

MAY 1998 Rs 27

Paṇḍita



The Hataria collection

AIRFREIGHT LIMITED

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

DHL

WORLDWIDE EXPRESS®

ACE

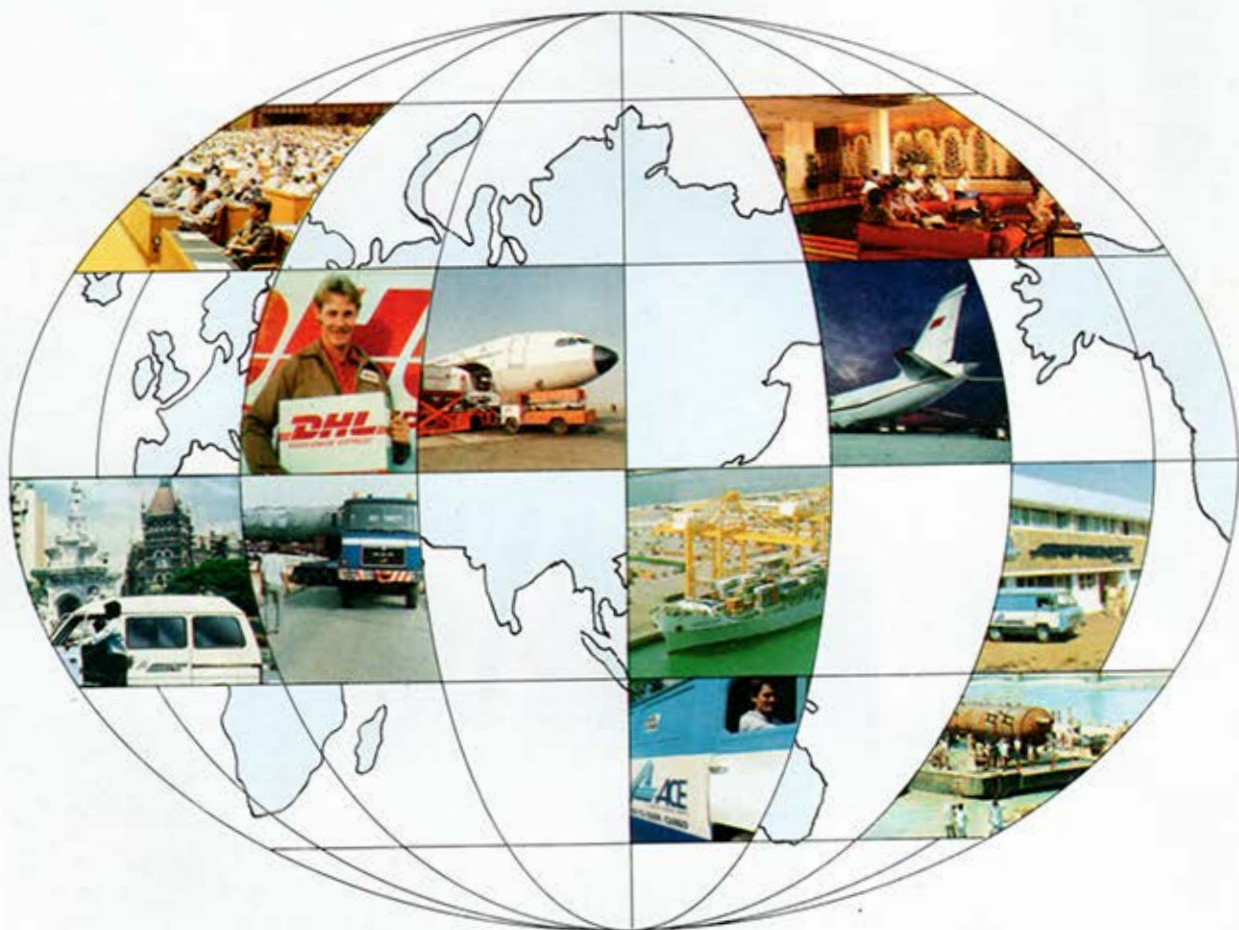
EXPRESS DISTRIBUTION
SERVICES

INDTRAVELS

TRAVEL & TOURS

CARGO

AIR & OCEAN
FORWARDING



 **AIRFREIGHT**
LIMITED

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

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

Parsiana

May 1998
Volume 20 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. Shilatri, Nivedita S. Dhotre
MARKETING DIRECTOR Veera Patel
ADVERTISING MANAGER Zarin Mistry
ADVERTISING EXECUTIVE Susan Hadvaïd
FINANCE B. L. Arora
MANAGEMENT Jasmine Driver
DTP Bakhtavar R. Batliwalla, K. P. Ravi
SUBSCRIPTION MANAGER
Khurshid Panthaki
ASSISTANT SUBSCRIPTION MANAGER
Swarupa Kamat
ACCOUNTANT Anagha Korde
ASSISTANT ACCOUNTANT Varsha Godbole
ACCOUNTS ASSISTANTS
Indu Pillai, Satwant Kaur
OFFICE ASSISTANTS Umesh Poojary,
Selvan Mark, Sunil Sakhare,
Govind Salgaonkar, Mahipat Jadhav

2 Readers' Forum

12 Events and Personalities

18 Zoroastrians Abroad: Dolly Dastoor and Binaifer Nowrojee

22 The farm and the fortune by Danesh Kalyaniwala

29 Parsi adoption not legal by Parinaz Gandhi

30 Parsi Heritage Trail: A walk through the past by Arnavaz Mama

34 19th century Gujarat Parsis: Near and yet apart - 1

46 Milestones

Cover: Centerpiece among the Hatara collection of porcelain and glass artefacts Photograph: Arnavaz Mama

Parsiana is edited and published by Jehangir R. Patel for Parsiana Publications Pvt Ltd at C/o H. L. Rochar, K. K. (Navsari) Chambers, ground floor, 39 A. K. Nayak Marg, Fort, Bombay 400001 and printed by him at Kaiser-E-Hind Pvt Ltd, 300 Perin Nariman Street, Bombay 400001. Processing Comart Lithographers and Tricolour. All rights reserved. ISSN: 0971-3786. Phone: 2078730, 2072624. Fax: 2074541. For editorial enquiries: 2078183. E-mail: parvo@gasbm01.vsnl.net.in For subscription enquiries and payments: C/o Kaiser-E-Hind Pvt Ltd, 300 Perin Nariman St (Behind Reserve Bank of India), Bombay 400001. Phone: 2658619, 2665661. Fax: 2654585.

Annual inland subscription for one year

(10 issues) Rs 275; for two years (20 issues) Rs 525; for three years (30 issues) Rs 775. Foreign subscription rates: Seamail for one year Rs 500/ US \$ 14/UK £ 9; for two years Rs 950/US \$ 25/UK £ 15; for three years Rs 1,400/US \$ 36/UK £ 22 (please allow six months or more for delivery from the time of publication). Airmail for one year Rs 800/ US \$ 23/UK £ 15 (for Pakistan, Indian Rs 575); for two years, Rs 1,500/US \$ 43/UK £ 27 (for Pakistan, Indian Rs 1,075); for three years Rs 2,250/US \$ 60/UK £ 37 (for Pakistan, Indian Rs 1,600). For Indian upcountry cheques add Rs 20 for bank charges; for US cheques add \$ 5; for UK cheques add £ 3. Cheques and drafts are to be drawn in favor of Parsiana and posted to GPO Box 892, Bombay 400001.



Readers' views are welcome on any subject of interest to the community and should be sent to the Editor, Readers' Forum, Parsiana, G.P.O. Box 892, Bombay 400001. Letters are subject to editing for reasons of space and clarity. Unsigned letters or those without an address will not be published.

Odyssey – 2001

We are very pleased to inform you that the Seventh World Zoroastrian Congress (WZC 2000) is being sponsored by the Federation of Zoroastrian Associations of North America (FEZANA) and hosted by the Zoroastrian Association of Houston (ZAH) from December 28, 2000 to January 1, 2001. The theme of the Congress is 2001 – A Zarathushti Odyssey. Both FEZANA and the ZAH have jointly appointed Dolly Dastoor and Homi M. Davier co-chairs to lead the Congress.

Our aim is to celebrate our 3,000-year-old history and to commemorate Zarathushti contributions to the evolution of world religious thought, and to the development of the world of fine arts, visual arts, music, dance, sports, cinematography, literature, business and science.

As we want the WZC 2000 to be a true Zarathushti celebration to foster

our coming together, we seek your moral and financial support and most importantly your participation. Please mark your calendars for the dates and encourage as many people of our community to attend this historic event to usher in the new millennium and a new age for the Zarathushtis of the world.

Houston, in the state of Texas, is conveniently located to allow for numerous leisure excursions within Texas and vacations to Florida, California and Mexico. In December the weather is moderate. Every effort will be made to try and facilitate your arrival into USA and make your stay in Houston as worthwhile as possible.

In order to develop the program which is truly international in scope, we invite the input from the world community on the following items:

- a list of concerns which in your opinion and that of your anjuman, the Zarathushti community around the world is facing today and which you think require serious, in-depth discussions as well as some relevant strategies to deal with them.
- Names and addresses of talented people in the field of arts, science, literature, business, sports and music, in your community whom we can contact directly to promote their gifted talents in the celebration of the Zarathushti Odyssey.
- And finally our campaign slogan for WZC 2000 is "2 for 2000," where we request every Zarathushti around the world to contribute \$2 per year until the year 2000. Your contribution will be a testimony of your commitment to join us in our Zarathushti Odyssey – 2001. Please help us to achieve our goal of 2 for 2000 by sending your cheque, money order, bank draft to Sarosh Collector, Treasurer, WZC 2000, 3000 Richmond, Suite 270, Houston, Tx 77098, USA.

Please contact Davier at 6654 Southwest Freeway, Houston, Tx 77074, USA, Tel 713 3392222, Fax 713 3392223, e-mail Davier5@aol.com or Dastoor at 3765 Malo, Brossard, Quebec, J4Y 1B4, Canada, Tel 514 6562036, 514 4624638, e-mail Dasdol@douglass.mcgill.ca

HOMI M. DAVIER and DOLLY DASTOOR
Congress Co-Chairs, USA

"Jamé's saviors"

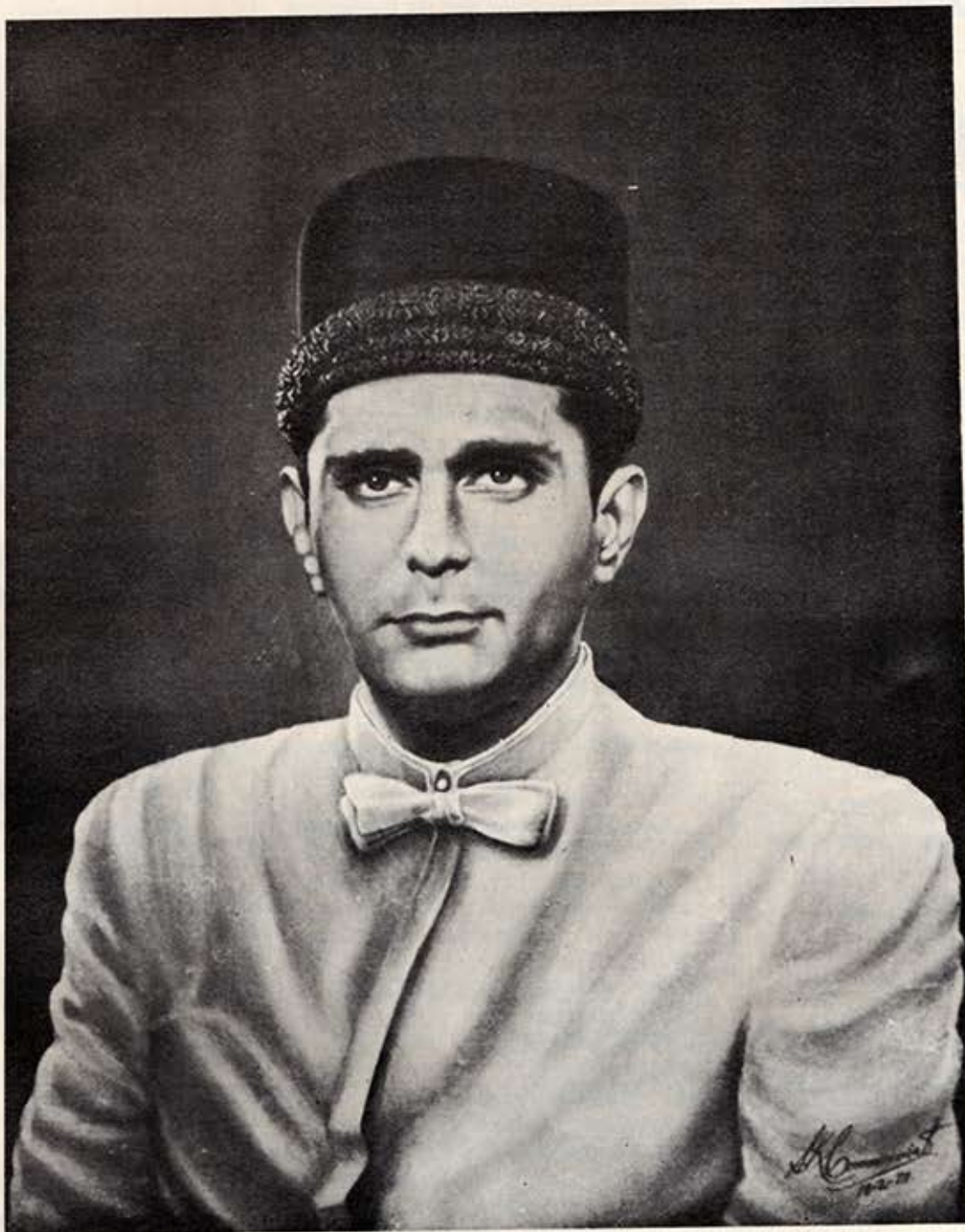
It was with great emotion that we read

your write-up on Jer Dhondy and Nanabhoy Jeejeebhoy ("Jamé's saviors," Events and Personalities, *Parsiana*, January 1998). My family and I knew and loved these two wonderful people for the last 40 to 45 years of their lives and they were not only *Jamé's* saviors but saviors of a lot of Zoroastrians who are prosperous today — including the writers of this letter.

"Happiness to them who give happiness to others" was the motto of Jerbanoo's life. She was our godmother and when we were living in Bombay not a single day would go by without our seeing her and spending even a few minutes with her. She was "Jerroo mamma" to all of us who knew and loved her. She was a lady with many talents and gifts and her greatest gift was being a wonderful human being — always caring, always helpful and always there to lend her support. Young at heart and without any bias for the rich or poor, young or old, she would talk to everybody as though they were the most important person to her. Be it a servant asking for monetary help or a college student to be assisted, or a family looking for accommodation, all would be treated with respect and understanding and genuine interest in their well-being.

Jerroo mamma always shared in our joys and achievements and whenever our family was faced with any major decisions or difficulties we would turn to her for support. We knew we could always count on her wisdom and judgment to give us sound advice. She was a true matriarch of her family and is being missed by all her children, grandchildren, brothers and sisters, nephews and nieces, and countless friends because of her generosity of heart and purse. I used to call her "Reserve Bank of India" and that would always bring about her charming smile and jolly nature.

Jerroo mamma and Nanabhoy ("Uncloo" as we very fondly called him) made a great team and the story of how they saved the *Jamé* is one for the history books. I know because I was there. Nanabhoy was a true "*sethia*." A man who had the courage of his convictions, a man of great principles and a man with a heart of gold. He did not preach righteousness and sermonize — but he lived a true Zoroastrian life. He practiced goodness and never wished ill



In Memoriam
Mr Fali Meherji Variava
Ex-Director

BLAZE TOURS & TRAVELS PVT LTD

Indian Merchants Chamber Bldg, Opp Churchgate Station, Bombay 400020
Tel Nos: 2044439, 2020233, 2840026, 2843901, 2843910, 2029406, 2835140 Fax: (022) 2048037

to even his worst enemies. In today's corrupt world, he was uncorrupted and incorruptible. He was a great lover of literature and music, and many an evening we spent with him when he would quote Shakespeare, or recite poetry, tell interesting anecdotes. He was one of the greatest conversationalists and we are richer in knowledge and spirit because of our close association with him.

Born with a golden spoon in his mouth he was always sensitive to the plight of the poor of our community. Many promising students have been educated because of his private and institutional charities and today some of them are very prosperous doctors, teachers, solicitors. A judge of the Bombay High Court is where he is today because of Nanabhoy's unconditional support and generosity.

"Uncloo" was our family friend and mentor. He was truly one of the greatest human beings we had the good fortune to be associated with and we will always cherish his friendship.

Our family has fond memories of these two wonderful souls whom we had the great fortune of calling our friends, philosophers and guides.

ABAN and ASPY DABOO
Illinois, USA

I read with a deep sense of nostalgia what has been written about Ms Jer A. Dhondy ("Jamé's saviors," Events and Personalities, *Parsiana*, January 1998) whom I knew well for 20 years.

I would like to add my personal tribute to her memory which shall remain ever green for those who came in contact with her.

She was a lady always smiling, full of humor, sympathy and of a deeply understanding nature, ever ready to help those who sought her advice. She was a "bonding" force in any family.

I shall remember her with love, always, not only because she was the only one who ever addressed me as "Kakijee," though none of my nieces or nephews ever have called me so; but because she was a personal friend and very helpful when we had a dire "joint family problem" which she had solved for us successfully.

I would also like to pay a tribute to my husband's nephew, Nanabhoy B. Jeejeebhoy, who not only took a prominent part in running the affairs of the *Jam-e-Jamshed* for so many years, but as a person. He was one of the most

well-read men I have known.

He could speak practically on any subject and make it interesting for his audience. The talks on his various visits abroad were not only interesting but fascinating.

Giving him a lift in our car from Poona, in the good, old days, the time just flew, as he kept us entertained and laughing, as he had a keen sense of humor, if at times slightly "racy," which was not appreciated by everyone. I enjoyed his jokes and sometimes, "naughty" rhymes too...

He was outspoken and hardly ever minced his words. If in the wrong, he would not hesitate to apologize. He had a sharp temper, if roused; yet if one persisted to explain one's problem, he was willing to listen and even guide.

He was mostly fair in his opinions and devoted to his children. A man who held family in high esteem, if handled with understanding and affection, one could easily touch his heart, even bring tears to his eyes. He was more than 10 years my senior, yet he always treated me with the respect due to an aunt, though by marriage only.

PERIN M. R. B. JEEJEEBHOY

"The Top Ten"

With reference to your invitation for nominating the top 20 Parsi Zoroastrians in the 19th and 20th centuries (*Parsiana*, December 1997), I am giving my preferences below. You may note that although the titles "Sir" and "Baronet" are invalid today, they were valid when they were conferred and hence these titles and honors are retained in my list.

Secondly, as an Indian, my list includes only those Parsi Zoroastrians who have made contributions, either to the country or to our community in India. Your terms "global" and an international list are confusing. There are Indians abroad who apart from earning are only contributing to American or British economy. I doubt whether these can be termed achievements of Parsi Zoroastrians.

Finally, I suggest you ask your editorial staff to follow up the life histories of your final top 20 from encyclopedias and publish them in *Parsiana* for the benefit of the readers.

I give my nominations below:

19th century top 10:

- Ardesier Cursetji Wadia, F.R.S.
- Dr Darashaw Noshervan Wadia, F.R.S.

- Jamsetjee Nusserwanji Tata (industrialist)
- Sir Jamsetjee Jejeebhoy, Baronet
- Sir Dinshaw Maneckji Petit, Baronet
- Sir Cawasji Jehangir, Baronet
- Dr Dadabhoy Naoroji (Grand Old Man of India)
- Sir Pherozeshah Mehta (uncrowned king of Bombay)
- Madame Bhikhaiji Cama (freedom fighter)
- Sir Dinshaw Mulla (legal luminary)
- 20th century top 10:
- Padma Vibhushan Dr Homi Jehangir Bhabha, F.R.S.
- Bharat Ratna Jehangir Rattanjii Dorabji Tata (industrialist)
- Pirojsha Godrej (industrialist)
- Dr Jal Vakil (heart specialist)
- Dr Minoo N. Dastur (consulting metallurgist)
- Padma Vibhushan Nani Palkhivala (income tax expert)
- Hormusji M. Seervai (constitutional expert)
- Field Marshal S. H. F. J. Manekshaw (first Indian Field Marshal)
- Padma Bhushan Homi Nusserwanji Sethna (nuclear scientist)
- (Will let you know later if I can think of a suitable candidate) Dr P. D. SUNAVALA

With reference to your notification ("The Top Ten," *Parsiana*, December 1997), I take the liberty of recommending the name of Prof (Dr) Meher Master-Moos for Zoroastrian history, culture and scriptures and also for alternative medicine for the 20th century.

Besides being founder president of the Mazdayasnie Monasterie, Dr Meher Master-Moos is also the president of the Shah Behram Baug Society and the Zoroastrian College, Bombay. These above named organizations are imparting training and knowledge on our ancient religion of Zarathushtra and alternative medicine on a scientific basis. Dr Meher Master-Moos takes great interest and pains in guiding the scholars and researchers for preparing their thesis for B. Phil, M. Phil and Ph.D. She is the author of numerous books on Zoroastrianism as also on law, medicina alternativa and astrology.

Prof M. L. PAVRI

Recalling Parsi greats

On February 4, 1998, I went to Cama Baug Agiary to pray. During the prayers, a thought kept nagging me that I should address a letter to *Parsiana*, requesting the magazine to publish, as lead ar-

Are you expecting to visit Canada?



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

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

BORDERGUARD™
TRAVEL INSURANCE

FOR MORE INFORMATION CALL UNIGLOBE ENTERPRISE TRAVEL

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

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

or in Toronto **(416) 363-7491**

You can fax your inquiries to

(416) 363-2205

or send us an E-mail

E-mail: ec.enterprise@uniglobe.com

UNIGLOBE
ENTERPRISE TRAVEL

Mutual
of Omaha
Insurance Company

ticles, lives of outstanding Parsis of yore, either on their birth or death anniversaries. On top of the list of such Parsis was the name of Madame Bhikhaiji Cama followed by Dr Homi Bhabha, Dr Minocher Modi, Pijam (Marzban, editor of *Jam-e-Jamshed*), A. F. S. (Bobby) Taleyarkhan et al.

When I returned home, I saw a copy of *Parsiana* that was just being delivered by the postman. On taking out this issue lo, and behold my surprise when I found on its cover a photo and the name Madame Bhikhaiji Cama, the very same name which was, as mentioned above, on the top of my list. Was it a coincidence, though the issue is dated November 1997 or were my prayers answered? I do not know.

I would request *Parsiana* to research and publish the lives of outstanding Parsis enumerated above or any other such Parsis as your paper deems fit.

BIKHAJI M. ADENWALLA

"We are here to defy..."

Whenever I visit Bombay (which is twice a year), my neighbors always bring the old *Parsiana* copies down to my house to read. I comb every page

with great interest and a letter from Ms Nergish Plumber ("We are here to defy..." Readers' Forum, *Parsiana*, April 1997) caught my eye.

Many Parsis in Canada and the USA not only consider Nadarsha Aibara to be a guiding spirit but a "mentor and the true force" of spreading the fundamental teachings of our religion amongst the Parsis on this side of the Atlantic Ocean.

Initially when I was asked to host dasturji Aibara and his wife here in New York, I first considered him as one of those several "Aflatoon dasturjis" who had decided to come to the States for a free visit under the pretext of spreading the message of Spitaman Zarathushtra. Very reluctantly, I accepted and they came to stay with me in my teeny weeny one bedroom apartment.

The second day after his arrival he decided to come to my office. They came at teatime and then around 6 p.m., we decided to go back home which was a good 10-minute walk from my office. The road to my house took me via the famous St. Patrick's Cathedral on 5th Avenue and every day at least twice a day, I would go in and say a prayer to Virgin Mary in whom I have great faith.

On that day with the Aibaras, I started walking faster trying to avoid even looking at the Cathedral. Dasturji Aibara took hold of my hand and said, "*Kem mai daroj jaochoe ne aje Cathedral ma jata nathi... mare vasté ké* (Why ma'am are you not visiting the Cathedral today despite being a daily visitor? Is it because of me?)" I was dumbfounded and shocked. How did he know that I went to the Cathedral every day?

That evening when he saw me saying a prayer dedicated to the Virgin Mary he asked me if I believed in Asho Zarathushtra. "Of course," I said. "I believe in him but I believe in the others too. God is one whether he goes by the name of Zarathushtra or Jesus Christ or Mohammed or Moses, it does not matter to me. I believe in the forces of the lord Almighty, blindfold..." To this, very patiently dasturji Aibara said if you believe in God blindfold then why are you going against His wishes? If He wanted you to say the Christian prayers do you not think that He would have given you birth as a Christian? It is His will that you are born to be a Parsi... Therefore my earnest and humble request to you is "*Merhani kariné elokonu*

JOIN

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

Established 1900

- For *
- * Personal Secretaries Diploma with Computers
 - * Computers
 - * Accounts
 - * Languages
 - * Translations in all languages

FREE PLACEMENTS

Only at Davar's **FIRST COUNTER**
from **FRONT ENTRANCE** at Fountain
Phone Fountain: 2042007/2824678
Vashi: 7685046/7686567
Goa Panjim: 221140/234155

Farrokh Khambata's Catering Services

- Traditional lagan-nu-bhonu and exciting new dishes
- Sitdown -- (patra) meals and exotic buffets
- For all your special occasions to be a grand success

Contact

CATERING & ALLIED

Ness Baug, Nana Chowk, Mumbai 400007
Telephone numbers Office: 3870856/3872350
Central Kitchen: 2011037/2073840

With Best Compliments
From

FORBES GOKAK LIMITED

Registered Office:
Forbes Building
Charanjit Rai Marg, Fort
Mumbai 400001

na bhano... bhele elokone maan apo, ma apnujaj bhano. Ghano faido thase (You may respect other faiths but please do not recite their prayers. Say the prayers of your own religion. That will be very rewarding)" and gave me one simple line from the Avesta to pray. He asked me to try this for a week.

That night he taught me the significance of saying the kusti and why we have to recite it twice. He asked me to wash my hands, feet, elbows, ears and face and then say the kusti without *Kemna Mazda* (only *Ahura Mazda Khudai* and *Jasme Avanghe Mazda*). Then wash the hands, feet, elbows, face and ears again and then say the whole kusti with *Kemna Mazda*. After that he asked me to say the nirang of Sarosh Yazad Vadi (three times) followed by five *Yatha* and three *Ashem*. The following morning as soon as I woke up, Nergish Aunty was at my side and said, "Asté thi utho. Jameen né paghé paro né kusti karo, Kemna Mazda vagar (Get up slowly, respectfully touch the ground and do the kusti prayers without *Kemna Mazda*)." After I washed, dasturji made me recite a prayer after him: *Shekasté shekasté shetaan* followed by five *Yatha* *Ahu Vairyo* and three *Ashem Vohu*.

Before dastur Aibara left for Bombay after his two months' tour, I had not only stopped saying my Christian prayers but was fervently engrossed in our *Avesta* saying all the prayers including nirangs he had taught. I would call him at least twice a month. He used to send me tapes on which he gave me instructions to recite the prayers after him, listening to the tape. Painstakingly he would also give the explanation of the prayers.

Today, I dedicate one hour of my very busy schedule for my prayers. I will get up at 4 a.m. in the morning if necessary but I will never leave home or a hotel room (especially when I am travelling) without saying first the nirang, always after a thorough shower. From Hormazd roj to Adar roj I say my prayers for three hours, prayers which dasturji Aibara taught me with great endurance for years before his death. He always told me to first wish for the health, prosperity and wisdom of our vada dasturjis so that they can lead and guide us to the right path of manashni, gavashni, kunashni, then ask for the blessings for our Parsi kom (community) and finally he said, "Wish for whatever you want for yourself."

Like me, hundreds of Parsis in

Canada and USA have come home to roost. Like me, several Parsis here in America have come to know the true meaning of our religion thanks to the undying efforts of our guru and mentor dasturji Aibara.

How many dasturjis today have done what Aibara sahib did? And yet he has been denied (because of some bureaucratic process) the dasturpad he so rightly deserves. It is never too late and where there is a will there is a way. The late Jamshedji Sohrabji Kookadar sahib was bestowed the dasturpad after his death.

I end with dasturji Aibara sahib's favorite but very powerful prayer... "Ya nure Dastagir, Ya Dastagire Noor, karam kar kari ma rahem karo, ya parvdegar madad karo, ya nabi Zarathushtrataamari padshahi." Try saying this as many times as you can and see for yourself the power behind it.

BEHROZ DAROGA and 61 others
New York, USA

Women's rights denied

I would like to bring to the notice of the Zoroastrian community the gross violation of human rights and women's rights by fundamentalist forces in Dahanu in the name of preserving the purity of the

...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 & Homi
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



Corporate Office:

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

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



M. PALLONJI & CO. PVT. LTD.

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

PALLONJI INVESTMENT & FINANCE PVT. LTD.

Manufacturers of Waterproofing material

AquaEpoxy

Manufacturers of Longlasting Exterior coating material

Kenitex



TRAVOTEL (INDIA) PVT. LTD.

Hotel Maya Balrampur

Member of International Hotel Association & FHRAI

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

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



PALLONJI LEASING PVT. LTD.

SEBI REGISTERED MERCHANT BANKER

Hire Purchase, Leasing & other Financial Services



PALLONJI COATINGS PVT. LTD.

Manufacturers of Industrial Paints, Primers & Sealants



STERLING MOTORS

Authorised **Telco** Dealers

For Nashik, Ahmednagar and Solapur

for **TATA** Passenger Cars and Commercial Vehicles
Sales, Service and Spare Parts

Main Dealership:

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

Registered Office :

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



religion. For the last several years Zoroastrian women married to non-Zoroastrians have been forbidden from practicing their religion by the mobed and certain conservative trustees of the Dahanu Agiary in total contravention of the message of our scriptures and the law of the land.

Zoroastrian women married outside the community have been prohibited access to the fire-temple and debarred from participating in religious and quasi religious ceremonies like jashans, ghambars, navjotes, uthamnas, etc. Resistance to such intolerance has resulted in public humiliation for the woman concerned. On one occasion the mobed refused to perform an uthamna until the family gave an undertaking that the niece of the deceased married to a non-Parsi will not attend the ceremony. On another occasion he threatened to abandon an uthamna ceremony midway unless the family members got rid of an offending presence, which incidentally happened to be mine.

Such incidents abound. Some women have sworn affidavits in court stating they have not converted and got orders permitting them access to the fire-temple but have not dared to enforce them.

Most have simply withdrawn, unable to withstand the ostracism. Still others are seriously considering conversion, rather than live and die as outcasts.

Appeals to reason have fallen on deaf ears. Progressive people have either withdrawn from active participation in the anjuman or have left this issue to the small but rich and powerful fundamentalist lobby.

Is this Zoroastrian? Is righteousness as explained in our scriptures limited to only doing right and excludes fighting against wrong? The time has come to examine our conscience, know the truth and fight for it.

SHIRAZ BULSARA
Dahanu

A response was sought from the agiary trustees but none has been received at the time of going to press — *Editor*

The path of the dead

I went to a funeral today. It was the first Parsi funeral that I had ever been to. I went up to the Tower of Silence following the body. These are some of the impressions I got:

Today I walked the path of the dead, following the priests in white. Crows cawing in the trees, mournful cries of

the psychopomps filling the still air. Holding handkerchiefs we walk two by two. Like children going on a school trip, solemn and silent.

The long path stretches uphill and I feel out of breath, straining for oxygen. Yet the air seems far from me, the sun beats down, its heat a tangible weight. The chanting of the priests still fills my ears the prayers that they say, for a soul's peaceful flight. God I hope it's true.

We stop and last good-byes are said. Sorrow feels heavy, the weight hangs. The stop at the temple on the walk back, prayers said and the kusti tied. After the rituals the walk out, the peons saying salaam, bowing their heads as I pass. Other bodies carried past as I leave, some with many following the path of the dead, some only with a few, they all seem so alone as they follow the path of the dead.

XERXES N. ANTIA

Edited by Parinaz M. Gandhi



For Pure Diamonds

K. WADIA
JEWELLERS

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



At Krupp Industries India, we are committed to offering technologies which are environment friendly. And saving Mother Earth from the ravages of pollution.



KRUPP INDUSTRIES INDIA

(An ISO 9001 Company)

KRUPP INDUSTRIES INDIA LTD.

Pimpri, Pune 411 018 INDIA. Phone : (0212) 774461, Fax : (0212) 771150

Events and Personalities

50 years as dastur

"It was indeed a rare and proud occasion when all the seven vada dasturjis of India were present together." They had come to join in the felicitation functions organized on February 24, 1998 in honor of Dastur Hormazdiar Noshirwan Dastur's 'golden' accomplishments: He entered his 50th year as High Priest of the Parsis in the Deccan, and has served as chairman and managing trustee of the Sardar Sorabji Ratanji Patel Trust and president and trustee of the Sardar Dastur Schools' Trust for the last 50 years, notes a press release highlighting the salient features of the day's events.

In the morning the seven High Priests — Hormazdyar Mirza, Kaikhusroo JamaspAsa, Meherji Meherjiarana, Kaikobad Dastur, Noshirwan Dastur, Firoze Kotwal with Hormazdiar Dastur — performing the jashan at Pune's Sardar Sorabji Ratanji Patel Dar-e-Meher were joined by the local panthakies and other priests. Kotwal then recounted the history of the Patel Dar-e-Meher following which Field Marshal Sam Manekshaw who had come from Coonoor to preside over the function presented a shawl, silver salver and flowers to Hormazdiar Dastur on behalf of the trustees of the Agiary. The Pune High Priest also received tributes from Bombay's Athornan Mandal, the Surat and Nanpura anjumans, fire-temples in Surat and Panchgani, in addition to panthakies and individuals from the city.

Felicitations in the form of a shawl and flowers were also accorded to

Manekshaw and the six visiting High Priests.

The evening program was organized on the premises of the Sardar Dastur Schools with the bands of the girls' School, boys' School, primary and nursery sections receiving Manekshaw at the dot of 6 p.m. Also organized for the old soldier was a guard of honor and a



The audience in attendance at the felicitations for Hormazdiar Dastur (Below) Manekshaw greeting the High Priest as Tehmi Grant looks on

special welcome song. Compositions in honor of Hormazdiar Dastur were then rendered by the choirs of the three Schools.

The welcome address was delivered by one of the School trustees Darius Forbes, chairman of the Forbes Marshall Group of Industries while his co-trustee Dr Dinshaw Kelawala, former principal of the I. L. S. Law College and

Symbiosis Law College of Pune presented a report on the landmark achievements of the School since Hormazdiar Dastur took over as president. An insight into the illustrious Dastur family of Pune was provided by JamaspAsa while Manekshaw, in his characteristic style, delivered a witty speech. The goodwill of his colleagues and well-wishers was then acknowledged by Hormazdiar Dastur. The usual round of shawls and flowers concluded with a vote of thanks by School trustee Col Sohrab Pudumjee. *May the good Lord bless and keep you* sang Dilruba Irani, ex-Dasturian and teacher of the Sardar Schools, bringing the evening's felicitations to a close as guests proceeded to partake of dinner.

With respect to Khodadad

A meeting with the Bombay mayor was arranged. A signature campaign was launched. Letters of concern were dashed off to the chief minister, the municipal commissioner, the leader of the opposition...Awareness was created in the Press. These various measures of agitation expressed the wrath of the community against the move initiated on March 16, 1998 by Shiv Sena corporator Hemant Doke to change the name of Dadar T.T. from Khodadad Circle to Swami Samarth Chowk on the premise that Khodadad was the name of an Afghani god.

Needless to say, among the most incensed were the residents of Dadar. In a memorandum issued to the municipal commissioner by the residents of the Mancherji Edulji Joshi Dadar Parsee Colony, senior citizens of Five Gardens, Dadar, Wadala, Matunga, residents of the Hindu Colony, and supportive Bombayites they pressed for a

status quo on renaming. As per the reasons cited by them, "Khodadad Circle has been in existence since 1928. The Circle and its surrounding precincts were constructed by Gustad Khodadad Irani who expired in 1969. When made an offer by the then British Government, Mr Irani opted to perpetuate the memory of his father Khodadad by naming the Circle after him. The name Khodadad is purely of Indian origin. Khodadad Circle is guaranteed heritage protection (since) 1991. Gustad Khodadad Irani was himself a resident of this predominantly Parsi neighborhood. He was a philanthropist and contributed to the development of our metropolis through his construction works across the city."

Nearly 2,500 signatories attested these sentiments including well-known names like Dinshaw Tamboly, Rustom Tirandaz, Homi Taleyarkhan, Mithoo Jesia, Firoze Sholapurwala, Jamshed Guzder, Dr Farokh Udawadia, Dr Mehroo Bengalee, Dr Aspi Golwalla, Jamsheed Kanga, Nani Palkhivala, Eruch Desai. As mentioned Tehmi Aga, chairman of The J. B. Vachha High School for Parsi Girls. "Our opposition finds echo among all citizens who express desire that existing names should retain status quo and not be tampered with without legitimate reason."

Marazban Patrawala, member of the National Commission for Minorities, wrote in a separate letter to the mayor Vishakha Raut, "You will appreciate that though the Parsi Zoroastrian community in (Bombay) is very small in number, our patriotism is second to none in the service of our motherland...in the freedom struggle as well as in the growth and development of (Bombay) city to which we are all proud to belong. Hence under these circumstances it will indeed be cruel to change the name of Khodadad Circle..."

As wrote Tirandaz in the *Jam-e-Jamshed* of April 5, "The Corporation could well do with some substantial pro-citizens' issues being debated rather than this one and others of its kind which save for the creation of hot air and heartburn do nothing to benefit the citizens." Gopinath Bhaleker of Borivli perceived this renaming issue as a "needless, mind boggling exercise by our so-

called city fathers who are known to hardly contribute constructively towards the betterment of civic life."

"The controversy over the renaming... has hopefully been buried with Sena supremo Balasaheb Thackeray's favorable reaction to the memorandum," stated activist Mickie Sorabjee in a press statement which acknowledges the efforts of different individuals who resisted the unwarranted move. Credit has also been given to "Mehernosh Fitter for promptly bringing to notice Mr Doke's misplaced resolution, and to Congress corporator Babubhai Bhawanji for wisely stalling it."

"The once noble gesture of naming roads in honor of prominent citizens has been reduced to a farce in recent years," noted a write-up in *The Times of India* of March 28, 1998, adding, "Such is the naming mania that the civic administration has approved as many as 123 road renaming proposals between April 1996 and August 1997...But how many of those people immortalized on streets and chowks today have contributed anything to the welfare of (Bombay)? Indeed the day is not far when (Bombay) will run out of thoroughfares and street lamps and fire hydrants will be added to the renaming circuit!"

Missing from the Museum

"Robbers walk off with grand old man's glasses," read the headline in *The Times*

of India of April 15, 1998 reporting on the robbery in the preceding week at the Alpaiwala Museum managed by the Bombay Parsi Punchayet (BPP). Needless to say, Dadabhai Naoroji's gold-rimmed glasses was not the only item of interest to the thieves. Altogether 14 artefacts, all in silver, were reported missing. A silver scroll belonging to Naoroji,

a silver trophy, a silver elephant, a snuff box were among the items stolen from the museum, it was mentioned in *Express Newslines*, April 16, 1998.

According to senior inspector D. C. Wilson of the Gamdevi Police Station where the crime was reported, the robbery did not seem pre-planned as in his statement to *Express Newslines* he mentioned that "only silver

objects have been stolen. Right next to the showcases which housed the stolen objects was a Buddha idol, believed to be about 1,000 years old, which could have fetched a real handsome price in the antique black market, but it was not even touched." The police suspect that the theft is the work of ragpickers.

The Museum which is housed below the Muncherji Khareghat Memorial Hall at Khareghat Colony runs at a loss and therefore they can only afford to post one night watchman there, explained Sheroo Master, joint secretary of the BPP. The robbery appears to have been committed during the spate of holidays from March 8 to March 10 when the watchman was absent due to an illness.



Entrance to the Alpaiwala Museum (above) which houses rare artefacts (right) Photo: Rashid D. Bamanbehram

On the morning of March 11, when the Punchayet peon went as usual to clean the Museum premises he was surprised that the main door which he tried to unlock would not open. It was only later that they realized that the door had been bolted from inside by the thieves who very possibly used the opening behind the electric meters to access the Museum, related Master.

In existence since the early 1950s, the Museum houses among other valuables the personal collection of Alpawala which was transferred after the Khareghat Hall was built. In the *History of the Bombay Parsi Punchayet 1860-1960*, author Sapur F. Desai quotes Alpawala to indicate the treasures found here: "Indian currency notes from one hundred rupee notes downwards from 1835 to the present day; a systematic collection of thousands of coins — ancient and modern — Parthian, Sassanian, Pre-Moghul, Moghul, early Indian and British Indian last from 1669; historical medals of award from Charles I onwards; 200 various types of rare old

Chinese porcelain; rare stamp albums; brass, copper and other idols of Hindu mythology..." Many of these priceless objects were on view during the Parasika exhibition in 1991 organized at the Prince of Wales Museum.

Relief for rural Parsis

Under the guidance of Dinshaw Tamboly of the World Zoroastrian Organisation (WZO), the members of the Zoroastrian Women's Assembly of Surat (ZWAS) and the Young Rathestars were able to visit Zoroastrian families residing in remote villages of south Gujarat and get an exposure to the conditions prevailing in these areas.

As per the report submitted by ZWAS president Maharukh Chichgar, in most regions the WZO has already been supporting the residents or is contemplating further assistance. Families in Mandvi, Sathvav, Zankhvav, Ratoti, Dungri, Zankharda have already been receiving assistance from the WZO be it in the form of regular stipends, rebuilding of a house, loans for purchase of a truck or tractor, provision of a flour-mill, a bore-well facility, setting up of a poultry farm, medical costs of an operation.

Further assistance has been promised by the WZO to the couple in Mandvi and the family in Tarsada who want a

loan for sugarcane cultivation, for repairs to a house in Vankal, for a water pump for a family in Dungri, for purchase of four cows by a family in Ambapardi who wish to engage in dairy operations and another which needs help to repair their flour-mills, to purchase a vehicle for an individual in Sanandhara and another in Zankhvav who wishes to take up driving as a profession.

Help though is still required by a family in Vankal for a pipeline connection, for repairs to a house in Dungri, Tarsada (for which the Young Rathestars are planning a gara auction) and Zankharda, for electrical fittings... "Our aim is not just to help the less fortunate brethren by donating some funds or providing them with required resources (like food packets, utensils and clothes which they did to the poor villagers) but to make these Parsis stand independent in their respective occupation or profession... Charitable institutions like ours can organize, but not make, we can support but not build the lives of others," writes Chichgar. Donors can contact the ZWAS at 12/723 Rati Villa, Bhavnagri Street, Surat 395003.

The honorable homeopath

Consultation, treatment and medicine are all made available for free by Dr

Top row (from left) the interiors/exteriors of Parsis homes in Tadkeshwar, Tarsada and Zankharda Bottom row: poultry farm (left) and the hearth of another family in Ambapardi



PRESTIGIOUS PRODUCTS WITH QUALITY SERVICE

CASIO®



Pager



Digital Diary

Travel Clock



MOBI X LINK
India's Largest Paging Network



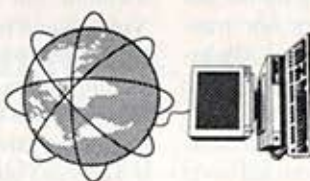
GLOBAL muratec



Panasonic



SHARP



INTERNET YELLOW PAGES



AIRTEL
CELLULAR PHONE SERVICES



TROPICANA ENTERPRISES PVT. LTD.

1108, Pragati Tower, 26, Rajendra Place, New Delhi - 110 008

Ph.: 5737118, 5766965, Fax : 5731518, Pager No. : 9628-09552

Sohrab J. Mehta, the well-known homeopath of Allahabad, who was recently conferred the Mother Teresa Gaurav award by Samanvaya, an all-India literary, cultural and social organization. This award presented to him on February 14, 1998 at the hands of Bishop Mudharta was in recognition of Mehta's "high level of excellence...in the field of social service," noted a press release sent by Capt Homi Dandiwalla, president-trustee of The Allahabad Parsee Zoroastrian Anjuman.

"God is blessing you as you are very generous to Him and His poor," Mother Teresa had written in a letter to Mehta shortly before her demise. "You have been given the wonderful gift of being a doctor. You have used this gift and (are) still using it for the good of the people and for the glory of God...Keep the joy of loving God in your heart as your strength and share this joy with all you meet," had been her counsel.

"His whole life, entertainment and interest is his medical work to which he is so wholeheartedly dedicated," wrote Dr Rita Bahuguna Joshi, mayor of Allahabad in 1996, adding, "Some of Dr Mehta's patients feel that half their complaints are cured just by coming in contact with him," as he listens to their

complaints and minute details. Dedicated as he is to his mission, he has reportedly not taken a break from his work which he has been pursuing for the last 37 years nor travelled out of Allahabad since a long time

although his fame has spread far.

His residence which serves as a clinic is frequented by people from all over India and overseas. As acknowledged by Kewal Jolly of Kuwait, his young daughter Divya had been saved from a major surgery thanks to Mehta's treatment. What impressed him particularly was to see a US-qualified doctor "running an absolutely free clinic, not even accepting donations."

On a roller ride

In the short span of a year since he first stepped into his skates, six-year-old Yohann Doongaji has moved up from competing in Nagpur district to Vidarbha level to the state championship held in Bombay, capping it all by being se-

lected for the nationals held in Pune in December 1997. He stands second in the state, and fourth in rank in the all-India placements for boys under six, according to a family source. He has won four golds at the district meet, two golds and a silver

Doongaji: skating success



medal in the under-six category at the state level and one silver at the nationals.

This roller skater ride to the top requires a lot of hard work, stamina and determination — not only from young Yohann but also from his parents. Yohann and his dad Shiraz join a dedicated flock of parent-child duos who go skating for an hour at 5.30 every morning. Since all the children are under six, one or the other parent has to follow on a scooter, guiding, encouraging and warning of traffic. The skaters cover anything from six to 12 kilometers in the morning to tone their muscles.

Coming home with just enough time for a bath and breakfast, Yohann is ready for the school bus at 7.30 a.m. Do lessons take a back seat? "Not at all," asserts his mother Annu. "After school and some relaxation, he completes his homework before he goes to the Shivaji Skating Club for his rink skating practice." After that, it's dinner and the land of nod.

Being the youngest of three rowdy brothers, the first standard student of Modern School is more than ready to take the rough and tumble of competi-

tion. Yohann says, "My mom started me skating. My daddy comes with me everywhere I go. But it is Krishna Sir (Krishna Baiswarey is his coach at the Shivaji Skating Club) who has taught me everything I know."

Skating, even for six-year-olds, is an expensive sport, what with imported shoes and skates, wheels and bearings that need to be changed, protective head gear and knee pads, and other related paraphernalia. It is not the cost but the lack of facilities and organization in the sport that the Doongajis lament hoping that the infrastructure will improve.

Dilnavaz E. Bhagwagar

Eminently suited

As newly appointed deputy director general of the International Biographical Centre (IBC) of Cambridge, England, Prof Sorab Jal Arceivala of Bombay will be required "to assist and advise in the approach to other leaders and achievers with a view to including them in future directories and reference titles; and in increasing the membership of the International Biographical Association, The World Literacy Academy and The World Foundation of Successful Women," notes a press release issued by IBC. These bodies which are sponsored and based at the IBC reportedly bring together more than 5,000 achievers from all over the world.

Having featured in various Who's Who publications over the past few years Arceivala's expertise is in the field of environment and pollution control. He is currently chairman emeritus of AIC (Associated Industrial Consultants) Watson. Fewer than one in every thousand IBC biographees from all over the world have been invited to act as deputy director general, mentions the re-

Arceivala: advisory aid



lease. The deputy directors from the five regional divisions — Africa, Americas, Asia, Europe and Oceania — will be supporting IBC's publishing, association and congress programs coordinated by the headquarters in Cambridge. The Who's Who books under the 30-year-old IBC banner have carried more than 1,200,000 biographies, claims the release.

Compiled by Parinaz M. Gandhi

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

Into the new millennium

The community has to prepare itself for life in the next millennium
says FEZANA president Dolly Dastoor

Arnavaz S. Mama

"We, as a community, have not set visions or goals where we shall be 50 or 60 years hence," says FEZANA (Federation of Zoroastrian Associations of North America) president Dolly Dastoor. Under Dastoor's stewardship FEZANA has created the Zarathushti community's first 10-year strategic plan. One of her main preoccupations is "one strong, viable world body" which will give direction to the community, bring people together.

It is not a homogeneous, unified, monolith that Dastoor conceives; rather a task force of people with different opinions and mindsets: "a mixture of young and old. The new generation must tell the community what the problems are, and the community must listen." Her aim is for Zoroastrians to open their minds, think more, change their attitudes and she believes that the press should play a role in sensitizing people.

"We shouldn't be afraid of dialoguing," notes Dastoor who says she advised Meher Amersey, president of the Association of Inter-Married Zoroastrians to invite orthodox speaker Roni Khan to one of their meets. "Meet argument with argument. Only then the gap becomes narrower between people with antithetical views," Dastoor explains her reasoning.

In a mix and match of centralization and decentralization, Dastoor believes that a centralized data base of resources could coexist with each anjuman making its own plans, setting its own goals. We have to keep the community going but we must rise beyond the preoccupation with survival and for that concrete projects are necessary, she feels. If the community's social structures are strong they can create a feeling of oneness. But time and space are necessary to achieve that, she says.

Dastoor's approach is to "look at religion as religion — not an ossification... Reinterpret our doctrines in terms of modern problems... How will you tackle AIDS, single parenthood, etc?... Every system needs to be rejuvenated (with) creative solutions for old and new problems."

Believing that the business of the community should be professionally addressed, Dastoor suggests that the BPP and other major anjumans acquire the services of good Zarathushti public relations firms to create a positive image. "If you are serious about the community, you have to grasp the nettle: put your money where your mouth is, change the image of the institution and the community

so that we once again feel proud to be Zarathushtis. Think we have come to a new country and start from scratch again," she suggests.

Co-chair with the Zoroastrian Association of Houston's (ZAH) Homi Davier of the Seventh World Zoroastrian Congress scheduled for December 2000 in Houston, Dastoor says they want it to be issue-oriented and reach decisions. To enable that she would like background papers to be prepared so that people know what is being discussed (e.g. the children of mixed marriages) and delegates attend with the authority to speak. If something is put on the floor of the Congress on the spur of the moment, there can be no decision, even if there is consensus because delegates attending the Congress are not representative of the community as a whole, she adds. "Everybody must know what the hell we are going to discuss," she emphasizes. The program sub-committee of the Congress comprises Khorshed Jungalwalla, Yezdi Rustomji and Kaemerz Dotiwalla, she informs.

Wanting the Congress to be a "celebration," they are inviting contributions of art, poetry, short stories from Zoroastrians everywhere to commemorate the event. Part of the program is expected to be a video festival of films made by or on Zarathushtis. "A quartet or symphony or dance on Zarathushti themes to celebrate our passage over the millennium" are other cultural features the North American hosts hope to offer.

ZAH members of the Congress committees have been meeting every month, says Dastoor. The North American Congress Committee meets twice a year because, she adds, "more things are achieved by personal relations than by e-mail."

In North America, people are adopting a neo-classical attitude, studying the scriptures for insight to interpret current problems. "We try to hold as much rituals and traditions as we can within the context of present realities," notes the practising psychologist whose professional commitments have included a long term study of Alzheimer's disease — a brain disorder that disorients and progressively immobilizes the patient's mental faculties, creating a grave burden on the caregiver.

An alumnus of St Xavier's College, Bombay, Dastoor reached Montreal, Canada via Nigeria and has been associated with the University of Montreal. She was the founding vice president of the Zoroastrian Association of Quebec and has served on its managing committee in various positions. Dastoor was also FEZANA's first secretary. With a son and a daughter married both to Zoroastrians — and another son engaged to a North American girl, Dastoor has experienced both sides of the mixed marriage debate.

In the last year of her four-year term as FEZANA president (the FEZANA constitution permits only two consecutive two-year terms in office), Dastoor says she "looks forward to stepping aside and let others come forward." So far the Federation has no archives be-



Dastoor: "a strong world body"

cause it has no permanent place. The data base on research material and new theses is on the Internet (web), she informs. The video *Paradise*, an imaginative conversation between Zarathushtra and Cyrus the Great that reviews the history of the Zarathushti people, is the first of FEZANA sponsored educational material for use within and without the community and hopefully, will raise the resources for more material to propagate the faith. FEZANA is also involved in the inter-faith network, one of whose programs is for each community to "make a gift towards the millennium, take a major issue and work towards it. Ours is conflict resolution. You in India can have something else," she suggests.

"Bombay is becoming a melting pot. You are merging into the mainstream," Dastoor charges. "Leaders of the world community can't be obsessed with housing problems, they need to make the religion strong..."

"It may take years, decades to chisel away the calcification of crystallized positions. It may take a century! Who knows what Zoroastrians will be like then? But we must make a start... Maybe, the new millennium will belong to North American Zoroastrians..."



**22 Carat
Guaranteed Gold**

KUMAR JEWELLERS

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

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

**We buy old Gold, Silver
and Diamond Jewellery**

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

Top Professional Services Under One Roof

- * Authorised agents for
LIC/GIC/FD/UTI
 - * Buying and selling
of flats/offices
 - * Buying and selling
of shares
 - * Filling of income tax
returns under VDIS
and new provisions
regarding house/
telephone/car/
foreign travels
- Rusi Mundroina**
6284214
Sheroo Hiramaneck
4156791/2



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

In search of justice

Her job as a Human Rights Watch activist takes Binaifer Nowrojee to international trouble spots

Arnavaz S. Mama

"The real danger is that the way you take notes could put someone else in trouble," Binaifer Nowrojee, author of *Shattered Lives — Sexual Violence During the Rwandan Conflict and its Aftermath* (reviewed in *Parsiana*, September 1997) was speaking of the professional hazards she faces as an activist of the New York based Human Rights Watch (HRW). The non-governmental organization (NGO) aims to focus international attention on areas where internationally accepted codes of human rights are violated.

A fourth generation East African, Nowrojee travels on a Uganda passport with tourist visas, keeping a low profile, mingling with the crowd. "That's where our policy differs from Amnesty International's. Amnesty always says who they are and why they want to come. Most times governments ignore our recommendations," she adds matter-of-factly. "The worst thing that (normally) happens is that we get put on the next plane out."

The five divisions of HRW comprise Asia, Africa, the Middle East, Europe and the Americas. They work on projects highlighting the rights of women and children. Others deal with the spread of arms, armaments, landmines and the way they impact human lives. A recent report dealt with bonded labor in India.

The 200 employees of HRW function from New York, Washington, Moscow, Rio de Janeiro, Kigali, London, Brussels and Hong Kong. It is an international group that helps their local counterparts because there is not much that they can change within a country. "There is a big debate on whether we are interfering (in a country's domestic affairs)," Nowrojee admits.

Travelling to places where human rights violations have been reported,

Nowrojee has filed nearly 20 reports so far. Other aspects of her work comprise media interviews and attending meets at the United Nations or with the US government's State Department personnel. Her Rwanda report on the atrocities on women there had a "huge impact."

For the first time there was a documentation of what women suffer and led to the UN and the US pledging money for the report. On the basis of the report "the UN tribunal indicted someone for rape for the first time (by amending) one of their charges. It was the first victory for us," exults Nowrojee.

The Rwanda report was the result of two trips to the country for a combined duration

of six weeks. She has also visited Liberia twice, once during the civil war and thereafter during the elections held to end the war. Nowrojee considers Kenya and Nigeria the two worst places for corruption/fraud and police brutalities though in South Africa too there prevails a bias against women. In all these countries the maximum human rights violations concern the refugees in their midst.

HRW volunteers tend to "imbibe secondary trauma from listening to the stories" of the victims of human rights violations. "It's one of the hazards of the job," says Nowrojee, adding, "It seems petty to think about oneself. In so many ways one feels so blessed." Common sense is a high priority attribute, for human rights activists have been known to have lost their lives and Nowrojee knows of one who was kidnapped in Chechnya. But, "the victims have suffered much more than you'd ever know."

HRW activists are required to meet government officials to hear the other side of the story and they often have to take a hostile government response in their stride. There is always a "very

serious" risk of notes being taken away (Nowrojee says they avoid using tape recorders because these gadgets imply more trauma for already traumatized victims), of being "arrested and put on the next plane out." However, once an activist is picked up, the New York office goes into action. Nonetheless, there is the fear of getting "trapped in an area from where you can't get out."

The daughter of Firoze and Veera (née Bandrawalla) Nowrojee "comes" from a family with a long tradition of working for justice." Her grandfather was "involved with freedom fighters when it was (a) dangerous" thing to do. Her father's was "an outspoken voice in the legal community" and her mother is "involved in women's issues. They are in the middle of everything. I'm almost an armchair activist. I get nothing but support from my family," acknowledges Nowrojee. Her sister Sia is married to a staffer of the US embassy in Pakistan; her brother Eruch is pursuing corporate law in Washington DC.

Born in London, Nowrojee grew up in Tanzania where her lawyer father taught law and her mother taught in primary school. (Both her parents are alumni of St Xavier's College, Bombay.) Her navjote was held in Nairobi. While in law school in the US, curiosity about her Indian ethnicity made Nowrojee spend three months in Rajpipla, Gujarat, working on the issue of land rights of the tribals there. The stint helped clarify to herself that working on issues of basic justice — human rights activism — was what she indeed wanted to do.

After three years' work as the staff attorney for Africa for the New York based Lawyers' Committee for Human Rights, Nowrojee took her masters in international law from Harvard University before joining HRW in 1993.

Speaking Swahili and French and "bad Gujarati — not my claim to fame" — this

continued on page 45



Nowrojee: "an international gypsy"

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 farm and the fortune

With an eye for beauty, Phiroze Hataria has been able to tend his fields and build up a priceless collection of objets d'art

Danesh N. Kalyaniwala

For years bus loads of kids have been turning up at Phiroze Hataria's farm, a favorite picnic spot for schoolchildren. On the eastern outskirts of Poona, off the Sholapur highway, it consists of 70 acres of lush green fields, herds of milch buffaloes, Holstein-Frisian cattle, a modern dairy and hundreds of exotic birds. The children are shown around the dairy, the fields and the wells. It is a very pretty place especially when the flowers are in bloom (Hataria sells gladioli to wholesalers in Bombay). "An exposure to a well-run farm at an early age might make young minds think there are alternatives to becoming doctors, lawyers and engineers," Hataria points out.

The farm has been owned by the Hataria family for three generations. Phiroze's father tried to run it at a profit, but prices of agricultural produce were low and soon Hataria Sr was in debt of over a lakh of rupees. Phiroze was forbidden at the farm as his father wanted him to study hard and take up a profession. Anything, he felt, was preferable to becoming a farmer.

But after school (Dastur Boys) and two years of college (Nowrosjee Wadia), Phiroze joined his father. Slowly the debts were paid off. They increased the acreage under sugarcane. When Hataria Sr expired in 1964, Phiroze decided to carry out his modernization and expansion plans. His father had vehemently opposed an electrical machine to chop up fodder for the cattle. Phiroze felt sorry for the manual help, so he installed an electrical machine. Within six days, there were two casualties involving cut fingers. "I remembered my father's words, then," observes Phiroze. But while "in 1963 we had two men chopping cattle fodder by hand, now with the machine we have six."

Hataria dug four wells, in addition to the two which had existed in his grandfather's time. He made his own roads. He laid underground pipelines. He



Hataria: content with his lot

Photo: Nandu Ghanekar

bought 20 acres of land adjoining the farm.

People brought him birds and he started breeding them on the farm. The Pune Municipal Corporation gave him an award in 1994 for his bird breeding activities. But the next year, 1995, the forest department raided his farm and took away some birds and animals. "I didn't know I was doing anything illegal," says Hataria. "The forest officer said 'you are looking after them very well, give us time, we will sort this out.'" But Hataria was adamant: "If it is illegal, please take them all just now." So the animals were taken away. Some were kept in the Raj Bhavan grounds, oppo-

site the Poona University, where they died within a fortnight.

Hataria has a lovely home on East Street. Most of the space (ground floor plus first) is taken up by antique furniture, old paintings, Chinese plates, vases and bowls, lead crystal and assorted gifts from friends who know what he likes.

When asked how he picks up such beautiful things, Hataria says, "People know I collect (them). When old houses are pulled down, I buy many pieces which are unobtainable now. My friends, too, are very generous — this set was given to me by Homai Vaidya. I buy old wood from old buildings as well. My carpenter, a Rajasthani, has made all these new cabinets and display cupboards from old wood." Every square inch of the house is utilized and natural ventilation preferred. A mirror slides back to reveal the swaying branches of a tree outside.

His collection of antiques must be worth millions. Yet he doesn't believe in insurance. "My chowkidar is up there," he says, pointing skywards, "and He never lets me down." His eyes twinkle with mischief.

As a young boy, Hataria got one anna pocket money per day. He dropped his anna in a Quaker Oats box, until he had enough saved up to buy a small ceramic showpiece which he still has in his cupboard. The composition shows three urchins playing cards at a table which is a tortoise shell, one boy passing a card under the table to another boy using his toes.

A typical bachelor is Hataria, complete with his Man Friday, Nana, who pads noiselessly around the house watching you while you ooh and aah over the pieces. Nana is very knowledgeable. Hataria doesn't remember whether a

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.





*Facing page:
The interiors of Hataria's beautiful
home Photo: Nandu Ghanekar, in the
midst of abundant flora and fauna
Photos: Arnavaz S. Mama*

*Some of the priceless Chinese,
porcelain and ceramic treasures
and Murano creations
on view at Hataria's residence
Photos: Arnavaz S. Mama
Horse sculpture Photo: Nandu Ghanekar*

PUBLIC NOTICE

Parsi Colony at Vasai

Parsi Public Charitable Trust owning about four acres of non-agricultural land at Vasai in salubrious surroundings with plenty of water, invites like minded Parsi Philanthropists and Trusts to construct buildings thereon for poor Parsis on rental basis or old age home or sanatorium on 50-50 allotment basis. Even individuals who wish to construct flats in memory of their near and dear ones are welcome.

Apply
G.P.O. Box No. 892 (Vasai)
Bombay 400001

particular piece has been photographed. Nana knows when and by whom.

Hataria is very fond of a Chinese vase 15 inches high and 18 inches in diameter. "Our family doctor was Dr Coyajee," he recalls. "One night he made a house call since my brother was ill. On his way out, he touched the vase and said it looked nice. The next day my father sent it to the doctor's house as a gift.

"We were all upset, even my mother. We told my father that Dr Coyajee only admired it, he didn't want it. Papa said, 'Doctor *aapri pasé thi ek paiso pun nathi leta* (Doctor doesn't charge us a single paisa for his services.' That settled it. After Dr Coyaji died the vase found its way to Dr Sammy Mody. When I found that out, I requested my landlady to purchase it for me from Dr Mody. But when Sammy heard the story, he gave it to me, gratis. So you see our vase is back at home, after over 60 years," he adds with satisfaction.

Hataria is very friendly and kind, but not very sociable. The last movie he saw was in 1962, the last function he attended in 1952. "And that was only because it was my own sister's wedding," he remarks.

He wears white trousers and a white shirt, one button missing on the shirt front to emphasize his happy bachelor status. When asked his age, Hataria promptly said, "35." His sister gently amended, "73."

When asked about his bachelorhood, he says, "I looked after my mother till she passed away three years ago, aged 94. You can have 10 men living in peace and harmony in one room. But not two women." After his mother died he felt no desire to change his bachelor status. "I am very happy and content," he smiles. His sister adds, "He doesn't look after himself. See what a bad cough he has?"

Generous to a fault, Hataria gives to all charities. He was involved with the restoration of the local agaries. A genuine son of the soil, when he dies Hataria wants to be cremated, his ashes scattered in the fields he loves, where he tilled and toiled.

Since he has no wife, he says, "Many people want me to adopt them." He has many appreciative letters from all over the world. Hataria recollects, "One lady was so taken up by my collection that she asked me to adopt her. I said that there is a long list of hopefuls, already. But the lady was smarter than me. She said, 'Well then, I'll adopt you!'"

An international group promoted by an N.R.I. requires the following candidates for employment in their group companies in Africa and Canada

1. Engineers -- electrical/chemical/mechanical/textile preferably with 5-10 years' experience
- 2 (a). Chartered Accountants/ M.B.A. Finance preferably with 5-10 years' experience
- 2 (b). Fresh Chartered Accountants may also apply
3. H.R.D. -- Experienced personnel with at least 3-5 years' experience

Those interested, may send their bio data along with a photograph to the undersigned, at the following address

Mr E. M. Poonevala
'Anjum', 1, Shanti Vihar
Civil Lines, Nagpur

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

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

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

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

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

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

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

Godrej

PRIMA DIVISION



DLKA-15042

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

For further details please call or fax on the following numbers: **Bombay:** Tel: 2049661 Fax: 2846056. **Maharashtra:** Tel: 5171166/77 Fax: 5172247. **Pune:** Tel: 641740 Fax: 650861. **Ahmedabad:** Tel: 831545/49 Fax: 830336. **Rajkot:** Tel: 24919/27289 Fax: 33297. **Bhopal:** Tel: 572228 Fax: 550029. **Indore:** Tel: 539076 Fax: 533735. **Jabalpur:** Tel: 314321 Fax: 311776. **Delhi:** Tel: 6921071 Fax: 6841482. **Chandigarh:** Tel: 709461 Fax: 703047. **Faridabad:** Tel: 216415 Fax: 212861. **Jaipur:** Tel: 514731 Fax: 515496. **Kanpur:** Tel: 293550 Fax: 256520. **Lucknow:** Tel: 215826 Fax: 221671. **Calcutta:** Tel: 3370895/99 Fax: 3378271. **Bhubaneswar:** Tel: 405082 Fax: 220832. **Guwahati:** Tel: 32901 Fax: 543466. **Patna:** Tel: 225886 Fax: 222579. **Madras:** Tel: 6258804 Fax: 6257155. **Bangalore:** Tel: 2271480 Fax: 2279312. **Hyderabad:** Tel: 202894/5 Fax: 203587. **Visakhapatnam:** Tel: 545262 Fax: 545878. **Cochin:** Tel: 314461 Fax: 371838. **Trivandrum:** Tel: 461649 Fax: 75935. **DEALER ENQUIRIES ARE SOLICITED.**

NESCAFÉ®

THE WORLD'S FAVOURITE COFFEE



100% PURE
INSTANT COFFEE

Parsi adoption not legal

Overruling a lower court decision, the High Court has held that there is no adoption among Parsis

Parinaz M. Gandhi

The fear that adoption would be a covert way of permitting non-Parsi entry to the community had prompted the laity and clergy to oppose the Adoption Bill when this social legislation was placed before Parliament in the '80s. Subsequently an appellate order by the division bench of the Small Causes Court holding that adoption is recognized and prevailing among Parsis had once again caused consternation to the community until Justice D. K. Deshmukh of the Bombay High Court overruled the lower court order and declared on February 12, 1998 that "in so far as the Parsis domiciled in British India are concerned, the custom of adoption is not recognized."

Supporting this view were eminent legal luminaries Nani Palkhivala, Dadi Engineer, Eruch Desai, Burjor Antia who have held that barring the erstwhile Baroda state there has never been any custom of adoption among the Parsis. "Adoption now not being legal among Parsis, the one method which unscrupulous parties attempted to pass on the tenancy rights of a flat to an outsider is snatched away by the court," wrote Desai in the *Jam-e-Jamshed* of March 15, 1998 happy that the trust properties would not be claimed on false pretexts.

This matter assumed importance when the trustees of the Bombay Parsi Punchayet (BPP), aggrieved by the order of the division bench of the Small Causes Court, had filed an intervening application in the High Court in 1994 in the suit pending between the heirs of Laxmidas Morarji and Behroze Madon. The Appellate Court had ruled that Madon should be considered the adopted daughter of the late Dhanbai Batliwala with a right to tenancy of Mahomedaly Mansion (now known as Chandra Mahal) on Princess Street.

The episode is supposed to have begun in 1967 when after the death of Batliwala in 1963 the landlord, Morarji, to whom the building had been assigned by Salehbbhai Alibhai Rangwala sought to oust Madon from the flat. But according to Madon's statement to *The Afternoon Despatch and Courier* of March 9, 1998 she had been residing with her aunt Batliwala who had 'adopted' her since she was seven years old and that she had looked after her "blood relation" until her demise. In her formal will wherein she had named four trustees — Dinabai Madon (Behroze's mother), Jehangir Bamji, Piroja Kapadia and Mehru Pochi — Batliwala had bequeathed her tenancy to Behroze Madon.

The landlord however contested this stand and filed a case in the Small Causes Court, Bombay. While the Trial Court did not consider Madon an adopted daughter, she was viewed as a member of Batliwala's family staying with the tenant at the time of her demise and therefore entitled to inherit the tenancy under the provisions of section 5(1)(c) of the Bombay Rent Act. This 1977 judgment was challenged by the petitioners before the Appellate Court where not only was the appeal dismissed but Madon was deemed an adopted daughter in 1986.

After over 30 years of legal battle, when the petition was called for hearing by the Bombay High Court, "none appeared for the petitioner and none appeared for the respondents." Appearing for the intervenors, the BPP trustees, were senior advocate R. A. Dada, Percy Ghandhy and Homiar N. Vakil of Mulla and Mulla who addressed the Court on the question whether a Parsi was legally competent to adopt.

The 1998 High Court decision was based on the ruling in the case of *Kershaji Dhanjibhai vs Kaikhushru Kolhabhai*

as also *Ratanshaw Dinshawji Chothia vs Bamanji Dhanjibhai and others* (1938) wherein it was observed that there was no recognized custom of adoption among Parsis domiciled in British India which included Bombay.

Madon's inheritance of the tenancy as upheld by both the lower courts was deemed valid by the High Court too on the grounds that "no exception can be taken to the finding recorded by the Trial Court that (Madon) would inherit the tenancy of the suit premises as she was residing with the tenant as a member of the family of the tenant."

Even as adoption by the community is not considered legally valid, bigamy too is unlawful. As per the interim order of Justice S. S. Nijjar of the Bombay High Court, reported in the *Express Newslines* of July 24, 1997, the second wife of a married man who is not divorced cannot use her husband's name in public although the offspring born of such a union can.

According to the notice of motion filed by Armaity Sukhia, married to Jimmy Sukhia as per Parsi rites in Poona in 1965, Victoria Crasto was "falsely claiming and styling herself as Ms Sukhia" with her name appearing in the list of wives of Lions Club members. As argued by Crasto's counsel, had she been making false claims over her marital status, only her husband Jimmy could take an objection. "Jimmy had undergone a Muslim marriage with Victoria," learnt the *Express Newslines* in the course of their enquiries.

The judge held that Armaity Sukhia had the legal right to protect herself as the lawfully wedded wife of Jimmy Sukhia until their marriage was dissolved and Crasto was restrained from "representing, declaring or impersonating herself as the wife of Jimmy Sukhia."

A walk through the past

The British Council and the Cymroza Art Gallery sponsored a walk through Bombay's Parsi past

Arnavaz S. Mama

"May heroic sons be born to you. May you be wealthy. May you have an active mind and an active spirit. May you live a cheerful and joyous life throughout."

The benediction from Dastur (Dr) Firoze Kotwal marked the conclusion of a four-hour walkathon for about 130 people in the H. B. Wadia Atas Bahram compound. Parsis, fellow Indians and foreigners had followed the Zoroastrian flag and hung on Khojeste Mistree's masterful recall of people and events as he led the Parsi heritage trail walk organized by the British Council in conjunction with Pheroza Godrej and the Cymroza Art Gallery. The walk was one of the local events organized in conjunction with the Enduring Image exhibition from the London Museum that visited Bombay.

Beginning on the dot of 2 p.m. on February 14, 1998 Mistree introduced his audience gathered at the Bhikha Behram Well to the antecedents of present-day Parsis — the Zoroastrians who had dwelt in the vicinity of the Aral Sea 3,500 years ago and their descendants who came to India around 936 AC, to be known as Parsis. He referred to the landing in Sanjan and the legendary dialog with King Jadirana whose conditions before granting sanctuary have been honored over a millennium, though, as Mistree remarked, "Nobody understands why he demanded that weddings be held after sunset."

From Sanjan the Parsis spread north to Ankleswar and south to Thana seeking economic power and a better life, Mistree said. It was only after Gerald Aungier was appointed governor of Bombay in 1672 that Parsis accepted the British invitation to move to the seven fishing islands of Bombay to create a cosmopolitan culture and build the city's many institutions. The most notable Parsi to have come to Bombay then was Lowji

Nusserwanji Wadia, the shipbuilder who sired seven generations of shipwrights. The family had controlled the Bombay shipyard for over 100 years, noted Mistree.

The Bhikha Behram Well itself was an eye-opener for many as Mistree related how Bhikhaji had sunk it to commemorate his release from the Marathas who had imprisoned him while on his way to Bombay from Broach, mistaking him as a Muslim. The Well had been in the news lately as Parsis had opposed the public toilet sought to be constructed close to it and won their point when the Supreme Court disallowed the use of the new structure for that purpose. Mistree complimented homeopath Dr Viraf Kapadia on his successful enclosure of the Well to keep unsavory elements away from the area where Parsis pray and light divas and salute the healing properties of the Well.

Outside the Well precincts the group was introduced to Sir Hormusjee Cowasjee Dinshaw (Adenwalla) whose statue, said Mistree, was sculpted by Sheru Sidhwa. Dinshaw, an Oxford graduate, had given Aden its water works, houses and roads and had been trustee of the Aden Port Trust.

On to the statue of Sir Dinshaw Vatcha opposite Eros Cinema. The man who had been governor of the Imperial Bank and of the Central Bank of India (CBI), had also been secretary of the Indian National Congress for 23 years.

Mistree was at pains to explain the early topography of the city. The ramparts of the Fort of Bombay had stood to the left of what is now Mahatma Gandhi Road. Flora Fountain marks the site of Churchgate, the gate facing St Thomas Cathedral. The Bhikha Behram Well itself stood outside the city walls and was lapped by the sea at high tide which is why it is amazing that its water has

remained so sweet.

Eros Cinema stands on some of the earliest reclaimed land in the city, its piling going down 11 feet instead of the customary seven, Agra sandstone and molding and its steep octagonal tower creating an illusion of height. According to Mistree, Shiavax Khambatta, forebear of the family that owns the building, had made a deal with government officials for the land over a good Parsi meal! The creators of the edifice, Messers Bhedwar and Sorabji, had envisioned a combination of an entertainment complex and shopping boulevard there with an ice-skating rink and a ballroom (this reporter remembers attending weddings and navjotes in the ballroom). An Italian band consisting of ladies played in the interval, revealed Mistree.

The group paused in front of the statue of Sir Jamsetjee Jejeebhoy on Veer Nariman Road. Jejeebhoy's monopoly on imports had enabled him to amass and disburse in charity a mind-boggling two billion rupees in today's terms. He was a cosmopolitan at heart, building bunds (including the Bund Garden in Pune), wells, schools, hospitals. At his residence Fort House on the Esplanade (the stretch of land separating the city from its fortifications), saddlers, sapat makers, sudreh embroiderers and the like were in constant employ. The house boasted English, French and Chinese dining rooms and legend has it that Ming vases were used as wastepaper baskets, said Mistree. Such was Jamsetjee Jejeebhoy's clout with the British government that the road in front of his house leading to the ramparts where Bombayites were wont to hold weddings, was widened for their benefit by rebuilding the Fort wall, informed Mistree.

Cursetjee Furdoonji Parakh had donated over 50 percent of the cost of Flora



First row: Khojeste Mistree with members of the group outside Anjuman Atash Behram; Firoza Punthakey-Mistree, Kaiyan Mistree and Shernaz Panthaky of Zoroastrian Studies; Second row: Outside Parsi Ambulance Division at Dhobi Talao; Statues of Kawasji Petigara at Dhobi

Talao and Sir Hormusjee Adenwalla near Churchgate; Third row: Hormusji Wadia, Kotwal and Sir Jamsetjee Jejeebhoy and Godrej addressing the gathering in the Wadiaji compound; Model of Wadia

Atas Bahram's sanctum sanctorum



Fountain and was supposed to have owned the famed Dresden Diamond, according to Mistree. Though Parakh lost much of his wealth in the stock market crash of the late 1860s, his charities continued.

Although the group did not actually walk to the Central Bank, Mistree alluded to the reverse discrimination it had practised when no Englishmen could get a job there, only Indians. "The British government eventually allowed the municipality and other government bodies to bank with the CBI," he added. He also spoke of how the Bombay share bazaar had been originally organized under a banyan tree in Horniman Circle. It was only later that the Jamsetjee Jejeebhoy family contributed towards a building to house it. According to Mistree, there were five Parsi brokers who were members of the original share bazaar.

Passing by the statue of the Grand Old Man of India Dadabhai Naoroji (D. N.) who had been the first Indian professor of Gujarati at London University before becoming the first Indian member of the British Parliament, Mistree pointed to the pugree and Parsi dress of one of the most secular men of his time. "Today the Parsi label is underplayed because of the loss of Parsi pride and ignorance of history," he noted.

Walking down D. N. Road, Mistree pointed to the winged bulls of the Vatcha Agiary saying the bull, an import of Babylonian origin, "represents security in Iranian art... The face of man denotes knowledge, the wings spiritual power, the body, physical power."

The J. N. Petit Institute was built in two stages, the second floor being added several years later but so well is the Victorian Gothic architecture executed, that the blend suggests not a suspicion of a break. The land for the building had been given by Jamsetji Tata and the library marked a pioneering attempt at replicating the libraries of the United Kingdom. Jamshedji N. Petit, whom it commemorates, had been a scholar and the family donated his entire private library to the Institute, informed Mistree.

It had been a warm afternoon and chairs in the foyer of the Sir J. J. Parsi Benevolent Institute and a cold drink, courtesy Rustom and Delara Jejeebhoy, were a welcome relief. Mistree spoke of the design of the building by Dinshaw Dorabji Mistree, his great, great grandfather, exulting in the cooling cross ven-

tilation, the private well, grand stairway and the flooring of Minton tiles which had endured to this day.

A lot of Parsi money had gone into the construction of VT station on what had been Farsi Talao or hangman's square, averred Mistree. The Capitol cinema was the original Gaiety Theatre leased from Edulji Dinshaw of Karachi. It was the venue of English plays, a

When Dhobi Talao was a tank filled with seawater, Queen's Road was the seashore

private box for four costing Rs 480 and seats on the floor Rs 100 for the season and had been constructed according to Sir Richard Temple's original sketch. "We're not a cranky community today. We've been a cranky community for a long time," laughed Mistree as he recalled the demonstrations by irate Parsis outside Capitol when it had run a film in which a Parsi girl had taken part for the first time.

When Dhobi Talao was a tank filled with seawater (the salt settled and the water was used to wash clothes) the Framji Cowasji Institute bordered on the tank and Queen's Road was the seashore. Passing by the Kayani and Bastani bakeries and restaurants Mistree said that the latter, with its mirrored walls was used by the Criminal Investigation Department (CID) of the Bombay Police 25 years ago and a whole international network operated from there. The falooda, a speciality of the restaurants, was an import from Shiraz whence the founders of the two eateries had come.

And on to the "fires of victory"—the Anjuman and Wadia atash behrams. Along the way Mistree explained how 16 different sources of fire are amalgamated through horizontal and vertical purification with 16 priests praying 14 hours a day to consecrate the atash padshah. "If one of them falls ill, the ritual must be repeated." It had taken 1,128 days to consecrate the H. B. Wadia Atas Bahram, he stated.

A warm welcome awaited the group in the Wadia Atas Bahram compound. "Not in my highest dreams had I expected such an impressive reception

committee," noted a happy Mistree, alluding to the fire-temple trustees headed by managing trustee Hormusji Wadia and Dastur Kotwal. A model of the fire-temple had been put on view for the benefit of the non-Zoroastrian guests and its layout explained.

After Wadia had welcomed the group Kotwal recounted the founding of the three other atash behrams in Bombay—Dadyseth consecrated in 1783, Banaji in 1845 and Anjuman in 1897. The locality of the Wadia Atas Bahram was originally known as charni wadi because cattle were brought there for grazing. Later the name changed to Chandanwadi because of the sandalwood shops there. The Atas Bahram's crenulated walls are modelled on the walls of Persepolis, said Kotwal, though the Persepolis walls, are 63 feet high.

The meet ended with refreshments with compliments of the Wadia trust, the guests being treated to typical Parsi fare like papri-malido, bhakhras, etc.

Mistree credited Godrej with being the main link in organizing the walk. At several stops her car was in attendance to provide drinking water and succor to those in need. Godrej, whose Cymroza Art Gallery has been associated with the British Council in holding some of the ancillary exhibitions to the Enduring Image, had suggested the sponsoring of a Parsi heritage trail to acquaint people with the buildings, institutes and individuals who have created Bombay. She noted that it was Wadia Atas Bahram trustee Ketu Mehta who suggested that the trail end at the fire-temple. Work on the project began in September 1997, she said and noted that the vast and varied background material for Mistree's commentary had been compiled by his wife Firoza Punthakey-Mistree. Mistree himself thanked his team members at Zoroastrian Studies who were substantially involved with the organizing of the trail and Mr Irani of the Bombay Police for their bundobast.

The star of the show was Mistree whose experience as a public speaker helped him project his in-depth commentary even after the mobile loud-speaker packed up with two-thirds of the trail remaining to be covered.

"Our religion teaches us to be happy within and because of being happy within to also project happiness (and) harmony in the environment," said Mistree. That February afternoon was a successful essay in Zoroastrian philosophy.

Armayesh

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

Gujarat Parsis: Near and yet apart – I

The flight of the faithful

As accounted by various scholars and related in the *Bombay Gazetteer*, the Parsis in Gujarat strove hard to build their fortunes and respect their faith

That the howl of a dog at night is believed to foretell a death or other evil in his master's family; that the persistent cawing of a crow is supposed to be the harbinger of bad news are some of the superstitions frequently repeated among Zoroastrians. What may not be as well known is the notion that the spasm of breath in sneezing or in yawning is the work of an evil spirit which should be countered with the words "Broken be ahri-man." And that a drawn tooth or cut nails are to be buried four inches below the ground whilst reciting the sacred texts.

Insights into the life-style, value systems, code of conduct, performance of elaborate ceremonies among the Parsis of Gujarat in the latter part of the 19th century can be had from perusing the *Bombay Gazetteer*. The relevant chapters of the compendium which had been sent to us by the noted Bombay dentist Dr Dinshaw F. Boga will be edited and carried over six instalments of *Parsiana*, beginning this issue.

In the first instalment we learn how the Parsis landed on the shores of India, how circumstances led to subsequent migrations and an increase in their numbers. Though reputed to be kind and considerate, even at that time dissensions were known to exist among different factions.

Being shrewd traders and businessmen they were seen flourishing along the Malabar coast, recalls the second instalment. Not only were they known to own the most beautiful villas and gardens in Surat, but they were also reputed for not having a single beggar amongst them.

The dress and ornaments worn by the priests and laity, the nature of their dwellings, their life-style and preoccupations find a mention in the third in-

stalment. With Parsis, eating and drinking are religious duties which help to drive away the evil spirit, it is stated herein.

Their religious beliefs, their mode of celebrating auspicious occasions and feasts are referred to in the fourth episode. In the midst of this rejoicing they were also enjoined to observe a code of behavior that prescribed wearing of sudreh-kusti and covering the head and feet at all times, thanking God before every meal and keeping silence whilst eating!

The customs accompanying first pregnancies, births, navjotes and marriages are detailed in the fifth instalment. When a much awaited male child was born, instead of the child, some cowdung was shown to the mother, supposedly in the best interests of the mother and the child. Elaborate were the marriage rituals too and as noted therein, the poorest Parsi could hardly marry his son for less than Rs 400 or his daughter for less than Rs 250.

Most of the practices accompanying death rites seem to be preserved to this day as is indicated in the last instalment. There were some noticeably different customs too: for three days after a death no food was cooked in the house of mourning, except for dogs. To save the soul of a Parsi man who died without a male issue, it was mandatory to announce an adoption on the uthamna day. Often too were donations to charitable causes made on this day.

The Parsi population of Gujarat is estimated according to the census of 1891 AD to be 34,411. Of these 12,757 are in the district of Surat, 3,273 in Broach, 835 in Ahmedabad, 153 in Kaira, 108 in the Panch Mahals, 14,905 in the Gaekwar's territory and 2,380 in the native states

of Kachh (118), Palanpur (205), Mahi Kantha (eight), Kathiawar (908), Rewa Kantha (386), Cambay (137), and the Surat agency (618). To this number are to be added 47,458 in Bombay city, 3,920 in the district of Thana, 2,026 in Poona, 1,408 in Karachi, 2,007 in other British districts, and 131 in the native states of the Bombay Presidency. The total strength of Parsis in the Bombay Presidency is 91,361.

There are three periods in the history of Gujarat Parsis: 600 years of prosperity from the beginning of the eighth to the beginning of the 14th century, a century of depression (1300-1400 AD), and about 500 years of revival and steady progress. According to a poetic account known as the *Kisseh-i-Sanjan* (this account was written about 1600 AD by a priest named Behman Kekobad Sanjana of Navsari) after the Arab victories at Kadesia (638 AD) and Nahavand (641 AD) the kingdom of Persia passed from Shah Yazdegerd and the land became desolate. The faithful and their priests, leaving their gardens, halls and palaces, hid themselves in the hills for a hundred years. At last as their life in the hills was one of much hardship, the Persians who kept to their old faith moved to the coast and settled in the city of Ormuz. After they had been in Ormuz for 15 years the enemies of their faith again troubled the Parsis. A learned priest skilful in reading the stars advised them to leave Persia and seek safety in India.

Following his counsel they launched their ships, put their wives and children on board, set sail and steering for India dropped anchor at the island of Diu on the south coast of Kathiawar. They landed and settled for 19 years. Then an aged priest reading the stars told them that they must leave Diu and seek another abode. They started gladly and set sail for Gujarat.



**Find Purpose
The Means
Will Follow**

TATA
FINANCE

Corporate Office: Tata Finance Ltd., Dubash House, 15 J.N. Heredia Marg, Ballard Estate, Mumbai 400 038. Tel: 2661471
Regional Head Quarters: Calcutta Tel: 296867/3065 • Chennai Tel: 8232748/49/50 • Delhi Tel: 3731694/95/96 • Mumbai Tel: 5232765.

On the way they were overtaken by a tempest; and the priests in fear of shipwreck prayed for help to the angel Behram. The storm fell and a gentle breeze brought them safe to shore near Sanjan. One of the priests went as spokesman to Jadi Rana, apparently a Yadav chief of south Gujarat, and asked permission to settle in the land. The chief, afraid of so large a body of armed strangers, called on the priest to explain their religion and customs. The priest told him that they honored the cow, water, fire, the sun and moon, that they wore a sacred girdle, and had strict rules about the ceremonial impurity of women. He promised that they would do no harm and would help the chief against his enemies. The chief was still somewhat afraid, but on their agreeing to learn the language of the country, to make their women dress like Hindu women, to cease to wear arms, and to hold their marriages at night, he allowed them to choose a spot for their settlement. A temple for the holy fire of Behram was begun and by the help of the Hindu chief was soon finished. The settlement prospered, the management of its affairs was left in the hands of the faithful, and the desert and forest grew as rich as Iran.

According to this account the Parsis settled at Sanjan in the year 775 AD. But

Family of Dastur Darab Sohrab Kumana who consecrated the first fire-temple for the Kadmis at his Surat residence. Source: Parsi Lustre on Indian Soil

among the Parsis the accepted date for the settlement is 716 AD, and this, though of doubtful authority, is supported by the date 721 AD at which the first fire-temple is said to have been finished. The truth would seem to be, as Wilford has suggested, that the poetic account has mixed

Religious disputes raged whether the face should or should not be covered with a cloth

the history of at least two bands of refugees, one who fled from Persia after the final defeat of Yazdegerd in 641 AD, and the other who were driven away about 750 AD by the increased religious strictness that prevailed under the first Khalifs of the Abbasid family. Two separate bodies of settlers are required not only to explain the two set of dates (716 AD and 775 AD), but to account for the very sudden increase which the poetic account describes in the strength and importance of the original band of refugees.

After they were firmly established at Sanjan the Parsis spread as settlers and merchants north to Navsari, Variav, Broach, Ankleshwar, Vankanir and Cambay, and south to Thana and Cheul about 20 miles south of Bombay. Of Parsis of the early part of the 10th century there are some traces in Pahlavi writings in one of the Kanheri caves in Salsette

near Bombay. These writings were long thought to be forgeries, but the latest opinion seems to show that they are genuine and are the names of a party of Parsi pleasure-seekers who visited the Kanheri caves early in the 10th century. About the same time as these Pahlavi writings at Kanheri (916 AD) Masudi notices that there were many fire-temples in Sindh and in India, and about 50 years later fire-worshippers and fire-temples are mentioned at Cheul. Towards the close of the 11th century Parsis were one of the chief classes of traders in Cambay. The Navsari settlement is said to date from 1142 AD. There were Parsis in Ankleshwar in 1258 AD, as a copy of the *Visperad* was made there in that year, and they must have been settled at Broach before 1300 AD, as there is a Tower of Silence near Dehgaon dated 1309 AD, and there is a still an older tower near Vejalpur. The dates of the settlement at Vankanir and of the ill-fated colony at Variav are not known. Sanjan though sometimes confounded with the place of the same name in Kachh is mentioned by most Arab travelers of the 10th and 11th centuries. No special reference to its Parsis has been traced, but in the 12th century Idrisi (1153 AD) speaks of its people as rich, warlike, hardworking and clever.

After the Parsis had been settled nearly 600 years in Sanjan, their Rajput overlord was attacked by the Musalmans under Alp Khan, the general of Muhammad Shah or Ala-ud-din Khilji (1295-1315 AD). According to the poetic ac-





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

count, in answer to their chief's appeal for help, 1,400 mail-clad Parsi horsemen under the leadership of one Ardeshir changed the fortune of the first fight and drove back the Musalman army. Next day the fight was renewed and Alp Khan prevailed. Ardeshir was slain, and the Parsis were driven from Sanjan. Those who escaped fled, taking their sacred fire to the Bahrot hills about eight miles east of Sanjan.

For 12 years the Parsis remained in hiding, preserving the fire, but apparently giving up most of their peculiar customs. At last, probably when in the latter part of the century Muhammadan power declined, they left their hiding place in the hills and came to Bansda bringing the sacred fire. The people of Bansda received them kindly and led them into the city with much respect. Under the weak and tolerant rule of the later Musalman governors the Parsis again prospered, and from every clime the descendants of Zoroaster came with abundance of wealth to worship the sacred fire of Behram. Bansda was not less prosperous than Sanjan had been.

Then a Dawar or religious layman named Changa Asa arose, who showed

righteousness and wrought miracles. He renewed and spread the true faith and if any Parsi had not a sacred shirt and girdle Asa paid for their cost and arranged the affairs of the faith. According to the *Kisseh-i-Sanjan* this Dawar flourished 14 years after the sacred fire had been brought to Bansda or about 26 years after

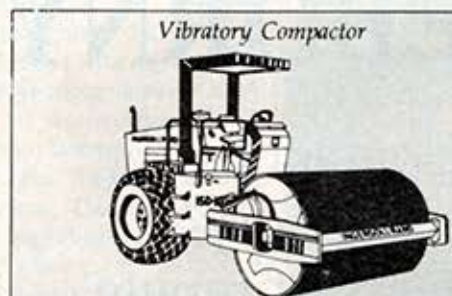
The rivalry between the different European trading companies was a great gain to the Parsis

the fall of Sanjan. But nearly a hundred years must have passed, for it was this Dawar who in 1419 AD built a magnificent fire-temple at Navsari and had the sacred fire brought from Bansda with great pomp by three Sanjan high priests, Nagan Ram, Khorshed Kamdin and Chaya Sahiar.

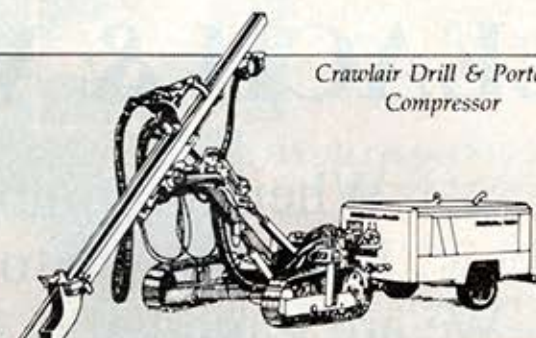
This great increase of Parsi power in south Gujarat was perhaps owing to an influx of Parsis from the northern cities of

Gujarat caused by the very keen Musalman spirit brought into the government of the country by Muzaffar Khan (1391-1403 AD) and his grandson Sultan Ahmad (1413-1443 AD). At the same time the sudden increase in numbers and religious zeal seem to point to the arrival of Zoroastrian refugees from the rigor of Timur's rule in Persia (1386-1405 AD) and Upper India.

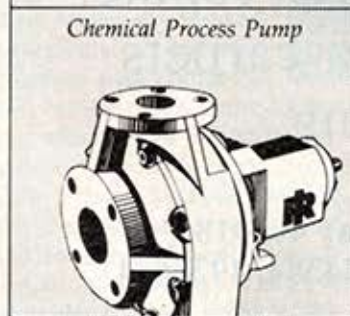
According to Ogilby (1670 AD) in the beginning of the 15th century many strangers from Persia landed in Gujarat and settling quietly along the coast made known to the Gujarat Parsis their forgotten descent, instructed them in their religion, and taught them to serve God. Further it would seem from the mention of the Dawar's miracles, of his supplying sacred shirts and girdles, and of his not only renewing and confirming but also extending and advancing the faith, that part of the increase in the strength of the Parsis was due to the conversion of Hindus. Changa Asa continued the practice, which is known to be at least as old as the beginning of the 14th century, of referring doubtful religious questions for the opinion of the learned priests of Persia. After his death the practice was contin-



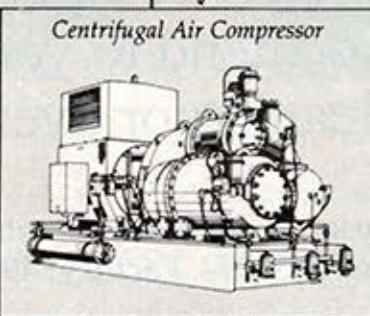
Vibratory Compactor



Crawler Drill & Portable Compressor



Chemical Process Pump



Centrifugal Air Compressor

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



INGERSOLL-RAND

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



Steamship agents -- master stevedores
dubashes -- lighterage contractors

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

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

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

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

Always remember



સીવમાં TATA
બુટમાં BATA
કેટરમાં KHAMBATA

Ketayun & Bomi

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

MATRIMONIAL

Alliance invited from educated young man for our UK born and educated daughter of outgoing personality, aged 30, willing to settle in the Western world. Please send bio data with photograph (returnable) to:

The Advertiser
Parsiana, Matrimonial (May/10-98)*
GPO Box 892, Bombay 400001

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

MATRIMONIAL

Parents of a pretty girl, 37 years, looking much younger than her age, presently working in Tanzania, East Africa, but will be soon joining her parents in USA, invite matrimonial correspondence from nice, good looking boys well-settled in USA.

Reply with photograph (returnable) to:

The Advertiser
Parsiana, Matrimonial (May/9-98)*
GPO Box 892, Bombay 400001

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

**Dorrajji's
JERROZ HOTEL**

Under Cliff, Ring Road
Panchgani 412805

Phone: (91) (02168) 40238

*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

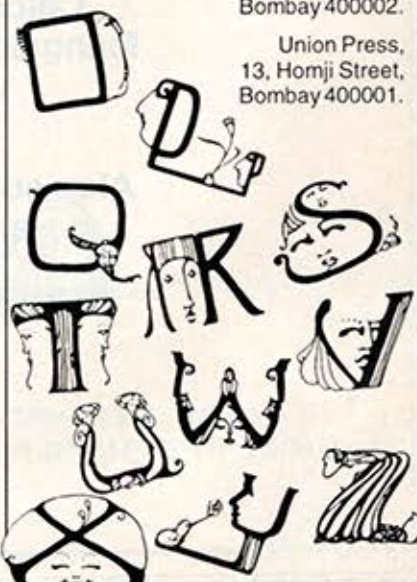


The Iranian names of boys and girls along with their meanings which originally appeared in Parsiana have now been reprinted in an attractive 24-page booklet. The book, which is priced at Rs 40, is available on sale at:

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

Fareedoon and
Burjor Sandalwood Shop,
Princess Street,
Bombay 400002.

Union Press,
13, Homji Street,
Bombay 400001.



ued and the replies of the Persian priests have been collected and form a work of authority known as the *Revayets*. These replies show that there were Parsi settlements in Navsari, Broach, Ankleshwar, Cambay and Surat. It seems also that about the middle of the 15th century some Parsis, either from Upper India or from Gujarat, were settled in the north of Gujarat at Chandrauli apparently Chandravati near Mount Abu.

In the 16th century the Portuguese writer Garcia d'Orta (1535 AD) notices a curious class of merchants and shopkeepers who were called Coaris, that is Gauris, in Bassein, and Esparis, that is Parsis, in Cambay. The Portuguese called them Jews, but they were no Jews, for they were uncircumcised and ate pork. Besides they came from Persia and had a curious written character, strange oaths, and many foolish superstitions, taking their dead out by a special door and exposing their bodies till they were destroyed.

Though very few traces of their missionary efforts remain, the Parsis seem, even as late as the close of the 16th century, to have been anxious to make converts. In 1578 AD, at the request of

the emperor Akbar, they sent learned priests both from Navsari and from Kirman in Persia to explain the Zoroastrian faith. They found Akbar a ready listener and a willing believer and taught him their peculiar terms, ordinances, rites

Though very few traces of their missionary efforts remain, the Parsis seem to have been anxious to make converts

and ceremonies. Akbar issued orders that the sacred fire should be made over to the charge of Abul Fazl, and that after the manner of the kings of Persia in whose temples blazed perpetual fires Fazl should take care that the sacred fire was never allowed to go out either by night or by day, for that it was one of the signs of God and one light from among the many lights of his creation. Akbar, according to Portuguese accounts, was invested with

the sacred shirt and girdle, and in return granted the Gujarat priest Meherji Rana an estate at Ghelkhari near Navsari, and his descendants have since (1580-1898 AD) been the chief priests at Navsari.

At the close of the century Abul Fazl (1590 AD) in his account of Surat notices the followers of Zerdusht who practised the doctrine of the Zend and Pazend and made use of sepulchres. Early in the 17th century (1616 AD) the Parsis of Surat are described as dressing like other people except that they did not shave the head and that the men allowed the beard to grow long. They were a hardworking people, living by all kinds of husbandry, sowing and setting herbs, planting vines and palm and other fruit trees. The rivalry between the different European trading companies was a great gain to the Parsis. As early as 1620 AD a Parsi was the leading native servant of the English Company, knowing already 'a mediocrity of the English tongue.'

The Parsis attracted the notice of Mr Lord, an English chaplain, who in 1620 AD drew up the first European account of their history and religion. A few years later (1626 AD) Sir Thomas Herbert also wrote a sketch of their history and reli-

With compliments from

B. B. GARDA & SONS

10 B. J. Road, Poona 411001

gion. He notices that on board the ship that took him from Surat to Gombroon in the Persian Gulf there were 600 slaves, Parsis, Gentoos, Banians and others. In 1638 AD Mandelslo describes the Surat Parsis as not particularly tall but fairer than other natives and the women much prettier. The men wore the beard full and round and either wore the hair long or shaved the head except the topknot. Except that they wore a girdle of wool or camel's hair, both men and women dressed in the same way as other people. Their houses were small, dark and badly furnished. They seldom ate animal food, though, except that of the ox, cow, elephant, camel and hare, flesh was not forbidden them. They drank liquor but not to excess. They lived by growing tobacco, drawing palm-juice, banking, trading, shopkeeping, and the practice of crafts except smith's work and other callings in which fire is used.

They were better tempered than the Musalmans, but they were the greediest, busiest people in the world, using all their skill to cheat in trade though they objected to other forms of robbery. They were found all along the coast and were allowed by the Musalmans to settle their

own disputes. Parsis seem, but the meaning of the passage is rather doubtful, to have been settled in large numbers in the Konkan, as Mandelslo says that in the Bijapur territories craftsmen work for Musalmans, Hindus and Parsis who are there in greater number than either

If any Parsi had not a sacred shirt and girdle Changa Asa paid for their cost

Dakhanis or Kanarins. In 1660 AD Thevenot notices that they are called Guabres and Atesherest.

A few years later Ogilby (1670 AD) summed up the available information regarding the Parsis. According to him they came about 640 AD in a fleet of seven ships, some said as many as 18,000 men, women and children. The people from five of the ships settled at Sanjan, those from another at Variav near Surat, and those from the seventh at Cambay. Afterwards they forgot their origin, their religion and even their name. At length

the name of Persians was made known to them by some men from Persia who instructed them in their religion and taught them to serve God. After this many Persians came and settled along the sea coast and lived quietly among the natives. Their bodies were about the middle size, their faces pale and generally fairer than the faces of Europeans, especially the women who excelled all other women of the country in beauty. The men, who were generally hooknosed, wore great round beards and on their heads either long black hair or short hair with a lock on the crown. They dwelt in dark houses meanly furnished in a ward by themselves. They did not eat cows or pigs. Except the sash they dressed like Hindus. They were very ingenious and for the most part maintained themselves with tilling, buying and selling fruit, tapping palm trees, and keeping taverns. Some traded and others practised all crafts but smith's work. A few were servants, but those were accounted unclean and unbelievers. Most of them were covetous and hard, very deceitful in their dealings, no way inclined to whoring or theft, and meek and compassionate in their conversations. Their chief fire-temple was at



PRUDENTIAL SHIPPING AGENCIES PRIVATE LIMITED

Shipping agents, cargo brokers and container operators

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

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

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

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

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

Tel: 2694203, 2659055, 2658396

Branches

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

Navsari, where they had kept the fire burning for about 250 years.

According to Fryer (1674 AD) the Parsis were found south of the Tapti about 40 miles along the coast and about 20 miles inland. They had fled from Persia and been made free denizens by the Indians before the Moors were masters. They were somewhat whiter and he thought nastier than the Gentoos. The whole family lived together and respected the eldest brother if the father was dead. They ate fish and flesh and drank wine. They were husbandmen rather than merchants, not caring to go abroad. They supplied the marine with carts drawn by oxen and the ships with wood and water. They worshipped the sun and had a fire-temple at Navsari, and exposed their dead in round tombs that the vultures and ravenous fowls might entomb them.

Ovington a few years later (1690 AD) calls the Parsis a very considerable sect. Their tradition was that they had come to India fleeing from Muhammad and that they were saved from being wrecked by the crowing of a cock. They worshipped fire, and if their houses were on fire, would be persuaded to pour oil to increase rather than water to assuage the flame. A Parsi servant who is commanded to bring a hot steel and warm with it a bowl of punch will plead his excuse, and that he dare not hasten the coolness of the steel by a violent abatement of the heat. At their solemn festivals they went, a hundred or two together, to the suburbs, each bringing his victuals and distributing them equally. They were hardworking and diligent, careful to train their children to arts and labor. They were the chief men of the loom in all the country. They showed a firm affection to all of their own sentiments in religion, helping the poor and providing for the needy. They left no man destitute, and did not suffer a beggar in all their tribe. After about another 20 years (1710 AD) they are described as good carpenters and shipbuilders, exquisite weavers and embroiderers. They made silks, especially the fine Broach and Navsari silks called *bastas*, worked in ivory and agate, and distilled strong waters.

Though strangers gave the Parsis so

high a character for kindliness and for the orderly management of the affairs of their community, serious troubles were not unknown. At Navsari between the two bodies of priests, the original priests and those who had come from Sanjan, a longstanding rivalry prevailed regarding the right to perform certain ceremonies.

They lived by growing tobacco, drawing palm-juice, banking, trading, shopkeeping, and the practice of crafts

Some disaffected members of the original Navsari priesthood increased the ill-feeling and aided the Sanjan priests. In 1686 AD the dispute passed into a fight, in which the Navsari section killed six laymen who had taken the side of the Sanjan priests. For this outrage 12 of the Navsari priests were taken to Surat and imprisoned. Meanwhile the Navsari laymen began to employ the Sanjan section as their household priests. As the Sanjan priests had till then served only in the temple, this led to a fresh disturbance, and in 1733 AD the Sanjan priests, taking their fire with them, went to Surat. After three years they came back to Navsari. But party feeling was so strong that they could not remain. In 1741 AD the Sanjan faction asked the Maratha governor to let them retire to Balsar. They stayed in Balsar for a year and then on October 28, 1742 moved to Udvada, where the original Sanjan fire has since remained.

Besides these struggles among the priests several religious disputes raged at this time. Two of these were whether the legs of a corpse should be stretched or folded, and whether the face should or should not be covered with a cloth. These disputes have not yet been settled; the factions into which the community was then divided still (1898 AD) exist. The third dispute as to the proper reckoning of the year ended in the division of the Parsis into Shehenshahis and Kadmis. Though the community was torn by these disputes, in the beginning of the 18th century there was a notable advance in the Parsi knowledge of their sacred books and languages. This was due to the efforts of a Persian priest named Jamasp who visited Gujarat about 1720 AD. He left an accurate copy of a Zend-Pahlavi *Vendidad* and established small centers of Zend and Pahlavi scholarship in Surat, Navsari and Broach.

To be continued.

BOYS' TOWN Public School Nasik 2

Recognised as a **Public School** by the Department of Education for Indian Merit Scholars. **Excellent Climate -- All-round Education.**

A new **two-storeyed dormitory** with attached bathrooms, study and lounge rooms has just been completed to house 180 boys.

All Academic Subjects -- Technical Subjects: Workshop Technology, Mechanical & Electrical Maintenance, Carpentry & Farming. Training in **Self-Government** through Elected Boys' Office bearers. Games -- Physical Training. **Daily Assembly with Congregational Prayers** -- Weekly intensive Zoroastrian-Geeta-Koran classes. **Excellent Modern Kitchen and Dining Room** facilities. Moderate Fees. Concessions and even freeship to Deserving Students.

Children of priests-freeship. Navar Martab facility. Also arrangement to send such boys at Trust expense to their various destinations, so that they are in touch with performing religious rituals. Also further studies after SSC can be arranged if desired.

**Apply to
THE MANAGING
TRUSTEE
P. N. MEHTA EDUCATION
TRUST**

Cooks Building, 3rd Floor
324, Dr D. N. Road
Bombay 400001



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) 212 - 794495, Fax: 91(0) 212 - 797413



With
best wishes
from

**Farah
&
Tanya**

IN SEARCH OF JUSTICE

continued from page 20

was Nowrojee's fourth visit to India, primarily to visit her ailing maternal grandmother who passed away in Bombay. Doongerwadi was a new and strange experience to one used to burial in Nairobi. The chanting of the Avestan prayers had a "hypnotic quality" and by the end of the fourth day helped put the death behind you," she told *Parsiana* in the course of an interview in February this year.

Nowrojee estimates an Indian population in Kenya of about 200,000 of which only about 60 are Zoroastrians, mostly settled in Nairobi. They generally get together for Navroze, births, deaths and weddings and there are very few children left among them, she notes. There is no agiary or Zoroastrian cemetery. The only property is a hall with a "lot of controversy about what to do with it." Nowrojee ascribes her own knowledge of the Zarathushti faith to what her paternal grandmother had taught her.

Married since four years to architect and urban planner Gabriel Abraham, an American of Ethiopian origin who is busy with international housing projects, largely in Egypt but also in India, the couple is Boston based. "Ethiopia reminds me of India a lot," says the lady who describes herself as "a bit of an international gypsy." The similarities, according to her, lie in the crowdedness, the proximity of poverty and wealth, the fondness for gold jewelry. Of course, Ethiopia is "1/10th the scale" of India, she clarifies.

For the past 10 years Nowrojee has devoted an hour a day to yoga. Her other hobbies are knitting and cross-stitch embroidery. She "loves travelling," which is perfect for her profession, and eating out, describing herself as "a bad cook." India and Turkey are two of the most interesting places she has visited because of the juxtaposition of "new and old, the sophistication of culture, the contrasts of jeans and burkhas!" But she is happy she got to see the Kremlin and the Pyramids.

Three months a year in Africa with lots of travel, Nowrojee's life on the road leads to a passing regret that "things I should do don't get done." Also that in Liberia and Rwanda one can "barely find a T-shirt for a gift." In Bombay she hoped to make up for some of those deficits. One of her destinations in the city was Chimanlal's for some handmade paper products. Also Mani Bhavan...

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

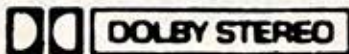
*

CAPITOL
BOMBAY

*

GLOBE
CALCUTTA

All the above Cinemas have
now been equipped with



Sound System

The age of Zoroastrian brides — as listed in this issue — ranged between 22 and 34 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 26 years. The corresponding figures for the grooms were 25 and 34 years, averaging at 29 years.

Compared to 88 Zoroastrians who were consigned to the Bombay Towers of Silence, there were 12 babies born in the month of April in the city. The major killer, heart disease, claimed 32 lives of whom 12 were above the age of 80. Pneumonia/lung disease took a toll of 14 lives whereas eight victims fell prey to cancer and four each to hypertension, brain disease and old age/general debility. Two patients each succumbed to asthma, Parkinson's disease and septicemia. In April there were 15 isolated cases registered. They were: astrocytoma (a slowly growing tumor of the glial tissue of brain and cord), tuberculosis, shock due to hemorrhage, hematoma (a swelling filled with blood), kidney failure, asphyxia (suffocation), aids, arteriosclerosis (degenerative arterial change associated with advancing age), Alzheimer's disease, diabetes, gastro-enteritis, bronchitis, bed sores, dyspnoea (difficulty in, or labored breathing) and

falciparum malaria. A stillborn baby boy was also lost to the community. Ages at death ranged between 41 and 97 years. The Zoroastrian life expectancy at birth, in Bombay, in April, was 75 years.

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

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

AHMEDABAD

DIED

Erach Cowasji Mehta on April 22, 1998

BOMBAY

BORN

A boy to *Zarin and Minoo Chawda*; April 1
A boy to *Firozee and Jimmy Hansotia*; April 1
A boy to *Benaaz and Rayomand Irani*; April 1
A girl to *Nergish and Homiyar Madan*; April 3
A girl to *Behnaz and Farzin Faramarzi*; April 4
A boy to *Parizad and Khushru Sudry*; April 6
A girl to *Arnaz and Firoze Mirza*; April 13
A girl to *Khushnuuma and Arzan Khambatta*, sister to

Pezan; April 14

A boy to *Dilara and Sorab Canteenwalla*; April 15

A girl to *Vabiz and Darayas Dastoor*; April 18

A boy to *Hutoxi and Kersi Divecha*; April 22

A girl to *Tanaz and Jehanbax Bharda*; April 28

MARRIED

Roxane Dinshaw Adenwalla and *Eruch Adi Mody*; April 3
Navaz Dadi Panthaki and *Neville Zarir Mehta*; April 4
Monaz Khurshed Vatarwalla of Thane and *Jimmy Ratanshaw Guard*; April 5
Shiraz Minoo Khajotia and *Farrokh Darab Choksey*; April 7
Kashmira Feroze Patel of Belapur, New Bombay and

Rumi Dara Mistry; April 10
Sherma Dhunjishaw Gazder and *Cyrus Erach Cooper*; April 12
Nazneen Navroz Wadia and *Homi Jal Rao*; April 12
Farzana Firoz Khambata and *Rayomand Dali Daruwalla*; April 17
Behroze Viraf Panthaki and *Homiyar Aspi Banker*; April 19
Farah Keki Gorimar and *Percy Sokrab Madon*; April 19
Yasmin Sorabji Cooper and *Berges Bomi Kalapesi*; April 24

DIED

Aloo Kaikashru Kharas (75), residing at C/o M. F. Daver, 808, Aimai Manzil, Dr Ambedkar Rd, Parsi Clny, Dadar, 400014; April 1
Adi Dinshaw Mistry (65), Habib Hse, Grant Rd Corner, 400007; April 1
Pesi Pirojshaw Mistry (84), 18, Toddywala Bldg, Sopari Baug Rd, Parel, 400013; April 1
Mehervanji Ratanshaw Moos (85), Palkhiwala Hse, Shahid Bhagat Singh Rd, Fort, 400001; April 1
Dara Gustadji Taraporewalla (57), Perin Villa, Ramwadi, Dahanu Rd, Dist Thane, 401602; April 1
Hoshang Dhunjishaw Elavia (47), F-21, Cusrow Baug, S. B. Rd, 400039; April 2
Erach Manchershaw Sadry (55), 795, Family Hse, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; April 2
Perin Dhunjishaw Netervala (78), 16-D, Il-Palazzo, Little Gibbs Rd, Malabar Hill, 400006; April 3
Dady Kawasji Kapadia (83), 576, Girgaum Rd, Corner of Chandanwadi, 400002; April 4
Jamshed Hormusji Bharucha (63), B-1, Captain Clny, Tardeo, 400034; April 5
Farokh Kaikhusroo Bhedwar (58), 5/17, Mahalaxmiwalla Bldg, Sleater Rd, 400007; April 5
Nadirsha Maneckji Italia (79), 13/A, Sidhwa Bldg, Balaram St, Grant Rd, 400007; April 5
Arnavaaz Jamshedji Karbhari

(46), 664/7, Roshan Mans, Rd 13, Parsi Clny, Dadar, 400014; April 5
Soonamai Godrej Cooper (84), C-10, Jer Baug, Dr Ambedkar Rd, Byculla 400027; April 6
Behram Rustom Mehta (67), 87, Janmabhoomi Marg, Fort, 400001; April 6
Minoo Cawasha Boomla (70), 4, Adi Abad Est, A. B. Nair Rd, Juhu, 400049; April 7
Dinshaw Burjorji Daji (82), 13, Sargent Hse, Allana Rd, 400001; April 7
Gool Darab Pooniwala (60), C-10/16, Jeevan Ter, Bima Ngr, Borivli (W), 400103; April 7
Soona Eruch Shroff (75), 268, Supari Baug Rd, Parel, 400012; April 7
Mani Shiavax Daruwalla (86), Naju Manor, 14 Oliver Rd, Colaba, 400039; April 8
Najamai Darabshaw Patel (83), 816, Mistry Bldg, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; April 8
Darayas Manchershaw Vakharia (62), Sheri Hse, Gunbow St, Fort, 400001; April 8
Goolbai Jehanbux Daruwalla (82), 145, Daruwalla Bldg, Alibhai Premji Marg, Grant Rd, 400007; April 9
Soli Ardeshir Navadar (81), M-16, Nowroz Baug, Lalbaug, 400012; April 9
Nargis Aspi Photographer (63), B-24, Godrej Baug, Off Napean Sea Rd, 400026; April 10
Burjor Peshotan Bamji (79), 800, Burjor Behram Bldg, Parsi Clny, Dadar, 400014; April 11
Farud Rustom Salori (70), 625, Nariman Bldg, Dhobitalao, 400002; April 11
Banoo Pesi Chinoy (68), E-2/506, Bharat Ngr, 342, Grant Rd, 400007; April 12
Homai Adi Hodiwalla (67), 7/25-B, Old Wadia Bldg, Chandanwadi, J. S. S. Rd, 400002; April 12
Najamai Jamas Mullan (78), 7, Readymoney Bldg, M. Joshi Rd, Parsi Clny, Dadar, 400014; April 13
Burjor Sorabji Patel (62), 9/4, Tata Blocks, Tardeo, 400034;

April 13
Nargis Kensa Wadia (80), 10, Hira Meher, Wodehouse Rd, Colaba, 400005; April 13
Jamshedji Naoroji Paliwalla (91), 2/B, Empire Ter, N. Petit St, Grant Rd, 400007; April 14
Tehmi (Tehmina) Edulji Patel (82), 101-102, Kooka Sadan, Dr Ambedkar Rd, Parel, 400012; April 14
Gool Merwanji Bardi (84), Patanwalla Mhl, Byculia, 400027; April 15
Nassarwanji Dadabhoy Fitter (81), E/3, Captain Clny, Tardeo Rd, 400034; April 15
Cooverbai Jehangirji Golwalla (87), 146, Old Modi St, Vasaigara Hse, Fort, 400001; April 15
Jini (Havovi) Phiroze Gutta (73), 638, Joshi Rd, Parsi Clny, Dadar, 400014; April 15
Dina Phiroj Patel (80), M3/33, M. Cama Park, Cama Rd, Andheri (W), 400058; April 15
Gev Eruchshaw Sethna (41), C/o Khorshed R. Vakil, Gildana Bldg, 29th Rd, Bandra, 400050; April 16
Adi Jehangirji Bamboat (81),

12, Sheridan Hse, 72-A, August Kranti Marg, 400036; April 17
Bahadur Nasarwanji Driver (86), Ganga Devi Bhavan, Uranwala St, 400007; April 17
Naval Jamshedji Antia (79), 12, Gamadia Clny, Tardeo Rd, 400007; April 18
Sheroo Dadiba Katrak (83), 12, C. M. Banaji Bldg, Forjett St, Gowalia Tank, 400036; April 18
Maneck Dadabhoy Lakdawalla (72), Shirin Mans, Trinity St, Dhobitalao, 400002; April 18
Zarir Hormusji Dadrawalla (77), Khudabux Bldg, Mazgaon T. T., 400010; April 19
Edul Kaikhushroo Dubash (87), Minocher Block, 6, M. P. Agiary Lane, Grant Rd, 400007; April 19
Tehmi Paul Kothavala (92), Sakina Mans, Oliver Rd, 400001; April 19
Dhummai Manecksha Lakdawalla (83), B/16, Aidun Bldg, Dhobitalao, 400002; April 19
Hillan Dinshaw Wadia (77), 660, Avan, Palamkote Rd,

Parsi Clny, Dadar, 400014; April 19
Male baby of Behroze Nozer Colah (stillborn), 679, Kudina Bldg, Katrak Rd, Wadala, 400031; April 20
Soli Rustomji Khodaiji (68), 4/1, Wadia Block, Malcolm Baug, Jogeshwari (W), 400102; April 20
Dady Sorabji Major (89), Old Petit Mans, 85, N. Bharucha Rd, 400007; April 20
Freny Dinshaw Mistry (74), Venketesh Chmb, Prescott Rd, 400001; April 20
Rupa Fraser Musa (77), C/o Khorshed Bhada, G-1, Cusrow Baug, S. B. Rd, 400039; April 20
Ratanbai Faramji Panthaki (91), C/o Behram Edulji Panthaki, 598/A, Wadia Bldg, Girgaum Rd, 400002; April 20
Soli Dinshawji Vesuna (67), 73/189, Hirabai Petit Bldg, Opp Grant Rd Stn, 400007; April 20
Sorab Hirjibhoy Vesuna (69), 688/9, P. A. Hormarjee Bldg, Dr Dinshaw Master Rd, Dadar, 400014; April 20
Minoo Behram Aga (84), 16/76, West View, Sion (W),

400022; April 21
Phiroze Jamshedji Bharucha (88), 9/2, Wadia Block, Malcolm Baug, Jogeshwari (W), 400102; April 21
Mitha Pirojsha Buhariwalla (78), 23, Petit Widows' Chwl, 133, Mody St, Fort, 400001; April 21
Dhummai Burjorji Hataria (82), 4/20, Dhunjibhoy Bldg, Off Sleater Rd, 400007; April 21
Cyrus Darabshah Masters (71), 6, Wadia Bldg, Babulnath, Chowpatty, 400007; April 21
Hilla Hormusji Mistry (88), C/6, Jer Baug, Dr Ambedkar Rd, Byculia, 400027; April 21
Jamshed Dhanjishaw Bengalee (74), C/12, Cusrow Baug, S. B. Rd, 400039; April 22
Boman Pestonji Daruwalla (80), 51/18, Contractor Bldg, Dr Ambedkar Rd, Byculia, 400027; April 23
Nergez Jehangir Driver (79), Cote D'Azur, 65/A, B. Desai Rd, 400026; April 23
Mehroo Minocher Engineer (75), 3, Hormuz Bldg, Dadoji Konddeo Marg, Byculia, 400027; April 23

With Best Wishes From

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

and

Mrs Purviz R. Shroff

Minoo Rustomji Homiar (72), New Khan Bldg, Chikalwadi, Tardeo, 400007; April 24
Gulcher Piroze Karai (84), M-2, Cusrow Baug, S. B. Rd, 400039; April 24
Shirinbai Darasha Masalawalla (97), Bhiwandi Hse, 92, Cumballa Hill, 400026; April 25
Dhanjishaw Rustomji Mistry (85), 20, Dhanjibhoy Bldg, Sleater Rd, 400007; April 25
Dhunjishaw Ardeshir Patell (88), 2, Jamshedji Tata Bldg, Tata Blocks, S. V. Rd, Bandra, 400050; April 25
Aloo Jal Kalianiwala (78), 631/B, Dinoo Villa, Joshi Rd, Parsi Clny, Dadar, 400014; April 26
Minoo Jivanji Patel (69), B-102, Ahura Co-op Hsg Soc, Dr S. S. Rao Rd, Lalbaug, 400012; April 26
Jeroo Rustom Vakil (67), Roxana, 109, M. Karve Rd, 400020; April 26
Eruchshaw Jehangir Dalal (74), 83, Hirabai Petit Bldg, Opp Grant Rd Stn (E), 400007; April 27
Hoshang Muncherji Dalal (75), 6-A, Brighton-I, Napean Sea Rd, 400006; April 27
Firoze Pirojsha Maju (78), D. B. Khan Blocks, Golanji Hill Rd, Parel, 400012; April 27
Phiroze Homi Patel (68), B/4, Tardeo Chmbs, Kashinath St, Tardeo, 400034; April 27
Bachamai Dhunjishaw Bharucha (84), N/37, Nowroz Baug, Lalbaug, 400012; April 28
Shirin Daneshmand Elavia (79), 514/C, Gold Finch, R. P. Masani Rd, Matunga, 400019; April 28
Dhunjishaw Maneckshaw Fitter (60), 14, Lady Navajbai Tata Bldg, Tata Blocks, S. V. Rd, Bandra (W), 400050; April 28
Bejon Jal Parakh (72), S/14, Dalal Est, Opp Bombay Central, 400008; April 28
Mehra Ponchaji Kharas (85), Chaman Chmbs, First Marine St, 400020; April 29
Coover Sorabji Patel (79), Wimbridge Hse, 20/D, Sleater Rd, Grant Rd, 400007; April 29
Nariman Kooverji Patel (87), 1, Haji Habib Bldg, 182, Dr B. Ambedkar Rd, Dadar, 400014;

FIGURES AT A GLANCE*						
	Bombay		India		World	
	This issue	1998*	This issue	1998*	This issue	1998*
BIRTHS						
Boys	6	30	—	—	8	15
Girls	6	26	—	4	3	7
MARRIAGES						
Parsi	11	111	3	3	2	3
INTERCOMMUNAL						
Males married out	—	—	—	1	—	—
Females married out	—	—	—	—	—	—
DEATHS						
CONSIGNED						
Males	49	157	4	36	3	14
Females	39	168	7	27	2	15
CREMATED						
Males	—	—	—	—	—	—
Females	—	—	—	—	—	—

*Running totals for 1998 (January-May issues)

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

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

*Running totals for 1998 (January-May issues)

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

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

April 29
Khorshed Darabshaw Vajifdar (92), 303, Irani Bldg, Cawasji Hormusji St, Dhuswadi, 400002; April 30

SECUNDERABAD

MARRIED
Rukshana S. Chenoy and *Kairaz J. Dadi*; February 2
Sanaya K. Antia and *Farhad E. Chichgar*; February 6
Hira Adi Mody and *Vispy Pesi Saher*; March 1

DIED
Jalamai Hormusjee Baldawalla (87); January 3
Mehernosh Dadi Banaji (55); April 9
Maharukh Fareed Italia (52); April 21

SURAT

DIED
Piroza Navrozi Dabliwala (76), Ankita Apt, Vanki Bordi, 395003; April 1
Firoze Hiraji Daruwala (68), Joshi Block, Shahpore, 395003; April 2
Parinbanoo Faramroz Jesang (88), Bhavnagri St, Vanki Bordi, 395003; April 4
Jarbanoo Pastanji Tadiwala (76), Nariman Home and

Infirmery, Shahpore, 395003; April 10
Beharamsha Rustamji Wadia (87), Machlipith, 395003; April 22
Tehmina Darabshaw Besania (82), Village Kharvan, Taluka Mahva, Dist Surat; April 25
Banubai Rustamji Lakadawala (74), Machlipith, 395003; April 27

AUSTRALIA

New South Wales
 BORN
 A girl, *Friyana*, to *Yasmin* and *Kersey Cooper*; April 2

CANADA

Ontario
 BORN
 A girl, *Tara*, to *Mitra* and *Bahram Jam*, sister to *Nadia*; April 9

HOLLAND

Amsterdam
 DIED
Dinshaw (Nuswanji) Maneckjee Petit (63); March 30

UK

Essex
 DIED
Paricher Michael Cox (59), 80, Rushdon Close, Grays,

RM17 5QW; March 15
Hoshang Shapurji Bhavnagri (64), Flat 5, Leigh Heath Court, London Rd, Leigh-on-Sea; April 15

London

MARRIED
Spenta Amalsad, daughter of *Bapsy* and *Jimmy*, and *Cyrus Unwalla* of Karachi, son of *Roshni* and *Noshir*; April 9

Middlesex

BORN
 A boy, *Furdoon*, to *Benaifer* and *Khushroo Bhandari*; February 22
 A boy, *Athravan*, to *Roda* and *Farhad Sethna*; March 15
 A boy, *Sarosh*, to *Veera* and *Rohinton Kazak*, brother to *Sohrab* and *Rustom*; March 16

DIED

Bachan N. Anklesaria (96), 36, Chandos Rd, Harrow, HA1 4QX; April 13

Surrey

BORN
 A boy, *Rustom*, to *Vera* and *Farrokh Parekh*, brother to *Darius* and *Zubin*; March 15

Compiled by Roxana A. Driver

Create a fine feeling. Everyday.

Hear the laughter of the leaves

And see cheerful faces around you.

Listen to the whisper of flowers

And let your Soul soar high.

PREMIUM
ROOM FRESHENER
Inspired by nature



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



J.K. Hellewell Limited



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

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

