

Pāṭṣiāṇā

OCTOBER 1998 Rs 27

The Greening of Doongerwadi

Whatever.

Whenever.

Wherever.

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Where movement is a science

Parsiana

October 1998
Volume 21 Number 3

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Cover: Foliage at Bombay's Doongerwadi

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 Unsigned letters or those without an address will not be published.

"Mines and the man"

I felt very proud when I saw the photograph of my late great grandfather Khan Bahadur Tehmuras Cowasji Bajan on the cover of your June issue. However, when I read the cover story "Mines and the man" I was anguished to find one-sided information on the present generation of the Bajans. You have mentioned only one person, whereas others have been completely blanked out. They too have contributed to the society in general. Nergish, wife of Tehmul, the eldest son of Cowasji was the pioneer of English medium education in Katni. At a time when there were no such schools in Katni she started a small school called "Toddlers' Academy" with three students in September 1958. This institution is one of the foremost schools in Katni today. Cowasji's youngest son Dolly, apart from being associated with various social and sports organizations was the first chairman of the Municipal

Council and was the president of The Jabalpur District (Rural) Youth Congress.

It is derogatory to mention that Beji's siblings and "half-siblings" took their share of the inheritance and moved out of Katni and that Beji is now the sole owner of T. C. Bajan and Company. Nothing could be further from the truth. These four persons only sold off their share of the mining company to Beji, and that too at a very nominal price. Individually, they all own prime property in Katni and are partners of T. C. Bajan and Company Estate A/c which owns vast properties in and around Katni, including the 200 ft deep lake which surrounds Bostan on three sides and from which its occupants get free fish.

It would have been better if you had consulted all the family members before publishing such an inaccurate article. This makes one doubt the credibility of your magazine and ponder whether to continue subscribing to it.

D. C. BAJAN
Jabalpur

I was reading *Parsiana* (June 1998) and was surprised at some "facts" covered in the cover story on Tehmuras Bajan. In particular, please be aware that the other Bajan siblings did not simply melt away once they transferred residence. All brothers and sisters continue to maintain an active interest in the family business and activities of Katni. Tehmuras Bajan runs a school in Katni and this school flourishes to this day. Dolly Bajan too has extensive business interests in Katni.

CYRUS SOONAWALLA
Lucknow

Our apologies to the members of the Bajan family whose contributions to the development of Katni have been inadvertently overlooked — Editor

"Agiaries in excess?"

I have read Mr B. T. Dastur's letter ("Agiaries in excess?" Readers' Forum, *Parsiana*, July-August 1998) with interest and have the following views to offer: His suggestion appears, prima facie, a very logical and practical one, considering the present condition of many of our sacred places of worship and the num-

ber of devotees patronizing the same. With all due respect to him, I think this line of thought, while being simple and administratively convenient, lacks foresight.

It is a well-documented fact of history that all the currently dilapidated and neglected agiaries which he rightly suggests we merge, used to at one point of time, be patronized by a substantial number of devotees. It is true that the number of devotees has substantially reduced with the advent of our demographic decline, but does that mean we close down our agiaries which have been built out of the very best of construction material and have been ritually, rigorously purified? I really believe that there is concrete, empirical evidence to suggest that the Parsis as a community are on the decline and there is no evidence of this trend reversing till date. And a day will soon come when this small community becomes extinct in the near future. Those who believe otherwise are living in a fool's paradise. But the same cannot be said of Zoroastrianism as a religion which will not only survive but also thrive. In fact there is a school of thought that believes -- and not without adequate reason -- that Zoroastrianism as a religion, will see its past glory again some time in the future.

I believe that soon a time may come -- if it has not already -- when Bombay will become uninhabitable because of the quality of life that is steadily deteriorating. This will gradually lead to a mass exodus to the villages, other small towns, the countryside and even outside the country. And when the wheel has turned full circle and Bombay regains its position of preeminence of an era gone by, at that time, will we rebuild those agiaries? Even if we do, will they be made out of the same quality of construction materials? Will future generations be able to construct them with the same ritual purity and care and thoughtful planning as demonstrated by our forefathers? Even if we have the will at that time to reconstruct them, will it be possible?

Instead of devising a blueprint for the continuity of our community, reversing the declining trend and ultimately enhancing the numbers, we think of merging/closing down those religious institutions which were con-



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structed for perpetuity for the benefit of the future generations of our community and even today form the cornerstone of the survival of our community. For the current administrative convenience of a few trustees who cannot manage the affairs of the institutions of which they are mere custodians, can we take it upon ourselves to jeopardize the survival of future generations?

It must be very clearly understood that we are merely the custodians of the community's wealth, i.e. caretakers of the same for the generations to come and we have no right to extinguish the identity (even through the mechanism of a merger) of an institution we have not created.

Knowing Mr Dastur's integrity and penchant for accuracy, I have no reason to doubt the veracity of the statistics he has provided, alarming as they may be. But surely, do we not have the resources within the community to maintain these sacred institutions and ensure the survival of our community for perpetuity?

As per his estimates, what is a mere Rs 100 per day to tend to the holy fires? Consider these liberal estimates. Assuming that there are 500 agiaries in the world that need to be attended to, the cost works out to Rs 1.83 crores per annum. Further assuming that there are 30,000 working Parsis, dividing that cost per working Parsi works out to a mere Rs 609 per annum or less than a couple of rupees per day. Even if one cuts down the number of working Parsis to 15,000 and doubles the cost of maintaining the holy fire simultaneously, the individual contribution figure would just work out to Rs 2,433 per annum. Can't those among us who are working, and by the grace of God earning well, afford around Rs 2,400 per year to maintain our holy fires?

It is high time those among us who have at any point of time availed of the largesse and generosity of our forefathers begin to contribute towards the community's welfare, its continuity and eventually, to its prosperity; especially those enjoying every conceivable amenity and facility and who are relatively wealthy and privileged. It is time that an initiative be taken in this direction whereby a small contribution be collected from those staying in charitable buildings at low rentals towards the community's socioeconomic welfare and survival. Think beyond community and communalism and think of protect-

ing our identity as Zoroastrians — believers of a faith propounded by our revered Prophet Asho Spitaman Zarathushtra, followers of a beautifully simple religion called the Mazdayasni Zarathushti daena. Study the religion, revive the interest in our scriptures and strengthen our ethno-religious identity rather than our community identity. De-link the community and community matters from the religion and religious matters. The Zoroastrian religious scriptures did not envisage a Parsi community and there is no provision in the scriptures for sub-divisions. After all, it is our all-pervasive religion that is the single most important unifying factor in our otherwise fractious and minuscule community. KAYOMARZ PATEL

Tribute to Sir Petit

You were a man so kind and just,
And also the president of our School
Trust
Our residential will miss your fatherly love
But we're confident you'll watch over us from above.
Shocked and surprised at your untimely death,
Time is the best healer till then we'll fret
Death came like a thief that night,
In faraway Amsterdam and out of our sight!
For sports and for concert you were always there,
Interested and concerned and enjoyed the affair —
The performances you said "as usual were good,"
The preparation and provision you well understood.
We'll miss your presence very much,
Your genial smile and personal touch.
You had many dreams and miles to go
But God had his way and rightly so.
Yes, God has His ways and He knows best
And called you to your eternal rest,
Hope all your dreams for us come true
And your aspirations followed too —
A philanthropist, a charitable and a truly great man
You always were there with your guiding hand,
By the new millennium we'll be computer literate
We'll miss your encouragement
Sir Dinshaw Petit.
Farewell dear heart and rest in peace,
Cherished memories of you will never cease

For in Petit School you played a big part,
Fond memories of you will linger in our heart.
FAY FERREIRA

Sure revival

It seems, our great religion is forgotten
And uncared for by a recent generation
Driven mad by mod culture rotten.
'Tis no doubt a disheartening indication
That Kali-yug's baleful influence
Has guided them to indiscipline and arrogance.
Alas, our forefathers' glory is lost at last
The golden records of our ancestors past;
Renowned dasturs were Ahura Mazda's servants,
While today all we have is negligence.
Yet our religion teaches optimism without end,
Which means the future's still in our hand.

Our benevolent, practical religion
Is not destined to die in vain,
I see it rise again on the horizon.
Our community will surely shine again
As parents strive to enlighten
Their progeny, our bright future
And infuse them with grace and culture.
Our adarians have survived since ages
With high prestige and in prosperity;
The holy Iranshah with us can revive golden pages
Of wondrous heritage and integrity.
The miraculous *karsh*, of fire sublime
Will prosper us in a short span of time.
Asho Spitaman Zarathushtra, world's messiah old,
Sang *Gathas* and did divine life unfold;
No doubt, like gems we're only a few
But keep patience with faith, for revival is due;
When Satya-yug in rotation will start
Our glory will shine again, so don't lose heart.
NOSHIR DABOO
Ahmedabad

Gold necklaces snatched

Readers of *Parsiana* might have heard or read about snatching of gold necklaces by miscreants prowling around Cama and Allbless Baugs where we gather for social functions like navjote and wedding ceremonies.
In one instance, a young Parsi lady was sitting near a window of a taxi parked near Cama Baug. With her were her small baby and in-laws. The lady just turned around her head when the baby began to cry. A prowler forcefully

snatched away the lady's necklace and vanished before her husband could arrive from the other side of the taxi.

In another incident, a couple had emerged from Allbless Baug and the Parsi lady was standing outside the main gate waiting for her husband to fetch a taxi. A miscreant took the opportunity and pounced on the lady's necklace and disappeared before the lady could recover her wits and shout for help.

It is no use lodging a complaint with a nearby police station. For one thing the complaint might be written down half-heartedly, for another thing, the complainant would be bombarded with so many questions and would be asked to visit the police station so often that the complainant would prefer to bear the loss in silence.

Very recently, I was told that a grandma wearing an ordinary pearl necklace, accompanied by her young niece, was walking towards her home from Cama Baug and when she neared Railway Hotel, a man accosted her and told her in Hindi, "Malmé kutch dum nahi hai isliay tumko jané deta hoon (since you are wearing cheap jewellery, I am letting you go)." Imagine what would have been her plight had she been wearing costly ornaments!

My advice to Parsi families and especially their lady members is avoid wearing costly ornaments. If they must wear them, please take the trouble of covering them with a shawl or a sari to minimize the risk of valuable ornaments being snatched away by antisocial elements.

BHIKHAJI M. ADENWALLA

Significance of navjote

The entrance of a child into the Mazdayasni fold is of paramount importance. But unfortunately it has become routine or customary. The ceremony is treated as a day of enjoyment, pomp and show, thereby losing the solemnity and significance of this very important stage of life. A lot of money is wasted whereas it should have been spent to mold the future career of the child.

The age of the candidate is restricted to seven or nine years. This has been the practice for the last number of years. It is ridiculous to expect a child of seven years to understand the significance of the navjote and follow it. The age should be enhanced to 10 or 11 years so that the child can have a better grasp of its significance. It has been argued by some people that there is risk of the onset of the menstrual cycle for the female child. This is merely a myth. Why should such a myth be imposed on the male child? The views of religious scholars are invited on the subject.

The candidate should be trained, impressing upon him/her the importance of offering prayers to God, Prophet Zarathushtra, and the creations of God viz. sun, moon, air, water, fire, etc., explaining the utility of such divine creations. Parents should guide the new recruit on how to respect the sudreh-kusti on his or her body whilst offering daily prayers. Example is better than precept.

Hear the best with your ears

And ponder with a bright mind

Then each man and woman for his or herself

Select either of the two, the better or bad mentality

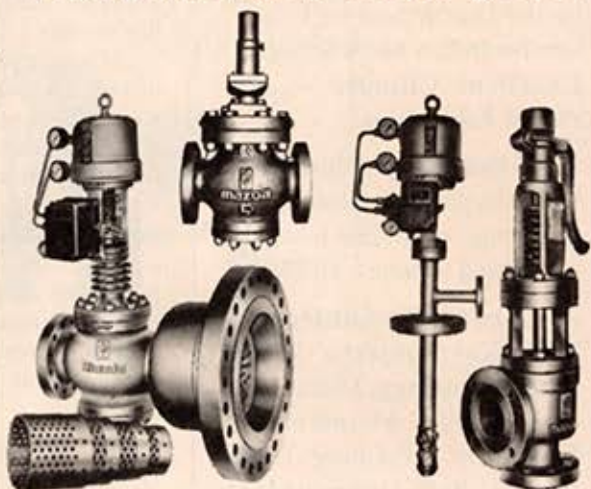
Awaken to this doctrine of ours

Before the great event of choice ushers in (Gatha 3.2).

BAHADUR M. BHARUCHA

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Contents lost

I would like to bring to your attention the damaged condition of the *Parsiana* magazine envelope which was received minus the contents. I notice that the covers are now of a thicker paper. However, because the contents are not sealed (to save postage), they will probably slip out resulting in a loss for you and unhappy subscribers demanding replacements.

As a suggestion, would it be feasible to bulk ship the magazines to the US and Canada and then place them into the mail stream? If numbers warrant it, this may prove to be more cost effective. Yours is a particularly well-received magazine by the Parsis and it is a shame that it does not seem to be a profitable venture. Your dedication in continuing to publish it helps to keep us abreast of world Parsi and Zoroastrian affairs. Thank you for your efforts.

NADIR CAMAY
Santa Monica, USA

The Editor replies

As the February-March 1998 issue of *Parsiana* was a bulky one, the envelope must have given way. We are modifying the envelopes for our thick issues.

As regards the suggestion of shipping copies in bulk, the problem would arise as to how they could then be posted locally. Not only would there be manual work involved but the local North American postal rates are also quite high.

Temples of Mithras

It is believed that in ancient Iran the temples of Mithras were commonplace. Persian influence was widespread in Turkey, Iraq, Syria, Tajikistan, Azerbaijan, Rome, Greece and some parts of India.

The temples of Mithras in Rome reveal the remains of a shrine devoted to the mysterious cult of Mithras. Here, down decaying stone steps and through gloomy antechambers, lights are turned on to reveal brilliant decorations. One room was in white stucco with amazing reliefs of gryphons, tritons and other mystical beasts in ornamental patterns. In another the designs were multicolored with shades of terra cotta and lapis lazuli, with frescoes as well as carvings. Pictures of birds and bowls of fruit and landscapes crowded next to sphinxes and heads of bugs with wings.

Those visiting Rome and wishing to

see this ancient splendor should contact Alitalia Airways, as this tour is organized by Italia tours only, called "Hidden Rome."

FAROKH NAVARAJI DARUWALA
Middlesex, UK

Make them good citizens

Last month, I had read a report on the Holiday Programme for Youth, organized by the Bombay Parsi Punchayet with a dedicated team of professionals. I also had the opportunity of having a cursory glance at the dossier prepared by the organizers and I must say I was very pleased and impressed by the objectives of the annual programs.

Our aim should be to make our children good citizens. Make them fearless, capable of standing on their own feet and let them be distinguished individuals. There is 100 percent literacy in our community, but our children are not truly and adequately educated. In the present-day, fast life-style, which is unfortunately our lot, we are overlooking many aspects — honesty, understanding, politeness, goodwill, obedience and above all readiness to serve and sacrifice.

It would be a good idea for the youth to visit important and interesting places in India. Let them know that Bombay is not the be-all of existence. There are countless places in India to see and draw knowledge from. I have not in mind the hill stations but places of historical value. I feel that all Parsis should visit Jamshedpur at least once. That will give them a sense of pride and satisfaction. Delhi, Agra, Lucknow, Chandigarh are some of the other places of interest.

DALJI GUNDEVIA

"The Top Ten"

I feel my father, the late Sir Sorabji Pochkhanawala who was the founder of the first Indian bank, The Central Bank of India founded in the year 1911, would qualify for "The Top Ten."

My father was born in 1881. He came from a poor family. After his schooling at Bharda New High School, he joined St Xavier's College. He was 17 years old when due to financial conditions in the family, he had to leave college and join the Chartered Bank as a clerk. His elder brother Hirjeebhoy was a head clerk of the bank. He became very interested in the bank's work. He found a book-keeping class and in

Reaching for the Sky



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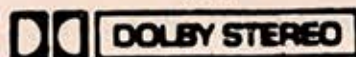
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due course passed the examination of the London Chamber of Commerce. He also cleared a correspondence course from the Institute of Bankers. He was a great help in the house too, going to the bazaar every morning — a habit which persisted in his later years. He also learnt to play the violin and gave violin tuitions to supplement the family's income.

Sorabji's daily routine would start at 5.30 a.m., going to the bazaar, then attending a school which taught book-keeping, returning home and leaving again to give violin tuitions. Then after a hurried breakfast at an Irani restaurant, he went to work at the Bank where as an ordinary clerk he sometimes had to be at the job till 8 p.m. During his free hours he would study some aspects of banking with the help of his brother and by reading books. He became the first Indian to become a Certified Associate of the Institute of Bankers in London.

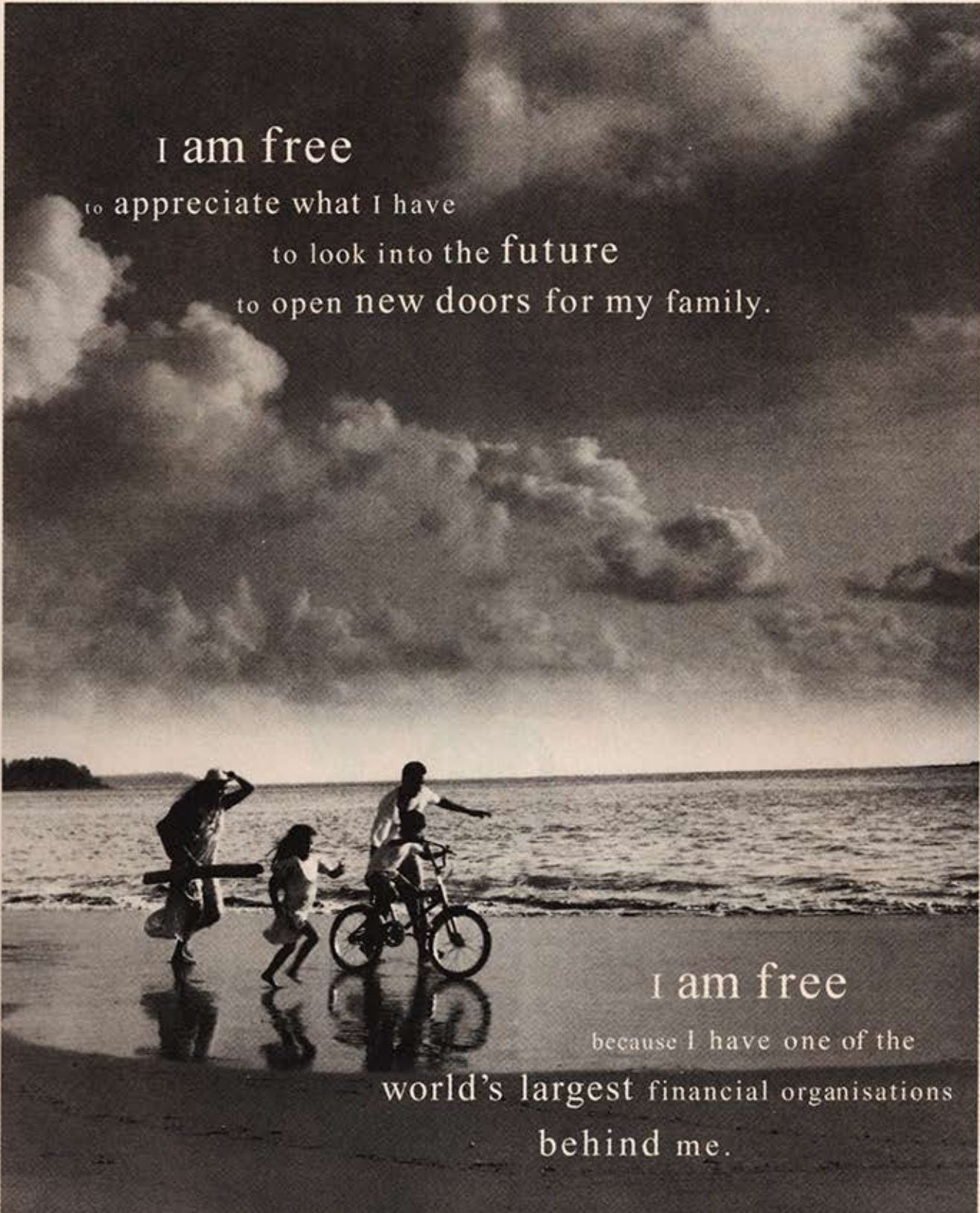
Later on through the influence of people who knew Sir David Sassoon, he got a job at the Bank of India on a pay of Rs 150 a month. At that time there were only foreigners at the helm of banks. One day, Sorabji approached the manager of the Bank and requested him to increase his pay. The manager retorted, "You Indians can never come up to the helm. You will always remain under us." Sorabji without thinking how much his pay meant to his family, retorted, "I'll show you what we Indians can do," and quickly walked out of the Bank. Outside he met an elderly gentleman trying to cross the road. Sorabji helped him and when the gentleman asked Sorabji why he looked so depressed, Sorabji related the episode, "Why can't we Indians start a bank of our own? Are we not as intelligent as the other nations?" The elderly gentleman happened to be Mr Lalchand, a notable man. He took Sorabji to his house and asked him his intentions for the future. Sorabji replied, "Sir, I want to start an Indian bank. We Indians are no inferior to the foreigners." And so, with the help of the pioneers of our community and mostly with the help of Sir Pherozeshah Mehta, who placed great faith in Sorabji, the "Central Bank of India" was born with Sorabji at the helm.

There were many hurdles to cross, but with pluck and faith Sorabji managed to overcome them all and to make the Central Bank one of the top banks



With
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A book named *The Banker* written by Mr N. J. Nanporia was published in 1981 giving a biography of Sir Sorabji and his struggles in making the first Indian bank a successful enterprise.

Sir Sorabji expired in 1937 at the age of 56 before he could implement more innovations in the Bank he gave birth to.

MEHRA R. COOPER

Edited by Parinaz M. Gandhi

MATRIMONIAL

Alliance invited from parents of home loving, good looking girls for a Parsi boy, 29 years, BCom, LLB, working in airline in Ahmedabad for the last five years and for a Parsi girl, 26 years, 5'1", BCom, with diploma in computers, from boys up to 31 years settled in business or profession.

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Events and Personalities

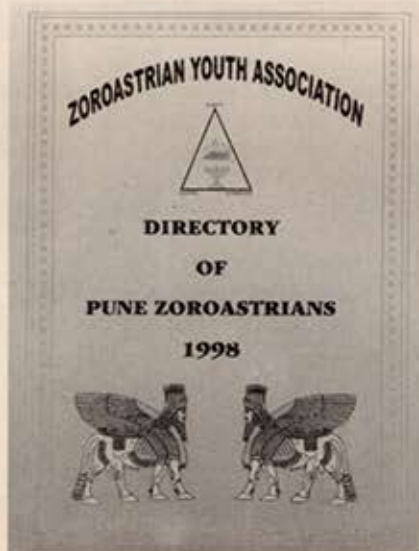
Storehouse of data

"Having taken upon themselves voluntarily the task of compiling the Directory of Zoroastrians of Pune, the youth have illustrated that (the) Zoroastrian community of Pune is fortunate to have been blessed with the young generation who...have shown strong sentiments and feeling for their religion and the Zoroastrian community," lauded the chairman of the Poona Parsee Panchayat (PPP), Dara K. Irani.

Readied in time for Jamshedi Navroze, 1998, the Directory of Pune Zoroastrians has more than 250 pages of which the maximum, 105, alphabetically carry the name, blood group, residence and office address and telephone numbers where applicable. The Yellow Pages, 29 in all, bear the names, addresses and telephone numbers of Zoroastrian professionals and businessmen. As mentioned in a message by president Sarosh N. Palkhiwala and honorary secretary Nazneen N. Aibara of the Zoroastrian Youth Association (ZYA), Poona, "It took us more than six months of dedicated efforts to obtain the required information necessary for compiling the Directory. While we are very grateful to all those who cooperated in furnishing the information...we still regret that the Directory does not contain the names and details of all the Zoroastrians of Poona. This is mainly due to the fact that in spite of repeated advertisements in leading newspapers, agiaries, followed up by our volunteers, many of our community members did not divulge the required information..."

Almost 70 pages of the Directory are devoted to news on Zoroastrian founded institutions in Pune like the agiaries, schools, hospitals, dharamshalas; community organizations like the PPP, the ZYA, Seva Mandal, the World Zoroas-

trian Organisation (WZO), the Athornan Boarding Madressa; lists of fire-temples, dharamshalas and sanatoriums in India, welfare centers and youth associations; charity funds for scholarships for higher studies, matrimonial bureau centers, anjumans in India and abroad. An introduction to Pune, the contact numbers of its public utility services, and a short



note on the Zoroastrian religion also find a mention in this Directory which has advertising support on around 60 pages.

The ZYA executive committee (1997-1998) which was instrumental in bringing out the Directory included Palkhiwala, vice president Kashmira Udachia, joint vice president Darius Boocha, secretary Aibara, joint secretary Niloufer Wadia, treasurer Jamshed Frenchman, and members at large Hormuz Sukhia, Neville Batliwalla, Vahesta Vankhadia and Navaz Palkhiwala. Dinshaw Tamboly, managing trustee of the WZO, Union Press proprietor Rohinton Chinoy, Keki

Gandhi, honorary secretary of the Federation of Parsi Zoroastrian Anjumans of India have been specially acknowledged in the Directory for their support in bringing out this publication.

Stamp and memorial

To mark the transition from locks to launchers, on the occasion of the centenary year of the Godrej group, the department of posts, ministry of communications, Government of India brought out a special postage stamp. Depicting the founders of the industrial empire, Ardeshir and Pirojsha Godrej, the three-rupee stamp was released at the hands of the President of India K. R. Narayanan at Bombay's Raj Bhavan on July 11, 1998, notes a press release.

"Ardeshir and Pirojsha were not businessmen, capitalists, manufacturers or industrialists; rather, they were men committed to certain basic fundamental values in life and they have handed them down to their descendants," the governor of Maharashtra Dr P. C. Alexander was quoted in *Mid-Day*, July 12. Referring to the courage shown by Ardeshir in supporting the national cause by openly contributing three lakh rupees for the upliftment of Harijans, Alexander added, "This speaks volumes of their commitment... The stamp is a small token of our appreciation."

Happy that the release of the stamp coincided with World Population Day, chairman Sohrab Godrej noted, "But most importantly, it is...a day for commitment to lofty values which the founder-pioneers upheld and which were responsible in large measure for the success of Godrej...These values were 'self-respect through self-reliance,' service to the country through customers and in other ways, facilities to the workers..."

Besides members of the Godrej fam-



ily, others who graced the function were Aparna Mohile, chief postmaster general of Maharashtra, chief minister of Maharashtra Manohar Joshi, deputy chief minister Gopinath Munde...



"The social concerns of Godrej have kept pace with its growth," mentions the press release, indicating that the annual turnover of the Godrej group is in the vicinity of 35 billion rupees. "The company donates about one-fourth of its dividends to a wide variety of philanthropies... The group has also pioneered in declaring all its premises across the country as 'no tobacco zones.'"

Furthering its ties with the University Department of Chemical Technology (UDCT), on August 9, 1998, the vice chancellor of the University of Bombay Dr Snehilata Deshmukh unveiled the foundation plaque for the Dr B. P. Godrej Students' Centre which is meant to serve as a recreation and development area for the students of this Department. Last year, as part of the Godrej centenary celebrations, the Dr B. P. Godrej Research Centre in Oils, Fats and Waxes Technology was set up at the UDCT with state-of-the-art pilot plant facilities and sophisticated analytical instruments for research purposes. Both the Research Centre and the Students' Centre are being funded by the Pirojsha Godrej Foundation and will continue to receive various grants for their maintenance, mentions the communique.

"My brother Burjor was steeped in science and technology. Being very ethical, unlike businessmen generally, he was very punctilious in his statements

and never took undue advantages but stuck to the truth with his scientific bend of mind," stated Sohrab Godrej when addressing the gathering at the unveiling ceremony. Dr B. P. Godrej was a senior

managing director of Godrej Soaps whose epochal inventions ranged from the manufacture of soap from fatty acids, the deglycerination of oils and the derivation of alpha olefins from vegetable oil, according to the press release.

Treatment now, pay later

The problem with present medical insurance schemes is that one has to pay the money first and then seek reimbursement months later. To relieve this financial burden on patients the Unit Trust of India (UTI) launched the Senior Citizens' Unit Plan (SCUP) under which the patient's bills are paid directly to the hospital by the New India Assurance Company with the UTI acting as guarantor.

"You must get into this scheme when you are quite young," states Dr N. Siddiqui, the chief executive officer of the B. D. Petit Parsee General Hospital (PGH) which has recently been empanelled on the scheme. "Unfortunately, not many people know about this scheme as yet."

At the release of the Godrej stamp (from left): Mohile, Joshi, Alexander, Narayanan, Sohrab Godrej, Munde and Soonu Godrej

Right: Sohrab Godrej with Deshmukh after unveiling the plaque

The Hospital joins a long list of medical institutions including the Hinduja, Bombay and Cumballa Hill Hospitals, Pune's Jehangir and Ruby Hall Nursing Homes, Madras' Apollo Hospital and a host of others in 54 cities in India empanelled under SCUP.

Explaining the scheme, PGH's committee member, K. P. Byramjee, wrote: "The procedures of Mediciam are so cumbersome... I felt that any scheme which makes direct payment to the hospital should be investigated." Unlike Mediciam, even pre-existing diseases are covered. "No medical check-up or declaration of good health is required,"

Parsee General Hospital: new convenience for patients

Photo: Varghese Fernandez



elaborates UTI agent M. A. Motiwala. Patients entering hospital under SCUP are not required to pay the initial deposit demanded by most hospitals at the time of admission, thus relieving patients and their families of the major anxiety of producing large sums of money in cases of emergency. "The identity-card cum log-book issued by UTI should be produced at the time of admission and if you are travelling, be sure to carry it with you, as benefits under SCUP are available at any of the hospitals empanelled in over 50 cities in India," informs Motiwala.

Described by UTI as "tailor-made to make your post-retirement life worry-free," SCUP provides medical insurance cover to resident and non-resident Indians over the age of 58, with the overall limit for life being five lakh rupees per person individually or per couple jointly. Spouses can also register separately.

The limit for "any one-time hospitalization" is Rs 1.5 lakhs, with minimum hospitalization being 24 hours. "Any one illness" includes a relapse if it occurs within 45 days, according to the application form. Injuries caused by war or nuclear explosions are excluded, as also treatment relating to AIDS and some others mentioned in the Exclusion clause. However, for chemotherapy, dialysis, removal of kidney stones, etc., medical insurance cover is available even if hospital stay is less than 24 hours.

SCUP envisages a one-time investment, depending on one's age at the time of joining the scheme. For an 18-year-old, the investment is as low as Rs 2,500, for a 50-year-old the amount goes up to Rs 24,500. Members joining the plan will get an annuity (or annual return) after the member completes the age of 58. The residual amount will be available to the member who withdraws from the Plan after the age of 61, but for non-resident Indians, annuities and residual amounts are not repatriable. A salient feature is that even if a member withdraws from the Plan after the age of 61, medical insurance cover continues to be available, states Motiwala, elaborating on the advantages of the scheme to the community.

Hilla P. Guzder

Cama's maiden century

Born 51 years prior to India's independence on August 15, 1898, Dr Hambai Cama who completed 100 years in August is known to be respected as a medi-

cal practitioner in Ahmednagar, writes Behram Nagarwalla.

She always gave free medicines and treatment to the villagers around her who flocked to her during illness, mentions Nagarwalla in his profile of her multifaceted life. In addition to serving humanity, stray dogs, cows, goats and birds too found a home with the spinster.

Besides her medical practice she found time to look after the business affairs of her family and even when she was in her 80s was seen pecking at her typewriter.

A descendant of the Kekobadna family (also known by the surname Mail-contractor) who held the contract for the delivery of mail between Ahmednagar, Poona and Mahabaleshwar, Cama can recall many interesting anecdotes of that time before the government postal service was established. The mail used to be delivered from Ahmednagar to Poona railway station on horseback and by horse-drawn tongas. If the mail was delivered more than five minutes late at the station, they were liable to be penalized. The horses had to be changed every 15 to 17 miles, she informed.

After her early schooling at the Victoria High School and St Helena's in Poona, Cama completed her matriculation from the Ahmednagar Education Society's High School (now known as the Bhau Saheb Firodiya High School) which then had about 600 boys and only three girls, including herself and her sister Tehmina. After a year's study at Bombay's Wilson College, Cama studied for her MBBS degree from the Grant Medical College. Serving for a year as a lady fellow at the Motilal Petit Hospital in Bombay, she returned to Ahmednagar in 1924.

Two years later she was gifted an Austin car by Tehmina which served her for nearly six decades before she sold the

Cama and her vintage Austin



vintage vehicle and donated the proceeds to Mother Teresa, writes Nagarwalla. As noted, the last time she took out her Austin she was over 70 years old and kept three village boys sitting in the back seat to push and start the automobile.

She is also credited with being the oldest account holder with the State Bank of India, Ahmednagar Main Branch, having started her account with The Imperial Bank more than 75 years ago.

Gandhian in spirit

The challenging situations when author Rusi Pardiwala adopted the Gandhian mode of peaceful resistance to fight against different forms of injustice find a mention in *The Experiments with Gandhi* published by Sahitya Ane Sanskruti on the 50th anniversary of Mahatma Gandhi's martyrdom.

"The methods adopted by Mr Pardiwala as a student to fight injustice of the authorities of the school at Bilimora and the hostel at Gamadia Colony in (Bombay) were truly Gandhian in letter and spirit..." writes freedom fighter Sadanand Varde in his observations on the book. "Mr Pardiwala is an advocate in the truest sense of the word. An advocate for a just cause, an advocate for those in genuine need. His handling of the Mistry Colony case and his involvement with the tenants at great personal risk and sacrifice is a shining chapter in his life," adds Varde. "I am impressed by the transparency of Mr Pardiwala's writing. There is a literary flair to it that makes the story natural and readable... It is written in simple straightforward English, interspersed with vivid verse... Shall I call him a lawyer poet or a poet lawyer?"

In this 30-page biographical sketch Pardiwala discloses, "My mother was perhaps afraid that if she lived at Pardi-



her children might become lousy and with wine and vinegar get drowsy." In the final section titled "Resurrection," the author puts it down in verse,

"This book of my memoir is now out
and open.
For the confused youths to read and
ponder over...
Gandhi's spirit is moved seeing his
followers
On all fronts frustrate.
To rekindle the old flames, marches to



India Gate
And in soft tone
simple says;
'Fear not this
world for its hi-
tech hunt.
It will still move
faster and soon
all these will be
junk.'

Simple is not
sluggish, and
conscientious not coward.
If others fail to follow, march alone
onward..."

The maximum number of pages in this booklet, eight, are devoted to narrating the harrowing experiences of the students of the Gamadia Colony Hostel who were fighting for their rights against the trustees of the Bombay Parsi Panchayat. Among the 18 students who have been named as joining forces with Pardiwala was Earuch Lavangia who forwarded this little book to *Parsiana*.

As notes Dr B. S. Rawat, retired principal of Bombay's Maharshi Dayanand College, in the preface, "Advocate Pardiwala's reminiscences make us realize that in an atmosphere of violence, cruelty, corruption, casteism and communalism, injustice and lawlessness prevailing in the country, the Gandhian technique of fighting injustice, social and political evils is all the more relevant today than ever before."

Sporting a sola

"The day after Busybee (editor Behram Contractor) wrote about the end of sola hats in (Bombay), Mr Adi Sagar walked into the office complete in his own sola hat. The world may have given them up, he has not..." reported the *Afternoon Despatch and Courier*, of May 19, 1998.

"I have been wearing a sola topi ever since I was in primary school," elaborates Sagar to *Parsiana*. "Even the girls wore it, with a khaki band and a bow at the back. I remember once as a young

boy I was travelling to school in tram no 8 and the hat flew off as the tram was rollicking along at full speed along Bombay's clear streets. I jumped off to retrieve it, but couldn't. Of course, that made me end up in tears," he quips.

Describing sola as "a tall, leguminous swamp-plant of India," the *Oxford English Dictionary* states that the pith of this is used in making light hats. Now no more than a relic of the (British) Raj, Sagar recalls that in its heyday the sola hat was popular not only with the Parsis but with other communities and the English as well. Cotton

suits and solas were a genteel dress, he maintains. "Polo-playing princes, governors, policemen, all wore it. I remember in the BEST (Bombay Electric Supply and Transport Company), one free sola was given to inspectors as part of their uniform," narrates the electrical contractor. He believes that the light but sturdy hat has even saved his life on a couple of occasions, with the cork inside the hat softening the blow of debris falling on his head at the site of new building construction.

"It's a good contraption against heat, with vents in the crown for air to pass through," he asserts. On a recent visit to the safari parks of Kenya, his very knowledgeable African tour guide addressed

him as "the big chief" because of the sola he was wearing and many people wanted to buy the hat off him! "Unfortunately people now consider it infra dig to wear one." Does it faze him when people sometimes stop and stare? "Not one bit," he laughs, though his daughters sometimes refuse to walk with him when he is wearing one!

Another sola-hatted gentleman who came all the way from Gholvad to the office of the *Afternoon* to display his prized possession was Dadi Dhunjishaw Mehta, an "expert on nuclear age civil defence planning," as per his

self description. "I have worn sola hats all my life, can't do without them as I am very sensitive to the sun," Mehta told the *Afternoon* reporter. "This last one I bought at Dorabjee's in Pune in 1980 for Rs 75. To think I used to once buy them for five rupees with plastic, rain-proof cover."

Would they like the tradition to continue? "I would love it, I am a traditionalist who regrets the passing of old ways," opines Sagar, more than happy with the *Afternoon*'s idea of starting a "sola hat wearers' society, so much better than a Congress topi wallas' society."

H. P. G.

Compiled by Parinaz M. Gandhi



Sagar and his sola;
1930s advertisement
(below)





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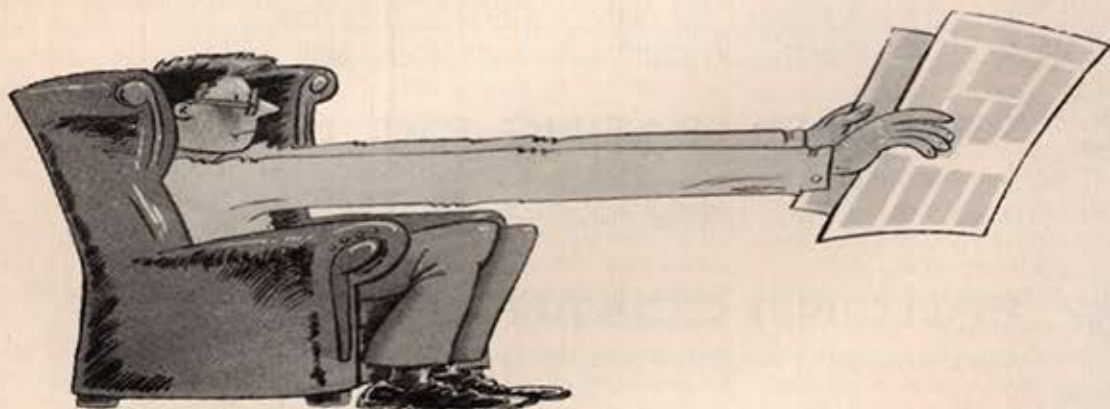
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Rangoon's Captain Agiary

A letter to *Parsiana* received some time back from the Myanmar Parsee Religious Headquarter on 238 Bomin Yaung Street, Mingala Taung Nyunt Post, Yangon, Myanmar declared that due to false accusation from two members of the community the local authority was trying to drive the association "out of the fire-temple premises." According to the letter, signed by chief administration officer Ismail Khan Parsee, "Their aim in doing so is solely for their personal gains."

The letter further notes, "I and five members of the (Parsi) community in Yangon were unanimously elected as members of the board of trustees of the fire-temple (Yangon) at the meeting held on April 6, 1996 at the fire-temple premises. The election was also held in accord with our association's scheme. At present, due to their influence and pressure the authority concerned sent us a notice to move away from the fire-temple. If the 'board of trustees' is moved out, then there will be no person to look after the maintenance and preservation of the fire-temple. As a result our Parsis' religious and traditional activities will come to a stop and the fire-temple itself will be spoiled. Anyhow, we the members of the board of trustees are doing everything in our position, through legal channels to get the (decision reversed)."

Enclosed with the letter is a list of eight community members: president Sylvia Masani, vice president Ismail Khan Parsee, secretaries U Khin Oo Hormijee and Buddvill Cooper, treasurer Ma Khin Zaw Ooo Hormijee and board members Jimmy Masani, Daw Mi Mi Aung Wakill and Daw Thinn Thinn Aye Masani.

Aware of the old connection of Globe Theatres with Rangoon, *Parsiana* sought some clarification from its partner Maneck Sidhwa. Tracing the history of the Rangoon community Sidhwa refers to the defeat of the last Burmese king by the British army in the time of Queen Victoria. In the Burmese capital Mandalay was the teakwood throne of King Thibow, the defeated monarch. It was a piece of such exquisite beauty that the British viceroy in Calcutta was determined to gift it to Victoria as the symbol of the last Asian bastion on the subcontinent to fall to the British Crown. Nev-

ertheless dismantling this fine piece of furniture proved an arduous task until they located Hormusjee Manchershah, a master craftsman to whom was assigned the task of dismantling and reassembling the throne.

With such dexterity was the job completed that the Queen graciously posed with Manchershah in his jama pichori for a special photograph, writes Sidhwa. Using his moment of triumph with Victoria for the benefit of his community, Manchershah requested her for two plots of land in Rangoon — for a fire-temple and an aramgah — which request the British monarch is said to have granted in perpetuity to the Parsis of Rangoon.

Asks Sidhwa, "If the two plots of land have been given in perpetuity by Queen Victoria, for the agiary and burial ground, how can anyone sell it? I hear that our Parsi burial ground (has) already been defiled completely and a five-star hotel is being built presently over it. All our relatives are completely horrified with this news, as my revered *mamaji* (maternal uncle), Dastur Burjorji Bhikaji Unwala, and his son Soli and his cousin and many other Parsis were buried there."

Sidhwa ascribes the building of the agiary to Bomanji Cawasji Katrak whom he describes as the first Indian captain of a ship, plying between Bombay, Rangoon, Singapore and Kowloon. Katrak later adopted his designation as his family name and built the Rangoon Captain Agiary which opened in 1904.

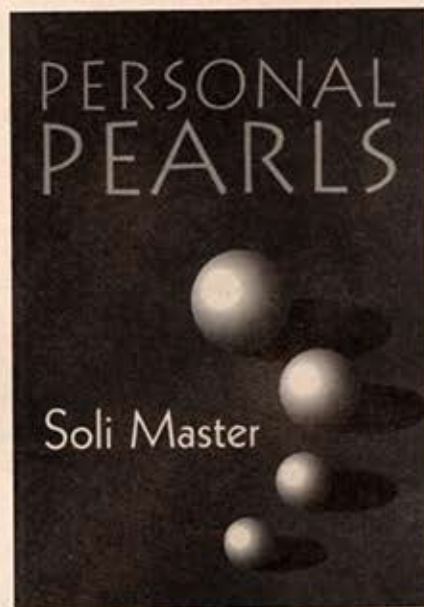
Sidhwa notes that his maternal grandfather (*mamavaji*) Dastur Bhikaji Unwala was the Captain Agiary's first panthaky. Unwala's son and grandson continued as panthakies after him, the last coming away only on the Japanese invasion of Rangoon. Sidhwa also points out that this Captain Agiary "has a special place in Parsi history being the site of the legal battle that resulted in a Privy Council judgment regarding the religious rights of the child of a Parsi mother and a non-Zoroastrian father known as the Bella Case."

Tracing the ramification of the Cawasji Katrak family through five generations, Sidhwa shows that while the Bomanji Captain family ended with three sons, the youngest of whom was a barrister-at-law known as the "Lion of the Bar," his brother Dinshawji Cawasji Katrak had a son

Nanabhoy, a brilliant lawyer and head trustee of the Agiary during the Privy Council battle, and a daughter Humbaiji who married Jivanji Jijibhai. Between them the brother and sister produced nine offspring, one of them being the late Gool Cawasji who was for many years the legal advisor to the House of Tata. And for generations legal acumen was the family forte. Ismail Khan Parsee is Humbaiji's grandson.

Memory pearls

Thirty-seven little poems feature in *Personal Pearls*, a 58-page book authored by Soli Master and published by Minerva Press, London, priced at £ 3.99. Largely a versified commemoration of births, birthdays, anniversaries and requiems among the author's family and friends, the good-humored ditties span 18 years of life in Norbury where the 80-year-



old retired bookkeeper lives.

But there are also 'odes' to community stalwarts like the late Dastur Sohrab Kutar, his wife Dr Shirinbanoo Kutar and World Zoroastrian Organisation (WZO) founder and former president of the Zoroastrian Trust Funds of Europe Shahpur Captain plus a dedication to the late Princess Diana.

"In matters of religion their keenness knows no match; Every chance to help, they are always first to catch. The power of our prayers he has extreme faith in — For every word of prayer he chants,

exudes from within..." on the Kutars.
 "A little bee kept stinging him, to form
 a worldwide group
 Of Zoroastrians, then an idea just as
 foggy as pea soup;
 The Committee and other stalwarts,
 he ceaselessly stormed
 With grim determination and dogged
 devotion, the WZO he formed..." on
 Captain.

Born and educated in Bombay, Master migrated in 1955 and writes under the pseudonym "The Poet Laureate of Norbury (PLON)," notes the preface. The personalized collection of rhymed greetings provide a flash into a happy marriage that endured 54 years and the book is dedicated to the late Dina to whom he had addressed a poem on October 6, 1991:

"Our story is about to end, it is now
 fifty years old,
 I have tried my best in poetic verse
 to unfold.
 A success story this is, but I still like
 to know why —
 Model wives like my Dina are so hard
 to come by?"
 Only one poem entitled *Progress-or is it?* has a general bearing on life in the UK:
 "You buy a car — your second most
 expensive possession
 For it is your pride and joy, necessity or
 is it just an obsession?..."

The right to faith

The North West Zoroastrian Community (NWZC) of Manchester organized a debate last November between the WZO chairman Shahpur Captain and NWZC chairman Maneck Mehta, informs a press release from the WZO.

At issue was the motion, "A child has a right to be confirmed into the Zoroastrian faith (by navjote) as long as one of his/her parents is a Zoroastrian."

Choksi (right) with Piloo and Nariosang Poonawalla
 Right: The happy revellers



"The subject was broadly divided into eight sectors, varying from the scriptural and historical to the philosophical and genetical. It also touched on the drift within the community as a consequence of the rigid attitudes of the priesthood and such powers in authority," notes the report. Captain based his case on the lack of reference anywhere in the scriptures that "proselytizing is or was ever forbidden." He chanted a number of passages from the *Gathas* and other Zoroastrian literature in the original followed by an English translation.

In his counter speech Mehta dwelt on the need to maintain the sanctity of the Zoroastrian faith and the homogeneity of the Zoroastrian community based on language, religion, rituals, historical memory, folklore and legend. He contended that "it is not so easy for someone from a background removed from Zoroastrianism to fit into the culture and ethos of this religion," according to the press release.

The motion was carried 29 to two, indicating a need for a more flexible approach to a diasporic challenge to the ancient faith.

Navroze in Bonn

"We spent such a happy day in Bonn so I was enthused to send you a write-up," wrote Gita Choksi from Frankfurt. She was referring to a get-together of about 50 Parsis living all over Germany.

Drs Nariosang and Piloo Poonawalla, who have lived in Germany for the past 40 years, took the initiative to get the group together to celebrate Jamshedi Navroze. Piloo is an ophthalmologist practising in Koln while Nariosang is a pharmacologist who has also worked in the US and owns and runs a successful pharmacy (Apotheke Aesculap) in Bonn. Of their two sons, one is a practising homeopath in Koln while the other is

studying business management.

Choksi's report captures the normal Parsi effusiveness and links with home on the occasion:

"I met the Frankfurt Parsis through Dhana Palamkote and 17 of us trooped together in a coach for the occasion. Talk of it being a small world and of course the camaraderie was instant.

"Dhana is the cousin of my very dear school friend now in the States and is married to Behram who works with Lufthansa's flight kitchen and is a chef 'par excellence' in his own right. They have two young children. Through them I met Khurshid from Colombo and her daughter Nisha. I knew Khurshid way back in the 60s when she used to visit Bombay on holiday.

"And then there is Sohrab Gazdar who rings up to ask if I knew his aunt Shirin Vakil in Panchgani. Gosh who did not know Shirin Aunty! It was thanks to her and her cane that so many of us learnt our navjote prayers.

"Homai Desai, who 35 years ago stopped in Frankfurt en route to the US, never made it across the Atlantic having met her Italian husband here. She was in Jai Hind College with Fali Shroff who wooed Sigrid in Hamburg and they now live in Wiesbaden.

"Any one flying out from Frankfurt on Air India has to know the ever helpful Khush Nicholson. His wife Petra amuses us with her knowledge of Gujarati. Maneck Desai, ever helpful, is enjoying retirement after years with Amex.

"At Bonn we met other doctors in various fields of medicine, lawyers and other professionals. A lot of the Parsi men were married to German ladies. While the majority of us were from 'aapoo' (Bombay) it was nice to meet with two ladies from Pakistan: Shanaz who was shortly flying to Karachi for her son's wedding and another young





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lady with her family.

"It was heartening, the amazing distances people drove to attend the occasion and Rita Contractor shamed us ladies by donning a festive pink sari Parsi style while we Parsi ladies were all in western attire.

"The warmth of home, good Parsi fare and the camaraderie, after the German thaw melted, made it a very happy event giving all the feeling that we should meet up more than once a year."

Detecting explosives

In its search for tighter aviation security, the US Federal Aviation Administration (FAA) is supporting the research work of Huban Gowadia, a mechanical engineering graduate student at Pennsylvania State University (PSU), informs a report in *C&EN* magazine (September 29, 1997), forwarded to *Parsiana* by social worker Scylla Vatcha. The aim is to find ways of detecting traces of explosives on apparently innocent travelers.

According to Gowadia, heat flows from the human body towards the surrounding cooler air, forming a freely moving boundary layer. Beginning at the ankles and traveling upward until it swirls away from the head and shoulders

in a kind of "thermal plume," the current carries with it the constantly shed outer skin (up to 90 percent of environmental dust in homes and offices is composed of human skin flakes, notes the report, quoting Gowadia) and with it traces of perfume, cosmetics or explosives if the individual has been in touch with them. Gowadia's preliminary research has indicated that explosive traces from samples concealed under clothing can be found easily in the thermal plume.

The effort is on to find ways of tapping this plume from the travelers as they go through the detection portals. Research chemist Susan Hallowell who is acting program manager of airport security technology integration at FAA says the PSU research being carried out by Gowadia under Prof Gary Settles is "really quite novel."

Liver surgeon Mirza

Recognized liver transplant surgeon Dr Darius Mirza has been appointed consultant surgeon in the Hepatobiliary Unit of the Queen Elizabeth Hospital in Bir-

mingham, UK, informs a press release. A year ago Mirza performed live liver surgery and lectured at the liver workshop attended by 300 surgeons at the invitation of the Tata Cancer Hospital, Bombay, adds the report.

The son of dental surgeon Firoze Mirza and his wife Elinor, Darius Mirza speaks fluent German. A product of the G. S. Medical College/KEM Hospital whence he earned his MS degree with distinction, Mirza has lectured at liver conferences all over Europe and the USA, has over 35 published scientific papers to his credit and has appeared on British television, notes the write-up.



*Darius Mirza:
leveraging the liver*

Ever willing to help Indians abroad in his field, Mirza is said to have helped many Indian patients in the UK where transplant patients have now lived for more than 10 years, leading a normal, healthy life after surgery.

Mirza's wife Shirin is a reputed gynecologist in the UK. They have one son, informs his father.

Compiled by Arnavaz S. Mama

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The Greening of Doongerwadi

Environmental concerns have led to a massive tree plantation project at the Doongerwadi

Parinaz M. Gandhi

Engrossed in observing the signs of new vegetation that are being pointed out to us, we are vaguely aware of another presence in our midst. Curious to know who is the eavesdropper, we can't desist turning around. Staring us in the face is a majestic peacock who eyes us curiously for a few seconds and then walks off nonchalantly towards the sagdi on the Doongerwadi grounds in Bombay.

We were in the vicinity of the Anjuman Dokhma where concerted efforts are being made to plant saplings to cultivate the barren lands on the Doongerwadi premises. In fact, it is not just one plot that is being earmarked for better soil and water treatment, but the entire area around the two dokhmas — Anjuman and Bisni — which are principally in use. The main aim is to increase the population of vultures such that the ancient mode of disposal of the dead can be carried out effectively without offending the sensibilities of those residing in the neighborhood.

On an average there must be 10 to 20 vultures hovering around the Doongerwadi. There are certain spells however when they are not seen in the Malabar Hill vicinity but only in the proximity of the abattoir at Deonar, observes Jime Poonawalla, estate manager, Doongerwadi, who has worked here for the last 25 years. Since the life of every vulture is deemed precious to enable the swift disposal of the mortal remains of Zoroastrians, in the recent past when an injured vulture was found near Petit Hall on Napean Sea Road, with utmost care it was brought to the Doongerwadi by one of the staff who nursed it back to good health.

Absence of tall, sturdy trees in the vicinity where these birds can nest comfortably and the mushrooming of skyscrapers around this prized Malabar Hill property are the reasons cited for the declining strength of these birds of prey. The Doongerwadi property admeasures 2,76,000 square yards, wrote Sapur

Desai in *History of the Bombay Parsi Punchayet 1860-1960*. Developments outside the walls of the Doongerwadi would be impossible to control. The focus therefore is on forestation; planting tall evergreen trees around the periphery of the dokhmas in use.

In the recent past, well-meaning activists like Khurshed Khurody and her band of volunteers, and retired forest department officer Homi Chothia of Baroda attempted to improve the flora at Doongerwadi. But shortage of water was a perennial problem making life difficult not only for the young saplings but also for the gardeners. It was only recently that the Bombay Parsi Punchayet (BPP) trustee in charge of Doongerwadi affairs, Silloo Kavarana arranged for an electric pump which could draw water at that height. The Punchayet too expended Rs 10,500 on one pump. BPP trustee Dinshaw Tamboly used his World Zoroastrian Organisation contacts to arrange for further finance to give a fillip to the tree plantation project, mentions Poonawalla. "Now instead of giving two buckets of water to each sapling, we can give five; instead of 10 people ferrying water up and down, two gardeners can take care of the job," Poonawalla explains in Gujarati. Helping Poonawalla in managing the estate are two supervisors and 12 gardeners, he mentions.

Within six months the difference in greenery will be clearly noticeable, assured Poonawalla in April 1998. "*Aapré tau bachcha paida keedhach. Havé kalji karene mota karvana* (after producing children we have to make sure that they are nurtured well)..." If the same interest and efforts are sustained, the dokhmas will be well covered in the next five years and no view of the dokhmas will be possible from any of the skyscrapers (yet another 34-storey high-rise complex is already under construction) nearby and no complaints of offensive

odor will be heard from residents of Godrej Baug (which lies to the west of the Doongerwadi) or Spenta (which lies to the south), Poonawalla is confident.

There are as many as five dokhmas standing at the Doongerwadi. As wrote Desai, "Two things are always most dear to the most devout Parsi — to build an agiary or atash behram and a dokhma." The Framji Cowasji Banaji's Tower built in 1832 has been in disuse since 1974 when residents of the Grand Paradi Apartments, adjacent to the Doongerwadi, reported that they could look inside the dokhma. The Mody Hirjibhai Vacha-Gandhi's Tower built in 1670 is now earmarked for Zoroastrian women who have married out of the community (in the last two years, there were only three bodies consigned here). The Manekji Nowroji Sett's Tower built in 1756 is used very rarely, for small bodies only. Thus, the 80 or so bodies that are consigned at the Doongerwadi every month are divided between the Anjuman's Tower built in 1778 and Cowasji Edulji Bisni's Tower built in 1844. Only a quarter of Bisni's Tower is put to use due to complaints of visibility from Grand Paradi. The largest, Anjuman Dokhma, with a capacity of nearly 1,000 pavis is used for 20 days after which it is the turn of the Bisni Dokhma for the next 15 days, Poonawalla explains the routine.

Presently there are 16 khandhias in employment at the Doongerwadi. "We don't get Parsis willing to do this job," says Kavarana, elaborating on their efforts to locate unemployed Parsi males who would be willing to pursue this calling. There are certain days when there is not a single funeral at Doongerwadi and at other times there may be as many as six or seven, pressurizing the khandhias excessively. Usually, they try and avoid making the younger khandhias who are unaccustomed to the gory sight carry the body into the dokhma, she states. Several bottles of eucalyptus oil

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are emptied there as a routine disinfectant measure, she explains in response to the complaint about the stench emanating from there.

Depending on the direction of the wind, the unpleasant smell has been experienced by residents of Godrej Baug as also Spenta. But just as there are only certain flats at Godrej Baug where the disturbing malodor can be experienced, especially after sunset hours, there are only certain flat owners of Spenta who have sent out distress signals to the BPP.

Residents of Grand Paradi, which lies to the north of the dokhmas, have not complained of any smell although some occupants are visibly concerned that there are days when they see bodies lying in the dokhma.

The Doongerwadi is a loss making account for the Punchayet, remarks Kavarana. Zoroastrians will donate for the kathi and diva fund, but not towards Doongerwadi maintenance funds. With all her contacts she found that even finding donors for a new hearse was a herculean task. In the financial year ending March 1998, the Punchayet showed a deficit of Rs 22,28,896 at the Doongerwadi, states BPP joint secretary Sheroo Master. In the last few

months they received a donation of Rs 8,91,000 but if the sum of nearly five lakh rupees promised for the hearse is deducted therefrom, it means a donation of around three lakh rupees. A substantial gift of Rs 50 lakhs from philanthropist Nariman Dubash is earmarked for the beautification plans at Doongerwadi, announced BPP chairman Jamshed Guzder at the Anjuman Committee meeting in June 1998.

As per a press release issued by BPP trustee Dinshaw Tamboly, "The size of the Doongerwadi complex being what it is, substantial funding is required on an ongoing basis... The accumulating deficits have now grown so enormous that it is not possible for the BPP to continue absorbing them.

"My colleagues and I are of the opinion that to raise resources, three options are available, which are as follows:

*To appeal to individuals/institutions to undertake the complete renovation of a bungli and/or pavilion.

*To appeal for generous donations, in cash and kind, from members of the community for the general upkeep of the Doongerwadi properties, including proper maintenance of the bunglis/pavilions. We have been receiving such

donations which have gone a long way in repairs/renovations of the lower bunglis (Darvish and Tarachand) and the upper bunglis (Hodiwala and Wadia, and repairs to Bennett have been scheduled).

*To revive the system of seeking voluntary contributions at uthamna ceremonies (as per the earlier practice) when at the end of the ceremony, the relatives and friends of the deceased generally announced donations in the *naiyat* or memory of the deceased and to commemorate his/her name.

"The operation would be very transparent in as much as the amounts so collected would be displayed on a board at the manager's office at Doongerwadi and an annual statement of such collections would be compiled and announced. The receipts from this scheme would be utilized exclusively for the maintenance of the Doongerwadi estate and related expenses."

For the present, Kavarana was able to arrange for free saplings from the Tata nursery and the Carnac nursery, including special almond trees, says the lone female voice on the BPP board who is not only concerned about the maintenance at Doongerwadi but the well-be-



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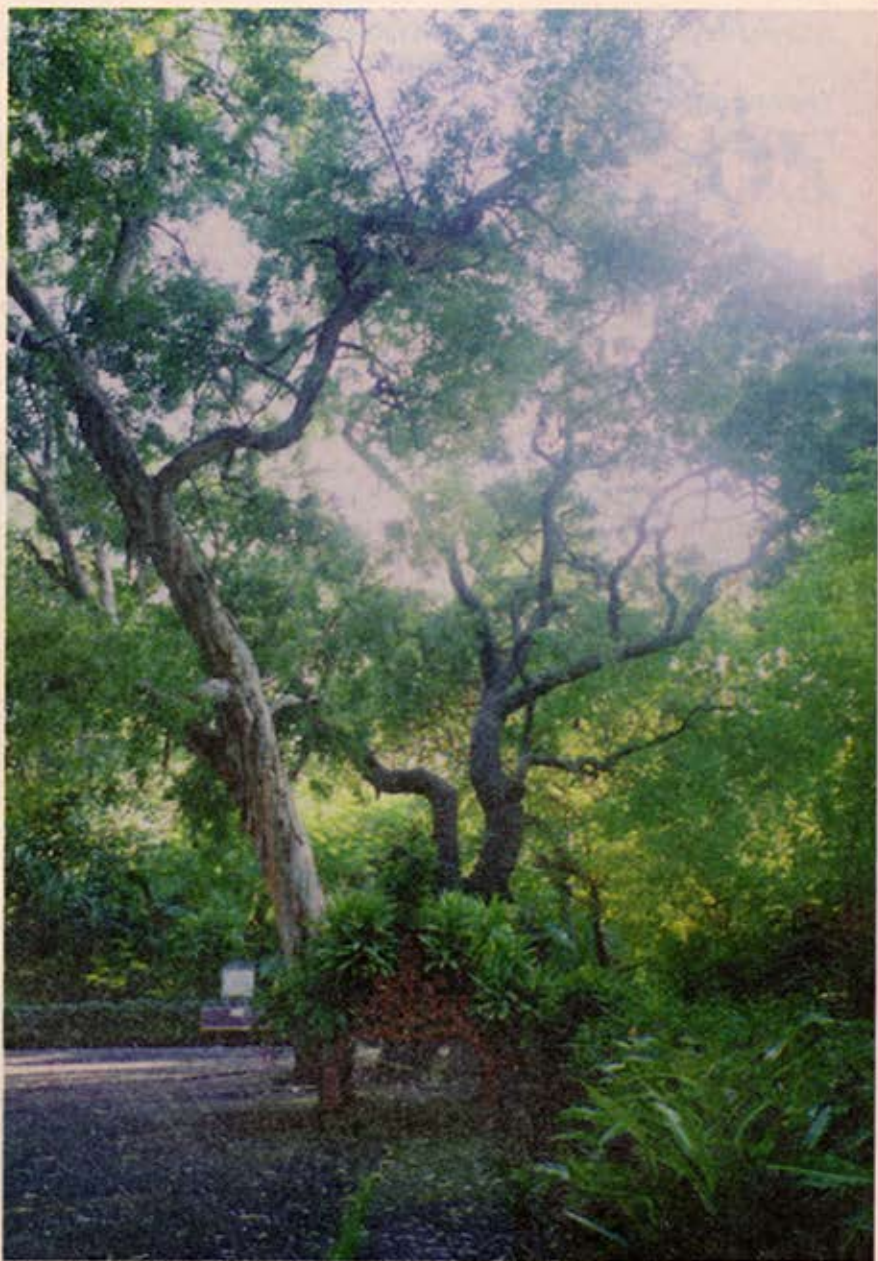
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Sustained afforestation efforts to preserve the sanctity of dokhmenashini; different vistas of the Doongerwadi property where trees of different heights and hues cast shadows and offer breathing space to the inhabitants; new flower beds outside the Bennett Bungli (right)



"Colorful trees
and flowers
would refine
the minds of
the inhabitants
and the
visitors on
solemn
occasions"



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DAME DR. PROF. MEHER MASTER-MOOS LECTURES IN EUROPE

REPORT OF LECTURES, CONFERENCES, & AWARDS FUNCTIONS EUROPE TOUR OF APRIL - MAY 1998 - ENGLAND, FRANCE, SWITZERLAND, BELGIUM, GERMANY, AUSTRIA, POLAND

MAZDASNANS

(22) Wednesday 20th May saw Dame Meher on the return journey to Vienna past Bruck am der Mur, although it was a great pity that a visit to the renowned Cathedral at Mariazell could not be managed within the available time. In Vienna, the Kunst Museum and a ride around the Dr. Karl Lueger Ring, past the Parliament Building with its stylised Asho Farohar figure nestling in the arms of the golden statue of Pallas Athena, deserved a flying visit before an intensive discussion meeting with Dr. Carlo Cereti and Dr. Chlodwig Werba at the Institute and dinner at home at Rhoda's flat with Dr. Shiraz Rabadi. It was a great pity that time did not permit a carriage ride in the Vienna woods, or a waltz at the Stadt Park; or even a visit to St. Stephen's Dom, or a visit to Rhoda and her family in Schwarenaue.

(23) It was the most joyful reunion with the circle of dear, old and trusted friends. Prof. Dr. Siegfried Hermerding, the Zoroastrian College main Representative

and International Advisory Board Member for Germany, Founder of the Ars Regia, since past seven years is conducting Diploma Courses of the Zoroastrian College in Germany. Over 30 persons in Europe have qualified through his Course on the Ancient Cosmic Wisdom. Frau Dr. Lisa Hermerding is a qualified Heil Praktor, and also their son, and they conduct a very successful Alternative Medicine Clinic in Hannover using Acupuncture, Tachyon Light Energies, Ancient Germanic and Avestan Minthras. Through the Ars Regia group they explore Ancient Cultic places in caves in Germany dating back to the Peshdadian Dynasty. Using Mystic photographic methods they take photographs of the astral bodies of the ancient times beings who inhabit these caves which were Mithra Temples and Fire Temples of olden times. At the Mazdasnan H.Q. at Bringhausen, staunch old time followers of Dr. Otto Zaradusht Hannish, Zoroastrian College friends and supporters Margrit Kuster, Herr Tello Sandoz, young at 85, Frau Eva Raub, a book shop proprietor and film maker of esoteric video films recording the work of Prof. Siegfried and Dr. Lisa Hermerding and Frau Kokh, playing the piano in the beautiful hall accompanying singing the

Avesta Prayers and putting into practice the breathing exercises of Dr. Hannish, and many others had attended the Annual month of May Zoroastrian College Teaching Seminar so well conducted by Prof. Siegfried and Dr. Mrs. Lisa Hermerding. A Zoroastrian Fire Ceremony using the Aferganyu and Lalo and Havanim from Bombay Agiaries was under progress when Dame Meher reached Bringhausen on Thursday 21st evening. 22nd/23rd/24th May passed peacefully in the serene country side atmosphere of Bringhausen. The H.Q. Building has expanded considerably since Dame Meher's first visit there in August 1985, under the new management. But the old spirit needed reviving. Mazdasnans are strict vegetarians, following the Fasli Calendar Ghambars, devoutly singing Avestan Hymns and putting into practice the teaching of Asho Spitaman Zarathustra of Good Thoughts, Goods Words and Good Deeds. The Seminar was very well organised with several speakers; including a film on the mysterious Corn Circles and designs of Achemenian Cuneiform characters which suddenly appear in the corn fields of England and Europe. An Austrian based study group had produced a video of these strange messages coming to Earth from



Prof. Dr. Siegfried & Dr. Mrs. Lisa Hermerding at Bringhausen Mazdasnan H.Q. on 22nd May 1998 at the Zoroastrian College - Ars Regia Seminar. Consecrating the Dadgah Fire in an Aferganyu on the lawns of the Zoroastrian Museum in Hamburg University organised by Dr. Prof. Gerd Gropp on 28th May 1998.

space ships of far-away stars civilisations, warning the Earth of impending disasters. A beautiful ceremony of the Holy Grahl, using ceremonial swords to cut evil, fire for purification and the white light Tachyon energy which Prof. Siegfried extracted from the rocks of ancient Cultic places in Gottland and Finland, to energise the protective light in the Human Aura spiritually charged all the participants on Saturday night. On Sunday morning, dear friend and staunch Zoroastrian College supporter, Margrit, and Tello performed the Mazdasnans Sunday morning Avestan prayers Fire Ceremony, most moving and inspiring. The College Flag with its Asho Farohar Symbol flying around the Earth, the Parsi Flag designed by **Dr. Jehangir Medora of Canada**, were beautifully draped on the walls of the hall with Schloss Waldeck straddling across the hilltop in the distance. The month of May Blossom time painted exquisite colours of freshness of green grass and pink blossom with the fragrance of a myriad flowers wafting on the breeze in the countryside around Brighausen, bursting with the energy of Springtime.

(24) **Herr Jurgen Mische and Lady Justice Ingrid Mische Petri**, distinguished legal luminaries and members of the Ars Regia Circle, and devoted friends of Prof. Siegfried and Dr. Lisa Hermerding had graciously invited Dame Meher to their home in Detmold.

THE EXTERNSTEIN CAVES

These Ancient Rocks from the last Ice Age, dragged and deposited in the midst of the Hannoverian plains North of the Harz Mountains, were the home of a flourishing community of Ancient time Maghavs who had constructed a Mithra Temple and Observatory on the top of the highest Rock. There was a rock used as a Dakhma, near the lake, and caves hollowed out at the base of the rocks used as a Fire Temple in ancient times. The carvings, chiselling of the inside of the caves markings were similar to what is described by **Late Ustad Saheb Behramshah N. Shroff** of the great Fire Temple Cave in Demavand. On Monday 25th May morning, Jurgen had invited a friend of his who is very knowledgeable about the Earth Geomagnetic currents and energy circuits of the Externstein; which was very powerful in ancient times when the energy circuits were functioning properly. But the French Emperor Charlemagne in the Dark Ages had destroyed the Externstein and persecuted the Mithra Priests; and built a Cathedral in Detmold.

Herr Jurgen and his friend, his son Harald and his College friend Andre, Margrit Kuster and Tello Sandoz, Dame Meher, tried to revive the Ancient Energies inside the caves. Dame Meher performed a Fire Ceremony and Kusti ritual, with recitation of the Avestan Atash Nyaesh; Herr Jurgen and Harald performed a ritual using Tibetan Healing Bowls which resonated when sounded; and Margrit performed an Ancient Germanic Edda Cultic Call. The caves resonated with all these sound vibrations; but the heavy and bad Energies of centuries of disuse were too great; and it would require four pairs of Mobeds to perform Yasna Kriya and Vendidad Ceremonies night and day for at least ten days before the Energies of the Caves can be purified and restored to the Ancient status. Yet till today even after centuries, such is the Mystic Power of the Caves of the Externstein that even today millions of persons visit the Externstein as a place of Pilgrimage, specially gathering there on the Vernal and Autumnal Equinoxes and Summer solstice.

After lunch, Herr Jurgen and Justice Ingrid Mische had graciously arranged a tea party visit for Dame Meher to meet **Their Serene Highnesses the Prinz zur Lippe and Prinzess zur Lippe the present Royal family** residing in their Palace in Detmold. The Prinz traces his ancestry to the 12th century; and to the Kings of Denmark of the Middle Ages. His cousin, father of Queen Beatrix of the Netherlands had conferred the prestigious Kinghood Title of The Knight Grand Cross of the Order of Lippe, a Heraldic chivalric - Order of the 13th Century on Dame Meher in 1991. It was a memorable tea party with Margrit Kuster, Herr Jurgen and Justice Ingrid, Dame Meher and the Prinz and Prinzess zur Lippe and their faithful dog made seven. The Prinz and Prinzess graciously showed their collection of valuable paintings and family portraits in the Palace Gallery. It was with sadness that Dame Meher bid adieu to dear friends Margrit and to Tello after dinner at the home of the Mische family in Detmold. **HAMBURG UNIVERSITY ZOROASTRIAN MUSEUM**

(26) Tuesday 26th saw a quick dash from Detmold to Hamburg and back to Mellendorf and Hannover. **Prof. Dr. Gerd Gropp** of the University of Hamburg had constructed a Zoroastrian Museum within the University. He had a number of students from the Iranian Community residing in Hamburg; and he was very keen that

Dame Meher visit the Museum and perform the Boye Ceremony to consecrate a Dadgah Fire, there. From the Mody Atash Behram in Surat Prof. Gerd Gropp had acquired a complete set of Vendidad and Eejashne "Alat" and also the complete "Alat" for an Agiary consecrated Fire, including the Afarganyu, Chamach, Chipiyo, Sukher, Loban etc. With loving care and great attention to detail, all this was on display in the three rooms of the Museum which also housed original Artefacts from Iran, from Archeological sites. However, the Fire hazard authorities prevented the performance of the Boye Ceremony indoors; so all the "Alat" were carried outdoors onto the lawn; and with the Blessings of Ahura Mazda, Adar Yazad, Khurshid Yazad, Meher Yazad, the long ceremony was completed just before the clouds burst with the first drops of rain. The President of the Iranian Zoroastrian Anjuman of Hamburg and several Iranian students, of Avesta and Persian, were present at the "Boye" ceremony. There was a very interesting discussion over lunch; with the possibility of a students group from the Hamburg University visiting Iran and India to revive their Ancient Religious roots in collaboration with the Zoroastrian College. A long drive from Hamburg to Mellendorf after lunch brought Dr. Gropp and Dame Meher to the gracious country home of Prof. Siegfried and Dr. Lisa Hermerding; where a group of friends, Frau Eva Raub, Marianne Luder, Herr Jurgen and Justice Ingrid, Dr. Lisa and Prof. Hermerding were waiting for a tea party. Better than the famous Black Forest cakes and pastries are the cream and strawberries filled cakes of Hannover, served with such loving hospitality by Dr. Lissa. Her beautiful home with her favourite dog, had increased in its collection of Mystic Artefacts from Caves in the Eastern Harz, and Cultic places in Gottland, Finland, and Portugal, where she and her husband were conducting their Ars Regia Seminars. They were wanting to train Dame Meher in the use of the White Cosmic Light Tachyon Energy equipment as a health care method. They had graciously arranged a Spargel dinner specially at a very exclusive golf course restaurant between Hannover and Mellendorf. Wonderful and great human beings whose memory track reaches far back into the Ancient Atlantis Civilisation; who are working so hard to prepare the people of Europe for the **advent of Shah Behram Varzavand Saheb.**

Over 325 years ago when the first dokhma was built, the place was a jungle infested with jackals and hyenas. The wilderness today is home to reptiles, birds and insects: a peacock struts on the grounds; bats nesting



ing of the khandhias as well. Realizing that the concretized road does not lead up to the dokhmas, she is endeavoring to surface them to ease the load for the khandhias.

The upkeep of the bunglis too is of concern to Kavarana and her team of volunteers — Mithoo Jesia, Arnavaz Mistry, Silloo Engineer, Armaity Ghasvalla, Maharukh Noble — who frequent the site by rotation to ensure that they are clean and there are no complaints. Besides renovating the lower bunglis, credit for which should go to Jesia, the upper bunglis too have been fitted with conveniences like Aquaguard water filter to make the stay for the relatives comfortable, explains Kavarana. "People must use the bungli like their own house and not like a luxury hotel," reminds Kavarana who evinces great interest in improving the greenery around the bunglis too with new flower beds and potted plants.

At the lower bunglis, where only the geh sarna prayers are said, after which the prayers are continued at an agiary, most families are not required to spend the night there. But in case there is a death in the afternoon or later, in which case the funeral would be the next morning and the family would need to spend the night at the bungli, a bed in the adjoining room has been placed to enable relatives to rest through the night. While some do appreciate this new favor, rumors that the tiny bedroom is haunted has led many to forego using this facility. Hand fans are urgently required at the lower bunglis, points out one of the Punchayet employees, prompting Kavarana to give an assurance that she would request Union Press to do the needful.

Facilities for meals too are arranged at very reasonable rates for the occupants of all bunglis, points out Kavarana. So when she receives complaints that a cup of tea for Rs 3 is priced too high, she would like to remind the community that almost all conveniences are being subsidized. Even when in mourning, relatives do like to eat a good meal, and yet when vendors selling paneer and kulfi are found on the Doongerwadi premises, the Punchayet is faulted, notes the trustee. Surely the families of the khandhias staying on the Doongerwadi premises have a right to enjoy life's little pleasures from the wares and eats being sold at their doorstep, argues Kavarana who in fact attempts to engage the chil-

dren of pallbearers at the Sir Ratan Tata Institute where they can learn trades for which they have an aptitude and be independent in life.

For the convenience of priests who are required to pray through the night or during early morning hours, there is a special room with beds and lockers.



Donors for a hearse are rare

Certain lockers have apparently been in disuse for the last several years and since no claimants are coming forward, the Punchayet is planning to break open the locks so that other priests can use the existing facilities.

Despite all their efforts and planning, there is always a shortage of old white bedsheets, sudreh and lengas which are required for the corpse, mentions Kavarana, urging community members to leave such surplus in their stock at the Doongerwadi or at the Punchayet office.

Over 325 years ago when the first dokhma was "built by Modi Vachagandhi on a small piece of land, it was a jungle then infested with jackals and hyenas. None dared live there...The far-sightedness of the pioneering Parsis is something that should leave admiration in the minds of the present generation and generations to come," stated Desai in his chronicle, further detailing how "in the year 1960 the trustees undertook to afforest the barren lands and grew as many as about 6,000 trees in less than a decade — casuarina, eucalyptus, silver fern, alphonso mango, babul, coconut, cashew nut, etc. There are also brab and

other flowering trees like gulmohur, peltiforme, etc. In parts the land being sheer rock is not amenable to tree culture. But over a hundred years ago a number of fruit trees were growing, viz 1,200 toddy palms, 250 brab trees, 250 mango trees, 300 plantain trees, besides pomegranate, sweet lime, oranges, sita-fal, papenas (pompelmous), jambul, bor, drum stick, amli, etc."

The variety of fauna now is restricted to different species of birds, mainly peacocks and peahens who number nearly 100, some snakes and squirrels, as per Poonawalla's guesstimate.

Due to soil erosion over the years and the rocky terrain, old trees are uprooted and new ones do not take hold, explains Poonawalla and his assistant Dara Elavia. When planting saplings now a six-foot hole is dug and rocks or a brick wall surround the base of the tree at the ground level and above.

"Colorful trees and flowers play a great role in making the environment more beautiful and in refining the minds of the inhabitants and the visitors on solemn occasions," stressed Chothia who for the last several years has been impressing upon the BPP trustees the need to plant flowering trees of varied hues which can bloom at different times through the year. Following a meeting with Guzder and Poonawalla, in 1994 he had submitted a statement giving the botanical and common name of ornamental flowering trees, describing the tree and the color of its flowers and its season for flowering such that these trees can be planted in a phased manner. He was in favor of planting small sized trees like sonar Australian bawal, laburnum, amaltas, jawa-ki-rani, aloes wood, scarlet fountain alongside the Doongerwadi wall on B. G. Kher Marg and tall trees like tad, Indian cork tree, gulmohur and eucalyptus around the dokhmas. The vultures like to rest and settle on tad trees, was Chothia's observation.

It therefore appears to be a joint effort to improve the verdure at the Doongerwadi: metaphorically, the soil was readied by Chothia, was given a booster by the WZO, and was nurtured by the BPP to ensure that the dokhmenashini tradition continues within the community. As explained by Desai, "The Zoroastrians consider air, water, earth, trees and all natural elements as sacred and not to be polluted. The dokhma serves that purpose."

Under his able wings

Air Vice Marshal (retd) J. H. F. Manekshaw was the first Indian officer to be appointed as a senior medical officer with the Royal Air Force

The accomplishments and persona of Air Vice Marshal (retd) Jemi Hormusji Framji Manekshaw who died on June 5, 1998 are conveyed in two different accounts sent by Air Commander S. K. Dham, Consultant — Medicine, Army Hospital, Research and Referral, New Delhi and the late officer's wife Bhicoo who is a regular contributor to *Parsiana*.

Recalls S. K. Dham:

J. H. F. Manekshaw had a long and distinguished innings in the Indian Air Force spanning over 35 years. A pioneer in aviation medicine, he helped resolve many aeromedical problems being experienced in the Indian Air Force (IAF) due to the induction of high performance aircraft. In 1946, he was the first Indian officer to be posted as the deputy senior medical officer of a group of the Royal Air Force (RAF). He served as senior medical officer of an operational group of the IAF during the Kashmir operations in 1948, and was the first to organize air transportation of the sick and wounded on a regular basis from the forward areas. His suggestions regarding modifications of Dakota aircrafts by installation of portable oxygen equipment therein helped in air evacuation of casualties at altitudes above 10,000 feet.

He trained at the US Naval Aerospace Medical Institute where he obtained a diploma in aviation medicine. He underwent flight training in the US and won the wings of a flight surgeon. In 1961 he was appointed deputy air advisor (medical) to the Indian High Commission in UK where he served for three years.

Along with others he nursed the Institute of Aviation Medicine at Bangalore. He served as commandant of the Institute for many years and modernized the facilities for evaluation of IAF pilots for

airworthiness. For his selfless and distinguished service he was awarded the Ati Vishist Seva Medal (AVSM) in 1971 and the Param Vishist Seva Medal (PVSM) in 1976.



Manekshaw: a worthy officer and a gentleman

'Jimmy,' as he was affectionately known, was a strict disciplinarian. He had a tough exterior but those who served with him know the concern he had for each airman and officer alike. After his retirement in 1976, he continued to render selfless service in charitable institutions to the poor and needy.

Manekshaw is survived by his wife Bhicoo and daughters Sherna Keki Wadia and Erna Sunil Chandra, and four grandchildren Rohaan, Homi, Zara and Roxanna.

Reminisces Bhicoo Manekshaw:

At this time, it helps to write about him. As he would have hated dry facts being publicized about him, I would like to write about him in my own way.

He was one of the finest human beings I knew, with the highest sense of honor, integrity, discipline, a subtle sense of humor and was a great doctor. He was not an extrovert, one had to come to know him well to understand him.

His dry sense of humor could keep people doubled up in laughter. Once we were at a party where I met a fascinating lady who had kept a leopard in her home in Matheran for nearly five years. I was so impressed that I went up to Jimmy, and excitedly said to him, "Jimmy, this lady has kept a leopard in her home for five years!" With a dead poker face he said, "That's nothing, I have been living with a tigress for the last 20 years!" All the guests were close friends of ours. The laughter was spontaneous and went on for quite some time while he kept looking at me with a glint in his eyes. Then

when everybody was back to normal he came round and put his arm around me and took me in to dinner.

I used to make the most terrible faux pas when Jimmy was in service. During the Second World War, while the RAF was in India before our independence, Jimmy was posted in 225 Group RAF with the headquarters in Bangalore. Jimmy was the only IAF officer posted in that Group. It was one of the first mess parties we were attending. An extremely good looking officer came up to me and started talking. After a few polite exchanges he said, "Where does your husband work?" I said to myself, "Gosh, he must be very ignorant not to know where Jimmy worked," so I said "In 225 Group." He replied, "Yes I know, but where in 225 Group?" That was too much for me so I asked, "Why don't you find out? And by the way, where do you work?" "Oh," he answered, "I hang around 225 Group also." When dinner was announced Jimmy came up to me and asked what was I talking to the chief about. "What chief?" I queried. "The man whom you were talking to just now," he elucidated. "Oh," I said, "I asked him where he worked!" Jimmy, at once grabbed another glass of whisky from the *abdar* who was passing by, and asked, "Did you not see the braids on his shoulders?" "Why should I see the braids on his shoulders when he had the deepest of blue eyes and was so handsome?" I responded. The RAF 225 Group at that time represented all of South India!

Yet he never ever restricted me or checked me. I could say what I liked and where I liked and sometimes there were some quite uncomfortable moments. He certainly was not one of those who wanted their wives to chat up senior officers. At the farewell party the IAF gave Jimmy on his retirement, the chief naturally said a few polite words about me. In his reply, he said, with a twinkle in his eye, looking towards me, that in spite of his wife he had reached the rank he had!

Once he felt he was rather harsh with

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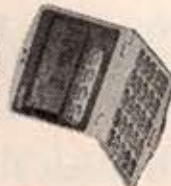
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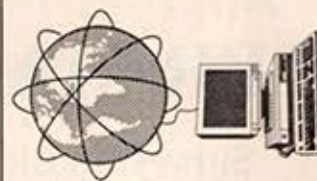
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a junior officer who had done something wrong. The same night, at a mess function, he asked me to go and speak to that officer and be kind to him. After a few minutes he joined us — laughed and joked with the officer, and had a drink with him as though nothing had happened. This was his way of showing that all was forgiven and forgotten. The young officer told me later that it was no wonder Jimmy had the unflinching loyalty of all who worked under him. He told me that he had done something wrong and that he thought he would never be forgiven. (I wonder what it was as nothing could make Jimmy tell me what it was.)

With higher authorities, he always stood by his staff; never let them down. For that he had to forego the highest rank he could have achieved. He was a strong disciplinarian and tolerated no nonsense.

When he was commanding the Institute of Aviation Medicine, all officers and men had to be on time. No untidy uniforms or buttons bleached by the *dhobi's* iron were allowed. The garden was his pride and was immaculately kept. Once all hell was let loose when a young lady typist plucked a rose and put it in her hair.

He was known as the father of aviation medicine in the IAF. He was the first IAF officer who was selected for training

in aviation medicine at the US Naval Aerospace Medical Institute and that was where he also got the wings of a flight surgeon. The school of aviation medicine was started in a small room and he was connected with it from the start as a squadron leader. Slowly it was built up into the gigantic Institute it is today, the only one of its kind in southeast Asia in the 50s.

After his retirement as director of medical research, with the rank of Air Vice Marshal, he devoted himself to the service of the poor. He had an excellent diagnostic sense, practically uncanny. He treated the poor in the Arya Samaj clinic in Vasant Vihar with utmost courtesy, kindness and gentleness. But God help them if they did not follow his treatment! Yet they insisted on being treated only by him, and no other doctor. They said he had magic in his hands and many returned home, to come later if he was not available. When we lived in Vasant Vihar and used to go for walks very often in the evenings, he would be greeted by all sorts of people. I would ask him who they were. They turned out to be the local washerman, postman, carpenter, cobbler, small shopkeeper, etc.

He was especially good with children. He had a young patient who was

about six years old. She had fallen down and hurt her knee. So Jimmy in his prescription, along with the treatment, also wrote one ice cream of her choice until she was cured, along with a Limca twice a day! She was so thrilled that when her knee healed, she wrote a note of thank you: "Dear doctor uncle, will you marry me when I grow up?" The letter was one of his most cherished possessions.

It was incredible, how many people whom I had never seen came to see me after he died and just stood there, saying nothing, with tears in their eyes. When I asked them who they were, they would start telling me how he had helped them.

He just did what he believed in silently, without talking or advertising his wonderful, kind deeds.

I was once traveling by Air India in first class when I was their catering consultant. I started talking to the gentleman sitting next to me. He turned out to be an ex-IAF pilot. I asked him if he knew Jimmy. He said, "Who does not? The doc with the gruff voice and the heart of gold!"

That was my husband — Air Vice Marshal Jemi Hormusji Framji Manekshaw, AVSM, PVSM who passed away very peacefully just gazing into my eyes until the last breath.



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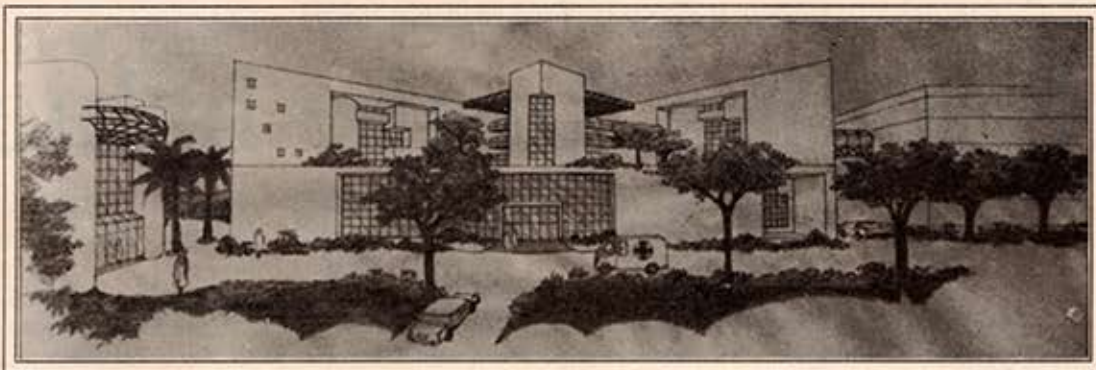
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Gujarat Parsis: Near and yet apart — 5

Bounties for the babies

Elaborate rituals were observed to herald the birth of babies

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 are being edited and carried over seven (not six, as stated in earlier issues) instalments of *Parsiana*.

In the first instalment we learnt 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, recalled 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 found a mention in the third instalment. With Parsis, eating and drinking are religious duties which help to drive away

the evil spirit, it was stated therein.

Their religious beliefs, their mode of celebrating auspicious occasions and feasts were 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 and navjotes are detailed in this 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. Women who were barren after years of marriage observed different vows in the expectation of improving their fertility.

Elaborate were the marriage rituals too and as will be noted in the sixth instalment, the poorest Parsi could hardly marry his son for less than Rs 400 or his daughter for less than Rs 250. In the first year after the betrothal, gifts were sent to the girl's house by the boy's parents on 21 occasions, but the girl's side had to reciprocate the presents on only five occasions.

Most of the practices accompanying death rites seem to be preserved to this day as will be 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 chief ceremonial occasions in a Gujarat Parsi family are first pregnancies, births, sacred cord-girdings, marriages and deaths.

The first ceremony connected with a

Parsi girl's first pregnancy is the *panchmasia* or fifth-month ceremony. On a lucky day in the fifth month her husband's parents present the girl with new clothes worth Rs 20 to Rs 50, or in poor families with three to seven rupees in cash. A more important pregnancy ceremony called *agarni* takes place in the seventh month. At an hour in the morning or evening of some Thursday or Sunday in the seventh month which a Hindu or Parsi astrologer has fixed as lucky, female friends and kinswomen meet in the front hall of the husband's house. In the center of the hall lucky chalk-marks are drawn and inside of the marks is set a low wooden stool made without metal nails. The girl stands on the stool and puts on the new clothes which her husband's parents have presented her. Then the girl's mother-in-law or sister-in-law fills her lap with sweet-balls, a coconut, dried dates, almonds and betelnuts and betel-leaves mixed with sesame seed and lemon bijora or pomegranate. Carrying these things in her lap accompanied by female friends and kinswomen and followed by trays of sweet-balls and a basket of wheat, the girl goes to her parents' house.

At the threshold her mother or some other elderly woman waves round her head a copper or brass plate with rice and water in it, throws the contents at her feet, breaks an egg and a coconut, and welcomes her to the house. In entering the house the girl steps with her right foot first. She empties the sweetmeats, coconut, dates and fruit out of her lap into a winnowing fan, and, with a lamp in one hand and a goblet of water in the other, passes to the lying-in room which has been made ready for her and, with the object of driving evil spirits out of the room, goes round it seven times pouring water all the time. Sweetmeats are given to the girl and the women who came with her, who taste them and return with the girl to her husband's house.

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About half an hour after they are gone, a second party starts from the girl's mother's house with a complete suit of clothes for the girl's husband worth Rs 10 to Rs 50. The party are received at the threshold of the husband's house in the same way as the girl was received at her mother's threshold. They hand over the dress, taste the sweets and return. From both houses sweets are sent to friends and kinspeople. Some families also ask male and female friends to dinner and spend the day as a holiday.

When her time of delivery draws near the young wife goes to her father's house. A midwife, who is generally a Hindu of the Hajam or barber caste, is sent for and the girl is taken into the lying-in room and laid on an iron cot. When the child is born the midwife cuts the navel cord, and the cord and after-birth are placed in an earthen pot and buried. The child is at once sprinkled with water and the exact hour of its birth carefully noted. A metal-plate is beaten close to its right ear and water in which a twig of the Persian *hom* *Aselepias acida* or *Sarcostemma viminalis* bush has been dipped is sweetened with sugar and dropped into the child's mouth. As soon as the child is born a messenger starts to carry the news to the father. The birth of a male child being always most desired, as soon as a male babe is born, any of the relations or friendly neighbors or servants hasten to convey the glad news to the father who according to his means or the joy he feels gives the messenger a rupee or more.

When they hear that a child is born the husband's mother and some of his kinswomen go to the girl's. The husband's mother throws three to nine rupees on the girl's bed and distributes money among the servants. The girl's parents present the husband's mother with a robe and she returns home. If the parents are longing for a son and if the child is a boy, as soon as he is born the boy is handed to the nurse and hidden, and instead of the child some cowdung is shown to the mother. The boy is then laid on a winnowing fan and is bought from the nurse for Rs 1¼ and handed to his mother. At the same time the nurse bores both his ears with the end of an unhusked grain of rice. For five days after a birth the mother is fed on light food and the child on sugar and water. On the second day after the birth a trayful of sugarcandy among which five or seven rupees are laid are sent

from the husband to the mother. On the morning of the fifth day, in the mother's parents' house five kinds of vegetables or *bhajis* are cooked with or without eggs or sheep's brain, fowls, small round chappatis or cakes, and sweet preparations of dry-ginger and wheat. These things are laid near the mother's bed in the dishes in which they were cooked.

For five days after a birth the mother is fed on light food and the child on sugar and water

Five cakes are set at the foot of each of the four bed-posts, five are thrown on the bed, and a little of the cooked food is set in the mother's dish. Then betel, dry dates, rice and red powder are dropped into the mother's hands. The mother takes some red powder and with it marks her brow, the legs of her cot, and the legs of the child's iron cradle. After this a kinswoman drops frankincense on a fire-urn and declares that the fifth day or *pachori* ceremony is over. Large quantities of all the cooked things arranged in separate dishes are sent to the husband's. In some families, especially in villages, the mother is bathed from head to foot on the fifth day. If for any reason this ceremony is not performed on the fifth day it is performed on the 10th, and called *dasori*.

On the fifth or other convenient day an astrologer, who is either a Brahman or a Parsi priest, is called and told the hour of the child's birth. On hearing the hour the astrologer draws chalk-marks on a wooden board and tells the parents several names any of which will prove lucky to the child. The parents generally choose one of the names mentioned by the astrologer. But if they are much set on some family name, they sometimes call the child by it, though the astrologer did not mention it. On the night of the sixth day lucky chalk-marks are drawn at the head of the mother's bed, a nailless stool is set over the marks, and on the stool is placed a tray with a coconut, some rice and betel and a blank paper, an inkstand and a reed pen that the goddess Chhathi or Sathi that is Mother Sixth, may write the child's destiny. On the 10th day a tray of sugar-cakes is sent from the husband's to the mother. Within

20 days of the birth, presents called *vadhavo* are sent from the husband's consisting chiefly of money to meet the charges to which the wife's family have been put, dresses for the child, and materials for a feast, spices, fowls, liquor, honey and mutton varying in value from Rs 15 to Rs 100. Up to the 40th day the mother is kept in the lying-in room carefully tended but not allowed to move or touch anything. On the night after the 40th day, the mother is bathed and purified and allowed to move among the people of the house. The sacred shirt and cord she wore at the time of the birth are buried, and all the furniture of the lying-in room except the iron bedstead and cradle is given to people of the sweeper caste.

Before the child is six months old, and generally before the end of the first 40 days, an astrologer, either a Parsi priest or a Brahman, is asked to prepare a horoscope. The horoscope, which is a roll of paper about nine inches wide and 10 feet long and costs one or two rupees, is kept with great care in a box or press and, before a marriage is fixed, is compared with the horoscope of the other party to the engagement. Before any important undertaking the horoscope is read over to see what are the owner's lucky days and times of life, and, if the owner falls seriously ill, the horoscope is examined to see whether he will get better or die. In the third or fifth month after the birth of her child the mother goes to her husband's house, taking from her father dresses and toys for the child, a wooden cradle and bedding, and sugar-cakes and a basket of wheat. This presentation is called *goripori* literally meaning cradle and its appurtenances.

On this day, or soon after, two ceremonies called *palli* and *chokhiar* are performed by way of thanksgiving. The *palli* consists of preparing sweet-balls and in the morning or evening carrying some to the sea or river side and throwing them into the water with a coconut, sugarcandy and flowers as an offering to the water spirit. In the *chokhiar* ceremony turmeric and red powder marks are drawn on a wall of the room in which the ceremony is to be performed and in front of the marks small heaps of rice, pulse and wheat are laid along a large low bench; goblets filled with water are brought by married, unwidowed girls and set near each heap in two or three piles, each pile topped with a coconut; and near the waterpots are laid red yarn,

betel, dry dates, jasmine oil and red powder. Four young unmarried boys or girls, bathed and clean-dressed, are seated in a row in front of the bench, jasmine oil is rubbed on their hands, their brows are marked with red powder, and red yarn is wound round their right ears. They are served with cooked rice, pulse, milk and sugar which has previously been offered to the *Mata* or Mother, that is to the spirit of the day, by throwing frankincense on a fire-urn in the room. The heaps of grain are given to the poor, and the other articles including the water in the goblets are thrown into the sea or into a river. The yellow and red wall marks remain for a week. Families who have adopted the new ideas have dropped the *palli* and *chokhiar* ceremonies.

Married women who have been barren for some years sometimes promise, if a child is given them, to perform certain ceremonies. These promises are called *goths* or vows. The chief of these vows is the *Beheramini* vow, under which, on the birth of a child the woman lives on fruit and water for 12 days and performs some of the following rites. On the 12th day after the birth of a child

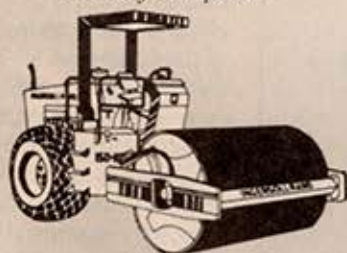
a lamp fed with clarified butter, with a tiny yellow flag waving near it, is placed near the entrance to the house. In the room in which the child was born are laid in a tray 12 twigs of the milkbush *Opuntia vulgaris*, 12 betelnuts and 12 betel-leaves, 12 dry dates, and some grain soaked in water. At midnight the mother with the child in her arms goes to the entrance of the house where are the lamp and the flag, rubs some soot which is given to her from the lamp on her own and the child's eyes and returns to her room. Then each of the 12 sets of the articles in the tray are thrown near 12 entrances to the house, and near each entrance an egg is broken. This has apparently also the object of guarding the child from the evil eye and evil spirits. The child who, in cases of vows like this, has not yet been laid in the cradle is now placed in it.

If a woman has taken the *Khambalini Goth* or vow, as soon as the child is born a clay image is set opposite the mother's bed. Before suckling the child, drinking water, or taking medicine or food the mother asks permission of the image to do so. If a woman has taken the *Kharasni Goth* or vow, on the sixth day after

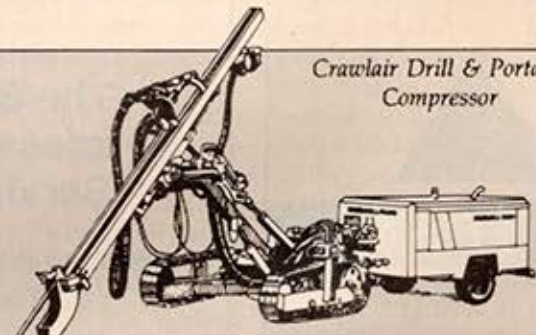
the birth of the child, the men of the house must eat with bare heads. If they refuse some men are paid to eat with uncovered heads. Some Parsis make a compromise between the vow and their religious duty by eating with half of the head bare. When a boy whose mother has taken a *Kharas* vow is married, a goat is killed and the boy's brow is marked with its blood. These vows if once taken become hereditary in the male line of a family, that is they have to be taken by the wives of the sons and grandsons, who have to perform the rite on the birth of every child. Still the woman who performed the last vow may at any time stop the practice by performing *palli*, that is by throwing frankincense over a fire-urn, offering sweetmeats, and begging that her descendants may be freed from the vow.

When the child enters its seventh month the sitting or *besna* ceremony is performed. The child is dressed in a new silk frock and cap, its brow is marked with red powder, and it is made to sit on a stool placed on lucky chalk-marks. As it sits the child touches a coconut, which is then broken. The first birthday, and all birthdays to a less extent are days of joy

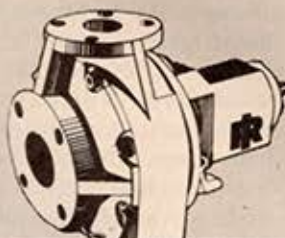
Vibratory Compactor



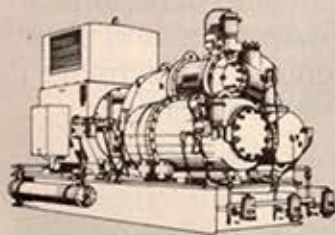
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and feasting, and friends and kinspeople
send the child presents.

Parsi boys and girls are received into
the Zoroastrian faith between the age of
seven and nine. The ceremony which
consists of clothing the child with a
sacred shirt called sudreh and a sacred
cord called kustī, is the navjote or mak-
ing a new believer. On the day fixed for
the ceremony the house is set in order,
the family dress in their gayest, and
relations and friends are called and
treated to a feast. About seven in the
morning the child is seated on a stone
slab and, guided by a priest, offers a
prayer, thanking God for the gift of life
and for the beauty of the world. The
child chews a pomegranate leaf swal-
lowing the juice which, like the hom
Aselepias acida juice, is believed to pu-
rify. After chewing the pomegranate
leaf the child takes three sips of bull's
urine *nirang* repeating between each sip
the words "I drink to make my body
clean and my soul holy." The child then
recites the *Patet* or confession of sin, is
undressed, rubbed with bull's urine, and
bathed with cold or hot water warmed
by the priest. When the bath or *nahan*
ceremony is over the child is brought
into the hall where friends and kins-
people are seated on a large carpet.

The child is set on a slightly raised
central seat facing the east dressed in
trousers, a cap and a muslin shoulder-
cloth. The officiating priest sits in front
of the child with other priests on either
side of him. The priests repeat the con-
fession of sin, the child joining in the
prayer, holding the sacred shirt in its left
hand. When the ceremony is over the
senior priest draws near the child who
rises and standing repeats the words:
"The good, just, and true faith that has
been sent by the Lord to his creatures is
the faith which Zarathosht has brought.
The religion is the religion of Zarathosht,
the religion of Ahura Mazda given to
Zarathosht." As the child repeats these
words the priest draws the shirt over its
head. Then the child takes the sacred
woolen cord in both hands, and the priest
holding its hands, says, "By the name of
the Lord Ahura Mazda, the magnificent,
the beautiful, the unseen among the un-
seen, Lord help us." When this is over
the priest repeats the sacred-thread prayer
in a loud voice, the child joining him.
The cord-girding ends by the priest re-
citing blessings and throwing on the
child's head rice, pomegranate seed and
cocoa-kernel.

To be continued

Titanic triumph

The tragic story of the sinking of the *Titanic* 86 years ago has turned its film version into a box office triumph for Bombay's Regal cinema. The Hollywood blockbuster, which cost over \$200 million to make, was watched by over five and a half lakhs of people at Regal alone! Running for three shows a day for seven and a half months, "the film has broken all records in Regal and in Bombay city for foreign or Indian highest earnings," states Maneck Sidhwa, joint managing director of Globe Theatres, which owns the Regal.

"We have observed an entirely different type of crowd coming to see *Titanic* — bare-foot people sitting in balcony seats priced at Rs 100 each, and they have probably never seen an English picture before!" he comments. Though Regal has enjoyed box office triumphs through its 64 years with *The Ten Commandments* and *Enter the Dragon* running for 31 weeks each and *The Sound of Music* for 26 weeks, Sidhwa predicts that the record breaking business that *Titanic* has generated will be difficult to surpass. "It also had a simultaneous, over 30-week run at our Globe theater in Calcutta," states an elated Sidhwa, estimating that there were over 60 prints of the film released all over India. "We paid our staff for four shows though there were only three," Sidhwa told the *Afternoon on Sunday*, October 11, '98, explaining that ticket prices were steeper as each show was longer than usual. As the serpentine queues for advance booking of tickets stretched almost half a kilometer on either side of the theater, "for the first 10 weeks we practically didn't open our current booking counter," booking clerk Jitendra Bhise told the *Afternoon* reporter. "Our cinema is famous for its theatrical system... it wouldn't have been as good anywhere else," said usher Harry Antony, adding that he watched the movie at least 180 times! Benefitting from the film's fantastic success too were the soda fountain people at the Regal, with audiences devouring double the usual sale of popcorn!

Capturing the public's imagination

was the reel-life love story between young stars Leonardo DiCaprio and Kate Winslet, the grandeur of the glittering palace that was the *Titanic* and the poignancy of its sinking on its maiden voyage, taking to a watery grave 1,500 of its 2,200 people on board. Released by Twentieth Century Fox and Paramount Pictures, *Titanic* won 11 Oscars, including Best Picture, Best Director (James Cameron) and Best Visual Effects. Sidhwa relates that the research for the film took almost five years and the wreck, lying two and a half miles down in the

For the exterior shots, the studio built a 17 million gallon seawater tank in which to sink the ship, states the website.

"The film lends itself to a big screen and will lose all its charm if released on video," observes Sidhwa. The film has already come on video in the US and it won't be long before it arrives in India too, he believes.

Tata's top IT company

Software major Tata Consultancy Services (TCS) is India's most successful information technology company and its largest software exporter, states *Business India*, August 10-23, 1998 in its cover story titled "The jewel in the crown."

Will Ratan Tata, the chairman of Tata Sons, TCS' holding company, take TCS public, the magazine speculates. In just 30 years, TCS has become the most valuable company in the Tata group and its success has come at a time when group giants Tata Engineering and Locomotive Company (TELCO) and Tata Iron and Steel Company (TISCO) are battling the blows of a sluggish economy.

TCS entered the software market in the 1980s, at a time when computer hardware was a more popular line of business. TCS trained and sent thousands of Indian professionals to work on project sites in the US, providing customized solutions.

TCS now has a network of 54 offices spread over 50 countries.

"Today our clients are sending their staff to work in our facilities, with our people. That's because the infrastructure that we've established in India is truly world-class," executive vice-president Phiroz Vandrevala informed *Business India*.

Capitalizing on the immediate fear that Y2K, the millennium bug, will cause millions of computers to go haywire on January 1, 2000, TCS has built a factory in Chennai to provide Y2K solutions. Currently, as much as 15 percent of TCS revenue comes from Y2K business, the publication reports. Its nine crore rupee training center in Trivandrum, opened last year, takes in rookies and transforms them into computer professionals. This year alone, TCS hopes to re-



Poster courtesy 20th Century Fox

North Atlantic in two massive pieces, was repeatedly filmed by special cameras.

The spectacular special effects were filmed on a 775-foot replica of the ship, just 10 percent smaller than the real one! Recreated from the original blueprints of the luxury liner, down to authentic details of the carpets, crystal and china, the interior shots were taken in a 30-foot deep interior tank which could be angled and flooded with five million gallons of filtered seawater drawn from the ocean just yards away in Rosarito Beach, Mexico, states *Titanic*'s official Internet website (<http://www.titanic-movie.com>).

The irrepressible Rhoda

Full of good intentions, it was difficult to fault her for her outspokenness

Dilnavaz E. Bhagwagar

I have a friend who is to the manor born, so to speak. Her nose proclaims her aristocracy a mile before the rest of her does. She is warm and generous and genuinely wants to help. Rhoda is assertive and Rhoda is outspoken and in the 30 odd years I've known her, Rhoda has provided me some unforgettable moments.

Pandit Bhimsen Joshi, the renowned singing maestro was to perform in the city that night. While both our husbands flatly refused to sit cross-legged on the ground till past midnight to hear him "*blekhra tano-ing* (howling)," Rhoda decided there was more to life than Mozart and Mantovani; and I, having been exposed to Indian music early in life, was keen to go.

With our husbands waving us "Good night, have fun, *dudh valla ni pehellé avi jajo* (come home before the milkman does)," off we went with Hafeez, the trusty driver. We reached in good time and were ushered into the front block, made comfortable with *gaddis* (mattresses) and bolsters. Since Rhoda's ample proportions make it difficult for her to sit on the ground, we had taken one folding chair which we set up at the edge of the seating pandal, so as not to obstruct other people's view. Naturally heads turned, but unfazed Rhoda just gave a regal smile all around and settled down in the chair.

The *mehefil* started, with less famous singers setting the mood. After about an hour there was a short break, before Pandit Bhimsen Joshi was to take the stage. Rhoda and I needed a cup of coffee for warmth and revival. Since the coffee stall was on the other side of the pandal from where we were sitting, Hafeez offered to go and bring the coffee for us. In the meanwhile, we stretched our legs and smiled at people we knew.

After about 15 minutes, the lights

dimmed and an expectant hush fell over the crowd. Our coffee was nowhere on the scene but Pandit Bhimsen Joshi was. With folded palms he acknowledged the applause of the audience and settled down behind his harmonium. With the



first mellifluous notes, he cast a spell over his listeners. His plain face was transformed by an inner radiance as he stretched and teased every line into a dozen variations. His facial contortions and body language matched the depth and emotional range of his voice. The last notes of the first piece died to thunderous applause.

With the audience still in thrall, the maestro started, almost in a whisper, that most heartrending and famous of his songs, *Babul mora, nahar chut na jayé*. The anguish of a young bride at leaving the safety of her father's home and stepping into the unknown, wrung every heart.

That soul-stirring moment was rudely shattered by the clatter of coffee cups on a tin tray borne by the coffee boy, followed by the ingenuous Hafeez. Finding no other way to get from the coffee kiosk to where we were sitting, Hafeez decided that the shortest and only possible route was across the stage. Bhimsen Joshi, eyes closed and immersed in his

music, was mercifully oblivious of the distraction behind his back, but a thousand eyes from the audience watched in utter disbelief and outrage as the procession of two made its noisy way across the stage, down the steps and straight to where we were sitting. Never before had I so fervently wished that the earth would open up and swallow me!

Rhoda and I have worked together on many committees. One Sunday morning, the two of us went to visit the Collector, to request him to be the chief guest at a fund-raising function for the National Association for the Blind (NAB). A smart young man, well shod and sporting a very fancy wristwatch, answered the doorbell. "Please tell Daddy we have come from the Association for the Blind to meet him," beamed Rhoda. The boy flushed slightly. Asking us to wait on the verandah, he went to convey the message.

After 15 impatient minutes on the verandah, there was still no sign of the Collector. A barefoot boy in kurta-pajama poked his head out and was about to dart back in surprise, when Rhoda in her best Parsi Hindi accosted him with, "*Arré sahib né batao, ki memsahib log, kab ka baitha hai* (Do inform the boss that the ladies have been waiting for a long time)."

When the Collector did emerge, he was profusely apologetic about the delay and immediately ordered, "*Sadashiv, chai lao* (bring tea)!" The young man who had opened the door came in and served us tea. The irrepressible Rhoda said, "Oh Mr Collector, what a smart staff you keep. I thought this was your son!"

"No madam," beamed the Collector, "this is my peon. But you must meet my son. *Aré beta* (son) Raju..." he called out.

You've guessed it. Raju was the tousle haired boy who had poked his head out!

Do you have a G6PD enzyme deficiency?

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

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

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

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

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

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

Published in the public interest by Parsiana

cruit 3,000 students from colleges all over India. It also has alliances with prestigious establishments like the Indian Institute of Science and foreign universities like Boston University, details the periodical.

With revenues of Rs 1,084 crore and a net profit of around Rs 250 crore in 1997-98, TCS was ranked among the top 50 management consultants in the world by the US-based *Consultant News* in 1997. Its net worth has more than tripled in the last five years, asserts *Business India*, predicting that Ratan Tata's software companies (TCS and sister company Tata Infotech Limited) are "slowly emerging as the ones that would drive the group's valuation in the next millennium."

Aid for AIDS

An anti-AIDS drug, lamivudine, has recently been registered for treatment of HIV in India, according to Glaxo and Burroughs Wellcome India Limited managing director, Homi R. Khusrokhhan, reports *The Financial Express* of August 10, 1998. "So far we have only been assisting AIDS sufferers by arranging direct supplies for those who wish to import and use the product for

their personal use. We will start stocking the product for local sale before the year end," Khusrokhhan is reported to have stated in a facsimile response to *The Financial Express*. The drug, branded Epivir, was undergoing clinical trials in several countries also for the treatment of hepatitis B, an affliction carried by over 40 million Indians, according to the paper. "Hepatitis B is a major problem in Asian countries and other therapies available today are expensive and not as safe and easy to use as lamivudine," the paper quotes Khusrokhhan.

The company's exports last year amounted to Rs 45 crore, to countries as far apart as UK, Germany, Russia, Singapore, Japan, Australia, New Zealand and South Africa, informs the company's annual report for the year ended December 31, 1997. The pharmaceutical major took over the Biddle Sawyer group of companies last year and is targeting a 15 percent sales growth in 1998-99 with the launch of a number of new products, despite the slowdown in the economy. Khusrokhhan is reported to have told *The Economic Times*, August 8, 1998.

Compiled by Hilla P. Guzder

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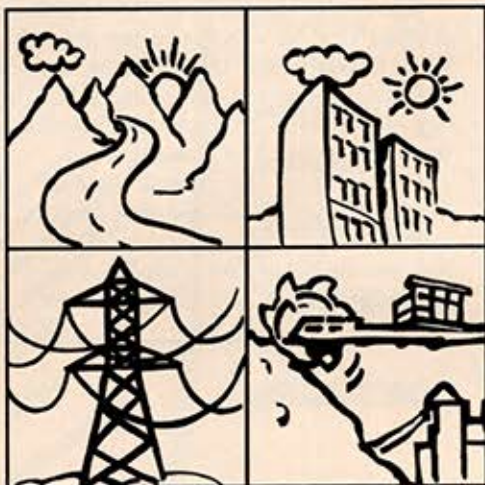
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One beautiful winter morning, we at the NAB had planned to take about 120 children of the blind school for a day's outing. Buses were requisitioned, food was packed, the harmonium and durries were bundled in. The children, all visually impaired, were in a high state of excitement. Rhoda, always willing and able to help in a good cause, was there along with a few teachers, parents and helpers.

It was a very happy morning we spent on Seminary Hills. The children played games and sang songs and felt and fed the deer. After lunch, we decided to take them across the road for a ride in the mini train. The teachers lined up the younger children, while the helpers took some of the older students by the arm to help them across.

Rhoda began to steer one such older person wearing dark glasses. He kept protesting that he did not need any help but Rhoda was firm in her grip and good intentions. She admonished him by saying there was nothing wrong in taking help, and did he want to be hurt by the traffic, etc. When the poor protesting male crossed the road to the mini train station, those of us who could see the hilarity of the situation burst out laugh-



ing. The blind leading the blind is a worn-out cliché. Here was a case of the sighted leading the sighted!

Rhoda's husband always joked and thanked God he was not in the army. With Rhoda's lack of discretion and diplomacy, he would never have gotten beyond the rank of a captain. Rhoda went on to prove him almost correct.

Our group of friends was often invited to dine and wine at the armed force messes in and around Nagpur. There was one such party for a visiting General: all starched and straight backs,

attentive officers, immaculately gloved bearers with silver salvers and stemmed goblets — in short, the works. The evening, which started delightfully, began to drag on interminably. Everyone was impatient for dinner but continued to smile politely and nibble at the nuts.

When Rhoda complained about the lateness of the hour, an officer whispered into her ear that dinner could not be served till the chief guest indicated he was ready for it. In a voice that carried across the room, Rhoda exclaimed, "Good heavens! Let the General drink till dawn. Why can't we be served our dinner at a civilized hour?" An unbelieving hush fell over the guests. The intake of breath of the officers was almost audible and the officers' wives quivered in dismay at this travesty of protocol.

The General, with his handsome head of silver hair and bristling moustache, detached himself from an adjoining group and coming over to Rhoda, said, "Madame, how very thoughtless of me. Let the dinner be served at once. And may I have the honor of leading you in to dinner?"

That is my friend, the irrepressible Rhoda.

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MILESTONES

This issue of *Parsiana* carries the August Bombay death list along with the September data, as it was held over from the September '98 issue due to constraints of space.

The age of Zoroastrian brides (as listed in this issue) ranged between 19 and 38 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 24 years. The corresponding figures for the grooms were 24 and 39 years, averaging at 27 years.

There were 192 Zoroastrians who were consigned to the Bombay Towers of Silence for the two months of August and September as compared to 19 babies born in Bombay in September only. The major killer, heart disease, claimed 65 lives of whom 30 were above the age of 80. Twenty-five victims fell prey to pneumonia and lung related diseases and 16 to cancer. Hypertension took a toll of eight lives whereas seven Zoroastrians each succumbed to old age/general debility, septicemia and liver disease and six each to diabetes, kidney failure and brain disease. The other killers were fever and Parkinson's disease (four each), asthma and malaria (three each) and anemia, haemorrhage and shock due to multiple injuries and haematoma (two each). The 18 isolated cases registered for the two months were: Alzheimer's disease, head injury, ulcerative colitis, bronchitis, pancreatitis, haematemeses, sepsis, paraplegia, arthritis, jaundice, gangrene, dehydration, psychiatric illness, ulcer, atherosclerosis

(deposition of fatty substances in the arteries), malnutrition, non-Hodgkin's lymphoma and Hodgkin's disease. Two youths, aged 19 and 22 respectively, were also lost to the community. The coroner's report was still awaited in the case of one death. The eldest to die was a 97-year-old male. The Zoroastrian life expectancy at birth for August and September, in Bombay, was 75 years.

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

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

BOMBAY

BORN

A boy to *Armaity and Parimal Patel* on September 1, 1998
A boy to *Hutoxi and Adi Kapadia*; September 3
A girl, *Sanaya*, to *Nilofer and Jehangir Shroff*, sister to Rohaan; September 5
A boy to *Asheish and Jehangir Surti*; September 6
A girl, *Sanaa*, to *Khushnum and Riyaz Buhariwala*; September 8
A boy to *Katy and Farhad Damania*; September 8
A boy to *Kashmira and Jimmy*

Gandhi; September 8
A girl to *Ballshree and Barseen Bharucha*; September 11
A girl, *Vahbeez*, to *Nilofer and Darayas Khajotia*; September 11
A girl to *Niloufer and Mehercher Hakim*; September 13
A boy to *Nina and Sharokh Engineer*; September 15
A boy to *Rushna and Khushroo Forbes*; September 15
A boy to *Delnaz and Hoshang Zaveri*; September 15
A boy to *Dhanu and Cyrus*

Bhathena; September 17
A boy to *Arwa and Cyrus Jasavala*; September 18
A boy to *Perivaz and Burzin Printer*; September 21
A boy, *Ruhshad*, to *Gulshan and Rohinton Kasad*, brother to Meheryar; September 24
A girl to *Dhunu and Paurusasp Tavaria*; September 26
A girl to *Persis and Behram Fitter*; September 30

MARRIED

Dalnavaz Phiroz Subedar and Percy Adi Contractor; July 30
Shehnaz Jal Elavia of Surat and *Viraf Darabsha Saher* of Navsari; September 3
Kainaz Zarir Mistry of Bordi and *Cherag Jimmy Merchant*; September 10
Khushnuma Feroz Chhoga and *Khushroo Jamshed Khambata*; September 13
Monaz Eruch Avari and *Tehmtan Savak Bacha*; September 27
Armaity Shapur Printer and *Parvez Peshotan Patel*; September 27

DIED

Jamshedji Sorabji Bhesania (86), residing at Kashinath Bldg No 1, Kashinath St, Tardeo, 400034; August 1
Dinaz Homi Driver (75), F. S. Parukh Dharamshalla, Hughes Rd, 400007; August 1
Russi Tehmasp Patel (72), Windcliffe, 50/D, Pedder Rd, 400026; August 1
Dhun Savak Baria (86), 3/29, A. H. Wadia Bldg, Parel Tank Rd, 400033; August 2
Nergish Faramroj Anklesaria (90), F. S. Parukh Dharamshalla, Hughes Rd, 400007; August 3
Dina Homi Chinoy (82), 821, Bombay Market, Tardeo, 400034; August 3
Homai Minoo Engineer (74), 4, Kohiar Hse, Dhuswadi, Dhobitalao, 400002; August 3
Mani Burjorji Jithra (85), Banaji Bldg, Forjett St Cross Lane, Gowalia Tank, 400026; August 3
Jer Minoo Mobedjina (84), C/o P. S. Cooper, 51, Venus Apts, 87, Cuffe Parade, Colaba, 400005; August 3
Daisy Eddie Pavri (69), 30,

India Hse No 2, A. K. Marg, 400036; August 3
Soonu Fredoon Todywalla (77), 12/3, Tata Clny, Tardeo Rd, 400034; August 3
Ratanji Nowroji Bhavnagri (90), Everest Hse, 14, Carmichael Rd, 400026; August 4
Dadi Hiraji Daruwala (*Bharuchwala*) (85), D-3/23, S. B. Bharucha Bldg, S. V. Rd, Andheri (W), 400058; August 4
Tehmi Minoo Bhagat (78), Doctor Bldg, 149-A, August Kranti Marg, 400036; August 5
Nazi Jamshed Bhandara (80), Mahalaxmiwala Bldg No 18, Sleater Rd, 400007; August 5
Kety (Ketayun) Rustom Irani (65), Pundole Bldg, Sleater Rd, 400007; August 5
Adi Kaikhusroo Kutar (68), Baite Zainub, 22, Dadoji Konddeo Marg, 400027; August 5
Zarin Rohinton Mistry (41), 24, 41-43, Police Court Lane, Near Handloom Hse, Fort, 400001; August 5
Dina Padam Panthaky (82), 4/16, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; August 5
Ratanbai Savaksha Gamir (81), C/3, Parijat, Patel Est, Jogeshwari (W), 400102; August 6
Darabshaw Rustomji Mistry (92), 322-B, George Bldg, Grant Rd, 400007; August 8
Bhikhamai Faramroze Patel (82), B, Wassiamul Bldg, Grant Rd, 400007; August 8
Dhanbai Darabsha Bhamgara (83), Parsee Salsette Association, P. P. Rd, Andheri (E), 400093; August 9
Nergish Bomanshaw Jilla (85), J/4, Cusrow Bldg, S. B. Rd, 400039; August 9
Arnavaz Darab Navder (76), Holland Hse, S. B. Rd, 400039; August 9
Dinoo Keki Wankadia (76), Hirabai Petit Bldg, Grant Rd, 400007; August 9
Adi Rustomji Avari (86), Jiji Hse, 17, Ravelin St, 400001; August 10
Piroja Khodadad Irani (74), Avanti Soc, Oak Bldg, Vallipeer Rd, Kalyan, 421301; August 10

- Jehangirji Hormasji Jasawala* (88), P. B. Mody Bldg No 6, Gollanji Hill Rd, Parel Village, 400012; August 10
- Faramroze Hormusji Tarapore* (86), 17, Mulbari Bldg, New Khareghat Clny, Hughes Rd, 400007; August 10
- Dolly Phiroze Choksey* (82), 15/B, Aruna Nivas, Sleater Rd, 400007; August 11
- Nariman Navroji Cooper* (65), C/o Godrej Guzder, Kaka Bldg, Gilder Lane, 400008; August 11
- Aban Rusi Patel* (58), N/9, Nowroz Baug, Lalbaug, 400012; August 11
- Nowzer Phirozeshah Mehta* (88), Moonlight, 158, M. Karve Rd, Near Sachivalaya, 400020; August 11
- Savak Jehangirji Mistry* (68), 6, Pitru Chhaya, 1st Cross Lane, Bhajigali, 400007; August 11
- Nariman Edulji Mohta* (72), 3, Meher Homes, Jogeshwari (W), 400102; August 11
- Nadirshaw Dadabhai Zaiwalla* (62), Nana Bldg, Gilder Lane, 400008; August 11
- Bamansha Shapurji Deboo* (87), 3/5, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; August 12
- Dolly Rohinton Dukandar* (51), T-28, Godrej Baug, Off Napean Sea Rd, 400026; August 12
- Bachu Jehangir Jesang* (67), Patel Bldg, Forjett St, Gowalia Tank, 400036; August 12
- Coomi Phiroze Palsetia* (75), P/29, Nowroz Baug, Lalbaug, 400012; August 12
- Phiroze Bomanshaw Thanewalla* (72), A, Bhiwandiwalla Ter, Dhobitalao, 400002; August 12
- Pesi Jehangirji Mirza* (45), Panthaki Parsi Fire-temple, Turner Rd, Bandra (W), 400050; August 13
- Nergish Phiroze Patel* (79), A-30, New Khareghat Clny, Babulnath Rd, 400007; August 13
- Fali (Faramroze) Rustomji Vania* (82), 757, Parsi Clny, Dadar, 400014; August 13
- Ketty Earach Mehta* (64), 2/293, Habib Hse, Grant Rd, 400007; August 14
- Jimmy Burjorji Vazifdar* (64), C/o Khorshed M. Karbhari, Q-6, S. B. Bharucha Baug, S. V. Rd, Andheri (W), 400058; August 14
- Dara Pestonji Birdy* (88), 11/13, Ratan Tata Bldg, C. J. Clny, Tardeo, 400034; August 15
- Gustadji Dinshaji Sabawalla* (97), E-10, Captain Clny, Tardeo, 400034; August 15
- Erach Dhunjishaw Katpitia* (75), 11/1, Rustom Baug, Victoria Rd, Byculla, 400027; August 16
- Saroshbanu Sorabji Rudina* (87), D-5, Godrej Baug, Off Napean Sea Rd, 400006; August 16
- Nergez Dinyar Aga* (88), Lubina, 76, Prof Almeida Rd, Bandra (W), 400050; August 17
- Roshan Boman Bharucha* (68), Muncher Manzil, 35/C, Jairajbhai Lane, 400008; August 17
- Piroja Hormasji Irani* (94), E-21, Godrej Baug, Off Napean Sea Rd, 400036; August 17
- Eruch Kawasji Tarachand* (77), B-3, Ness Baug, Nana Chowk, 400007; August 17
- Dhunjisha Sorabji Kalwachwalla* (93), New Cama Bldg, 275-J, Chikalwadi, Tardeo Rd, 400007; August 18
- Persis Firoze Khambatta* (49), 17, Prem Milan, Napean Sea Rd, 400036; August 18
- Cyrus Faredoon Madon* (44), Aslaji Fire-temple, Near Shapur Baug, V. P. Rd, 400004; August 19
- Khushro Munchershaw Pavri* (75), Sea Breeze, Ramkrishna Mission Rd, Santacruz (W), 400054; August 19
- Dara Kawasji Davar* (85), Room no 36, Mulla Manzil, Balaram St, Grant Rd, 400007; August 20
- Mitha Kersasp Mehta* (85), 629, Homavazir Rd, Parsi Clny, Dadar, 400014; August 20
- Chandan Gustasp Cooper* (71), 5/14, Panthaki Baug, H. S. Lane, Andheri (E), 400069; August 21
- Cherag Sarosh Ginwalla* (19), 3-C, Il Palazzo, Little Gibbs Rd, 400006; August 21
- Kaiki Sorabji Medhora* (85), 14, Station Ter, Sleater Rd, 400007; August 21
- Parin Dinsha Pavri* (85), 9, Trimurti, S. V. Rd, Santacruz (W), 400054; August 21
- Behram Manecksha Mistry* (72), C-25, Empire Mhl, Dadar, 400014; August 22
- Dara Nanabhai Parlewalla* (81), 501/A-1, Madhavi Co-op Hsg Soc, Sector 19-A, Nerul, 400706; August 22
- Khodadad Behman Irani* (87), 4/7, Panthaki Baug, Andheri (E), 400069; August 23
- Homi Ardeshtir Kharas* (84), 190, Cumballa Hill, 400036; August 23
- Sheran Pestonji Makihatana* (82), 693, Dr Dinsha Master Rd, Parsi Clny, Dadar, 400014; August 23
- Rusi Sorabji Mistry* (66), 2, Khareghat Bldg, Gamadia Clny, Tardeo, 400007; August 23
- Dogdo Phiroze Sarkari* (67), B-11, Cusrow Baug, S. B. Rd, 400039; August 23
- Katy Eruch Bhabha* (75), 12, Illava Bldg, Contractor Baug, Mahim, 400016; August 24
- Godrej Dossabhai Cooper* (63), 7, Gamadia Clny, Tardeo, 400007; August 24
- Hoshang Darashaw Doongaji* (83), Coolshanagh, 8, Navroji Gamadia Rd, 400026; August 24
- Zarine Jamshed Maneckshaw* (91), Princess Bldg, 275, Princess St, 400002; August 24
- Ardeshtir Framji Talati* (70), B/8, Mistry Bldg, Dr Shirodkar Rd, Parel, 400012; August 24
- Silloo Ardeshtir Avasia* (80), 104/1, Marine Mans, 1st Marine St, 400002; August 25
- Yazdi Meherwan Daruwalla* (58), Dinshaw Mody Bldg, 613, Jame-Jamshed Rd, Parsi Clny, Dadar, 400014; August 25
- Sheroo Tehmul Kalvachia* (68), Wadia Block 10, Malcolm Baug, S. V. Rd, Jogeshwari (W), 400102; August 26
- Rati Phiroze Madan* (68), 2, Ganga Vihar, Plot No 46/47, TPS III, 28th Rd, Bandra, 400050; August 26
- Kety Minocher Mistry* (85), 13/A, Soonawala Bldg, 12th Cross Lane, Khetwadi, 400004; August 26
- Bachamai Rustomji Mistry* (86), 36/A, Engineer's Bglw, Sun Mill Rd, Lower Parel, 400013; August 26
- Dinoo Homi Vajifdar* (80), 259, Engineer Bldg, Princess St, 400002; August 26
- Sorabji Nasarwanji Dalal* (95), 1, Queen's Court, 136, M. Karve Rd, 400020; August 27
- Rustom Merwanji Daruwalla* (82), Q-2, Cusrow Baug, S. B. Rd, 400039; August 27
- Meher Nariman Mehta* (68), 12, Kanga Bldg, Opp Hindmata Cinema, Dr B. A. Rd, 400014; August 28
- Saker Piroshaw Pastakia* (87), C/o Jimmy J. Sadri, 6, P. C. Shroff Bldg, Gamadia Clny, Tardeo, 400007; August 28
- Allamai Darabshaw Thanawalla* (90), 26, A-6/20, Indradhanush, Jeevan Bima Ngr, Borivli (W), 400103; August 28
- Hormusji Darabshah Daruwalla* (92), B, United Chmbs, Maganlal Ngr, 400007; August 29
- Homai Burjorji Karkaria* (80), 679, Kudiana Bldg, Katrak Rd, 400031; August 29
- Rustom Kaikhasru Kharas* (82), Katgara Hse, 15, Napean Sea Rd, 400036; August 29
- Coomi Homi Saher* (72), G-37, Cusrow Baug, S. B. Rd, 400039; August 29
- Keki Behramji Shah* (76), E/40, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; August 29
- Dhunjishaw Savakshah Goiporia* (73), 14, Surti Chmbs, 2nd Dhobitalao Lane, 400002; August 30
- Banoo Sorabji Talati* (73), Talati Ter, Seven Bglws, J. P. Rd, Versova, Andheri (W), 400061; August 30
- Naswan Manchershah Dadina* (79), E, Bhiwandiwalla Ter, Dhobitalao, 400002; August 31
- Rohinton Maneckshaw Sahuna* (65), United Chmbs, Opp Bharat Ngr, Grant Rd, 400007; August 31
- Nergesh Framroze Damania* (73), Dhun Lodge, 271, Tardeo Rd, 400007; September 1
- Aloo Minoo Jal* (74), 275, Princess Bldg, Princess St, 400002; September 1
- Siavax Ardeshtir Sinor* (76), 14, Maison Belvedere, Queens Rd, New Marine Lines, 400020; September 1
- Sapal Faramroze Balaporia* (95), 13/A, Soonawala Bldg, Khetwadi 12th Cross Lane, 400004; September 2
- Minoo Kharshedji Tarapore* (75), Room no 37, Santok Bldg, Dadi Santok Lane, Dhobitalao, 400002; September 2
- Hilla Bahadur Udwadia* (73),

- Kavarana Bldg, Sant Gadge Maharaj Marg, Dadar Cross Rd, Dadar, 400014; September 2
- Minoo Burjorji Bajina* (78), 20, Wadia St, Tardeo, 400034; September 3
- Minoo Jehangir Daji* (60), K-8, Cusrow Baug, S. B. Rd, 400039; September 3
- Beheram Gustadji Dastoor* (67), 617/B, Cooper Bldg, J. S. Rd, 400002; September 3
- Manek Pestonji Engineer* (90), C/o Yazdi N. Engineer, Aziz Bldg, Tardeo Rd, 400034; September 3
- Firoze Savaksha Khursetjee* (65), 81, Kapadia Hse, Opp Metro Cinema, S. S. Gaikwad Rd, 400002; September 3
- Fardun Edulji Shastri* (80), F/11, Godrej Baug, Napean Sea Rd, 400026; September 3
- Prochi Shiavax Vakil* (78), Windmere, Cuffe Parade, 400005; September 3
- Najoo Munchershaw Antia* (80), Ashtaad, 674, Rd no 14, Parsi Clny, Dadar, 400014; September 4
- Soona Fredoon Billimoria* (82), C/o Persis D. Irani, Dhunabad, Warden Rd, 400036; September 4
- Marazban Nadirshah Jalnawalla* (74), B, Khalakdina Ter, Gowalia Tank, 400036; September 4
- Nergis Ratansha Kapadia* (67), 534, Marker Hse, Chira Bazar, 400002; September 4
- Nariman Dosabhai Navroji* (76), F. S. Parukh Dharamshalla, Hughes Rd, 400007; September 4
- Jamshed Kaikhushru Panthaki* (84), Dina Abad, 644, Parsi Clny, Dadar, 400014; September 4
- Katy Boman Patel* (56), Room no 3, Talukdar Bldg, Parsi Clny, Dr Nair Rd, 400011; September 4
- Phiroze Rustomji Shroff* (86), 275/H, Motlibai Wadia Bldg, Chikalwadi, Grant Rd, 400007; September 4
- Tehmul Behramshah Tarapore* (Taraporewala) (78), 82-A, Empire Est, 147, A. K. Marg, Cumballa Hill, 400036; September 4
- Adi Jehangirjee Ghadially* (85), D-2, Alpa Apts, Pochkhanawala Rd, Worli, 400025; September 5
- Bhikhamai Burjorji Wadia* (86), M-24, Godrej Baug, Off Napean Sea Rd, 400026; September 5
- Rusi Pestonji Bhathena* (69), 16, Mehta Bldg, Panthaki Baug, Andheri (E), 400069; September 6
- Dadiba Ruttonji Dalal* (86), E-18, Shapur Baug, V. P. Rd, 400004; September 6
- Mehru Pallonji Mehta* (70), 12, Jain Laxmi Mans, 112, Lamington Rd, 400008; September 6
- Shirin Gustad Mistry* (81), 7, Sunshine, 156, M. Karve Rd, 400020; September 6
- Feroz Sorabji Captain* (80), 614, Kashinath Bldg, Girgaum Rd, 400002; September 7
- Nariman Hormusji Daruwalla* (70), Dawoodi Mans, 1st Cross Lane, Off Noshir Bharucha Marg, 400007; September 8
- Manek Nadirshah Daruwalla* (55), 7B/8, Tata Clny, Tardeo Rd, 400034; September 8
- Gool Jal Daruwalla* (79), Room no 7, Tata Bldg, Dhanbaiwadi, Vile Parle (W), 400056; September 8
- Dolat Rustom Dotivala* (88), Ratan Manor, 511-A, R. P. Masani Rd, Matunga, 400019; September 8
- Boman Jamshedji Patel* (89), A, Paradise Apts, Napean Sea Rd, 400036; September 8
- Homi Dinshawji Sidhwa* (62), 23, Sompura Niwas, Vakola Bridge, Santacruz (E), 400055; September 8
- Manek Hormusji Gai* (85), F. S. Parukh Dharamshalla, Hughes Rd, 400007; September 9
- Tehmina Faramroze Jahangir* (87), 11/6, Rustom Baug, Victoria Rd, Byculia, 400027; September 9
- Daulatbanoo Cooverji Mistry* (85), A, Khalakdina Ter, Gowalia Tank, 400036; September 9
- Pheroze Framroze Sarkari* (70), Cafe Naaz, Opp Sir P. Mehta Garden, Malabar Hill, 400026; September 9
- Fredoon Bomanji Shroff* (91), B-36, Nowroz Baug, Lalbaug, 400012; September 9
- Shiavax Fardoonji Patel* (82), 4/21, A. H. Wadia Baug, Parel Tank Rd, 400033; September 11
- Nariman Dossabhai Madon* (82), Ahilya Bldg, Congress Hse Lane, V. P. Rd, 400004; September 11
- Keki Nariman Mogrelia* (73), 6-D, Harbour Heights, B-1, N. A. Sawant Marg, Colaba, 400005; September 11
- Banu Ratanshaw Wadia* (74), Irani Chawl, Sopari Baug, Parel, 400012; September 12
- Jamshed Darabsha Driver* (77), P/13, Cusrow Baug, S. B. Rd, 400039; September 13
- Keki Nanabhoy Mehta* (84), 94, Mehrdad, 64, Cuffe Parade, 400005; September 13
- Freny Behramshah Pestonji* (81), F. S. Parukh Dharamshalla, Hughes Rd, 400007; September 13
- Ratanshaw Hiraji Tampal* (69), C/o T. M. Buhariwala, M-26, Cusrow Baug, S. B. Rd, 400039; September 13
- Homi Phiroze Chinoy* (73), 16B Keval Mhl, 64, Marine Drive, 400020; September 14
- Khorshed Ardeshir Dastur* (87), Aziz Bldg, Tardeo, 400034; September 14
- Homi Bomanshaw Gamat* (87), Sohrah Hse, 607-B, Khareghat Rd, Parsi Clny, Dadar, 400014; September 14
- Piroja Peshotan Patel* (88), 2/4, Meher Homes, Opp Jogeshwari Stn (W), 400102; September 14
- Freny Jehangir Petigara* (73), Habib Hse, 293, Grant Rd Corner, 400007; September 14
- Khorshed Hormusji Wadia* (86), Silverene, 63, Worli Sea Face, 400025; September 14
- Mehra Bapuji Kerawalla* (89), Jame Jamshed Bldg, 811, Parsi Clny, Dadar, 400014; September 15
- Freny Minoo Patel* (65), C/o Dr Freny Cama Hostel, Gamadia Clny, Tardeo, 400007; September 15
- Jimmy Motaji Anklesaria* (67), N-7, S. B. Bharucha Baug, S. V. Rd, Andheri (W), 400058; September 16
- Dadi Dorabji Bharthania* (71), A, Ashoka Apts, B-3, Strand Rd, Colaba, 400005; September 16
- Perin Homi Harda* (70), 4, Banaji Trust Bldg, Contractor Baug, Mori Rd, Mahim, 400016; September 17
- Katie Behram Sethna* (67), G-49, Cusrow Baug, S. B. Rd, 400039; September 18
- Katy Jal Choksy* (75), 34, Perry Rd, Bandra, 400050; September 19
- Bala (Balamai) Pestonji Pithawala* (77), Khurshed Mhl, 725, Dr Dinshaw Master Rd, Parsi Clny, Dadar, 400014; September 19
- Minocher Framji Hansotia* (93), 5A, Balmoral Hall, 7, Mt Mary Rd, Bandra, 400050; September 20
- Phiroze Dinshaw Mistry* (42), N-30, Godrej Baug, Off Napean Sea Rd, 400036; September 20
- Dosibai Darubsha Taraporewala* (78), E/5, Highway Park, D/516, Thakur Complex, Kandivli (E), 400101; September 20
- Pesi Burjorji Mulla* (66), Samarth, 607-C, Khareghat Rd, Parsi Clny, Dadar, 400014; September 21
- Zal Sheriar Tavakkuli* (46), Rustom Court, Opp Podar Hosp, Dr Annie Besant Rd, 400025; September 21
- Mani Jamshed Marolia* (78), 103, Jupiter Apts, Cuffe Parade, 400005; September 22
- Purvez Jal Poonawalla* (60), A-12, Shapur Baug, V. P. Rd, 400004; September 22
- Gayomard Framroze Mistry* (66), 4, Sadhana Apts, Village Nalla, Nallasopara (W); September 23
- Minoo Jehangirji Daruwalla* (70), 45-46, Sai Ashish, Off Dr Peter Dias Rd, Hill Rd, Bandra, 400050; September 24
- Hormasji Pestonjee Kappawalla* (87), Vimala Sadan, Navroz Vakil St, Nanachowk, 400007; September 24
- Persi Fali Jokhi* (22), Room no 22-B, Sangeeta Co-op Hsg Soc, Chincholi Bunder Rd, Malad, 400064; September 24
- Dinshaw Kaikhushru Sanjana* (71), G-31, Cusrow Baug, S. B. Rd, 400039; September 24
- Khorshed Rustom Taraporwala* (80), Family Hse, 794, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; September 24
- Naju Maneck Vajifdar* (79), 49A, 3rd Marine St, Dhobitalao, 400002; September 24
- Rustom Sohrah Bamji* (77), 658, Firdausi Rd, Parsi Clny, Dadar, 400014; September 25
- Minoo Ardeshir Gagarat* (94), Sleater Hse no 2, Sleater Rd, 400007; September 25
- Manekbai Kaikhushru Lal* (87), Albless Bldg, Chikalwadi, Grant Rd, 400007; September 25
- Noshir Kaiki Bengalli* (71), 25-1/B, Tata Mills Co-op Hsg

Soc Ltd, Elphinstone Rd, Parel, 400012; September 26
Dolly Jamshed Bhathena (73), A-20, Gool Mhl, Sleater Rd, 400007; September 26
Banoobai Jehangir Karanjia (85), C-9, Godrej Bldg, Napean Sea Rd, 400026; September 26

Jamshedji Faramji Patel (70), Shreeji Hse, 75, Mint Rd, Fort, 400001; September 26
Adi Maneckshaw Poonegar (56), 3/4, Shroff Bldg, Gamadia Clny, Tardeo, 400007; September 26
Perin Jehangir Daruwala (79), Daruwala Bldg, Joshi Rd, Parsi Clny, Dadar, 400014; September 29
Shirin Edulji Madon (80), Desai Bldg, 668, Katrak Rd, Wadala, 400031; September 29
Gool Noshir Mistry (88), 6, Sea Belle, Napean Sea Rd, 400006; September 29
Neville Maneck Ratnagar (53), Jer Mans, 70/B, August Kranti Marg, 400036; September 29
Freny Dinyar Umrigar (56), 785/C, Khareghat Rd, Parsi Clny, Dadar, 400014; September 29
Munchi Jehangir Choksi (71), 34, Panorama Tower, Lokhandwalla Complex, Andheri (W), 400058; September 30
Ruhengiz (Shirin Daulat) Merwan Demehri (66), 319, Mitha Mans, Fort, 400001; September 30
Parvez Hormusji Karanjia (77), C/o Nergis Limji Khodaiji, Hendre Bldg, 8, Sleater Rd, 400007; September 30
Mani Erachshah Wadia (64), Ripon Bldg, Balaram St, 400007; September 30

CALCUTTA

MARRIED

Gulshan Soli Maneckshaw of Nepal and *Behram Noshir Bulsara*; September 1
Shiromi Keki Pardiwala and *Adil Noshir Bulsara*; September 6

DIED

Ardeshtir Merwanjee Vandrevalla, husband of late Mehmerai and father of Kersi, Firdose and Phiroze; September 13

DELHI

DIED

Jemi (Jimmy) Hormusji Maneckshaw, husband of Bhicoo and father of Sherna Keki Wadia and Erna Sunil Chandra; June 5

POONA

DIED

Hoshang Behramsha Contractor (62), 9, Hindustan Court, Kalyaninagar, 411001; August 13
Aloo Ratansha Dhalla (75), 6, Royal Home, Aundh, 411007; August 13
Zeqxis Sheriar Fatakia (49), Jamasp Bldg, Ma-Perviz Rd, 411002; August 22
Dina Cyrus Dastur (88), 14, Stavely Rd, 411001; August 31
Dinamai Nariman Printer (91), Grafikon Niwas, Viman Ngr, 411014; September 1
Phiroze Sorabji Bodhanwalla (69), 5/73, Gitanjali Kunj, 411001; September 5
Coomi Jal Pardiwalla (88), 48-50/A, Saidunissa Bldg, Sleater Rd, Bombay, 400007; September 9
Nusserwanji (Noshir) Dorab Nagarwalla (89), 3, Nagar Rd, 411006; September 11
Dinshaw Jehangirji Sopariwala (75), Canopus Apts, Boat Club Rd, 411001; September 13
Sorab Eruch Khambatta (82), 13/A, Mody Clny, 411001; September 15

SURAT

DIED

Jal Baheramsha Bacha (76), Nariman Home and Infirmary, Shahpore, 395003; September 2
Nariman Jehangirji Munshi (84), Village Akhakhole, Dist Surat; September 4
Parin Jalegar Bhathena (51), Darji Mohallo, Village Bhatha, Dist Surat, 394510; September 7
Minoo Sorabji Darbari (75), Sarosh Villa, 4, State Bank Clny, Adarsh Ngr, Jalgaon, 425002; September 10
Manek (Miki) Doshabai Shahna (47), Badari Mans, Cinema Rd, 395003; September 15
Kaikhushroo Shapoorji Dumasia (91), Narayan Sadan, Popat St, Nanpura, 395001;

September 20

Goolchair Behramji Dalal (92), C/o Nariman Parsi Girls Orphanage, 395003; September 21
Jamshedji Burjorji Khasimai (83), Nariman Home and Infirmary, Shahpore, 395003; September 27
Keki Darabshaw Bharucha (65), Nariman Home and Infirmary, Shahpore, 395003; September 28
Nergish Ardeshtir Vakil (88), Nariman Home and Infirmary, Shahpore, 395003; September 28

AUSTRALIA

New South Wales

BORN

A boy, *Nima*, to *Gita* and *Mehzad Zartoushti*; May 6
 Twins (boys), *Rehan* and *Rishad*, to *Larnaz* and *Viraf Kharadi* at Sydney; September 15

CANADA

British Columbia

DIED

Firouzeh Foroutan (92), mother of Goli Farhangi and *Irads Afsari* at Vancouver; March 24
Banoo Poulad-Noshiravan (Rokhwa) (82), mother of *Parvin Zartoshty*, *Rostam* and *Poulad* at Vancouver; August 18

Ontario

BORN

A girl, *Mehra June*, to *Andrea* and *Navroze Balsara*; September 1

MARRIED

Mehroo Sattha and *Rohinton Chothia*; July 5
Deenah Byramjee, daughter of

Kermin and *Marzie*, and *Daniel Patel*, son of *Gulrukh* and *Cawas*; August 2
Farnaaz Irani, daughter of *Farida* and *Noshir*, and *Craig Maurice*, son of *Lynne* and *Bert*; August 8

DIED

Mani Phiroze Vajifdar, mother of *Zarine Jehangir Chenoy*, *Shernaz Colabewala* and *Khushroo* at Toronto; June 14
Thrity Feroze Patel, mother of *Raymond* and *Parizad*; August 30
Rostam Foladian, husband of *Rowshan* and father of *Jamshid* and *Shanaz Keykhosravani* at Ottawa; September 26

Quebec

MARRIED

Hutoxi Batliwalla, daughter of *Kety* and *Dinshaw*, and *Jamshed Pithawala*, son of *Mehroo* and *Dara* at Ottawa; July 25
Mandana Keykhosravani, daughter of *Parvaneh* and *Rostam*, and *Shahriyar Shirani* at Ottawa; August 22

IRAN

Khorramshahr

DIED

Ardeshtir Bazadeh (67), husband of *Kian* and father of *Bahram* and *Homa*; May 29

PAKISTAN

Karachi

BORN

A boy, *Aresh*, to *Jasmine* and *Sarosh Gamwalla*; March 5
 A girl, *Sharmene*, to *Pouruchisty* and *Freddy Sidhwa*; June 30
 A girl, *Daena*, to *Daleara* and *Sheriar Hirjikaka*; July 29

Free Parsiana calendar for subscribers

A special December supplement of *Parsiana* will carry a calendar giving the English, Shehenshahi, Kadmi and Fasli dates/rojs for January to December 1999

DIED

Phiroze Ardeshir Sethna (60); April 17
Noshir Zubin Mama (69); May 11
Kavas Framroze Dinshaw (78); May 13
Lovji Dhunjishaw Wadia (77); May 23
Mehru R. Daruwalla (87); May 25
Naju B. Bharucha (79); June 5
Shera P. Bhurekhan (78); June 10
Nargish Soli Dubash (86); June 10
Homai J. Vania (88); June 14
Peshotan Dinshaw Bhadha (72); June 14
Keki Pirojshaw Kerawalla (70); June 30
Amy Nadirshah Wakil (79), sister of Nargis Dhunjeebhoy; July 14
Rumi Noshir Sidhwa (57); July 30
Gool Pheroze Thanawalla (82), mother of Nazneen Ehler Spliedt, Sarfaraz Feroz Golwalla and Anahita Feroze Sidhwa; July 30
Yesmin Meherwan Irani (61); August 3
Nowzer Pheroze Shah Mehta; August 11

Multan

BORN
A boy, *Zahan*, to *Havovi* and *Peshotan Bomanji*; July 3

UAE

Dubai
BORN
A boy, *Varun*, to *Zenobia* and *Bomi Shroff*; March 31

UK

MARRIED
Rashna Minoo Writer and *Roger Ryder*; July 6

London

MARRIED
Perviz Mehta, daughter of *Zenobia* and *Jemi*, and *Farrokh Daruwalla*, son of *Kety* and *Eruch*; September 5

DIED

Banumai Sorabji Sethna (92), 53, Musgrave Court, 110, Battersea Bridge Rd, SW11 3AN; July 16
Phiroze J. Pochkhanawalla (62), 20B, Primrose Gardens, Hampstead, NW3; August 13
Morverid M. Falahati (94), 85,

FIGURES AT A GLANCE*						
	Bombay		India		World	
	This issue	1998*	This issue	1998*	This issue	1998*
BIRTHS						
Boys	12	74	—	1	9	38
Girls	7	63	—	4	7	28
MARRIAGES						
Parsi	6	155	2	6	8	14
INTERCOMMUNAL						
Males married out	—	14	—	1	—	1
Females married out	—	17	—	1	4	4
DEATHS						
CONSIGNED						
Males	99	380	15	96	15	35
Females	93	403	7	78	16	34
CREMATED						
Males	—	7	—	—	—	—
Females	—	4	—	—	—	—

*Running totals for 1998 (January-October issues)

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

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

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

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Montrose Court, Princes Gate, SW7 2QG; September 10
Mani Shroff (84), 22, Crescent Wood Rd, SE26 6RU; September 14

Middlesex

BORN
A girl, *Tiraza*, to *Shenaz* and *Cyrus Bhote*, sister to *Yazata* at Harrow; July 5

DIED

Dinshaw Sorabji Rupa (67), 4, Parkside Drive, Edgware; August 8

Scotland

DIED
Kaikhushru J. Billimoria, 110, Park Rd, Glasgow; May 14

Surrey

BORN
A boy, *Kiyan*, to *Kaizarin* and *Mickey Kalifa* at Richmond; August 23

USA

California
BORN
A boy, *Jay Farhad*, to *Anita* and *Jamshid Karanjia*; May 31

MARRIED

Katayoun Shahbandari and

Zaryab Hamavand at San Jose; August 7

DIED

Golbanoo Shahmardan Goshtasbi (86), mother of *Parizad Kavooosi*, *Kiandokht*, *Ardeshir* and *Homa Shahmardan* at San Francisco; February 13
Sohrab Cowas Irani, husband of *Homai* and father of *Cyrus*, *Darius* and *Godafid* at Los Angeles; July 7

Florida

MARRIED
Shiraz Daruwalla, daughter of *Arnavaz* and *Hoshang*, and *Jal Irani* of England, son of *Dolly* and *Baman* at Tampa; June 21

Illinois

MARRIED
Yasmin Bhatena, daughter of *Katy* and *Kersi*, and *Reji Kothari*, son of *Yasmin* and *Kanti*; May 15
Mithra Hooshmand Kadkhodaian and *Matthew Edward Zaucha* at Schaumburg; July 11

Maryland

BORN
A girl, *Roksana*, to *Shehernaz*

and *Farhad Verahrami*, sister to *Anahita* at North Potomac; September 3

Massachusetts

DIED
Maneck Dastur, father of *Zarine Dumasia* at Boston; July 12

Ohio

BORN
A girl, *Olivia*, to *Tenaz* and *Farhad Sahiar*; August 7

Texas

BORN
A girl, *Nisa*, to *Afsaneh* and *Manouchehr Samiya*; March 26

MARRIED

Jarafshan Mobed, daughter of *Roshni* and *Jamshed*, and *Tehmus Mistry* of New Zealand, son of *Thrity* and *Yazdi* at Houston; June 6

Virginia

BORN
A boy, *Zubin*, to *Hufrish* and *Rohinton Patel*, brother to *Bahman* at Centreville; April 25

Compiled by Roxana A. Driver

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