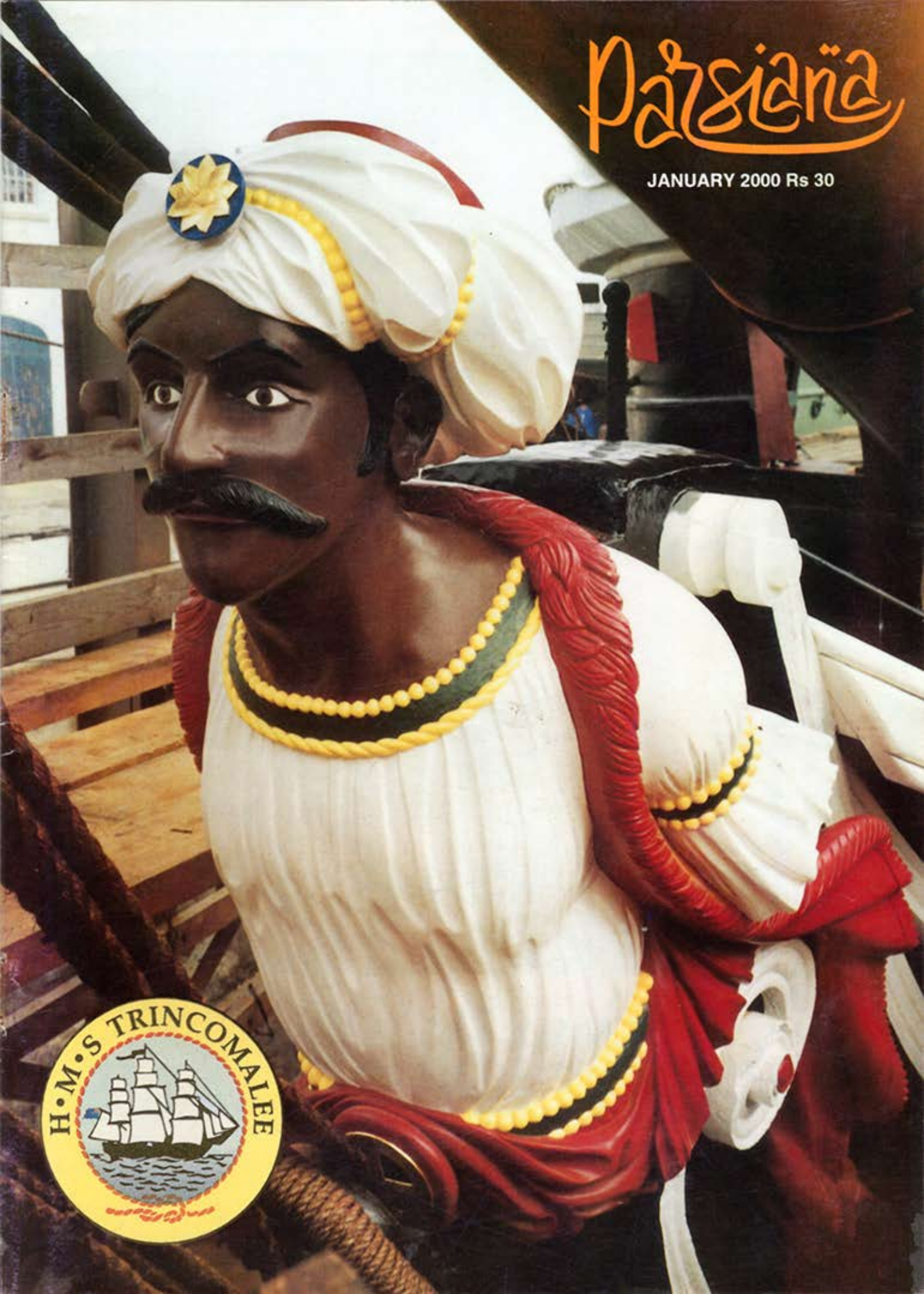


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Where movement is a science

Parsiana

January 2000
Volume 22 Number 6

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Cover: Figurehead on HMS Trincomalee

(Courtesy: HMS Trincomalee Trust)

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 Unsigned letters or those without an address will not be published.

"More 'Parsi Myths'"

This has reference to the letter written by Pashmina M. Contractor of Kathmandu, Nepal in the September issue of *Parsiana* ("More 'Parsi myths'") in response to "The three Parsi myths" published in the April issue.

I was deeply moved to finally read a defence of our glorious heritage and our lofty religion instead of the constant and cantankerous vilification of our rituals and tarikats.

We Parsis revel in reviling what should be venerated. We fritter away our energies, waste time, dissipate human resources over the most trivial of issues: cremation vs dokhmenashini; to cover or not to cover our heads in the agiary; the reformists to be lauded, the orthodox denigrated; why there should be no conversion and so the list goes on.

If there are persons who prefer cremation to dokhmenashini, then let them have the choice of one over the other

but let them not have the moral right to insist that the community should turn to cremation. When persons marry outside their faith, then they must bear the consequences of their action for they know what is going to happen once the step is taken. So they should not expect to have their cake and eat it too! And this list can go on ad infinitum but there is no need to go into the banalities and trivialities we Parsis indulge in.

Zoroastrianism has given free will to individuals — so let them make what choices they will and bear the consequences. But let there be no whining that the religion has not stood by them. I am strongly of the opinion that we should, for a change, stand by our religion and defend it from the crass criticism of insensitive people and from the onslaught of the unlearned. Have we such few "defenders of the faith?" It has taken Pashmina M. Contractor in the tiny Himalayan kingdom of Nepal, away from the daily contact of Parsis, with her courage and objective analysis of the issue, to open our eyes to addressing the real issues at hand instead of bogging ourselves into a morass of needless controversy.

One more reference needs to be made. Noshir L. Hansotia from Kansas, USA writes to laud the courage and determination of a handful of Parsis in Neemuch, Central India, tending to our sacred atash padshah, against great odds. He calls the Parsis "a people of destiny." We need more such Noshir Hansotias to instill in us this deep sense of pride and commitment to our faith.

POURUCHISTI N. CHENOY
Secunderabad

"The gay crusader"

I was moved to read about Prof Hoshang Merchant ("The gay crusader," Events and Personalities, *Parsiana*, September 1999). It is indeed a healthy trend to find an enlightened Parsi taking up what can be called a lost cause. As all of us know, a few extremely articulate speakers and writers among us have created an impression that, leave alone the act, even a free and fair discussion on homosexuality in any forum is taboo. Some 25 or 30 years ago, the late Adi Marzban had produced a play with homosexual overtones and some Parsis started talking about religion in danger. At that

time I had requested a dastur to enlighten me on the religious stand in this connection. The dastur's reply was that there was no mention about this in the holy *Gathas*, though some later Pahlavi Persian books had raised a danger signal.

The liberal atmosphere of the modern West not just tolerates but encourages public discussion of this subject dubbed "prohibited" by a handful of articulate Parsis. Therefore, it is heartening to know about a learned Parsi who expresses his views on this subject without fear or favor but with remarkable force and dignity.

It is well-known that English laws were barbarous on this issue till the early '40s. Perhaps the most famous victim of such laws was the immortal Oscar Wilde (1854-1900). But in the early '50s the Britishers realized their mistake and a bill was passed in the House of Lords legalizing homosexual conduct between adult males in private. And recently the injustice done to Wilde was reversed when his giant statue was put up in a prominent square in London. Yet some of us who have been blindly copying our former rulers have not had the sagacity, openness or courage to radically change the approach. Let us hope that Merchant's contribution may turn out to be trendsetting, particularly for our future generations. ADIP. RANJ



Merchant: sets a healthy trend

"On a high down under"

I have read with interest Gustasp Irani's write-up on Zoroastrians living in New Zealand ("On a high down under," *Parsiana*, September 1999).

Irani has dealt with the Parsis mostly confined to Auckland which, like Bombay, is the commercial hub and largest city in New Zealand.

There are Parsis living in other parts of the country. There is a Parsi family in Hawera (pronounced "Howra") which is halfway between Auckland and Wellington. In Hawera, the country's most famous mountain, Mt Egmont, is located. Its peak is always covered with snow. There is a Parsi family in Christ-

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church, in South Island which is well-known to the cricketing world. Then there is a Parsi family and my son who live in Wellington. My son edits for the last three years a newsletter called *The Parsee Voice Of New Zealand* (TPVONZ). It deals mostly with our Zarathushti religion, for the edification of Parsis living in New Zealand. This newsletter also comes out with special issues on India and Indian matters and a recent issue was on cricket.

New Zealand consists of many islands, the two main islands being North Island and South Island. It is mostly an agricultural country famous for its dairy and meat products. The cattle population far exceeds human population, 45 million sheep to 3.5 million human beings. Its most famous bird is the kiwi, a night bird that does not fly. New Zealand is also called the land of the Kiwis and a New Zealander is often referred to as a Kiwi. Each city and town has a scenic beauty of its own.

It is said that advance reservations for hotels and other lodging in New Zealand started about five years ago for overseas visitors to witness the first rays of the sun that fell on the country

when the 21st century, or as is more popularly called the new millennium, dawned.

BHIKHAJI M. ADENWALLA

"The Federation salutes..."

According to your report in "The Federation salutes Sam," (*Parsiana*, July-August 1999) Eruch Irani mentioned that the "Baroda Dharamshala is not in the condition it should be in." When he made this statement in the last Federation meeting, our youth representative Cyrus Cooper objected to this untrue statement and therefore the matter should have been closed. Instead, you have printed a factually incorrect statement which has not been received well by our community members.

I think Eruch Irani has freely used our Dharamshala when he visited the town and neither then nor in recent times have the local authorities received any complaints from him. If the Dharamshala was run down, as he claims, he would not have stayed more than once. Moreover, our Dharamshala is probably one of the best, surpassing even some in the metros. This is borne out by the steady stream of outstation Zoroastrians making use of the facility. Our Dharamshala man-

ager Marzban Khajotia is also a caterer par excellence and has been invited by many five star hotels including the Taj Hotel at Delhi for the Parsi food festival. Apart from catering for many towns in Gujarat, he has several invitations from Bombay. We believe in giving the best service.

DARA A. HAKIM

Trustee, Shree Parsi Panchayat, Vadodara

"Hallowed be thy name"

Jamshed R. Udvadia's article, "Hallowed be thy name," (*Parsiana*, July-August 1999) reproduced from the *FEZANA Journal*, makes for confusion over our Prophet's name, his religious system and the styling of its adherents.

Udvadia's "standard nomenclature" and "standard spelling" straightaway hurls us against difficulties posed by an inadequate English alphabet. Its 26 letters, of which c, q and x are superfluous (the first retaining value solely for its ch sounding), fall woefully short for the full expression of the beautiful 53-character Avestic alphabet.

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tions, this alphabet assures us that our Prophet indeed called himself Z-a-r-a-th-u-sh-T-R-A, just as his co-evangelist was F-(a)-r-a-sh-a-o-sh-T-R-A (Yasna 49.8. Note the -TRA in both cases). Scholarly precision demanded "extending" the limited Roman range by filching letters from the Greek: beta, gamma, delta, (eta), theta, and khi, to render bh, gh, dh, (ng), th and kh. Superscripted 'v's over c and s provide the ch and sh sounds. Ticks, squiggles, dots and dashes complete their arsenal. One can readily see difficulties eased but not overcome by "normal" spellings.

Think of the ch as in chemistry and then as in church. Sh does not always convey the sound of shoe: consider dishonest, goshawk and mishap; gh entails its own ambiguities — dough, lough, rough, yet one must avoid extreme equations such as G. Bernard Shaw's tongue-in-cheek ghoti=fish!

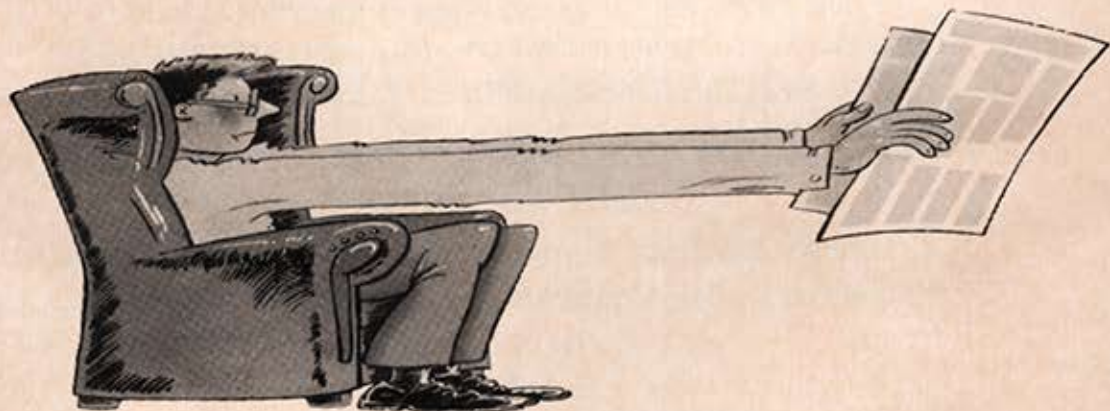
With these rough-and-ready transcriptions to hand, how did Zarathushtra finish up as Zartusht, Zardusht, Jarthost and even Jarthos? Let us not blame Firdausi Tusi: he had before him the New Persian forms from the defective Pahlavi which had let slide the -TRA of our Prophet into zltwshst and tran-

scribed it as Zartuhsht, whence Zartusht, etc. His father-in-law Frashaoshtra suffered less: his Pahlavicized fate was to end up as plshwshtl or Frashosht(a)r, and nobody seemed particularly bothered — familiarity having bred negligence!

In our *Jasame avanghe mazda* we assure Ahura Mazda that we are mazdayasno zarathushtrish: Mazdayasnians of Zarathushtra's persuasion or Zarathushtrians. Thereafter we flip over to Zartushtis, Zardushtis, Jarthostis, and, to appease inquisitive westerners, we lamely agree to being Zoroastrians. We have all been wrong; now let's right it! Let us recall the chilling story of the little Parsi schoolboy here who, when asked about his religion, became so tongue-tied with embarrassment at having to repeat "Zo-ro-as-tri-an" for an obtuse teacher, that in desperation he blurted out "Muslim!" We do not have to ingratiate ourselves religion-wise before westerners, northerners or sundry botherers.

Parsiana reproduced Udvadia's article under the heading of etymology. Accordingly, we ask what the august name means: the -ushtra suffix tells us "camel." Zarath is less certain: we can

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have golden, olden or even sickly (!) Much as we would wish to adhere to the late Dasturji Dabu's "Golden Light," we have with genuine regret to relinquish that glowing explanation for an apparently dark camel.

Should we be upset at seeing the horse in Vishtaspa, Jamaspa, Pourushaspa? Or the kine in Bor-gav, Parshad-gav, Pur-gav, Ramak-gav who have obligingly lined up for us in the *Bundahishn* genealogies? Wealth was based on cattle, and fame on fine horses and camels — scarcely surprising in a society with pastoral and semi-nomadic roots. Regarding the camel, the *Vendidad* (7.41-44, 'On Healers and Tariffs') assures us that the social gender scale is matched by animal rank with a she-camel, equivalent to a chariot and four-in-hand, topping the list! Similarly, the tariffs for cleansings at the barshnum-gah (*Vendidad*, 9.37-39, 'On Cleansing Tariffs') are so structured that a male camel of top quality heads the scale for a provincial governor's ritual purification. Regarding horses, our evidence harks back to Indo-Iranian times when pride in fine chargers expressed itself in extravagant poetry. Here we recall the stratagem of Darius I's groom which ensured his master the throne of Iran, and still earlier, how Zarathushtra's curing of Vishtaspa's ailing Aspa Siya obtained his patronage. Ancient bank balances were reckoned in terms of cattle on the hoof, typified by the herds of the mega-rich Athwians. The old Roman aristocracy sprang from wealthy pastoralists; the Gaekwad of Baroda takes righteous pride in his ancestral title of cowherd! Case rests!

Standardization yes, if accompanied by moderation; rigid conformity no, if fuelled by dissension. Zarathushtra was supremely unconcerned with what we called his religion; rather with what we culled from it. May wisdom and not whim guide us in our deliberations!

FARROKH VAJIFDAR

London, UK

"In the eye of a storm"

A very interesting and provocative article, "In the eye of a storm," (*Parsiana*, February-March 1999) by a well respected scholar-lecturer Kaikhusro N. Dastoor calls for in-depth examination of the three issues raised — medical, mystical and traditional.

I will discuss the medical angle, leaving those mystical and/or ethical, philo-

sophical/religious areas to appropriate authorities to tackle. I will also discuss some practical and objective aspects and offer a different point of view.

Except for the two outer layers, the cornea (the transparent seeing layer) and sclera (the tough opaque layer) no other part of the donated eye is used for transplantation. These two are used as splints or scaffolds on which the recipient's own tissues grow and form the seeing tissue (cornea) or supporting tissue (sclera). The rest of the removed eye is submitted to medical tests (scrutiny) to ascertain its "acceptability to recipient."

What happens to any of the organs or tissues removed from a human being (Zarathushti or otherwise) for reasons other than donation to others i.e. to treat or remove diseases, improve looks or functions? Eyes are removed (enucleated) for several reasons in living people (including Zarathushtis) to save sight (in the other eye) or life, as also are appendices, gallbladders, kidneys, intestines, stomach, breasts, brain and other organs, parts of body 'limbs' removed during surgery every day as treatment of disease for extending and improving life. What happens to their *anasars* (ultra-material elements) and what happens to all those Zarathushtis dying later minus one or other part of the body, organ or tissue! How, when and where do they meet in heaven?

Per K. N. Dastoor "Our tradition...ordains... dokhmenashini." I have come across some well-to-do Zarathushtis submitting amputated limbs to *geh sarna*, but not always. Most of these removed organs, parts of body and tissues are submitted to anatomical studies — macroscopic and microscopic — to establish diagnosis, very often to develop additional treatment (for infection or tumor) and the "leftovers" are consigned to the incinerator or other prevailing method of disposition. No Zarathushti has objected to these practices or chosen death over removal of these organs or tissues.

Do Zarathushtis donate blood? What happens here? Where do the *anasars* of donated blood go? Have Zarathushtis refused to receive transplants of tissues, organs, blood, bone marrow from others? Do these people have two or more *anasars* of living or dead people within themselves?

As for traditions: if the science and technology of transplantation existed in



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the times of Zarathushtra would he have summarily rejected it or would he have incorporated it into his teachings with his own blessings!

What greater act of self-sacrifice and charity can a Zarathushti perform other than offering his own not-needed but good organs and tissues to a dozen or more other human beings (Zoroastrians or otherwise) so that they may enjoy better, healthier lives? A Zoroastrian thus elevates himself/herself towards hurvataat (perfection) and amereataat (immortality). If charity is thy name, fellow Zarathushtis' donation of themselves would be the ultimate sublime act of charity.

Now that K. N. Dastoor has begun this dialog, let the storm abate and cool breeze lead us to dialog this issue. Further may I suggest a task force of world leaders — religious, social, medical and scientific minds — to study this and advise the populace? It is the right of every individual to come to his/her own decision in this regard. However, it is the responsibility of the community leaders to sustain a balanced dialog and help the laity in this decision-making process. Can this topic be worthy of a spot on the agenda of the World Zoroastrian Congress of the millennium?

Dr MEHROO M. PATEL
Westchester, Illinois, USA

Plant physiologist

A Fellow of the Indian National Academy and a Foundation Fellow of the National Academy of Agricultural Sciences, 90-year-old Dr Rustom Asana died on May 26, 1999.

His research work concerned the improvement of crop production in low rainfall and unirrigated conditions. He was invited by many scientists from different parts of the world to attend conferences and present papers. In 1962, Asana was invited by the Australian government as a visiting scientist to work in the New Phytotron at the Commonwealth Scientific and Industrial Research Organization at Canberra. In appreciation of his work, in 1973 Asana was awarded the Rafi Ahmed Kidwai Memorial Prize by the Indian Council of Agriculture Research.

Son of the late Jerbanoo and Khan Bahadur Dr Darasha Jamasji Asana, Rustom was born on August 14, 1908 at Hyderabad, Sind (now in Pakistan), where his father was attached to the Medical School and Civil Hospital.

Rustom obtained his masters degree in botany from Bombay University with distinction and his doctorate in plant physiology from the Imperial College of Science and Technology, London in 1935. He returned to India in the same year and carried out research in plant physiology at the Institute of Science, Bangalore, Agriculture College, Lylpur, Punjab and the Central Sugarcane Research Station, Pusa, Bihar. In 1946 he got a permanent appointment as plant physiologist at the Indian Agricultural Research Institute, New Delhi and became professor of botany and head of the plant physiology division in 1967, retiring in 1970. Thereafter he continued his research in Gujarat as emeritus scientist of the Indian Council of Agriculture Research for two years.

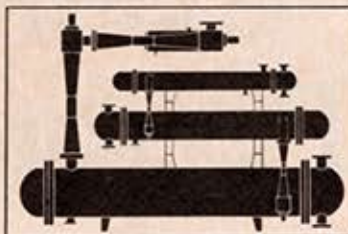
He is survived by his wife Narges (née Daruwala), who encouraged and inspired him in his work.

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Events and Personalities

End of a successful term

"We (will) say 'goodbye,' not 'farewell' because we hope you will come back as ambassador," Bombay Parsi Punchayet (BPP) chairman Jamshed Guzder said to the Islamic Republic of Iran's (IRI) consul general Sayed Kamal Yasini who was retiring at the end of a four-year term in Bombay to take up a new appointment at the Center for International Research in Tehran. That Yasini's friendliness and ready cooperation has won him a special niche in Zoroastrian community consciousness was evinced by the words of several participants in the BPP boardroom on October 20, 1999 when the Punchayet hosted a formal sendoff to the young diplomat.

Guzder referred to the "total silence in relations between Iran and India after the (Islamic) Revolution" adding, "that you have changed. (We) established a new relationship at the Sixth World Zoroastrian Congress (6WZC)." He commended the institution of immediate visas at the Iranian Consulate General which enabled a number of Indian Zoroastrians to attend the Congress and acknowledged the "very substantial rebate" granted by Iran Air on the occasion. Referring to inquiries he had received regarding the establishment of commercial links with Iran, Guzder commented, "Complementary items are needed in Iran and India."

K. R. Cama Oriental Institute (KRCOI) trustee secretary Homai Modi, who as the official Indian liaison for the 6WZC in 1996, had had the maximum interaction with the Iranian consul general, thanked him warmly for the cor-

dial cooperation she had received from him and his staff which enabled her and the Indian delegates to the Congress to "savor memories of our forefathers on your shores." The success of that interaction had led to the organization of



From left: Godrej, Guzder, Yasini and Modi Photo: Arnavaz S. Mama

several meets between Bombay Zoroastrians and visiting Iranian dignitaries like the IRI President, foreign ministers and speaker of the Iranian Parliament. "You have been trying to get us involved with tourism. (We) hope, God willing, it will come to pass," she added. "In foreign service every nation sends its best to ensure cordial relations. The Iranian government selected Yasini in the best tradition," remarked BPP trustee Rustom Tirandaz, adding: "You can play a very big role in marketing India in Iran."

Sohrab Godrej, head of the house of Godrej, expressed the hope that he would be able to fulfill his father's wish to establish a Godrej presence in Iran. While cooperation between India and Iran had increased of late, it was yet to reach the level attained before the Islamic Revolution, he noted.

Former sheriff Jehangir Nicholson commented, "It is a happy occasion and yet a sad one (because) life is always

moving, change is necessary... Nationalism is not enough for any nation, ultimately internationalism is necessary... The comity of nations should be the comity of human beings..." "We need to be a world without frontiers,"

endorsed BPP trustee Dinshaw Tamboly. The former president of the International Planned Parenthood Federation Avabai Wadia suggested the institution of scholarships to enable a cross exchange of students. The theme was echoed by World Zarathushti Cultural Foundation president Dr Homi Dhalla who urged greater cultural activities and more exchange of scholars while journalist Noshir Dadra-wala registered his appreciation of the way Iran's Zoroastrian heritage was being maintained.

Acknowledging the compliments and good wishes of the gathering which included Dastur (Dr) Kaikhusroo JamaspAsa, High Priest of the Anjuman Atash Behram, Yasini recalled how he had looked for "centers to create relationships" on his arrival in Bombay, "regardless of race and religion." The BPP was one such center which yielded results, he said. In the economic field he had liaised with the Tatas, Godrej, Associated Cement Companies, Larsen and Toubro, Reliance and others, but "(we) worked with your community more than with other communities," he assured his happy audience. He made a special reference to the "very good relations" he had enjoyed with the late politician-diplomat Homi Taleyarkhan and how Marazban Patrawala, member of the Government of India Minorities Commission, had been an honored guest in

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Tehran. (Patrawala, who briefly attended the meet, left suddenly. An hour later the news of his death stunned the community.)

Specifically Yasini thanked Modi, Guzder and Godrej for his success in establishing cooperative ties with the Indian Zoroastrian community: "Without their sincere cooperation this link between you and us would never have come into existence." He echoed the sentiment voiced by Ayatollah Seyyed Ali Khamenei at the 6WZC, "Zoroastrians all over the world should consider Iran as their homeland," and welcomed "any suggestions for cultural, scientific and economic ties" between Iran and India, adding, "I may never forget my memories of these four years."

BPP chief executive Behram Dastur described the "mental bond between Iran and India" as analogous to the fire — "always changing, always pure." Thanking the consul general for remembering her husband, Thrity Tale-yarkhan noted, "Every diplomat knows that the best service he can render to his own and to the accredited nation is to bring the two together in cultural and economic affairs. We congratulate you

on a very successful term... (and) will remember you with affection."

Arnavaz S. Mama

Youth Speak

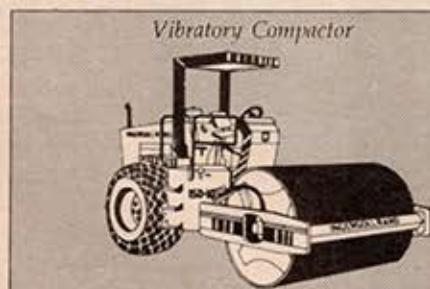
"Do not sell this to the *chanawala* (grams vendor)," reads the parting shot of the editorial in the first issue of *HP Youth Speak*, the newsletter brought out by the enthusiastic members of the BPP (Bombay Parsi Punchayet) Youth Club. The four-page bulletin carries news items from former participants of the BPP's annual Holiday Programme for Youth, the diehards amongst whom constitute the core of the Youth Club.

"There is no other community willing to go the distance to ensure that its youth receive leadership training at the threshold of maturity. We have all been very lucky to be part of a family growing every year," states the editorial which continues, "So logic dictates that right now the BPP Youth Club should be bursting at the seams...Sad as it may be, the truth is we seem to lose interest once the training period is over...With the characteristic determination Parsis are famous for, the BPP has approved bold new bids to bring you back into the fold. The newsletter you're holding right

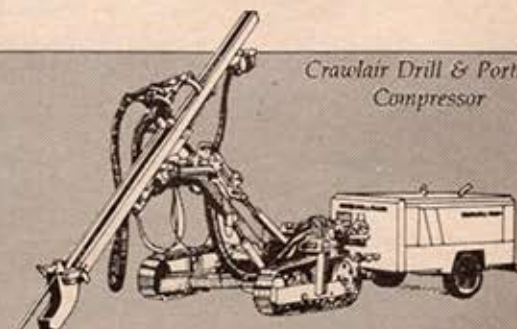
now is one of them...It contains news, views, reviews and complete *dhamaal*. We do hope to receive feedback."

Accommodated within the pages of the August-September 1999 issue sponsored by Rustom Anklesaria is "Gilli Gillee" for humor, "Did you know?" to learn more facts concerning the community, "Proud of You" highlighting the accomplishments of their prominent members, "Brain Storm" to expand one's knowledge and a Registration Form inviting subscription (including the newsletter) to the Youth Club for Rs 60 or subscription to the newsletter for Rs 30 by contacting Persi Mistry, at Bombay Parsi Punchayet, D. N. Road, Fort, Bombay 400001. The newsletter is also planning to start a "Helpline" column giving information on admission deadlines, a few career tips, scholarships, etc.

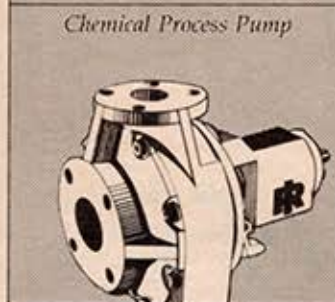
The editorial team includes Burzin Mehta, Meherzish Kalyaniwala, Priya Bhujwala, Fabian Panthaki, Merzeen Aga, Jim Vimadadai and Diana Marfatia with assistance from the organizing committee that includes, along with the earlier mentioned, Anupama Sharma, Dr Porus Kapadia, Neville Todiwalla, Jehangir Bhadha, Khorrum Siodia,



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Urvakshi Mistry, Hormuzd Mehta, Vinifer Gandhi and Shirzad Khory. Any suggestions to improve the newsletter or contributions in the form of articles may be sent to Marfatia's office at The BJPC Institution, 33, Maharshi Karve Road, Opposite Charni Road Railway Station, Bombay 400004 or sent to them on the e-mail: hpy50@hotmail.com

Voice on the web

"Vohuman.Org is a web journal dedicated to distribution of information on the good religion of Prophet Zarathushtra and the Zarathushti heritage. Vohuman.Org is published quarterly on this website," noted their revised summer edition of September 27, 1999 that Parsiana accessed on the Internet.

A good assortment of articles featured in their summer edition bearing papers by Dr Darius Jahanian, Rabindranath Tagore, Prof Stanley Insler, Dina McIntyre, Dr Ali Jafarey and Jamshed Pavri on topics ranging from fire to the Magian fellowship. Each issue also has a visual theme, where pictorial matter is interspersed with the text.

Under their head 'Zarathushti Media' they have listed the bilingual (English/Farsi) *Payk e Kankash* and *Humata*, the *Fravahar Journal* and *Payk e Mehr* in Farsi, and the *FEZANA Journal* in English. Their 'Vohuman

Store' names the books and CDs available. In every issue "we present several interesting articles on the Zarathushti religion, heritage and history subjects," notes their site which is produced by webmaster Jamshid Varza, promoted by Khusro Mehrfar, researched by Mehrborzin Soroushian and proofread by Hannah Shapero.

Every issue also includes the 'Prominent Zarathushti' series with Rustam Guiv featuring in the summer edition. For their visual theme they had selected Navroz in Persepolis. While they had no entries under the 'Sports' head, under 'Conference' there was reference to the four-day meet on "Celebrating Zarathushti's life" at California from December 24 to 28, 1999. They also have a 'Book Review' and a 'Zarathushti Festival' series. The handy article index appears under 'Map.'

On another Zoroastrian related site (<http://www.Zarathushti.com>) Rita Kapadia of Alta Visions is offering "websites and web pages for all Zarathushti related material on a special domain and server set up for this purpose... Established in Massachusetts since 1996, we specialize in putting small businesses on the Internet," writes Kapadia, assuring "this is a cost effective solution for Zarathushti businesses and individuals, no matter how big or small they are, to get a website."

A visit to their site finds a gamut of entries from advertising, arts and attorneys, through fashion, finance and food, to toys, transportation, travel and tourism. A subject like health shows further classification into chiropractors, dentists, physicians, medical equipment, weight, sports... A favorite among Parsis should be the "Parsi recipes" which feature under food. The comprehensive recipes section includes entries under masalas, vegetables, meat, fish, eggs, desserts, breads, pickles, snacks, preserves. Those seeking further information could write to Kapadia at e-mail: info@altavisions.com

"Hope this missive greets you in a musical mood," starts a press release from Bombay-based Soulful Creations announcing that ghazal and bhajan singer Soli Kapadia's music can be heard on the Internet all over the world on his websites: members.xoom.com/

solikapadia/main.htm or www.kalakar.com/solikapadia.

A visit to the website offers an insight into "Soli...the man...the singer...the composer...his achievements, his laurels..." The recognition he has earned from prominent names in the music industry like Ghulam Ali, Kalyanji Anandji and Anup Jalota finds a place on this site too.

With nearly 1,000 concerts worldwide behind him, Kapadia's six cassettes and CDs are rising in popularity. With *Ek Kaagal Harivame*, "HMV introduces a solo artist based bhajan album in Gujarati... for the first time in its glorious 95-year-old history," it is reported therein.

"Kapadia's repertoire ranges from intricate classics to the more popular light compositions," reminds the enclosure to the press note. "He is as much at ease with ethnic devotional songs as he is with lilting jingles...(He) is capable of moving audiences to tears with his sensitive lyrics and expressive music..."

AIMZ to be on web

The seventh annual general meeting of the Association of Inter-Married Zoroastrians had a special guest — Bombay Parsi Punchayet chairman Jamshed Guzder who has consistently championed the rights of Zoroastrian women vis-à-vis men who are generally seen to have the edge over them. Though the brainstorming yielded no new strategies to rectify the balance, his presence was a morale booster to the compact gathering.

While Ave Mehta read the minutes of the last meeting and Meher Rafaat the president's statement, with no new nominations forthcoming, the managing committee (viz president Meher Amersey, vice president Smita Crishna, secretary Khursheed Narang, joint treasurers Vera Mahajan and Berjis Desai, and members at large Mehta, Rafaat, Kavas Petigara and Darius Shroff) was mandated to continue for the year ahead. Of its 200 members, 95 are Bombay based, others being spread in India and abroad.

Computer literacy was one of the subjects under discussion as Amersey informed the gathering that Darius Kumana of UK had designed a website for the Association and required news regarding its activities.

What most bothered the members was the discriminatory attitude of Zoro-



Visuals (above and below) downloaded from popular Zarathushti websites



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astrian priests who had authorized the navjote at an advanced age of the late Neville Wadia whose father had officially converted to Anglicanism and who had been baptized as a Christian. Neville's navjote had been followed by that of his adult son Nusli. The same priests persisted in refusing to accept the children of Zoroastrian women married to men of other faiths, lamented the members as they pondered a legal battle.

A.S.M.

Legal hat trick

"With his reappointment as India's attorney general (AG), Soli J. Sorabjee has done a hat trick," reported *The Indian Express* of November 2, 1999. He had first accepted this office in 1990 and had resigned when the Janata Government was ousted in 1991. When the Bharatiya Janata Party came to power in 1998, Sorabjee was once again appointed attorney general, the first Indian to hold this portfolio for two terms. In an interview with *Parsiana*, ("Sorabjee's second serve," September 1998) Sorabjee had confessed he was not sure how long his tenure would last.

His appointment for the third time followed a faux pas from the law ministry, it was reported in *The Indian Express*, 20 days later. As is customary, Sorabjee submitted a formal letter of resignation after the Vajpayee government returned to power. The joint secretary in the law ministry curtly asked Sorabjee to continue until alternative arrangements could be made, suggesting that they were contemplating accepting his resignation. "When the Prime Minister's office came to know about the slight to the distinguished AG, there were profuse apologies," reported the newspaper.

Apart from defending constitutional amendments and legislations, Sorabjee will also appear in the International Court of Justice resisting Pakistan's claims on the alleged shooting down of its aircraft by India, mentioned *The Indian Express*.

Gathas that bridge

"It is the first of its kind," promises Piloo (Nanavutty) Jungalwalla, author

of *The Gathas of Zarathustra: Hymns in Praise of Wisdom*. "The Gathas are being published with relevant illustrated material to emphasize and explain the text. Also, for the first time, background provided by the Story of Creation is examined and a page from an unpublished manuscript at the Bibliothèque Nationale, Paris is reproduced. The work is in straightforward idiomatic English, keeping as close as possible to the original text, while the commentaries provided elucidate the doctrinal allusions...It is very readable," stated Jungalwalla in an interview with *The Times of India* of October 1, 1999.

The previous day Jungalwalla was honored by the President of India, K. R. Narayanan who accorded a special reception to the author and a group of 30 eminent representatives of different faiths when he autographed a copy of her book which had been released on September 26, 1999. The function at the Rashtrapati Bhavan was organized by Lt Gen Adi Sethna, president of the Delhi Parsi Anjuman and Dr L. M. Singhvi, writes Jungalwalla.

"The book is a product of several years of painstaking research and study by the 85-year-old author who has shared her insight into the Zoroastrian scriptures in several publications earlier," mentions the *Times* article. Some of her other published works include *The Songs of Zarathustra*, *Fravarane*, *The Parsis* and the series on *Our Religion*.

The present work priced at Rs 650 and published by Mapin is the culmination of "officially" seven years of effort put in under the tutelage of her "guru" Farrokh Vajifdar, a linguist, she acknowledges. "The book tries to bridge the dividing line between the layperson and scholars. That is why I feel that the book is a must for every Parsi home, libraries and researchers working on the Zoroastrian tradition," she mentions.

With her "academic background, scholarly training and rich experience" Jungalwalla believes, "The Gathas teach us the sanctity of life...The Gathas instil a very strong sense of environment-consciousness. It speaks of the sanctity of the heavens, of humankind, and all aspects of the environment..."



From left: Sethna, Jungalwalla and Narayanan

Saints and seers

"We offer them homage due to their piety and righteousness. We remember them in order that we can learn something or draw inspiration from the life of piety that they led. We respect them for the values they upheld during their lifetime. We pray to them and offer ceremonies in their honor in order that they may bless us and abide with us in spirit," writes author Noshir Dadrawala in his introduction to *Zarathushtrian Saints: Masters, Mystics and Martyrs*.

The 62-page booklet captures the lives and trials of Shah Jamsheed, Shah Faridoon, Shah Lohrasp, Dastur Arda Viraf, Dastur Dinyar, Dastur Neryosang Dhaval, Dastur Meherji Rana, Dastur Azar Kaiwan Bin Azar Gushasp, Dastur Jamshed Kookadar, martyrs like Yazdegird, Ardashir, and pious souls like Jamasp, Aderbad Bin Mahrespand, Homa Jamshed, Cama Homa and Ustad Behramshah Shroff.

While some facts concerning these souls may be oft repeated, it is interesting to recall that Shah Jamsheed is credited with introducing the use of the kusti among the Mazdayasnis; that Shah Faridoon with the aid of Sarosh Yazata was successful in overthrowing Zohak and that many of the nirangs prayed today are ascribed to him; that when pestered by evil thoughts, it is meritorious to recite one *Ashem* and remember Saheb-e-Mithra Kae Lohrasp Bin Arvand for control of the mind.

Dastur Arda Viraf's spiritual sojourn resulted in the recording of *Ardaz Wiraz Namag*, the ancient text which upholds the principle of divine justice. *Jamasp Namak* or *Jamasp* (Book of Jamasp) is attributed to Jamasp, one of the immedi-

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ate disciples of Zarathustra and in fact one of the benedictions showered on a marrying couple enjoins them "to be helpers of the religion like Jamasp, the clairvoyant." The editor of the present-day *Khordeh Avesta* would be Aderbad Bin Mahrespand, notes Dadrawala. Some of his homilies constitute the *Pand Namah*, a storehouse of worldly wisdom, and he is also said to have composed the *Patet, Afrin, Pazand Setayesh*, and the *Pazand Nirang* recited at the end of various Avestan *Yashts*.

Among the Zoroastrian sages whose influence extended to other religions was Dastur Dinyar, later known as Salman (Solomon)-e-Fars, who is believed to have helped Muhammad in writing the *Quran*. Dastur Meherji Rana's prominence and close affinity to Emperor Akbar gave the Parsis as a community national visibility and fame, writes Dadrawala.

Dastur Neryosang Dhaval was the celebrated priest who led his people from Arab persecution to the shores of Hindustan. Dastur Azar Kaiwan with his spiritual powers could bodily be in two or more places at the same time.

While Homaji is the patron saint of all those who are meek, gentle and falsely accused, Cama Homa embodies the spirit of self-sacrifice, unflinching faith and religious pride. Dastur Jamshed Kookadar was a divine healer, scholar, alchemist and pious priest who worked ceaselessly to mitigate suffering. Ustad Behramshah Shroff was a mystic who helped Parsis of this century understand the esoteric side of their religion.

Just as the martyrdom of Yazdegerd III, the last Zarathushti king of Iran may be known, the story of Ardashir who with his men laid down his life in the service of his adopted motherland may also be common knowledge. The significance of *roz* Ashishvagh, *mah* Fravardin as the Variava Behdin Parav may surprise those who do not hail from



Navsari and Surat and have hence not heard of the *baj* of Ardafarosh performed in honor of those valiant Parsi ladies who, clad in men's armor, put up a brave fight against the Rajput troops. When overpowered, they preferred to jump to their death in the river Tapti and lose their lives rather than be taken captive by the enemy.

"Noshir has done well to cultivate his mind to be adequately mature to

place issues in their proper perspective, analyze them thoroughly and remain objective when putting pen to paper," credits Dinshaw Tamboly of the WZO Trust in his foreword to the book. Published in 1999 by the author from New Sai-Niketan (B-Wing), 4th floor, Flat No 11, Mount Road, Mazagaon, Bombay 400010, the booklet carries a few color photos and black and white illustrations of some of these illustrious souls. The publication is dedicated to the late Rohinton Chinoy, the erstwhile proprietor of Union Press.

Wise with waste

With the installation of a hydroclave to effectively dispose its waste, in September 1999 Bombay's Tata Memorial Centre (TMC) became the first institution in Asia to introduce this facility, notes a press release issued by Consolidated Waste Management India (Private) Limited. In fact it demonstrated the "girl power (of TMC's)...farsighted director Dr Ketayun Dinshaw...supported in all her endeavors by Dr Rohini Kelkar, head of the department of microbiology within the Hospital and by Zinnia Khajotia, chief executive officer of Consolidated Waste Management," adds the release.

Infectious waste is a potential public health risk factor to the generators, handlers and disposers raising the possibility of contracting diseases like hepatitis, tuberculosis and HIV, explained Din-

shaw in her welcome address at the function on September 10. She expressed her appreciation of the panel of experts who evaluated the new technology and the Department of Atomic Energy for sanctioning a handsome budget which has enabled the TMC to upgrade its state of the art technologies. The TMC with its 450 plus bedded Hospital and Cancer Research Institute serves as a tertiary care and cancer referral center for the whole country.

The hospital practices being adopted by TMC were of the highest order, remarked Richard Vanderwal, inventor of the hydroclave technology that has been adopted at the TMC. He further added how he had seen some of the best and some of the worst hospitals at work in India.

Using steam as a medium for sterilization, the hydroclave system permits the agitation and fragmentation of waste at the low temperature of 121 degrees centigrade whereby the residual waste comes out dry and greatly reduced in volume, unrecognizable as bloody hospital waste, which can be safely used to landfill or recycle, explains a handout from the company.

The chief guest at the function Dr Dilip Biswas, chairman, Central Pollution Control Board under whose signature the latest Biomedical Waste Management and Disposal Rules, 1998 (which came into force on December 31, 1999) had been circulated, lamented that safe biomedical waste treatment was not a high priority at most hospitals in India.

The hydroclave has been introduced to India by Hydroclave Systems India (Private) Limited, a joint venture of Hydroclave Systems Corp, Canada which has Vanderwal as its president, and Consolidated Waste Management, a company dedicated to waste management in hospitals and related activities in the healthcare industry. When assess-

continued on page 23

From left: Dinshaw, Khajotia, Rashid Tamboowalla and Kelkar



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Fighting tumors

"My whole life is sucked into my work," Dr Zaver Bhujwalla apologizes for her lack of community involvement. Associate professor and head of the MR Oncology Section of the Department of Radiology at The Johns Hopkins University School of Medicine in Baltimore, USA, Bhujwalla runs a lab with a six-member team involving her in a fair amount of administrative work.

So vast is the Johns Hopkins campus, Bhujwalla needs to "keep aside time to get to the lab (from the lecture room)" where they are growing breast and prostate cancer cells in immune suppressed mice, known as SCID mice, as "otherwise a human tumor would not grow" in them, she explains.

They are working on the theory that "if you starve a tumor of blood supply, you could destroy it." With the aid of magnetic resonance imagery (MRI) which is a non-invasive technique they have proved their hypothesis and are now looking at the other side of the picture — the ability of a group of cancer cells to attract blood vessels and start to establish itself, referred to in research jargon as vascularization or the migration theory. Bhujwalla was in Bombay in September 1999 to speak at a symposium, "To understand why cancer cells invade and metastasize," at the Tata Institute of Fundamental Research (TIFR) — her first ever talk in India.

The soft-spoken, unassuming scientist was introduced to *Parsiana* by Bombay Parsi Punchayet trustee Silloo Kavarana who had known her as a top-ranking Bombay University MSc scholar with a first in the diploma in radiological physics from the Bhabha Atomic Research Centre. An alumnus of Girton School and St Xavier's College, Bhujwalla was seeking the Tata and other scholarships to proceed to the University of London whence she emerged with a PhD in radiation biology from the Royal Postgraduate Medical School and Hammersmith Hospital in 1988. As Kavarana notes, she is one who gradually repaid all her scholarships when she



Bhujwalla: "we've survived"

began her working career as a post doctoral research fellow at Johns Hopkins where she has grown in stature over the past 10 years. Along the way Bhujwalla has garnered awards from Germany, Japan, UK and the US and contributed prolifically to various respected professional publications.

Having lost her father, a superintendent of excise, at a young age, Bhujwalla attributes her interest in oncology to the history of cancer in her family. "The Amazons used to lop off one breast so that they could shoot their bows and arrows," the modest Bhujwalla says she tells her cancer afflicted relatives. She assesses about 50 types of cancer in all and, despite her professional links, does not believe that western medicine is the "be all and end all of therapy." The National Institutes of Health are funding mind-body correlation, she informs us. Nor does she believe in euthanasia as a policy. It is "each one's personal decision." She believes in respecting "the patient's wishes at the stage when little can be done."

While she has "no fixed views on intermarriage," Bhujwalla believes that "the fact that the (non-Zoroastrian) spouse can't enter the agiary or doongerwadi would place strains on the marriage," adding, "I could never understand how any place of worship to God can be restricted to a community!" As for adoption, "any baby that needs a home," is a worthy candidate in Bhujwalla's estimate.

Attending her first North American Zoroastrian Congress in New York last year, Bhujwalla found it a "useful exercise," in that it got people together, provided good social interaction and an open discussion of various issues, particularly for Bhujwalla who has more work-related friends. In her estimate the community in North America is adapting very well, particularly appreciating the religious classes held every month.

Though aware that the community is diminishing, Bhujwalla is loath to accept the Parsi disappearance scenario: "We've done so well up to now... We've survived!" she smiles.

Daughters of Mashyani

A special session at the Seventh World Zoroastrian Congress is being devoted to highlight the contribution of Zarahoshti women to the community and/or the world, informs an e-mail from Congress co-chair Dolly Dastoor. The three part conception, titled "In celebration of the daughters of Mashyani," includes a workshop, a hall of fame and a display of Zarahoshti apparel at a special, ticketed lunch.

The workshop — "Zarahoshti women at the crossroads" — will witness invitees from "the five regions of the Zarahoshti world" (i.e. India/Pakistan, Iran/Middle East, England/Europe, Australia/New Zealand and North America) discuss strategies for survival and growth of the community in the coming millennium. To be coordinated by Shehernaz Joshi Verahrami of Washington DC (e-mail: sjoshi@main.nlc.gwu.edu), the workshop is expected to yield a manifesto for publication.

The creation of a hall of fame is meant to "inspire the Zarahoshti community by recognizing, celebrating and sharing the lifetime contributions of Zarahoshti women," writes Dastoor. The achievements of contemporary women as well as those who lived up to 200 years ago (1800-2000 AC) are sought to be recognized as inspiring community heritage. Their achievements may relate to the arts, business, education, science, humanities, government or philanthropy. Nominations are being sought from the world Zarahoshti community so that their biographies and photographs, where available, may be included in a special booklet to be distributed at the luncheon ceremony.

Nominations stating full name, year of birth, country and background information in maximum 500 words may be despatched to reach Toxy Cowasjee, 2A Mary Road, Bath Island, Karachi 75530, Pakistan (e-mail: toxy@cyber.net.pk) by February 1, 2000. A covering letter must detail the social, economic or cultural impact of the nominee's contribution on the community, the nation or the world and the resultant changes in society. Sources of information as also evidence of the enduring value of the nominee's achievements need to be cited, along with the name, address and signature of the nominator.

Hovi Shroff of Florida (e-mail: HoveS@aol.com) is coordinating the apparel and fashion display, titled "On the wings of time," which will be a part

of the lunch (a ticketed event for US \$ 25) and induction ceremony, informs Dastoor. Featuring the evolution of different styles sported by Zarathushti men, women and children from the common Iranian past down to the present world diaspora will be volunteer models from around North America. The consultants for Iranian and Parsi apparel are Shida Anoshiravani of California and Shehnaz Munshi of Bombay.

The organizers are soliciting suggestions for names of speakers for the workshop as well as assistance regarding information and artifacts for the fashion display as also volunteer models.

Interim vice chancellor

Beginning October 1999 Dr Beheruz Sethna, president of the State University of West Georgia since 1994, has been named interim senior vice chancellor of academic affairs for the University System of Georgia, informs a press release

forwarded to *Parsi-ana* by his mother Mithu Sethna of Bombay. Sethna's new position relates to meeting the academic needs of over 2,06,000 students and 8,000 faculty members, according to the write-up. "No Parsi (or Indian) has ever achieved this status in education," writes the proud mother. Sethna maintains his faculty status as professor of business administration.

"I am looking forward particularly to tapping (Sethna's) expertise in the technology arena, which continues to be a high priority for the system," declared Chancellor Stephen Portch while announcing the appointment. Sethna will serve in the interim position until the national search produces a permanent appointee.

"There will be a tremendous amount for me to learn," Sethna is quoted in the write-up. "I believe I will be the richer for the experience," he adds.

The E. African connection

"My sister and I are the only two (Zoroastrians) in Arusha, Tanzania. I guess that makes me the head of the community and the richest Parsi!" jokes Nauzer Bilimoria in an e-mail to *Parsi-ana*.

Working with a quantity surveyor in the building construction industry, Bilimoria also has his own company for

EVENTS AND PERSONALITIES

continued from page 20

ing other technologies, Khajotia came to the conclusion that hydroclave was a very robust, India-proof and environmentally responsible alternative to incineration. The joint venture plans to source local components and commence manufacture in India with a view to making India an export base for West Asia and the near and far Eastern markets, mentions the write-up.

Also masterminding the CLEAN (Citizens' Leadership for Environmental Action and Networking)-AIR initiative is Khajotia who was one of those actively involved in the transport commissioner for Maharashtra, Vinay Lal, issuing an order that unless automobiles have a valid PUC (Pollution Under Control) certificate they would not be permitted to ply on the roads. This resulted in the suspension of registration of some 8,500 vehicles, notes a press release from CLEAN-AIR. Affronted by this order, the cabbies went off the road and ultimately the order had to be deferred.

"What about our children who inhale the equivalent of two packets of cigarettes a day? What about our fundamental right to clean air?" questioned a joint statement by several non-governmental organizations in the *Express Newline* of October 27. According to their statistics, "67 percent of air pollution is attributed to vehicles, of which 55,000 plus are taxis. This does not exempt trucks, autorickshaws and other contributors... Since October 15, 217 private vehicles have been hauled up as versus 214 taxis..."

Specifying that 6,000 of the 8,500 complaints received were from the public who were invited to phone in their complaints as part of their drive against pollution, spokespersons of CLEAN-AIR declared that the banners "No PUC, No Petrol" prominently displayed at all the petrol pumps were also a part of their campaign.

SPOTLIGHT

Calcutta's **Adi Bapuji Rabadi** was re-appointed member of the West Bengal Minorities' Commission for a second three-year term in September 1999. Presently he is believed to be the only Zoroastrian representative serving a state minorities' commission in India, notes a press release from The Parsi Zoroastrian Association, Calcutta.

Compiled by Parinaz M. Gandhi

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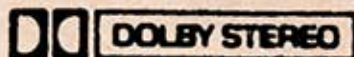
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Clockwise from top: Overview of the agiary; entrance to the Afargan; plaque on well dug in memory of F. M. Cama; Parsi cemetery in Zanzibar



designing graphics, business cards, letterheads, etc and for editing digital photographs, he writes. Bilimoria's sister

Rushna works as a reservations and finance manager for a tourist agency. They hope to join their parents in the US shortly.

"Once upon a time Zanzibar had the highest (Zarathushti) population in East Africa — around 600 to 700 members," Bilimoria notes. "After the revolution things were torn apart. In Dar-es-salaam (the Tanza-



nian capital) we have about four families and occasionally we get two to three families from India working as expatriates," he adds.

Bilimoria has forwarded photographs of the Parsi cemetery in Zanzibar as also the agiary with the mobed's quarters on the first floor. The foundation stone of the well was inscribed in memory of Framroz Muncherjee Cama in 1886.

Compiled by Arnava S. Mama

A sisterhood in Surat

The Zoroastrian Women's Assembly of Surat has published the second edition of its *Directory*, in addition to espousing various social concerns

Hilla P. Guzder

"We were only two when we started the Zoroastrian Women's Assembly of Surat (ZWAS) in 1993 — my friend Piloo Bhathena and myself. People made fun of us, asked us what the 'assembly' would be discussing — hairstyles, fashion, etc!" quips Maharukh Chichgar, president of the ZWAS. Six years down the line, "people have started taking us seriously, they look up to us now," she remarks.

On August 1, 1999 ZWAS released the second edition of its *Directory of the Parsee Zoroastrian Residents of Surat, 1999*. The *Directory* lists family-wise in alphabetical order the names and addresses of 3,383 Zoroastrian residents of the city — an increase of almost 500 over the 2,900 listed in the first edition brought out by ZWAS in 1994, in the very first year of its formation, informs Chichgar. "Our girls went from door to door, people helped us by taking 10 to 15 forms, got them filled and returned them to us," she states. Some Parsi residents, of course, did not respond in spite of the advertisements published in the local paper, she mentions, so some names have been missed out. Parsi doctors in Surat were very helpful in checking out blood groups, as this time the *Directory* includes a nine-page list of voluntary blood donors with their blood type, which was not incorporated in the first edition due to a lack of response, discloses the ZWAS president.

The *Directory* also includes a table of the age composition of the male and female Zoroastrian population which shows the highest number of individuals, 501, in the 40-49 age group, and a total of 728 youngsters below the age of 20. "Young people are doing very well

in Surat," asserts Chichgar, adding that as per her observation Parsi students are studying more now than they were a few years earlier. "Many Surat Parsis have their own business," she specifies, a statement borne out by the numerous

document Zoroastrian customs, traditions and lifestyles in India, recently requested the Surat Parsi Panchayat (SPP) for help in the collection of data, the SPP sought ZWAS assistance. "Our volunteers do go to the villages around Surat around January-February every year, so we advanced our schedule to Divali time so we could distribute the questionnaire to the Parsis of Surat and surrounding areas," explains Chichgar.

The ZWAS has recently embarked on a "self-employment scheme" whereby the Assembly provides an interest free loan to Parsis wishing to set up their own small enterprise. Age is no bar for this scheme, asserts Chichgar, adding that ZWAS has so far helped a Parsi photographer with funds to open a shop and purchased a sewing machine for a lady who is a good seamstress. A recent applicant is a boy in calipers seeking to set up an STD booth. "If the case is really deserving, we are prepared to even forego a part of the loan," maintains Chichgar. "But as we are a very young association, we are still building up a corpus."

Both Parsis and non-Parsis give donations to the ZWAS, she says, and derive the benefits of benevolence under Section 80G of the Income Tax Act. "Dinshaw Tamboly and the WZO Trust Funds have also been very supportive," she acknowledges. The ZWAS raises funds too from the programs they organize.

It was when Chichgar attended the Sixth All India Zoroastrian Youth Seminar in Ahmedabad in 1992 that she realized that there was nothing like a youth association in Surat. ZWAS co-founders



Noshirwan Dabu releasing the *Directory* as (from left) Bhathena, Kharadi, Chichgar, Dr Sam Bhacca and Cyrus Dastur applaud

advertisements dotting the *Directory* and the 12 yellow pages proclaiming Parsi enterprise. The *Directory* also incorporates the names of the 46 elderly inmates of the Nariman Home at Shahpore, as well as an enumeration of the Parsi dharamshalas in India. The Gujarati section of the *Directory*, written by Dr Ratan Marshall, encapsulates a brief background of the benevolence of Parsi philanthropists who have set up well-known institutions like the Cawasji Jehangir Civil Hospital, Parakh Hunnarshala-dharamshala-dispensary, Dr Behramji Pestonji Dispensary, etc. Printed by Rohin Karanjia of Farzan Graphics, the *Directory* cover page is the handwork of textile designer and ZWAS member Farida Anklesaria.

When New Delhi-based Dr Shernaz Cama, who is spearheading a UNESCO (United Nations Educational Scientific and Cultural Organization) project to

Enthusiastic youngsters (alongside and below) present Mega Masti; Chichgar at the launch

Chichgar and Bhathena, both of whom are in their early 30s ("we have been together like sisters rather than friends") started an all-women association as they discovered to their dismay that boys were not interested in social work. At first, that is, chuckles Chichgar. "The boys do help us now in various ways, including the collection of funds," she avers. ZWAS volunteers initially went to the Nariman Home and to the orphanages in Surat to sing songs, narrate stories and generally cheer up the inmates. An entertainment program was presented at Nariman Home each year in May/June, new sudreh/gowns/lenghas were distributed on Shahenshahi Parsi New Year and other festivals.

Chichgar initially roped in as volunteers her Parsi girl students at the Cambay Institute of Commerce where she teaches business mathematics and economics to standards XI and XII and first year BCom students. They joined, she jests, because they couldn't say no to their teacher! Teaching them acting, singing and dancing followed, as the presentation of cultural programs is very much on the ZWAS agenda. "We have trained girls whose bodies wouldn't move," she laughs, "and now even the Rotary Club invites us to present programs!" Chichgar honed her own dramatic skills whilst acting from a young age in her father Yazdi Karanjia's theater group (see "Family Fun," *Parsiana*, February-March '97). With a BA in accountancy and statistics and a masters degree in law, Chichgar has won many prizes, including a gold medal during her college days at Gujarat's prestigious Bajaj inter-university elocution competition held at the Wardha Gandhi Ashram.

"It's very nice to be a Zoroastrian in Surat," declares Chichgar. From being one of the dirtiest cities in India, Surat has transformed itself following the plague scare of 1994 into what its local citizenry proudly claim to be the second cleanest city in the country. "You wouldn't recognize it," smiles the ZWAS president who believes that Parsi emigration out of the city is less than what it was earlier and 70 percent of Parsi youth



find a spouse in Surat. Though her own in-laws are from Bombay and her husband Zubin has lived both in Ahmedabad and Bombay, he has established his business in Surat — a dealership in Modi copiers and fax machines. Bhathena's husband Kurush too, though not originally a Surat boy, lives and works in Surat as a government-approved fabricator for boilers in factories, and Piloo works in the accounts department of the Cambay Institute of Commerce. "I would say inter-marriage is at the level of about five percent here. We are constantly trying to make children (which include her own four-year-old daughter Mahazarin and Bhathena's son Daanesh of the same age) aware of the importance of being Zoroastrians," remarks Chichgar, specifying that many youngsters go to the Vakil Kadmi Atash Behram in Surat for the Monday evening *gah* "just to be there." The agiaries are well-patronized and well looked after, she believes, and

the poor of the community are lent a financial helping hand by the SPP, Dr F R Parakh Trust and other benevolent organizations.

With a current strength of 35 members who meet almost every month, or oftener if required, the founders of ZWAS aim to teach the younger members to be at the helm of affairs. Office bearers are rotated and secretary Dilnaz Kharadi, states Chichgar, is an extremely bright young lady doing her MBA in Surat who is capable of taking charge. Chichgar and Bhathena, who has been officiating as treasurer, plan to continue as permanent trustees, training youngsters in the nitty-gritties of running a registered association. "I always felt there was something amiss in life before I thought of ZWAS," states Chichgar's personal message in the *Directory*. "I have fulfilled my dreams in ZWAS."

Dressed to kill

Arnavaz S. Mama

Britain's oldest warship afloat, *HMS Trincomalee* is ready to greet the millennium

An engraved silver nail was ceremonially hammered into the keel according to Zoroastrian tradition to ensure the ship's well-being as master shipbuilder Jamsetjee Bomanjee Wadia began work on the building of the 46-gun frigate *HMS Trincomalee* in Bombay in May 1816. Launched in 1817, she is today the oldest British naval ship afloat and the second oldest in the world.

Being restored as a national heritage by the HMS Trincomalee Trust at a cost of over £10 million, by mid 2000 the ship will be the centerpiece of the Hartlepool Historic Quay which has been designed as a tourist attraction to recapture the rhythm of British port life in the early 19th century.

A dearth of frigates ("the eyes of the fleet, carrying despatches and intelligence to and from the cumbersome squadrons," as notes John Mellwain in the Pitkin Guide, *HMS Trincomalee*) during the Napoleonic wars had led to the ordering of 47 such ships, two of them at the Bombay shipyard of the East India Company where the master shipbuilders were the Wadias.

The building of *Trincomalee* was delayed as the first set of her original drawings were lost when the ship carrying them to Bombay was destroyed by enemy attack. By the time she reached Britain in 1819, the Napoleonic wars were over. So, instead of being equipped with her full quota of guns, the *Trincomalee* was de-rigged and unmasted,

roofed over and towed to a mooring in Portsmouth Harbour where she spent the next 26 years — a state, referred to in naval terms as "in ordinary."

Her mothballed existence ended in

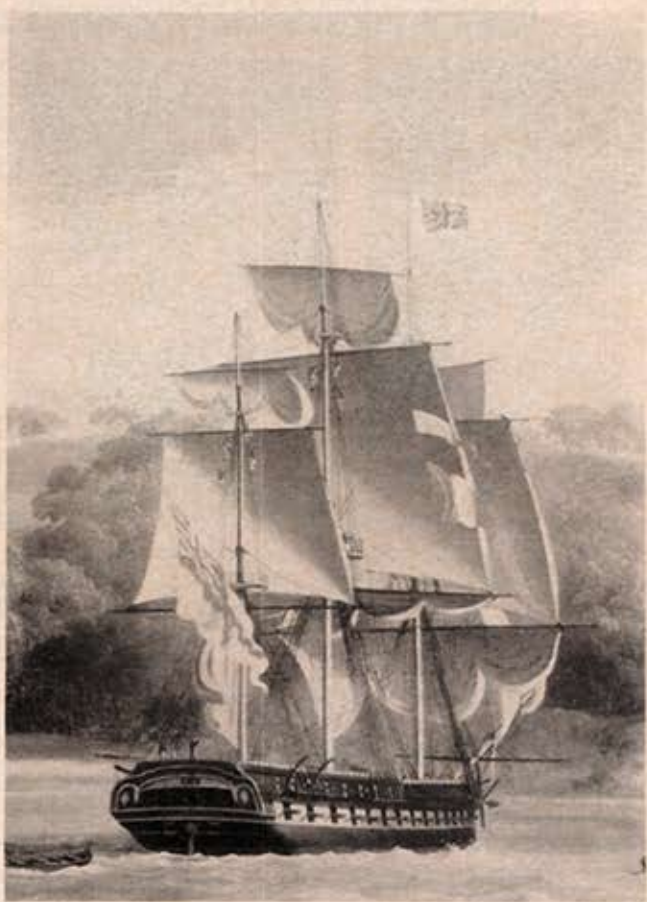
their range was limited by the coaling stations available. Hence, to maintain British presence in distant waters the Royal Navy continued to utilize the sailing ships. The *Trincomalee* under

Capt Richard Warren took up duties on the North American and West Indies station, protecting British interests in the Caribbean, quelling riots in Haiti, preventing the threatened invasion of Cuba, providing hurricane relief... By 1849 the *Trincomalee* was patrolling the St Lawrence estuary and the coasts of Newfoundland and Labrador, returning to Devonport with the squadron's 'sick and hurt,' in forms McIlwain.

After a year 'in ordinary' the *Trincomalee*, freshly repaired and refitted, sailed out under Capt Wallace Houston to join the Pacific Squadron, policing British interests on the west coast of North America. Alaska was then a Russian outpost and she went there dressed to commemorate the crowning of Czar Nicholas I, her crew clothed in red shirts and stylish caps at Houston's expense as uniforms had not yet been introduced for the ratings of the Royal Navy (RN). When the Crimean War broke out between

Russia on the one hand and Britain and France on the other, the *Trincomalee* joined a squadron of 11 ships to protect trade routes, to seek and destroy Russian frigates and to participate in some land operations in Kamchatkan waters.

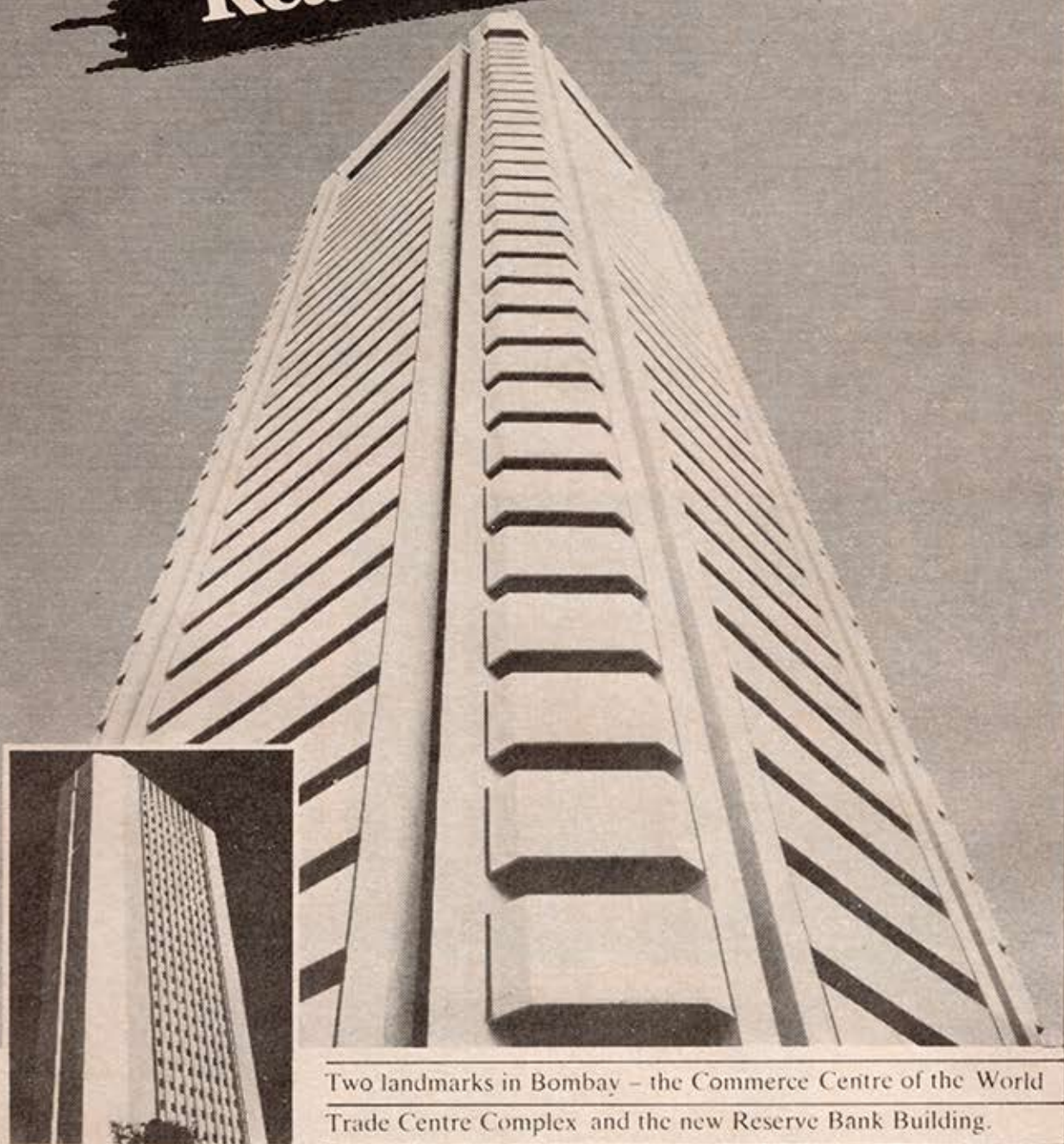
When the war ended in 1856 the *Trincomalee* returned to routine Pacific duties based at Vancouver, bequeath-



An artist's rendition of *Trincomalee*
Photo courtesy: The Pitkin Guide, HMS
Trincomalee

1845 when with altered gunports to accommodate fewer but heavier guns, and a refashioned stern she emerged as a 'spar-decked corvette' in 1847. By then the new steamships were beginning to replace the sailing ships but

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ing the names *Houstoun Passage* and *Trincomali Channel* to the approaches of that beautiful port city. Called upon by the Governor of Vancouver to protect the colony against Red Indian aggression (a band of marauders led by Tathlasut had shot a settler), the armed *Trincomalee* was towed up the narrow channel, her menacing presence threatening destruction of the Indian village. Tathlasut was handed over by his tribe, tried and hung.

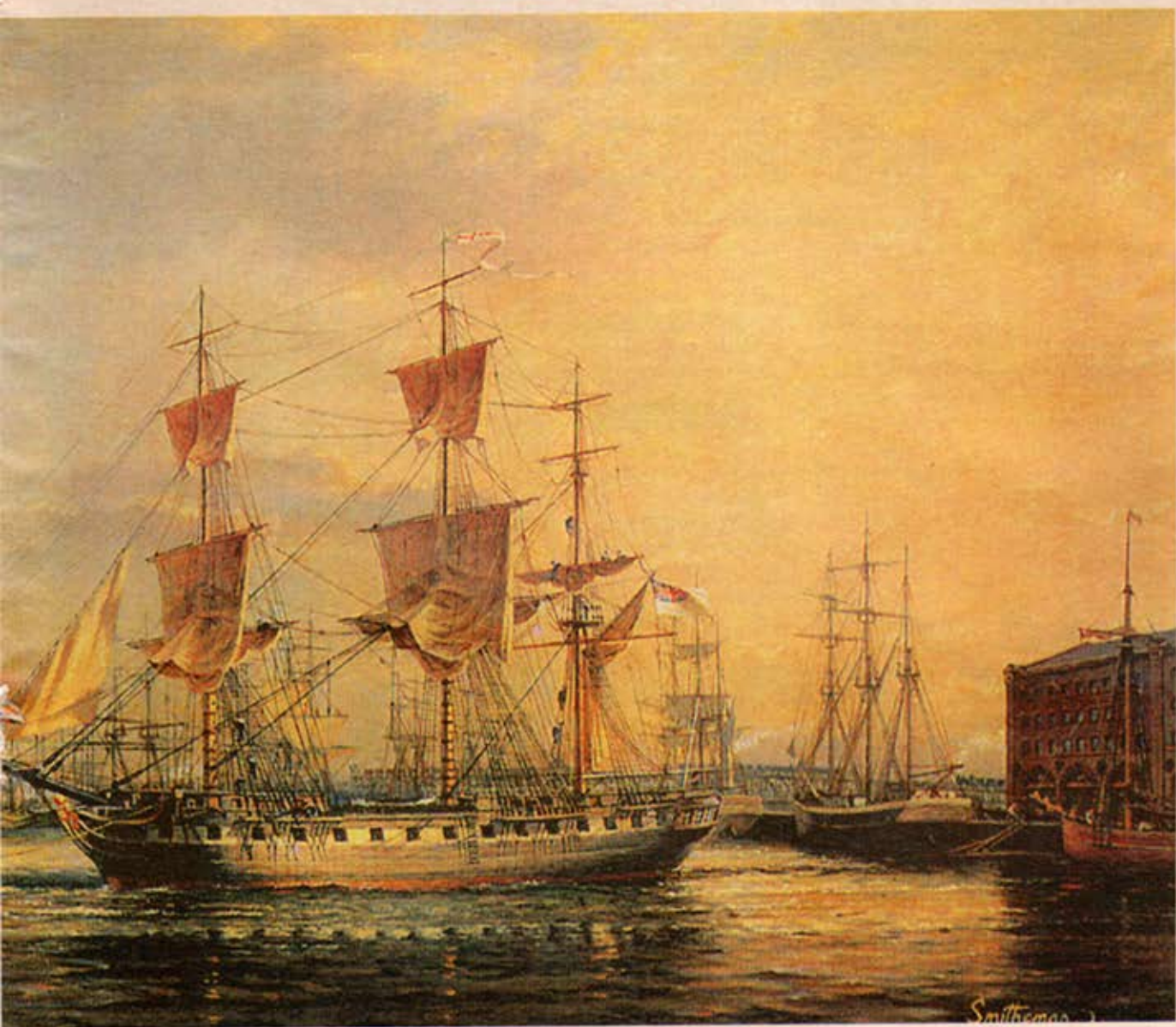
When the *Trincomalee* returned to Chatham on September 5, 1857, her active service with the fleet was over. A short period of unemployment ended in 1861 when she was refitted for her new, 38-year role as a drill ship training 15 to 16-year-old naval volunteers who had signed up to serve for 10 years on reaching the age of 18, first in Sunderland and then in West Hartlepool, at that time Britain's third biggest port. In 1895 she was reduced to a depot ship and sold two years later to the breakers.

The storm that wrecked the *HMS Foudroyant* — a former Nelson flagship



Clockwise from top left: Fifth generation of Wadia shipwrights; the restored poop deck; Jamsetjee Bomanjee Wadia; an artistic visualization of the *Trincomalee* as she was designed to look; the crew's galley; restoring the frames at Hartlepool





that Victorian philanthropist G. Wheatly Cobb used as a private nautical training ship for 11 to 19-year-olds, teaching rowing, sailing and living afloat — provided the *Trincomalee* a new lease of life, albeit with a new name. Cobb purchased her from the breakers, had her repaired, refitted, repainted and renamed *Foudroyant*. Thus began a "90-year career in the service of youth," as notes Mellwain, initially at Falmouth, then at Milford Haven and eventually at Portsmouth when, on Cobb's death his widow presented her in 1932 to the Implacable Committee of the Society for Nautical Research. Moored behind the *HMS Implacable*, she provided additional accommodation to the youths under training until World War II when both ships were used for storage and accommodation for newly enlisted ratings. In 1949, while the *Implacable* was judged as beyond repair and ceremonially scuttled, the *Foudroyant* (*Trincomalee*) was demobilized to continue the training of youth under the new Foudroyant Trust till 1986. "Changes in the educational world caused a dramatic fall-off in the number of young people training on board. Reserves were too limited to sustain an indefinite period of inactivity and the decision was reluctantly made to cease training and to investigate ways and means of conserving this priceless national asset," writes Mellwain.

The *HMS Trincomalee* Trust was formed in 1992 and took over the affairs of the Foudroyant Trust with the latter's chairman and trustees becoming the first trustees of the new trust. It is chaired by Capt David Smith, RN and enjoys the patronage of Prince Philip, Duke of Edinburgh.

The change was advised by the Charity Commissioners because the training objectives of the Foudroyant Trust were not compatible with the restoration project, informs the first edition of *Trincomalee News*.

The Trust's biggest responsibility was to find financial resources for the resto-

Capt D. T. Smith (R) with late Neville Wadia and (below) Wadia family crest and motto



ration project. Work had already begun in 1990 after a £2 million funding package had been agreed between the Foudroyant Trust and the Teesside Development Corporation and the Hartlepool Borough Council. Other donors have been the English Heritage and the National Heritage Memorial Funds. As original estimates of the cost of the project inched steadily upward from the initial £5 million, new sources of funds have been found, including the European Regional Development Fund and the Heritage Lottery Fund. Private donors included the late Neville Wadia who was enthusiastically welcomed aboard his ancestor's creation. Other visitors to the ship from the Wadia family have included Vinci Wadia and his filmmaker son Riyad (who is said to be planning a documentary) as also Dina Wadia. Former civil servant and ambassador K. T. Satarawala, who acquainted *Parsiana* with the *Trincomalee* project, has been keeping a steady eye on its progress.

The project provides a number of local jobs and training for long-term unemployed. After decades of neglect the area surrounding *Trincomalee's* berth in Hartlepool Docks is coming to

The Satarawala family at Trincomalee's berth in Hartlepool Docks



life again, asserts *Trincomalee News*. The new marina is thriving and a recently constructed yacht lock is in regular use. The Imperial War Museum is expected to open a £10 million Northern Outstation adjacent to *Trincomalee's* berth which will provide an added boost to tourism. Along with other structures which recreate 19th century life on the Hartlepool Historic Quay

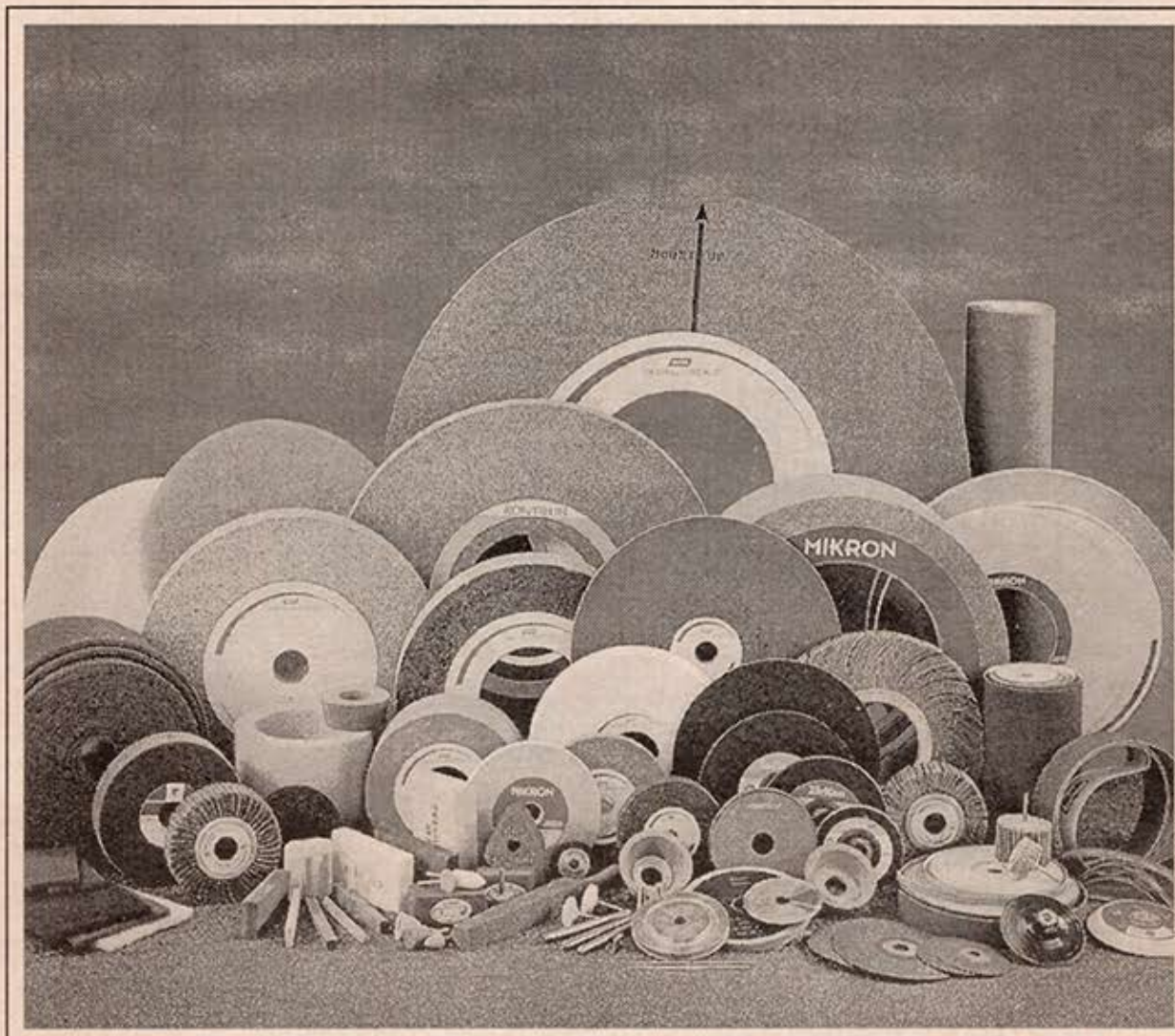
is one dedicated to the *HMS Trincomalee* Exhibition India Room with a portrait of the Wadia family, informs Satarawala.

Even as restoration work has been proceeding, the ship has had a steady stream of visitors from royal representatives like Prince Philip, Prince Charles and the Princess Royal, to school children as well as descendants of former *Trincomalee* officers and those who were trained as sea cadets on its revered decks.

A group known as Friends of *Trincomalee* has been established to glean vignettes of personalized history connected with the ship as also to help with the donation drive. The ship is open to the public every day of the week with the exception of Xmas Day, Boxing Day and New Year's Day. The current ticket prices: Adults £2.50, children/senior citizens £1.50. The *HMS Trincomalee* Trust may be contacted at Jackson Dock, Hartlepool TS24 0SQ, tel: 01429-223193, fax: 01429 864385 for further information.



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The restoration of Trincomalee

The *Trincomalee's* chequered history, its many changes of use had led to much construction that cluttered her original features. To which period of her long existence was she to be restored? As she was when built? As the corvette of 1847? Or as a training hulk?

The HMS *Trincomalee* Trust decided to restore her as an "1817 frigate but to retain some original 1846 fittings and structures (including the stern) such as the iron capstan... to make the best use of available historical material," writes McIlwain.

However, everything above the line of the original quarter deck and forecabin — cabins, bulkheads, washrooms, wardroom, galley — had to go.

Working on platforms built round the floating ship while the special drydock promised at Hartlepool was being reexcavated (it had been filled in when shipbuilding activity in Hartlepool ceased in the 1960s), all repair work above the waterline was taken in hand.

The hull timbers were in poor condition largely because of the many changes of armament she had undergone leading to many an alteration in her gunports. With the exception of four originals, all the frames — numbering 140 — had rotted and needed replacement. The gunports were relocated according to original drawings of Leda class ships to which the *Trincomalee* belonged.

Each old frame was copied onto a plywood template, then the new frame cut in one piece on a large bandsaw. It took four men three hours to cut each frame — 12 man hours (*Trincomalee* News No 2 — the newsletter of the HMS *Trincomalee* Trust — says it took two shipwrights three days or 48 man hours to cut a frame using the traditional Indian methods of 1817!). Stainless steel bolts have been used to fasten the frames in keeping with the Trust's decision to balance modern and traditional meth-

ods and materials in keeping with their budget. While the original teak has been replaced with other suitable hardwood,



The years "in ordinary" — a painting by E. W. Cook. Photo courtesy: C. Atkinson. Figurehead on Trincomalee bow (below)

"all joints have been faithfully replicated... New deck timbers have been planed and re-sanded to match the patterns of wear on the original teak decking," writes McIlwain.

The joining of the component timbers has been a source of surprise to the experts engaged in the restoration of *Trincomalee*. Three types of joints were used in the original construction, the principal guide being teak to teak joints versus the later use of softwood. "What is surprising is the lack of any consistent pattern. It almost seems that a squad of shipwrights responsible for a frame would choose a method that suited them, or perhaps suited the timber at hand. This view is perhaps reinforced by the fact that adjacent frames always seem to have been joined by different methods..." note A. G. Bridgewater, K. M. Johnson and A. G. Wilson in a paper on "The Construction of the *HMS Trincomalee*



ing of copper, pitch and felt. When restoration is completed, we expect to protect the underwater hull with exactly the same materials. What could be better?" notes the newsletter.

— Theory and Practice" presented at an international conference on the Archeology of Ships at War. They conclude, "It would be easy to dismiss these anomalies in the construction of *HMS Trincomalee* as the product of crude Indian workmanship, especially since they may not fit the preconceived views of those whose knowledge is not based on actual practice. However, the design and construction of the Waterway (whose function is to prevent water from the deck leaking into the spaces between the frames) would suggest that Indian standards were at least as high as elsewhere. This view is confirmed by the excellent workmanship of other parts of the

Ship which has, after all, survived for nearly 200 years."

The *Trincomalee* entered dry dock in August 1996 — winched across the basin, then drawn slowly into the dock by pulleys and cables powered by a forklift on the quayside, records *Trincomalee* News No 6. The operation began at dawn and was completed by about 9 a.m.

After the accumulated marine growth and dirt from the underwater hull was removed using high pressure water jets, the workers found the coppering on the hull very difficult to remove. Firmly nailed to iron-hard teak planking was original copper and original felt which had been stuck to the wooden ship with pitch. "It is quite remarkable how sound the teak planking is after nearly 200 years, protected by its cover-

ing of copper, pitch and felt. When restoration is completed, we expect to protect the underwater hull with exactly the same materials. What could be better?" notes the newsletter.

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The Kuppawalla Connection

Arnavaz S. Mama

Shapoorjee Kuppawalla's expertise as a maker of pulleys financed the founding of the Kuppawalla Agiary

A frieze of Achaemenid soldiers, a replica of the famous bas-relief at Persepolis, distinguishes the Kuppawalla Agiary at Tata Colony, Bombay, from the many others in the city. But it has another claim to fame, one which it shares with the H. B. Wadia Atas Bahram: both institutions owe their being to the community's renowned craftsmanship that earned them ship-building commissions from the British Navy and the East India Company.

While the Wadias honed their carpentry skills to build warships for the Navy apart from other merchantmen, Shapoorjee Sorabjee and his brothers Bomanjee and Dadabhoy created the pulleys (known as *kuppa* in Gujarati) so vital to sailing ships in furling and unfurling their sails, for their spars, masts, to move heavy guns and as part of the steering gear as also for loading and unloading cargo. (A ship like *Trincomalee* probably had a 1,000 of them on board.) And the brothers' proficiency at their job as "*kuppa-wala*" gave the family its name.

When Dastur (Dr) Kaikhusroo JamaspAsa performed the jashan to celebrate the 143rd anniversary of the holy fire at the Kuppawalla Agiary on *roz* Srosh, *mah* Ardibehesht (October 7, 1999) in the presence of the trustees of the Agiary and its votaries, mainly the residents of Tata Colony, there were but two Kuppawalla family members present. Over 20 of them reside in the UK, as per Poona based former civil servant and ambassador Kersi Satara-wala who traces his own membership of the Kuppawalla clan through his paternal grandmother Ratanbai.

The Kuppawalla saga harks back to Parsi migration from Surat and its environs to the newly emerging Bombay at the end of the 18th century. From Oomra, near Surat, came Sorabjee Bomanjee with his wife and three sons Shapoorjee, Bomanjee and Dadabhoy, to seek his

fortune in the new city. According to an article by Jal Pestonji Birdi in *Jam-e-Jamshed Weekly* of November 30, 1975 (forwarded to *Parsiana* by Satarawala) he engaged in satisfactory business in the Bombay docks while Shapoorjee found his calling as a carpenter in the local ships of the East India Company. Increasing appreciation of his fine craftsmanship led to his services being demanded on ocean-going ships as well as fishing craft.

Shapoorjee rode the tide of prosperity to launch his own company — Shapoorjee Sorabjee and Company — in partnership with his brothers, specializing in the manufacture of all varieties of pulley blocks, writes Birdi. It was only a matter of time before the reputation of the firm earned it substantial orders from the East India Company's shipyards for home-run as well as ocean-going vessels being built there. In the 30 years that spanned the life of Shapoorjee Sorabjee and Company, from 1810 to 1840, it delivered lakhs of pulleys, according to Birdi.

True to the religious benevolence of those times, the Kuppawalla brothers endowed an agiary in Oomra on June 24, 1816, notes *Parsee Prakash* (Vol I) compiled by Bomanjee Byramjee Patell but no further information about it is available.

While Shapoorjee survived to a ripe age of 80, his brothers predeceased him: Bomanjee in 1819 at the age of 40 and Dadabhoy in 1842 aged 55, according to *Parsee Prakash*. With no male heir to help him after Dadabhoy retired in 1840, Shapoorjee wound up the company, similarly choosing retirement until his demise on April 23, 1856. There is no record of the offspring of the three brothers except an inference based on the trust deed of 1870 that Bomanjee and Dadabhoy had a son each and that Shapoorjee's only child was a daughter named Manockbai.

Barely three months before he died Shapoorjee directed that within a year of

his death the executors of his will — his daughter Manockbai and friend Bezonjee Shapoorjee Katruck — will purchase "a piece of land without the Fort and build thereon a fire-temple or agiary" at a cost of between Rs 15,000 to Rs 20,000 by selling a portion of his real estate. The remainder of his estate — "both real and personal" — was bequeathed to his daughter Manockbai, "described as the wife of Manockjee Jamsetjee, absolutely for her own sole and separate use and benefit, free and discharged from the power and control of her said husband and his debts..." according to the Kuppawalla trust deed, a copy of which was made available to *Parsiana* by its managing trustee Dara Nicholson, grandson of Dhanjibhai Kuppawalla. (Various spellings of the name have been standardized by *Parsiana* to "Kuppawalla" on the basis of this document.)

Accordingly the Kuppawalla Agiary, duly sanctified, opened its doors to the community on November 10, 1857 at "Dhunjee Dunderia Street in the subdistrict of Mandvee in the island of Bombay." The first board of trustees Manockbai appointed were Katruck, Byramjee Hormusjee Gorewalla, Manockjee Jamsetjee Kuppawalla, Dadabhoy Bezonjee Katruck and Dossabhoy Bezonjee Katruck. She vested certain properties to provide income to maintain the Agiary and ensure the employment of two mobeds (the pious priest Jamshedji Kookadar was among the earliest to be associated with it) who would perform the requisite ceremonies and charged the trustees after her own death to publish once a year a statement regarding the administration

Decorated foyer and entrance to the Agiary on the 143rd anniversary, the mobeds at the jashan and Nicholson felicitating JamaspAsa

(All photographs by Gustasp Irani)





*Replica of
Achaemenid frieze
on outer wall*

of the institution for the information of the community.

According to Birdi, Manockbai donated a further Rs 20,000 towards the Agiary on the uthamna ceremony of her husband on October 3, 1864. She died intestate, July 12, 1868 and the administration of her estate fell to her next of kin, Muncherjee Dadabhoy Kuppawalla and Cowasjee Bomanjee Kuppawalla, as per the trust deed of 1870.

By then there was a substantial change in the board of trustees. Bezonjee Katruck and Manockjee Jamsetjee Kuppawalla having died and the Katruck

"stood possessed" of the Agiary, the property bequeathed for its maintenance, over Rs 20,000 in Government of India promissory notes, plus other outstandings due to the estate of the late Manockbai, informs the trust deed. They agreed to spend enough each year to maintain the premises in good order, to set aside Rs 200 to Rs 300 each year into a reserve fund, pay the salaries of the two priests and underwrite the expenses of the ceremonies to be performed and hold a gahambar on each anniversary of the fire-temple in memory of the late Shapoorjee. The

trustees were prevented by the trust deed from selling or alienating the fire-temple and its property unless "such sale is absolutely required by government for the purpose of public works." Manockbai's earlier commandment to publish a yearly statement of management was now required to be published in two Gujarati newspapers. In no case was the number of trustees to be less than two and in the appointment of new trustees the male heirs or near male relations of the existing trustees were preferred, as per the trust deed.

The Kuppawalla fire reached its present location in 1941 as the original locality had deteriorated and the community had moved away to other areas. Houses of prayer have their own legends and, according to one votary, attempts to construct a residential block on the Agiary's present plot failed again and again as though awaiting a more benign occupant.

It is interesting to note that of the present board of nine trustees which includes Nicholson, Phiroze Cooper, Erach Chinoy, Bomi Mistry, Jamshed Shroff,

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A principal's principles

The first Zarathushti principal of Queen Mary School, Rati Wadia is determined that her students learn the right values

Parinaz M. Gandhi

"I have taught a trustee's daughter and an industrialist's daughter with as much love and affection as a cook's daughter. This is the only reason why this miracle of God could have happened," says Rati Dady Wadia referring to her recent appointment as the first Queen Marian, first non-Christian and first Zarathushti principal of the 125-year-old Queen Mary School, a protestant institution. "That's a breakthrough for our country which is the world's largest secular democracy," continues the School's seniormost teacher who is loved and respected by the countless students who have gained from her dedication and wisdom.

It was in her 36th year of service as teacher at the Queen Mary School that she was given three letters of appointment within the course of one month upgrading her designation from senior school supervisor, a post which she held for 20 years, to vice principal in charge of the senior school, to in-charge principal, and ultimately to principal on June 3, 1999. She told the management that she would be honored to serve her School provided she was given the authority to work independently. "I was the red rag to the bull where the management was concerned," states 57-year-old Wadia who gave a detailed account — lasting the entire first session of the interview on October 12 — of the many injustices challenged by some of the School's senior teachers who were mooted for better working conditions and appointment of principals on the basis of seniority cum merit, when provoked by the autocratic functioning of certain trustees.

"We must fight for what is right. We must have strong convictions and stand up for them. Don't sit on the fence.

That's the character we want from our children if we are to have a better India and a better world," declares the crusader who is "very proud my girls can face the world." In fact, on the landing outside the principal's office is promi-



Wadia: "must have strong convictions"

nently positioned the quotation: "In matters of taste, swim with the current. In matters of principle, stand like a rock." Their School prayer too starts with the verse, "I would be true for there are those who trust me/ I would be pure for there are those who care/ I would be strong for there is much to suffer/ I would be brave for there is much to dare..."

Queen Mary being Wadia's alma mater, she has been associated with this School for the last 45 years. After taking over as principal, she has tried to revive all School traditions which had lapsed over the years, like class assembly every Thursday. Convinced that there should be no discrimination on grounds of caste, color or creed, she now conducts secular assemblies where, in addition to their regular Christian hymn, the students also receive lessons in morality and an introduction to different religious faiths cor-

responding to the festivals and celebrations being observed. Her own room accommodates a prayer corner. On our first visit to her office, we had noticed a prominent photo of Lord Jesus. And when she referred to "His" miracle earning her the principal's mantle, she had promptly unearthed, from the heap of papers on her desk, the paperweight bearing Lord Zarathustra's impression. On our second visit a fortnight later, we noticed a diva flickering behind her table with icons of different faiths accommodated there too. She constantly stresses the need to "appreciate and respect each other's religion, customs and culture."

Environmental science, fashion designing, yoga and physical education are the other options she has introduced for the students at the ICSE (Indian Certificate of Secondary Education) level. Students who are not interested in science can exempt themselves from these subjects in their final year, she mentions. In fact, yoga has been incorporated as part of the students' regular curriculum also. Drama workshops have been introduced. Bharat Natyam too she is interested in offering to the Queen Marians.

Realizing that the prevailing system of formal education in India "is not child oriented, with the syllabi heavily loaded with textbook material, with cramming and competition being suicidal," Wadia declares, "Education is totally neglected in this country...There is no coordination between the pre-primary and the primary, the primary and the secondary, the secondary and the University..." Being an English literature teacher who presently teaches English to the Xth standard pupils she is shocked that the University has decided to divorce language from literature. "You can't teach language except through literature. It's



At the felicitation organized by the Queen Marian Association of Ex-Students: (top left) Rati Wadia (center) with Dady and Jai, (middle) Mahakurshid Byramjee presenting a shield to Wadia. Above and alongside: Glimpses of the present School building



The Queen Mary School when Wadia was a student

like separating the skeleton from the soul. Literature teaches and improves the quality of living. If you throw out the fine arts, there will be nothing left of the soul." Offering English at a higher level or lower level is a better solution, reasons Wadia who was one-time head of the language department and English department at her School, having taught English, French, geography, first aid, and physical education at different times. "The teachers, students, parents are all crushed," in the present scenario.

A few months prior to her appointment as principal, Wadia says she was seriously contemplating associating herself with alternative education along the lines practiced by Rashmi and Jehangir Palkhivala where free from pressures, the children are allowed to blossom at their own pace. She was all praise for the Krishnamurti schools in India (based on philosopher J. Krishnamurti's philoso-

phy) where discipline for the children comes from within and has never to be imposed and education too is an ennobling experience.

The ideal teacher-student ratio should be 1:30. As versus that teachers now have often to take charge of a class of 70, burst their lungs in the process of getting the best results, do paperwork and clerical duties, points out Wadia. "What creativity can they be expected to bring in and draw out from their students?" she asks rhetorically. "This is a country of gurus where the guru is totally neglected," states Wadia. "A teacher is expected to be a role model, be on her best behavior at all times, get along with the juniors and the seniors, be an angel on earth and live on love and fresh air!"

The recommendations of the Fifth Pay Commission which has granted higher scales to the teachers in India are laudable, observes Wadia, but she was wary of their slow implementation. "Considering that we have the mind of

the child in our hands, our major fault is that we are paying the staff so badly." There should be stiff entrance examinations for those keen to join the profession, with personality tests repeated periodically to assess whether the teachers are inspiring the children or vegetating, says Wadia. She is also on the core group formed by the YMCA (Young Men's Christian Association) and Avehi (a social welfare body) to suggest and bring about improvements in the system of education in India.

Wadia herself started teaching on a monthly emolument of Rs 295, earning only Rs 10 as increment for the next 10 years. "But our loyalty to the School was such that we stayed on. It was not a place of employment, it was our home." Having labored for months to raise funds for the School in 1975, the teachers started struggling for better terms to ensure that good teachers did not leave the School for better prospects elsewhere. (In 1975 the management was taken over by the

Christian Medical Educational Fellowship Trust from the BMMF Trust which succeeded the British missionaries managed Zenana Bible Medical Mission. The institution had been established in 1875 at Bombay as the Indian Female Normal School in Byculla. Subsequently it shifted premises to Mazagaon and then to Girgaum when it was called the Girgaum Girls' High School. In 1912 on the occasion of Queen Mary's visit to the city, the School located behind Kennedy Bridge got its present name.) But the management which controls five units (in addition to Queen Mary, there is Kimmins High School at Panchgani, two orphanages, Jyoti Niketan in Manmad and Manoram Sadan in Sholapur, and a Bible Fellowship Centre at Nasik) was unable to improve the terms of work for the teachers. The staff even offered to raise finance for the other units if that was the management's reason for depriving the teachers. First their dearness allowance was frozen at Rs 227. A year later they were offered Rs 20 as increment as the "management was in the process of regularizing the anomalies found in the staff salary structure," Wadia recalls the words of the notice circulated to the teachers. In protest, the teachers went on a hunger strike for three days with the children in the compound instead of the classrooms when one teacher's services were terminated.

That's when "the parents woke up" and formalized the Parents-Teachers' Association and with the support of some diehard parents like Rusi Sethna, the late Firoze Damania and Nana Chudasama, pursued the matter through the court which recognized K. P. Rajhuns as the principal and allowed her to continue with her job until she honorably retired in June 1990, briefs Wadia. Between 1990 and 1999 eight principals have come and gone at Queen Mary, with Wadia succeeding A. Sudhakar, reports the present principal.

During their years of conflict, the attitude of most parents was "apathy with a capital 'A,'" noticed Wadia. "Sad to say, it is the Indian mentality. When we see a garbage dump, we will jump over it, walk past it, but not try to remove it on the rationale 'why bring trouble on our heads?'" Even during the spell between 1978 and 1981 when the parents stopped paying fees to the management, and instead gave donations to the Parents-Teachers' Association which was in charge of the administration, the aca-

demic progress of the students was not hampered by the upheavals caused by the court cases, says Wadia. "There is something in our (Zarathushti) blood. We can't take what is wrong; we must fight for the right," she announces, fortified by the sacrifices and struggles. So

"There is something in our (Zarathushti) blood. We can't take what is wrong"

when the Queen Marian Association of Ex-Students felicitated her on October 8 after she was made principal, Wadia was moved "by their overwhelming expression of joy and love."

While Wadia is "very proud to be a Zarathushti (use the term 'Zarathushti,' not 'Zoroastrian,' we are urged), I believe absolutely in the secularity of mankind and am very happy to read the *Bhagvad Gita* or to light a candle in church." She has completed one course on comparative religions at the K. R. Cama Oriental Institute. That "the sudreh is my protection," the 72 strands of the kusti denote her faith in the 72 magav sahebs, that Bahram Varzavand will visit this earth as a savior ("I hope during my lifetime"), she is convinced. "I do believe prayer in our language is very powerful. And yet communicating with God in any language is also very important..." On a daily basis she may not visit the fire-temple or pray from the *Avesta* but she always has an *Ashem* and *Yatha* on her lips, she reveals. She would like Zarathushti children in India to learn Gujarati but if they have missed out on such an opportunity, she recommends that prayer books in Hindi instead of the English script be used.

"I definitely do not believe in conversion. Religion is God's ordained purpose," she avers. "I am not an orthodox, nor a liberal, nor a scholar," reminds Wadia. "There are several things for which I have a question mark" despite her many discussions with religious scholars like Behram Pithavala, she notes. Children of intercommunity marriages should be given knowledge of the religion of both the parents such that the child can decide which faith to opt for,

she recommends. However she hesitates to say whether this child should be permitted to visit the fire-temple. "Realizing that it must be very painful for these children," Wadia reasons, "Love is the highest emotion under the sun which can bring out the noblest qualities. Love does not mean selfish interest. We have a responsibility to ourselves, to our community and to our religion."

Had she more time at her disposal, Wadia would have devoted it to finding Zarathushti spouses for the youths of the community, she reveals with a smile. She has two children of marriageable age, son Hoshner who is an architect and daughter Jai who after completing her masters in social work has been working for organizations like Concern India and Lawyers' Collective. Her husband Dady, after his retirement from Hindustan Ciba-Geigy, undertakes the logistics of the couple's innumerable trips out of Bombay on their self-undertaken mission to shoot all the fire-temples of the world. Already, their slides of Iran and other agiaries and atash behrams make popular viewing at functions organized by different anjumans. During the course of their sojourns they also got to participate in various community meets, including jungalwasi gahambars (hosted by residents of remote jungle-like areas) in places like Garigam, Sarigam and Surangi in Gujarat.

Wadia had learnt the elements of photography at Queen Mary (she was Rati Dara Vania prior to her marriage), as she had many other things. During the course of the interview, she repeatedly gave credit to her School, her teachers, particularly her principal B. R. Shelton (the last missionary principal), her professors at Wilson College, and Father Sologram and Dr Mehroo Bengalee at the St Xavier's Institute of Education where she studied for her BEd.

Acknowledging her "tremendous love and respect" for Bengalee, Wadia added, "She will always be a role model in my life. All the positive, constructive educational schemes for which the (Bombay Parsi) Panchayet (BPP) is praised is because of her erudition, inspiration, teacher's zeal to assist the children to do their best." While Bengalee is no longer actively associated with the BPP's subcommittee on education, Wadia as also many other Zarathushti principals of different schools in Bombay continue to support the many projects initiated by her.

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With around 1,400 plus students
on the rolls of Queen Mary, around 10
percent of whom must be Zarathushtis,
Wadia would often jokingly tell the
late Roshen Driver, her neighbor at
Shapur Baug who was the principal of
the Byramjee Jeejeebhoy Parsee

"We have the mind of the child in our hands"

Charitable Institution, that there were
more Zarathushtis at Queen Mary than
at Driver's school. According to
Wadia, it is understandable that
Zarathushtis who always wanted to be
at the top preferred enrolling their
children at missionaries or convent
run schools which had a foreign ad-
ministration, modern ideas and better
standards with the accompanying pre-
stige and status than at those schools
founded by Parsis. And since these
schools were able to maintain their
reputation they continued to remain
leading institutions. Among Parsi
schools, The J. B. Petit High School
for Girls and Maneckji Cooper Edu-
cation Trust School rank among the
best because of the ICSE syllabus and
elitist segments they cater to, observes
Wadia.

While she is very keen to see Zarahushti children and Indian students progress, Wadia is equally emphatic that "there should be no reservation for anybody at any time. Everything should go on merit. Giving reservation means acknowledging that there is a handicap. We are not handicapped..."

"A principal is the cornerstone of a school who has to ensure that no harm can come to the students or teachers," Wadia views her role seriously. She happily announces that their School has seen four generations from one family as students, three generations from another as teachers, and two generations of peons.

Since teachers are expected to reach out to the students with "love, care and concern, this is one field which no computer can replace," believes the principal. "For me, teaching has been my vocation; it's not just my profession. My students are my girls," she continues, content with the love and appreciation she has received in return. "Even if I were to be born again, I'd like to be a teacher."

THE KUPPAWALLA...

continued from page 38

Sam Rao, Adil Vadoliwala, Behram Billimoria and Farokh Hyderabadwala, only two are family members. Both Nicholson, son of Tehmina Dhanjibhai Kuppawalla and Billimoria, son of Hilla Dhanjibhai Kuppawalla had a common great-grandfather in Muncherjee Dada-bhoy Kuppawalla.

Satarawala traces his own lineage through Muncherjee's daughter Ratanbai whose fruitful union with Pirojsha Muncherji of Satara produced seven daughters and six sons. Satarawala together with his brother the late Lt Gen Jehangir Satarawala are the sons of Ratanbai's son Tehmuras.

Sadly, there are no portraits of the original Kuppawalla brothers available nor of Manockbai. The portraits facing the kebla in the Agiary are of two sons of Muncherjee—Firozeshah and Jamshedji and three sons of the latter.

Since the advent of rationing in post World War II and the ban on feeding large numbers of people, the mandatory gahambar was altered to a distribution of food grains to needy Zoroastrians by providing them with cards of predetermined value accredited to certain grocers. In an oblique comment on the habits of the community, Nicholson notes that the trustees learnt that the recipients demanded money instead of provisions from the shopkeepers in exchange for their cards. This led the trustees to change to providing packages of assorted provisions instead, informs Nicholson. Now they invite 150 to 200 individuals on their register to come to the Agiary and collect their packages on Jamshedi Navroz.

How sensitive the founding Kuppawalla was to the needs of his coreligionists is evinced by some of the *Parsee Prakash* notings: When the Bombay Parsi Punchayet (BPP) decided in 1826 to grant free funerary rites to poor Zoroastrians, Shapoorjee Kuppawalla was one of the seven prominent individuals requested by the BPP to supervise such an occurrence in their area; when a sweeping fire devastated Surat, his name features among the donors to a relief fund floated at a meeting in the town hall.

The *Jam-e-Jamshed* of April 24, 1856 as quoted in *Parsee Prakash* described the deceased Shapoorjee as an old gentleman, reclusive but good, patient, intelligent and kind. His legacy endures.

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Treasured on the Island - 5

Happy to host

Keen to serve as a bridge among members of the community, the Parsi Sports Club in Sri Lanka served a vital role

After being shipwrecked in the turbulent waters of the Indian Ocean a handful of Parsis landed in Ceylon in the early 17th century. In the 18th century, some adventurous Parsis had sought to establish themselves on this beautiful island as planters and shopkeepers. By the 19th century the community was so well respected that on the formation of the Ceylon Chamber of Commerce in 1839, Hormusjee Espandiarjee and Shapoorjee Hirji were the only two non-English members invited thereon.

At the turn of the 20th century Zoroastrians in Ceylon numbered less than a hundred, reaching their peak of over 350 prior to World War II. Then followed the exodus and today around 60 Zoroastrians remain in Sri Lanka (see "The Zoroastrians of Serendip," *Parsiana*, January 1999).

Starting with the July-August issue, *Parsiana* has been chronicling the achievements of prominent Sri Lankan Zoroastrians of the 19th and the 20th century. These are edited excerpts from Behram Kaikhushroo Billimoria's historical compilation, *The Parsees in Ceylon*, culled from the memoirs of Framroze Rustomjee and K. D. Choksy. Written about nine years ago, factually there may be a change of circumstances for some of the individuals mentioned herein although we have imposed on Sri Lanka's respected legal light Kairshasp Choksy's time to check the episodes for accuracy.

The first instalment detailed the success story of Dady Muncherji also known as Dady Parsi who was a merchant held in high esteem by the locals as also the Europeans who patronized his shops. Transport facilities too came within his purview in the early 19th century and there are references to his establishment running the palanquin facilities for the convenience of passengers.

The coffee estate and exports of Cowasjee Eduljee Colombowalla earned him substantial wealth and he used a part of it to donate a burial ground for Parsis in Colombo, mentioned the second instalment. (This old burial ground in Kottanchina was in use prior to the present one on Jawatte Road, acquired for the community by Pestonjee Dinshawjee Khan.) To Framjee Bhikhajee and Company goes the credit for making possible the influx of many Parsis from India. The Khan Clock Tower and the Crippled Children's Ward bear testimony to their largesse. Framjee House was the venue for all Parsi festivities and it was also customary to have an "open house" for all Parsis every Sunday, it was recounted.

The rags to riches story of Rustomjee Muncherjee who had assiduously toiled to build up his business empire and invariably presided over every meeting of the community was related in the third instalment. Among the leading professionals of the 20th century were Homi Framroze Billimoria who enjoyed the distinction of serving as the first Ceylonese (the previous incumbents being English) chief architect of the public works department of the government and Dr Rustom Pestonjee who had served the King during World War I and returned with distinctions in war service. Some of the imposing structures erected by Billimoria are the Independence Hall, The Elphinstone and Majestic Theatres and Navroz Baug. As superintendent of the Leper Asylum in Hendala, Pestonjee played host to the Parsi community every Christmas when they gathered there to celebrate the occasion with the patients.

Another revered medical practitioner was Dr Dadabhoy Pestonjee Banajee who had served the Maharaja of Morvi before being appointed mem-

ber of the Colombo Municipality, stated the fourth instalment. Even though the Maharaja followed Banajee to Ceylon to persuade him to return, Banajee's wife would not allow it for one of his duties was to taste the food before it was served to the Maharaja which she felt could endanger his life. The legal fraternity's claim to fame was Nariman Kaikhushroo Choksy who was appointed King's Counsel and his son Kairshasp who officiates as President's Counsel. The Prayer Hall and priest's residence known as Navroz Baug were constructed by Meherbai who was keen to fulfil her husband Pallonjee Nowrojee Kapadia's dream project.

The Parasmani Hall which is in use by the Parsi Sports Club was the combined effort of Framroze Rustomjee who donated the land and Ruttonshah Rustomjee who bore the cost of construction, it is explained in the fifth instalment. As per Ruttonshah's last will, every year the community is invited to a dinner at the Navroz Baug on a date close to his death anniversary. The academician Kaikhushroo Billimoria, who as principal of the Dharmaraja College was responsible for building up the center of learning into a reputed institute, was always happy to host Parsi visitors to Kandy as theirs was the only Zoroastrian family resident there.

Many other outstanding Parsis have their roots in Ceylon. Professional, business and/or family commitments may have persuaded them to settle in other lands. But their accomplishments are fondly recalled in the final episode of this treatise on Sri Lankan Zoroastrians.

...

At the commencement of the 20th century there came from India that erudite Parsi scholar Kaikhushroo Billimoria. He was invited by Baron Jayatilleke



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Exterior and interior of the Parsi Sports Club

(later Sir Baron) to take over the office of principal of Dharmaraja College in Kandy. The institution was thus placed in very capable hands and in a short time the magnificent improvement made in the College buildings, acquiring of new grounds and construction of additional buildings proved the worth of the man who guided the destinies of 400 boys in Kandy. He was a wonderful disciplinarian and his mild mannered remarks to any pupil carried more weight than the cane. He stopped the boys from smoking by establishing a non-smoking league of youngsters and promoted throughout his pupils a wonderful esprit de corps. He promoted scouting, established a miniature swimming pool and did all the great works during his tenure of office till 1933. He then came to Colombo and died in 1938. His wife Perin was an admirable hostess to anyone who sought their home. In spite of his stern exterior, Kaikhushroo was the soul of wit. His humor was profoundly interspersed in his conversation and his intelligent quips confounded many. Perin died in Bombay



in 1945 on a visit there. After his death his widow established in his memory a trust fund at Dharmaraja College entitled "The K. F. Billimoria Memorial Trust Fund" which is still in existence and donates an annual scholarship to the University and an annual studentship in the College. It must be remembered that for 24 odd years after her marriage to Kaikhushroo theirs was the only Parsi family in Kandy except for a period of around four years when Ruttonshah Rustomjee of Grandpass had a branch shop in Trincomalee Street. It was more or less an established custom when any Parsi came to Ceylon for such visitor to make a beeline for the Ceylon Bakery — being very well-known among all communities as a rendezvous for local Parsis too. If such a visitor expressed a desire to go to Kandy he was always directed to their house as the Parsis in the Bakery knew they were longing for the company of compatriots. The normal thing would be for them to send Kaikhushroo a telegram reading something as follows: "Meet Mr. _____ arriving afternoon (or evening) train." Dutifully Kaikhushroo would go to the Kandy station and

escort the visitor to his home and accompany them around Kandy and its sights. There were occasions when visitors who had registered at a hotel were persuaded by Kaikhushroo and Perin to give up their hotel room and come to stay with them.

Dosabhoj Hormasjee Marker came to Ceylon in 1904 and worked under his uncle Pirosha Manekji Nagla till the latter died and then he took over the business — that of a broker in commodities. When Dosabhoj took over the business he concentrated on being a rice broker. This business proved lucrative and enabled him to build a magnificent structure known as "West View" which at one time was occupied by the Pakistan Embassy. Dosabhoj served for many years as a trustee of the Ceylon Parsi Anjuman Trust Funds and rendered great service to the members of the Anjuman. He was a great philanthropist who unhesitatingly aided the community as well as the public at large — his better known donations being the Sea Scout Headquarters in Colombo and the lecture hall constructed at the Rama Krishna Mission at Wellawatte. He married Jerbai, daughter of Cowasjee Gobhai of Bombay and they had two sons, Mino and Homi, and a daughter Coomi.

Dosabhoj was a keen turfman and

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Alongside: Photograph of an annual social of the Parsi Sports Club (circa 1938) and plaque bearing the names of past presidents from 1928-67 (below)

had his own private box at the grandstand in the then race course in Colombo. He used to take an active interest in other sports activities. When the Parsi Youths' Sports Club was formed in 1927, it was Dosabhooy who provided them with all their needs in cricket materials. When the youths urged the older generation to inaugurate the Parsi Sports Club in 1928, he was its first president and thereafter in view of his many services to the Club he was elected patron during his lifetime. His services to the forwarding of sports activities will not be easily forgotten.

Coming to the year 1905, Arnold Wright wrote in *Twentieth Century Impressions of Ceylon*: "From Bombay to Colombo is a somewhat far cry, but the inhabitants of the great capital of western India are enterprising and they go far afield in search of trade openings. So it happens that there is a pretty considerable community of Bombay merchants and traders in Colombo, and they are able to form their own institution of a social or religious character. One of the former class is the Bombay Union Club which was organized in 1905 by some prominent members of the community for the purpose of social intercourse and recreation, and for discussions on trade matters. The Club which is open to all races and creeds — Hindus, Mohammedans, Parsis, etc — received in its initial stages generous support from leading Bombay merchants including

Framjee Bhikajee and Company, Carimjee Jafferjee, E. G. Adamaly and Company, T. A. J. Noorbhai and Company, J. Rustomjee and others.

"The Club House is in

Prince Street in Pettah, in the heart of the native business quarter. It is a commodious building, supplied with all the requisites for comfort and entertainment, and having besides, an excellent library and reading room furnished with all the latest periodicals and papers. At the Club, social meetings are held periodically and in addition to these gatherings, excursions are organized to points of interest in the neighborhood of Colombo. The Club membership numbers 35 and additions are constantly being made to the roll. H. Dinshaw acts as secretary of the Club and to him and a few other members, notably Messrs J. C. Thakore and Company and C. M. Barucha, the credit for its successful organization is due. It should be added that additional members are elected by the votes of the existing members."

Dinshaw was a good and forceful speaker and was also an active member of the community. He used to live among the other Parsis in Rifle Street, Slave Island. He passed away on January 25, 1925.

Ruttonshah Rustomjee Bhoory was 14 years old when he came to Ceylon. He received his education at Wesley College which was then situated in the Pettah. After his education he joined his uncle Ruttonjee Pestonjee Bhoory's business. When the business was extended to Kandy, Ruttonshah was placed in charge. He was then joined by his brother Dosabhooy who had come out to

Ceylon. Sometime later, Ruttonshah went back to

Parsi Sports Club benefactors Ruttonshah Bhoory (far left) and Framroz Rustomjee



PARSI SPORTS CLUB PRESIDENTS	
1928-29	MR. D. H. MARKER
1930	MR. C. M. LAKSHMANA
1931	MR. K. D. CHOKSY
1932	MR. F. D. BILLIMORIA
1933	MR. R. RUSTOMJEE
1934	MR. E. S. CAPTAIN
1935	DR. D. R. GANDEVIA
1936	MR. J. P. KAPADIA
1937	MR. F. C. PARAKH
1938	MR. T. R. RUSTOMJEE
1939	MR. R. R. RUSTOMJEE
1940	MR. E. S. CAPTAIN
1941	MR. R. D. BILLIMORIA
1942	MR. H. F. BILLIMORIA
1943	MR. D. M. MADIA
1944-45	MR. F. C. PARAKH
1946-47	MR. J. D. DASHOY
1948-49	MR. F. RUSTOMJEE
1950	MR. K. P. SHANTY
1951	MR. J. J. BILLIMORIA
1952	MR. K. K. BILLIMORIA
1953-54	MR. R. K. BILLIMORIA
1955	DR. R. C. J. RUSTOMJEE
1956	MR. J. G. M. GILIA
1957	MR. P. F. BILLIMORIA
1958	MR. M. N. D. JILLA
1959	MR. M. C. J. RUSTOMJEE
1960	MR. D. P. TENGRA
1961	MR. B. R. RUSTOMJEE
1962	MR. P. F. BILLIMORIA
1963	MR. P. T. RUSTOMJEE
1964	DR. M. N. JILLA
1965	DR. P. F. RUSTOMJEE
1966	MR. J. H. BILLIMORIA
1967	MR. P. N. PESTONJEE

Bombay but on his return he set up a business on his own as an exporter in fiber, tea, desiccated coconut and spices. He bought the bungalow in which their business is still being carried out at Grandpass from the late A. G. (later Sir Arthur) Rana-singhe.

Ruttonshah in the course of his business career traveled abroad especially to England and Europe. He imported into Ceylon in the early 1930s a very large lorry which was the first of its size in Ceylon. He had considerable difficulty in having it registered for use there for the roads at that time were considered not strong or wide enough to allow its use. After considerable effort the vehicle was finally licensed and is reportedly still in use by the establishment. He was also interested in all communal matters and was a trustee of the Anjuman

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Trust Funds. By his last will he provided that once a year the trustees of his will should invite all the members of the Parsi community to a dinner at the Navroz Baug on a convenient date close to the anniversary of his death. This has been regularly done and his memory remains alive. Ruttonshah also joined Framroze Rustomjee in erecting a building known as Parasmani Hall at Palm Grove in Colpetty. The land on which the building stands belonged to Framroze Rustomjee while the cost of constructing the building was borne by Ruttonshah. The land and the building have been handed over to the trustees of the Ceylon Parsi Social Centre who have authorized the use of the same to the Parsi Sports Club. The land, in extent 01 rood and 09 perches, was donated by Framroze Rustomjee in memory of his departed son Jamshed and other relatives. It was handed over to the trustees on November 10, 1947. The building was erected at a cost of Rs 31,000 to perpetuate the memory of his deceased parents Maneckbai and Rustomjee Pestonjee Bhoory.

Ruttonshah built his own bungalow called "Firdoshi" on Turret Road, Colpetty in Colombo but during World

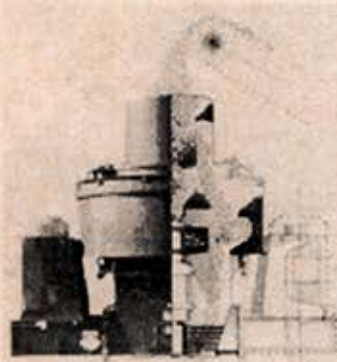
War II, the bungalow was taken over for the use of the Royal College and Ruttonshah then retired to Bilimora in India where he owned some land. The end of the War saw him back in Colombo but later he sold Firdoshi and lived in retirement in Charles Place till he passed away in 1973 aged 90 years. His wife Cooverbai predeceased him at the age of 76 in 1960.

Ruttonshah at one time went into partnership with Nanji who had a business enterprise in Colombo and bought a tea estate in Rozelle. This was later sold and just before World War II he bought a coconut estate of 150 acres in Veyangoda. The house on this land was used by some Parsi families who were evacuated from Colombo during the aftermath of the Japanese raid on Colombo. In view of the education he and his sons received, he donated a set of classrooms at Wesley College. During World War II, he was one of a number of Parsis who joined the Colombo Town Guard. During the 1930s he was president of the Ceylon Indian Congress. In 1944, R. Rustomjee and Company became members of the Ceylon Chamber of Commerce.

His eldest son, Burjor, joined the

family business in which he remained till his demise in 1988. He was a keen Rotarian and had been president of his Rotary Club as well as its treasurer for very many years. He was a popular and well-known figure in Colombo. He served the community in various ways and was a trustee of the Anjuman Trust Funds. He took part in all the religious and other activities of the community. He was a prominent member of the Parsi Sports Club and was a past president. He was also a past president of the Indian Mercantile Chamber of Commerce and a trustee of the Ceylon Parsi Social Centre.

He married Piroja Chaina who was keen on sports. She was a good tennis player and as at that time the Parsi Sports Club had no facilities for a tennis court, she persuaded her father-in-law, Ruttonshah, to allow the Club to use the tennis court in their house, viz Carlton Lodge on Turret Road (which in 1988 was occupied by the Capri Club). The tennis court has now been built on. After they left Carlton Lodge, Piroja was able to persuade Ruttonshah's brother Hormusjee Bhoory to allow the Parsi Sports Club to use the tennis court on his premises now occupied by the British



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Car Company Limited, on W. A. D. Ramanayake Mawatha. Later when Parasmali Hall was made available to the Club, she was a very prominent member of the tennis section. She also took part in table tennis. She captained a team of Parsi ladies, when the Club arranged a cricket match between the Parsi ladies and gentlemen, where she was the only player who bowled overarm while all the others, including the men, bowled underarm!

She served on the committee of the Club for over 50 years and was the first Parsi lady to be elected a president of the Parsi Sports Club. In addition, she was a member of the Inner Wheel Club of Colombo, later its president and attended several regional conferences. During World War II she did welfare work attending on soldiers at the Welisara Military Hospital. Burjor and Piroja celebrated their diamond jubilee in the year 1985. They had five children viz, two sons Kershasp and Hoshang, and three daughters, Freny, Pehrin and Perviz.

Tehmurasp, the second son of Ruttonshah, joined the firm of his father after his education. He was a pupil of the Davar's College of Commerce in Bombay and had the distinction of being the first student from Ceylon to pass The Institute of Bankers examination. He remained a partner/director of R. Rustomjee and Company Limited until his demise in 1986 at the age of 81. He too had been a trustee of the Ceylon Parsi Anjuman Trust Funds and had passed on the benefit of his studies in the Zoroastrian religion to the members of the community by delivering lectures during the muktad days and on other appropriate occasions. He took considerable interest in matters connected with the community. He was a member of the Parsi Youths' Sports Club when this existed in 1926-1927 and thereafter was involved in matters connected with the Parsi Sports Club of which he too was a president. In 1952 the government appointed him to serve as a member of the Coconut Fibre Rehabilitation Committee. He was actively engaged in other activities in Ceylon — being vice president of the Theosophical Society of Ceylon. He married Dhunmai and they have two children viz, son Pesi and daughter Shirin.

To be continued

DRESSED TO KILL

continued from page 35

A detailed survey has shown deterioration of the woodwork along the waterline with sounder timber further down. Though several frames have had to be replaced, allowing sound planking to be retained, the restored ship will have 65 percent of her original timbers intact.

Future projects include restoration of the head structure, construction of the galley stove and anchor, provision of carvings for the ornamental stern and completion of replica armament. She is scheduled for undocking by Easter 2000, ready for the final rigging and completion of the 10-year restoration project at the end of May 2000.

The Trust's draftsmen have researched and designed the rigging: a frigate like *Trincomalee* would have over 1,000 pulley blocks of many different sizes. According to Satarawala, the original pulley blocks have been supplied by Shapoorjee Sorabjee and Company whose partners were the ancestors of Satarawala's paternal grandmother.

The stern with its curved sash windows, quarter galleries, moldings and carvings, has required more fine joinery than straightforward shipbuilding. Freshly gilded carved swags, believed to be original, will also be reinstated, notes the newsletter. While a replica figurehead will be installed, the original will be preserved for museum display.

The ship has been fitted out with displays to provide the flavor of life at sea during *Trincomalee's* Pacific days. "However, nothing can really show us the wet clothes, rotten food and brutal discipline that were the sailors' lot in those days," notes the newsletter no 1. Hammocks, mess tables and even a meal with appropriate lighting and sound effects at the fore end give visitors an inkling of how the crew lived. "Visitors might catch a glimpse of the ghost of one of *Trincomalee's* original crew members and perhaps a rat, one of the dozens that infested the ship," the newsletter beckons the history buff! At a typical gun position on the upper deck a replica 18-pounder is ready to fire with ramrods, tackle and other equipment in place. The *Trincomalee* is ready to float for another 200 years, to give future generations in the words of Prince Philip, "the chance to see how Britain maintained control of the seas during a dramatic period in the world's history."

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

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MATRIMONIAL

Alliance invited for a smart, outgoing, funloving, 34-year-old scientist from UK. Looking for a smart, educated, outgoing girl willing to settle in UK. If interested, please send detailed information with a recent and clear photograph (returnable) to:

The Advertiser

Parsiana, Matrimonial (Jan/3-2000)*
GPO Box 892, Bombay 400001

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

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We are well placed Zoroastrians looking for a home loving girl under 27 for our son working on a plantation in South India. Please send detailed information with photograph (returnable) to:

The Advertiser

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GPO Box 892, Bombay 400001

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MILESTONES

This issue of *Parsiana* presents Milestones data for the two-month period of October and November 1999.

Also published herein are intercommunity marriages registered both at the Old Customs House and at the MHADA office in Bandra (East) for the seven-month period of May to November 1999. However, names that could not be confirmed as Zoroastrian have been omitted from the list.

The Old Customs House registered 17 intercommunity marriages plus six civil marriages, whereas the figures at the MHADA office were 18 and three respectively.

The age of Zoroastrian brides (as listed in this issue) ranged between 20 and 41 years, the arithmetic mean—the total number of individual ages divided by

the total number of brides — being 26 years. The corresponding figures for the grooms were 23 and 42, averaging at 29 years.

One hundred and fifty Zoroastrians were consigned to the Bombay Towers of Silence for the two-month period of October and November as versus 33 babies born. The major killers were: heart disease (55, 27 of whom were 80 years and above), cancer (21), brain disease (13) and pneumonia and lung related diseases (10). Old age/general debility took a toll of eight lives whereas six patients succumbed to diabetes and five to bronchitis. Four each fell prey to hypertension and liver disease and three to kidney failure. Parkinson's, Alzheimer's, gastritis and asthma felled two Zoroastrians each. Among the 13 isolated cases were haematuria (blood in

the urine), intestinal obstruction, dehydration, myelopathy (a disease of the spinal cord), asphyxia due to strangulation, leucocytosis (increased number of white corpuscles in the blood), hemiplegia (paralysis of one side of the body), shock due to polytrauma, septicemia, uremia, diarrhoea, head injury and cachexia (malnutrition). Two youths, aged 15 and 28, were also lost to the community. Ninety-nine years was the highest age at death. The Zoroastrian life expectancy at birth for the two months, in Bombay, was 74 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 break-up 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, *Kaiyomarz*, to *Khurshed and Jamshed Sethna* on October 3, 1999
A boy, *Hushravh*, to *Rashna and Phiroze Sadri*; October 4
A boy to *Aloo and Burjis Aibara*; October 5
A boy to *Anahita and Neville Bacha*; October 5
A girl to *Khushnum and Porus Rabadi*; October 5
A boy to *Sumitha and Jamshed Desai*; October 6
A boy to *Ashish and Zubin Jaorewalla*; October 6
A boy to *Geeta and Aspi Shapoorjee*; October 7
A girl to *Yenisha and Firdosh Gagrar*; October 8
A girl, *Tarana*, to *Jahan and Mehrab Nargolwala*; October 12
A girl to *Nilofer and Maneck Hansotia*; October 13
A boy to *Kamal and Godrej Fanibanda*; October 14
A girl to *Yashna and Adil Dadachanji*; October 16
A boy to *Sifra and Jamshed Lentin*; October 19
A girl to *Kamal and Rastom Mody*; October 21
A girl to *Kamal and Manzar Ajmerwalla*; October 25
A boy to *Ruzvin and Farookh Elavia*; October 26
A girl to *Hutoxi and Rushittum Mistry*; October 29

A girl, *Nisha*, to *Tanaz and Mark Selwyn*, sister to *Ayesha*; October 29
A girl to *Bakhtawar and James Vergese*; October 29
A boy to *Kamal and Firdosh Bhada*; October 30
A girl, *Kareena*, to *Shanaaz and Khushroo Khambata*; October 30
A girl to *Dilshad and Noshir Lala*; October 30
A boy to *Rashna and Behram Ghista*; November 2
A girl to *Dilveen and Ashtad Engineer*; November 4
A boy to *Rukhshana and Darayus Bhoja*; November 8
A boy to *Kashmira and Kaizad Manecksha*; November 8
A girl to *Khushmund and Nimish Mayani*; November 9
A boy to *Roshni and Parvez Damania*; November 18
A girl to *Rashna and Rohinton Sanjana*; November 18
A boy to *Perizad and Freddy Bharucha*; November 19
A girl to *Jasmine and Shavir Roshni*; November 25
A girl to *Tehmina and Percy Patrawala*; November 29

MARRIED

Delna Daruwalla and Mitren Thakkar; May 6
Pinaaz Ichhaporia and Mihir Kulkarni; May 7
Fareeza N. Mazda and A. M. Raja; May 13

Bornamehr Vispy Meher-Homji and Anis Ismail Jariwala; May 21
Ritu Nanda and Hoshang Savak Katgara; May 25
Ina Edith Elise Duehrnug and Rohinton Nariman Patel; June 3
Benaifer D. Bhungara and Rolf Mascarenhas; June 9
Pooja R. Chadha and Neville H. Patel; June 9
Mehjehbin Rohinton Katpitia and Abubaker Abdul Shakoor; June 18
Gulnar Mehermash Patel and Naozer Tehmul Marolia; June 28
Aruna Lalji Sharma and Histas Minoo Damania; June 29
Rekha Raghunath Ghadi and Aspi Firoz Elavia; July 3
Delnaz B. Contractor and Arzan M. Pithawalla; July 19
Kashmira Homi Meherjina and Dhruva Kumar Changkakoti; July 23
Farzeen Kersi Mehta and Akash Pal; July 29
Jayshree Bhimrao Bhosale and Noshir Jahangir Khataur; August 5
Dhun Ardeshir Pastakia and Karuna Kanta Das; August 6
Vinita Choudhary and Merzin Tavaria; August 6
Bazline Wilfred Lazarus and Naville Burjorji Katrak; August 9
Maria Joseph and Sharukh

Farokh Patel; August 9
Khorshed Behram Bamboat and Adam Rogel Dias; August 27
Delna D. Dhamodiwalla and Girish G. Gidwani; September 2
Farah Percy Mistry and Mohamed Mohamed Kamal Ibrahim Elkazzaz; September 15
Roshni Burjor Chergeman and Royden Anthony D'Souza; October 1
Kashmira Rezashah Tarapore and Hoshang Faramroze Velati; October 1
Miranda Stanzia Lourdes Joseph and Kaizad Homi Mody; October 12
Dilnaz Ardeshir and Sandeep Johri; October 15
Khushnaz Percy Engineer and Hormuz Minoo Gotla; October 16
Monaz Bomi Deolaliwalla and Beruz Darayus Irani; October 17
Reva Vinod Kakar and Vistasp Sohrab Kharas; October 22
Tanaaz Ramona Bharucha and Kaizad Percy Sethna; October 22
Rashna Tehmuras Boatwalla and Farzad Marazban Bhagat; October 23
Shernaz Darayus Jesia and Hormazd Dara Mistry of Airoli, New Bombay; October 26
Pervin Bhadha and Alphanso Payne; October 29
Rashna Bomy Batiwala and

Carl Rohinton Daver;
October 30
Percis Dara Bamji and Nadir
Jimmy Elavia; October 31
Sharon Maneck Jamooji of
Surrey, England and Dhunji
Noshir Bilimoria; November 1
Ferzin Phiroze Choksey and
Aspi Dinshaw Engineer;
November 1
Delna Ardeshir Irani of Poona
and Keki Jimmy Irani;
November 1
Hufrih Bomi Tarapore and
Homiya Maneck Doctor;
November 2
Shiraz Freddy Bisni and Hanoz
Kariman Patel; November 2
Pearl Engineer and Ardaviraf
Motiwala; November 4
Kashmira Homi Siganporia
and Karl Soli Daboo;
November 5
Bushra Nuruddin Bearingwala
and Hormuzd Noshir Dastur;
November 5
Pinky Burjor Mistry and
Darius Ardeshir Mistry;
November 7
Nazneen Behram Rudina
and Bomi Maneck Dastur;
November 11
Nevita Olinda Coelho and Adi
Dara Pandole; November 11
Farzana Noshir Irani
and Nauzer Keki Irani;
November 12
Roshani Ardeshir Umrigar and
Nozer Homi Canteenwalla;
November 14
Cooma Eruch Patel and
Bahadur Dosu Contractor of
Poona; November 14
Mymoona Cawas Bilpodiwala
and Delzad Aspy Karani;
November 14
Nazneen Rusi Mirza and Viraf
Rusi Vatcha; November 14
Sanobor Hoshi Karkaria and
Paurush Parvez Bhesania of
Surat; November 15
Ferzeen Jal Sarkari and
Shamax Firoze Damania;
November 16
Veera Soli Bastawala and
Ruzbeh Bejan Desai;
November 16
Swati Govind Dhaimate and
Jimmy Bomi Kapadia;
November 16
Anaheeta Noshir Irani of San
Diego, California and Zubin
Eruch Kolah; November 16
Yasmin Eric Patel and
Dinshaw Noshir Mistry;
November 18
Laila J. DeSouza and Behram
Bajan; November 19
Anita M. Dutt and Farhad

Rustom Irani; November 19
Nafisa Mastan Hakim and
Khodayan Adi Mistry;
November 19
Seema Fareedoon Parvaresh
and Marzban Eruch
Rajkotwala; November 19
Lily Dara Wadia and
Kaiomarz Hosang Suntoke;
November 19
Farzana Rusi Gotla and Porus
Pervez Dalal; November 20
Benafier Aspi Tavadia and
Yezdi Jangoo Khareghat;
November 20
Khushmeher Gazdar and Zubin
Sodawaterwala; November 20
Bakhtawar Jehangir Sattha
and Viraf Sam Bhagwagar;
November 21
Armin Godrej Kapadia and
Xercis Fali Sunariwala;
November 21
Irene Faramroze Karanjia of
Mhow and Adil Keki Wadia;
November 21
Zarin Phiroze Gandhi and
Khushroo Minoo Zaveri;
November 21
Kayomi Jehangir Sattha and
Murzban Jimmy Engineer;
November 22
Mahrukh Parvez Panthaki
and Zubin Bomi Jokhi;
November 22
Elvera D. Fernandes and
Ronnie A. Mistry;
November 22
Binaifer Dosu Karkaria and
Mehernosh Dorab Tata;
November 22
Dilshad Behram Kavarana
and Viraf Framroz Bhadha;
November 23
Shenaz Cyrus Zack and
Darayush Homi Mistry;
November 23
Roshni Pervez Tavaria and
Behram Bomi Vaid;
November 23
Kamal Georgi Kumana and
Adil Soli Belihomji;
November 25
Yasmin Phiroze Wadia and
Hoshedar Dhunjishaw Davar;
November 25
Mitra Shapoor Narimanizadeh
and Ashok Tukaram Eswalkar;
November 25
Hufrih Jal Kasad and Shehzad
Pesi Homavazir; November 25
Zenobia Ratanshah Patel and
Khorehmond Rohinton Mehta;
November 25
Maharukh Rumi Ghadiyally and
Parvez Behram Valodwala of
Poona; November 25
Kalpana David Saphaniah and
Adi Khodamurad Irani;

November 26
Navaz Farokh Gocal of Surat
and Rohinton Ratan
Pagdiwala; November 26
Farzana Faroukh Irani and
Jamshed Hoshang Palsetia;
November 26
Shehzarin Russi Udawadia
and Rusbay Eruch Patel;
November 26
Pervin Phiroze Nogamawalla
and Barjis Dara Balaporia;
November 27
Shirley Noshier Wadia and
Sherezaadi Gandhi;
November 27
Perveen Pervez Kakalia and
Firdaus Byram Rana;
November 27
Shiraz Rohinton Siganporia
and Hormazd Pervez Mistry;
November 28
Arnavaz Nadirshaw Mistry
and Xerxes Homi Anklesaria;
November 29
Tinaz Khushru Mondegarian
and Hooshaan Adi Bharucha;
November 29
Parinaz Rusi Mehta and
Burgess Minoo Karkaria;
November 29
Ferzana Dara Pardiwala and
Khushru Rusi Kumana of
Udvada; November 29
Delna Minoo Pagdiwala
and Rohinton Erach Peer;
November 29
Arnavaz Dadi Shikari and
Adi Cawas Aboowalla;
November 30
Kashmira Dara Daruwala
and Viraf Dara Driver;
November 30

DIED

Nariman Navroze Siganporia
(76), residing at C-28, Nowroz
Baug, Lalbaug, 400012;
October 1
Perin Dhunjishaw Surveyor
(90), 3, Pearl Mans, 91, M. K.
Road, 400020; October 1
Kumi Phiroze Elavia (85), C-7,
Cusrow Baug, S. B. Rd.,
400039; October 2
Pestonji Pirojshaw
Dhandadina (78), Dhandadina
Hse, 6th Jehangir Daji Cross
Lane, Grant Rd, 400007;
October 3
Moti Fredun King (85), 13,
Vora Hse, Jehangir Daji St,
Grant Rd (W), 400007;
October 4
Sherbanoo Bapuji Driver (90),
C/o Nergish Engineer, Hirabai
Petit Bldg, Grant Rd, 400007;
October 5
Firoze Kaikhushroo Dubash

(82), 9, Wadia Bldg, Dr
Ambedkar Rd, Dadar, 400014;
October 6
Khorshed Bomanshaw Karwa
(85), F-4, Cusrow Baug, S. B.
Rd, 400039; October 6
Minoo Jehanbux Patel (78),
P/34, Nowroz Baug, Lalbaug,
400012; October 6
Amy Jehangir Shroff (89), T-7,
Cusrow Baug, S. B. Rd.,
400039; October 6
Perveez Murzban Dantra (56),
C-18, Jer Baug, Dr Ambedkar
Rd, Byculla, 400027;
October 7
Rohinton Maneckshaw
Poonevalla (63), 627,
Homavazir Rd, Parsi Clny,
Dadar, 400014; October 7
Sorab Tirandaz Sheriyari (68),
7B, Alipur Trust Bldg, 2nd
Pasta Lane, Colaba, 400005;
October 7
Sakarbai Rustomji Contractor
(88), 13/3, Rustom Baug,
Victoria Rd, Byculla, 400027;
October 8
Perin Adi Mody (73), Najoo
Villa, Vakola Bridge,
Santacruz (E), 400055;
October 8
Feroze Jamshed Desai (52),
C/12, Khalakdina Ter, Gowalia
Tank, 400036; October 9
Roshen Phiroze Driver (63),
C-2, Shapur Baug, V. P. Rd.,
400004; October 9
Roshan Rustom Patell (66),
8A, Tribute, Raj Kamal Studio
Compd, Raj Kamal Lane, Dr S.
S. Rao Rd, Parel (E), 400012;
October 9
Khooshroo Cooverji
Satarawalla (76), P-32,
Cusrow Baug, S. B. Rd.,
400039; October 9
Byramsha Bomanji
Tarapurwala (90), At and Post
Tarapore, Tal Palghar, Dist
Thana, 401502; October 9
Khurshedji Jehangirji
Billimoria (89), 13, Kashinath
Bldg no 2, Kashinath St,
Tardeo, 400034; October 10
Nargis Jamshedji Khansaheb
(65), A/25, Sai Ashirwad, B. P.
Rd, Bhayander (E), Dist
Thana, 401105; October 10
Keki Byramji Tarapor (86), 92,
Aderbad, Hughes Rd, 400007;
October 10
Rustom Navroji Wakil (72),
789, Kerawala Bldg, Jame
Jamshed Rd, Parsi Clny,
Dadar, 400014; October 10
Mucca Framroze Daji (87), Sir
J. J. Bldg, Chikalwadi, Tardeo
Rd, 400007; October 11

- Phiroze Rustomji Moos* (82), 1-B, Windcliff, 50-D, Peddar Rd, 400026; October 11
- Jamshed Behramji Bhada* (60), C/o Najoo M. Ichaporla, 10, Gamadia Clny, Tardeo, 400007; October 12
- Pervez Nariman Sukeshwalla* (50), 66, 189, Hirabai Petit Bldg, Opp Grant Rd Stn, 400007; October 13
- Dharmmai Sorab Khareghat* (95), A-12, Cusrow Baug, S. B. Rd, 400039; October 14
- Aloo Minoo Merchant* (78), N-3, G-2, Cama Park, Cama Rd, Andheri (W), 400058; October 14
- Filly (Framroz) Maneckji Shroff* (70), B/5, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; October 14
- Ardaviraf Framroz Gutta* (71), 638, M. Joshi Rd, Parsi Clny, Dadar, 400014; October 15
- Roda Ardeshir Karai* (82), 9, Jaaji Ter, 21, Sleater Rd, 400007; October 15
- Piroja Nadirshaw Karbhari* (92), Karbhari Cottage, Subhash Rd, Jogeshwari, 400060; October 16
- Rohinton Siavax Sinor* (40), 9, Cosy Cottage, Near Shekard Church, 4 Bglws, Andheri (W), 400058; October 16
- Jimmy Jehangir Vasania* (79), B-6, Rajat Rekha, J. P. Rd, 7 Bglws, Andheri (W), 400058; October 16
- Banu Rustomji Bam* (89), N/39, Nowroz Baug, Lalbaug, 400012; October 17
- Homi Rustomji Jeejeebhoy* (80), F. S. Parukh Dharamshalla, 34, Hughes Rd, 400007; October 17
- Rusi Jalegar Elavia* (57), F-3, Godrej Baug, Off Napean Sea Rd, 400036; October 18
- Freny Nadirshaw Elchidana* (79), 798, Tehmi Villa, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; October 18
- Dali Ratanshaw Panthaky* (79), 618, Bhiwandiwalla Ter, Dhobi Talao, 400002; October 18
- Jal Dinshawji Patel* (62), A2, Elava Bldg, Mori Rd, Mahim, 400016; October 18
- Bachi Rusi Petigara* (47), G-24, Munsiff Bldg, Captain Clny, Tardeo, 400034; October 18
- Armeity Farokh Deboo* (59), 14, Sargent Hse, Allana Marg, Colaba, 400001; October 19
- Rati Eruch Khambatta* (75), D-9, Shapur Baug, V. P. Rd, 400004; October 19
- Naval Kaikhushro Manjra* (76), 723, Dinshaw Master Rd, Parsi Clny, Dadar, 400014; October 19
- Allamai Ratanshaw Elavia* (85), C-110, Twinkle Star, Vasai (W), 401201; October 20
- Dina Ardeshir Gyara* (79), Cresset Villa, 76, Dr Nair Rd, 400008; October 20
- Bahadur Jamshedji Pakka* (62), D-17, Bhiwandiwalla Ter, 618, Girgam Rd, Dhobi Talao, 400002; October 20
- Marazban Jal Patrawala* (52), Q-6, Cusrow Baug, S. B. Rd, 400039; October 20
- Minoo Savak Pochkhanawalla* (58), 81/4, Godrej Staff Qtrs, Stn Rd, Vikhroli (E), 400079; October 20
- Dolly Jehangir Irani* (78), 24/P, Jehangir Bldg, Cama Park, Cama Rd, Andheri (W), 400058; October 21
- Ratamai Minocher Kharas* (86), 816, Mistry Bldg, 6, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; October 21
- Peshotan Navroji Tavadia* (79), A/3, Geetanjali, Anand Ngr, Vasai (W), 401202; October 22
- Nergiz Minocher Master* (90), 608, Jer Villa, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; October 23
- Nergish Kaikhushro Mody* (79), C/o Yasmin J. Taila, A, Aidun Bldg, Dhobi Talao, 400002; October 23
- Erach Framroz Cooper* (72), 4, Bueno Vista, 9, Windy Hall Lane, Colaba, 400005; October 24
- Banubai Nariman Daruwalla* (77), Multani Bldg, Khambatta Lane, Khetwadi, 400004; October 24
- Rustom Sheriar Hormuzdi* (67), Ideal Farm, Rustom Bagh, Opp Dahisar Rly Stn, Dahisar (W), 400068; October 24
- Khorshed Hoshang Irani* (60), Room no 15, Petit Widows' Chawl, Fort, 400001; October 24
- Hilla Dosabhai Paowala* (77), 695, Mistry Bldg, Dr Dinshaw Master Rd, Parsi Clny, Dadar, 400014; October 24
- Nari Manecksha Todiwalla* (54), 5, Venus Bldg, Alibhai Premji Cross Rd, Grant Rd, 400007; October 24
- Dinbanoo Furdoonji Suderwalla* (95), 15/6, Rustom Baug, Victoria Rd, Byculla, 400027; October 25
- Kooma Pirojshah Kasad* (85), 17-E/50, Rustom Baug, Victoria Rd, Byculla, 400027; October 26
- Perin Kaikhushro Master* (89), 30-A, Hughes Rd, 400007; October 26
- Nozer Darabshaw Surti* (66), 4/33, A. H. Wadia Baug, Parel Tank Rd, 400033; October 26
- Perin Hormasji Variyava* (85), 9, Jaaji Ter, Sleater Rd, 400007; October 26
- Shapur Behram Cyrus* (62), 794, Family Hse, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; October 27
- Jerbanoo Sorabji Doctor* (82), V-3, Dalal Est, Dr Bhadkamkar Marg, 400008; October 27
- Khorshed Eruch Kalyaniwalla* (82), 598/C, Wadia Bldg, J. S. S. Rd, 400002; October 27
- Phiroze Jehangir Balsara* (50), B-25, Meherzin, Wodehouse Rd, 400005; October 28
- Mani Sorab Dalal* (94), 1, Queens Court, 136, M. Karve Rd, 400020; October 28
- Firdose Jamshed Engineer* (28), G-303, Gokul Residency, Thakur Village, Kandivli (E), 400101; October 28
- Sorab Framroz Kanga* (81), B-34, Meherzin, Wodehouse Rd, 400005; October 28
- Dolat Jehangir Kakalia* (88), 4/B, Karai Est, 242, Tardeo Rd, 400007; October 29
- Najamai Phiroze Patel* (83), Room no 13, Petit Widows' Chawl, Thakurdwar, 400002; October 29
- Farida Bomi Printer* (50), 2, New Contractor Bldg, Sussex Rd, Byculla, 400027; October 29
- Jal Sheriyar Daruwalla* (89), B-13, Satya Bhama Nivas, Kashinath St, Tardeo, 400034; October 30
- Pervez Minocher Tamboli* (58), 11, Green Valley Co-op Hsg Soc, Panchgani, 412805; October 30
- Gev Sorabji Luth* (82), Shri Krupa, 32, Karelwadi, Thakurdwar, 400002; October 31
- Eruch Sorabji Shroff* (70), F/14, Shapur Baug, V. P. Rd, 400004; October 31
- Jerbai Darabshaw Bhathena* (87), 1A/31, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; November 2
- Barjor Darashaw Kelawala* (82), D/18, Malegamwala Bldg, Chotani Rd, Mahim, 400016; November 2
- Kolly Pirojshah Khajotia* (79), 1/14, Tata Colony, Tardeo, 400034; November 2
- Sheroo Jal Sarkari* (77), 2A/16, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; November 3
- Rusi Hormusji Taraporevala* (72), 15, Cama Bldg, 6/A, Kashinath Rd, Tardeo, 400034; November 3
- Aloo Jamshed Desai* (90), 19/B, Subhadra Nivas, Cumballa Hill, 400036; November 4
- Sheroo Jamshed Lala* (70), C/o H. S. Pardiwalla, 4/50, A. H. Wadia Baug, Parel Tank Rd, 400033; November 4
- Parviz Bejan Mehta* (87), 9/6, Wadia Bldg, Malcolm Baug, S. V. Rd, Jogeshwari (W), 400102; November 4
- Freny Dara Vania* (75), 86, Sunita, Opp Colaba Post Office, 400005; November 4
- Goolbai Jehangir Asundaria* (74), F/29, Cusrow Baug, S. B. Rd, 400039; November 5
- Rustom Kaikhushro Daruwalla* (84), 4/45, A. H. Wadia Baug, Parel Tank Rd, 400033; November 5
- Framroz Hormasji Daruwalla* (82), B/1110, Everest Bldg, J. P. Rd, Versova, Andheri (W), 400061; November 5
- Homi Ratanshaw Doctor* (64), N/5, Nowroz Baug, Lalbaug, 400012; November 5
- Shirinbai Kaikhushro Mistry* (73), 10, Vithal Bhavan, Khetwadi 6th Lane, 400004; November 5
- Phiroze Naoroji Kabir* (88), 10/20, Tata Clny, Tardeo, 400034; November 6
- Firoz Maneckshaw Godrej* (60), F. S. Parukh Dharamshalla, 34, Hughes Rd, 400007; November 7
- Homi Dhunjishaw Vania* (61), Hendre Bldg, Sleater Rd, 400007; November 7
- Roshan Naoroji Engineer* (88), Panthaky Hse, Guru Nanak Rd, Bandra, 400050; November 8
- Piloo Ardeshir Fatakia* (72), 10/21, Tata Clny, Tardeo, 400034; November 8
- Tehmuras Dinshawji Kapadia* (86), 789, Tehmi Villa, Jame Jamshed Rd, Parsi Clny,

Dadar, 400014; November 8
Khorshed Fali Mirza (64),
 H/9, Nowroz Baug, Lalbaug,
 400012; November 8
Shainaz Edulji Dastur (65),
 2/1, Malcolm Baug,
 Jogeshwari (W), 400102;
 November 9
Aloo Dhunjishaw Master (84),
 E/45, Jer Baug, Dr Ambedkar
 Rd, Byculla, 400027;
 November 9
Naju Eruch Ghyara (80), 403,
 Pleasant Park Co-op Hsg Soc,
 Lokhandwalla Complex,
 Andheri (W), 400053;
 November 10
Minocher Firozsha Engineer
 (88), 1/3, Batte-Zainab
 (Hormuz Bldg), Dadoji
 Kondeo Marg, Byculla,
 400027; November 11
Dhunmai Rustamji Gandhi (88),
 3/15-16, Panthaki Baug, Andheri
 (E), 400069; November 11
Hilla Behram Panthaki (68),
 D/3, Rustom Baug, Victoria
 Rd, Byculla, 400027;
 November 11
Jal Bomansha Bhanda (57),
 C-32, Ankur, 4th Liberty
 Garden Rd, Malad (W),
 400064; November 12
Morwarid Framroze Irani
 (64), Dina Bldg, Soonapur
 Lane, Chira Bazar, 400002;
 November 13
Perin Homi Kavarana (82),
 10, Banaji Bldg, Forjett St,
 400036; November 13
Dadiba Palanji Bani (69),
 Tarachand Bldg, Chikalwadi,
 275/Q, Tardeo Rd, 400007;
 November 14
Banu Jehangirji Bilimoria
 (68), F. S. Parukh
 Dharamshala, 34, Hughes Rd,
 400007; November 14
Jerroo Farrokh Pavri (58), 6/6,
 Brady Flats, Sorab Bharucha
 Rd, Colaba, 400005;
 November 14
Fredoon Kavasha Bhowmagri
 (74), 11, Deluxe Apts,
 Altamont Rd, 400026;
 November 15
Sheroo Sorabjee Kathok (93),
 12/B, Mehta Bldg,
 Mahadavdas Rd, Dadar (E),
 400014; November 15
Kersasp Hoshangji Vimaladai
 (81), 11/5, C. J. Clny, Tata
 Blocks, Tardeo, 400034;
 November 15
Barjor Dosabhai Daboo (79),
 Queens Chmbs, 89, Queens
 Rd, 400020; November 16
Jer Framroze Dubash (76),
 F/14, Godrej Baug, Off

Napean Sea Rd, 400026;
 November 16
Aloo Ratansha Patel (78),
 P/23, Nowroz Baug, Lalbaug,
 400012; November 17
Aspi Mundegar Aga (48), 406,
 Swati Bldg, 22/B, Apna Ghar
 Co-op Hsg Soc Ltd, Andheri
 (W), 400058; November 18
Sorabji Jiwani Ghorkhodoo
 (82), 2A/23, Tata Mills Co-op
 Hsg Soc, Elphinstone Rd,
 Parel, 400012; November 18
Burjor Sorabji Vajifdar (86),
 32, Pradeep, Worli Hill Est,
 400018; November 18
Meheroo (Dolly) Sorabji
Gowadia (83), D/1, Rustom
 Baug, Victoria Rd, Byculla,
 400027; November 19
Fali Darabshah Panthaky
 (60), 641, Jer Villa, Parsi Clny,
 Dadar, 400014; November 19
Khorshed Khodaram Irani
 (67), 6/A, Ibrahim Mans,
 Balam St, Grant Rd, 400007;
 November 21
Dhun Tehmasp Dangore (75),
 6/2, Seth N. Tata Bldg, S. V.
 Rd, Bandra (W), 400050;
 November 22
Daraius Hoshang Doongaji
 (48), 8, N. Gamadia Rd,
 400026; November 22
Pessi Nariman Gini (70), 601,
 Sibylla Apts, 65, Worli Hill
 Rd, 400018; November 22
Maneck Noshirwan Virji (88),
 Indira Niwas, 44, Forjett St,
 400036; November 22
Rusi Ardeshir Balliwalla (76),
 7, Ahura Apts, Patel Agiary
 Compd, Gunpowder Rd,
 Mazgaon, 400010; November 25
Hirabai Dinshaw Darukhana-
wala (99), A/102, Sheetal, Off
 J. P. Rd, 7 Bglws, Andheri
 (W), 400053; November 25
Merwan Rashid Demehri (82),
 319, Miha Mans, S. B. Rd,
 Fort, 400001; November 25
Mehru Kaikhushroo Khambatta
 (88), Rajab Mhl, 144, M. Karve
 Rd, 400020; November 25
Jehangir Framroze Bengali
 (72), B/46, Ashirwad, 2nd
 Cross Lane, Lokhandwala
 Complex, Andheri (W),
 400053; November 26
Jehangir Piruzshah Bhesania
 (70), Ratan Bldg, Wadia St,
 Tardeo, 400034; November 26
Rati Ardeshir Jeejeebhoy (85),
 11/6, Khareghat Clny, 32/B,
 Hughes Rd, 400007;
 November 26
Burjor Ardeshir Joshi (75),
 290, Joshi Apts, S. V. Rd,
 Bandra, 400050; November 26

Rustom Behram Panthaky
 (84), G/8, Cusrow Baug, S. B.
 Rd, 400039; November 26
Viraf Jamshed Pashthakiya
 (15), 9, Prem Kiran, Sher-e-
 Punjab Soc, Andheri (E),
 400093; November 27
Nariman Pirojshaw Shroff
 (80), M. K. Bhavan, Fort
 Market, Fort, 400001;
 November 27
Silloo Homi Talati (77), Talati
 Ter, 7 Bglws Rd, Versova,
 400061; November 27
Dara Minoo Todywala (68), A,
 Mazda Mans, 65/67, B. Desai
 Rd, 400026; November 27
Shirin Dhunjisha Turner (83),
 Banaji Bldg, Forjett St Cross
 Lane, Gowalia Tank, 400036;
 November 27
Silla Darabsha Wadia (83),
 6/13, B. S. Panthaki Baug,
 Andheri (E), 400069;
 November 27
Shirin Merwan Irani (87),
 101/B, Muntana, 2nd Cross
 Lane, Lokhandwala Complex,
 400058; November 28
Adi Kaikhushroo Shroff (84),
 Row Hse 1, Powai Vihar,
 Powai, 400076; November 29
Meherbai Nowroji Sidhwa
 (78), 3, Native Dispensary
 Bldg, Chandanwadi, 400002;
 November 29
Manek Manchershaw Daver
 (69), 6/B, Crown Mans, Forjett
 Cross Lane, Gowalia Tank,
 400036; November 30
Bacha Jamshedji Spencer (85),
 22, Vacha Gandhi Rd, New
 Gamdevi, 400007; November 30

CALCUTTA

BORN

A boy, *Nikhil*, to *Tehnaz* and
Arun Punwani; July 23
 A girl, *Trishtrya*, to *Supriya*
 and *Manchi Mancherji*;
 September 15

SECUNDERABAD

DIED

Rashid Dhanjishaw
Kalyaniwala (72), husband of
 Sehru and father of Mahfirzu
 and Burzin; November 16
Dara F. Jailor (71), father of
 Benaifer and brother of
 Mehroo Gandhi, Zarin Mistry
 and Aban; November 17
Homi Kaikhushroo Bengali
 (63), brother of late Naoshir,
 Sehroo and Roda; November 24

SURAT

BORN

A girl, *Verolin*, to *Kashmira*

and *Arasp Cooper*, sister to
 Darwin; October 27

DIED

Pirojshaw Jehangirji Todi-
wala (75), Mota Mohallo,
 Rustompura, 395002;
 October 6
Soli Kawsaji Bhamgara (68),
 13, Suryapuri Soc, Ghoddod
 Rd, 395003; October 7
Tanaz Navroz Bhaddha (37),
 Pore Mohallo, Nanpura,
 395001; October 15
Keki Aderji Driver (71), Hira
 Maneck Mohallo, Nanpura,
 395001; October 18
Nadirshaw Bejonji
Ambapardiwala (88),
 Parsiwad, Village Ambapardi,
 Tal Mandvi, Dist Surat,
 394160; October 20
Kaikhushroo Manchershaw
Mistry (78), Nariman Home
 and Infirmary, Shahpore,
 395003; November 2
Burjorji Sorabji Amrolia (80),
 Patni Clny, Muglisara, 395003;
 November 5
Savakshaw Ratanji Govadia
 (87), Wadi Mohallo, Rustom-
 pura, 395002; November 22
Rattanshaw Rustomji
Dennoogara (70), Off
 Ravantad, Rustompura,
 395002; November 26
Pervez (Rusi) Darabshaw
Siwawaliwala (45), Kooka
 Chawl, Shahpore, 395003;
 November 26
Cyrus Sarosh Rabadi (31),
 Serdiwala Block, Shahpore,
 395003; November 28

AUSTRALIA

BORN

A girl, *Delna*, to *Roshni* and
Mehernosh Amroliwala, sister
 to *Zeenia*, in Adelaide;
 September 25

New South Wales

DIED

Vera Kanga, wife of *Adi* and
 mother of *Rustam*, *Darab* and
Prochi Mulla; October 27

CANADA

Alberta

BORN

A girl, *Shanaya*, to *Bakhtawar*
 and *Sarosh Wadia* in Calgary;
 July 3

MARRIED

Seema Mital and *Jimmy*
Balsara in Calgary; July 10
Binaifer Kapadia and
Roman Pfof in Edmonton;

British Columbia**BORN**

A girl, *Shania*, to *Shahnaz* and *Anoshiravan Bakhtian* in Vancouver; January 8

A girl, *Farzin*, to *Sheraz* and *Porus Irani* in Vancouver; September 18

A boy, *Daniel*, to *Vera* and *Cyrus Billimoria* in Richmond; November 14

MARRIED

Anahita Kadhoda, daughter of *Nahid* and *Sohrab*, and *Human Alghabi*, son of *Narges* and *Khodadad* in Vancouver; October 9

Parisa Shahbandari, daughter of *Shirin* and *Rostam*, and *Shahram Mehrrostami* in Vancouver; November 26

DIED

Irindokht Felfeli Mobarakheh (61), wife of *Jamshed* and mother of *Mitra Kianipour* in Coquitlam; September 5
Jamshed Felfeli Mobarakheh (73), husband of *Irindokht* and father of *Mitra Kianipour* in Coquitlam; September 5
Mitra Kianipour (35), wife of *Fariborz* and mother of *Johngir* and *Nima* in Coquitlam; September 5
Keykhosrow Djamtorki (75), father of *Parviz* and *Farangiz Khosraviani* in Vancouver; November 7

Ontario**BORN**

A girl, *Friyana*, to *Gulshan* and *Roomi Karai*; September 20
A girl, *Yarnie*, to *Cyrena* and *Farhad Shahparast*; September 25
A girl, *Spenta*, to *Pearl* and *Khushru Chothia*; October 21
A girl, *Benaisha*, to *Jasmine* and *Sharukh Major*; October 27

FRANCE**DIED**

Shiavux Cooper (89), father of *Mani* and *Rati* in Paris; August 7

PAKISTAN**Karachi****BORN**

A girl, *Auzita*, to *Mehernaz* and *Khurshed Bharucha*; June 2

FIGURES AT A GLANCE*

	Bombay		India		World	
	This issue	1999*	This issue	1999*	This issue	1999*
BIRTHS						
Boys	16	66	1	9	5	20
Girls	17	81	2	5	13	25
MARRIAGES						
Parsi	63	198	—	8	4	10
INTERCOMMUNAL						
Males married out	19	28	—	1	1	4
Females married out	16	20	—	—	2	4
DEATHS						
CONSIGNED						
Males	73	428	13	85	9	46
Females	77	442	1	67	5	38
CREMATED						
Males	—	2	—	1	—	—
Females	—	2	—	—	—	—

*Running totals for 1999 (January 1999-January 2000 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.

A girl to *Diana* and *Adil Randeria*; November 10

SEYCHELLES**DIED**

Pheroze Dinshaw Karkaria (72), husband of *Jeanne*; July 23

UK**DIED**

Piloo Shroff (80), wife of *Bomi* and mother of *Darayas* and *Farida*; September 15

Kent**BORN**

A girl, *Natasha*, to *Rukshana* and *Perses Sethna* of Bromley; October 14

London**BORN**

A boy, *Yohann*, to *Roxanne* and *Pourus Panthakee* of Greville Place, brother to *Xerxes*; September 5
A girl, *Arianne*, to *Delna* and *Viraf Doomasia* of Wimbledon, sister to *Rushad*; October 16

Middlesex**BORN**

A boy, *Yezad*, to *Shiraz* and *Kerfegar Bajina* of Wembley; August 20

USA**California****DIED**

Homai Sohrab Irani, mother of *Darius*, *Cyrus* and *Godafrid* in Tustin; October 16
Tehmuras Vania, father of *Dhan Darayus Divecha*; October 16

Florida**DIED**

Keikhosrow Harvesf (62), father of *Mojdeh* and *Cyrus* in Jacksonville; October 14

Los Angeles**DIED**

Rointan F. Bunshah (71) of California, husband of *Zoreh* and father of *Mohammed Tangestani*; October 24

Minnesota**DIED**

Dorab Naoroze Baria (57), husband of *Eleanor* and brother of *Cyrus* in Duluth; June 1

New Hampshire**MARRIED**

Phiroza Khambata, daughter of *Aloo* and *Rustom*, and *Scott Fong* in Hudson;

May 8

New York**MARRIED**

Meherzeen Katrak, daughter of *Daisy* and *Behram*, and *Darius Daruwala*, son of *Bapsy* and *Pesi* of Chicago; November 20

Pennsylvania**DIED**

Pesi Rustom Masani, brother of late *Minoo*, *Keki* and *Mehra* in Pittsburgh; October 18

Texas**BORN**

A boy, *Burzin*, to *Pearl* and *Porus Balsara* in Plano; September 2
A boy, *Rayomand*, to *Keshmira* and *Mehelly Bam*, brother to *Danesh* in Lewisville; November 8
A girl, *Sanaya*, to *Kashmira* and *Scott Baldauf* in Austin; November 11

Washington**MARRIED**

Fariba Dahee and *Cyrus Tamboli* in Tacoma; August 14

Compiled by Roxana A. Driver



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