeat on the invaders at the Battle of the Bridge in 634, factional strife in Ctesiphon, the royal capital, "distracted the Iranians from taking any further action against the vanquished Muslim forces," writes Choksy. This enabled the latter to regroup and confront the defenders at Qadisiyya. Despite outnumbering the foe, the Sasanian forces retreated when their commander was slain. They lost to the enemy at Babylon, leaving the road to the capital open to the invaders. After a few skirmishes and a siege, Ctesiphon fell, Yazdagird having moved away earlier. The Arabs gave the Iranians three options: To convert to Islam and enjoy equal rights and responsibilities; to maintain their own faith and pay a tribute; to meet in open combat. The Iranians — the garrison as well as civilians — agreed to pay tribute. This pattern repeated itself in various places, with the Zoroastrians reneging on payment once the Arab forces moved away, leading to renewed conflict.

According to Muslim records, an edict by Caliph Umar quoted by Choksy instructed the Arabs to "Preserve their previous status, except for individuals who (continue) to side with the enemy and are captured. Treat the peasants exactly as you have treated others be-



Choksy: tracing religious change  
Photo: Nazneen Vajidhar

fore them... When you enjoin them (to adopt Islam) but they opt to pay the poll tax, and you (accept it) and send them back home... then that action constitutes granting them protection.' ... It reflects a pragmatic option available to the Arabs during the seventh century. Indeed, in lower and upper Iraq, treaties involving the taxation of subjects rather than repeated battles and constant repression became the norm, leading to peaceful relations in following years," adds Choksy. The tax gatherers were often the very Zoroastrians who had performed the job for their Sasanian king.

Patterns of intercommunal conflict, coexistence and cooperation varied from region to region. In Iraq, Khuzistan, Azerbaijan and Sistan harmonious coexistence was quickly established as major battles as well as pact violations were few and "neither side had many memories of atrocities... With a social accord in place, the Muslims were eventually able to convince the Zoroastrians of Islam's ascendancy, thereby ensuring peaceful conversions..."

In Fars, Kirman, the Jibal and Khurasan which constituted the historical core of Iranshahr, the fights were bloodier and more protracted, writes Choksy. Large-scale insurrections led to extermination and enslavement and a constant struggle over land and water rights, etc. In Transoxania and the Caspian regions of Daylam and Tabaristan brutal military clashes led to long-lasting enmity and "a mutual distaste for cohabitation... The spread of Islam to these areas was also slow, for the same reasons." No massive rebellion could be mounted however for lack of leadership as it was generally the local elites who accepted the need for change and tended to collaborate with the colonizers in order to maintain their own standing.

The turbulence of the times prevented immediate chronicling so that the events of the seventh century were conveyed by oral tradition until they were documented in the ninth century. By the time of the writing both victor and vanquished felt the need to justify the great Arab victories as well as the mortifying Zoroastrian defeats.

"As the Muslims realized the permanence of their triumphs and the Zoroas-

trians accepted the inevitability of their decline, the seeds of attitudinal transformation were sown by restructuring memory through prophetic and apocalyptic narratives that rationalized these events." Thus the veracity of incidents was sacrificed in a search for symbolic value: "Accounts of the past... were arranged and rearranged until the desired point of view was attained."

Some of the prophecies were attributed to Muhammed. One story asserts that Muhammed wrote to Khushro II calling Iranians to Islam and that Khushro tore up the letter. When Muhammed heard this, he is supposed to have said, "'His kingdom will be torn from him in the same manner.' This report gained credibility as a prophecy because it presented a historical fact — Khushro lost both his kingdom and his own life in 628. After Muslims had become the rulers of Iranshahr, the predictive aspect of this tale proved valuable, for the Zoroastrians would have had difficulty refuting it," notes Choksy.

Another due prediction from Muhammed is supposed to have come when he heard of the short (629-630) rule of queen Boran, the daughter of Khushro II: "A people who place women in charge of their affairs will never prosper." Attributing such a biased statement to Muhammed may have been a way of exploiting Iranian and Arab feelings about women, writes Choksy.

The Zoroastrians too sought justifications of their defeat beyond their own failings. Apocalyptic Zoroastrian prophecy had a linear concept of time. It was divided into seven periods each worse than the last, until the arrival of the savior (*saoshyant*). Now the Muslim rule was seen as leading them further towards doomsday and the arrival of a savior that had long been foretold. Contrasting later explanations with earlier records, Choksy illustrates how the narrative of events was translated by later writers into a causal relationship that assuaged the lust for conquest on one hand and the distaste for battle on the other.

"Assimilated traditions linked the two groups to their common past, with the resulting web of interacting prognostications helping the Zoroastrians accept Muslim overlordship and cul-

ture," notes Choksy. In time, parallels emerged between Muhammed and Zarathushtra and the ancient Iranian kings so that Muhammed emerged as their "legitimate spiritual successor and the caliphs as valid temporal heirs to earlier Iranian leaders."

Eventually the current turned in the opposite direction as the Muslims gained numerical strength and Zoroastrians felt constrained to present their own faith in Islamic terms, using Arabic motifs and imagery. "Detailed accounts of Zarathushtra's mission date only from the ninth century AD and conform in many respects to the images of prophetic experience found in the Bible and the Quran... The Muslims' partiality toward revelation may explain the frequency with which Zarathushtra is depicted in conference with Ahura Mazda in medieval Zoroastrian literature dating from the ninth century onward."

Analyzing the changing religious patterns Choksy writes, "Apostasy from Zoroastrianism did not begin with the advent of Islam. Around the year 300 (AD), people in Armenia who once worshipped Ahura Mazda turned to Christ. Later, during the final decades of Sasanian rule, spiritually dissatisfied upper-class Zoroastrians defected to Nestorian Christianity." Choksy also notes that though there were cases where Iranians embraced Islam to avoid death, in Takrit, Masabadan, Qazvin and Isfahan people opted to change their religion rather than pay tax. Then, as premonitory tales spread, people further lost faith in a losing religion and felt justified in accepting Islam which its victories seemed to justify. "No contact with Islam's doctrines or sacred writings was needed, merely conviction based on the alleged fulfillment of foretelling." Arab victories began to be viewed as a divine sign of a new social order.

Nonetheless, large-scale desertion from Zoroastrianism was infrequent in the early years. And when they did, the reasons were many and varied — the desire for personal freedom, financial gain and employment incentives as well as intellectual persuasion. In fact Choksy writes that initially "the propagation of Islam was soft-pedaled so that communal distinctions and high revenues could be maintained."

Islam found its earlier converts among city-folk. In areas where Zoroastrian resistance was high, there was an

## Qazvin and Isfahan people opted to change their religion rather than pay tax

exodus into the countryside and the mountains. In an effort to prevent conversion the Zoroastrian high priest decreed that a converted Zoroastrian be regarded as legally dead and his/her property be absorbed by loyal Zoroastrian members of the family. But by the 10th century they were unable to enforce such ordinances and indeed sought to permit reentry into the faith by a recital of the confessional formula of *fravarane* together with purification rights and the retying of the *kusti*. "Conversion to Zoroastrianism from Islam, or any other religion, was

**"Conversion to Zoroastrianism from Islam, or any other religion, was permissible according to magian law"**

permissible according to magian law: 'If there is someone from another faith who wishes to follow the good religion... then Zoroastrians should admit him or her into the fold of those who fulfill the true dictum.' A manual known as the *Herbedestan* (priestly code) even proposed applying socioeconomic pressure on Muslims to turn them toward Zoroastrianism," writes Choksy, noting that the guiding principle in all such cases was that no harm should result to the community thereby. But by then the Muslims did not look kindly on apostasy.

On the basis of anecdotal and statistical evidence Choksy believes that by around 1250 or 1300, urban and rural Zoroastrians accounted for less than 20 percent of Iran's population. He shows how the decline in the Zoroastrian population was reflected in the decreasing number of ecclesiastical institutions. Fire-temples and madressas gradually fell into disuse as the community lost its economic base and was unable to support its priests. Many such institutions were taken over by the increasing number of Muslims. Mosques, which had been few and far between, began to dot the landscape, first in the urban areas and then the rural. He uses the architectural evidence of the mosques and their history to show that it took nearly 600 years for Islam to gain complete control of Iran.

With the decline in the number of Zoroastrian clerics, learned priests sought to preserve their knowledge in writing. The works they produced were meant to counter Islamic attraction for ignorant lay Zoroastrians. But as time

went on, the size of the Zoroastrian audience diminished as did its level of literacy due to the socioeconomic decline. And, as Zoroastrians retreated in each aspect of life, the Muslims advanced, producing "a written culture that disseminated Islam widely."

Discussing the *jizya* or poll tax that Zoroastrians were required to pay until the mid-19th century, Choksy traces its antecedents to the *gazidag* or annual head tax levied by the Sasanian administration which all subjects — men, women and children from all walks of life including Zoroastrians — paid during the fourth and fifth centuries. Later it was paid in lieu of military, church or state service and hence the aristocrats, clergy and bureaucrats were exempted from paying the *gazidag*. By the seventh century the Sasanian state levied a poll tax on all non-Zoroastrian adult males in exchange for religious freedom, informs Choksy.

The draconian aspects of Muslim administration on Zoroastrians began with the Abbasid rule, after 1300. Then, even protected non-believers were equated to heretics inimical to Muslim well-being. High administrative positions were denied to non-Muslims and became an indirect lure to accept Islam. Accordingly, the social and legal standing of Zoroastrian families fell when a parent, sibling or husband left the community. "A woman whose father, husband or brother had joined the Muslims could only be the secondary or collateral spouse of another Zoroastrian, not the chief wife." She had scant authority over her children and had to, at least partly, maintain herself. Such social isolation may have persuaded the affected women and children to also join Islam for it seems that the Zoroastrian community did little to provide succor to such families.

Judicial authority over Zoroastrians had rested with the magian hierarchy under the Muslim administrators and was enforced with the aid of ex-Sasanian nobles to maintain law and order in

the community. But by the ninth century they began to lose their influence, priests became hard to find and "any man who had some religious education, or at least a pious man of good repute could exercise judicial authority." With the increasing interface between the two religions came clashes of values. "When Muslim values conflicted with non-Muslim ones, the shari'a was supposed to prevail."

Tracing the socioeconomic flux between 650 and 1300, Choksy notes, "The growth of rules and praxis, official or customary, roughly followed the progress of political and religious change. Islamic viewpoints became better articulated and more dogmatic as the Zoroastrians lost authority and declined in number. Indeed, coercion became an instrument that the Muslim majority could, and occasionally did, use to abolish sectarian laws and customs contradicting its own. Consequently, Muslim mores prevailed, slowly shifting the rules of socioeconomic interaction from Zoroastrian to Islamic ones and thus remodeling Iranian society. Perhaps the greatest irony was that Zoroastrians were now subject to mechanisms of regulation analogous to those that the Sasanian state, magian hierarchy, and ordinary believers had once imposed on other religious minorities..."

"In essence, necessity found expression in the reinterpretation or manipulation of religious laws. With compromises made by both groups in regard to their beliefs and desires, the communal laws arrived at eventually became dependent on the circumstances at hand. Joint endeavors that seemed useful or pragmatic generally were accepted, creating ties that endured between Zoroastrians and Muslims even after the former had lost all social control to the latter. Daily accommodations reached by persons, irrespective of creed, overcame

**By around 1250 or 1300, urban and rural Zoroastrians accounted for less than 20 percent of Iran's population**

socioreligious obstacles to create cooperation and end antagonism, as the majority of Iranians assimilated with the Arabs into an evolving Islamic culture in medieval Iranian society..."

"As the consequences of contact became apparent, Zoroastrians began emi-

grating to western India to forge a new, highly successful future. One band is said to have left Khurasan for the coast of the Persian Gulf and then sailed to Gujarat where they were granted asylum by an Indian ruler in 936 and came to be known to the locals there as the Parsis, or the people from Persia. Those Zoroastrians who remained behind sought refuge from Muslim lifestyles by moving to remote places in Fars and Kirman, leaving political control, religious direction, and socioeconomic trends in Muslim hands...

"Iranian society — and its beliefs and practices — has always been open to change. The Muslims took over this task from the Zoroastrians as the latter declined in status and number, with the Muslims gaining complete control around 1300. The rejection of — or, even more radically, the rebellion against — this new status quo gradually became a risk that those remaining loyal Zoroastrians were unwilling to take in their quest for survival. Staying subaltern politically, religiously, socially, and demographically seemed safer to them. As opposition from the original community waned, the diachronic patterns that prevailed in Iranian society from the seventh through the 13th centuries produced a new social order broadly based on Islamic values and viewpoints — the culture of an elite, majority community. The lives of each group's members, individually and collectively, were shaped by their knowledge of the past. What they became was a legacy of who they had been and what they had experienced through conflict and cooperation."

There are some similarities and contrasts here with the current Parsi situation on the Indian subcontinent: that a critical population mass is indispensable to maintaining community institutions. Though 20th century Parsis are on a far superior socioeconomic wicket than Zoroastrians in 10th century Iran, our fire-temples, dokhmas, aramgahs and madressas are falling into desuetude too. Choksy's book also seems to demonstrate that once a community declines in number its revival is a pipe dream. And all kinds of apocalyptic longings continue to survive in a communal memory that enshrines its past glory while forgetting the mistakes of omission and commission that led to its fall.



*A comprehensive program for treatment and development is offered*

ters for kids who are unable to benefit from academics. Sr Ives, a nun who helps at the School, says that some students no longer attend school. Instead they work in this center on a full-

#### AN ACT OF GRACE

*continued from page 35*

"The research center" offers genetic counselling to parents in order to prevent such children being born in society. The tests help to determine the carrier status of the parents."

"In 1949, The Research Society for the Care, Treatment and Training of Children in Need of Special Care was formed. After the Teacher's Training Course was started in 1952, the School was shifted to Sewri Hill in 1957," says Shastri. The Society has been creating awareness about the problem of mental handicaps through television, radio talks, Indian newsreels, dance, drama, sports, art and craft exhibitions and competitions, publishing and distributing research papers, newsletters and books all over India as well as abroad, mentions Shastri.

These children, even the most restless among them, can be brought to concentrate on handwork, crafts, music and other extra-curricular activities, says Shroff. The children are taught painting, dancing, cooking, weaving, spinning, embroidery, knitting, carpentry, etc. They are also taught to make items such as incense sticks, envelopes, cards, wrapping papers, hangers and so on. All these activities serve as outlets for their abundant energy and help them express their innermost emotions. It also instills in them a sense of discipline and responsibility. And the sense of joy and satisfaction that the child gains from doing these tasks is invaluable. The mentally handicapped children come to this School only to discover that they are needed and that their life has a meaning. Their enormous creative potential is tapped and directed in the right direction.

The institute's campus also houses the vocational and pre-vocational cen-

time basis. They are made to operate in conditions closest to a working environment. With the guidance of weaving masters, they have made saris, bedspreads, towels, furnishing fabrics, tablecloths, etc. Every year an exhibition of these handicrafts is held and the response has always been tremendous. When choosing an occupation for the students, care is taken to choose a suitable field, one that the student is comfortable in.

"Though these children need special care, in reality 99 percent of (such) children in India (30 million) get no care, treatment or training. In India we have no program for the adult retarded. Genetic engineering, advances in teaching technologies, research in the field of mental retardation will alleviate quite a few problems in the near future. What has not been done in the last 50 years will be done in the next 10 years," Shastri is optimistic.

Problems faced by such institutions are funding, getting qualified trained staff and grants. Besides individual donors, there is a funds committee and financial aid is also offered by the state government, says Shroff. "Grants and licenses should be processed speedily and favorably by local bodies, the state and central governments," declares Shastri. "Our future plans are to establish more centers in the rural and semi-rural areas like Deolali, Kamshet, a custodial care home at Lonavla, a DNA (Deoxyribo Nucleic Acid) lab, an autism center, a special vocational training center, and to expand teachers' training programs," he adds.

"Everybody should look at their abilities, not disabilities," points out Shroff. "The World Health Organization has declared that you cannot label them as handicapped. They're human beings first. Their disability is theirs to conquer and they have conquered it."

## MILESTONES

The age of Zoroastrian brides (as listed in this issue) ranged between 18 and 39 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 25 years. The corresponding figures for the grooms were 23 and 43 years, averaging at 29 years.

In the month of February, 74 Zoroastrians died as versus 17 babies born. Thirty patients (of whom 19 were 80+) fell prey to heart disease, the major killer. Other killer diseases were pneumonia/lung disease (seven), septicemia and cancer (six) and brain disease (five). There were four victims who succumbed to old age/general debility. Anemia, asthma and leukemia took a toll of two lives each. Two ladies in their mid-seventies were murdered in February. One was stabbed to death whereas the other was strangled. Hypertension, diabetes, Steven-Johnson's syndrome (a severe type of toxic or allergic skin eruption), acidosis (depletion of the body's alkaline reserve), hemiplegia (paralysis of one side of the body), falciparum malaria, liver disease and ulcer accounted for the eight isolated cases registered. The eldest to breathe her last was a 103-year-old lady compared to a 31-year-

old male, the youngest. The Zoroastrian life expectancy at birth for February, in Bombay, was 77 years.

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

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

### BARODA

#### BORN

A boy, *Hanoz*, to *Parivaz* and *Firdaus Avari* on October 14, 1998

### BOMBAY

#### BORN

A boy to *Zenobia* and *Percy Irani*; February 3, 1999  
A girl to *Shahnaz* and *ShahRukh Khobyar*; February 8  
A boy to *Ruzin* and *Jal Master*; February 12  
A boy to *Farida* and *Jimmy Tata*; February 12  
A boy, *Jeshad*, to *Nina* and *Neville Dumasia*; February 15  
A girl, *Khushnaz*, to *Daisy* and *Homyar Katrak*; February 15  
A girl to *Shanaz* and *Rumi Mirza*; February 15  
A girl to *Fargish* and *Kaizad Mistry*; February 18  
A boy to *Sharmeen* and *Kevic Setalvad*; February 19  
A boy, *Arzan*, to *Armin* and

*Zarir Wadia*; February 21  
A boy to *Shernaz* and *Percy Doctor*; February 23  
A boy to *Helena* and *Reyaz Mama*; February 24  
A boy to *Firoza* and *Rohinton Dadyburjor*; February 26  
A girl to *Zeeba* and *Daravus Shroff*; February 26  
A girl to *Kamal* and *Hosidar Khajotia*; February 27  
A boy to *Firoza* and *ShahRukh Khan*; February 27  
A boy to *Farzeen* and *Jamshed Patel*; February 27

#### MARRIED

*Diana Farokh Dorabjee* and *Kerman Cyrus Bharucha* of Poona; January 21  
*Dimple Shapur Khandhadia* and *Zarkis Falli Gotla*; February 1  
*Firooza Tehmtan Deboo* and *Adil Kershasp Sadri*; February 4  
*Hutoxi Maneckshaw Wadia* and *Yazdi Kekhasaru*

*Vandriwala* of Bedford, UK; February 5  
*Shernaz Hormuzd Bhungara* and *Hormuzdyar Bahadur Gandhi*; February 7  
*Anahita Cyrus Wadia* and *Percy Hoshang Sanjana*; February 7  
*Kaenaz Dara Billimoria* and *Navroz Soly Dhamodiwalla*; February 8  
*Farzana Navroji Daruwala* of Navsari and *Viraf Homi Randeria*; February 9  
*Paricheher Zarir Mistry* and *Shahzad Cavas Contractor*; February 11  
*Monaz Firoz Nariman* and *Adil Bahadur Elavia*; February 11  
*Jasmine Sarosh Gorimar* of Thana and *Aspi Kersasp Kolah*; February 13  
*Shiromi Faredoon Afagh* and *Donesh Behmard Felfeli*; February 14  
*Sharmeen Khodadad Irani* and *Jehangir Rustom Irani*; February 14  
*Anita Soli Choksi* and *Freddy Percy Bharucha*; February 16  
*Parvana Sarosh Irani* and *Adil Burjor Busha*; February 16  
*Daisy Vistas Katki* and *Burzeen Rohinton Driver*; February 18  
*Tinaz Sohrab Toddywalla* and *Piran Jimmy Kateli*; February 18  
*Persis Rusi Fitter* and *Hoshang Navroji Variava*; February 19  
*Mazarin Kersi Daruwala* of Thana and *Ashish Phiroze Pithawala*; February 20  
*Jennifer Khurshed Sepoy* and *Gustad Behram Faredooni*; February 21  
*Roshni Jal Katrak* and *Zubin Rusi Mistry*; February 21  
*Mahabano Keki Rana* and *Bonsi Nariman Wadia*; February 21  
*Kashmera Sarosh Gorimar* of Thana and *Fariborz Purvez Zaiger*; February 21  
*Maharookh Bejan Wadia* and *Pervez Nariman Daver*; February 22  
*Nina Adi Sagar* and *Bomi Phiroze Dinshaw*; February 22  
*Benaifer Pervaz Katrak* and *Mehernosh Minoo Gandhi*; February 22  
*Benaz Vispy Meher-Homji* and *Cyrus Nani Reporter*; February 23  
*Lyla Cooji Katrak* and *Zubin*

*Keki Marker*; February 25  
*Ferzin Marzban Sukhadia* and *Cyrus Dara Doomasia*; February 26  
*Roshan Jamshed Sukheswala* and *Burjis Tehmuras Pardiwala*; February 26  
*Shiromi Cyrus Irani* of Deolali and *Firdaus Jessi Billiardmaker*; February 27  
*Fertush Boman Kayomerzi* and *Adil Abadan Irani*; February 27  
*Daisy Firoze Gonda* and *Sheriyar Behram Irani*; February 27  
*Hoofish Jehangir Gazder* and *Eric Earach Mehta*; February 27  
*Bahareh Daryoosh Behmardi* and *Behruz Nariman Rustomi*; February 28

#### DIED

*Kali Rustamji Governor* (86), residing at 635, Munsif Bldg, M. Joshi Rd, Parsi Clny, Dadar, 400014; February 1  
*Daravus Sorabjee Kalyanivala* (81), 677, Katrak Rd, Wadala, 400031; February 2  
*Kersi Firoze Patel* (72), Dehnu Bldg, Dr Ambedkar Rd, Parel, 400012; February 2  
*Shirin Homi Rana* (103), Jer Mans, 19, Gazdar St, Chira Bazar, 400002; February 3  
*Naval Ratanji Daruwala* (83), 686, Vevai Villa, Khareghat Rd, Parsi Clny, Dadar, 400014; February 4  
*Daulat Firoze Entee* (72), 12, Island Heights, 36, Mount Mary Rd, Bandra (W), 400050; February 4  
*Framroze Jamshedji Patel* (88), K-4, G-3, Cama Park, Cama Rd, Andheri (W), 400058; February 4  
*Jeroo Jehangirji Bhadha* (70), C/o B. J. Bhadha, 11-A, Soonawalla Bldg, Khetwadi 12th Rd, 400004; February 6  
*Tehmina Sorab Dastoor* (82), II/IV, NITIE, Vihar Lake, 400087; February 6  
*Jal Phirozshah Mehta* (89), 739, Cama Bldg, Parsi Clny, Dadar, 400014; February 6  
*Rodabe Maneckji Amaria* (82), 22, Aderbad, 34, Hughes Rd, 400007; February 7  
*Jeroo Jamshed Ichaporla* (85), 13, Cama Hse, Kashinath St, Tardeo, 400034; February 7  
*Dosibai Cawasji Tamboli* (99), E-4, Dalal Est,

*With Best Wishes From*

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

and

**Mrs Purviz R. Shroff**

*With Best Compliments From*



**MUSTANG  
ENTERPRISES**

Manufacturers of  
**Mustang Cotton Socks and  
Gents' and Children's Undergarments**

219, Milan Industrial Estate, Takarsa Jivraj Road

Cotton Green, Mumbai 400033

Tel: (91) (22) 4147453 Fax: (91) (22) 4146319

Lamington Rd, 400008;  
February 7  
*Dorabji Phirojshaw Driver*  
(80), 11/273, Agiary Chwl,  
Dr S. S. Rao Rd, Lalbaug,  
400012; February 8  
*Rati Savaksha Poonjiaji* (72),  
P/9, Nowroz Baug, Lalbaug,  
400012; February 8  
*Dadi Sorabji Shroff* (83), 38,  
Shireen, Shahid Bhagat  
Singh Rd, Colaba, 400005;  
February 8  
*Maneck Homi Ghadially* (85),  
Panday Sanatorium, Panday  
Rd, 400005; February 10  
*Rustom Khodadad Irani* (75),  
Zaveri Bldg, Corner of Grant  
Rd, 400007; February 10  
*Raymond Cavas Bharucha*  
(31), 27/1-A, Tata Mills Co-  
op Hsg Soc, Elphinstone Rd,  
Parel, 400012; February 11  
*Homai Cavas Gara* (66), 1/75,  
Jehangir Mans, Hughes Rd,  
400007; February 11  
*Moti Jamasp Garda* (82), 7,  
Royal Ter, 58, Wodehouse Rd,  
Colaba, 400005; February 11  
*Jehangir Sorabji Mistry* (75),  
B/603, Hibiscus, 7 Bglws,  
Andheri (W), 400061;  
February 11  
*Dara Ardeshtir Karbhari* (76),  
8-286/C, F. K. Irani Chwl,

Parel, 400012; February 12  
*Allo Khurshedji Mistry* (75),  
Room no 8, Meherali Mans,  
Dr Ambedkar Rd, Byculla,  
400027; February 12  
*Tehmi Shapoorji Dhabher*  
(77), 77, Guzder Mans,  
Princess St, 400002;  
February 13  
*Rohinton Khodadad Irani*  
(57), 205, Kapadia Mans,  
Bazargate St, Fort, 400001;  
February 13  
*Darabsha Bomanji Kapadia*  
(88), 6-B, Readymoney  
Blocks, Mancherji Joshi Rd,  
Parsi Clny, Dadar, 400014;  
February 13  
*Khorshed Pirojshaw Karkaria*  
(87), 88, Ardeshtir Dady St,  
Khetwadi, 400004;  
February 13  
*Tehmi Jal Mistry* (89), Umar  
Bldg, 394, M. Shaunkatali  
Rd, Grant Rd, 400007;  
February 13  
*Roshan Dinshawji Rivetna*  
(78), Nutan Gangotri, 62,  
Veera Desai Rd, Andheri (W),  
400058; February 13  
*Roshan Eruchsha Aria* (80),  
Room no 19, S. D. Mody  
Hostel, Dr Annie Besant Rd,  
400018; February 14  
*Framroze Hormasji Bativala*

(87), 16, Mamoon Manzil,  
Mehalla Patel Agiary Lane,  
Grant Rd, 400007; February 14  
*Aroo Sohrab Bhaya* (85), 42/7,  
Shyam Nivas, 51, B. Desai  
Rd, 400026; February 14  
*Tehmi Merwanji Katrak* (86),  
75, Devchhaya, Tardeo Rd,  
400034; February 14  
*Phiroze Kaikhushroo Mistry*  
(78), P/21, Nowroz Baug,  
Lalbaug, 400012; February 14  
*Katy Kaikhushroo Mysorewalla*  
(80), Bana Bldg, 11th Lane,  
Khetwadi, 400004; February 14  
*Rusi Jal Sethna* (80), 153-A,  
Cozy-More, Cumballa Hill,  
400036; February 14  
*Homai Dadi Baria* (86), 2/11,  
Old Khareghat Clny, Hughes  
Rd, 400007; February 15  
*Alamai Burjorji Daruwalla*  
(88), Rati Villa, Motibai St,  
Opp Bhatia Hosp, Tardeo,  
400007; February 15  
*Jai Burjor Godrej* (81), 40-D,  
B. G. Kher Marg, Malabar  
Hill, 400006; February 15  
*Tehmina Phiroze Karbhari*  
(83), F/16, Nowroz Baug,  
Lalbaug, 400012; February 15  
*Goola Framroze Peddar* (88),  
E-11, 127, Shiraz Ter, Tardeo,  
400034; February 15  
*Phiroze Framroz Banji* (84),

R-5, Godrej Baug, Off Napean  
Sea Rd, 400026; February 16  
*Roshan Jehangir Confectioner*  
(78), B-6, Cusrow Baug, S. B.  
Rd, 400039; February 16  
*Keki Behramsha Karbhari*  
(75), 5, Sayaji Bldg, Balaram  
St, Grant Rd, 400007;  
February 16  
*Homai Minoo Tarapore* (83),  
Phirojshaw Bldg, 70-C,  
August Kranti Marg, 400036;  
February 16  
*Boman Ardeshtir Irani* (78),  
Chamarbaugwalla Chwl,  
Parel, 400012; February 17  
*Hormaz Merwan Irani* (68),  
80, Goga St, Fort, 400001;  
February 17  
*Mehroo Cooverji Jussawalla*  
(75), Cama Ter, Altamount  
Rd, 400026; February 17  
*Noshir Nowroji Mehta* (79),  
Firuz-Ara, 160, Karve Rd,  
400021; February 17  
*Nariman Maneckji Baxter*  
(85), 815, Engineer Bldg,  
Jame Jamshed Rd, Parsi Clny,  
Dadar, 400014; February 19  
*Homai Jal Bhatthana* (70),  
Lam Bldg, N. M. Joshi Marg,  
Lower Parel, 400013;  
February 19  
*Katy Darabsha Elavia* (78),  
E-47, Jer Baug, Dr Ambedkar

**...because we care for your family too.**



Your eyes need looking after.  
You and your family  
need eye check ups.

**Spectacles**

**Sunglasses**

**Contact Lenses**

If you need any of these  
Our professional expertise  
will look after your problem.



**Baliwalla & Horni**  
Private Limited

Flora Fountain: 365, Dr.D.N.Road, Tel: 287 4916 / 1762.  
Dhobi Talao: 614, J.S.Seth Marg, Tel: 201 4906 / 4923 Parel: J.Merwanji Street, Tel: 412 6051

Rd, Byculla, 400027; February 19

**Darabsha Jamshedji Homavazir** (82), P/20, Nowroz Baug, Lalbaug, 400012; February 19

**Burjor Manchershah Menty** (87), 4, Vacha Gandhi Bldg, Thakurdwar, 400002; February 20

**Jamshed Jehangir Mistry** (79), 9/16, Tata Clny, Tardeo, 400034; February 20

**Jalejar Darabshaw Bharucha** (87), Room no 9, C. D. Baug, Opp Jawahar Ngr, S. V. Rd, Goregaon, 400062; February 21

**Goolu Tehmures Pithawalla** (59), 161/6, Om Sai Krupa Co-op Hsg Soc, Bharat Ngr, Vikhroli (E), 400083; February 21

**Behram Jamshedji Ready-money** (71), 66-E, Gwalia Tank Rd, 400036, February 21

**Rati Dorabji Gora** (82), 11, Mody Bldg, Khareghat Clny, Hughes Rd, 400007; February 22

**Maki Ardeshir Master** (75), Contractor Bldg, Kashinath St, Tardeo, 400034; February 22

**Harvesp Dhanjishaw Taraporewalla** (55), 20, Malcolm Baug, Jogeshwari (W), 400102; February 22

**Rusi Ruttonsha Wadia** (60), Room no 2, Umrigar Bldg, Chikalwadi, Grant Rd, 400007; February 22

**Armaiti Barjorji Disawala** (44), 3/G-1, Shapur Baug, V. P. Rd, 400004; February 23

**Adi Minocher Mao** (69), B/4, Rustom Baug, Victoria Rd, Byculla, 400027; February 23

**Saman Rustomji Mirza** (63), 33, Joothica, 22, Noshir Bharucha Marg, 400007; February 23

**Maneck Erachshaw Tata** (69), C-12, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; February 23

**Phiroze Cawasji Bordiwala** (78), 907, Bombay Market Apt, Tardeo, 400034; February 26

**Bejonji Dinshaji Engineer** (93), India Hse No 3, Kemp's Corner, 400026; February 26

**Cawasji Framji Hodiwalla** (98), Room no 11/17, Rustomjee Bldg, Sleater Rd, 400007; February 27

**Perin Pervaz Karanjia** (69), F-28, Cusrow Baug, S. B. Rd, 400039; February 27

**Dara Munchershah Olpadwalla** (73), 5, Surat Bahar Co-op Hsg Soc, 17,

| FIGURES AT A GLANCE* |            |       |                   |            |       |                   |            |       |                   |
|----------------------|------------|-------|-------------------|------------|-------|-------------------|------------|-------|-------------------|
|                      | Bombay     |       |                   | India      |       |                   | World      |       |                   |
|                      | This issue | 1998* | 1999 <sup>o</sup> | This issue | 1998* | 1999 <sup>o</sup> | This issue | 1998* | 1999 <sup>o</sup> |
| <b>BIRTHS</b>        |            |       |                   |            |       |                   |            |       |                   |
| Boys                 | 10         | 115   | 17                | 1          | 3     | 1                 | 1          | 48    | 1                 |
| Girls                | 6          | 92    | 12                | 1          | 5     | 1                 | —          | 34    | 1                 |
| <b>MARRIAGES</b>     |            |       |                   |            |       |                   |            |       |                   |
| Parsi                | 35         | 262   | 77                | 2          | 15    | 2                 | —          | 18    | —                 |
| <b>INTERCOMMUNAL</b> |            |       |                   |            |       |                   |            |       |                   |
| Males married out    | —          | 37    | —                 | —          | 1     | —                 | —          | 2     | 1                 |
| Females married out  | —          | 36    | —                 | —          | 1     | —                 | —          | 9     | —                 |
| <b>DEATHS</b>        |            |       |                   |            |       |                   |            |       |                   |
| <b>CONSIGNED</b>     |            |       |                   |            |       |                   |            |       |                   |
| Males                | 37         | 481   | 75                | 10         | 125   | 22                | 2          | 54    | 5                 |
| Females              | 37         | 513   | 80                | 8          | 114   | 15                | 2          | 47    | 3                 |
| <b>CREMATED</b>      |            |       |                   |            |       |                   |            |       |                   |
| Males                | —          | 7     | —                 | —          | —     | —                 | —          | —     | —                 |
| Females              | —          | 4     | —                 | —          | —     | —                 | —          | —     | —                 |

\*Running totals for 1998 (January 1998-April 1999 issues)

<sup>o</sup>Running totals for 1999 (January 1999-April 1999 issue)

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.

N. A. Sawant Marg, Colaba, 400005; February 27

**Viloo Bomanshaw Vakil** (57), 3, Vacha Gandhi Bldg, Thakurdwar, 400002; February 27

**Gool Murazban Reader** (77), 22, Cama Bldg, Gilder Lane, Tardeo, 400008; February 28

#### CALCUTTA

DIED  
**Cawas Homi Engineer**, November 11, 1998

#### MADRAS

DIED  
**Namrata (Aban) Hirjee** (56), wife of Niranjana and mother of Ritika and Namita; February 23

#### POONA

BORN  
A girl, **Farishté**, to Aroza and **Jamshed Bhesania**; January 16, 1999

#### SADARVILA, GUJARAT

DIED  
**Pesi Faramji Karadia**, October 16, 1998

#### SECUNDERABAD

MARRIED  
**Armaity B. Vasaigara** and **Nevil D. Bhatthela**; January 19, 1999

**Zinobia K. Bhaddha** and **Burjis**

**D. Chinoy**; January 30

DIED  
**Manijeh Dadibah Batliwala** (89); September 6, 1998

**Roshan Jamshed Chenoy** (77); September 22

**Mithoo Kersasp Chenoy** (52); September 24

**Meherji J. Kotwal** (83); October 1

**Behram B. Vakil** (73); November 18

**Adal Daran Enti** (74); November 22

**Phiroze M. Nanavaty** (76); December 5

**Ardeshar N. Irani** (76); December 25

**Dady C. Patel** (76); January 4, 1999

**Daulat Minocher Mohrawala** (70); January 21

**Dinshaw Pestonji Talati** (83); January 27

#### SURAT

DIED  
**Tehmul Kavasji Amalsadiwala** (70), Sherdiwala Block, Shahpore, 395003; February 3

**Menekmai Dinshaw Tadiwala** (70), Aalahibaug, Rustompura, 395002; February 9

**Adi Savakshaw Gamir** (58), Vaghapara, Post Umalala, Dist Bharuch, 392001;

February 17

**Homai Khurshedji Surati** (73), Bage Parsha St, Macchlipith, 395003; February 25

#### CANADA

##### British Columbia

DIED  
**Iraj Fallazadeh** (55), father of Korosh, Hormuz and Zubin in Vancouver; November 27, 1998

**Roda Jamshed Pavri** (76), mother of Yezdi in Vancouver; January 19, 1999

#### Ontario

DIED  
**Bahram Goshtashpour**, husband of Homayoun and father of Farangis and Shahram in Toronto; February 19

#### SINGAPORE

DIED  
**Roshen Daruwala** (59), wife of Jimmy and mother of Neville, Carl and Zubin; January 7

#### USA

**Alabama**  
BORN  
A boy, **Justin Wyatt**, to **Shelli** and **Neville Aga** in Birmingham; October 9, 1998

Compiled by Roxana A. Driver

# Distinctive diagnoses

Parinaz M. Gandhi

Died: Dr Burjor Ardesir Bharucha, 43, eminent pediatrician and in-charge, Genetic Clinic at Bombay's K. E. M. Hospital, on October 11, 1998 following massive myocardial infarction while he was on duty at the Hospital.

"He was the backbone of the Genetic Clinic and the Pediatric Research Laboratory of the Hospital. The Clinic is one of the prominent centers in Asia dealing with genetic and inherited metabolic disorders and degenerative diseases. His opinion on such matters was sought by many pediatricians and specialists all over the country," noted an obituary write-up on Bharucha in *Indian Pediatrics*, December 1998.

"He was constantly trying to expand the Clinic and to add on new tests and to liaise with better equipped hospitals outside India which could result in better diagnosis," recalls Dr Jaishree Kamat, head of the department of pediatrics at the K. E. M. She referred to him as "a very good clinician whose sound medical knowledge helped him arrive at correct diagnosis, and an excellent teacher who enjoyed a lovely rapport with his students."

At the condolence meeting convened by the dean of the Hospital "everyone spoke highly and emotionally of him," added Kamat. "He was always ready to help his students with their problems, academic or personal. His students respected him for his commitment, dedication and knowledge, and his peers and gurus valued his opinion. Everyone will miss the warmth and affection with which he greeted them," concluded the article in *Indian Pediatrics*.

As professor of pediatrics at the G. S. Medical College he was "loved by all his students," attested Dr Anaita Udwadia-Hegde. "The students looked upon him as a friend they could confide in," she added. Although she had known him as a family friend for over a decade, she got to learn of his "extremely

hardworking and conscientious nature" when he was her research guide for her doctoral thesis. Referring to her mentor's exacting ways, she confessed, "His perseverance never let him stop until every word was perfect, every phrase was perfect. There were no shortcuts for him."

A keen researcher, his papers have been presented in over 75 national and international journals. He also authored chapters in text books and was a referee for *Indian Pediatrics*. Bharucha was invited to address innumerable conferences, symposia and workshops. He had served as the electoral officer of the Indian Academy of Pediatrics and was the co-convenor of its genetic chapter from 1988 to 1991, his accomplishments were listed in *Indian Pediatrics*.

Bharucha is also credited with being a founder member of the Breastfeeding Promotion Network of India and a national assessor and trainer for Baby-Friendly Hospital Initiative. He was a member of the steering committee of the National Centre of Wilson's Disease, Observation and Management. Several voluntary organizations like the Spastics Society of India and the Commonwealth Association for Mental Handicap and Developmental Disabilities he assisted in an advisory capacity.

Endowed with a generous disposition, he "would go out of the way to help the poor," related Udwadia-Hegde. Since the bachelor had no immediate family, he had befriended everyone and would love to entertain, being a good cook — "not ordinary cooking but exotic cooking," remembers Kamat. She also referred to him as being "very versatile, very well-read and very good at playing western classical music on the piano."

He was very good in languages too, states Aloo Daruwalla who had known Bharucha since his birth, his half-sister Avi Cassinath being her best friend since school days. Burjor's father having deserted the family when he was yet a

child, it was his mother Bachi and Avi who succeeded in raising revenue for his education, reminisces Daruwalla. They stitched children's garments, retailed in the name of Badu's (as Burjor was known to his immediate family) Baba Suits, she adds.

Since his school days at Palm Beach and subsequent education at Jai Hind College he had been winning scholarships. As mentioned in *Indian Pediatrics*, "He had an illustrious undergraduate and postgraduate medical career securing distinctions in various subjects and winning several prizes, awards and gold medals. After securing his MD in pediatrics, he opted for a full-time career at the Seth G. S. Medical College and K. E. M. Hospital."

Try as they did to urge him to pursue a career in law, Bharucha declined to aver to the Daruwallas' wishes on the rationale that "Konaakhvakhat joothoo bolé (why tell lies all the time)?" Even after he earned a reputation for himself in his medical profession, dedicated as he was to his students and the children at the Hospital, he was never keen to set up his independent clinic and mint money although he was consulted on the phone all the time, mentions Daruwalla.

While pediatrics was his forte, he had very good knowledge of all branches of medicine, credits Daruwalla. When Cassinath, 21 years his senior, suffered from cancer for four years, while he personally tended to her needs, he is known to have taken the trouble to read all the books on the subject so that she was given the best line of treatment until her demise.

Despite his busy schedule, Bharucha always made time for the after-death prayers for his sister and mother and, being inclined to preserve the community's traditions and rituals, Udwadia-Hegde remembers him trying to ascertain whether she was sure she wanted to marry a non-Parsi. Once he was convinced of her decision, he respected it at all times.

The philanthropy, the heritage, the culture of the Parsis gave him great pride and he frequently shared his views on this subject with his students. To him these assets of the Parsi community were as important as virtues like honesty and the courage to fight for the cause of the underprivileged for which the doctor was renowned.



Bharucha: "no shortcuts for him"

# DISCOVER THE LUXURIES OF A PREMIUM BATH



Sandal Rich



Imparts natural richness  
of Sandal to your skin

Deo Fresh



With TCC which cuts down odour and  
gives you freshness for hours together

Luxury



With 80% TFM to prevent  
afterwash dryness



Luxuriate in a skin friendly PREMIUM bath *J.K. Heline Cartis Limited*



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

