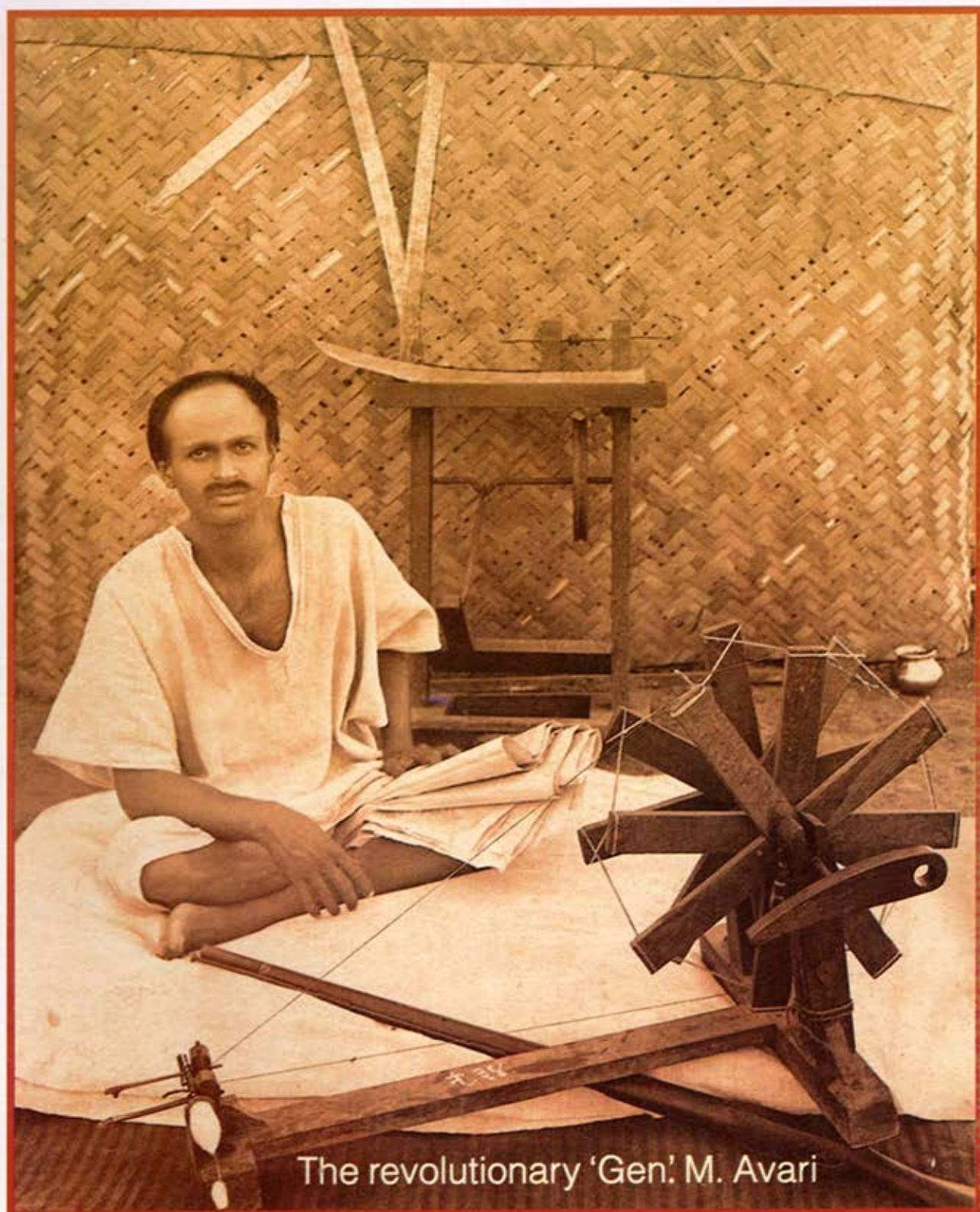


JUNE-JULY 2000 Rs 35

Paṛsiāñā



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Where movement is a science

Parsiana

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Cover: Manchershaw Avari at the spinning wheel, circa 1923

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"Researching the Gathas"

I wish to thank Nergis Dalal for her sympathetic review of my translation of *The Gathas of Zarathushtra* ("Researching the Gathas," Books, Parsiana, March 2000). But I take strong exception to Juan Mascaro's dismissal of the faith as highlighting only "moral issues." All the major religions of the world condemn murder, rape, arson, etc. What is unique about the teachings of Zarathushtra is his insistence that each individual think for himself and then choose the Good Religion. To think for oneself is exceedingly difficult, but immensely rewarding. Nobody can bully or cajole one into what he/she feels is true.

Secondly, Zarathushtra is the only prophet in history who believed the material world and its delights are for enjoyment but with the proviso that everything is first offered to Ahura Mazda for His blessing. Food is sacred and to be

relished but not gorged upon and then vomited. Consider the beautiful formula we should all recite before we take our meals: "Here, in this place, we praise Ahura Mazda who created cattle for our sustenance, who created Asha, the truth and cosmic order, who created the sacred waters and plants, the heavenly lights, the earth and all good creations (*Haptan Yasht*, Ys. 37.1)."

Sex is sacred, not to be desecrated. Marriage is sacred, the two partners being requested to "love one another through Asha, truth (Ys. 53.5)." Friendship is sacred and not to be betrayed. All nature is sacred and to be protected by man. Hence the expression, "the sacred waters and plants." The animal kingdom must also be cared for, specially cattle, and the dog, man's friend, and the link between the material and spiritual kingdoms.

Moreover, Zarathushtra insists that *gétig*, the physical world, and *ménog*, the mental world, are one world, two sides of the same coin, and both are holy. Thus he emphasizes the unity of being. He also states that "silent meditation is best for man (Ys. 43.15)." As Zarathushtra, we are expected to fight evil wherever we may be placed. Silent meditation upon our scriptures and the words of our Prophet helps us to fight evil and overpower it. In this way each one of us can contribute to the *frashokéréti*, the wondrous renewal of existence yet to be. PILOON JUNGALWALLA

New Delhi

"Conception to..."

Your issue (*Parsiana*, March 2000) commemorating the consecration of the Shapoorji Fakirji Jokhi Agiary was fantastic and deserves kudos from the community. Only missing was a photograph of the different officers and staff members who had put in a lot of efforts to see that the consecration was a great success.

B. T. DASTUR

Chief executive, Bombay Parsi Panchayat

"Millennium man"

Roda D. Hakim of Baroda writes glowingly about Sam Manekshaw who was felicitated by the Baroda Parsi Panchayat at their

awards and scholarship function to which he was invited as the chief guest and opines that Manekshaw is the man of the millennium, not for us Parsis alone but for all Indians ("The millennium man," Readers' Forum, *Parsiana*, March 2000).

Further on, she quotes Manekshaw as saying, "Two people I was always scared of: one was Indira Gandhi, the other, my wife (Silloo)."

There is, however, another story that tells us that it was Manekshaw whom Indira Gandhi feared most. There were rumors floating that the army under Manekshaw would take over the country. Gandhi, who was then the prime minister, was very much perturbed and is said to have summoned Manekshaw to her residence to verify the rumors.

Manekshaw, unflappable as always, calmly replied, "Madam, do your job of running the country and I will do mine of running the army."

Much has been written about the multifarious activities of Sam Manekshaw but, unfortunately, there is no authoritative biography of this outstanding personality, either by a Parsi or a non-Parsi. The Bombay Parsi Panchayat and/or Zartoshty Brothers Fund should take a lead and commission such a work.

To sample his sense of humor: Soon after retirement in 1973, the much-decorated Field Marshal showed up unannounced at a vintage car rally at the Worli Stadium, Bombay, and took everyone by surprise. Finally, a journalist summoned enough courage to ask him how he was suddenly interested in vin-

Bombay Parsi Panchayat staff members who helped organize the Jokhi Agiary consecration





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tage cars. At this, Manekshaw snapped back: "Of course, I am now interested — because I have just been allotted one by the government for my personal use."

BIKHAIJI M. ADENWALLA

"The three Parsi myths"

I refer to the letters of Dr P. D. Sunavala, Dali J. Gundevia and Dr M. D. Disawalla under the heading "The three Parsi myths" (Readers' Forum, *Parsiana*, July-August 1999). Without going into the argument for and against dokhmenashini, I would just like to say to those who object, why can't they respect and abide by the tenets of our religion as laid down in our holy scriptures?

Why not learn from the Catholics and the Muslims who respect and observe strictly and faithfully the teachings of their respective religions? Also, do we not know that there are certain do's and don'ts in each religion? e.g. Non-Hindus are not allowed in all the temples of Kerala including the Guruyayur temple. Catholics do not offer "host" to non-Catholics during their mass and Muslims do not allow non-Muslims to enter the Kaaba in Mecca.

So why should certain Parsis stir up trouble every now and then by making their own conjectures and by professing changes their limited earthly minds can think of? Parsis should leave this bad habit of doubting our religious scriptures/religious customs as our human mind, with its earthly limitations, is incapable of fathoming the spiritual secrets of the universe.

ABAN B. COLABEWALLA

This refers to the views expressed by some regarding the sanctity of dokhmas and the mode of dokhmenashini.

Scientifically, the mode of dokhmenashini is the most perfect system. A dead body immediately begins to decompose. If thrown in water, it contaminates the life-giving water source. If buried, it contaminates the earth and takes up space which could otherwise be used for agriculture and other useful and productive means. *Vendidad* 1.13 strongly condemns burial as a deed committed by Angre Mainyu to destroy the good creations of Ahura Mazda.

Decomposing bodies increase the amount of carbon dioxide and ammonia causing the air around cemeteries to be contaminated. Putrid contagion seeping from graves also pollutes water passing

through subsoil. One only has to recollect how the black plague in Europe (Modena) started when graves were dug up to clear land for other uses. This proves that contagion in the form of *drui i nashush* is present and lethal in and around cemeteries even after many centuries! With the influx of population, many cities are experiencing shortage of burial space and use the 'tier' system of burial!

If a corpse is burnt, whether by wood fire or electricity, the microorganisms are spread in the air through gaseous molecules (through chimney in case of an electric crematorium). Cremation is expressly forbidden in *Vendidad* 8.73-74. Besides, in spite of the long process of burning by wood or electricity, chips of bones are always left unburnt. In electric cremation, ashes are generally mixed up with those of the previous corpses.

Dokhmenashini is the only mode of disposal that is uniquely unpolluting to the elements and completely in harmony with nature. When trees and animals die, nature reclaims its own through exposure to the sun, the most powerful decontaminating, sterilizing agent. According to the immutable laws of nature (*Asha*), through solar exposure, the life-force (*ushtan*) is reclaimed by the sun and putrid matter is quickly irradiated. Behind the mode of dokhmenashini is the practice of Khurshed nagirashni or exposure to the sun. *Vendidad* 5.12-14 enjoins only *huare darsya* or Khurshed nagirashni and devouring by birds. Even in the absence of birds, Khurshed nagirashni disintegrates the body unless the sun's rays are unable to penetrate due to corpses being crowded or piled, or when surrounding trees and buildings prevent the direct rays from entering a dokhma. A dead body is strongly forbidden to be placed in a dokhma after sunset (*Vendidad* 2.14 and 8.4). It is further stated that it is sinful not to expose the corpse to the sun.

Dokhmenashini coupled with Khurshed nagirashni has been practiced from prior to the advent of Asho Zarathushtra. Firdausi mentions in the *Shah Nameh* that at the auspicious birth of our Prophet, even the dokhmas were brightened by divine glow, meaning all *drui* was destroyed! In Avesta, dokhma is called *uzdana* or a container that burns (eliminates contagion) through solar exposure. In Pahlavi, it is called *astodan* or ossuary. In Achaemenian times, the

remains of Cyrus, Darius, Xerxes, Artaxerxes were consigned to *astodans*. In post-Sassanian times, as pointed out by Dastur Mirza in *Some Religious Problems Facing the Parsi Community*, ossuaries are expressly called *en dakhmak* or "this dokhma."

Dokhmas are built of stone and iron only and no bricks or wood in any form are used. As explained by Ervad (Dr) M. Karkhanavala, Dr F. Chiniwalla and Jehangirji Chiniwalla in their various writings on the subject of dokhma, iron is a magnetic material and is easily magnetized. Within the dokhma, the contagion or *kash* is contained in the smallest possible area through a magnetic field which the dokhmas provide due to the stone and iron structure and magnetizing these through powerful *staot* (electromagnetic sound waves). It is then quickly isolated and eradicated through the natural process of solar energy.

What we, as a community, must realize is the fact that it is not the dokhma system that has failed us, rather it is we who have failed the system that is intrinsically borne out by nature! To create housing for Spenta and Godrej Baug, several tall trees that served as a natural habitat for vultures were uprooted in Bombay. Other tall buildings are emerging in the vicinity.

According to *Bundahishn* and *Shayast-la-Shayast*, there are three kinds of other birds besides vultures that destroy *nasu*. These are crow, mountain kite and eagle. The mountain kite and eagle can be raised in captivity to compensate for vultures.

Some suggestions which could be implemented:

- Transport and transplant tall trees from suburbs. If the environment exists and is preserved, birds of prey will stay.

- These birds could perhaps be bred in captivity as some kind of an ornithological enterprise.

- Since Khurshed nagirashni is coupled with dokhmenashini, instal solar panels that will decontaminate the *nasu* and perhaps also hide the interior of the dokhma from public gaze from nearby skyscrapers if properly positioned. Solar panels are the best substitute for solar exposure and they 'burn' (dehydrate) the *nasu* through solar radiation without polluting fire or air. There is no wood or electric fire involved in this; only the natural laws of *khastra* and *barej* are employed to disintegrate and eliminate *drui i nasu* as recommended by the

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Clubwala Dar-e-Meher in Madras

Avesta. *Khastra* means law of thermo-electro-magnetic forces or currents working throughout the visible and invisible realms in countless different forms. Solar radiation is a form of this natural *khastra*. *Barej* means law of thermal energy of heat of different rates and intensity that exist in nature. Again, solar radiation is in conformity to *barej*, a natural energy that can be employed to eliminate *druj*. Our ancestors knew these natural electro-magnetic forces of nature and attributed the sun as the source of all different energies within our solar system.

•Reopen dokhmas that are currently not in use in the suburbs. This will distribute the number of bodies consigned to Doongerwadi alone. Zarathushtis living beyond Andheri can use these other dokhmas once these are cleaned, perhaps also reconsecrated to some extent and the bunglis are renovated or built to afford some comfort to the relatives for four days if they desire to stay near the dokhma till the chahrum as is the common practice.

Nothing is impossible if the will is there to make it work. Why must we, Zarathushtis, try and run down so perfect a system about which even the learned non-Zarathushtis have expressed the highest admiration? Reformists can build their own crematoriums or buy a burial plot far away from Doongerwadi, but the followers must have their privileged right to follow and adhere to traditions and rituals that are time honored and religiously enjoined.

PERVIN J. MISTRY
Toronto, Canada

Madras fire-temple is 90
The year 2000 is of special significance

to the Parsis of Madras. Our fire-temple, Jal Phiroj Clubwala Dar-e-Meher, was consecrated in 1910. In July 2000, we are celebrating the 90th anniversary of our atash adarian which is the only place of worship for the Zoroastrians of Tamil Nadu, Kerala and the union territory of Pondicherry.

With the passage of time our atash adarian building is showing signs of age, requiring major repairs to the roof inside, steel girders, etc. A considerable sum of money is required to restore the structure. To focus attention on this auspicious occasion, we have decided to host the next executive council meeting of the Federation of Parsi Zoroastrian Anjumans of India in Madras on July 15 and 16, 2000.

Consequently this fervent appeal to our generous hearted community, trusts, industrial houses and well-wishers to donate generously to enable us to commence the much needed repairs and renovations. Donations will be exempted from income-tax under Section 80G (2)(B) of the Income Tax Act, 1961.

Your cheque/demand draft may be made in favor of "Jal Phiroj Clubwala Dar-e-Meher Renovation and Repair Fund" and sent to the honorary treasurer, B. P. Byramshaw, 19/9, West Mada Church Street, Royapuram, Chennai 600013.

NARIMAN F. MOGRELIA

Chairman, Jal Phiroj Clubwala Dar-e-Meher

Message for the millennium

Are we not wise disciplined Parsis?
Please, resolve now, please!

Then why waste time in
controversies?

Can we not think with calm mind and
ease?

We know how to adjust with others,
And live with peace with non-Parsi
brothers.

Then why should we dispute without
advantage,

Argue childishly and degrade our
heritage?

Everyone has a right to have personal
opinion,

And think how to proceed in the new
millennium.

But why should we insist that we are
always right
And others wrong; then start a fight?
Karma Yoga in *Gathas* is our
religious message,
To control tongue and act more like
a sage.

Peaceful unity will help us to survive.
Please, find out ways amicably and
strive.

Cut short debates and cultivate
our ancient fervor,
Pride for our heritage and faith in
Minoi favor.

Argue if must, without degrading any.
Try to solve
problems, and
not create
enemy.

Never discard
Parsi cultural
heritage,
And never
have prejudice, ego and
rage.

Come to some
conclusion
and overhaul.

Think positively, and never have
depression and fall!

NOSHIR DABOO
Ahmedabad



"We can't just wait..."

A long time ago, when our ancestors
left dear Iran,

About 1,400 years ago, they came
from the province of Khorasan.

In order to save their Mazdayasni
religion from the invading
Musalmans,

And landed on the shores of peaceful
Hindustan,

Where they were granted protection
by Jadav Rana, the great ruler of
Sanjan.

To render their thanks for shelter in
the new land and bring Him fame,
A special fire was consecrated by the
Parsis in Lord Ahura's name.

For hundreds of years they remained
happy and gay,

Until some Muslims came, and forced
them to run away.

Along with their holy shrine, the
"Iranshah" flame.

Our forefathers took refuge on Bahrot
mountain,

A truly harsh terrain!

Then followed even more dreadful

continued on page 45

Reaching for the Sky



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

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Events and Personalities

Edifice of education

The Pilloo Homi Irani Women's College for Arts and Science is yet another educational institution pledged by the Irani family of Gulbarga to the Karnataka People's Education Society (KPES). At the foundation stone laying function on February 12, 2000, Mallikarjun Kharge, home minister, Government of Karnataka, lauded the munificent donation from the Irani family, the only Zoroastrian family based in Gulbarga and commended the contribution of the Zoroastrian community to the cause of women's education, mentions a press release. Among the other dignitaries to grace the function were the chief justice of the Karnataka High Court Bhaskar Rao, the chief justice of the Rajasthan High Court Shivraj Patil, members of the Lok Sabha and Rajya Sabha, and representatives of the KPES which manages around 25 centers of learning.



Just before his death on May 19, 1999, Homi Muluk Irani had pledged a substantial sum to build a women's college for arts and science in memory of his late wife Pilloo, notes a family source. This mission will now be accomplished by his two sons Neville and Navroze who are both postgraduate engineers.

Nearly 25 years ago, Homi Irani had built the Muluk Sheriar Irani College in memory of his father and handed over the management to the Hyderabad Karnataka Education (HKE) Society which runs about 45 educational institutions in North Karnataka, according to a write-up from the family. Along with the late member of Parliament Mahadevappa Rampure, Homi Irani had co-founded the HKE Society in the 1950s

on their self-undertaken mission to develop the educational facilities in Gulbarga city which is the divisional headquarters of North Karnataka. Today the M. S. Irani Junior College and M. S. Irani College are aided by the Government of Karnataka and are prominent institutions in the city, states the release.

During the last 50 years Homi Irani was involved in the construction of many landmarks in Gulbarga, recalls a family source. The PDA Engineering College and hostel, M. R. Medical College and hostels, Government ITI and Polytechnic, K. B. N. Engineering College and hostels are some of the institutions he had erected. In recognition of his services to society he was conferred the Karnataka Raj-yotsava Award. Being a

commandant of the Home Guards, Gulbarga District for 36 years, he had also received the President's gold medal.

Homi Irani's association with Gulbarga goes back to the year 1950 when he had built a bridge at the outskirts of Gulbarga on the River Bhima, according to his life profile. This was on his return from the Stanford University in USA where he was



Top row (from left): Homi and Pilloo Irani, Neville Irani being felicitated by Kharge
Below: M. S. Irani College in Gulbarga



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Glimpses of the Zoroastrian religion and lifestyle at Ahmedabad's City Museum

pursuing higher education after his elementary training in Poona. The first professor in civil engineering at the Engineering College of Gulbarga, Irani had served for 15 years as senate member of the Gulbarga University.

Minorities at the Museum

The newly inaugurated City Museum at Ahmedabad's Paldi Sanskar Kendra portrays the cultural heritage of different communities. The space provided to the Zoroastrian community has been optimally utilized by the Ahmedabad Parsi Panchayat (APP) to depict the fun-

damentals of the religion and the lifestyle of its protagonists, writes Noshir Daboo who was entrusted the responsibility of projecting the Zoroastrian image.

A wooden kebla (sanctum sanctorum) with carved bulls on the two Assyrian pillars and a figure of the farohar draws the viewers' attention. The continually lit flame on the silver afringan with a plaster model of a full-sized mobed are the main attraction in the Museum, mentions Daboo. Those interested in learning more of the reli-

gious practices associated with Zoroastrianism would gain from the other exhibits on display: a *janter* with a woven kusti; the requisites of a *ses* that marks all auspicious occasions; the elements of the *ijashni* ceremony; a plaster model of a *dokhma* complete with underground drainage and wells; the dress apparel of the community with typically embroidered borders; some artefacts like *toran* which adorn a Parsi home; the *Khordeh Avesta*; and 20 pictorial charts giving lucid explanations of the exhibits.

Specially commending the efforts of Ervad Curus Mobedji, Daboo was appreciative of the cooperation extended by the co-artists, the learned priests and scholars, the donors and the Museum management. The patronage of the APP was also noteworthy, remarked Daboo. One year ago, the secretary of the Panchayat F. D. Makhania had referred to this project (see "Upcoming museum," Events and Personalities, *Parsiana*, April 1999) as involving a lot of hard work and expenditure.

The Panchayat had appealed for funds to proceed on this mission of occupying 200 sq ft floor space assigned to the community which as per their estimates would have exceeded two lakh rupees. Ultimately, the expenses totalling Rs 1,45,000 were borne by the APP, writes Daboo.

Calcutta Club's reunion

"Many a match has been won on the maidan by the Club; many a match, successful and lasting, has been made in the Club," notes president Burjor F. Modi in his comments in the souvenir brought out by the 91-year-old Calcutta Parsee Club (CPC) on the occasion of its Millennium Reunion over a fortnight in December 1999-January 2000. The celebrations were kicked off with a dinner-dance at the Olpadvala Memorial Hall on December 31, 1999, the program for the evening including a fashion show produced by Zarin Chaudhuri with some of the model participants coming from the Oral School for Deaf Children.

A jashan, children's fancy dress contest, exciting sports events, the annual grand Parsi Bazar, songs, skits and gags, a sound and light show were some of the other attractions. The souvenir also carries the mouth-watering menu on offer during the different days of the celebrations which concluded on January 15 with a sit-down *patra* dinner for a crowd of over 350. The 21 pages of colorful



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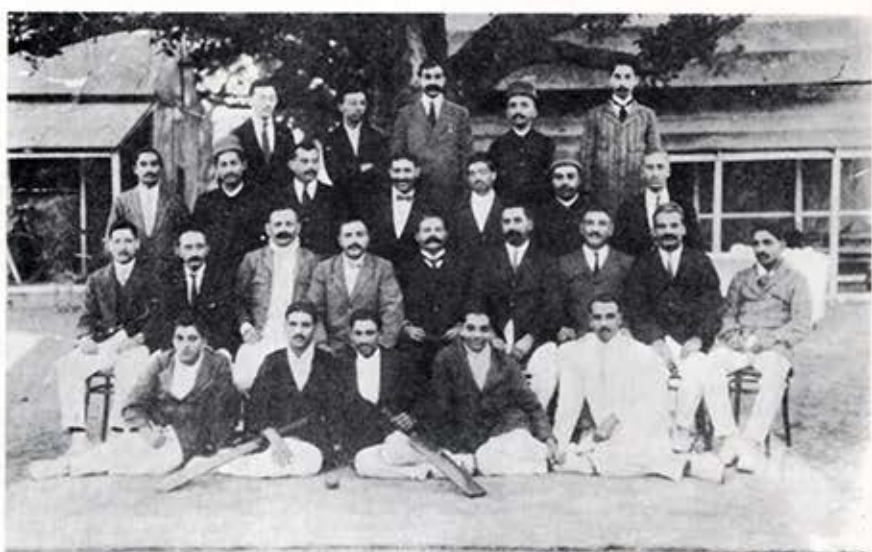
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Top row (left) Zarin Gimi lighting lamp at Calcutta's Millennium Reunion as Modi looks on; (right) cricket stalwarts of 1918
Below: married women participating in a race in January 2000



visuals bring to life the gaiety and glamor of the proceedings.

The organizers made special efforts to invite over 350 ex-Calcuttans to the program and were disappointed that following the initial positive feedback barely 60 outstation members participated. The 15-member organizing committee toiled for months and as notes the souvenir, "Differences we had, but we had our priorities right and all of us have tried to ensure that we provide to you the best in sports, entertainment, food... If we succeed eventually, it will only have been because we all believe that 'It's amazing what can be accomplished when no one cares who gets the credit.'"

The CPC managing committee for the year 1999-2000 included Modi, vice presidents Cyrus Confectioner, Prochy Mehta, Beji Bulsara, Bahadur Postwalla, general secretary Jimmy Vatcha, assistant general secretary Khurshed Ardesir-Vatcha, honorary treasurer Kersi Mogrelia and ground secretary Kersi Engineer.

Starting as a Club for men playing just the game of cricket, the CPC has expanded to become an institution for

all members of the Parsi community residing permanently or temporarily in Calcutta with additional sporting activities like hockey, football, basketball, tennis, badminton, table tennis, carrom, chess, athletics and annual social events. From a tiny tent on the maidan lit with kerosene lamps it has shifted three locations to its present one on Mayo Road (Guru Nanak Sarani) where its large tent is lit with electric lamps and floodlights and has space enough for two table tennis tables, tables for chess, carrom and a canteen, mentions Modi in the souvenir. The Club aims to keep all Parsi boys and girls fit and active by offering a host of sports activities which come at an abysmally low rate of Rs 5.50 per month. For elders not desirous of participating in games, the fees are Rs 2.50 for gents and Re 1 for ladies. Donations from Club members, the willingness of some to become patron members by paying Rs 1,000, or life members at Rs 650 for men and Rs 350 for women, plus financial support from the trustees of the Calcutta Zoroastrian Community's Religious and Charity Funds has enabled the Club to survive with its present corpus standing at Rs 11 lakhs. "We are targeting a figure of Rs 30 lakhs from whose interest the Club's annual expenses may be met during the next decade," writes Modi recalling the substantial commitment of

many past and present members including the "father of the Club — the late Motabhai C. Guzdar."

Messages from erstwhile residents of Calcutta, an introduction to the Club's founders and past presidents, and 32 pages of text and photographs in the souvenir, giving a detailed history of the Club, highlight its significant accomplishments and activities.

Sorry, Banaji Agiary

The Zoroastrian community in Calcutta is hopeful that West Bengal governor Viren Shah will be able to resolve the present impasse that has resulted in the city's oldest fire-temple, Banaji Agiary, being closed for the last 17 years. "We are not asking the owner to give it up. We are only asking them to allow us to restore it so that we can once again start praying there," B. M. Modi was quoted in the Calcutta edition of *The Times of India* of March 28, 2000.

Their earlier approach to assist the present trustee Maneck Banaji met with naught. "He refuses to let us help him. He told us that he doesn't want any help from the community," said Dinshaw Surti. They are particularly perturbed since vendors are doing brisk business selling electrical goods in the premises with merchandise being dumped all over the Agiary, according to the news report. On the rear side of the temple are quarters allegedly being used for immoral traffic and bootlegging which the police expect to raid soon, states the news report.

Built in 1839 by Rustamji Cawasji Banaji, one of the most prosperous Parsis of those days, this Agiary on Ezra Street continued to be frequently used even



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when the new one on Metcalfe Street came up in 1912, it was revealed.

Colossus of charity

As a boy he had never been to school, teaching himself later the rudiments of reading, writing and simple accounting. Yet when Bombay University was established in 1857, Sir Jamsetjee Jejeebhoy was appointed one of the first five Fellows of the University. On April 22, 2000, his portrait was unveiled by Dr P. C. Alexander, governor of Maharashtra who is also chancellor of the University, to be installed permanently in the reading room of the University Library.

Fittingly enough, the portrait was painted by Vishal H. Deorukhkar, a student of the Sir J. J. School of Art which was endowed by the first baronet in 1857 at a time when formal education in the sphere of art and architecture was unheard of in India. The painting is a replica of an original by M. F. Pithawalla.

"Before I took up my assignment many years ago as governor in Bombay I had this feeling that all Parsis were rich!" asserted Alexander. "I know now that though the community is well-to-do, there are many poor people, but it has gladdened my heart that those who have made it to wealth have remembered to contribute to the upliftment of the poor of all communities." Jamsetjee Jejeebhoy, he noted, gave one lakh of rupees in those days to establish the J. J. School of Art, and over four lakhs of rupees towards the endowment of the Sir Jamsetjee Jejeebhoy Parsee Benevolent Institution (SJJPBI) in 1849, following it up with a succession of schools in Bombay and Gujarat, including schools for girls. "At that time even great Parsi families who desired to educate their daughters had to do it in secrecy at home, ensuring that no one knew of the arrival or departure of the tutor!" he said. Jejeebhoy's donations were unique because there was "no op-



At the function (top l to r): Modi, Chandrachud, Jejeebhoy, Alexander, Ackamma Alexander, Godrej, Deshmukh, Guzder and (below) unveiling the first baronet's portrait

Photos: Naazneen K. Vajifdar

portunity for ordinary men to acquire education in those days."

In a frank and hard-hitting address, Alexander lamented the sad state of university education in India today. The empowerment of women is imperative, he stated, but most female students still opt for the humanities. History and economics are no longer enough, he elaborated, we need more women doctors, engineers, computer technicians, etc. The dearth of good, qualified teachers willing to serve in semi urban and rural areas had contributed to the decline, not in numbers, but in the quality of education. Malpractices in examinations are rampant, he observed, "because parents encourage and teachers connive," leading to the degradation of society in general.

Guest speaker Y. V. Chandrachud, former chief justice of India, portrayed Jejeebhoy as a man of integrity. "Knowledge without integrity is worthless. Unfortunately integrity has become a dirty word today," he declared, his thoughts in tandem with Alexander's. "There is

no road or chowk named after him, many of us do not even know that the J. J. in J. J. Hospital and J. J. School of Art and Architecture stand for Jamsetjee Jejeebhoy!"

"Sir Jamsetjee's portrait will be treasured by the University and will act as a guiding torch to young students," said Dr Snehalata Deshmukh, vice chancellor, speaking on the eve of her retirement.

Sohrab P. Godrej, chairman of the Godrej group of companies (who passed

away subsequently in May 2000) narrated in soft tones what his father Pirojsha had told him many decades ago when he handed the young man his first pay cheque. "This cheque is in your name, but it is not meant for you, it is to be kept in trust," Godrej emphasized the concept that wealth entails social obligation.

Earlier, Sir Jamsetjee Jejeebhoy, seventh baronet, who is the chairman of the SJJPBI, traced the life and deeds of his illustrious ancestor. Jamshed Guzder, chairman of the Bombay Parsi Punchayet who is also a trustee of the SJJPBI, expressed his gratitude to the University for displaying the portrait. The function brought to a close the 150th anniversary celebrations of the SJJPBI.

Hilla P. Guzder

Height of hospitality

In the Macleod Gunj area of Upper Dharmashala, at a height of 1,982 m in the Himalayan state of Himachal Pradesh (HP), is the lone Parsi shop owned by Nowzer and Mani Nowrojee who despite their age (Nowzer is 90 plus and Mani is 80 plus) exude energy and enthusiasm, reports Gopinath Bhaleker in his profile of this daring couple.

The shop, doing business in general merchandising, estate agency and manufacture of soft drinks (which is temporarily discontinued), was started in 1860 by Nowzer's great-great-grandfather Nowrojee. Oblivious of the presence of the customers, Nowzer continues to engage in his work inside a small room while Mani, a sprightly looking lady, takes care of the customers seated in her easy chair in the hall surrounded by fine old wooden furniture, writes Bhaleker.

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With their two sons settled out of Dharmashala (one is general manager of a tea estate in Assam while the other is divisional manager in Pest Control of India, Delhi) there is presently a couple helping out in the running of the shop.

Macleod Gunj was bustling with business activities until the Partition in 1947, reported Nowzer. It started gaining in importance when the exodus of Tibetan refugees started coming to Dharmashala and Nowzer reminisces about the role he played in helping them settle down here. He also enjoys an excellent relationship with the Dalai Lama whose palatial residence happens to be just a stone's throw from the shop which is a favorite haunt for foreign tourists, mentions Bhaleker.

The residence now accommodates the school of Tibetan studies, the Tibetan institute for the performing arts and a handicraft center. In fact, in Macleod Gunj, the Tibetan refugees have recreated a Tibet with their settlements sell-



Mani and Nowzer Nowrojee at their shop at Dharmashala

ing carpets and handicrafts, and their food serving as a major draw for the tourists. The Tibetan monastery with the giant prayer wheel and the serene statue of Lord Buddha are of import to the tourists too. According to Nowzer's observation, those from western India visit Dharmashala from

March to May, those from the eastern states in October-November, with foreign tourists preferring the months of July to September. "If one happens to visit HP, one should make it a point to visit Macleod Gunj in Dharmashala and enjoy the hospitality of the Nowrojees..." concludes Bhaleker.

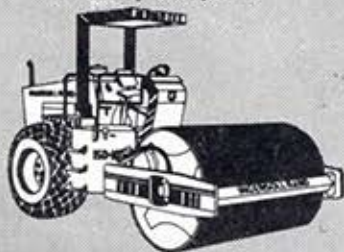
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"Disease is basically a biomagnetic disturbance. It is represented as change in cell vibration. The correct application of the poles of magnets helps diseased cells to regain their natural frequency of oscillation," writes Dr Neville S. Bengali in his 10-page booklet *Magnet-Therapy, Chromo-Magnet: Instructions for Application* which is in its third edition, being first published in 1982.

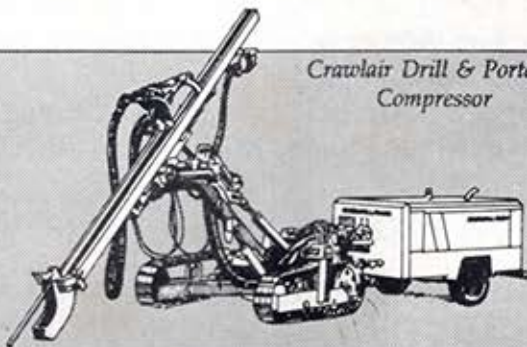
"Dr Bengali is a consulting homeopath and one of India's leading researchers in magnet-therapy...The results of Bengali's extensive clinical trials have been very encouraging, giving magnet-therapy a wide scope of application in therapeutics," states Dr Ram S. Ahuja in his introduction to the author.

For inflammatory conditions like arthritis, spondylitis, lumbago, sciatica, *continued on page 45*

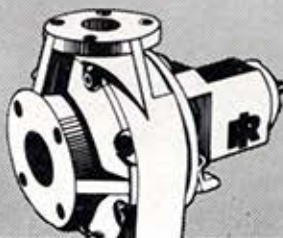
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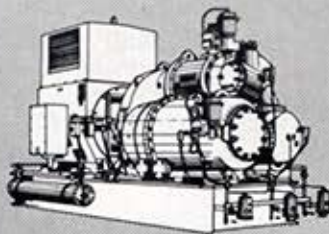
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FEZANA AGM

Framroze Patel, president of the Federation of Zoroastrian Associations of North America (FEZANA) has been reelected to a second two-year term. Patel secured 32.3 votes against challenger Dr Farrokh Mistree's 25.7 at the 13th annual general meeting (AGM) of FEZANA held in Houston, May 24 and 25, 2000. Dr Rustom Kevala was reelected unopposed as treasurer and Diana Balsara was elected unopposed as assistant secretary. Only 14 of FEZANA's 23 member associations attended the meet, informs a brief report from Patel.

On the agenda was the issue of forming a world body. Since the 1999 AGM, a meeting of the regions, held in Bombay in January 2000, had declared certain clauses of the reconstituted World Zoroastrian Organisation (WZO) in need of further amendment and, in the mean time had advocated the formation of the World Council of Zoroastrian Federations which would be merged with the WZO at a later date (see "A world body of federations," *Parsiana*, February 2000). This development had been hotly contested by WZO representatives at the meet and by its president Rumi Sethna in a letter thereafter (see "World wars?" pg 35). After "a spirited discussion of the major issues that are still outstanding" FEZANA's majority vote accepted the April 2000 draft of the WZO charter and directed its executives to negotiate directly with WZO and proceed to join WZO's Council of Federations after further modifications as required by member associations and other regions are incorporated into it, writes Patel.

Another cantankerous subject at the AGM was the bitterly fought issue of who may (or may not) be allowed to speak at the Seventh World Zoroastrian Congress (WZC). "You are aware that WZC 2000 Executive Board has the sole responsibility relative to the program for the forthcoming Congress," writes Patel. A 'request of motion' was put forward by the Zoroastrian Association of Metropolitan Washington Inc (ZAMWI) president Mehran Khadivi (seconded by the Zoroastrian Association of Greater New York — ZAGNY) seeking that Dr Ali Jafarey be included as a speaker at the Congress. After a long and protracted discussion on this motion, a secondary motion was put

forward by the Zoroastrian Association of Quebec (ZAQ), seconded by the Zoroastrian Society of Ontario (ZSO), to "indefinitely postpone" the ZAMWI motion. The Quebec motion was carried by a vote of 29 to three with five abstentions. ZAMWI and the Persian Zoroastrian Organization (PZO) walked out when the ZAQ motion was introduced, notes Patel.

The WZC 2000 is facing a "significant shortfall in fund-raising" with registration charges barely covering the food and occupancy costs. While all Congress projects are in need of funds, the Zarathushti field project, that aims to sponsor 30 students who would be financially restrained from attending the Congress without community largess, is specially targeted for fund-raising. The shortfall will hopefully be made up by donations and advertisements. FEZANA has announced a donation of \$2,500 towards the Seventh Zarathushti Games which are scheduled to precede the Congress.

FEZANA received donations of \$88,000 in cash and appreciated securities during 1999 for welfare, scholarship and critical assistance funds, as per the report of treasurer Kevala. The Federation's assets grew to over \$2,00,000 during the past year. Dr Jerry Kheradi, the new chair of the Funds and Finance Committee, foresees a bright outlook for 2000, further notes Patel.

ZAMC and the WZO

The Zoroastrian Association of Metropolitan Chicago (ZAMC) has changed its existing annual membership of the World Zoroastrian Organisation (WZO) into a permanent one, informs a press release issued by WZO president Rumi Sethna. A large and respected association, ZAMC is generally believed to follow a middle-of-the-road policy. ZAMC becomes the seventh North American (NA) association to opt for permanent WZO membership. Eight NA associations, all members of FEZANA (Federation of Zoroastrian Associations of North America) are simultaneously members of the WZO.

Big on BBC

"It wasn't so long ago that she was relatively unheard of and now she's an award-winning comedian and actress,"

writes Zeena Moolla of Nina Wadia in *OK! TV Guide* (February 25, 2000). The clipping of the UK magazine was brought to *Parsiana*'s notice by reader and friend Rashid Khosravi.

After numerous minor stereotyped Asian roles Wadia is simultaneously filming the new BBC situation comedy *Perfect World* and the third series of the award-winning BBC comedy *Goodness Gracious Me*. Playing Maggie, a Bombay girl settled in London in the 'perfect world' marketing office of Bob Slay, Wadia told Moolla, "I went in to do a reading for the part and between myself and the director we agreed that she would work well as some sort of ethnic character."

With the success of *Goodness Gracious Me* came requests for support from various charities which Wadia, with her Parsi upbringing, was loath to deny. Wadia wed her long-term boyfriend Raiomond Mirza in a Parsi wedding in Montreal a year ago, informs Moolla.

Creative advertising

"It's raining trophies in Farrokh Madon's backyard," wrote Vivek Kamath in *Bombay Times* (March 28, 2000). The advertising whiz kid, now working for Saatchi and Saatchi at Singapore, had reaped several international professional awards while freelancing. Not being affiliated to an agency then, he entered for the awards under the name Galaxy Ads. The heady harvest led to Galaxy being classified among the top 20 agencies by *Campaign Brief Asia* magazine. Kamath records Madon's chuckle: "The agency doesn't even exist and it got listed in the top 20!"

Madon quit his job at Bombay's Enterprise seven years ago, opting to move to Singapore. Thence he went to Amsterdam for two years before returning to Singapore where he works 14-hour days, sometimes including weekends, records Kamath. Though not averse to returning to India, Madon told the columnist he does not consider either the quality of work or the quality of life available here as tempting enough. Not for now.

Beautician Dotivala

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continued on page 26



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“Kisseh-Houston”

The orthodox-liberal divide widens over the question of including Dr Ali Jafarey as a speaker

Arnavaz S. Mama

The Seventh World Zoroastrian Congress (7WZC) was supposed to be all inclusive when preparations began in 1997. The avowed intention to ensure that each session presents a balance of opinion is being honored. However, the issue of inviting Dr Ali Jafarey, co-founder of the Zarathushtrian Assembly, as a speaker has caught the Congress Executive Board (EB) in a bind. Though initially willing to accommodate liberal opinion, the EB was probably unprepared for the orthodox backlash. And now that they have decided to keep Jafarey out (see “FEZANA AGM” Zoroastrians Abroad, page 18), they face the wrath of the liberals.

An early salvo appears to have been fired by Zoroastrian Studies founder Khojeste Mistree by his e-mail message to Dolly Dastoor dated February 2, 2000. In the course of his letter Mistree notes, “I am at a loss to understand as to why a non-Zoroastrian who is on the outer periphery of our community, is being allowed to be a divisive force within the confabulations of the Congress.

“I am referring to the possible inclusion of Jafarey whom I gather may be allowed to participate and indeed to speak at this gathering. Over the years, Jafarey’s words and deeds have sought to insult and malign our clergy, demean our customs and traditions and denigrate our prayers and rituals...

“Jafarey and his supporters seek to promote an ideology which in no way adheres to classical Zoroastrianism as practised over the millennia... In fact, his active policy of conversion should be cause for grave concern to your EB, as an invitation from your Congress committee will convey to him and his cult followers, a sense of approval and legitimacy which they are so desperately seeking. We have thousands of Iranian Zoroastrians living in and around the environs of Yazd, whose lives I fear

will be put in jeopardy, if Jafarey is invited to the Congress. Moreover, it will give a clear signal to the Iranian government (specially as this World Congress will receive widespread publicity in the Indian newspapers) that the Zoroastrians are actively endorsing a proselytizing policy in direct conflict with Islam...

“I now gather, via the Internet, that some members of your EB have sought to honor Jafarey for his alleged scholarship by surreptitiously obtaining letters from those who have been misled through guile and deceit. I am indeed shocked and saddened as to how and why some organizers of the World Congress 2000 can be so short-sighted and insensitive as to felicitate someone who has always hurled insults with malice on our religion and on members of the Parsi Zoroastrian community!”

“On behalf of a group of concerned Zoroastrians against Jafarey’s inclusion at the WZC 2000” Ervad Jal Birdy, TMZA (Traditional Mazdayasni Zarathushti Anjuman) member and president of the North American Mobed Council, presented a five-page note “why Jafarey should not be included in the 7WZC.” Excerpts: “In early January 2000, Jafarey and his followers initiated a move on the Zoroastrian ListBot, and through private e-mails, to force his inclusion on the program of the 7WZC.

“Soon a worldwide, grassroots, counter movement of immense proportion arose to oppose the inclusion of Jafarey in the Congress.

“As a result, we recognize that the EB of the WZC2000 is facing the dilemma of being pressurized from both sides, and is having to face the possibility of having to make a controversial decision, on which may rest the future direction of the Zarathushti religion.

“We urge the EB of the WZC2000 to pay heed to the grassroots opposition to

Jafarey, from the now vocal majority, and not to fall prey to the machinations of the Jafareyites. We strongly urge the EB to keep Jafarey out...

“In order to help the EB make their decision, and to present to the Zarathushti world the dangers of including Jafarey, we are presenting the following list of reasons for his exclusion.

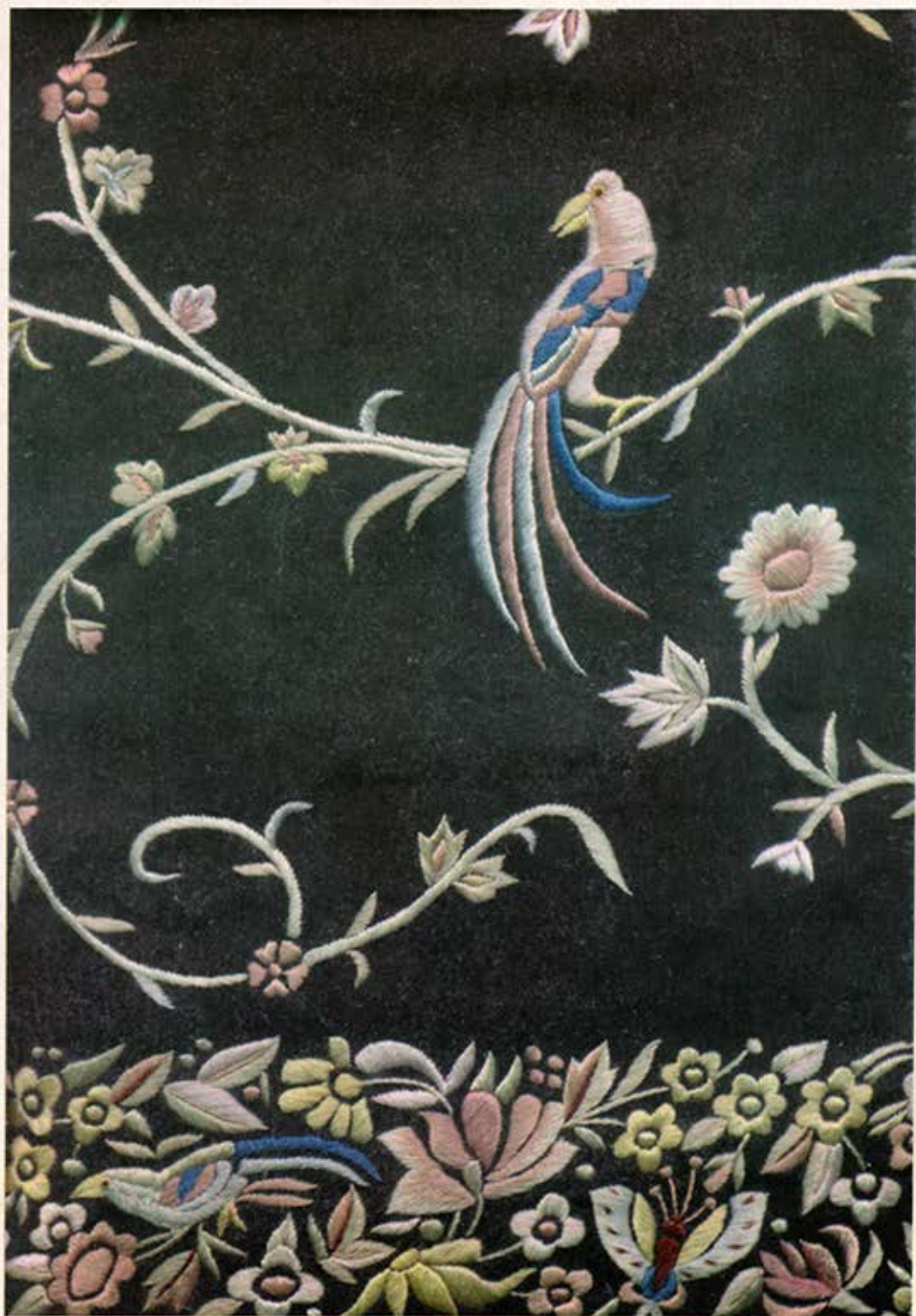
“The EB of the WZC2000 has already decided that this is a Congress for Zarathushtis, by Zarathushtis. As such, it decided that non-Zarathushtis would not be permitted to speak or make any form of presentation at the Congress...

“Jafarey is a born Muslim. He does not meet the above requirement and, thus, cannot be included within the WZC2000.

“Some of his cult followers claim that Jafarey is a ‘Zarathushti-by-choice.’... Has Jafarey ever publicly declared himself to be an apostate, and that he has renounced his born-into, Islamic religion in favor of becoming a Zarathushti? Even if he has, the basic fact remains that ‘Once a Muslim, always a Muslim,’ and by Islamic tenets, there is no possible way that Jafarey could ever be considered a Zarathushti...

“Jafarey would have his followers believe that he is the saoshyant predicted to restore the Zarathushti religion to its pristine purity, but little do they realize that he is doing it by deception and distortion of our sacred scriptures and thereby duping his followers and his audiences. His most recent distortion of our sacred *Fravardin Yasht* was exposed by us a few days back and posted to the ListBot alias controlled by Jafarey’s followers. This expose has not been allowed to air on that alias as yet. [Birdy has criticized Jafarey’s rendition of the *Fravardin Yasht* for omitting its references to Zarathushtra as “a priest of highest caliber.”] This is just one more

continued on page 40



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The dynamics of Delhi

The liberal northern Anjuman celebrates its 75th anniversary with religious fervor and intellectual zeal

"Our predecessors built up this Anjuman from scratch. We had no ancestral wealth, nor large properties or funds. But we do have a wealth of human resources which we have tried to nurture and a host of friends who extend their help to us in cash and in kind," stated Delhi Parsi Anjuman (DPA) president Lt Gen (Retd) Adi M. Sethna addressing the gathering at the Mengusi Parsi Dharamshala complex's Bhiwandiwalla Hall on January 8 this year on the occasion of the Anjuman's platinum jubilee celebrations.

"Which anjuman can boast of in its membership a sitting chief justice of the High Court, a sitting judge of the Supreme Court, a three-time attorney general, a sitting Member of Parliament (MP), two Padma Vibhushans, four Padma Bhushans, a Sahitya Academy award winner and a host of national if not international award winners, not to mention the Federation (of Parsi Zoroastrian Anjumans of India) award winners from this Anjuman," continued Sethna. "While remembering their achievements with pride let us also recall those who made this Anjuman and created its ethos: our past presidents, our founder president Dr Nowroji Kapadia followed by Dr Sorabji Shroff, Khuro Rustamji and my immediate predecessor Shrivastav Nargolwala."

Aside from providing intellectual leadership the DPA is also amongst the most liberal anjumans in the country with membership open to non-Zoroastrian spouses and their children. The non-Zoroastrian spouse however cannot worship in the agiary, be interred in the aramgah or become a trustee.

The jubilee celebrations, which comprised talks by eminent scholars, an audio-visual presentation and the foundation stone laying ceremony for a reading room in the Dharamshala complex, started with an open-air jashan led by Ervad Cawas Bagli held under a canopy between the Kaikhushru Pallonji Katrak Dar-e-Meher and the Bhiwandiwalla Hall.

After the jashan, which was televised

by Zee TV, noted scholar and author Pilo Jungalwalla laid the foundation stone of the Dr Nowshir Jungalwalla Memorial Room on the first floor of the Mengusi Dharamshala building. Donated in memory of her husband Nowshir, the author was keen the Anjuman have a place where people could study, noted Sethna. Jungalwalla noted the Room was "going to be used as a committee room for the trustees and as a classroom for the Young Farohars (Zoroastrian children who are taught the basics of their religion and heritage) and interfaith seminars." The Room will seat 50 to 60 people. It will be an all-purpose room, and would be equipped with "audio-visual and computer assisted equipment," noted Sethna.

The 75th anniversary issue of the DPA publication *Dipanjali* was released by the Federation president Jamshed N. Guzder who is also the chairman of the Bombay Parsi Punchayet (BPP). The 148-page journal printed on glossy paper with several pages of color photographs was edited by Brig (Retd) Adi K. Sahukar. The publication contains a wealth of information on outstanding Zoroastrians of Delhi plus articles on various aspects of the community in India.

A directory of Delhi Parsis was released by noted industrialist Sohrab P. Godrej, chairman of the Godrej group of industries. The directory lists around 600 names in Delhi divided into 15 different zones and around 180 outstanding members including 21 overseas.

A booklet by noted jurist Fali S. Nariman titled *Zoroastrianism — The Faith of the Parsis in India* based on a monthly lecture series was distributed by the Anjuman as an anniversary memento along with an Asho Farohar lapel pin.

DPA trustee and honorary secretary Farrokh Rustomji read out a message from the Prime Minister of India Atal Behari Vajpayee which commended the community for being "in the forefront in

the making of modernized India."

Dr Zareen Karani Araoz, whose father Col N. D. P. Karani was a trustee of the DPA at the time of the Dar-e-Meher's inauguration on December 31, 1961, said she had preserved the ribbons cut at the inaugural of the fire-temple: a white ribbon for the outside and a red one for the kebla. She presented the ribbons to the Anjuman.

Several distinguished speakers participated in the seminar that was part of the platinum jubilee celebrations. A summary of the proceedings, prepared by the Anjuman, is reproduced here:

"Matters of great concern to the community were discussed during the well attended seminar on both days," states the write-up. BPP trustee Dinshaw Tamboly chaired the keynote session in which Dr L. M. Singhvi, MP and former High Commissioner of India in the UK, spoke on the "Relevance of the philosophy of Zarathushtra in the creation of the Parsi Zoroastrian psyche." He explained how the teaching of Zarathushtra had sunk deep into the Parsi Zoroastrian psyche influencing the individual Zoroastrian's behavioral pattern. He pointed out the outstanding and wide ranging contribution of Parsi Zoroastrians in all fields of human endeavor based on their understanding and practice of the Good Mind (Vohu Mano) and the concept of Asha which stood for order and justice. It was a spiritual and ethical dimension which influenced them not only at the personal level but in their professional relationships. He went on to say that next best to being a Parsi is to be a friend of the Parsi community.

Jungalwalla, chairing the session on "Interlinkages of culture" introduced the speaker, Prof Lokesh Chandra, director of the International Academy of Indian Culture. He explained in detail these interlinkages with many examples and explained how the culture of Iran had its effect not only on India but on countries ranging from China in the East to Greece in the West. He mentioned how on a

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Top: Jashan in progress; from left (center row): Sorabjee, Nariman, Andhyarujina and Cama; (bottom row): Moegiadi, Varadarajan, Singhvi, Chandra and Karani Araoz



Tibetan map of the second century BC, Iran was shown at the center of the world. Iran meant "the land of nobility;" in the Iranian perception it was not only nobility of birth but of the mind. The best example of this greatness was Emperor Cyrus who is recognized in history as the emperor who made tolerance a part of state policy. Other facets of Iranian origin, in medicine, music, art

and culture, continue to exist through the Parsi Zoroastrians about which much more awareness needs to be created.

Tehmtan Andhyarujina, former solicitor general of India, in his introductory remarks to Nariman's presentation on "Parsi law and its effect on Parsi society" stressed the necessity to modernize Parsi law and make it compatible with modern conditions. Nariman, a

newly nominated member of the Rajya Sabha, stated that "Parsi law" is the personal law of the Parsis and covers matters relating to marriage, divorce, inheritance and the like. Although the Fundamental Rights chapter of the Constitution of India declares that all laws in force which infringed the equality clause or which discriminated against women were void, in 1952 a bench of the



*Top (left):
Guzder
releasing
Dipanjali and
Godrej
(standing)
releasing the
directory
Below (from
left): Sethna,
Dadi Mistry,
Godrej, Guzder,
Junglawalla,
Tamboly and
others*



Bombay High Court held that the Fundamental Rights chapter of the Constitution did not apply to personal laws because they were not "laws in force." (Only laws made by legislative bodies and applicable generally could be described as "laws in force," said the Court.) In a speech full of wit and humor Nariman delineated the pitfalls of Parsi law and kept the audience in fits of laughter with his description of matrimonial and other cases. His advice was "Keep off the law" because you do not know where it will land you. Before making a legal attempt to change personal laws, it is necessary for the community to arrive at a meaningful consensus, concluded

Nariman.

Soli Sorabjee, attorney general of India, chairing the valedictory session entitled "The future of the community" pointed out the problems of "the diminishing priesthood." He wanted them to be given better grounding in theology, providing them financial support and holding them in respect. He deprecated the decreasing representation of young Parsis in diverse fields such as the administration, services, science, etc and opined that this too needed serious attention. He spoke categorically against "Reservation" for Zoroastrians who could well stand up on their own merit. The strength of the community was in

their spirit of tolerance and he urged the community not to lose its sense of humor, to laugh at its own foibles and not give up its many eccentricities.

Muthusamy Varadarajan, former secretary to the Government of India and member of the National Commission for Minorities, laced his talk with many quotations from various scriptures. He extolled the community for having achieved so much but went on to say that "all is not primroses and daffodils." He referred to the hiccups which were the declining population and the policy towards conversion. He suggested urgent attention to both these problems and quoting from the Zoroastrian scriptures

stressed, "May the knowledge extend and fame of the commandments of the excellent religion of Mazda ever increase in the world." He also pointed to the palpable decline in the passionate adherence to the religion. He ended with a quotation from Dr Annie Besant: "I dream of a day when the breath of the great Zarathushtra shall sweep again through his temples, fanning the ashes from the altars of those ancient flames... and from Heaven the answering flames should fall, making the religion once more a beacon light to the souls of men."

Guzder had earlier made mention of the demographic pressures on the community for which reason the "third child scheme" had been introduced by the BPP, pledging financial support to the third child of a Zoroastrian couple right up to adulthood. He also went on to explain the Parsi concept of charity and how it should be used for the betterment of the less fortunate members of society, as also in support of good causes and institutions. He then announced a donation of one lakh rupees to the DPA and wished them all success in their ventures.

The other highlight of the celebrations was the audio-visual presentation on the UNESCO assisted project for preserving the Parsi Zoroastrian culture and heritage. The DPA is one of the institutional supporters of this project as are a number of other community and national organizations.

The 20-minute audio-visual entitled *Glimpses* brought out very vividly the history and philosophy of the religion and both its tangible and intangible heritage. UNESCO had appointed Dr Shernaz Cama, one of the members of the Anjuman, its consultant as they had come to realize that this small but vibrant community which had done so

much in every field of human endeavor was in danger of disappearing. The work done included collection of data through a questionnaire which brought in excellent response from all over India, and



DPA's board of trustees (from left, standing) Adil Nargolwala, Yazdi Pithawalla, Yazd Kapadia, Keki Daruwalla, F. Rustomji and Behram Dumasia; (sitting): Ava Khullar, Dadi Mistry, Sethna, Nergish Nargolwala and Bhicoo Manekshaw

latterly, through the Internet from all over the world. This by itself would need considerable documentation and would provide a solid database on the sociological conditions of the community. Another major gain of the project was in the preserving and recording of the treasure-trove of rare manuscripts of the First Meherjirana Library at Navsari. The presentation also brought out most vividly the demographic problem facing the community by explaining how, unlike other communities, the Parsi Zoroastrian community of India has an increasingly older population and unless something is done to reverse this tendency the community would disintegrate. In the words of Guzder, "We may well become a tribe by the year 2015 and lose all the benefits which accrue from being a community in multicultural India." UNESCO had only given seed money but much more sup-

port was required from the community, the country and the world. Prof Moegiadi, director UNESCO — Delhi, and deputy ambassador of the Islamic Republic of Iran, in summing up the presentation spoke of it as a "model project."

The finale of the celebrations was the hilarious Parsi-Gujarati comedy entitled *Kutra-ni-Puchdi-Wanki-te-Wanki* enacted by Yazdi Karanjia and his troupe from Surat. Members of the Gujarati Sabha, specially invited, also enjoyed the play.

"All in all, the DPA lived up to its multiculturalism by using talent and resources, and getting help from its friends who made this func-

tion possible through their donations and advertisements. All this was made possible by quiet teamwork of all members of the small but vibrant Delhi Parsi community," noted the report, adding, "It was indeed a fitting example of showing the way into the next millennium through its own activities and efforts."

ZOROASTRIANS ABROAD

continued from page 18

tor of the National Cosmetology Association (NCA), informs a write-up from Noshir Daboo of Ahmedabad. She was also recently appointed director of the Hunterdon and Warren county affiliate of the NCA.



*Cosmetologist
Dotivala*

Dotivala represents the second generation in the big-time beauty business being the daughter of renowned Ahmedabad beautician Armaity Taraporewala, notes Daboo.

Compiled by Arnavaz S. Mama

Of fire, faith and friends

The ember from Nagpur's atash padshah that set aflame
Ervad Kaizad Tarapore did not dampen his faith in the holy fire

Dilnavaz E. Bhagwagar

On that fateful Tuesday evening in March the Parsis of Nagpur, like Parsis the world over, were celebrating *mah* Avan, *roz* Avan, a day on which we revere one of the most important elements of our environment, water. On the elevated verandah of Nagpur's beautiful Bai Hirabai N. M. Mulla Daremeher overlooking the Gandhi Sagar Lake, the head priest Ervad Bamanshaw Vazifdar, assisted by Ervad Kaizad Tarapore (Taraporwalla), performed a jashan ceremony. The sonorous sounds of the prayers and the sweet fragrance of sandalwood and myrrh filled the air. Ladies in pretty *kor ni* saris, children in their velvet and zari caps, men engaged in convivial banter made it an evening of gentle peace and harmony.

Jashan over, the congregation on the verandah broke up. Some went into the agiary to pray, others helped to cut the *chasni* fruits, while some stopped to buy *dar ni* poris.

Since there were many people in the agiary that evening, the offerings of sandalwood were plentiful. Vazifdar asked junior mobed Tarapore to feed the *sukhad* to the atash. The ever obliging Tarapore went into the sanctum sanctorum to do so. With piety and devotion, Tarapore arranged the *sukhad* on the *afargan* and smoothed the surrounding ash with his *chamach*. He turned around to come out when a flying ember probably fell on his *jama*. Tarapore was unaware of it but the ladies praying near the doorway shouted "*Jamo salgi gayo* (your robe has caught fire)!" Instinctively, Tarapore ran out of the *kebla*. The whirring fans in the hall whipped the flames to a frenzy. Within seconds, the young boy was a burning inferno, the flames from his body reaching as high as the crystal chandelier that swung from the ceiling.

Calmly cutting fruit on the verandah, Tarapore's mother Yasmine heard the shouting and commotion from within

the agiary. "Some old person has fallen down," she remarked to her companion, as they hurried to investigate. The sight that met her eyes froze her in shocked disbelief!

Vazifdar, using his presence of mind, flung Tarapore onto the carpet and rolled him in it to douse the flames. There was no fire extinguisher, there was general panic and hysteria and there were as many suggestions as there were Parsis. One person brought water; the other said, "Water, never. He will be full of blisters." A third suggested cloth wrung out in vinegar; still another said, "Oil." Amid the confusion, Jehangir Doongaji did the best thing by phoning Prakash Nursing Home, to be ready to receive a burns patient. Willing hands gently guided the dazed but conscious Tarapore to a car.

Within 15 minutes of the horrendous accident, Tarapore was received by the emergency staff of the Nursing Home. News of the accident spread like wildfire. Parsis from far and near began pouring into the hospital. The community rose like a protective wall around the Tarapore family, with offers of blood, money, medicine, manpower and moral support. Tarapore's parents, Yasmine and Homi, maintained a stoic calm, drawing upon the inner reserves of strength. Talking about those first few hours and days, Yasmine said, "I would not allow my mind to wander to unpleasant thoughts. I focussed all my energy and consciousness on praying to God to help our son."

Tarapore's initial reaction was more of shock than pain. "I wondered why everyone was running around, why the doctors looked so grave, why (an oxygen) cylinder was brought." Tarapore's *jama* and *pugree* had been torn off at the agiary itself. The *sudreh* and *padan* covering his face had burnt and stuck to the skin. Waist down he was mercifully unscathed. As the doctors gently examined the 19-year-old priest, his initial

shock gave way to excruciating pain. "I felt as if I was holding live coals in my hands and that same red-hot heat was searing my body," recalls Tarapore.

"Fifty percent burns, some of them very deep," said the doctors after the preliminary examination. "Plenty of cold water poured over the burns immediately would have greatly reduced the intensity of the damage."

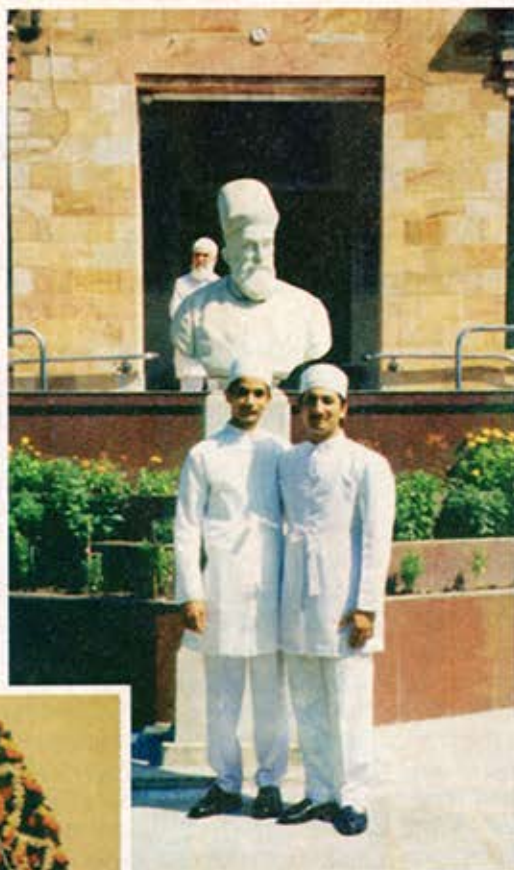
The team of doctors attending on Tarapore include the very competent and well-known plastic surgeon, Dr Syed Ilyas, anesthetist Dr Leena Ballal, physicians Dr Sanjay Jain and Dr Sanjeev Chugh.

Thus began the long, painful ordeal for Tarapore and the anxious vigil of his parents. His elder brother Jimmy, assistant mobed at Calcutta's Mehta Agiary, flew in the next day to be by his brother's side.

Good-natured and helpful, Tarapore had become a *navaratna* at age 11 and *maratab* the year after, both under the benign guidance of Ervad Aspadar Dada-chanji, at the Vachaghandhy Agiary in Bombay. After completing his SSC in 1996 Tarapore began helping with the *muktad* and other prayers. At the time of the accident, he was preparing for his BCom II exams.

After two skin graftings, Kaizad suffered a setback by contracting jaundice. "It could have been drug induced or due to blood transfusions but most likely it was an infection that had set in before the accident. In any case, it delayed his recovery by a couple of weeks," said Chugh.

In the first few days after the accident, the exorbitant cost of medicines, injections, dressings and blood transfusions made the Tarapores nervous. Homi worked in a bank and they lived a simple but happy life in the Anjuman Blocks. This tragedy, however, was a bolt from the blue. Individual Nagpurians were spontaneous and generous in their help but the Nagpur Anjuman, caretakers of the community, fell woefully short of



Kaizad before and after the event (clockwise from top left): Six weeks later; with Jimmy in front of the Nagpur Agiary with Dadachanji in the background; flanked by parents Homi and Yasmine at Jimmy's wedding



expectations by giving a meager Rs 10,000. The Calcutta Anjuman, among the first to respond, sent Rs 50,000. Ahmedabad and Badnera followed with Rs 10,000 each and Bangalore sent Rs 5,000. Scylla Vatcha from Bombay sent the largest single donation of Rs 1,50,000. Through the good offices of Dinshaw Tamboly, the World Zoroastrian Organisation despatched Rs 1,00,000. Bombay Parsi Punchayet chairman Jamshed Guzder sent Rs 50,000 from his personal trust within three days of the accident.

To Adil Govadia, a onetime Nagpur resident, now a netizen of Bangalore, goes the credit of flashing the news of the accident and making a simultaneous appeal for funds to Parsis around the world, via the Internet. The response came as a flash flood of money, goodwill, prayers and support that exceeded

Homi are truly overwhelmed by the messages and phone calls they have been getting from total strangers across the world. "Himmat raakho. Dheera raakho (Be brave and patient)," "God is great, all will be well." Prayer meetings and tandooris for his recovery are being held. "We really appreciate this and know that the prayers have helped Kaizad," said the father.

Closer to home, friends have been wonderful. Neighbors Shernaz and her husband Navroz Davar, managing director of the Maharashtra State Handloom Corporation, have been archangels in guiding and helping the family, every step of the way. Tarapore's best friend Cyrus Major has steadfastly stood by him and helped ease the pain. Khushroo Poacha and Sharrukh Cassad have helped procure blood while Dr Jerestine Watchmaker, a pathologist, has

everyone's expectations. From USA, Canada, England, Australia, New Zealand, Dubai, Aden and Hong Kong money and messages poured in and continue to do so.

Yasmine and

given freely of her services. Yazdi Daruwalla, a medical representative, has got expensive medicines at cost price. The list is endless. What it underlines is the respect and the affection the community has for its mobeds. We often decry the lack of respect for our priests. Tarapore's tragedy has proved that the conscience of the community is not dead. It might at times appear to be submerged but it is alive, sensitive and responsive to the problems of its priests and its people.

Fifty anxious days, sleepless nights and three skin graftings later, Tarapore and his parents are able to talk about the accident without any bitterness. I suggested that some feelings of anger at the unfairness of it might be justified. He suffered in the service of God. "Why me?" could have been an anguished cry. Instead, with one voice Tarapore and his parents say "Dadar Ahura Mazda ni ghani, ghani meherbani (We thank God for His goodness and mercy in saving the life of our son)."

One more skin grafting and long months of physiotherapy and trauma treatment lie ahead of Kaizad. A year of college lost will have to be made up. The Tarapores have kept an account of all money received and spent. They are firm in their intention of returning any unused money to a trust or organization that would use it for similar emergencies in the future.

The two things that were untouched and unblemished by the fire were Tarapore's kusti and his faith in Ahura Mazda. The kusti is surprisingly white and undamaged. Kaizad's devotion to the atash padshah is as strong. The first thing he wants to do as soon as he is well and able is to offer a maachi with his own hands.

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A Gandhian 'General'

A Gandhian and ardent patriot, 'General' Manchershaw Avari spearheaded the freedom struggle in Nagpur

Dilnavaz E. Bhagwagar

A flower bedecked truck, bearing the body of their beloved leader, wound its slow and sad journey through the streets of Nagpur, as 20,000 voices chanted "'General' Avari *amar rahe* (May 'General' Avari live forever)." The procession came to a halt before the Parsi Dharamshala.

Manchershaw Rustamji Avari had died the previous day, on July 1, 1974. Not only Parsis but all of politically conscious Nagpur went into mourning as news of his death spread like wildfire through the city. Aware that non-Parsis would not be allowed to see and pay final homage to their leader once the last rites were performed, the hysterical crowd stoned and obstructed the mobeds who tried to reach the Avari home. It took saner heads from among the grief stricken people to appease the multitude. An all-night vigil was held, with inter-religious prayers recited by pundit, priest and maulvi, before the revered body, taken in procession, was handed over to Avari's co-religionists for the *sachkar* and other funeral prayers, relates the General's son Gev.

Born in 1898 in a village in the Surat district of Gujarat, Avari had his early education in Gandevi and Bulsar. In 1917 he graduated with the second batch of mechanical engineering students of the University of Bombay, standing second in the order of merit. That same year he set sail for Detroit, USA, to gain work experience at Ford Motors. A vocation in motor mechanics, however, was not in his destiny.

On his return from Detroit, his uncle, the well-known and well-to-do Khan Bahadur Jamshedji Avari, sent him to Zanzibar to oversee his vast stud farms and a flourishing trade in cloves.



Avari: principles and ideals

During a casual encounter with Jamsetjee Tata's son Ratan, the latter asked Khan Bahadur what his US returned nephew was doing. When told that Avari was looking after horses in Zanzibar, Sir Ratan Tata was of the opinion that the job was a waste of the young man's intelligence and education. He suggested that Avari come to work as an engineer at Jamsetjee Tata's

first industrial venture, the Empress Mills at Nagpur.

It was a handsome, elegantly suited, young man bronzed by the African outback who presented himself to Mr

Dara Kamdin, general manager of Empress Mills, Nagpur, in 1919. A boxer and a body builder, as fond of the good life as any true-blooded Parsi, Avari had no interest in and little taste for Indian politics, at that time.

His search for accommodation in a new city led him to stay as a paying guest with a Mr Mahajan, a staunch social and Seva Dal worker. That was Avari's initiation into the turbulent world of Indian politics.

It was a time in our history when patriotism ran high. Mohandas Gandhi was an emerging hero, Jawaharlal Nehru, a rapidly rising youth leader. Fiery speeches rent the air, stirring up India's anger against subjugation to a foreign power. In this politically surcharged atmosphere, the Indian National Congress session of 1920 was held in Nagpur. Avari, then a curious and impressionable 22-year-old, wanted to see the great lead-

ers. Mahajan suggested he enrol as a volunteer which Avari did.

At first meeting, it was Nehru with his patrician features and aristocratic bearing who impressed Avari, says Gev. At the end of each day's session, Gandhiji would have his meal not with the other delegates but with the volunteers and grassroots workers. On seeing a volunteer somewhat different in bearing and dress from the others, he asked Avari his name and was surprised to



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While Avari was Gandhian in thought, his soul was still Zoroastrian and continued to be so till the end

know that this was the nephew of the very pro-British Jamshedji Avari.

Avari on his part was not impressed by the uncharismatic Gandhiji, believes Gev. Years later he would recall that the thing he remembered most about his first meeting with Gandhi was the chappals that Gandhi wore!

But in the days and weeks that followed Avari found himself drawn magnetically towards the philosophy and ideals of the great man. In 1921 when Gandhiji gave a call for an all India *videshi kapde ki holi*, (bonfire of foreign apparel) Avari, albeit with a twinge of sadness, threw in all his hats, suits and ties. With that symbolic gesture, he burnt his boats behind him. From then on, there was no looking back.

Avari's growing involvement with politics displeased the management of Empress Mills, relates Gev, and they finally served him a notice of dismissal. By then Avari considered patriotism a sacred duty, not a crime. He went on a hunger strike in front of the Empress Mills gate saying he would willingly give in his resignation but refused to be dismissed. He won his victory in his first non-violent satyagraha. Many more were to follow.

Among the unpopular measures imposed by the British on the people of the land was a ban on carrying the Indian flag. It inflamed the pride of the entire nation but it took a few courageous people to publicly defy it. In 1923 Avari spearheaded the *jhanda satyagraha*. He led the *marcha* with the fluttering tricolor held proudly aloft. Gandhiji had warned Avari that there should be no violence. What transpired that morning in 1923 was like a scene from Attenborough's *Gandhi*. As thousands of people marched with the Indian flag through the streets of Nagpur behind Avari, narrates Gev, British tommies on horseback ripped through the peaceful procession, landing baton blows on the marchers. Even as blood mingled with sweat and dust, Avari exhorted his followers to remain calm. Thousands of people were pushed into police vans, taken to the outskirts of the city and

released later. Wanting to make an example of the defiant Avari, the authorities tied him to a horse and dragged him beyond the outskirts of the city. The incident was narrated to him, says Gev, by another freedom fighter who was witness to the scene. Instead of acting as a deterrent, this inhuman treatment by the British roused the local population and Avari became their hero.

Between 1923 and 1947, Avari was in and out of the jails of Central India, often sharing his cell with Gandhiji, Nehru, Ravi Shankar Shukla and other leaders.

Understandably, Avari's family was very unhappy with his increasing involvement with Indian politics and the dangers and hardships it involved. This was not the future they had in mind for their US returned son. When their pleas had no effect on him, Avari's father and his uncle went to the Sabarmati Ashram to meet Gandhiji. They accused him of having hypnotized their son. Gandhiji called the freedom fighter and gently chided him saying his first duty was towards his father. "*Mei tanné mara bapa manyach* (I revere you as my father)," Manichshaw Avari replied

simply. Rustamji Avari was livid and disinherited his son publicly, cutting him off from any share in the family wealth, maintains Gev.

Avari was unperturbed. He had already disciplined his body and mind to endure frugality and hardship. From the day the British imposed a tax on salt till the day he died, not a grain of salt entered his mouth. He abstained from meat and liquor and slept on a hard wooden bed





Avari making a fiery speech (facing page) and carried on horseback during a victory procession (alongside); (above) Daler Banu (circa 1936)

with no mattress. Wealth and possessions meant nothing to him. He lived and breathed love for his motherland and a burning desire to see her free.

The old Bhonsle fort atop a knoll in Nagpur had been turned into a British garrison. In 1926, Avari led a lightning guerrilla attack on the fort, bringing down the Union Jack and unfurling the Indian flag amid shouts of "Hindustan zindabad! Inquilab zindabad (Long live, India, long live the revolution)!" His audacious act raised questions in the British Parliament, to which Churchill replied, "Some upstart named Avari raised the Indian flag for 24 hours in the Central Indian town of Nagpur." This is recorded in the archives of debates in the British Parliament and was read by Gev in the House of Commons Library when as a member of Parliament he was part of an Indian delegation at an inter-parliamentary union in 1977.

Hearing of Avari's daring, Gandhiji is said to have exclaimed at a public meeting in Nagpur, "If I had a hundred generals like Avari in my army, we could win independence!" The title stuck and he was known as 'General' Avari thereafter.

My first and only encounter with Avari was in 1972. Erect and impressive, with a white walrus moustache and a red khadi shirt, he strode into the Nagpur Parsi Dharamshala hall, where

Field Marshal Sam Manekshaw was to be felicitated.

In the course of conversation Manekshaw confided that one of the reasons he was eager to come to Nagpur, was to meet the other renowned Parsi General! A white Gandhi topi and a red khadi shirt were Avari's insignia. The red shirt was symbolic of his admiration for Khan Abdul Gaffar Khan. The Khuda-I-Khidmatgars, as the followers of the Frontier Gandhi were called, wore red.

While Avari was Gandhian in thought, his soul was still Zoroastrian and continued to be so till the end. However, from the day Parsi priests admonished him when he came to the agiary in a red khadi shirt and white topi for an uthamna ceremony, Avari preferred never to step into the agiary again, says Gev.

The injustice of Indians not being allowed to carry arms in their own country led to the nationwide shashtra satyagraha in 1927. Gandhiji was unhappy because he saw a potentially violent situation. But by then, the people had a voice of their own and could not be stopped. Tension mounted as determined Indians surreptitiously gathered arms. The British were on full alert. The day of the satyagraha, when thousands of defiant people marched through the city streets with unsheathed swords, ended in another blood bath. All over the country,

leaders and agitators were packed into jails.

For Avari, who led the satyagraha in Nagpur, it was to usher in the most horrific period of his life, believes his son. On charges of sedition, he was sentenced to four years in jail. Failing to break his spirit in prison, they then threw him into a lunatic asylum. The atrocities and inhuman treatment meted out to Avari would be unbelievable if one were not to read of it in his own words. He went on a hunger strike because he was not given khadi to wear. Reduced to a skeleton of his former self, the authorities feared he might die on their hands. They tried to force feed him by breaking his front teeth and, failing that, through the anus, a fact Avari himself noted in his book *Rays from the Asylum*.

In a long letter written to his brother Sohrab living in Bombay, Avari gave a vivid, first-hand account of the torture he was subjected to. "On the 75th morning of my fast," he wrote, "the civil surgeon came with his assistants and the asylum staff to my cell. My hands were tied and a vein cut open to inject saline water. I started my usual yoga practice which stopped the beating of the nerve and the blood circulation. Failing once, they cut open another vein and repeated the process. Finally, frustrated at their inability to thrust the

"feed" at the cost of so much trouble and torturous intervention, they took off the needles, untied me, ordered the lunatics to get off my bed and body and left me once for all."

Jal Vazifdar, an old-timer who remembers Avari in his heyday, had an amusing anecdote to relate. Once, when ordered to pull out the weeds and clean the garden of the British jail superintendent, Avari cleaned out everything including the rose bushes and carefully manicured hibiscus hedges! According to Vazifdar, "Avari was a very principled, very honest man. He had his eccentricities and a flair for the dramatic but these only added to his appeal."

Manchershaw Avari married Daler Banu Zaiwalla of Bordi in May 1936. Daler Banu's older brother Minoo, also a staunch Gandhian, had met Avari in jail and it was through him that the two met. When Avari came to Nagpur with his young bride — she was 15 years younger than her husband — there was a tumultuous reception awaiting them at the railway station.

It was not long before Daler Banu realized the harsh realities that went with the heady adulation of being married to a public figure. All the jewelry the young bride had brought with her at her wedding, declares Gev, was given away to Gandhiji for the freedom movement. She was allowed to keep only two gold bangles on each hand. Her home was always open house for party workers and the public.

Daler Banu bore two children in quick succession: Jer and Hoshang. The next two, Zarine and Gev, were born after an eight-year gap. In between, she threw herself headlong into active politics. When Gandhiji and Kasturba were in Nagpur, the morning prayer meetings were always held at Daler Banu's house.

Nehru was a frequent visitor.

Manchershaw Avari never took a salary for any post he held in the service of his motherland. While his gesture was noble, notes his son, the burden of running a home with four children had to be borne by Daler Banu. Finding no other avenue of income, she gave the main house on rent and moved the family into the outhouse. Food was never a problem because people would leave sacks of grain, baskets of vegetables, milk, curds and ghee on their doorstep.

After Independence, husband and wife fell out on the issue of her growing involvement in politics, narrates their son. Avari felt the children were being neglected. They took their problem to Gandhiji. Daler Banu asked Gandhiji if she did not have the right to work for the country, just because she was a woman? Gandhi is said to have replied, "*Desh seva karvi hai, to parni sha maté* (If you wanted to serve the country, why did you get married)?" Stung by his reply but bound to obey, Daler Banu, who was by then an elected member of the Nagpur Congress Committee, never made a public appearance or speech again. However, out of respect, asserts Gev, an empty seat was always kept for her next to Avari, at every public function.

Avari, as vice president of the Nagpur Municipal Council, worked tirelessly to alleviate the problems of the common people. He started what became known as the *Ghanta* (bell) Darbar. In the sprawling Kasturchand Park, a tent was set up with a bell on a rope in the doorway. Anyone seeking justice or redress to their complaints could ring the bell and get a hearing.

"Avari was a man of action rather than words, not hesitating to use force where it was necessary," says Vazifdar.

"One harassed person complained of an illegal construction on his land. Before the man reached home that evening, the structure had been demolished!"

After Gandhiji's death, Avari became disillusioned with the party and left the Congress. Along with stalwarts like Acharya Kripalani and Jayprakash Narayan, he formed the Praja Socialist Party (PSP). No matter what party he joined or what cause he espoused, his idealism and honesty remained unscathed. In the first general elections in 1952, he contested and won on a PSP ticket. He was a major opposition leader in the erstwhile Madhya Pradesh (MP) Assembly. In 1956, Nehru sent him a proposal to make him chief minister of MP, if he along with his group of MLAs (members of the Legislative Assembly) crossed the floor of the Assembly, an article in a local newspaper had stated. Avari turned down the offer on a matter of principle.

In 1965 Daler Banu died. Four years later, in 1969, Avari's elder son Hoshang died in a motorbike accident. While the 'General' remained erect in gait, his soul and spirit had suffered.

In 1974 Avari died of cancer. Reminiscing about his father, Gev, who in 1976 was the youngest Member of Parliament at age 26, said, "My father never aspired to fame or fortune. He lived his whole life in financial and physical hardship and expected the same of his family. Reverence by the people was his only reward and that he got in ample measure."

In 1947, after the declaration of Independence, Avari was taken in a victory procession through the streets of Nagpur on an elephant. In 1974, the same crowd that adored and admired him followed him in grief on his final journey through the same streets.

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World wars?

The World Zoroastrian Organisation challenges the decision of regional representatives to form the World Council of Zarathushti Federations

Rumi Sethna

A few determined individuals from a few regions decided in January 2000 in Bombay to register a second Zarathushti world body in India, the World Council of Zoroastrian Federations (WCZF).

That action (see "A world body of Federations," *Parsiana*, February 2000) has provoked anger within the substantial "silent" majority in the Zarathushti community throughout the world which has gently, yet persistently, indicated to all segments of the community — associations, anjumans, individuals and federations — that it wants them to unite behind the restructuring of the World Zoroastrian Organisation (WZO) and make it even more effective.

WZO's 20-year record of serving the community includes:

- Protection of Zarathushti rights;
- Securing political asylum in western countries for Zarathushtis fleeing their home countries;
- Support of our priesthood and places of worship;
- Fostering in-depth research into the faith and disseminating widespread knowledge of it;
- Educating the needy and succouring the sick and the poor.

These have all been achieved through the work and financing provided by individual Zarathushtis, their trusts and the few associations who have been its members.

Nevertheless, the few determined individuals from a few regions have stridently and doggedly persisted in their quest to create a freestanding world body for associations and federations (WCZF). Their action in Bombay in January 2000 is the culmination of their quest which was first signalled at the 1993 Chicago meeting, which tried to mobilize support for a separate WCZF to do everything which WZO had been doing since its birth, and to relegate WZO to social

amelioration work alone.

•A consensus at the Tehran World Zoroastrian Congress in 1996 made clear that the community did not want two world bodies. It wished to retain WZO as its only world body by restructuring it in a manner that harnessed the energies of the many new associations and federations born in recent years.

•The North Americans so indicated in December 1997 when a majority in the Federation of Zoroastrian Associations of North America (FEZANA) rejected the proposal to become WCZF's founder member and called for the incorporation of WCZF's major objectives and principles within a restructured WZO.

WZO responded to both calls by dialoging with WCZF sponsors and, based on principles agreed upon in that dialog, produced the 1998 discussion draft constitution for its restructuring.

That draft detailed the following features:

- A federation membership for federations/associations in eight regions having a significant Zarathushti presence, and an individual membership for every Zarathushti person, spouse and child;
- Division of all WZO objectives and responsibilities into two sets, one reflecting WCZF's key objectives and the other reflecting the residual ones;
- Creation of a 16-member federations council, each region electing two representatives to handle the first set autonomously;
- Each region to have one vote for every 500 Zarathushtis living in its geographical jurisdiction, the regional representatives can split and cast personally or by mail in order to decide matters before that council by a simple majority;
- Based on the number of individual members in each of the eight regions, individuals also elect a 16-person individual council to handle its responsibili-

ties and decide on them by a simple majority of its 16 members;

•Both councils are to complete elections in time for those elected to assume office at the end of each WZO annual meeting, so that such a meeting deals only with formalities like approval of annual accounts, secretary's reports, etc;

•The 16 members of each council sit together as a 32-person international board to decide by a simple majority on WZO's consolidated annual accounts and only those policy/strategy matters which the presidents of either council refer to it at their discretion;

•WZO chairperson to be elected by the board, in rotation between the two councils;

•Three of its office bearers oversee a small professional secretariat in London (to comply to UK law) which supports the work of the two councils and WZO as a whole, a less expensive and cumbersome solution than having four regional secretariats.

Thus, the proposed structure scrupulously and fairly balanced the interests and responsibilities of federations/associations and individuals, to create an environment in which all of them can contribute separately and (get) together in harmony.

If WCZF sponsors agree that the board only deals with non-substantive statutory matters like approval of WZO's consolidated accounts, exchange of information and coordination of the work of the two councils, in which case the question of more or equal votes for federations/associations becomes an immaterial issue, then WZO will respond positively so as to end this tiring debate in our world community and maintain solidarity within it.

WZO will respond further by ensuring that federation and individual members carry an equal number of votes even on legal formalities like approval of accounts and reports at WZO annual meetings, or at special meetings — including those dealing with future constitutional changes.

It will do both, because WZO listens, and has listened so far to all sensible suggestions offered by various regions on its discussion draft and incorporated them in its October 1999 final draft.

But will the few individuals from a few regions who only want a separate

WCZF listen similarly to end that debate and give the community a single world body that it wants?

Perhaps, recognizing that WZO had listened and responded to their constructive suggestions, Australasia, Europe, Iran, Pakistan, Singapore/Hong Kong endorsed WZO's final draft. So did the pundits, leaders and the Press in Australasia, India and North America. All of them made their endorsements known to the WCZF sponsors in response to their call to hold a "meeting of all regions" in January 2000 in Bombay, based on a mandate to Rohinton Rivetna which was ramrodded in the late night at the FEZANA annual general meeting (AGM) in June 1999.

The endorsement of WZO's final draft by so many regions, and their pointed non-attendance of the Bombay meeting, obviously posed a major dilemma for WCZF's determined sponsors:

•Dr Mahyar Ardeshiri wrote, after consulting all anjumans, that Iran endorsed WZO's final draft. But the WCZF sponsors dismissed it, on the grounds that Parviz Ravani — the past representative of the community in Iran's Majlis — could alone speak for that country. They

conveniently forgot that they had themselves invited Ardeshiri to represent Iran at the Bombay meeting. (Since then, Ravani has written that as the Iranian community had entrusted Ardeshiri the responsibility to speak on world body

Thus, the "meeting of all regions" was only a meeting of the few individuals from India, North America, UK and Sydney

matters, all communications on that topic had been forwarded [Ardeshiri insists that WZO be located in Iran — Ed] to him.)

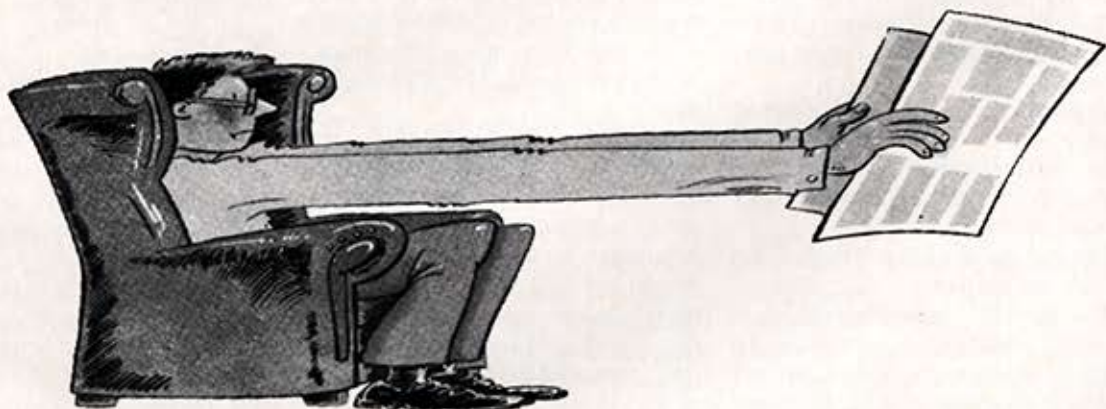
•Dr Purviz Kolsawalla wrote, after consultation with Australasian leaders, that a majority consensus was for WZO's final draft. So the WCZF sponsors took the line that he had no authority to do so, by exaggerating the support to WCZF by Noshir Sachinwalla, who represented the Sydney association alone, as the view of all associations in that region. They conveniently forgot that until mid-

1999, they had themselves sent papers relating to the world body to Kolsawalla. •Toxy Cowasjee wrote that four out of five associations in Pakistan supported WZO's final draft and the remaining one had not bothered to respond. Although WCZF sponsors had invited her to represent Pakistan, they simply ignored its majority view as inconsequential.

•Rusi Ghadially accepted the invitation to represent Singapore at the meeting. But realizing what was afoot, he did not come because his community had previously endorsed WZO's restructuring proposals. WCZF sponsors thus had no alternative but to dismiss that support as inconsequential. Hong Kong simply chose to ignore the invitation, letting its munificent, but quiet, donations towards WZO's activities speak aloud. Naturally, such support to WZO by the second most populous community in the Far East was ignored.

•The large Swedish association supported WZO's restructuring proposals; similar ones are expected from those in France and Germany. These three associations today speak for over 4,000 Iranian Zarathushtis in Europe, who have nothing to do with UK's Zoroastrian

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Trust Funds of Europe (ZTFE) which claims to represent all UK and European Zarathushtis. As such a large Iranian Zarathushti presence in Europe under those associations undercuts that claim, and they support WZO's proposals, WCZF sponsors chose to deride it as irrelevant.

•Believing that North Americans did not want two world bodies, some of their leaders wrote to the FEZANA president that WZO's final draft was sound and the June 1999 AGM's resolution merited reconsideration. Of course, they too were ignored.

Thus, the "meeting of all regions" was only a meeting of the few individuals from India, North America, UK and the Sydney association, who were all determined to create a separate WCZF. Some of the WCZF sponsors launched attacks on WZO's finances and leaders, and aired their erroneous perceptions of its delegated method of operation in different parts of the world. Predicated on misunderstandings of its final draft, they questioned the proposed voting methods for elections and the annual meeting process.

Except for that, no detailed list of the draft's inadequacies appeared at the meeting, much less discussed there with Dadi Engineer and Dinshaw Tamboly who represented WZO.

They were nevertheless asked to sign a pre-prepared resolution stating that all

regions disagreed with WZO's final draft, several changes had been discussed with them at the meeting and further ones (none specified) would be dialogued with WZO. When Engineer and Tamboly naturally suggested amendments to reflect that many regions had indeed already endorsed the final draft, but WZO would happily discuss what only a few regions believed needed changing, they were charged with noncooperation.

Within a few minutes their suggested amendments were rejected and the sponsors announced their decision to recommend the immediate establishment of a new Zarathushti world body, WCZF, in Bombay based on its June 1997 draft.

Having thus flaunted the silent majority's continuing desire for a single world body in the form of a restructured WZO, they nevertheless sought to protect their flanks by disingenuously saying that they too want a single world body and were willing to see WCZF and WZO merge when the latter met their demands.

This disingenuous line of the WCZF sponsors should not lull the silent majority. It must realize that by creating WCZF, a second world body will have been legally and effectively born. There is simply no way to go around that fundamental reality. The silent majority will undoubtedly also realize that once any body is born, its sponsors acquire vested interest in keeping it alive and do

everything possible not to merge, particularly with a body it has resisted for years.

The silent majority in every region should now make it known unambiguously that it rejects the Bombay decision. The North American community will need to lead our global community by rejecting it in the same wise manner that it did three years ago in December 1997. By doing so, it will back Iran's continuing bold stand to endorse a restructured WZO based on the final draft.

Together with similar unswerving support from the less numerous Zarathushti communities in other regions, the day can be won.

Otherwise, our tiny global community will be saddled with the spectacle of having two competing world bodies — an irresponsible legacy to leave to our young ones in the new millennium.

Rumi Sethna, a senior partner in a firm of chartered accountants, has been a committee member of the



World Zoroastrian Organisation (WZO) since 1986 and was its joint honorary secretary before becoming its president in 1998. His early life was spent in Mombasa,

Kenya after which he moved to London in the 1960s.

Agreement reached by all parties present at the meeting of regions on January 11 to 13, 2000

In implementing the Federation of Zoroastrian Associations of North America (FEZANA)'s resolution of June 1999 a meeting of the regions was arranged. Subsequent to the resolution passed at the FEZANA meeting a final draft, dated October 1999, of Memorandum and Articles of Association of the World Zoroastrian Organisation (WZO) was received. This draft was considered at the meeting of the regions on January 11 and 12, 2000, and sets of broad based comments were prepared and will be submitted to WZO.

At the meeting of the regions on January 11, 2000 the world body issue was discussed with WZO representatives:

A two-pronged approach was proposed:

- To continue to develop the charter for a restructured WZO with the regions;
- To formulate a council of federations within the context of the restructured WZO, without formation of a separate corporate entity.

The proposal to develop the charter with the regions was accepted while the proposal to formulate council of federations within the context of the restructured WZO was rejected.

Our reading of the situation is that this exchange will continue for a protracted period of time. Even if an understanding is reached with WZO, it will take some time thereafter to develop a viable functional organization.

Presented with this quandary we are left with no alternative but to recommend as follows:

- Establish the World Council of Zoro-

thushti Federations (WCZF) immediately with registration in India as proposed in the June 1997 draft with the proviso that it be merged if and when the restructured WZO is established;

- Establish a committee of WCZF to dialog and work with WZO to develop a restructured WZO.

The merit of this approach shall be that:

- The agony of waiting will be over.
- The community's resources that are spent in wasted efforts will be conserved.
- The worldwide community will be able to move forward as one world body.

Regions: Australia: Noshir Sachinwalla; Europe and UK: Dorab Mistry; India: Jamshed Guzder, Minoo Shroff, Silloo Kavarana, Dinshaw Mehta, Rustom Tirandaz, Keki Gandhi; North America: Rohinton Rivetna, Framroze Patel; WZO: Dadi Engineer, Dinshaw Tamboly.

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"KISSEH-HOUSTON"

continued from page 20

reason why we do not want anything to do with Jafarey or have him anywhere near our community gatherings.

"In late January-early February 2000, there was a grassroots outpouring of sentiment from the world's Zarathushtis against including Jafarey in the WZC2000. Some of the organizations include:

- The High Priests, Dasturs Hormazdyar Mirza, Kaikhusroo JamaspAsa, Firoze Kotwal, and Nadirshah Unvalla.

- The Bombay Parsi Punchayet — representing the single largest conclave of Zarathushtis in the world.

- The Zoroastrian Trust Funds of Europe — representing another extremely large body of Zarathushtis in the UK and Europe.

- Bombay Zoroastrian Jashan Committee — again representing a large number of Zarathushtis in India.

- Traditional Zarathushtis Mailing List...

"The WZC2000 is a harmonizing event... Yet Jafarey causes fractionalization and disharmony. His writing consistently exaggerates the differences between the 'liberals' and 'traditionalists'... 'Iranian Zarathushtis vs. Parsi Zarathushtis.'

"Jafarey had publicly stated that he is willing to convert any individual who wishes to be a Zarathushti into the faith. This has resulted in his converting several Iranian Muslims. The end result of this is that the Iranian Majlis is investigating Jafarey's proselytizing movement and is beginning to associate Jafarey's movement with all Zarathushtis in Iran, and there is the strong possibility that Jafarey may put Iranian Zarathushti lives in danger and their liberty in jeopardy.

"Jafarey's cult followers claim that he is a popular figure in the Zarathushti community and should hence be allowed to speak at the WZC2000... If Jafarey is so popular, why... did he not attend the Sixth World Zoroastrian Congress in Tehran, Iran? In fact, he was not even invited to that Congress...

"In March 2000, Jafarey celebrated the 10th anniversary of the founding of his cultic group. One would have thought that with his "great popularity," at that event (there) would be standing room only. In fact, only approximately 100 people attended the sessions (there were about 400 people at the banquet)... (Then)

Jafarey proudly and publicly boasted that he had not and would not invite any traditionalists? We saw no outpouring of rage or indignation at Jafarey's exclusionary practices from these self-same, hypocritical, equal-opportunist elements.

"Jafarey's cult followers claim that he is a renowned scholar and should be accorded a place of prominence at the Congress... (But) no peer-reviewed journal has ever published his works. He has also not taught at any accredited university.

"Two of the most prominent Zarathushtis of North America, Prof K. D. Irani and Mobed Mehraban Zarathushti, both individually approached Jafarey to request him to gracefully withdraw. But Jafarey's pride and arrogance rejected their pleas for harmony and unity, and instead he has insisted on continuing with his disruptive tactics.

"He has openly published a threat on the Zoroastrian ListBot that he will be present at the Congress and will not be responsible for the consequences of what happens there."

Birdy's above letter was posted on the Traditional Zoroastrian List with the request that it be forwarded along with the e-mail endorsement of fellow thinkers to Dastoor and Homi Davier to reach before May 25, that is in time for the Federation of Zoroastrian Associations of North America (FEZANA) annual general meeting (AGM).

"Kisseh-Houston," a long drawn campaign for "the principle of inclusion" by author and professional public speaker Meher Amalsad and author/translator Shahriar Shahriari on the Internet to generate a change of heart led to substantial participation for and against from the community on both sides of the Atlantic. It was set at naught when FEZANA at its AGM opted by a majority of 29 to 3 to "indefinitely postpone" a request of motion tabled by the Zoroastrian Association of Metropolitan Washington Inc (ZAMWI) and supported by Zoroastrian Association of Greater New York (ZAGNY) to include Jafarey as speaker. Amalsad and Shahriari, two community activists billed to make presentations at Houston, have withdrawn their support and noted that they will not be attending the Congress.

Their reasoning was spelt out in a four-page communication on the Internet on May 30, 2000. Excerpts:

"At the FEZANA AGM 2000, the EB of FEZANA and WZC2000 have now officially decided to discard the principle of inclusion at the WZC2000...

"Since Shahriar and I stand for 100 percent inclusion, our integrity dictates that we cannot sanction any event where there is official exclusion. It is therefore with heavy hearts that we are informing all of you in our community that we no longer support the EB of FEZANA and the WZC2000.

"Furthermore, we withdraw our proposed presentations from the WZC2000, and will not be attending the Congress in Houston.

"We are neither boycotting the Congress, nor are we asking anyone else to do so. You all have minds of your own. Each of you can appeal to your own Vohuman and decide for yourselves what you wish to choose...

"On the surface, the Houston meeting became a battleground between two principles. The meeting aligned the principle of harmony against the principle of inclusion — and the sad part was that those present at the meeting actually bought into the idea of this battle.

"How can we possibly have inclusion if there is no harmony? Inclusion does not mean that we simply force two people into a room, and have them turn their backs to each other and have no dialogue with each other. What difference does it make where the physical bodies are located, if the hearts and minds still exclude?

"And how can we possibly have harmony if we are not willing to include another in our midst? In the extreme, it is like saying if two brothers are constantly fighting with each other, then in the interest of harmony, we should kill and eliminate one of them. What kind of harmony is that?

"Both disharmonious inclusion, and exclusionary harmony are merely self-contradictions...

"If we look at the state of that meeting more closely, we will observe something more fundamental — which again, is sadly nothing more than a reflection of the present mental state of our community. What really happened at that meeting was neither a battle between inclusion and harmony, nor a battle between good and evil, but a battle between two operating paradigms.

"In that meeting, the old mind frame was facing its extinction, because it was



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from

**Farah
&
Tanya**

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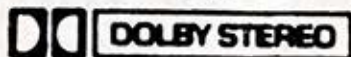
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being replaced by the new mind frame of our community and our world.

"It was simply a battle between the old and the young world-views. The old operating paradigm of the society has been... patriarchal control. Father (boss, president, ruler) knows best. He should simply take control and run the show. And in Houston, once again, the patriarchal model took over, at the expense of excluding the young and the women's voice.

"The new paradigm that was striving to take hold was the model of coexistent communication.

"Yet the 'fathers' of our community used the typical approaches of the control paradigm: namely, meandering, maneuvering and manipulating to 'shelve the principle of inclusion indefinitely,' and conveniently stifled its voice.

"Yet by burying their heads in the sand, they fail to look at the reality of our world today... (which) clearly shows us (that) what is more successful and more fulfilling than control is communication: Communication of ideas, of world-views, of approaches, even of opposites. Diversity is the fertile ground upon which communication grows and succeeds. People, in all areas of life, are sharing ideas, and discussing things with those whom they agree with, and those whom they oppose. Dialogue and discussion has taken the place of debate. And the result has been an explosive expansion of progressive consciousness — in all areas of life. Every time the 'fathers' of our community gain another victory for control... they alienate their own children still further. What they are blind to is that if they cannot communicate with those of their own generation, how can they possibly communicate with those of their children's generation?...

With Best Wishes From

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

and

Mrs Purviz R. Shroff

"It is apparent in our world today that: We cannot have harmony, if we are unwilling to communicate; we cannot have inclusion, if all we do is turn our backs to others; we cannot have our youth come back to us, if all we want to do is to control them; we cannot have the respect and the ear of our children, if we are unwilling to respect others and lend our ear to their points of view; we cannot have a community that survives, if all we do is kill off our members one by one; we cannot have a World Zarathushti Congress, if we are not willing to have dialogue with all segments of the Zarathushti world; we cannot have unity, if our only means of getting there is through splitting the community; we cannot have progress, if we are not willing to stretch ourselves as a community and take risks; we cannot have a future as a community, if we are destroying our community in the present. There are times that one must take a stand, even though it may have temporary repercussions.

"The lesson of Kisseh-Houston is... in how change can be embraced and implemented, rather than avoided or resisted.

"We now have a great choice upon us. We can choose to embrace communication and use the new paradigm to benefit our community as a whole, or we can choose to divert our resources and energies into resisting communication, and hang on to control, with the inevitable outcome of a split community, struggling with itself, in discord and disharmony.

"It is not too late to choose with wisdom. It is never too late to choose with wisdom."

Jafarey vs the traditionalists

Reacting to a 26-page packet titled "A global protest compiled by Zoroastrians worldwide" dated February 4, 2000 Jafarey responded on March 16, 2000 to the "more or less 13 allegations made." The two-part response was forwarded to *Parsiana* by Yezdi Rustomji of Houston.

"All letters share, more or less the following points. With the deceptive exception of 'three (misconstrued) samples' given by the TMZA, evidently the push behind the entire move; none has given my alleged statements within true quotes and in their full contexts. They are the sentences and phrases com-

posed by the senders of the 'protest letters,' and/or fed by their mentor/s. They are not by me," writes Jafarey. He goes on to quote the charges and answers them. Excerpts:

**Jafarey has held our priesthood in contempt.*

"I have praised the priests for serving and preserving the Good Religion. I have censured them for institutionalizing the progressive religion into a rigid institution in the past eras. I have eulogized the early teachers for their high knowledge. I have lamented for those of the decadence period for their ignorance. I criticize the present parrots for their nominal knowledge of the Good Religion...

"However, if the allegation means that the protestor traditionalists align their priests with the pre-Zarathushtrian priestly order, then it becomes entirely a new matter... Then it is Asho Zarathushtra who condemns in clear terms the Karapans, the only priestly class mentioned by him in his divine *Gathas*...

**He calls Asho Zarathushtra "not an athraivan," "not a prophet" and "anti-priest."*

"It is Asho Zarathushtra who does not call himself an (athraivan) in the *Gathas*... He gives his full name. He mentions himself as ratu, manthran, and saoshyant but never an (athraivan). The composers of the post-Gathic "Later Avesta" are the persons who have called him (athraivan)... See my researched reasons in "The Zoroastrian priest in the Avesta" on the Zarathushtrian Assembly homepage (www.zoroastrian.org).

"'Prophet' literally means 'one who prophesies.' Zarathushtra does not 'prophesy' doom or deliverance like biblical 'prophets' to qualify for this title. He has a unique constructive and progressive divine message...

"Again, it is Zarathushtra who is the foremost outspoken 'anti-priest.' He has nothing but opposition to the priestly class. Zarathushtra has no place in his *Gathas* for the contemporary priests...

**He has termed our fire-temples as places where women are brought for sensual pleasures of the priests. He calls our fire temples precincts for prostitution, his dirty, filthy, twisted mind putting the argument that women did not go to the fire-temples during their menses because prostitution was practiced by priests there.*

**"In my essay "Woman in the Gathas*

and the Later Avesta" of seven pages, of 51 paragraphs and over 5,000 words, *the subject of "temple prostitution" belongs to page 1 and paragraph 12 of the pre-Aryan period of Part I of the essay and has no connection whatsoever to the "Woman in the Later Avesta" of Part II, which begins on page 4 and is the 25th paragraph of the essay — over 1,870 words later!

**The term fire-temple does not occur in the entire essay...*

**He calls our consecrated nirang: "bullpiss."*

"I do not use slang, particularly vulgar, in my speech and writing. I have always used consecrated bull's urine for nirang, and bull's urine or unconsecrated bull's urine for taro. And I am fully aware of the fact that the urine of any healthy animal, if not contaminated while passing through the urinary canal, is naturally free from bacteria with or without any "consecration" whatsoever... I am proud that my hygiene-minded ancestry used this disinfectant thousands of years ago. Science has provided us today with much better and cleaner disinfectants, and when in need, I use them like all modern people do.

**He has sought to denigrate our scriptures as forgeries. He calls Hormazd Yasht a forgery.*

"Never! All I state is that with the exception of the Gathic part of the Avesta, they are compositions-cum-editions by unnamed pre and post Gathic composers — priests, poets, poet-priests, and lay priests. Their texts are the best testimony that they are all told by "third" persons. The only person who speaks directly to us is Zarathushtra through his divinely inspired *Gathas*..."

**He was actively involved in performing navjotes of Moslems and that was likely to have serious repercussions for Zoroastrians now living in Iran under the Islamic regime.*

"A false alarm and a hollow hoax raised only by certain Parsi traditionalists. It amounts to an insult to the intelligence of the well-awake, well-informed Iranian Zoroastrians as if they are quite unaware of the grave danger they are facing. It also amounts to an insult to the Parsi leadership worldwide as if they too have been unaware of the lurking danger threatening the very existence of their coreligionists in Iran for the last 10 years and are being now informed of it by a few traditionalists..."

A tale of words

Ramyakatha Shabdoni (Pleasant tales of words) by Bejon Desai. Published in March 2000 and distributed by Navaz Publications, D'Sai, 111, Shivgiri D'Souza Colony, Hanpratha College Road, Nashik 422005. Pp: 18 + 134. Price: Rs 100.

Bejon Desai spent the greater part of his life as an educator. When he retired from the daily routine of teaching, he decided to devote his time to writing books in English and Gujarati. *Ramyakatha* demonstrates his skill as an experienced writer and thinker.

Ramyakatha Shabdoni is a storehouse of knowledge and ideas. Here Desai has applied his knowledge of philology in the best possible way. Originally, the matter published in this book appeared as weekly articles in *The Bombay Samachar*. They attracted the attention of writers and students of linguistics. This reviewer was one of them. Though seven decades have passed since then, my mind is still anxious to learn the root or origin of a word or words.

How many of us know the value of words used in daily life? Take, for instance, the word *andhyaru* used by Parsis. Where does it come from? The original, a Sanskrit word, *adhvaryu* means a person who performs religious ceremonies, a Brahmin. The word *adhvaryu* has changed into *andhyaru*.

In the English language, most words have originated from Latin. Our Indian languages have their roots in Sanskrit, also in Persian, Arabic, Urdu and other languages. Nothing wrong in that, as such a process enriches a language. Desai has by and large collected his material from Persian, Arabic and Sanskrit as

source languages.

Take the word *Narmada* for instance. The name of the river is composed of two words, *narma* plus *da*. *Narma* means pleasure and *da* means the giver. *Narmada*, therefore, means the giver of pleasure. Watch the river flowing regally and it will give you nothing but *anand*, pleasure.

Sanskrit is the mother of all Indian languages, except to some extent the languages used in northern India, chiefly because of the Moghul raj in the country for nearly 300 years: 1480 to 1757, from the time of Baber to the year of the Battle of Plassey, when

Robert Clive defeated the Nawab of Bengal. Even the well-known shlokas addressed to the Rana of Sanjan were written by our learned priest in Sanskrit.

Arabic and Persian were to some extent adopted by Hindu courtiers who became proficient in them. Some Parsi scholars also turned out to be experienced writers in Persian and Arabic. For the common people Urdu and Hindi remained the languages for day-to-day usage. The Parsi community, even to this day, has retained a fairly high percentage of Urdu and Hindi words in their written and conversational language.

For example, the word *makan*, is commonly used for a house or residence. *Sejdo* is another word. It means *namaskar*, respectful salutation. *Kitab* is the word often used for books, *pustak* in Gujarati, and so on. The word *paidust* used by us for funeral services means to walk hand-in-hand in procession; and is a combination of two words, *pai* and *dust*. *Pai* means feet, legs; and *dust* means hands.



Arvind Inamdar (center) flanked by Navaz and Bejon Desai at the book launch

This review does not attempt to summarize the book. That would deprive an anxious reader of the charm of reading it or studying it. Still, a few Iranian words used by us in daily life are worth noting. Of the words *khud* and *Khuda*, *khud* means one's self, and *Khuda* means God, the Almighty. *Ya Khuda*, 'Oh God,' is the daily invocation in our life.

The Indian deity Ganpati is fairly known to us, but not its meaning, perhaps. *Gan* means a group of people, *pati* means leader. And, Ganesh Chaturthi, the fourth day of the first bright half of the month Bhadrapaal, is considered to be a most auspicious day.

Finally, the four short and sweet chapters on "Spooner and Spoonerism" included in the book by Desai are worth noting. You will read them with glee. All in all, a delightful and educative book.

HORMAZDYAR S. DALAL

...

Avestan texts

The Zoroastrian Religion In The Avesta translated from the German text of Dr Karl F. Geldner by Jehangir C. Tavadia. Published in 1998 by the K. R. Cama Oriental Institute, 136, Bombay Samachar Marg, Bombay 400023. Pp: 80. Price: Not mentioned.

In view of the magnanimous donation given to it by the Zartoshty Brothers (Faridoon and Mehraban) Fund, the K. R. Cama Oriental Institute (KRCOI) in Bombay has undertaken to get its own previous significant publications reprinted. Accordingly, this book, first published in 1933 as Publication No 10 of the KRCOI, is a reprint.

It consists of a selection of *Avesta* texts on various subjects translated by the celebrated Avesta scholar Dr Karl F. Geldner (1852-1929). Prof Geldner's translation in German [*Die Zoroastriische Religion (Das Avesta)*] was published in 1926. This treatise was presented to the KRCOI and rendered into English by another well-known Avesta scholar, Jehangir C. Tavadia of India. This work was also first printed in Journal No 24 of the KRCOI.

The selection of *Avesta* passages has been taken from the existing *Avesta* texts like the *Yasna*, the *Vendidad*, the *Gathas* and the *Yashts*,

and on subjects such as Ahura Mazda, the Wise Lord, Zoroastrianism's mission, the Ahura Vairya, reward and punishment in this world and the other, confession of faith of the Zoroastrians, the struggle between Ormazd and Ahriman, the good spirits (yazatas), Yima (Jamshed), law of purification of the Mazdayasni religion, useful animals (dog, cock, etc), the soul after death and so on. Interestingly, the last selection about resurrection is taken from the Pahlavi book of *Bundahishn*.

The major shortcoming of this work is that only the literal translation of the *Avesta* passages is given with very meager footnotes. It would have been better if the work were to be on the lines of the *Avesta Readers* brought out periodically by Prof A. V. Williams-Jackson (1893), Hans Reichelt (1911), Dr I. J. S. Tarporewala (1922) and, very recently, M. F. Kanga (1988). In these works, the authors have given translations of the selected *Avesta* texts together with copious explanatory notes on several important words or glossarial indices.

As Tavadia notes in the beginning: "The reader will find therein a classified selection from the *Avesta*. Geldner's version, which he calls literal and not free, differs in many cases even from that of Bartholomae, but unfortunately only a few of the passages are further explained in the notes, and therefore it is not always easy to understand his point of view. In any case, I have tried to translate his German quite literally, sometimes even with reluctance; and although I often consulted the original *Avesta*, that was with the view of assuring myself about his meaning, and not with that of controlling, much less correcting it. Hence I am not responsible for the translation as a whole, nor for any details, for instance, like the treatment of technical terms."

ERVAD (Dr) ROOYINTAN P. PEER

READERS' FORUM

continued from page 6

days, but our forefathers followed their Zarathushti faith through storm and rain.

For 1,000 long years, they managed to maintain their special identity, And they could easily be distinguished by the average

Hindustani!

However today, I am afraid to say, we might be one of those specimens put in the Prince of Wales Museum,

Bombay!

Yes it's true, we are so very few,
But if we work together we can still
save Zoroastrianism from disappearing into the blue.

We can't just wait, for a miracle to
take place,

For otherwise it might be too late
and our dear Mazdayasni race,
Might just vanish without a trace.
So wake up all Parsis, we have been
sleeping too long.

It's now time for us to reform and
save the Zarathushti religion before
it is gone.

If each of us do our part and help
increase the birthrate,
By not marrying outside our own
faith,

Then I can proudly raise my head and
say that my Mazdayasni faith is

truly very great
And it will remain on this earth until
the last date!

FARZAN B. MAZDA

Dahanu

Addendum

In the article "The tussle for trusteeship" (*Parsiana*, April 2000) we had noted that "an angry Hormuzdiar had refused to comply with Rustom Tirandaz's late demand (10 minutes before closing time)" for a count of the voters at Dinshaw Tamboly's election in October 1996.

For the benefit of our readers we elucidate that the election president Rustom Hormuzdiar had held on that occasion that according to the Representation of the People Act, 1950, only the contestants or their representatives have the right to demand such information. As neither Tamboly nor Mehroo Bengalee, the two contestants, nor their representatives — which included the late politician-diplomat Homi Tale-yarkhan and social worker Mithoo Jesia — sought the information, it was not produced. Bombay Parsi Punchayet trustees have no locus standi on this issue.

To avoid any repetition of the event Hormuzdiar had ensured at the March 2000 election that each candidate's representative was posted at the entrance to the voting bay to check off the names of voters as they registered themselves. This ensured a smooth election.

Edited by Parinaz M. Gandhi

EVENTS AND PERSONALITIES

continued from page 16

painful menstruation, cataract, chronic headache, insomnia, mental retardation, skin ailments, ringworm, tumor...application of the blue south pole on the affected region for 15 minutes to half an hour, twice a day, is recommended. The red north pole is recommended for paralyzed and weakened muscles, impotency



Bengali applying
chromo-magnet to
treat tongue tumor

and sterility, constipation... Drinking of magnetized water reportedly improves blood circulation, helps in dissolving kidney stone and regulates metabolic activity.

Certain do's and don'ts whilst applying

magnets and taking good care of them are listed here. Patients are forewarned about using large, high-power magnets without consulting a qualified practitioner. The immediate and short-term alleviation of symptoms may be attributed to immediate alignment of the disoriented cells which may be a mere suppression of symptoms and not a cure. On the contrary it could result in side-effects like dizziness, depression and inexplicable psychosomatic disorders.

"The incorrect application of magnetic energies could cause constitutional disturbances," Bengali was quoted in *The Afternoon Despatch and Courier* of March 6, 1995. While conventional medicine disputes the efficacy of alternative systems of medicine such as magnet therapy, Bengali notes, "Each therapeutic system has its advantages as well as its drawbacks."

There is yet another book, *Magnet-Therapy in Theory and Practice* which Bengali has authored and is now in its fourth edition. His latest work is based on his research on Extremely Low Frequency (ELF) magnets, a recent development whereby a patient's diseased tissue absorbs only those waves that are in sync with their own healthy resonant state, preventing any excessive absorption of magnetic energy, it was explained in *The Sunday Free Press* of August 29, 1999.

Compiled by Parinaz M. Gandhi

MILESTONES

This issue of *Parsiana* presents Milestones data for the two-month period of April and May 2000. But due to restraints of space, the last six names from the May death list and some of the outstation data have been held out.

The age of Zoroastrian brides (as listed in this issue) ranged between 23 and 49 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 30 years. The corresponding figures for the grooms were 22 and 48 years, averaging at 32 years.

One hundred and forty-eight Zoroastrians were consigned to the Bombay Towers of Silence in April and May as versus 21 babies born. The major killers were: heart disease (77, 40 of whom were above the age of 80), lung related diseases (17) and cancer (11). Old age and general debility and kidney failure took a toll of seven lives each whereas

five victims each fell prey to septicemia and brain disease. Septicemic shock, anemia and liver disease felled two Zoroastrians each. Among the 10 isolated cases were head injury, respiratory tract infection, malnutrition, asthma, astrocytoma (a slowly growing tumor of the supporting tissues of the brain and spinal cord), hypertension, Falciparum and Vivax malaria, accidental fall, hyperthyroidism and uremia. A stillborn baby, a one-day-old and a 38-year-old were also lost to the community. The coroner's report was still pending in the case of one death. Ninety-nine was the highest age at death. The Zoroastrian life expectancy at birth for the two month period, in Bombay, was 76 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 two 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.

and *Fredie Pesi Elavia*; April 16
Hutoxi Minocheher Damania and *Marazban Maneck Sarkari*; April 16
Anahita Mehernosh Dastur and *Farhad Jal Dalal*; April 17
Armaity Kavas Desai and *Cyrus Pheroze Contractor*; April 22
Natasha Cyrus Palamkote and *Urmez Rusi Daver*; April 23
Meenaz Minoo Billimoria and *Neville Mehelli Mistry*; April 28
Diana Dorab Tata and *Kerman Savak Karkaria*; April 29
Mani Sam Mistry and *Ardaviraf Eruchshaw Elavia*; May 5
Veera Cyrus Rabadi and *Kersi Eruchshaw Mistry*; May 5
Nazneen Ardaviraf Irani and *Burzin Pesi Nanavatti*; May 7
Hufriz Erach Baldawala and *Navil Dorab Patel*; May 12
Delna Purvez Patel and *Jamshed Rusi Dhamodiwalla* of Vasai; May 13
Shirin Rustom Meher Shahi and *Namdar Boman Irani*; May 21

DIED
Rusi Nadirshah Nargolwalla (70), residing at 309, Narmada Bldg, Cabin Rd, Taluka Narmada, Dist Thana, 400601; April 1
Dara Merwanji Oomrigar (83), 586 C, Mangaldas Est, Lady Jehangir Rd, Matunga, 400019; April 2
Kaikhushru Hoshangji Bharucha (99), 6, Urmila, 19th Road, Khar, 400052; April 3
Piroja Maneckji Gai (81), Star Bldg, Uranwalla St, Grant Rd, 400007; April 3
Adi Faredoon Kermani (66), 205, Tara Apts, Bordi, Taluka Dahanu, Dist Thana, 401601; April 3
Homai Phiroze Adajania (93), A 41, Meherzin, Wodehouse Rd, 400005; April 4
Khorshedbanoo Navroji Patel (87), 139, Nazir Hse, Cumballa Hill, 400026; April 4
Darayash Nadirshaw Mody (42), Bldg no 1, Parsi Clny, 302, Dewanman, Vasai Naka (W), 401201; April 5
Jamshedji Dosabhai Tampal (90), Shri Prashtha, 105/B/201, Nallasopara (W), Dist Thana,

BANGALORE

BORN

A boy, *Rohan*, to *Sharmin* and *Jamshed Surti* on January 12, 2000
 Twins (girls), *Daiti* and *Nishti*, to *Delna* and *Arun Baidur*; February 17

BARODA

MARRIED

Dilnaz Rusi Kasad and *Rusi Hoshang Hilloowalla*; February 11
Anahita Rohinton Parekh and *Hector Minoo Bilpodiwalla*; March 9

DIED

Aban Phiroze Contractor (63), mother of *Burzin*; February 4
Mehramai Fakirji Chitalwalla, mother of *Pervin Homi Mirza*; February 7
Goolbanu Jalejar Pourbunderwalla (77), mother of late *Aspi* and *Zarin Noshir Dalal*; February 14
Manekshaw Dosabhai Ichhaporia (75), husband of *Parin*; March 26
Alamai Hormuzdji Wykes (82), mother of *Phiroze*, *Noshir*, *Dara* and *Behroze Eruch Kavina*; March 29
Bacha Kaikhushroo Poona-walli (72), mother of *Vispi*,

Adil and *Dilsha Kurush Bomanshaw*; April 16
Dadi Muncherji (97), father of *Filly*, *Bomi*, *Perin* and *Pesi*; April 22

BOMBAY

BORN

A boy, *Arshan*, to *Jeroo* and *Xerxes Irani*; March 9
 A boy, *Darius*, to *Della* and *Neville Chinoy*, brother to *Vanessa*; April 3
 A boy to *Parizad* and *Adil Anklesaria*; April 7
 A girl to *Yasmin* and *Satyendra Shenoy*; April 7
 A girl to *Kainaz* and *Farzan Vaid*; April 15
 A boy to *Anahita* and *Neville Irani*; April 16
 A girl, *Diana*, to *Shirin* and *Mehernosh Palia*, sister to *Farzana*; April 18
 A boy to *Navaz* and *Percy Daruwalla*; April 19
 A boy to *Dinaz* and *Farhad Navdar*; April 26
 A girl to *Anahita* and *Firdoush Bhathena*; April 28
 A boy to *Anuradha* and *Farhad Sorabjee*; May 1
 A girl to *Natasha* and *Homeyar Mobedji*; May 9
 A girl to *Pauruchisty* and *Mahiyar Navalmanek*; May 9
 A girl to *Simoneel* and *Behram*

Gamadia; May 10
 A boy to *Khushnoor* and *Shahrukh Patel*; May 10
 A girl to *Khusumede* and *Maneck Patel*; May 11
 A girl to *Nilufer* and *Noshir Marshall*; May 12
 A girl to *Tinaz* and *Zubin Bharucha*; May 15
 A boy to *Yasmin* and *Karl Divecha*; May 23
 A boy to *Naazneen* and *Farhad Dariwalla*; May 25
 A boy to *Delnaz* and *Marzban Jasoomani*; May 25
 A boy to *Farzana* and *Dicky Vajifdar*; May 30

MARRIED

Niloufer Soli Irani and *Sharukh Faredoon Mondegar*; April 2
Betty Dara Marchant and *Jehangir Jamshed Appoo* of Alberta, Canada; April 7
Khurshid Hormuzdiar Rana and *Khushroo Godrej Gandhi*; April 7
Karen Adi Vazifdar and *Maneck Navel Mulla*; April 7
Shazneen Rohinton Irani of Dahanu and *Shefriz Rustom Mubarakai*; April 10
Anahita Dali Sadri of Navsari and *Rukshad Hosi Doomasia*; April 16
Shernaz Darayas Vandriwala

401203; April 5
Dhun Minocher Mistry (85), 803-A, Mistry Manor, Dr Ambedkar Rd, Dadar, 400014; April 6
Burjor Ratanji Panthaki (75), 721/A, Choksey Bldg, Rd no 4, Parsi Clny, Dadar, 400014; April 6
Fareedon Framroze Bhesania (73), 9/10, Tata Clny, Tardeo Rd, 400034; April 7
Pesi Sorabji Colabewala (71), P-35, Nowroz Baug, Lalbaug, 400012; April 8
Gev Ratansha Fitter (44), B/37, Nowroz Baug, Lalbaug, 400012; April 8
Katy Soli Doctor (68), Patel Bldg, Gilder Lane, 400008; April 9
Rustomji Ardesir Mogal (87), 2/6, Tata Clny, Tardeo Rd, 400034; April 10
Kaikhosru Rustomji Bharucha (88), The Homestead, 6, Kashibai Navrange Rd, New Gamdevi, 400007; April 11
Khorshed Sorab Mistry (84), 3, Baria Bldg, Gamadia Clny, Tardeo, 400007; April 11
Meher Dhunjibhai Wadia (91), Terrace Cama, 22, Altamont Rd, 400026; April 11
Thrifty Rustom Dadachanji (76), C/o Ms Perin Pavri, Marine Chmbs, New Marine Lines, 400020; April 12
Farhad Rustom Irani (90), Frenny Villa, Kanti-wadi, Dahanu Rd, 401602; April 12
Shirin Faramroze Gorimar (92), 43, Apurya, 5, Napean Sea Rd, 400036; April 13
Tehmina Rustomji Pagdiwalla (90), G-53, Cusrow Baug, S. B. Rd, 400039; April 13
Tehmina Kaikhushroo Irani (78), Mohmadi Minar, Khetwadi, 14th Lane, 400004; April 15
Tehmina Rustomji Khusrokhani (87), Jyoti Sadan, Marine Drive, 400020; April 15
Perin Fardooni Avari (75), 302, Madhuvan, Shri Krishna Complex, Vertak Rd, Virar (W), 401303; April 16
Jehanbux Bapuji Contractor (68), 609, Pateti Blocks, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; April 16
Mani Sorabji Dumasia (72), 667, Dhunmai Bldg, Parsi Clny, Dadar, 400014; April 16
Baby of Khushnuma Khushru Patel (stillborn), J-41, Merwanjee Cama Park, Cama Rd, Andheri (W), 400058; April 16

Banoo Rashid Irani (78), Sir Hormusji Adenwalla Bglw, J. D. Marg, Nana Chowk, 400007; April 17
Rati Jal Mukadam (75), Maneckji Petit Bldg, Gilder Lane, Tardeo, 400008; April 17
Parin Rustom Navder (82), 3/15, Jamasp Tata Block, S. V. Road, Bandra, 400050; April 17
Jal Nadirshaw Patel (73), B. Usha Kiran, Bank of India Qtrs, Andheri (W), 400058; April 17
Mehroo Nariman Chaina (74), Yusuf Mans, 204, Khetwadi Back Rd, 400004; April 18
Goolbanoo Behramji Kabraji (96), 5, Zainab Manzil, Rajaram Mohan Roy Rd, 400004; April 18
Mary Shivax Mama (88), 174, Meherdad, Cuffe Parade, 400005; April 18
Tehmina Minocher Mithaiwalla (96), B-25, Gool Mhl, Sleater Rd, 400007; April 18
Jamshed Munchersha Affinwalla (51), B-7A, Khaluckdina Ter, A. K. Marg, 400036; April 19
Behram Jamshed Irani (Maswa) (45), 14/4, Panthaki Clny, Andheri (E), 400069; April 19
Piroj Ratanji Mau (80), Boman Hse, Homji St, Fort, 400001; April 19
Eruch Maneckshaw Elavia (78), Dhanu Bldg, Dr Ambedkar Rd, Parel, 400012; April 21
Piroja Marazban Irani (65), 51, Ahmed Bldg, Gunpowder Rd, Mazagaon, 400010; April 21
Mani Dhanjishaw Khambatta (66), 33, West Minister, Duncan Causeway Rd, Sion, 400022; April 21
Dina Rustomji Unwalla (87), O-2, S. B. Bharucha Baug, S. V. Rd, Andheri (W), 400058; April 21
Bakhtavar Lentin (72), Chateau Marine, Marine Drive, 400020; April 22
Amy Jamshedji Amrolia (87), C/o Jimmy Pagdiwalla, 782, M. Joshi Rd, Parsi Clny, Dadar, 400014; April 23
Katy Firoze Avasia (83), 609, Singapori Bldg, Jagannath Shankerseth Rd, 400002; April 24
Boman Rashid Irani (79), B-7, New Khareghat Clny, Hughes Rd, 400007; April 24

Minoo Rustomji Joshi (64), B-36, Usha Sadan, Colaba, 400005; April 24
Bomanshaw Meherwanji Kias (85), 31, Zubeda Manzil, 26, Mehela Patel Agiary Lane, Grant Rd, 400007; April 24
Silloo Pesi Mehta (77), 302 B, Surya Apts, B. Desai Rd, 400026; April 24
Jehangir Ratanji Mistry (76), F/11, N. Contractor Baug, Mori Rd, Mahim, 400016; April 24
Dinu Dorabji Lelinwalla (83), 002/A/49, Shri Prastha, 3rd Lane, Nallasopara (W), 401203; April 25
Pillan Dossabhai Asundaria (83), C/o Vira F. Hodywalla, Coover Villa, Malcolm Baug, Jogeshwari (W), 400102; April 26
Amy Tehmuras Bodhanwalla (71), 15-B, Aruna Nivas, Sleater Rd, 400007; April 26
Aspi Kaikhushroo Irani (65), A-7, Vanashri, L. T. Rd, Borivli (W), 400092; April 26
Aderbad Ardesir Minocherhomji (89), 805 B, Bakhtawar, S. B. Rd, 400005; April 26
Khorshed Jehangir Avari (74), Block G, Bhiwandiwalla Ter, J. S. Rd, 400002; April 27
Dhunjishaw Edulji Elavia (86), 75, Shreeji Hse, Mint Rd, Fort, 400001; April 27
Nergish Darabshaw Golwalla (69), 667, Dhunmai Bldg, Lady Jehangir Rd, Parsi Clny, Dadar, 400014; April 27
Aloo Yazad Daruwalla (70), 18, Marwadi Chawl, Tardeo Rd, 400007; April 28
Jerroo Sohrab Shroff (84), New Chinoy Bldg, Zoroastrian Clny, Tardeo Rd, 400007; April 29
Behram Rustomji Bhamgara (74), A-2, Dinbai Petit Bldg, Balam St, Grant Rd, 400007; April 30
Jer Hoshang Mehta (87), 760, Soban Hse, J. Vimaladai Rd, Parsi Clny, Dadar, 400014; April 30
Piroja Nariman Siganporia (84), 10/19, Ratan Tata Clny, Tardeo Rd, 400034; April 30
Kaikhushru Ratanji Paymaster, 70/C, Phirojsha Bldg, A. K. Marg, 400036; April 30
Freny Kersi Driver (73), Sunshine, 156, M. Karve Rd, 400020; May 1
Khodamurad Ardesir Irani (Samya) (89), 22, Neel Kamal

Apts, 7-A, Proctor Rd, 400007; May 1
Rustom Aspiandiar Rohinton (66), 201, R. S. C. 14, Gorai Sector 2, 400091; May 1
Keki Bomanjee Irani (74), 7, M. N. Banaji Bldg, Forjett St Cross Lane, 400036; May 2
Jerbai Naoraji Kotwal (96), 704, Everest Chmbs, Mt Pleasant Rd, 400006; May 2
Naval Jeejeebhoy Mistry (82), D. Marine Mans, 104, Marine Lines, 400020; May 2
Mani Nusserwanji Anklesaria (84), C. Gowalia Tank Bldg, Gowalia Tank Rd, 400036; May 3
Dolly Padam Sabawala (64), 1, Matthu Mans, J. C. Clny, Borivli (W), 400103; May 4
Jehangir Darabsha Damania (38), 8, Chemox Hse, Hosp Lane, Dhobitalao, 400020; May 5
Nerges Maneckji Modi (70), Navaz Mans, 25, S. B. Rd, 400039; May 5
Freny Nusli Patel (85), Parviz-Sai Mans, Cumballa Hill Rd, 400036; May 5
Fakirshaw Nussarwanji Homavazir (96), Todywalla Bldg, Sunmill Rd, Lower Parel, 400013; May 6
Rusi Cawasji Mistry (64), 4/26, Sahakar Ngr, Naigaum Cross Rd, Wadala, 400031; May 6
Noshir Eruchshaw Sorabkhan (64), Nadirshaw Dinshaw Bldg no 2, Babulnath Rd, 400007; May 6
Darabshaw Rustomji Bhatthana (78), N/12, Nowroz Baug, Lalbaug, 400012; May 7
Katy Pesi Billimoria (52), A, Sanjana Bldg, Forjett Hill Rd, 400036; May 7
Jimmy Minocher Reporter (58), 10, Master Bldg, Contractor Baug, Mori Rd, Mahim (W), 400016; May 7
Maneck Pirojshaw Shroff (79), Hormazd Bldg, Opp Bhatia Hosp, Tardeo, 400007; May 7
Freny Phiroze Wadia (87), Adam Mhl, 147, Tardeo Rd, 400034; May 8
Bhaddur Framji Wakadia (78), A-1/503, Salsette Parsi Clny, Andheri 400098; May 8
Shera Burjor Jamaspjina (93), O/10, Dalal Est, Lamington Rd, 400008; May 9
Dhunjishaw Dinshawji Daruwalla (87), Irani Bldg, Balam St, Grant Rd, 400007; May 10

Dinyar Rustamji Pavri (87), 6, Four Oaks Crescent, London, Ontario, Canada; May 11
Perin Meherji Fouzdar (83), F. S. Parukh Dharamshala, Hughes Rd, 400007; May 12
Savak Edulji Pithawalla (80), F/27, Nowroz Baug, Lalbaug, 400012; May 12
Minocher Rustomji Daruvala (84), 275 J, New Cama Bldg, Tardeo Rd, 400007; May 13
Aloo Keki Bharucha (85), 299, May Bldg, Princess St, 400002; May 13
Gool Bomanji Bhavnagri (96), 630, Gemfrina, Khareghat Rd, Parsi Clny, Dadar, 400014; May 13
Baby of Yasmeen Berges Kalapesi (1 day), 1/8, Rustom Baug, Victoria Rd, Byculla, 400027; May 14
Pestonji Kavasji Kerawalla (89), King's Bldg, Dr Ambedkar Rd, Parel, 400012; May 14
Rustom Framjee Dhondy (90), M-20, Cusrow Baug, S. B. Rd, 400039; May 15
Khorshed (Lilly) C. Gandevia (74), 5/8, Panthaki Clny, Andheri (E), 400069; May 15
Aloo Navroze Ginwalla (86), Rutton Manor, Garden Rd, Apollo Recl, 400039; May 15
Adi Erach Mehta (77), 8, Mehta Bldg, Captain Clny, Tardeo, 400034; May 15
Sheru Nowroji Mehta (83), Shamrock, St. Monica Rd, Bandra (W), 400050; May 15
Jehangirji Dadabhai Challa (92), C/211, Shree Pushpanjali Co-op Hsg Soc, J. P. Rd, Seven Bglws, Andheri (W), 400061; May 16
Banoo Noshir Kaikobad (76), 54, Acharya Ngr, W. T. Patil Marg, Deonar, 400088; May 16
Feroze Darabshaw Sutaria (69), B/10, Sai Niketan, Mazagaon, 400010; May 16
Jehangir Nowroji Billimoria (82), 3/A, Soonawalla Bldg, Tardeo, 400007; May 17
Aloo Soli Vazifdar (66), Sheri Hse, Gunbow St, Fort, 400001; May 18
Jal Bomanji Contractor (78), G-1, Fariyas, Cumballa Hill, 400036; May 19
Khorshed Rustomji Mistry (67), B-9, Ginwala Bldg, Captain Clny, Tardeo, 400034; May 19
Homi Behramji Shah (68), E-40, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; May 19

FIGURES AT A GLANCE*

	Bombay		India		World	
	This issue	2000*	This issue	2000*	This issue	2000*
BIRTHS						
Boys	12	28	1	1	—	4
Girls	10	21	2	2	—	4
MARRIAGES						
Parsi	19	72	2	4	—	1
INTERCOMMUNAL						
Males married out	—	—	—	2	—	—
Females married out	—	—	—	1	—	—
DEATHS						
CONSIGNED						
Males	71	183	2	15	—	13
Females	71	186	5	23	—	10
CREMATED						
Males	—	—	—	—	—	—
Females	—	—	—	—	—	—

*Running totals for 2000 (January 2000-June-July 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.

Banoobai Cawasshaw Bulsara (80), Keki Court, Cumballa Hill Rd, 400036; May 20
Jaloo Piroze Daver (92), Meher Mans, Below Tardeo Bridge, Lamington Rd, 400008; May 21
Keki Dara Doctor (78), B-6, New Khareghat Clny, Hughes 400007; May 21
Eruchshaw Pirozshaw Mistry (90), 41, Olympus Towers, Off M. M. Chotani Rd, Mahim, 400016; May 21
Jehangir Murzban Khambatta (72), 8, St Martins Rd, Bandra (W), 400050; May 22
Dina Lovji Pastakia (91), 12/B, Cavasji Petit Block, Marzban Clny, Gilder Lane, 400008; May 22
Jinni Nariman Patel (75), 607/A, Dolat Manzil, Dr Ambedkar Rd, Dadar, 400014; May 22
Baji Manchershaw Dadina (62), E, Bhiwandiwalla Ter, Dhobitalao, 400002; May 23
Najamai Farokh Lashkari (95), 5C, Manek Mhl, 27, Juhu Rd, 400049; May 23
Framroz Pestonji Mandvewala (75), C/12, Godrej Baug, Napean Sea Rd, 400026; May 23
Noshir Jamshedji Shroff (76), A Mazda Apts, 65/67, Warden Rd, 400026; May 23
Roshan Homi Daruwalla (73),

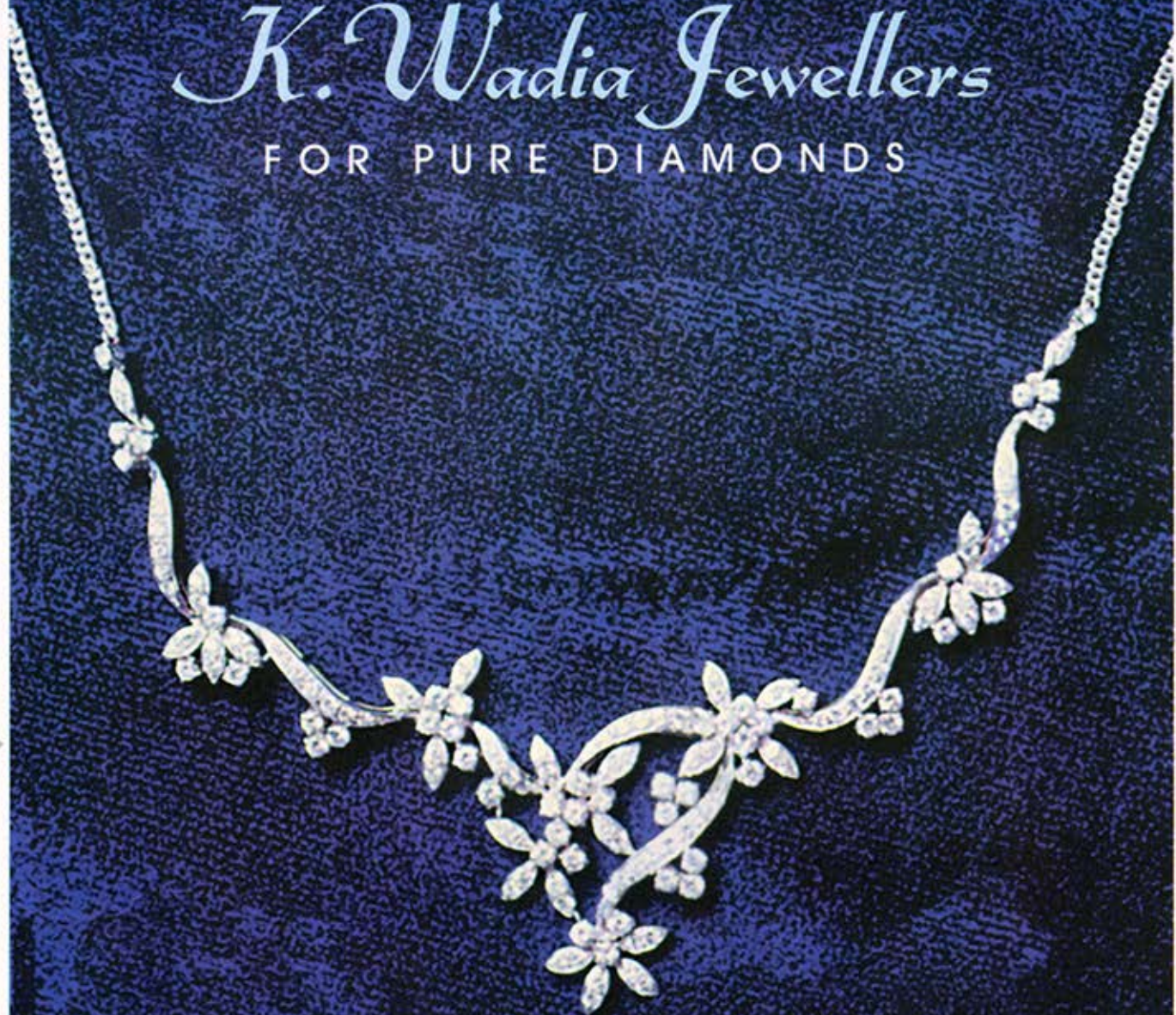
3/9, Rustom Baug, Victoria Rd, Byculla, 400027; May 24
Sohrabji Pirozsha Godrej (88), The Trees, 40-D, Ridge Rd, 400006; May 24
Banoo Pestonji Katrak (71), 9, Hormuzd Baug, Kashinath St, Tardeo, 400034; May 24
Freny Minocher Kekobad (75), 6, Khareghat Clny, Hughes Rd, 400007; May 24
Homee Manchershaw Shapoorjee (87), Mohamadi Minar, 14th Lane, Khetwadi, 400004; May 24
Roshan Homee Shapoorjee (76), Mohamadi Minar, 14th Lane, Khetwadi, 400004; May 24
Cawas Behramsha Vaghaiwala (75), 19/4, Malegamwala Bldg, Khareghat Clny, Hughes Rd, 400007; May 24
Homi Jal Daji (48), M. F. Panday Dharamshala, Thakurdwar, 400002; May 25
Khorshed Kariman Kapadia (94), Kuvor Hse, 112, Sassoon Dock, Colaba, 400005; May 25
Rustomji Limjibai Pagdiwalla (87), G-53, Cusrow Baug, S. B. Rd, 400039; May 25
Dhunji Kharshetji Sanjana (65), C/o Sam J. Mistry, N-4, Nowroz Baug, Lalbaug, 400012; May 25
Meherbai Sorabji Bhatena (84), D-4, Parijat, U. B. I. Co-

op Hsg Soc, Patel Est, Jogeshwari (W), 400102; May 26
Sam Phirozeshah Contractor (63), 3/7-8, Spenta, B. G. Kher Marg, Malabar Hill, 400006; May 26
Hilla Adi Daver (78), 686, Khareghat Rd, Parsi Clny, Dadar, 400014; May 26
Nariman Cawasji Mistry (89), Bana Bldg, 11, Khetwadi Back Rd, 400004; May 26
Mani Minoo Mistry (71), Pavwalla Bldg, 40, New Charni Ed, 400004; May 26
Gustad Shapurji Dastoor (80), 616, West View, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; May 27
Banoo Bomansha General (75), 20/51, S. R. Contractor Bldg, Victoria Gardens, Byculla, 400027; May 27
Minoo Bomanji Shroff (75), F/14, Shapur Baug, V. P. Rd, 400004; May 27
Shirin Rusi Gandevia (54), 26, Patel Apts, Agiary Lane, Tembi Naka, Thana, 400601; May 28
Jimmy Jehangir Presswalla (87), Presswalla Bldg, 190, Lamington Rd, 400007; May 28
Mani Dhunjishaw Siganporia (78), Pushpa Nivas, Uranwalla St, Grant Rd, 400007; May 28

Compiled by Roxana A. Driver

K. Wadia Jewellers

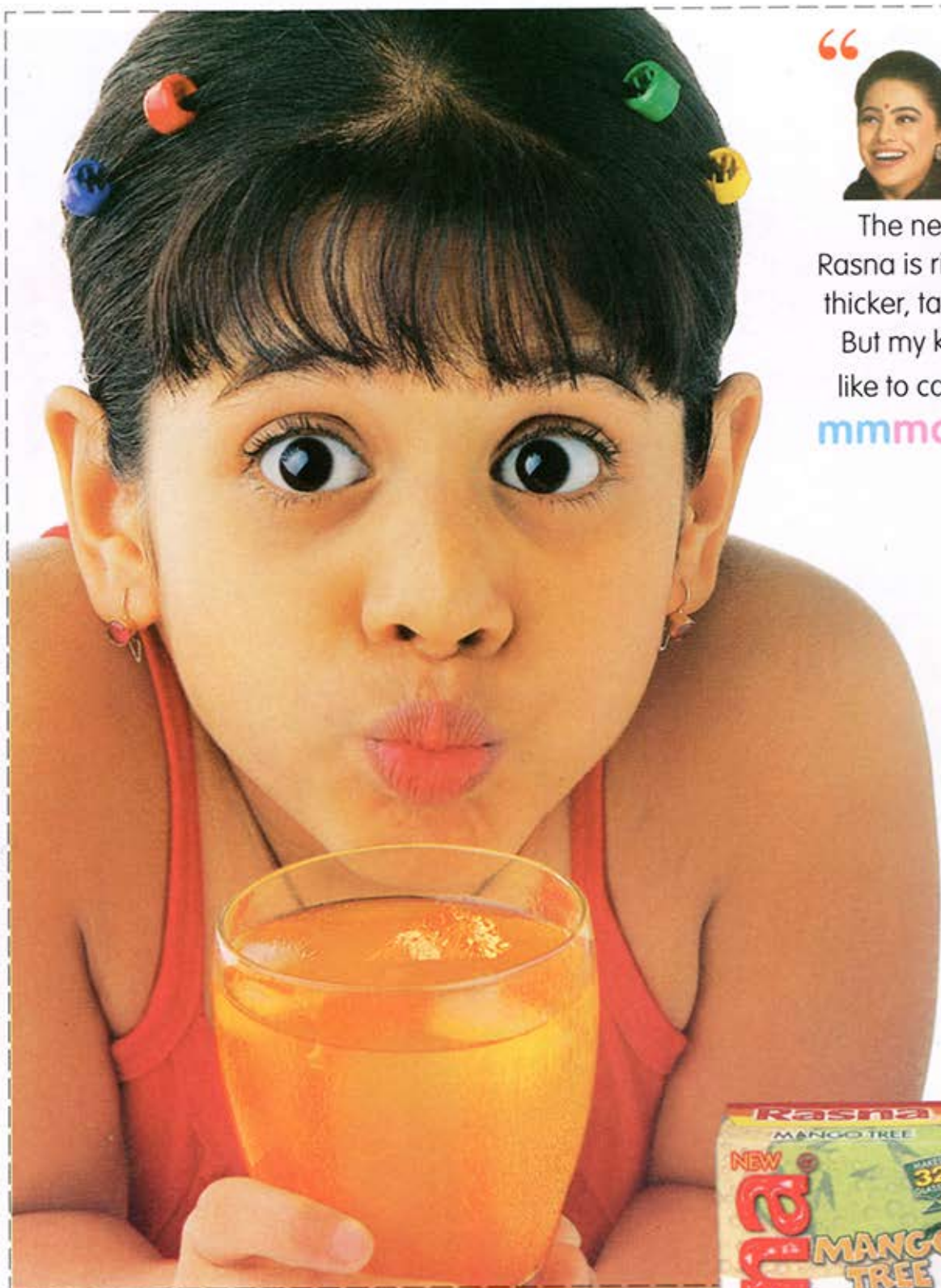
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NEW
PACK**