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"Gujarati journalism"

The recent series of articles on "Gujarati journalism" has overlooked one very important publication probably because the learned author Dr Ratan Marshall was not aware of it.

For the information of your readers I would like to bring to your attention the fact that in October 1901, my maternal grandmother, the late Meherbanoo Pherozeshah Adenwalla published the first magazine in Gujarati, specially oriented to women, called *Sarasvati*. I am not very sure how long the publication remained in existence but I have with me in well preserved condition approximately 15-20 copies of the magazine.

The magazine carried all sorts of articles related to domestic situations, ro-



Adenwalla: published the Gujarati magazine *Sarasvati* for women

mantic stories, etc along with quite a few advertisements amongst which I also found an advertisement from my paternal grandfather who had started the first bicycle shop in the whole of Gujarat.

JEHANGIR R. J. CAMA
Ahmedabad

"No prohibition' to..."

I refer to the excellent article by Capt Hormazdiar J. M. Desai, "No prohibition' to conversion," and applaud *Parsiana* for the courage to print it (June 2003). For the last 40 odd years I have been banging my head against the wall of the Parsi Zarathushtis' ethno-religio egocentricism over this issue. I was very heartened that a person of Desai's calibre and gumption could see beyond the protruding Parsi nose. To date I cannot comprehend how the Parsis could claim that the Prophet emerged just for them and that God's light, *Khodai nu noor*, shone off their faces only!

A person who studies the Prophet's teachings and decides to follow His word, is completely free to do so, even if a priest does or does not perform the navjote. The navjotes and baptisms into a faith are only trimmings designed by the priestly class to continue their stranglehold on the

community. For the question arises, who ordained the very first priest? Was there a priestly class before that to undertake this ordination?

In this respect I am in full agreement with your reader Kersee Kabraji ("Resolution refrain," Readers' Forum, *Parsiana*, June 2003) on the subject of priests. Forget them, I say.

Your July issue on the *Rivayats* states, "If a wife of a Behdin commits adultery with a Behdin, the former should be put to death, etc." What of the man who is also a party to the adultery. He can go on with his merry way frolicking with all the women? The *Rivayats* also mention, "Food cannot be cooked in pots manufactured by juddins. If such a pot is polished and tinned by the Zoroastrians, then this will do only out of helplessness." Do you have Parsi kallaiwallas? Until the Tatas start making such cooking pots for the Zoroastrians, the Parsis in India and abroad seem to be immersing themselves in some unforgivable sin!

KERSI RUSTOMJI
Australia

Resolution refrain

I am glad that three of our priests have seen the light to a limited extent. However they need to explain why they favor the Parsi fathers. At one time, in male dominated India of decades ago, that was just a legal ruling. However there is no basis in science to think that the children of Parsi mothers are any less than the children of Parsi fathers. A basic knowledge of genetics tells you that the child inherits equally from both parents. The children of one Parsi parent, whether mother or father should be welcomed by them, as they already are welcomed by the community at large.

The children are not born with any religion so there is no question of converting them, just starting them off with the Zarathushti religion and Parsi ethnicity, if both parents are of one accord on this matter.

JAMSHED R. UDVADIA
Lansing, Michigan, USA

"Do not believe anything on the authority of either priests or teachers. Whatever accords with your experience and after thorough investigation agrees with your reason and is conducive to your own welfare and that of all other living beings, that you accept as truth and live



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accordingly," was the message of Gautama Buddha.

Bertrand Russell, a noted philosopher held that: "Some very important virtues are more likely to be found among those who reject religious dogmas than among those who accept them."

Over the centuries our priests have filled our lives with all manner of rituals and customs, so much so that we seem to be pushing our Prophet's concepts to the background.

We socialize with non-Parsis, eat and drink with them, share our joys and sorrows but refuse to let them participate in our religious practices. This vicious practice of social apartheid must be removed. We are no holier than any *parjaat* (non-Zoroastrian); many of us are worse in fact.

We Parsis should decide what we want or do not want. No priests can assume the prerogative to do so. Religion is a personal equation between a Zoroastrian and Ahura Mazda. Let us keep it that way.

All priests should be employees of anjuman or the punchayets under written contract so that it is the Parsi community which controls the priests and not the other way around. Such a contract must include a clause which debar a priest from stating anything orally or in writing what is considered by the anjuman to be detrimental to any living being. Any priest who infringes this clause must be removed from service for "undesirable activity." We will of course consider the advice of priests but will accept only what is good for the welfare of all living beings.

The Bombay Parsi Punchayet should organize a computerized data base of all priests in the community. The data should include name, age, state of health, education and religious qualifications, whether involved in any police case/litigation, personal deportment, etc. All dismissals must be reported to the data base. This will help the anjumans in selecting good priests. Anjumans will also do well to select their trustees with care. Trustees must declare in writing their assets, their education qualifications, whether involved in any police case or litigation.

We need to review all our rituals and customs so that irrelevant, obscurantist items are discarded. A community poll should be taken on their retention/dismissal.

Burning fire 24 hours a day, 365 days

a year does not bestow any sanctity to an agiary. It uses enormous quantity of wood which denudes the forest cover of our planet. The fire produces smoke and poisonous gases that choke our lungs and hurt our eyes.

How can the *boi* practice maintain the sanctity of a structure we call an agiary? The *boi* is probably an invention of our priests to justify their perpetual employment. We believe that our prayers create power through vibrations. We need to pray in our spoken language. Total silence should be maintained during religious ceremonies to show some respect for the performing priests and also not to disturb people who want to pray.

Our traditional system of dakhmen-ashini is unworkable due to absence of birds, and the ritual of showing the body to a dog to establish final death or some such obscure reason makes a mockery of our intelligence.

When Zarathushtra began his preaching there were no Zoroastrians. It was when the *parjaats* embraced his teachings that Zoroastrianism was born. Zarathushtra did not place any cut off date after which no more *parjaats* can join the faith.

Our customs promote the intake of *nirang* (consecrated bull's urine) by Zoroastrians to make us "pure." May I suggest to our priests to replace the urine with Scotch whisky and anoint this liquid with the non-stop prayers by a battery of priests? I am sure we will all be happy and demand one for the road on every occasion we are required to sip this sacred liquid.

Li Col (Retd) K. G. JALNAWALA
Ahmednagar

The Parsi creed

While delivering his judgement in the Best Bakery case, Judge H. M. Mahida said, "Parsis progressed without creating any hurdles to any caste or community. Even as the (Parsi) community practised its religion, it inculcated the spirit of nationalism. We all should learn from this community."

Brig (Retd) NOSHIR GRANT
Poona

Zoroastrian traits

The most stubborn person I know is a Zoroastrian. The most competitive person I know is a Zoroastrian. The most boring person I know is a Zoroastrian. The most quarrelsome person I know is a Zoroastrian. The most impractical per-

son I know is a Zoroastrian. The most arrogant person I know is a Zoroastrian. The most fussy person I know is a Zoroastrian. The loudest person I know is a Zoroastrian.

As a result of centuries of inbreeding, there is a real risk of genetic and other defects in Zoroastrians. A friend of mine reckons that I am the most self-opinionated person he knows. I too am a Zoroastrian!

NARI MEHTA
Harrow, UK

It's all in the blood

Your readers may find the following medical information in the April 2003 issue of *Science Reporter* quite interesting:

Karl Landsteiner identified three blood groups known as the ABO system in 1905. His studies had indicated that blood transfusion of a different group into a person led to fatal agglutination or clumping of red blood cells. In 1940, the Rh system was discovered, and since then a number of minor groups like T and T_h have been discovered.

Since then researchers have found some associations between the ABO blood group system and propensity to disease.

A Group: Greater tendency for hang-over, for cancer of stomach and colon, for bleeding, for thrombosis, serum cholesterol level and myocardial infarction.

B Group: Greater tendency for defecation, impulsiveness, antisocial and criminal activity, for leprosy, Streptococcus Pneumonia, E. Coli and Salmonella infections.

O Group: Greater tendency for having good teeth, for peptic ulcer, for thrombosis, serum cholesterol level and myocardial infarction, for infectious diseases like plague, cholera, mumps and Helicobacter Pylori. Lesser tendency for cancer and lesser strength of character and personality.

It was originally thought that these associations were only statistical correlations, but one explanation is that the different blood groups have different antigens associated with them which may make them receptive to certain microbes or confer immunological properties.

It has also been pointed out in the article that these studies do not indicate that other groups enjoy blanket immunities from these maladies, and adds that the old saying that "blood is thicker than water" has wider connotations than once believed.

Dr P. D. SUNAVALA



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Mozart and Zoroaster

During the recent rehearsals for *The Magic Flute* I was first intrigued and then obsessed by the character Sorastro who plays the high priest of the temple in the opera. By researching this character and the opera further it is fairly clear that *Mozart derived the name Sorastro from that of Zoroaster, the founder of our faith.*

However the story does not end with a mere twist or imitation of the name. On reading through the opera it is quite clear, to me at least, that Mozart was more than aware of the basic teachings of our Prophet when he wrote this opera. How else can you reconcile Sorastro's association throughout the opera with truth, light and reason?



The principal characters have to undergo the ordeal of fire and water during their initiation ceremony and in the final scene the queen of the night and her court (representing darkness, untruth and evil — characteristics of the destructive spirit Angra Mainyu) are overcome by *Die Strahlende Sonne* which means the sun's golden radiance or light.

Surely it defies logic to suggest that Mozart could have written this inspired piece of music and associated Sorastro with truth, light, radiance, nature and reason without some basic knowledge of the teachings of Lord Zoroaster?

The opera has often been considered an allegory of freemasonry and it is true that Mozart was a committed freemason. However the striking similarities between the message of Sorastro and Zoroaster also make me wonder if the great composer was aware, not just of the name of our great Prophet, but also his message.

NOSHIR J. KHAMBATTA

Crawley Down, UK

Virtues in women

In the post Avestan and in the Sasanian era, most women had some or most of the basic qualities men generally look for. The quotations from our scriptures given below are culled from one of the best books I have been privileged to read — *Zoroastrian Ethics* — a book authored by a Gujarati gentleman Maganlal A. Buch, printed at Baroda in 1919. Buch was a Fellow, Seminar for the Comparative Study of Religions, established in

the Baroda College by His Highness the Maharaja Sayaji Rao Gaekwad — a most progressive, capable, forward looking and practical ruler with great foresight and plenty of vision.

The Iranian girls used to pray to Vayu: "Grant us this, O Vayu, who dost work highly, that we may find a husband, young and beautiful of body, who will treat us well all life long, and give us offspring; a wise, learned, ready-tongued husband (Yasht xv, 40);" "O thou Pouruchista, O thou young daughter, him they will give thee as thy husband who is most devoted to the Good Mind, to Righteousness and to Mazda (Yasna LIII.3);" "Marry your daughter to an intelligent and learned man [Andarz-i-Atarpat-i-Maraspand (AnAtM) 7];" "He is a delightful husband who is sweet tongued, gives much happiness, is gain-causing in various ways, is full of resources, highly skilled in the arts, and a giver of other well known comforts; as also a remover of injurious and hurtful things, fearless of himself, brilliant; and a rejecter of the customs of (other) people [Dinkard (Dk) II. 101];" "Besides these intellectual and moral qualifications, a husband should possess beauty, strength, virility, energy, swiftness, tallness, bright clear eyes, long arms and small heels ("Zarathushtra and Zarathushtrianism in the Avesta," pg 213)."

"The quality most essential in a bride was that she must be quite chaste before marriage (Vendidad XIV. 15);" "We offer praise and homage to the house-mistress, holy and guiding aright. We offer praise and homage to the holy woman promoting good thoughts, words and deeds, receiving her instruction well and obedient to her husband... (Gah IV 8, 9);" "Purity, good birth, a strong body, a beautiful form, a tall stature, a well shaped breast, a slender waist and such other physical qualities are specially appreciated (Visperad II. 7; Yt V. 127. Yt XVII. II etc);" "Let your love ever be for a fore-sighted and modest woman and marry such a one alone (AnAtM 4);" "That wife is the worse with whom it is not possible to live with pleasure [Menuki-Khrat (MKh) 69];" "A virtuous wife who is well disposed, is a good helper of enjoyment (MKh 41);" "Choose a wife who is of character; because that one is good who in the end is more respected (MKh 10);" "Women are necessarily of these four kinds; good as well as bad; not bad, and good; not good, and bad; and neither good nor bad. From among these

any woman who is not bad and is good should be selected to manage household affairs and to give happiness and comfort to the master of the house (Dk II 77);" "A prostitute should not be taken as a wife (Dk Bk IX. 211);" "It is apparent that difference of race cannot secure an advantageous condition to pass life in, connivance at defects, similarity of thoughts, participation in benefits or injuries occasioned to one or the other, and contentedness over what is earned; for some women in spite of the ability of, and (owing to) lack of courage in their husbands, force them to purchase more articles for their use than are necessary and, failing to obtain these from their husbands, dominate over them to show off their superiority (Dk II. 98);" "Men should tie the knot of marriage with believers in the religion, so that strength may accrue to them and to the people of their race for deliverance from hell by means of prayers and devotions to God (Dk II. 91)."

"Marriage! Nothing else demands so much from a man!" Ibsen had rightly observed. "God help the man who won't marry until he finds a perfect woman, and God help him still more if he finds her" — opined Ben Tillett. How very true!

In the post Sasanian literature, the poet often refers to her beloved as 'taller than the Cypress tree.' In the compound of a four-storied building opposite my flat is a Cypress tree, which is taller than the building! I cannot believe that the Iranian women were really all that tall! But I believe in the opinion of the anonymous writer who stated that the soul of the Iranian women lived in love.

The immortal bard of Iran, Firdausi Tusi has immortalized some 11 Zarathushtrian women of the pre and post Avestan era — not only for their adventures and exploits, but also for their beauty, physical attraction, religious beliefs, character, nobility, love and most of all for their moral conduct and ethical beliefs.

HORMAZDIAR J. M. DESAI

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Events and Personalities

The model minority

"Even as the (Parsi) community practised its religion, it inculcated the spirit of nationalism. We all should learn from this community." The words of additional sessions judge H. U. Mahida in his 24-page verdict in the Best Bakery case delivered on June 27, 2003 were reproduced in *The Sunday Express* of July 20.

This judgment had evoked mixed reaction considering that all the 21 accused of murdering 14 individuals in Vadodara (11 of those killed being Muslims) over a period of 12 hours on March 1, 2002 had been acquitted even whilst the prime witnesses Zahira Sheikh and her mother Sehrunissa had turned hostile during the hearing fearing the safety of the remaining members of the family. The British policy of divide and rule, the emphasis on industrialization at the expense of villages, frustration among 'meritorious' people because of reservations can account for the discontent that leads to communal massacres like the Best Bakery, explained the judge.

Citing the Parsis as a model minority he added, "Parsis are the pride of the country as they reflect the principle of *sarva dharma sambhav* (all religions are equal). This community without creating hurdles to any caste or community has achieved economic, social, administrative and judicial progress."

Earlier in the year chief minister of Gujarat, Narendra Modi, when addressing the Bharatiya Janata Party rally at Bombay's Shivaji Park stated that Hindutva means accepting everybody and the Parsi community is a shining example, reported *The Bombay Samachar* of January 19, 2003.

Such outward tributes to secularism have not however impressed publications like *Communalism Combat* which in its editorial of June-July 2003 maintains, the "consistent effort of the Gujarat government to subvert the search, for

justice exposes its malafide intent. The acquittals in the Best Bakery case... symbolize this malady." Subsequently with the support of the Citizens for Justice and Peace, Zahira has deposed before the National Human Rights Commission which in turn appealed to the Supreme Court seeking fresh investigations and a re-trial outside Gujarat.

Overt acceptance

"Small is successful' applies to the Parsis per se but Delhi's distinguished members have used their secular clout to create an enlightened sectarian agenda, including a greater visibility on the inter-faith dais," noted a report by Bachi Karkaria on the front page of *The Times of India* of August 21, 2003, the Shahen-shahi New Year. "Their fistful includes civil servants and soldiers, lawyers and judges, poet and puppeteer, doctors and cordon bleu cook. And bestowing her sprightly benediction over them all is the scholar-writer Piloo Jungalwala, pushing 90 and the community to stay close instead of closed," added the article.

Referring to the Delhi Parsi Anjuman's (DPA) policy of accepting the children of non-Parsi fathers and Parsi mothers into the faith, the write-up stated, "Now the Delhi Anjuman is working at demolishing the last exclusion zone and allowing non-Zoroastrian spouses into its fire-temple on Bahadurshah Zafar Marg." Those who had read the article were wondering when the new decision would become effective. The denial of the report from Lt Gen (Retd) Adi Sethna, president of the DPA, was carried in the Delhi edition of the newspaper's "Conversation with Readers" column of August 22 but not in the Bombay edition where reside the maximum number of Zoroastrians. Sethna had asserted, "The rules of the DPA are quite clear regarding the rights of non-Parsi spouses. They are welcome as members of the Anjuman

in all respects except that they cannot use the religious facilities of the Anjuman or become trustees. Therefore, there is no entry of non-Zoroastrian spouses to the fire-temple. The trust deed of the temple permits only Zoroastrians to enter."

Nearly three months earlier the "Jamshedpur Live" page of the *Hindustan Times* of May 18, 2003 had quoted Homi Bodhanwalla, former chairman of the Cursetjee Manockjee Shroff Agiary in Jamshedpur and currently vice president (east zone) of the Federation of Parsi Zoroastrian Anjumans of India as stating: "I do not find anything wrong in allowing non-Parsis visiting the agiaries. It is just another place of worship like temple, church and mosque. When we can go into these places of worship, why can't others visit an agiary?" He was then quoted as stating that when the Princess of Iran had wished to visit a fire-temple there, "the religious leaders had rolled the red carpet for her and welcomed her...If this is possible in Iran...why can't it happen in India?"

School toppers

A total of 78 girls and 42 boys who had secured a high percentage at the 10th standard ICSE (Indian Certificate of Secondary Education) and SSC (Secondary School Certificate) and the 12th standard HSC (Higher Secondary Certificate) examinations were felicitated by the Federation of Zoroastrian Associations for Welfare and Culture (FOZAWAC) on August 10, 2003 at the BJPC (Byramjee Jeejeebhoy Parsee Charitable) Institution. WZO-Indiasponsored the event for the second year just as J. B. Petit School with nine outstanding students won the Best School Award for the second consecutive year. Other Parsi managed schools which had done well in the year 2002-2003 were Activity, Maneckji Cooper, J. B. Vachha and



Back row: Pochkhanawala and Mehta (far left), Tamboly and Kutar (far right) with top scorers at the 2003 board exams

Dadar Parsee Youths Assembly, according to a report sent by FOZAWAC general secretary Rusi Bhungara.

A new corpus was created this year in the name of "Late Mr and Mrs Shavaksha R. Pagdiwala Scholarship" from the Rs 1,00,000 donation received from Pervez Pochkhanawala. This scholarship will finance a cash gift of Rs 1,500 each to the five Zoroastrian toppers every year. The 2003 winners were: ICSE — Farzana Marolia and Nushafreen Palsetia (both 93 percent, Queen Mary School), SSC — Natasha Wadia (89.73 percent, J. B. Vachha School), HSC (Science) — Chirag Medhora (93.17 percent, Ruia College), HSC (Commerce) — Nazneen Ichhaporia (88.17 percent, Podar College), HSC (Arts) — Scherezad Parelvala (83.5 percent, Jai Hind College).

Below (back row, far right): Lowjee Wadia in a photo of A Parsee Club, 1870 Source: Parsi Lustre on Indian Soil
Right: Gyal flanked by Hozdar (left) and K. Limathwalla
Below right (from left): Shireen Wadia, Shyam Wadia, Hozdar and Zarin Limathwalla



Other students who were outstanding were: ICSE — Shaheen Avari, Spenta Kutar, Meherangiz Press, Xerxes Unvala,

Neville Katrak (all above 90 percent); SSC — Ria Shroff (89.20 percent) and Afreen Tara (88.66 percent); HSC (Science) — Khushnuma Mullanfiroze (92.33 percent) and Naomi Kotwal (90.33 percent); HSC (Commerce) — Pervez Sethna (87.83 percent) and Benaifer Karkaria (87.67 percent); and HSC (Arts) — Neenaz Ichhaporia (77.17 percent).

While lauding the achievements of the exellers, chief guest Dinshaw Tamboly, trustee of the Bombay Parsi Punchayet and managing trustee of the WZO Trust Funds narrated examples of world renowned persons who had met with repeated failures in their early life. Guest of honor Benifer Kutar, primary section headmistress of J.B. Petit School, commended the efforts of all the students. While welcoming the guests FOZAWAC president Adi Mehta requested donors to extend their usual magnanimity so that FOZAWAC could continue such activities, added the news release.

Thanking the WZO for

sponsoring the event, Bhungara stated that the total cost of the function was Rs 90,000 of which Rs 50,000 was borne by the WZO. He also appreciated the largesse of Pochkhanawala, and the trustees and principal of BJPC for allowing them the use of their premises.

Extending therapies

The newly inaugurated spacious premises of the Lowjee Wadia Dispensary Trust at Lalbaug will serve as a center for various alternative therapies, announced the chairman of the Trust Kersi Limathwalla. Besides conventional allopathy, the center would offer various therapies like ayurveda, aromatherapy, unani, homeopathy, Tibetan medicine, naturopathy, pranic healing, yoga, magnet therapy, etc which have become popular in recent years in the treatment of chronic ailments, states a press release.

Following the inauguration on July 18, 2003, a five-day Tibetan medical camp was conducted by the team of doctors and para medical staff who had come from Men-Tsee-Khang, an institute in Dharamshala, Himachal Pradesh. The leader of their medical team, Dr Yangbum Gyal who had recently returned from the United States, referred to the holistic approach of this system of medicine which had miraculous cures for many ailments. His claim was attested by Jayaben Maheshwari whose son's bone marrow problem which required monthly blood transfusions had been cured after he started Tibetan medicine. Presenting a traditional Tibetan scarf as a mark of honor to Limathwalla and the honorary director Dr Kersi Hozdar, Gyal expressed a desire to set up a permanent medical facility at the Trust premises, according to the release.

The ceremonial cutting of the ribbon was done by Hozdar as the trustees decided to give the privilege to a dedicated



co-worker instead of a celebrity, explained Limathwalla while thanking his co-trustees Shireen Wadia and Shyam Wadia for their unstinted cooperation. A respected senior member of the medical fraternity known for his dedication and commitment to social causes, Hozdar had been instrumental in introducing new facilities at the Dispensary. Personally committing to give his time and service to the Trust, Hozdar sought to make life easy for the sick and the ailing.

It was similar sentiments which had made Lowjee Wadia set up a charitable medical facility for the poor and the deserving of all communities when he was gifted property in Lalbaug, known as Inam Land, by the East India Company. A prominent and decorated Parsi of the mid-19th century, blessed with a charitable disposition and noble demeanor, Wadia was respected both by the villagers of Lalbaug and the rulers who appreciated his dedication and service.

Honing harmony

"Cyrus Tata is definitely a talented guitarist, nothing short of being a genius, and, he's more than capable of delivering the goods when it comes to employing his skills of synchronizing and harmonizing and mixing sounds with different instruments," noted film director Mrinal Sen was quoted in *The Statesman* of May 3, 2003. As the lead guitarist of the western segment of the late Ananda Shankar's East-West fusion music which provided the background score for three of Sen's films — *Chorus*, *Calcutta 71* and *Padatik* — Tata had many occasions to impress Sen.

Associated with Ananda Shankar's orchestra for over a decade, Tata headed its western segment as it toured different parts of India and abroad. "The lead guitarist became so closely involved with Ananda that the latter was obliged to cut his first disc in India with one of the pieces in the album named *Cyrus* which even today is considered one of the most popular tunes by Ananda Shankar," reports *The Statesman*.

"Cyrus was part and parcel of Ananda's group right from day one. He is

a brilliant guitarist and what's more, a wonderfully humane person to work with. Now he is assisting me in building up the archive of the Ananda Shankar Foundation," Tanusree Shankar told *The Statesman*. "Building up the Ananda Shankar Archive is not just a clerical job. Several of his unpublished works are in rough or incomplete form and I put them into proper shape musically before they are preserved. The published works are to be stored keeping in mind the possibility of remixes or new versions of the popular pieces in the future. As I had a close association with Ananda Shankar over many years I am well experienced to judge the direction a piece of music should take and what its final result should sound like," Tata explained his new responsibilities to *Parsiana*.

Playing the rhythm guitar has been Tata's speciality, synchronizing it with Indian percussion instruments like the tabla and mridangam while sticking to his style of Western playing. "This technique developed during my long stint with Ananda Shankar's Fusion Orchestra," explains Tata. Although he came from a musical family with mother Shirin playing the violin, sisters Dhun and Arnava practicing on the piano and violin, Tata opted for the guitar because "at that time it was the rage and craze for young people like me. Elvis had it slung over his shoulders and The Beatles... had three guitarists." Tata gave his first public performance at the Band-Wagon show staged at the New Empire theater at the age of 14. Before he was 20 he had already set up his own band — High Noon — comprising mostly school friends who would perform at the Bengal Club, Calcutta Swimming Club, etc, mentions *The Statesman*.



Tata: lead guitarist

Having composed some music independently which he performed with the various beat/rock bands in earlier years, Tata now views himself as a "musician and an arranger/orchestrator. His role as a music arranger is to 'pad up and color the main melody lines by adding chords, harmonies and counter melodies (which) requires composition skills.



Chief Minister of Maharashtra Sushilkumar Shinde presenting a special award to Zarine Commissariat who was among the 14 women Lions selected from all over the world to deliberate on effective recruiting and retention of women in the Lions movement.

Melodies require additional ornamentation when they are to be performed by an orchestra and the job of an arranger is to distribute the various overlapping harmonies to different instruments."

When Ananda Shankar started putting heavy emphasis on dance shows Tata left his group and joined singer Usha Uthup where he remained for the next six years. The sudden demise of his father Jamshed in 1985 compelled Tata to take over the reins of the family's film distribution business which meant neglecting his musical talent. As managing partner of Bilimoria and Lalji he is required to attend several film festivals, to market films in the eastern India region by making appropriate theater bookings or sub-territorial sales and conducting the publicity campaigns for different films besides managing the staff and the office.

As a member of The Calcutta Cine Musicians Association in the special category, Tata has played for the music scores of several Bengali, Oriya, Assamese and Hindi films under different music directors. For the last nearly 10 years Tata has not given any concert performances. The 51-year-old guitarist is presently trying to revive the series of country and western music shows where he was the lead guitarist.

Despite a change in his commitments and priorities Tata has always made himself available to the Zoroastrian community in Calcutta. "When any of the institutions requires any assistance in regard to music they invariably contact me. This could range from organizing a music quiz

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Neville Mehta, Lions district governor (right) receives the international president's gold leadership medal from Lion Ashok Mehta.

to contacting fellow musicians as judges for a talent contest. I have provided the music for a tableau on the history of The Calcutta Parsi Club on its 75th year and also for The Calcutta Zoroastrian Street Mandal on their golden jubilee."

His most enduring contribution has been to the Calcutta Parsi Amateur Dramatic Club which has been putting up free natak on Navroz for the last 95 years. As in-charge of music for two decades Tata is responsible for all sound effects (ranging from telephone bells to airplane take-offs). The background music is invariably selected and edited by him to synchronize with the actions on stage.

For over a year now Tata has been teaching the guitar at The Calcutta School of Music where his students include third generation members of the legendary Shankar family.

SPOTLIGHT

The President of India has appointed **Air Marshal Manek B. Madon**, air officer



commanding-in-chief of the Eastern Air Command as his honorary Air Aide-De-Camp (ADC) effective January 1, 2003. "The appointment of honorary ADC is conferred on the six seniormost air

marshals of the Indian Air Force for their inspiring and dynamic leadership, innovations, sustained hard work and life long service of the most exceptional order to the motherland," notes a communiqué from squadron leader Deepak Ahluwalia.

Compiled by Parinaz M. Gandhi



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Nowrojee's moral courage

"The global voice of the legal profession" — the International Bar Association (IBA) — conferred its fifth Bernard Simons Memorial Award on Kenyan advocate Pheroze Nowrojee. The award "recognizes personal endeavors in the practice of criminal law which make a substantial contribution to the promotion, protection and advancement of human rights," as per a report of the South African Broadcasting Corporation (SABC). The award for the year 2002, citing Nowrojee's "outstanding contribution to the promotion, protection and advancement of human rights," was presented to the noted counsel by Durban Judge Vuka Tshabalala at the IBA conference in Durban on October 22, 2002.

In his acceptance speech Nowrojee noted, "Bernard Simons represented the best of our profession. He gave a voice and remedies to those who exhausted by injustice could no longer hope. Secondly, in the choice of his cases he neither sought popularity nor feared unpopularity. And thirdly, he did all this on the simple working basis that it was no more than a part of his job. For this last we respect him the more. Because that reminds us that there is no such category called 'human rights lawyer' as distinct from one who isn't. Human rights is a fundamental component of all lawyerly work, from contract and conveyancing to arbitration, criminal law and civil procedure. Every practitioner, presiding officer, academic and corporate adviser is by definition a human rights lawyer."

Though speaking from the perspective of Kenya and East Africa (he is a senior advocate at the High Courts of Kenya, Tanzania and Zanzibar) Nowrojee made a point that applies to many parts of the world: "Our continent... confronts today the cumulative and destructive weight of the past 40 years, and sometimes a more immediate and dangerous present, where governments and presidents have installed and maintained unfair and unjust societies. To do that requires inflicting harm of all kinds, on large numbers of our people, transforming nations into refugee camps and disagreements into civil wars..."

"But more critically, our continent has also witnessed the breakdown of its infrastructure of ideas. We have seen in the 40 years between 1960 and the turn of this new century a systemic destruc-

tion or abandonment of the ideas upon which the Independence struggles were fought, and upon which our free societies were to be based, with consequential declines in adherence to the principles of the Rule of Law..."

"However there is a greater danger. 'It is one that affects us all. It is what James Mustich has observed, that 'Moral courage withers without memory, and



Nowrojee: reinforcing the rule of law

forgetting is the handmaid of evil.'

"We cannot restore our societies to what we aspire, without the nurturing of moral courage within them, and we cannot do that without nurturing and drawing upon our continent's heritage of struggle, resistance and values. We are not strangers to pushing back oppression, and we are not strangers to the organization of resistance to oppression. And our struggles have deeply embodied demands for self-determination, human dignity and the values of inclusiveness and tolerance..."

"We have to fight the marginalization of the achievements of our freedom fighters and their memory. We must restore to our young people what is important and worthwhile in our heritage."

The packed audience gave him two standing ovations, writes Barbara Cole in her coverage of the IBA conference.

Nairobi born Nowrojee studied at Bombay University before proceeding to Lincoln's Inn, London, where he was admitted as Barrister-at-Law in 1965. He obtained his Masters in Law from Yale University in 1974, as per a profile on the lawyer by Paul Crick in the *International Bar News*, December 2002.

Over 24 years of private practice Nowrojee has represented individuals and organizations in cases relating to freedom of speech, freedom of association, the right to a fair trial and protection against abuse of process of the court. He played his part along with the legal fraternity of Kenya in processing the constitutional shift to abolish the death penalty. He is recognized for his defence of opposition politicians who spoke out against Kenya's one party state, and his fight against the death penalty in Tanzania, notes the SABC news. He is known to have defended 80 capital punishment cases in Tanzania, many of which were commuted to manslaughter and prison sentences. In 1985 he was honored with the Jurist of the Year Award by the Kenya section of the International Commission of Jurists, notes Crick.

The human rights counsel is a trustee of the Independent Medical and Legal Unit, a non-governmental organization whose primary aims are to document torture for legal purposes, rehabilitate torture survivors, sensitize health professionals, lawyers, paralegals and the judiciary and work for the abolition of torture. He is also a trustee and board member of the Media Institute established in 1996 whose main concern is freedom of expression and, primarily, the freedom of the Press, writes Crick.

In 1990 Nowrojee was charged with contempt of court because he had criticized the judicial system in the case of Bishop Muge, an outspoken critic of the Kenyan government who perished in a suspicious car crash. Relating the event Crick notes that when the family's request for an inquest was delayed by the government, Nowrojee alleged a cover-up. "He was immediately charged with contempt of court, which he saw as an attempt not to intimidate him, but the Bar. At his court appearance, many lawyers backed him by their presence in the courtroom. He was acquitted, sending out a strong message that clients' interests must always come first, and that the legal profession in Kenya could not be intimidated. However, the Government won its point too and the inquest never took place," recounts Crick.

The IBA simultaneously honored Law Society of Zimbabwe president Sternford Moyo for his work in supporting the independence of the judiciary and pro-



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moting the rule of law in Zimbabwe.

Also present at the IBA meet where he co-chaired the session on "Delivering justice: the challenges of applying international standards," was noted Indian jurist Fali Nariman who is president of the Bar Association of India and co-chair of the Human Rights Institute.

Moyo, who complimented Nowrojee, is quoted by Crick as saying, "He is an exceptional human rights advocate. He displays a rare commitment and passion for justice and the core values of our profession. I was proud to witness the honoring of this highly capable and illustrious son of Africa, just a month after I had decided that he was the person to address our summer school on the role of lawyers in a democratic society. The work and life of Nowrojee are a visible example of what the best in our profession can achieve. He is truly inspirational."

Nonprofit fulfilment

"Our philosophy is so much a part of our life that you can't separate it from everything else," is how Russy Sumariwalla explained his lifelong involvement in charity and corporate philanthropy to Doug Ernst, executive editor of the *Napa Valley Register*, alluding to his Zoroastrian heritage.

Currently a resident of St Helena, California, where he had intended to retire, the 69-year-old "international nonprofit guru" has instead been conscripted as chairman of the Community Foundation of the Napa Valley (CFNP). Founded as a vehicle for charity giving in 1994, the CFNP manages and distributes funds from individual, family, corporate and organizational donors totalling more than \$7.5 million, as per its website.

"In 1992, when United Way International (UWI) needed help rebuilding following the ouster of (its lead executive) due to financial mismanagement, it turned to Sumariwalla, who had worked for United Way of America for nearly two decades before retiring in 1991," writes Ernst. ("International nonprofit guru set to work valley," *Napa Valley Register*, March 29, 2003). The UWI's original board of 20 directors was down to four before it was rebuilt, its former chairman Herb Ascherman told Ernst. Sumariwalla who has earned a reputation as an effective leader and consultant spent the first eight months as a volunteer working without a salary, until the UWI regained its footing, notes Ernst. "They brought Russy in to temporarily hold (the organization) together. He



Russy and Anita Sumariwalla: managing philanthropy

ended up running it as president for the five years I was chairman," noted Ascherman, describing Sumariwalla as "a very careful, very methodical person, and he works 24 hours a day."

Sumariwalla is one of seven children born to the late Jaiji and Dinshaw Sumariwalla of Bombay. After his MA and LLB from Bombay University he went abroad to garner a sheaf of degrees and pursue studies at various institutions: LLM from the University of Virginia; MA from the University of Massachusetts; additional post graduate studies at The Hague Academy of International Law in the Netherlands; Institute of World Affairs at Connecticut; Institut International de Recherche et de Formation en vue du Développement Harmonisé, Paris; Harvard University Graduate School of Business Executive Management Program.

When he went to the US at the age of 25 his aim had been to make a career with the United Nations. The reason he deviated from that goal was that "each time I tried for a position in the secretariat both at the UN and at its specialized agencies I was informed that the 'Indian quota' was substantially oversubscribed and as a result they were not accepting applications from Indian nationals. The greatest irony was that when I became a US citizen (in 1976) and sought a position at the World Bank and the International Monetary Fund, I was told that the US quota was oversubscribed!" Sumariwalla responded to Parsiana's query.

A student and observer of the nonprofit management and research field for over 40 years, Sumariwalla had been senior vice president for research, development and program evaluation at the United Way of America. His bio data lists his many positions in the nonprofit sector. Co-founder and first executive director of the National Center for Charities Statistics, co-chair (1996-2002) of the Aspen Institute Nonprofit Sector Research Fund and senior associate at

the Center on Nonprofits and Philanthropy at the Urban Institute in Washington DC, Sumariwalla is also a director of the Napa Valley Symphony and the Napa Valley Repertory Theater. He is a member of the Research Advisory Council of the University of San Francisco Institute for Nonprofit Organization Management.

Author of over 200 papers, books and reports on various aspects of nonprofit management including accounting, budgeting and charities regulation, Sumariwalla's "definitive work is a huge textbook used by the Internal Revenue Service to determine whether an agency fits the nonprofit framework," writes Ernst. The founder president of Global Philanthropy and Nonprofits, Sumariwalla's post retirement assignments include national and international organizations such as The Asia Foundation, the University of Southern California Center on Philanthropy and Public Policy, the International Society for Third Sector Research, etc.

A faculty member of the National Academy of Voluntarism of the United Way America, Sumariwalla has lectured at Harvard and the University of California, Berkeley. His speaking engagements in over 30 countries include seminars in Beijing and Shanghai and the keynote address for the seven-day inaugural campaign of the United Way of Baroda which drew an audience of over 400,000 people, notes his bio data.

Sumariwalla's devotion to the nonprofit world is total. He and Anita Hurlimann, an artist from Switzerland, were married 37 years ago. "We have no children. We consider the children of the world as our own," he writes. As he told Ernst, "I'm not wealthy, so I needed to do some work. This is my life, what I want to do. I don't play golf."

Bilimoria represents UK

Visionary beer brewer and entrepreneur extraordinary, London based Karan Bilimoria has been appointed the new British co-chairman of the 10-year-old Indo-British Partnership which aims to raise awareness of mutual trade and investment opportunities in the two countries. He succeeds David Jefferies in the role.

The announcement was made by British MP and minister of state for international trade, investment and foreign affairs Mike O'Brien, notes *The Afternoon Despatch and Courier* (July 15, 2003). The Partnership, established to promote the public and private sectors in

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What is so special about this critical care unit? Minimum bed space requirement by international standards is about 120 sq. ft. per patient. Continuous supply of piped gases like oxygen, air suction from the central reservoir assures least chances of failure and no time wastage in manual labour of changing the gas cylinders. Very sophisticated 'monitors' have been developed which not only watch but record the trends and warn the attending staff about life threatening incidents in a patient. Latest generation Hewlett Packard monitors have also been installed for the same purpose along with central monitoring facility. To give best possible artificial respiratory support a large number of ventilators from Siemens have been installed. When, due to generalised unstable condition, the patient may not be able to be shifted to the kidney unit, facility for bedside hemodialysis is available in this modern ICU complex.

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CORRECTION

Due to an oversight the half page black and white advertisement of Sarosh Patel & Associates in our August 2003 issue on page 72 stated Jamshedi Navroz Mubarak instead of Saal Mubarak.

Parsiana regrets the error made at our end.

MATRIMONIAL

Zoroastrian girl from Australia, aged 25, seeks a well educated life partner from a Zoroastrian family holding Zoroastrian values. Correspondence invited from males of comparable age or their parents and should be directed to:

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GPO Box 892, Bombay 400001

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

MATRIMONIAL

Parsi mother invites matrimonial alliance for her only son B.E., handsome, intelligent and smart having good family values, 35 years old, 5'6" well settled and working as a Senior Telecommunication Engineer in UAE. Boy is willing to settle elsewhere if required. Girl should be unmarried, educated and well cultured. He is visiting India (Mumbai) in end November 2003. Please reply with bio-data and recent full size photograph to:

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after his father Lt Gen (ret'd) Faridoon Bilimoria] plus Bilimoria's own involvement in local community development (see "Cobra's cheer," *Parsiana*, November 2002) had resulted in Bilimoria becoming the first Zarathushti to be named Asian of the Year in December 2002 (*Zoroastrians Abroad*, *Parsiana*, February 2003).

Security strategies

Stephen Philip Cohen, Senior Fellow, Foreign Policy Studies Program at Washington's Brookings Institution asks, "How do we explain the decline in American and international interest in regimes and treaties to contain weapons of mass destruction and missile delivery systems?" Dinshaw Mistry's book — *Containing Missile Proliferation: Strategic Technology, Security Regimes and International Cooperation in Arms Control* — says Cohen, provides "a wealth of information about the spread of missiles... offers a sobering analysis of the difficulty in maintaining such regimes and presents an original explanation of their rise and decline."

International efforts to contain the proliferation of long range ballistic missiles come under Mistry's microscope. The Missile Technology Control Regime (MTCR) aimed to confine their ownership by denying technological assistance for weapons development to regional powers. This "supply side regime," Mistry says was "generally necessary but rarely sufficient as a non-proliferation tool." Countries like Argentina, Brazil and South Africa accepted the restraints. Nations like Israel, India, North Korea, Pakistan however created their own indigenous technology because of their domestic political considerations and perceived threat to national security.

Apart from international treaties on non-proliferation, other attempts by the US to control the spread of such technology in the developing world has been the

use of sanctions and embargoes on certain spheres of trade and aid. These have often worked on countries like India and Pakistan by delaying the fruition of their ballistic abilities. But with countries like Iran, isolated from the US and much of the trade of the western world, such sanctions have had little effect, notes Mistry.

Currently assistant professor and director of Asian studies at the University of Cincinnati, Mistry has written extensively on technology and politics, regional security and international cooperation in *The New York Times*, *Security Studies*, *Contemporary Security Policy* and other publications, as per the blurb on the jacket of the book.

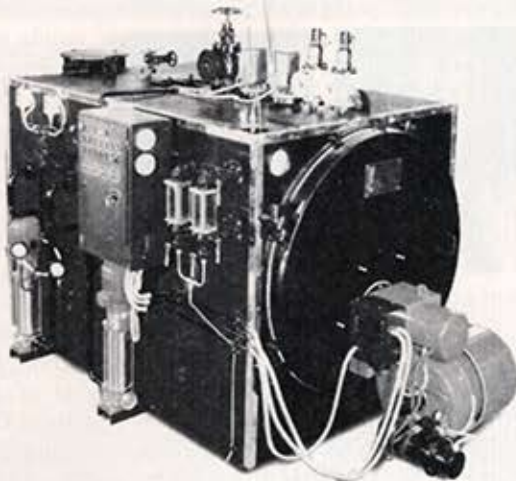
This 252-page publication of the University of Washington Press began as Mistry's doctoral thesis in 1999, sections of which were published in such professional publications as *Security Studies* and *Contemporary Security Policy* and in conference papers presented to policy makers developing the MTCR's code of conduct and other missile nonproliferation initiatives, as notes the author in his Preface. The study was supported by fellowships from Harvard University's Belfer Center for Science and International Affairs, Stanford University's Center for International Security and Cooperation and the University of Illinois' Program in Arms Control, Disarmament and International Security and its Department of Political Science.

A son of Jehangir and Behroze Mistry, Dinshaw studied at Bombay's Cathedral and John Connon School before proceeding to the US in 1988 to pursue undergraduate studies at the University of Sewanee in Tennessee. Acquiring his doctorate degree from the University of Chicago (Urbana Champaign) Mistry completed a year-long stint at the Brookings Institution, the US government's policy-making think-tank, his father informs us. A teaching assignment at Stanford University was followed by another at Harvard University, Massachusetts. Mistry's current occupation at Cincinnati involves teaching and research. Jehangir adds that Dinshaw is also managing editor of *India Review*, a Frank Cass Journal published from London. Dinshaw's brother Hormuzd is a computer projects manager in New York, his sister Farah is pursuing MBA studies in Bombay.



Mistry: assessing international treaties

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An acrimonious election

Incumbent Bombay Parsi Punchayet trustee Dinshaw Tamboly trounced his opponent Yazdi Desai by 490 to 146 votes

Parinaz M. Gandhi

With the charity commissioner turning down an appeal by opponent Yazdi Desai for staying the Bombay Parsi Punchayet trusteeship election between himself and incumbent Dinshaw Tamboly, Tamboly tromped home by a three to one margin. Of the 639 votes cast on the 27th September 2003 polling day, Tamboly garnered 490 votes, and Desai 146. Three votes were invalid. But considering that Desai was an unknown entity and had entered the fray late when orthodox candidate Noshir Dadrawala withdrew his papers end August, he fared better than expected.

While it was a foregone conclusion that Tamboly would be elected for the next seven-year term, the only fear was that many voters would not turn up to vote. A front-page editorial in the *Jam-e-Jamshed* of September 14, declared "Knowing what the result is going to be, some persons with vested interests... have been spreading rumors that there is going to be no election... thereby reducing the victory margin of Tamboly."

Desai has moved the charity commissioner asking for a stay on the elections, noted Tamboly at his election meeting at Rustom Baug on September 18, 2003 and added that his responses to questions might be restricted in view of the election being sub judice. The petition filed against the Punchayet, its seven trustees and chairman emeritus Jamshed Guzder was heard by the charity commissioner on September 23, 2003. The contentions regarding the electoral scheme and misuse of electoral machinery were beyond the limited jurisdiction of the charity commissioner, defence counsel Edul Bharucha had argued. The petitioner wanted the charity commissioner to cancel Tamboly's nomination and/or postpone the election to give him (Desai) more time to meet the voters from door to door as baug and colony

associations were largely unwilling to organize meetings for him, as per *Parsiana's* telephonic conversation with Desai's wife Anahita. They prayed for



From left: Desai, Tamboly and Dadrawala

this relief since the Parsi Press, specifically *Jam-e-Jamshed*, allegedly gave Desai scant coverage as against massive publicity to Tamboly. (The *Jamé* has stated they have carried the letters received by them favoring Desai.) Bharucha is said to have argued that if he (Bharucha) were to stand for election against Prime Minister Atal Behari Vajpayee could he remotely expect equal coverage from the national Press? *Jamé* is not named as the respondent in the petition. Desai was represented by Uma Wagle. The charity commissioner's oral decision was delivered on September 25th.

Over the weeks leading up to the election, pledging their solidarity to Tamboly were members from the medical fraternity, the legal doyens, the business barons, the khandhias, nassessalars and the workers at Doongerwadi, the different housing colonies as also individuals who vouched for his qualities of head and heart. For Dadrawala initially, and Desai subsequently, there was but a trickle of support. Dadrawala's rationale for withdrawing from the fray was carried in *The Bombay Samachar* of August 31: "I was expecting the contest to be based on an objective evaluation of the strengths, performance and the qualities of both candidates. However I have been very disappointed and disturbed by

some recent turn of events and the general acrimony which has entirely shifted the focus from the larger community issues to personal attacks. After considerable thought and in deference to the advice of several close friends and well wishers I have decided not to contest this election." He further cited the different letters carried in the *Jam-e-Jamshed* of the previous week and his meeting with eminent members of the community. Respecting such sentiments urging him "to display statesmanship," he obliged, noted Dadrawala.

The *Jamé* of August 24 had severely chastised Dadrawala in strong words: terming him a "a religious bigot" and "a reincarnation of Brutus." The editorial faulted Dadrawala for the misdeeds of his campaign team, primarily Anahita Desai, Rohinton Kasad, Neville Mukadam and others for circulating a leaflet titled "Some disturbing facts about Dinshaw Kaiki Tamboly." The circular sought to question Tamboly's loyalty to the BPP, its institutions and its policies in light of his close links with the World Zoroastrian Organisation (WZO) which is known to support liberal views. A copy of a cheque for Rs 4,00,000 signed by Tamboly on behalf of a WZO Trust to financially assist the *Jamé* and its editor Rusi Dhondy in March 2000 also featured in that circular as it had in the now defunct periodical *Parsidom* of April 15, 2000. The report which had been "subsequently set straight" in the next issue of *Parsidom* was reprinted in the *Jamé* of August 24, 2003 with an editorial from Dhondy: "In the past (Dadrawala) defended *Jam-e-Jamshed* and its policies against the likes of the erstwhile editor of *Parsidom* and certain extremist traditionalists. The same Dadrawala has now chosen, through his campaign team, to denigrate the



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very same institution he owes so much." The *Jamé* cited a 'message' dated December 19, 2000 from Dadrawala to Porus Havewalla of the Traditional Zarathushti Mailing List: "WZO had provided some financial assistance to *Jamé* when it was on the verge of closing down. In response to a written appeal from *Jamé*, WZO mobilized the funds and helped a community institution from closing down. Do you believe this is a crime?...?" Dhondy continued, "If Dadrawala is a man made in the mold that leaders are supposed to be made of, he should have by now claimed moral responsibility for the misdeeds of his campaign team and withdrawn his candidature." Dadrawala stated in a letter to *The Bombay Samachar*, dated September 7, that the flyer making the allegations was "neither inspired nor motivated" by him. He added, "In his (Dhondy's) enthusiasm to play Mark Anthony he has even forgotten who has played Brutus to whom."

With the news of Dadrawala's withdrawal the *Jamé* commended, "Noshir has shown that he has the interest of the community at heart. Noshir's act is one of good grace and statesmanship." *The Samachar* carried Dadrawala's letter as also the statement by Yazdi Desai: "The lies, the defamation and the suppression and distortion of truth in the Parsi Press has made me very angry. Recently the manner in which a candidate...was bullied into withdrawing his candidature by Tamboly...through a vicious and malicious attack in the *Jam-e-Jamshed* and through personal pressure has made me decide to stand for election..." Forty-three-year-old Desai, a chartered accountant by training, is a director — finance, legal and administration — at Writer Corporation, a market leader in corporate relocations, information management, cash management, freight forwarding, and travel and lifestyle related services, mentions his manifesto.

"I believe that we must never sacrifice our ethnicity and the customs and traditions of our religion, and I will vigorously and relentlessly strive to preserve them," declares Desai before elaborating, "I recognize that this election requires courage and strength on my part and on your part as a voter. I recognize that this is an unequal fight, that the playing field is not level and that I am attempting to battle a Goliath." Describing himself as "a deeply religious person

committed to all the established traditions and tenets of the Zoroastrian faith," Desai states, "I love my ethnicity, my Parsipanu and all the eccentricities that go with it." As nominee trustee — finance, legal and administration of Kripa Foundation devoted to fighting drug and other substance abuse and related HIV/AIDS affliction, Desai says he has learnt "how a foundation or trust through good corporate governance can provide an excellent support system for the community. This is what I would like to do for the BPP...I affirm a commitment to live out my promise through courage, compassion and character." Retired police commissioner Julio Ribeiro's commendation was included in the manifesto: "I am confident that with his background, experience and skills, Yazdi will be a valuable asset to the Parsi community as a trustee of the BPP...He has a remarkable ability to quickly grasp and resolve issues. He is an effective leader and an independent thinker in the true sense of the word."

Both the *Jamé* and *The Bombay Samachar*, while carrying paeans to Tamboly, overtly expressed their disapproval of the younger candidate. "Desai who aspires to be trustee is prone to use abusive, offensive and unparliamentary language and appears to believe that aggression is a traditional way of life. If this is traditionalism that Desai projects, then let us say it here and now — it stinks," noted the *Jamé* editor in the issue of September 14, advising him "to use civil and parliamentary language before approaching a dignified newspaper like *Jamé* that has a long and distinguished history of 171 years in the service of the community. Have you served the community for even 171 minutes, Mr Desai? Please learn to conduct yourself properly and then expect *Jamé* to support you."

Anahita Desai, previously supporting Dadrawala's candidature, had in her letter dated August 22, to *Jamé*, questioned Mancher Daruwalla's claim that he had received more than Rs 30 lakhs from the WZO through Tamboly for the surgery of his daughter Jennifer. "I request you to kindly make available for my inspection all original documents in evidence of the above statement... failure to produce the relevant documents will be liable to, among others, action under the Evidence Act," wrote Desai.

In another letter of the same date jointly signed by her, Mukadam, Kasad and Homai Bhaya they were protest-

ing against the *Jamé*'s "most unjustified and virulent attack on Adi F. Doctor in particular and on the traditionalists in general" wherein it had "attributed to all of us the preference to cremation as against dakhmenashini. This has caused thousands of our Parsi Zoroastrian community tremendous anguish. Since no reference has been made to you and your paper in *The Parsee Voice*, or otherwise, your insult is unprovoked and fraught with malice. (After nearly 20 years of silence, *The Parsee Voice* staged a comeback with its issue of August 1-15, 2003 which was perceived as a mouthpiece for the orthodox support assured for Dadrawala. The editorial "Risen from the ashes," by Doctor had earned some tongue-in-cheek comments from the *Jamé* editor.) Your conduct over the years has established a pattern which can be described in the least, as derogatory of the general sentiments of the Parsi Zoroastrian community. It is our earnest request to you to tender an unconditional apology in your immediate issue of *Jam-e-Jamshed* failing which we will have no choice but to move the appropriate courts/authorities to seek redress which may include but not be limited to closing down of your publication." Refusing to be "cowed down by threats" *Jamé* published these letters in its issue of August 31 "to give the community a ring-side view of the depravity of minds."

Describing Desai variously as "the candidate of the Lunatic Fringe" and "a prize fruitcake" *The Samachar* then proceeded to carry the 2002 e-mail correspondence between Desai (then in favor of sitting trustee Rustom Tirandaz) and Hushidar Khurshed Gandhi (supporting Maneck Engineer who won the election). Desai had used the occasion to attack Engineer as "Midget Maneck" and vilify the Godrej family, Engineer being an employee of that organization. *The Samachar*'s "Parsi tari arsi" column of September 14 added, "Gustad Gossip informs us that Desai will get about 35 votes and in the process, will succeed in carving out a larger than life image of Tamboly!..."

At Tamboly's Rustom Baug meet and Desai's meeting with voters in Dadar, the main contention against Tamboly had featured around the absence of the prefix Parsi wherever the term Zoroastrian was

continued on page 48

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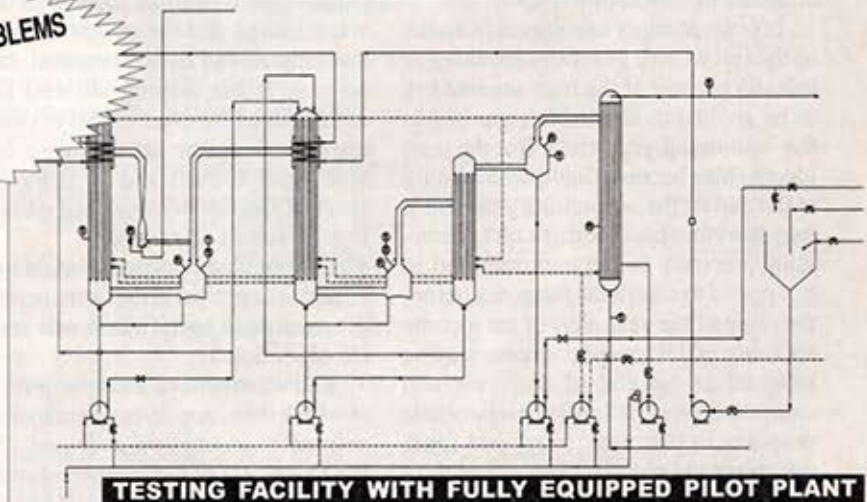
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Financial guidelines for trusts

Eighty-five percent of a trust's income must be utilized for charitable purposes in the accounting year

Rustom S. Gae

The Finance Act, 2002 has made several amendments in the Income-tax Act, 1961 (the Act) regarding charitable or religious trusts and institutions. The salient features of these trusts and institutions under section 11 of the Act are:

- 85 percent of the trust income must be applied in the accounting year itself to charitable purposes;
- 15 percent of the trust income can be accumulated for an indefinite period without any condition;
- The deferment of application of income is permissible only in a case where the income has not been received during the accounting year;
- Donations from the corpus or income for the accounting year to other exempted trusts will be considered as application of income for charitable purposes and will be exempt from tax;
- The maximum period permissible for accumulation of income from April 1, 2002 is five years;
- A charitable trust whose total income in an accounting year exceeds one crore rupees is not required now to publish its accounts in a local newspaper.

In order to enjoy exemption from tax to the full extent, generally speaking at least 85 percent of the trust income has to be applied to charitable purposes in the accounting year itself. But the trust income may become finally known only at the end of the accounting year and it may therefore become difficult to determine precisely the amount required to be applied to charitable purposes before the close of the year. Part of the income accruing in the accounting year may be received at the end of that year and cannot therefore be applied to charitable purposes in that year. In several cases donations are received just a few days before the expiry of the year. Several interest warrants are also received in a similar manner.

Such cases cause genuine difficulties to the trust regarding application of its income to charitable purposes in the accounting year itself. Section 11(1) as

amended now requires that the application of the income in the immediately following accounting year (i.e. the deferment of application of income) can be made only in cases where the whole or any part of the income has not been received during the accounting year.

The Act does not permit unrestricted accumulation of the trust income. In case of property held wholly for charitable purposes, the accumulation of trust income should not be in excess of 15 percent of the aggregate of the income from the trust property and voluntary contributions deemed to be income under section 12.

If 85 percent of the trust income is not applied to charitable purposes during the previous year and accumulation in excess of 15 percent of the trust income is made for the purposes of the trust, the income so accumulated shall not be included in the total income of the previous year if the following two conditions are fulfilled:

- a notice in writing should be given to the assessing officer in Form No. 10 in the prescribed manner specifying the purpose for which the income is being accumulated and the period for which the income is to be accumulated, but in no case is the income allowed to be accumulated for more than five years in respect of income accumulated on or after April 1, 2001 and 10 years in respect of income accumulated on or before March 31, 2001 and
- the accumulated income should be invested or deposited in the forms or modes of investment specified in sub-section (5) of section 11.

The accumulated income in respect of which these conditions are satisfied is entitled to exemption over and above the 15 percent of the income allowed to be accumulated without losing exemption. Where the income is accumulated in excess of the allowable limit, it is only the excess amount accumulated, and not the entire trust income, which becomes disentitled to exemption.

Donations from accumulated income

of a charitable trust to another exempted trust will not be considered as application of income for charitable purposes and will be liable to tax accordingly. Thus inter-trust donations can only be made out of the corpus or the income for the accounting year and not out of the accumulated income of the trust. A charitable trust may have surplus accumulated funds which could be put to better use if donated to other charitable trusts doing better philanthropic work. The trust is now prohibited from making such donations. The provision allowing inter-trust donations only out of the corpus or the current year's income is a retrograde step adversely affecting the growth of charitable trusts in the country.

Sub-section (3A) of section 11 provides that if due to unavoidable circumstances the accumulated income cannot be applied for the purpose it was accumulated, the assessing officer may permit it to be applied for payment to any other charitable trust in conformity with the objects of the trust. The proviso to the sub-section now inserted takes away the discretion of the assessing officer to allow the charitable trust to apply the accumulated income for payment to any other charitable trust.

The recent amendment of sub-section (3A) of section 11 made by the Finance Act, 2003 provides that where a charitable trust which has invested its income in the prescribed forms or modes is dissolved, the assessing officer may allow the donation made by it to another charitable trust as application of accumulated income for charitable purposes in the year in which the trust claiming exemption is dissolved and the same will be treated as application of income for charitable purposes and will be exempt from tax. This is by way of an exception to the provision that inter-trust donations can only be made out of the corpus or income of the trust for the accounting year.

Omission of the provision regarding
continued on page 56

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As the Metropolitan Museum of Art's associate director of exhibitions, Dr Mahrukh Tarapor lives, breathes art

Arnavaz S. Mama

"An exhibition is like a visual book that tells a story. It has its own juxtapositions, arguments, theories. If those are weak, it's like a bad book." In a leisurely interview Dr Mahrukh Tarapor, associate director for exhibitions at the Metropolitan Museum of Art (MMA), New York (affectionately called the Met), explained to *Parsiana* the dynamics behind the shows organized by the institution.

Tarapor was in Bombay in December 2002 on one of her several annual visits. Chary of publicity she had evaded earlier attempts but, having succumbed to the request of friend and benefactor Nerges Erani, this purveyor of culture was a mine of information graciously shared.

Collating the Museum's annual offering of anywhere between 30 to 50 shows keeps Tarapor moving around the world at a "frenetic pace." And each major international show takes between five to seven years to mount.

Toting a special diary with schedules that run into 2010, Tarapor has to undertake four to five visits per loan or object displayed between her first request for its loan from the owner — be it private collector or foreign government — to their signature on the loan document. Between her trips to India in September and December 2002, her work had taken her to Syria, Greece, Munich, London,

Milan, Cairo, Russia, back to Greece, and finally China.

The Met's 100 plus curators — each of whom is an expert in his/her field of specialization "like a university faculty" — come up with the ideas, says Tarapor. For example the recent Mesopotamian exhibition, *Art of the First Cities: The Third Millennium BC from the Mediterranean to the Indus*, was

proposed by its curator six years ago. The curator works on the theme, its intellectual justification, scope and format. Tarapor is initially involved in the overall approval of the project along with the Museum director Philippe de Montebello. The next stage requires her to work with the curator in selecting the objects required "to illustrate the idea behind the exhibition, planning on paper, talking things through."

Simultaneously planning begins on the shape of the catalogue, a photography campaign around the world, doing lots of traveling to identify and locate the pieces required for the show.

To secure those objects from around the world is "the international part" of Tarapor's job and can go on for three to

four years. "It is an expensive business to ship artifacts. We have to ensure that every piece is brought for a reason," she says.

After the objects come in the curator works with the designer to evolve a floor plan. The Met's largest galleries are like airplane hangars, says Tarapor. They have to be reconfigured to suit the subject for each exhibition. Tarapor gave the example of the Leonardo da Vinci exhibition where they had to apportion the big galleries because of the large number of viewers it would attract. But these had to be subdivided into small, intimate rooms by the designers "to suit the drawings."

"You have to visualize a lot, have to decide on the layout of the room before the walls are built." The "sheet-rock" walls may be painted or covered with fabric. "The curator tells the painters, 'I want the blue of a Venetian morning' and the painters do it! They have the talent, that's why they're a part of the Met," her words echo her pride in the organization.

Before the objects are housed for display, the conservators are required to ensure that the peripheral materials providing the backdrop are compatible to them. As an example Tarapor states that a certain dye in an enclosed area could damage a metal object.

"Sometimes the conservator is overcautious; sometimes the designer gets carried away." Clashes occur when the conservator refuses to accept what the designer likes and they land in Tarapor's office for some "quiet hand-holding and diplo-



Tarapor (above) and the Met. All photos courtesy the Metropolitan Museum of Art



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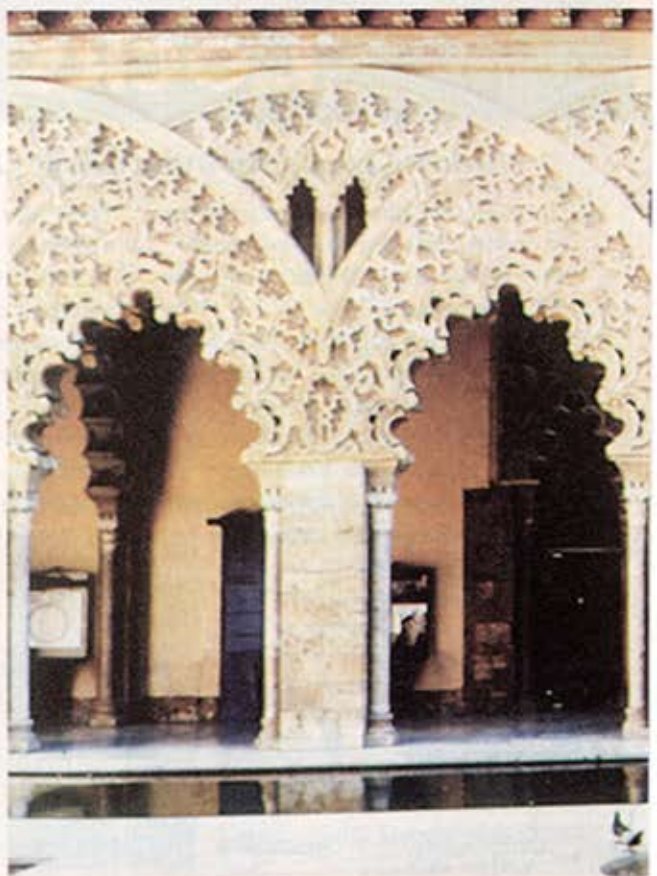
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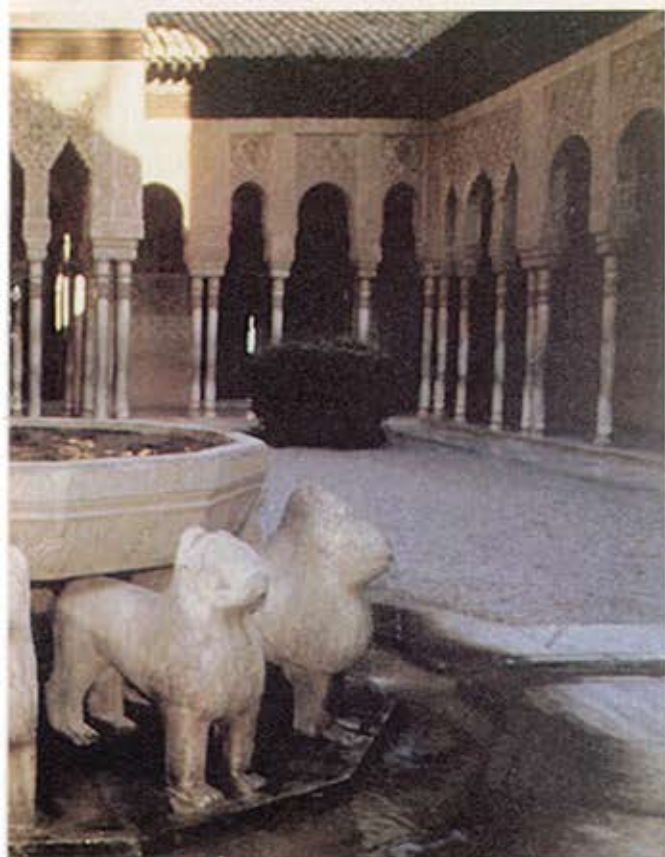


*Inkpot of Emperor Jehangir
at the MMA — the Sylmaris
Collection gifted by George
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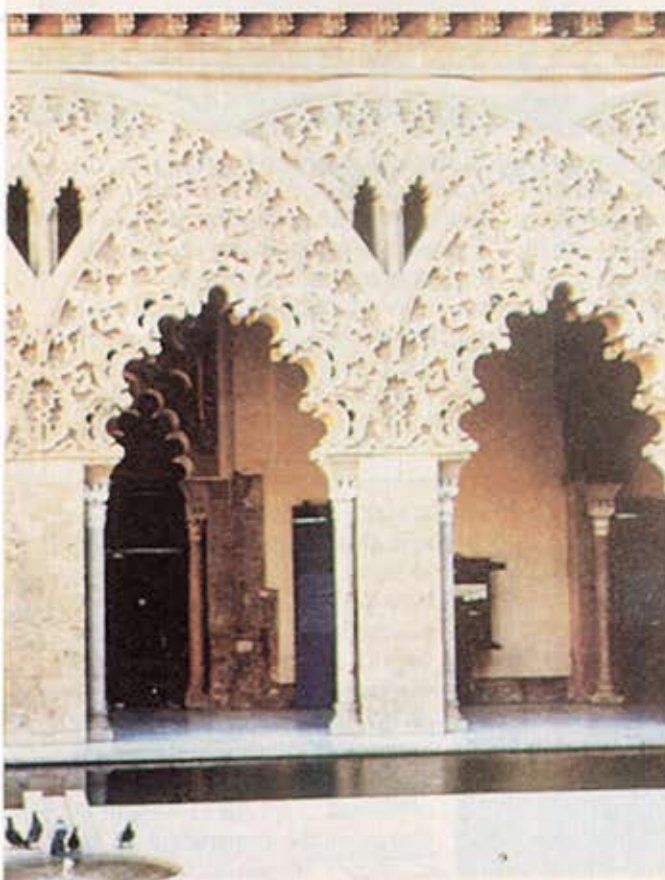
*Below: Minbar from the
Kutubiyya Mosque and (left)
detail of the carved panels*

Photos: Bruce White

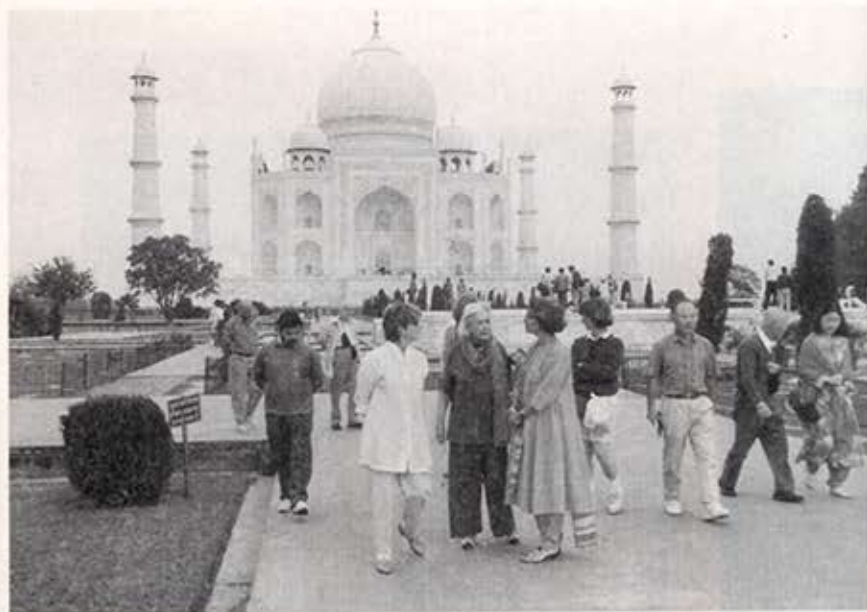




Left: The fountain in the Court of the Lions at the Alhambra, Granada Photo: R. Singh
Below: Bazur, the Turanian Wizard at the MMA, bequest of William Milne Grinnell



Tarapor with the late Elizabeth Windsor, Queen Mother of Britain; Left: Saragossa, Alja feria, intersecting arches in the courtyard (Photo: Sheldon Collins)



In Agra, on tour with MMA trustees

macy." It is also her function to ensure that the design around the objet d'art does not overpower it.

In the negotiation of loans for exhibitions, reciprocity is the name of the game. "We don't pay but we are very generous lenders to other exhibitors, lending 4,000 to 6,000 objects every year from our collections," says Tarapor. In all cases the borrower covers the cost of transportation and insurance. When an object travels, it needs "nail to nail insurance (from taking a painting off the wall to the time it is returned to its home)."

Tarapor's office also coordinates new acquisitions for the Met. The curators identify suitable objects; the conservators might run tests on them with the permission of the vendors and a special acquisitions committee comprising a group of the Museum's trustees who are big individual collectors provide the endowments, interest on which finances the purchase. "When the curator makes a presentation about an object being worthwhile for the Met, these extraordinarily generous and enlightened people often will buy for the Met," says Tarapor.

Tarapor describes herself as being "extraordinarily lucky. I never had to write a job application in my life. Ultimately I owe it all to my parents (Perin and the late Keki Tarapor). They had a modest background but my sister (Gool Clemensen) and I grew up observing them offering help to others in whatever way they could. I don't think I'm as good

as them, but I learn from my mother — even today! Maybe that's why I keep returning to India so often — because, in the professional world you get caught up, sometimes too much, just in the pleasures and problems of your own life. Also, in America you don't see as much obvious need..."

Keki Tarapor was manager of the Carlton Hotel in Kodaikanal when the property belonged to Nerges and the late Keki Erani of Steelage, and his daughters schooled at the Presentation Convent there — a grounding whose importance Mahrukh appreciates even now. "I owe a lot to Nerges aunty. If my father hadn't had that job, I wouldn't have gone to that school. Without a very high degree of education, and often making sacrifices themselves, my parents did everything they could to encourage and support us so that our dreams could be fulfilled. It's a debt you can never fully repay..."

Tarapor's dream came close to grounding. Wanting to major in Indian art, she learnt there was no such course available at Bombay University. She completed her English Honors from Bombay's St Xavier's College and earned a scholar-

ship to Boston College where she completed her M.A. Following this, she sought an interview with Prof Morton Bloomfield, then head of the English department at Harvard University. The interview focussed on Harvard's competitiveness and didn't sound positive until Bloomfield suddenly asked, "Are you a Zoroastrian?" He considered Zoroastrians "the Jews of India." Once the connection was made the interview became personal and Tarapor ended up in Harvard for the next seven years, doing her PhD in English literature.

Simultaneously she took courses in fine arts, spent a semester studying Indian archaeology at the University of Stockholm and Islamic Art in Cairo, spent summers in Greece taking courses in Greek philosophy and literature. By the time her doctoral thesis had been accepted, Tarapor had a job awaiting her in the English department of a university in Massachusetts. Then, one morning she woke in panic with the realization that she couldn't spend the rest of her life teaching English literature...

"My career is a series of lucky accidents," muses Tarapor as she recalls the extraordinary patience of Prof John Rosenfield, head of the Department of Fine Arts at Harvard (and an authority on Indian sculpture and Japanese art) who heard her out and proposed a way out: would she be willing to do her research in London? Tarapor was willing but hadn't the finance to make it. Rosenfield requested her English professor not to sign off on her dissertation, so that he could arrange for Harvard to finance her trip and stay in London. Armed with introductions to the Victoria and Albert Museum and the India Office Library she put together a dissertation on "Indian painting and architecture under the British" that became part two of her doctoral thesis, the first part having been "India in British Fiction."

Three to four uneasy months of waiting ended when mentor Rosenfield called to acquaint her with a job opening as Head of Gallery Education at New York's Asia Society — a small private institution established by John D. Rockefeller — where she worked for four years until another of her professors from Harvard, Stuart Cary Welch, a great connoisseur of Indian paintings, was appointed as special consultant in charge of the Department of Is-

continued on page 49

With Spain's minister of culture, signing the exhibition contract
(Photo: Javier Algarra)



Doing a bloody good job!

Dr Zarin Bharucha has devoted her career to ensure that safe, quality blood is supplied to those who need it

Rashna Ardesher

"A regular donor's blood is always time-tested. It is important to screen donors. In Singapore, Australia and Japan, the law punishes people who donate blood in spite of knowing that they are HIV positive. Although the Indian Penal Code has such a section...in India we cannot implement it as people then will not come forward," declares Dr Zarin S. Bharucha, a founder member of the Federation of Bombay Blood Banks (FBBB) and currently its chairperson since 1996. Her knowledge of blood banking and transfusion medicine acquired over the last 37 years has been effectively utilized by different national and international organizations with which she has been associated.



Bharucha: ensure quality

She is a member of the Expert Committee, Blood Safety Department, World Health Organization (WHO) headquarters, Geneva; council member of the International Society of Blood Transfusion, member of the Global Collaboration of Blood Safety (GCBS), member of the National Blood Transfusion Council, and chairperson of the Blood Transfusion Committee, Bombay Red Cross. According to a National Blood Policy that was drafted by a committee chaired by Bharucha, it is the hospitals which should be made responsible for blood supply and not the patients' relatives, whether emergency or not. The whole system is getting revamped but what is needed is "more support from the government for approvals and the media for awareness," states Bharucha reiterating that voluntary blood donor recruitment is the safest way to ensure quality blood.

"Everything that one does should (ensure) quality — procurements, staff training, screening of blood donors, testing, storage, separation and processing of blood, documentation... (We need)

good manufacturing practices in order to have quality! Yes, a blood bank is considered a manufacturer. It is a product to be given to a patient. In essence, it is considered a drug and, in India, it comes under the Drug Controller. Until and unless the Drug Controller licenses the blood bank, it cannot operate," explains Bharucha who, with her vast experience, has also trained the Food and Drugs Administration (FDA) inspectors.

Through the GCBS, "we assess the needs for blood transfusion (BT) service in various countries and develop standards for their blood banks. We also see what is being done in the developing countries, how the blood is tested, how they manage within their limited resources... We have various committees to take care of these aspects. I'm on the committee of quality control," mentions Bharucha.

At the local level Bharucha registered FBBB as a society and a charitable trust. Soon there was better cooperation between blood banks and techniques improved. The FBBB was successful in pushing the voluntary blood donation movement and creating public awareness. Currently, an interactive voice response system is introduced through the Mahanagar Telephone Nigam Limited (MTNL) for the benefit of Bombay citizens. All one needs to do is dial 1910, a toll free number, to get information regarding availability of blood.

FBBB has become a unique organization in the country. A number of Indian states have tried to emulate it, but remain unsuccessful. Explains Bharucha: "This is because a lot of cooperation and coordination is required. We had brought people together by helping them solve their day-to-day technical problems. Since nursing homes do not have their own blood banks, we are trying to organize funds to deliver blood to nursing homes via scooters — like the ones that carry pizzas for customers."

In April 1985 Bharucha left for

Riyadh's National Hospital as BT specialist. She was assigned the job of starting an independent blood bank there: "The blood bank present there was dependent on blood from USA. There was fear that the blood could be HIV infected. Our aim was to get blood from locals voluntarily. We put up posters, roped in expatriates and created awareness of AIDS. It was particularly difficult to get donors during Ramadan (fasting month). People used to come forward to get their blood groups checked for getting a driving licence. We made it a pre-condition that they will have to donate blood if they wanted their blood groups checked." This idea worked well. The blood bank at the National Hospital started successfully collecting blood from locals. The center received accreditation from the American Association of Blood Banks (AABB).

AIDS awareness has actually aided the BT program in India as well. Now the National AIDS Control Organization (NACO), which comes under the Ministry of Health, New Delhi, has started controlling India's BT programs.

In fact Bharucha developed an interest in transfusion medicine in 1966 when she joined the Tata Blood Bank at the J. J. Hospital: "In those days we used to collect blood in bottles. I learnt everything connected to blood banking — how to prepare solutions, prepare our own sets, what the needle should be like, when it should be discarded... I even learnt about reagents which are used for testing blood. We got patients suffering from thalassemia who required BT. Under the guidance of Dr R. S. Sharma, chief blood bank officer, Tata Blood Bank, we did research on these patients. They are usually from certain communities in Maharashtra. We then went to Mangalore and Goa to do genetic studies. In 1969, when it appeared in journals that the Australia Antigen was associated with Hepatitis, we started developing a technique and doing the test



Left (L to R): S. Bharucha, Silloo Kavarana, Chandy Batlivala, Z. Bharucha and the late Dr Ian Young, head of the Blood Department, International Federation of Red Cross. Above: Z. Bharucha receives an award from West Bengal mayor Satam in 1998

ourselves. By the early seventies I was the first in India to start testing Hepatitis patients."

In 1969 Bharucha did a two-month course in Blood Group Serology and Blood Transfusion Methodology at the Blood Group Research Centre (BGRC) of the Indian Council of Medical Research, Bombay.

In 1971 Sharma left for Australia. Being an academician himself, he had dinned into Bharucha the importance of academics. Besides, she knew that she would not go far without any post-graduate qualification. She joined the Nair Hospital and T. N. Medical College in June 1971 and took over its blood bank. The Nair Hospital blood bank at that time was considered the best in the city "in spite of many lacunae, including a severe space crunch." Bharucha completed her MD (Doctorate of Medicine) in pathology and bacteriology in 1974. Sadly, BT was not part of the MD course. Laments the doctor: "There was no formal training course anywhere in this field. It is only recently that some board exams in BT have started in the US. An MD course in BT has also started in Lucknow, and is recognized by the Medical Council of India as a specialty."

Whilst at the Nair Hospital, Bharucha was granted a six-month WHO Fellowship in BT at the Southwest Re-

gional Transfusion Centre, Bristol, UK. It is only after undergoing the Fellowship in 1979, that for the first time in India, in 1981, she managed to get a Cell Separator, a machine used to separate platelets from blood for cancer patients. In 1982 she once again went to UK for further training in this technology.

In April 1988 the pathologist took over the management of the blood bank at the Tata Memorial Hospital. She converted it into a state-of-the-art Department of Transfusion Medicine with comprehensive systems.

After her retirement from the Tata Memorial Hospital in 2000 Bharucha was appointed national consultant by the WHO to assist NACO in their project to establish modern blood banks in some backward states of India like Bihar, Madhya Pradesh, Rajasthan and Uttar Pradesh. As project coordinator, she selected suitable sites for establishing model blood centers, developed blue prints, devised equipment specifications, advised procurement of equipment, prepared staff requirements/organograms and job specifications, and drafted and

obtained signed MOUs (Memorandum of Understanding) for commitment from states. She is now handling temporary assignments as short-term consultant or temporary advisor for WHO, South East Asia Regional Office (SEARO) and the head quarters at Geneva.

Apart from contributing to several national and international journals, and academic publications she has authored the book, *Introduction to Transfusion Medicine* and has edited the book, *Organisation and Management of Blood Transfusion*.

At present she is busy organizing the Asia Pacific Conference of the International Society of BT to be held in New Delhi in November 2003. Teaching BT is very important for Bharucha as "it is not done correctly in all developing countries all over the world." She had to undergo several educational visits abroad and learn everything there is to learn. Therefore she has always felt the need for starting a BT training institute in India. She is presently working on a project of establishing a training center in Bombay for the Maharashtra State BT Council.

Bharucha, herself, had to pursue medicine against great odds, born in a middle class family on October 23, 1940. While father Minoo was principal of the Jejeebhoy Dadabhoi Charity School, mother Dossan was a housewife. Minoo never wanted his daughter to study in the same school where he was principal. Zarin was admitted in the



Family portrait (from left): Manesh, Dilnavaz, granddaughter, Tanvi, Khushnuma, Zarin and Soli

Sir Cowasji Jehangir High School (Gujarati medium). A very conscientious student, she made time for extra-curricular activities such as debates, elocution competitions, drawing, etc. After passing her School in 1957, she studied science at Elphinstone College. Whilst her school principal advised her to study law, her father was insistent that she take up medicine, as his own studies in medicine were left incomplete due to financial constraints.

As fate would have it, Minoo expired a year later when Zarin had completed only her first year in college. Family members advised her to give up studies, find a job and start shouldering family responsibilities. Only Jal Engineer, a professor taking extra classes in the first year of college and inter-science, persuaded Zarin to pursue her studies irrespective of whether she could pay the fees or not. She passed her inter-science with distinction, passed her MBBS from the Seth G. S. Medical College and after completing her residency at the K. E. M. Hospital, tried to start her own practice. Seeing the plight of patients and having gone through a financial crisis herself she "used to feel bad charging patients," she says with a warm smile. On realizing

The hospitals should be made responsible for blood supply and not the patients' relatives

that private practice was not her cup of tea, she joined the Tata Blood Bank.

An ardent follower of the Zoroastrian religion, the doctor does not agree with "all the views of Parsis. Though considered a westernized, modernized, forward-looking community, what is happening now seems to be just the opposite. I am not against inter-caste marriages. My own daughter is happily married to a Gujarati boy. Amongst such couples both may follow their own religion and allow their offspring to choose the religion between the two... Religion and caste are two different issues."

On dakhmenashini, she comments: "The method used for dakhmenashini was adapted to the environment in earlier days. Now, it is better to introduce cremation instead of allowing bodies to

putrefy in the absence of vultures at the Tower of Silence."

Bharucha values the unflinching support from her loving husband Soli, a retired senior executive from Kilburn Engineering Limited. Soli keeps himself occupied as secretary of the A. H. Wadia Baug Society, Parel where he resides with Zarin and younger daughter Khushnuma, a research officer, working on the stem cell project of Reliance Life Sciences. Their elder daughter, Dilnavaz Zaveri, a housewife, married to Manesh, is settled abroad. Zarin has two siblings. Elder brother, Kersi Gyara, did his BCom and aimed to become a chartered accountant. Unfortunately, nature struck and he suffers from a mental ailment. Younger brother Rumi Gyara, "a self-made man," is an electronic engineer and a successful entrepreneur in Bangalore.

Nearly a dozen awards have been conferred on Bharucha to honor her professional commitment. But she prefers not to dwell on them, saying: "One keeps working and one keeps getting awards." Her source of inspiration is her conscience "that doesn't allow me to sit back."



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Schedule of expansion

Their new 3,800 sq ft central (corporate) office at Nirlon House, Worli is in tune with the times. The design is contemporary, the decor in soft shades adds to the brightness of the premises. Located on the well-known Dr Annie Besant Road in Bombay, The Zoroastrian Co-operative Bank Limited, now a scheduled bank, has other corporates all around for company.

"We were very short of space at the old central office at Kushesh Mansion in Fort, which were rented premises. We intend to grow and as we had generated reserves from profit and created a building fund, we went in for outright purchase of these premises," explains Farokh Banatwalla, the Bank's chief executive officer (CEO) and managing director. The neat, open-plan seating currently accommodates around 25 people, with provision for up to 65 people in future.

"This office is situated at the center of all our eight branches in Bombay, so that makes control and administration easy," states the CEO. With a new Extension Counter (EC) opened on September 14 at the Rustomjee International School in Dahisar, the Zoroastrian Bank is exploring the possibility of opening more ECs in Parsi baugs or other residential areas.

Zoroastrian Bank's new office: contemporary corporate ambience (alongside and below left) and Banatwalla (seated) with senior manager Dolly Mistry (left), Hilla Avari (right) and general manager Aspi Katgara

"The Bank has also obtained a license from the Reserve Bank of India (RBI) for opening a branch at Thana and negotiations have been finalized with the Thana Anjuman Trust for premises in a predominant locality," states the Bank's 76th annual report 2002-2003. More branches at Lalbaug, Santacruz and Malad are being planned and applications have been forwarded to the RBI, state Bank sources. All the existing nine branches (Mumbai Main at Fort, Tardeo, Dadar, Bandra, Mahim, Andheri, Lokhandwala and Borivli and one in Poona) are fully computerized and the Bank plans to soon network all its branches with the central office, according to the report.

With the RBI conferring the scheduled status with effect from March 8, 2003, Banatwalla remarks that the Bank obtained this rating in adverse market conditions: "There have lately been several scams in cooperative banks. It is to

our credit that even in such circumstances the RBI had confidence in our operations and has granted us the new status." The Bank will greatly benefit in the long term as depositors, borrowers and the public view scheduled banks with greater confidence, he asserts.

In the last year the Bank was also granted a license for buying and selling foreign currency and travelers cheques. "One doesn't have to be a Zoroastrian Bank customer to avail of this facility. This is a totally independent transaction," says the CEO. The Bank has initially started this at its Mumbai Main branch under a tie up arrangement with Thomas Cook (I) Limited and American Express Travel Related Services, the report notes. "We are looking for other tie ups with travel agents to bring in more customers," states Banatwalla. The Bank also seeks to attract more NRO (non-resident ordinary) and NRE (non-resident external) deposits. The 189 accounts



in the non-resident (NR) portfolio stand at a total of Rs 286.89 lakhs as on March 31, 2003 with 80 percent of NR customers being Zoroastrians.

In the course of the year Hoshang S. Kohina took over as chairman from Jehanbux Gandevia who stepped down from office because of his age. Gandevia had been associated with the Bank from 1977-2002 as director, vice chairman and chairman (see "Banking on its balance," *Parsiana*, December 1998). "The Bank achieved success due to his foresight in inducting professional executives and wide spreading the spectrum of banking activities. During his tenure as chairman, the Bank changed its policy so as to allow membership to all communities, which provided ample opportunities for the Bank to expand and improve the business, culminating in qualifying itself to rank as a scheduled bank," the report acknowledges.

The Bank's net profits for the year ended March 31, 2003 stood at Rs 477.03 lakhs and the Bank declared the maximum permissible dividend payable under the Maharashtra Co-operative Societies Act, 1960, working out to Rs 3.75 per share (@ 15 percent) amounting to Rs 70,68,949. Now into its 77th year, the Bank's shareholders increased from 10,843 on March 31, 2002 to 11,061 a year later, comprising 389 firms and companies and 10,672 individuals. The subscribed and paid-up capital registered an increase of Rs 43,96,500, working out to 9.83 percent over the previous year.

Deposits increased to Rs 212.42 crore, a rise of 13.06 percent over the previous year's Rs 187.88 crore. The Non Performing Assets (NPA) stood at Rs 461.58 lakhs in March 2003, compared to Rs 245.63 lakhs the previous March. This works out to 4.33 percent of the advances. The net NPAs continue to be reflected as nil as the Bank has provided

an amount of Rs 726.32 lakhs as Bad and Doubtful Debts Reserve. An additional Rs 57.39 lakhs is provided as Reserves against Standard Assets as a prudent provisioning policy. "The Bank continues to lay emphasis on granting loans and advances to the priority sector and weaker sections," like small scale industrial units, self employed persons including professionals such as architects, engineers, doctors, lawyers, chartered accountants, women entrepreneurs, etc, the report states. "Our collection machinery is quite good," says Banatwalla. A non-payment of even one installment sees personal follow-ups from the recovery officer and the branch manager, if required. "Overdues are reported to us. We also follow up at the seniormost level," he notes.

"The board of directors held a condolence (meeting) on December 30, 2002 on the untimely demise of Khushroo P. Byramjee, director... the board recollected his contribution to the Bank and his vast experience and knowledge..." the report states. The board also recorded its appreciation of services rendered over 16 years by internal auditor Sam Bajan who had completed the major part of the audit for the year ending March 31, but who passed away in May 2003 just before the signing of the accounts. The board appointed the same firm of chartered accountants, Damania, Panday and Bajan, as the internal auditor, with senior partner Dinyar Bhatnara in charge.

Having achieved total business of Rs 318.96 crore in March 2003, as compared to only Rs 12.76 crore a decade ago, the

Bank is aiming at a growth rate in general business of around 20 percent, according to Bank sources. More information on the Bank can be obtained from its website: www.zoroastrianbank.com

Young at the top

Profiled in *Parsiana* as early as 1997 (see "Touch wood!" July-August '97), 32-year-old Jimmy Mistry, managing director of Della Technica,

shares space on the cover of *business today* (May 11, 2003), with two others described as 'new new entrepreneurs' and "tomorrow's leaders of India Inc." Mistry also merits a four-page write-up, adorned with illustrations of the company's interior design and execution, in the July 2003 issue of *Business Barons*.

In a snapshot profile of Mistry titled "Designer Success," *business today* writes:

"By the mid 1990s, he had started importing and selling Italian furniture, but believed that he would be better off adding value. 'We wanted to corporatize our business,' recalls Mistry, explaining Della Technica's transformation into an interior solutions provider in 2000. The move helped: turnover has zoomed from two lakh rupees in 1995 to Rs 52 crore today; and clients include STAR TV, AC Nielsen and Bajaj Allianz. And so Mistry can afford an office at a 100-year-old colonial style building, a 32,000 sq ft production center at Daman, and a clutch of fast bikes." But he still misses the Yamaha, the magazine adds, which he had sold for Rs 18,000 to fund his first venture!

Mistry is among the 16 profiles in a swathe of industries from steel and batteries to beedis and wine whose enter-

prise is, the magazine notes, "about the epiphanic process by which some of us hit upon ideas that work. It involves a healthy dose of opportunism, luck and industry mixed into one compelling brew..."

In "CEO Office Design, 'Think Big, Think Different,'" *Business Barons* commends Della Technica's rapid turnaround time for



Jimmy Mistry (left, back): national limelight

Innovative Zubin Wadia, proprietor of Mazda Glass which makes Zarathushtra and farohars in etched glass, has introduced a line of fiberglass and "Korean solid surface marble powder" products. A 15-inch, white figure of Zarathushtra costs Rs 3,700; a painted (eyes, beard, etc) Zarathushtra is priced at Rs 4,000. Small three-inch figures of the Prophet costing Rs 500 each have been made especially for cars, says Wadia. "The material is imported and the product manufactured here in Bombay," he explains. More information can be obtained from www.mazdaart.com





The Della Tecnica touch at Dadar's Rustomframna Agiary

projects. "It designs and delivers world class interiors within a time frame of 45 to 60 days, be it a 1,000 sq ft office or a 80,000 sq ft corporate building," be it in Bombay, or Kanpur, Gauhati, Cochin or Trivandrum. From the design and execution of research and development laboratories for pharmaceutical companies like Fulford India, or news studios for STAR TV, or radio stations for Radio City 91 FM, Mistry's specialized teams look to every aspect — design and project management, electrical, plumbing, production and installation and even go one step ahead by providing facility maintenance services to their clients after the project is completed.

The magazine notes the "dynamic character of its youthful and creatively restless founder." Mistry has a "certain flexibility built into his own nature... This particular trait has become synonymous with the way in which Della Tecnica as a firm operates."

"Dadar resident Jimmy Mistry is a man with a mission," writes Fareeda Kanga in the *Bombay Times*, describing the religious-minded Mistry's philanthropic design. "As soon as I heard that the 75-year-old Rustomframna Agiary in Dadar needed a facelift, I jumped at the opportunity to offer my expertise..." Mistry said to Kanga. Mistry "spared no energy and expense (solely from his own pocket)" to redo the Agiary's interiors without changing the basic elements of the original structure. The cracked flooring was replaced where required with Italian marble, broken cornices and molding redone, doors and windows covered with layer upon layer of oil paint were stripped and the glory of old wood restored. Partitions haphazardly fitted which were causing smoke from the fire to remain trapped inside were removed and a proper ventilation system created. "A stunning Zen-like landscaped garden was laid in the compound outside on the lines of the garden at the Swaminarayan temple in London," writes Kanga. Mistry wishes to offer financial or technical support to other fire-temples too, should they require renovation. "(I) think this is the best way I could repay society and offer thanks for any success I have achieved in this city," he says.

Among Mistry's recent innovations is the redoing of the Marine Drive Police Station opposite the Cricket Club of India, with contemporary new interiors seeking to infuse the men in khaki with fresh ambience and energy.

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A Balcony view

Bombay: Balconies and Verandahs — the space beyond by Ayesha Taleyarkhan. Published in 2002 by Neeru Nanda, Crossover Media and Design Private Limited, A-15, Deeplakshmi, Prabhadevi, Bombay 400025. Tel: 24381689. Pp: 125. Price: Rs 1,000.

"Balconies seemed to be beckoning... Some were exquisite and had clearly been well maintained. Others seemed to have barely weathered years of pollution and neglect. And then I would often catch a glimpse of the crowded and colorful kind; pieces of cluttered households overflowing onto the cityscape... As a photographer I passionately felt the need to



Taleyarkhan: "integrating images"

capture this concept on film, integrating the images with the changing lifestyles and the ever-changing scenarios of a metropolis like Bombay," writes Ayesha Taleyarkhan to explain the genesis of the book, *Bombay: Balconies and Verandahs — the space beyond*.

"Many books have been written about Bombay and its various facets. None to my knowledge has ever been written about the balconies of Bombay. And so *Bombay: Balconies and Verandahs* becomes the first of its kind," the message of the municipal commissioner of Bombay K. C. Srivastava is carried in the book. "Beautifully presented this book is a perfect fusion of text and design and will give you the opportunity to understand Bombay's history — social, cultural and architectural — through its buildings and in particular, its balconies. This volume is a must-have addition to the book collection of anyone who loves Bombay," he adds.

"First Ayesha and her idea were dropped in my lap. What a great idea! It appealed. Then Ayesha dropped some 5,000 pictures in my lap. Great pictures. What a challenge!" writes project director Neeru Nanda who, as credits Taleyarkhan, "put her formidable creative and organizational expertise behind the concept (to) demystify the whole process of transforming my idea into a book."

"Instead of taking the conventional

'research-the-subject' route, I let the pictures tell me a story," Nanda explains her rationale for dividing the book into five sections: "How the megalopolis can be viewed from a balcony; how the balconies serve as the architects' muse; how the balconies become a metaphor for the character and mood of the people; how the balconies are a medley of stories and memories for the people; how the balcony has gone through a metamorphosis illustrative of the changes in peoples' lives."

The text accompanying Taleyarkhan's incisive visuals in separate sections is contributed by different writers — Mini Chandran-Kurian, Rahul Mehrotra, Madhulika Varma, Meenakshi Agrawal and Brinda Somaya. Lest there be confusion, the reader is told that while a verandah is an entire wrap around space that covers a large portion of the facade of the building, the balcony's limited projection is localized to a room. Balconies and verandahs in Bombay are found in four distinct architectural styles — the classical or the neo-classical like the Royal Institute of Science and the Cowasji Jehangir Hall, the neo-Gothic like the Bombay University Library and the High Court, vernacular or traditional like Khotachi Wadi and the villages of Bandra, and the art deco buildings alongside the Oval Maidan or on Marine Drive.

While some of the balconies or scenes as seen from a balcony are 'oh so familiar,' there are many which may have escaped the reader's eye. Captions on every page would thus have been welcome to familiarize the reader with the different nooks and corners, or beams and pillars of Bombay.

The functional purposes of a balcony/verandah are differently explained: as practical responses to the tropical climate or as spaces designated for 'hanging out' beyond the threshold of the homes without stepping onto the street, a place to dry your clothes and gossip with the

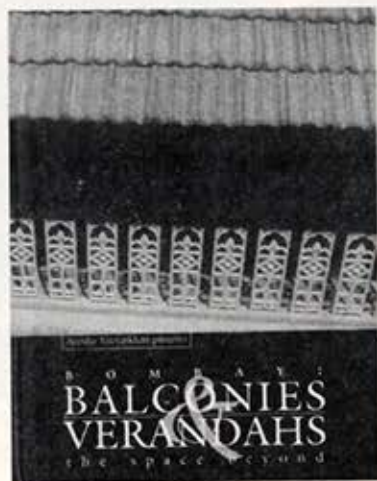
neighbors, a space to satisfy the basic instinct of curiosity, a cozy den for the wife, a playroom for the kids, a leisure room for the entire family, a hothouse of plants. With the increasing shortage of space in Bombay, dust, noise and pollution force people to enclose their balconies. Also the affluent prefer to shut the world outside with giant glass panes. The higher the status, the darker the panes.

Institutes are making innovative uses of their balconies. At the Cowasji Jehangir Hall, now the National Gallery of Modern Art, the balconies and verandahs are being used for a coffee shop and a meeting place as the airconditioned interiors have ceased to be interactive. At the INHS Asvini and the B. D. Petit Parsee General Hospital (PGH) too the verandahs permit patients to interact with visiting family and friends. The verandahs play an important part in the healing process. In this context Taleyarkhan told *Parsiana* how disappointed she was when she was not given permission to shoot at the PGH, an institution and architecture that she much admires.

Over the months that she shot the different architectural facades of Bombay, sometimes with prior introduction, sometimes unannounced, in most cases "people were unfailingly supportive and helpful," Taleyarkhan acknowledges in her book. "I was literally rediscovering my beloved city and seeing it with fresh eyes...in certain parts of Bombay I was almost a tourist," writes the photographer confessing how at times she would spot "the perfect balcony, tantalizingly hidden behind dense foliage,

just out of my camera's reach. Other times I had to do absolutely nothing. The photograph was waiting for me — with the most perfect composition and lighting."

Having evolved as a photographer, Taleyarkhan had started off in the black and white era of editorial photography when she was with *Business India*. She then moved on to the glitzy



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Facing page: Balconies serve a purpose while offering a view beyond

world of advertising photography of the late '80s and '90s. "Insightful yet contemporary would aptly describe Ayesha's style," notes an introduction to the photographer on the inside back jacket of the coffee table book. "A photographer's best work is done for herself," she believes.

There were many people whose "input, encouragement and support" Tale-yarkhan valued for the success of this project: close friend Phiroze Nagarvala, Nanda, creative director Seema Shroff-Zaveri, Jayashree Menon who "kept the text lively yet relevant" and all the assistants. While Zarir Cama of Hongkong and Shanghai Banking Corporation guided her on the financial aspects, the project was made viable thanks to the sponsorship of HDFC and The Indian Hotels Company Limited. Among members of the community who pledged their support to her mission were Pheroza Godrej, Cyrus and Jamshed Guzder. "I would like to dedicate this book to my parents, Jini and Zal Tale-yarkhan who recognized

me for the free spirit that I am and were enlightened enough to encourage and nurture my creative talents," mentions Tale-yarkhan while also thanking her son Kabir, and sisters Lyla Gazder and Dinah Jain for putting up with her "obsession with this work and bad moods when deadlines approached."

Tale-yarkhan embarked on this, "her maiden venture," for the Bombay born and raised lady felt the need to give back to the metropolis "in some small way, a part of the joy she experienced growing up in this city."

Parinaz M. Gandhi

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The Parsi Punch

The Parsi journalists enriched not only the field of Indian journalism but also the Gujarati language

Dr Ratan R. Marshall

The Parsi contribution to the Gujarati language, journalism and printing is legendary. The first Gujarati types were cut by a Parsi, the first Gujarati newspaper and the first Gujarati almanac were published by a Parsi.

Dr Ratan R. Marshall of Surat, a giant in the field of Gujarati literature, over 56 years ago submitted a dissertation on the "History of Gujarati Journalism." He notes this was the first dissertation accepted for a PhD in the Gujarati department of Bombay University.

Two years ago Marshall prepared a paper on the contribution of Parsis to Gujarati journalism for a seminar on Irani-Parsi culture. The paper was translated into English by Prof Ashok N. Desai, head of the English department, Z. F. Wadia Women's College and N. K. Jhota College of Commerce.

An edited and abridged version of Marshall's paper is being serialized in five parts in *Parsiana*. The first four sections dealt with the establishment of the *Mumbai Samachar*, *Jam-e-Jamshed*, *Kaiser-E-Hind*, *Saanj Vartaman* and *Rast Gofar*.

The concluding section deals with the Parsi contribution to the Gujarati language and journalism in general.

...

The overseas *Punch* was famous for sarcasm and caricatures. Here, Barjorjee Apakhtyar successfully imitated *Punch*, which may be seen in the back issues of *Hindi Punch*. On the political front *Hindi Punch* had remained progressive. Every week it used to publish the caricatures of contemporary political leaders and also attacked the failings of the rulers.

The readers were provided humor by comic elements besides humorous columns. In the first era of Gujarati journalism some journals were established exclusively for presenting humor and sarcasm, eg *Datardu*, literally meant 'the

sickle.' Manekjee Barjorjee Minocher Homji had started it on November 12, 1874. Although Minocher Homji was its editor, Khurshedjee Bamanjee Faramroz,



Dady: We'll be man and wife as soon as I come back from England.

Dinoo: Thanks but if in the meantime the Parsi committee resolve to admit non-Zoroastrians, you may be tempted into taking an English beauty! Can't we marry at once?

Dadi: No fear, love. There is only one Dinoo in the wide world!
(*Dinoo doesn't feel quite sure*)

who had become famous by the nickname 'Birbal,' was its soul. Another journalist of the times, Kaikhasru Kabrajee had command over the spoken and written language. Incorrect language irritated Kabrajee. He made an effort to

bring about improvement in the use of the language. Pallanjee Desai showed deep interest in that task and for the purpose of retaining the original pronunciations of Persian words he started the practice of marking certain words with a *Nukta* under it.

The Parsi journalists profusely used Persian words and the Hindu journalists afterwards continued their use. For example, words like *akhabar* (newspaper), *ahewal* (report), *azad* (free), *katar* (queue), *kamiyab* (successful), *jung* (battle), *jehangiri* (absolute power), *dil* (heart), *durast* (just), *dilawar* (noble-minded), *daftar* (office), *dost* (friend), *bandobast* (arrangement), etc. have become an inseparable part of Gujarati. Writers believed that the use of such words made Gujarati more glorious, whereas those who insisted on pure Gujarati did not want their language corrupted by such words. Today it no longer remains a subject of discussion. The readers always welcome the use of comprehensible language in a newspaper. Under the influence of Gandhiji, Gujarati became easier besides being purer. But, that influence is no longer felt today.

One hundred and seventy-five years have passed since the beginning of Gujarati journalism. In the beginning the voice of Parsi journalists roared. The initial stage of Gujarati journalism was dominated by the Parsis who became a source of inspiration for all journalists. Social welfare was their main concern. Today, the picture has changed drastically. There is hardly any Parsi journalist deserving the first rank in the galaxy of Gujarati journalists. Several Parsis have come in the limelight in the field of English journalism to which they have contributed a great deal. Yet, the Parsi contribution to Gujarati journalism against all odds will be remembered forever.

Concluded.

Master mariner

In recognition of his "exceptionally meritorious achievements" in the field of coaching, the Dronacharya Award for the year 2002 was conferred on Cdr



On behalf of Homi Motivala (right), wife Huzan receives the Dronacharya Award from President Abdul Kalam (top left)

Homi D. Motivala. Receiving the award on his behalf from President A. P. J. Abdul Kalam in New Delhi on August 29, 2003 was his wife Huzan Fraser Motivala, as Homi was away at Cadiz in Spain with the national yachting team.

With the conferring of the Dronacharya Award, Homi achieved the rare distinction of being the first Indian to have received India's highest sports awards both as player and coach, says his mother Gool. World champion in Zimbabwe in the Enterprise class in 1992 and a bronze medallist at the Asian Games in 1990 and 1994 in China and Japan respectively, Motivala had been honored with the Arjuna Award in 1993 and the Rajiv Gandhi Khel Ratna Award the

following year. Winning the Shaurya Award in 1983, Homi has received four awards at the hands of the President of India, says Huzan.

After retiring from active sports, Homi has been training Indian yachtsmen since 1995, becoming national coach in 1999. In recent years, Indian yachtsmen have performed creditably at international level, with Farokh Tarapore and Vikas Kapila winning the world championship in the 420 class last



year, Naresh Yadav and G.L. Yadav winning the bronze in the Enterprise class at the 2002 world championship and the Indian team picking up one silver and two bronze medals at the 2002 Asian Games at Busan in Korea, notes the Award citation.

Basking on court

It is among the 'babies' of the baugs — both in terms of area and age. The five-building A. H. Wadia Baug at Parel, inaugurated in 1965, organized its first 3 x 3 All Parsis Basketball Floodlit Tournament in May this year. And taking the initiative in its organization was young Baug resident and 12th standard student Rustom Antalia, who also represents his college — H. R. College of Commerce — in basketball.

"Basketball is a fast game, one really never stops run-

ning! It tests your presence of mind and your reflexes," he declares. "We organized the tournament in summer, a task made more difficult since many people are away. It was very exciting, but a lot of hard work too," says his mother Gulcher, herself at one time a national level basketball player. "We have a medium sized court, fair enough for a 3 x 3 tournament," she explains. Floodlights were taken on hire, the court spruced up, the net cast wide to obtain 18 entries for men and five for women.

The A. H. Wadia Baug Welfare Centre (AHWBWC) helped out as much as it could. "We function from a small apartment in one of the buildings and so are very restricted for space," asserts the Centre's president Homi Maloo. "Till a couple of years ago, few people even knew where Wadia Baug was (with regard to sports events)," laughs Gulcher. "Other teams have been around much longer. We are overcoming teething troubles and should soon be a force to reckon with."

The rotating trophy was lifted by the Poona Dunkers. The lanky lads showed their skill and experience with lofty passes and artful rebound converts. Their opponents in the final, the Wadia Baug team, hung in gamely, displaying an adventurous spirit to provide a thrilling match. The Poona team was represented by Farhad Irani, Zyrus Irani, Abaad Irani, Rayumand Irani (who also plays in his age group at the national level) and Zareer Patel. The host team comprised Cyrus

From left (below): Navaz Sahuna, Dinshaw Tamboly, Porus Turner, Bachhi Tamboly and Maloo; Wadia Baug women and men's teams



Modi, Scherzade Shahuna, Arzan Patel, Aashtad Kolah and Rustom Antalia.

In the women's tournament, the Wadia Baug team of Zeenia Antalia, Farhana Saklot, Anahita Motiwala, Shahnaz Bulsara and Monaz Amaria overcame the challenge of the Nowroz Baug girls in a sporting encounter.

While Wadia Baug teams have recently taken part in annual rink football, football and cricket tournaments organized elsewhere, the Welfare Centre also holds inhouse volleyball, throwball, table tennis and carrom matches. Fostering camaraderie and talent are singing, drawing, rangoli, elocution and cooking competitions, states a resumé of Baug activities. Drawing and yoga classes and a weekly workshop on "Knowing your religion," conducted by Shirin Karanjia for children, are some of the Centre's other activities. Prizes for academic excellence are also given annually.

Tabling it all

The VI All Parsees Handicap Billiards Tournament and the XIV All Parsees Handicap Snooker Tournament once again saw the supremacy of the Elphinstone Cricket Club (ECC), with Farhad Tengra and Kersie Gandhi of the ECC winning the respective tournaments in June 2003.

In the billiards final, Tengra (-250) beat Cyrus Mistry (-200) while Gandhi triumphed over Noshir Lala in snooker.

Proud winners Gandhi (left) and Tengra



Edulji (right) receives award from Soneji (left) as Patel looks on

of Welfare and Culture) at the ECC Billiards Room, the tournament was ably conducted by ECC billiards committee members Phiroze Mehta, Rumi Tatary, Daryus Dhalla, Fali Sholapurwala and Eric Mistry, states a write-up from FOZAWAC general secretary Rusi Bhungara.

FOZAWAC's 14th All Parsees Table Tennis Tournament held earlier in the year at Rustom Baug saw the domination of Zubin Panthaki who won the men's singles for yet another year. Anahita Pithawala of Surat was crowned women's singles champion.

At 63, Zarir Khandhadia established his fitness and enthusiasm for the sport by overcoming the challenge of several youngsters on his way to the runners up position in the men's singles and in men's doubles with veteran Percy Mehta. With sub juniors Anosh Irani, Zubin Taraporewala and Arzan Varachhawala honing their tournament talents, it was Varachhawala of Surat who picked up the award for the most promising youngster. The event conducted by Zarksis Khandhadia witnessed a large number of entries (80) in men's singles and 32 pairs in men's doubles, states Bhungara.

Sporting recognition

The Zonta Club of Bombay III presented the Club's Woman of the Year Award to Diana Edulji, former captain of the Indian women's cricket team, world record holder and present selector. Edulji re-

ceived the honor at the hands of chief guest Dr Jyoti Soneji, chairperson of International Inner Wheel District 314 at the Zonta Club's 24th charter anniversary function.

Organized by FOZAWAC (Federation of Zoroastrian Associations

of Welfare and Culture) at the ECC Billiards Room, the tournament was ably conducted by ECC billiards committee members Phiroze Mehta, Rumi Tatary, Daryus Dhalla, Fali Sholapurwala and Eric Mistry, states a write-up from FOZAWAC general secretary Rusi Bhungara.

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Avari's achievement

Chess has finally made its moves to arrive at the Asian Games. It is among the 33 disciplines scheduled for the Asiad in Doha, Qatar in December 2006 — the first time the Middle East will host an Asian Games, states a report of April 16 by Dharmendra Jore in *The Indian Ex-*



Avari (right) greets Germany's C. Ralf at the start of the sixth round

press. It was the persistent efforts of FIDE (world chess body) and Asian chess playing nations which resulted in the inclusion, the paper adds.

At the Variegated International Chess Championship held at Hastings in England in early 2003, world champion and FIDE chess master Viraf Avari won three prizes, writes Prof S. M. Ambani, ex-principal, Arts College, Valsad. The different classes in the tournament saw a record 570 entries from 28 countries. It was Avari's eighth consecutive year of participation at chess championships in the UK, the solitary Parsi to do so, Ambani notes.

Compiled by Hilla P. Guzder

READERS' FORUM

continued from page 6

ments of the body and mind, and as a bulwark against the evil designs of devils and arch-devils.

Over 70 years back, Dastur Rustomji Sanjana (Pasatia) of Bulsar was traveling by a bullock-cart, along with his sons Faramroze and Sohrabji, to perform the last rites of a Parsi in a remote village. That was at the dead of night. The bullocks wouldn't go forward, and kept going in circles. The late Rustomji sensed the presence of some evil spirit. He got down from the cart, performed ablution and recited the *Vanant Yasht* and its Nirang, and thereafter, boarded the cart. After that, the foursome headed in the right direction.

About a decade later, Rustomji and his two sons were heading for another village, to perform the last rites. Again, the bullocks wouldn't go forward (not the same bullocks and not the same cartman). The four of them could smell the presence of a big cat. Full of guts that Rustomji was, he got down, performed ablution and recited the *Vanant Yasht* and the Nirang. The big cat disappeared from the scene and the cart took to the dirt-road, leading to the right village.

Pre-1950, my mother saw a centipede enter the quilt spread out on the four-poster bed. Despite the aid of several servants and the fumigation by neem leaves, the centipede could not be traced. The search went on for over an hour. The last resort left for my father was to recite the *Vanant Yasht* and the Nirang. The centipede came close to his feet, curled up, when it was killed.

In 1960, there lived one Dastur Dorabji Magol, in Udwarda. I happened to be on a short visit to his house, along with Faramroze Sanjana and his family. A *madari* (street-performer) came to perform, fairly close to our Iranshah. Dorabji requested the *madari* to go a little distance away and perform his tricks. The *madari* was defiant. The late Dorabji challenged him to perform. He went into his room, performed ablution and prayed *Vanant Yasht* and the Nirang. The *madari* just could not blow his *pepuri* (pipe). He went away frustrated, swearing at Dorabji.

It is up to us to believe in our prayers. Our prayers are omnipotent.

BEHRAM T. DASTUR

Make prayers vibrate

Have you ever felt a sense of tranquility, peace and goose-pimples just by hearing

our prayers said by a baritone-voiced mobed? We may not understand what is recited but the vibrating sound of a well said prayer is like music to a starved ear!

But then how many mobeds have this power? Maybe one or two to be precise. So I feel it should be one of the prerequisites of their training to develop their voices — after all it's said the vibrations of our *Avesta* prayers can work wonders!

In the cassette sung by Suresh Wadkar on *Sai Mantra* and the *Gayatri Mantra*, the shlokas, set to music, are repeated 108 times. So well sung and soothing is it that your day has to be fine if you hear it.

Can we not have our prayers like the *Ashem Vohu* and *Yatha Ahu Vairyo* set to music? No, not the *tapor* (medicre) fare that is churned out, but by say a short commentary and meaning by none other than Amitabh Bachan and then the prayers sung by ghazal maestro Jagjit Singh. Such a cassette would be lapped up by every Parsi home, here in India and abroad as well.

RODA D. HAKIM

Vadodara

Vultures

The vultures are here,
The vultures are here,
To delight the minds
Of the Parsis in the plains
Who fear the birds are extinct,
Impossible to find
Worldwide.

In Matheran,
Louisa Point is as lovely
A spot as you may hope to see,
To view a wide expanse
Of valley, rock and hill.
It is still a place to glory in,
But the wonder of it is
The vultures which frequent it.

Stand quietly and watch
Them rise from below,
Magnificent in width of wing.
Their scraggy necks
Confirm the truth,
They are not extinct.

There they go!
One swoops into the clouds,
Then a second, then a third,
To gladden the hearts of Parsi men.

Reject thoughts of aviaries and such,
Come straight along to Louisa Point.
They are there, they are there.
Nurture and encourage them,

These friends of the dead,
Therefore the friends
Of living men.

Perhaps the need of the hour.
Vultures on the towers of
Our Garden on the Hill
Can be met on the Matheran hills.

We must swell the breeding numbers
By somehow nurturing them,
In their natural habitat,
For they are on our doorstep,
In the hills so near Mumbai,
In the skies around Louisa Point.

Come on, follow the path.

FEROZA H. SEERVAI

Steer the New Year

The New Year comes and goes each year,
It records every smile, removes all fear,
We seek Ahura's blessings to wipe out every tear.

When the greetings are over at the end of the day,
We Parsis rush back, our "popular" game to play,
"You are a liar, a fraud — Do you hear what I say?"

Both in private and public, we humdins slug it out,
Not caring about others, we squabble and shout,
Then come our "scholars" to further confuse — those already in doubt.

A good man is painted bad, a bad one a saint,
A miser a philanthropist; the corrupt without a taint,
Amidst all this chaos — none to heed a genuine complaint.

This goes on unabated, the entire year through,
No one willing to understand the other's view,
Till the harried, battered, hapless "old" year gives way to the "new"

Then once again its "Sal Mubarak" with a broad smile,
Each pretending to be willing to "walk that extra mile"/How hypocrisy and sycophancy are camouflaged in style!

The same sordid phenomenon goes on — no end in sight,
Needless to state, it aggravates our community's plight,
Alas! At the end of the tunnel we see no light.

This then dear reader is the reason for our faith's decline,
There is nothing but rust, where first there was shine,
We can be saved only by intervention divine.

Ervad KHUSHRU NARIMAN PANTHAKY

Traditions

Traditions are like heirlooms/Handed down/From generation to another/If followed according/To His teachings/

Would take our religion/A lot further.
Traditions not grounded in righteousness/And not promoting human dignity/
Are like a human/Without a heart/So,
why don't we/Stick to traditions/Emanating from Him/Without altering/Or
tearing them apart.

Don't tailor your/Religion according/
To your needs/All I know about tradition/Follow the path of Asha/Accompany it with/Humata Hukta Huvarshta.
Have respect and tolerance/For all fellow beings/As well as all religions/Use your judgement (Vohu Mano)/By giving your hands to many/But your heart to one.

Ye "White Wall of Silence"/Who hold the key/To all our traditions/Get rid of racism/Discrimination and bigotry/Instead preach/Tolerance, respect/Love, unity and equality.

We can swim or/We can sink/It's entirely/Up to you/Please try to/Spread the truth/For that I can/Only trust a few.

We are on the very/Verge of extinction/Our Religion and Tradition et al/Do ye even care?/If at all we sink/It's just not fair/Cause the excruciating pain/Will be unable to bear.

He was a righteous and peaceful warrior/That's why He moved humanity/Cause He wouldn't bend/He didn't hesitate to/Speak His mind/From the path of Asha/He never veered/He cared less about His life/From His enemies He never feared.

FARIDA BAMJI
Ottawa, Canada

Suitable match

Many upcountry Parsi boys, salaried or well settled in their business and professions like medicine and engineering are not finding suitable life partners and are therefore compelled to marry out of the community. As a 28-year-old dental surgeon residing in Kota, I want to draw the attention of our community girls, their parents, the community leaders and priests to encourage our girls to move out of their baugs and community centers and see life outside Bombay and Gujarat; see how well-placed the Parsis are. The girls are not interested in settling outside Bombay and Gujarat but are willing to settle abroad in an unknown land with an unknown groom.

Dr KURUSH ANKLESARIA
Kota, Rajasthan

Chinese connections?

We are two scholars working on a project entitled "China in the making of Bombay." This project deals with the

historical connection between the China trade and the growth and development of the city of Bombay. As part of our research, we would like to get in touch with those families, particularly from the Parsi community, whose forefathers had some connection with China or the China trade at any time from the late 18th century until the first half of the 20th century. In particular, we would very much like to know if any of these persons left behind records, personal diaries, letters or other memorabilia which would throw light on the subject we are investigating. We would be grateful if any persons who could help us with information would get in touch with us at the following addresses: Dr Shalini Saksena, Reader in History, Smt C. H. M. College, Ulhasnagar 421003, e-mail: shalini.saksena@hotmail.com or Dr Madhavi Thampi, Department of Chinese and Japanese Studies, University of Delhi, e-mail: madhavi_thampi@yahoo.com

Dr SHALINI SAKSENA
Ulhasnagar

Calling Gujarati poets

As entrusted by the Gujarat Sahitya Academy, I have undertaken the project of preparing and editing a collection of representative Gujarati poems written by Parsis.

I request scholars and poets of Parsi Gujarati poetry to provide me with relevant information, published or unpublished material or books, either gratis or by sale to help me in my project which I am undertaking at the ripe age of 78. A scholarship or study grant by any trust or person will also be welcome to meet the expense and labor.

Modern living Parsi Gujarati poets are requested to send me their published poetry books or unpublished poems together with their short bio data including the list of books published and consent for publication at my following address at the earliest: Dr Dharmendra M. Master, 4, Kalavihar Apartment, 50, Jaynagar, Osmanpura, Aurangabad 431005, Maharashtra.

I have published nearly a dozen books including the works of poet A. F. Khabardar and a book on drama songs of Parsi Gujarati theater.

Dr DHARMENDRA M. MASTER
Aurangabad

Irani cafe

I saw the play *Irani Cafe* at the NCPA Experimental Theatre in Bombay. The

story was woven around three couples. Each of the males, a boxer, a sailor and a gangster, were in love with their partners and with other girls. It was quite interesting but a confusing play, with the occasional funny incident.

The location of the play was supposed to be in an Irani cafe but the name is a misnomer.

There was nothing Irani about the *Irani Cafe* except for a few cane chairs (which came originally from Czechoslovakia). I expected to see a hefty Irani in a black cap sitting on the *galla* (counter), ordering *chai* (tea) from the *istand* (kitchen) and ordering the *barwallas* (waiters) to serve the customers. In the play the only Irani atmosphere was infused by a seemingly patient customer who ordered *chai* and *broon maska* (crusted bread and butter) five times and instead was served a beer.

I wish someone would produce a play in which the real ambience of an Irani restaurant is brought out before the Irani ambience is lost forever. People have forgotten the art and joy of dipping a crusty *broon maska* into a hot cup of tea and eating it with an accompanying slurp. The hard crusty *broon* can only be found in Bombay and Poona where Iranis of Zoroastrian origin live and not in Delhi, Calcutta or Madras. ZEND M. ZEND

The Zoroastrian way

The new millennium has started off in characteristic fashion: men and women are beset by fear.

Just at a time when scientific and technological advance has relieved people of many afflictions that their predecessors actually regarded as inseparable from normality they are more fearful of dislocation to their lives than ever.

It is partly a matter of changing the goal-posts. As in ideas, so in daily material existence there is an escalating progression of expectations. Whether it is a matter of social welfare provision or an explanation of the universe, people have now come to regard perfection of achievement as a kind of birthright.

Modern people have become victims of their own fears, and are becoming imprisoned within their own creations. It is the endless pursuit of security that is to blame; the sense that life owes us repose and the satisfaction of material desires.

Modern people also own so much. Many of their fears relate to the possible loss of their property, that moth and rust will corrupt, or that thieves will break

through and steal. They are, additionally, terrified of insecurity in their "relationships." When their partner cannot deliver, things fall apart.

All this is in very great contrast to the Zoroastrian way. Those who try to follow Zoroaster are dedicated to a large measure of self-denial, both materially and emotionally. For them, life in society is not primarily about securing personal advantages. Nor do they seek to possess the persons of others, whether in "relationships" or in the social nexus generally. Zoroastrians educate their desires, and try to create priorities in their manner of living, and in their expectations, which are intended to mold them into creatures of transcendence. They make themselves, that is to say, aspirants to eternal life, and seek the consecration of their beings with graces which they cannot earn but which Zoroaster himself freely gives to those who ask.

It is what life is for.

FURHOK K. TANGREE
La Roche-sur-Foron, France

All for a good cause

After many years of service as field medical officer for The Bombay Burmah Trading Corporation Limited, Dr Gool M. Disawalla retired and, with her husband Dr Manchi, son



Disawalla:
reached out

Ronnie and family, had been living in Bangalore for the past 28 years. She gave her services to every good cause and was specially active in the field of education of physically challenged children, as well as in the care of the elderly.

A patron of music and fine arts, her energy level in all good causes belied her frail physical appearance and reached out to the community with a heart full of care and compassion. She passed away peacefully at the age of 85 on June 9, 2003, after a prolonged illness patiently borne.

RASHID MINOCHER

Joint Secretary, Gathic Zoroastrian Anjuman, Bangalore

To Bahrot and back

I left Bombay Central at 6 p.m. by the Valsad Express for Golvad, reaching there at 9 p.m. I drove straight in a jeep to the Tapovan Resort. The next morning I drove to the foothills of the Bahrot Caves and started the tough eight kilometer, climb. I had my local guide, Mo-

han, to assist me. It was cold but pleasant. I stopped during the climb to catch my breath. I reached a spot from where I could see Gujarat on one side and the Aswari Dam and Maharashtra on the other.

It took me exactly two hours to reach the top. I entered Bahrot Caves and took some rest and cleaned the place with a broom which was lying there. I visualized what the Parsis had to go through staying there for 12 years. The Bahrot Caves are somewhat oval shaped. When you enter you get a peculiar smell. The legend of Bahrot says that for 12 years the holy fire was kept in the Caves, piously guarded by the devout band of Zarathushtis, who resided in tents around the Caves. When there was peace in Gujarat, the fire was transferred from Bahrot to Vansda. In 1419 it was relocated and installed at Navsari where it remained for 300 years. In 1742 CE, it was installed at Udvada, where it burns to this day.

I started the climb down and I reached the base camp in one hour. I caught the evening train to Bombay elated with my achievement. All Parsis and Iranis should make a trip to Bahrot Caves at least once in their lives. TIRANDAZ PARVEZ IRANI

Ronnie's achievement

Many watch family-based serials like *Shagun*, *Kehta Hai Dil*, *Bhabhi* on television under the banner of United Tele-



The writer
inside the
Bahrot Caves



vision (UTV). The force behind UTV, founded in 1990, is its chief executive officer Ronnie

Screwvalla.

Screwvalla has recently been appointed to the board of the International Television Academy of Television Arts and Sciences, the organization which hosts the annual Emmy awards.

These awards honor the special skills and unique talents of companies which create television programs worldwide. India is fast becoming a major attraction for international majors, especially Hollywood and Ronnie's appointment is a further endorsement to that.

To be appointed a director on the 100-member board of the Academy, from over 50 countries, is no mean achievement.

BHIKHAJIM ADENWALLA

Bodywork booster

Life has strange ways of pushing us in certain directions. I have a Master's degree in microbiology and for most of my professional life was a research chemist and development officer with Tata Oil Mills.

However, I did not find the work fulfilling and started to look elsewhere for the joy and adventure that I wanted in my life. I started attending classes offered by my cousin, Behram Ghista, a highly accomplished yoga and meditation teacher.

Inspired by his example, I gave up the security of my job and began to explore alternative ways in which I could live a more enriching and meaningful life. My search led me to explore various teachings in different parts of India.

One of these is bodywork, as taught by Dr Paula Horan, a famous Reiki teacher and a gifted body-mind therapist, who teaches bodywork as a way to experience inner and outer harmony by releasing the unresolved issues within us.

I am now a qualified and passionate practitioner of bodywork, and thoroughly enjoy bringing joy, healing and light into the lives of others.

Massage and bodywork are wonderful ways to touch our body and mind deeply, and release the stress and tension of daily living. When certain points on the body are stimulated skillfully, unexpressed emotions are released, leading to a tremendous freeing of the psyche. The benefits of regular massage include improved blood circulation, toning of the body, mental clarity and a refreshing, vibrant and energized feeling.

Last, but not the least, our relationships are enriched greatly when we let go of the unwholesome emotions in our lives and create space for the wholesome ones to take root within us.

For further information I can be contacted on 24947831, or e-mail: bbb_smile@yahoo.com

BEHROZE KHAJOTIA

Delphic Deboo

We will ultimately go back to Iran. This is going to be our final haj.

In the beginning we will have to face difficulties, but in the end the victory will be ours.

There is going to be a third world war in a few years' time and this is going to be a nuclear war, in which the West is going to be destroyed and the East will come up, just like in the ancient times.

Invest in gold. Paper currency will have no value, so also stocks and shares will have no value. Everyone should learn the Persian language.

FAROKH D. DEBOO

Tips on Alzheimer's

Longevity has its drawbacks as only a few lucky ones can live with dignity and independently in the twilight of their lives. Old persons always wish that they may not be a burden to their

family members. They are not afraid of dying but are afraid of being bed-ridden or suffering from a major illness. One such illness of today's stressful life is Alzheimer's disease. It is a kind of dementia which has snatched your loved one from you, the person's brain being damaged and having lost its thinking power. The affected person needs continuous help in dressing, eating, bathing, is not able to speak clearly, and is mostly depressed. That person suffers from loneliness, helplessness and boredom, the three plagues that account for the bulk of suffering in old age.

Before this dreadful disease strikes, beware of the following 10 symptoms after the age of 60: Loss of memory; misplacing things; asking the same questions again and again or making the same statement repeatedly; inability to do simple work, e.g. switching on a light, tying a belt, turning on a tap; difficulty in talking and reading; not able to recognize family members, neighbors, relatives; inability to identify time and place, wandering during the day or night; using a pencil instead of a knife, a fork instead of a spoon; and personality change with mood swings.

A simple test of an Alzheimer's disease patient can be taken. Ask him questions. What is the date today? What is his residential address? What is his telephone number.

Certain chemical reactions occur in the brain, causing shrinking and the consequent cluttering of the entangled brain cells. If a brain scan is done, this problem can be detected. Medical treatment is in its research stage. The following are some tips to help Alzheimer's patients. They have high levels of aluminium in their brain tissue. Do not cook in old aluminium vessels. Sweets, fried food, red meat, organ meats and excess salt should be avoided. Excessive intake of zinc and copper in the diet should be avoided. Foods containing zinc are oysters, whole grain, avocados and pears. An ideal diet for Alzheimer's patients is the intake of magnesium which is needed for the functioning of the brain. Foods rich in magnesium are wheat bran, soya beans, shell fish, dried dates and dried figs. Foods rich in antioxidants and foods having vitamin A, C and E protect the brain's nerve cells from damage. Vitamin A can be had from milk and eggs, Vitamin C from

beetroot, sweet potato, sprouts, tomatoes and citrus fruits and Vitamin E from nuts, green leafy vegetables, carrots, pumpkin, mango and papaya.

Alzheimer's is a progressive disease, with no medical cure. The cure is given by the caregiver. A husband, a wife, a son or a daughter, a brother or a sister can be the caregiver. That caring person makes the long journey bearable for the patient. It is the caregiver who gives the healing touch. The caregiver plays the part of a doctor or a nurse, understands the patient's needs. The caregiver should take heed of the following tips: Make your home a safe place; install safety locks on doors and windows; encourage the patient to be clean and hygienic; encourage the patient to listen to music, watch TV, read books and newspapers; take the patient to visit friends and relatives; regular exercise calms the patient; climb stairs, do not use the lift; most important is to take short walks, to release endorphine hormones which help in mood elevation.

The human touch is the most healing touch. Holding hands, a pat on the back, an embrace works wonders. As a mother looks after a baby, with love and tender care, in the same way a caregiver should look after an Alzheimer's patient. For old age is like a second childhood.

ROSHAN MANECK BULSARA

Edited by Parinaz M. Gandhi

AN ACRIMONIOUS ELECTION

continued from page 22

used in the constitution of the WZO and the proposed world body. Tamboly's work for the community was strongly defended by his supporters at both the meets.

The allegations by Anahita Desai and her league members were refuted in the Press by Tamboly after which Yazdi Desai had another swipe at his chief contender, reinforcing the "negativity" in his election campaign. In contrast, a confident Tamboly remarked in his message to the voters, "I do believe that my track record has established my suitability to serve another term... As far as I am concerned I remain steadfast in my commitment to give generously of my time and talent for our community and am determined to steer it onto the path of progress and economic resurgence." (With inputs from Arnavaz S. Mama)

AMBASSADOR FOR ART

continued from page 30

Islamic Art at the Met. When his dream exhibition — *India!* — became his first big project there, he persuaded Tarapor to move over to the Met as curator to organize this exhibition. In the sumptuous catalogue titled *India: Art and Culture 1300-1900*, Montebello states in his Director's Foreword, "In this latter task (Welch) was aided by Mahrukh Tarapor... without whose intuitive diplomacy and superb organizational skills it is fair to say the exhibition might never have come to fruition." In his own acknowledgements Welch speaks of her as a "specialist in Indian art, ambassador plenipotentiary, able translator, a person whose enormous organizational, diplomatic and personal skills have been essential to the project... without (whose) devoted involvement and hard work this exhibition could not have taken place."

There was no looking back after the success of *India!* In 1985 Tarapor was asked to set up a central office of exhibitions that would coordinate the Museum's heavy schedule of programs, and to liaise as well with the Met's active fundraising department. An exhibition can cost anywhere between 100,000 and three million dollars. In her 20 years at the Met, Tarapor says, "We have never not done an exhibition because we didn't have money." But she has to keep the fundraisers informed of the financial requirements. Most big exhibitions like the *The Glory of Byzantium* in 1997 which displayed pieces from over 100 institutions from about 20 countries, depend on corporate funding. The Museum tries to organize a balanced program of exhibitions that are popular as well as those that are scholarly. Though there is no entry fee — the program handouts suggest an appropriate contribution which is on par with movie tickets — the Museum recovers by way of sale from its shops, restaurants, parking fees, etc. The earnings on popular exhibitions then enable the institution to fund exhibitions on "esoteric subjects that the corporates would not be willing to sponsor" to promote scholarship in different fields. With nearly 2,500 on the staff, this "purely private institution" has an operating annual budget of \$160 million which includes salaries, maintenance,

etc but not the cost of the exhibitions, Tarapor informs us.

In the upward reach in endeavor and achievement came *Al-Andalus: The Art of Islamic Spain* which the Met mounted at the Spanish national monument, the Alhambra, in 1992 at the request of the Spanish Government to celebrate the 500th anniversary of the discovery of



With King and Queen of Spain at opening of Al-Andalus exhibition
(Photo: Daida Fotografía)

America. Tarapor tells us, "It was the first time ever that the Met undertook to do an exhibition in another part of the world." In his Director's Foreword to the catalogue Montebello credits Tarapor with "the idea to focus the exhibition on Spain's Islamic heritage and to mount it at the Alhambra," describing her as "the architect of the project for which she has been virtually the mind and the heart. This is a characterization she will no doubt protest. But... mind and heart best describe, on the one hand, the seriousness and scholarship and, on the other, the inspiration and encouragement with which she has infused this immensely complex transatlantic, even global, project." Her effort netted Tarapor a gold medal from the King of Spain and the friendship of the Queen.

While she was working on the Islamic Spain project Tarapor desperately hunted for the Minbar (pulpit) of the Kutubiyya Mosque in Marrakesh, Morocco. She recalled having seen a picture of it in a French architectural journal of the 1940s but this masterpiece of Andalusian woodwork, created in Cordoba about 1137-45, seemed to have altogether disappeared from view. Then, during a sight-seeing session in Marrakesh, Tarapor says she peered behind the closed doors of a storeroom of one of

the city's palaces and "there it was — a magnificent wreck!" Establishing its authenticity, obtaining the permission of Morocco's King Hasan II, Tarapor undertook the coordination of the restoration of the fragile structure 3.86 m high, 3.46 m deep and 87 cm wide "on condition that it would never be moved out" of its location at Marrakesh. This was the first time that the Met undertook the restoration of a major work of art outside its own premises, noted Montebello in his foreword to the book documenting the successful completion of the project costing one million dollars, borne by Metropolitan Museum trustee Patti Cadby Birch. "The King was thrilled. He gave us all a decoration," recalls Tarapor, delighted with her role in having tracked down and restored a noble work of art.

"India is a huge part of my life, and Parsis are a part of India... But museums don't seem in the forefront of the interests of the community," says Tarapor who claims that yoga and Indian friends recharge her batteries. So she is anguished by the thought of "India's magnificent paintings languishing... Feel the lack of having done so much for other countries but not for India." When they mounted an exhibition on Moghul carpets to celebrate the 50th anniversary of India's freedom, nearly 18 countries took part "sending carpets twice the size of this room. But the Indian government refused to participate. They didn't give me anything!" The only exception was an exquisite but fragile fragment ("all but falling apart") from the collection of the Maharaja of Jaipur who allowed the Museum to restore it. Accordingly, Tarapor and a specialist from the Met came to Jaipur and prepared to transport it in a special case. The restoration cost \$40,000 after which it was shipped back and now rests in the Jaipur museum, says Tarapor. "We would love to do more with India. I've often spoken to the Indian government. They say 'good idea' but there's never any follow-up."

International negotiations even in the art world need to accept political realities. Planning the exhibition on *Art of the First Cities: The Third Millennium BC from the Mediterranean to the Indus*,

with its focus on Mesopotamia and the peripheral region, nearly derailed after the World Trade Center bombing. Having made her fourth trip in 2002 to Syria, Tarapor notes, "Every time (US President George) Bush makes some remark about going into Iraq, the Syrians, quite understandably, freeze!" Though the Met was reconciled to postponing the exhibition by a couple of years if need be, Tarapor emphasizes that "culture is one way of keeping the channels of communication open, despite what happens politically."

As it happened, *Art of the First Cities* opened to rave reviews on May 5, 2003. In his inaugural address Javier Solana, former minister of culture for Spain and currently secretary-general of the European Union, complimented the Met and his "good friend Mahrukh." Said Solana, "You have in this museum a director who is exceptional, no doubt about that, but you have in Mahrukh an asset that is impossible to compete with."

Writing in *The New Yorker* (May 5, 2003) Calvin Tomkins noted, "The Sumerian people had invented cities, writing, irrigation farming, monumen-

"Your success in any country is related to how much you're ready to earn people's trust"

tal architecture, government by law..." Forty-eight museums around the world contributed to the show in New York even as looting of the National Museum in Bagdad was underway. Though nothing was ever expected from there because of the political embargo, even the protracted negotiations with Syria broke down when the US invaded Iraq. "This is the most complicated show I have ever been involved with... Your success in any country is related to how much you're ready to earn people's trust," Tomkins quoted Tarapor, describing her as "an elegant and subtle woman."

The international traveler dresses conservatively, an *abaya* (burkha) and a long black skirt being sartorial staples when she travels in the Middle East — or

when she is visiting monasteries, nunneries or the Vatican to negotiate loans. Apart from the physical act of travel which she does not enjoy, Tarapor loves being in another place. "There is no country where I felt I don't want to go back there." Her regret is that she speaks no Arabic. Nonetheless she gets by with German, French, English, Spanish, Greek and has "never had difficulty making connection with people." Her small house in Greece beckons to her and she hopes to go there four to five times a year to unwind because "the only negative (part) about my life is that it's almost too much — the deadlines, the travel..." She says she "adores" animals — there is a pet dog she visits in a monastery, her bulletin board is filled with pictures of animals to whom she has become attached.

Her work however is to her the most absorbing part of her life. Her thoughts veer back to the exhibitions. "You are working with masterpieces and people who care for them, working with collectors and people who love art, socializing with them... To me the lenders are important. They are the stars. If they don't feel good, I haven't done my job well."

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MILESTONES

This issue of *Parsiana* publishes interfaith unions for the five month period of January to May 2003. They have been sourced from the Old Customs House and the MHADA office in Bandra (East). However, names that could not be confirmed as Zoroastrian have been omitted from the list.

The marriage registrar at the Old Customs House sanctified 28 intercommunity and four civil marriages. Twenty-three intercommunity and three civil unions were registered with the MHADA office.

Seven Zoroastrian names were culled from the Chandanwadi crematorium register for the six month period of January

to June 2003.

The last remains of 77 Zoroastrians were interred at Bombay's Doongerwadi in August 2003. Only 11 births were registered as per the data available to *Parsiana* from two south Bombay hospitals. Fourteen of the 28 patients who succumbed to heart disease were over 80 years. The death toll for lung related diseases numbered 16. Nine victims fell prey to cancer and four to septicemia. Hypertension, kidney failure and general debility/old age felled three Zoroastrians each. Two lives each were lost to diabetes and brain disease. The nine isolated cases registered in August were: Alzheimer's disease, falciparum malaria, hemi-

plegia, pancreatitis, head injury, arthritis, gastro-enteritis, hypercalcemia (excessive calcium in the blood) and malnutrition. A lady breathed her last at 103-years (the highest age at death). The youngest to perish — a 54-year-old male. The Zoroastrian life expectancy at birth for August, in Bombay, was 78 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.

BOMBAY

BORN

A girl, *Theeyah*, to Anahita and Adil Mistry on March 19, 2003
A boy to Farida and Dinshaw Kudianiwalla; July 29
A girl to Gulshan and Zubin Zack; August 2
A boy to Zenita and Zarksis Ichhaporia; August 4
A boy to Monaz and Nozer Mehenty; August 6
A girl to Ashish and Nauzar Billimoria; August 11
A girl, *Zoish*, to Jennifer and Maneckshaw Siganporia; August 16
A girl to Havovi and Neville Velati; August 16
A boy to Zenobia and Framroz Irani; August 17
A girl to Kamal and Hormazd Sidhwa; August 19
A girl to Roopa and Firdaus Pallonji; August 21
A girl to Khushnuma and Zubin Mistry; August 26
A girl to Minal and Khushrau Jilla; August 29

MARRIED

Ajeetha J. Menezes and Mehernosh B. Patell; January 2
Shahnaz Hoshang Malaowalla and Percy Jijina; January 4
Zia R. Khambatta and Nikhil Sawhney; January 5
Reshma Hans Hiltensberger and Cyrus Mehernosh Dumasia; January 7
Janicee Yazdi Arethna and

Anish Khanna; January 7
Minal Prabhakar Bhandari and Ashtad Firdosh Poonawala; January 9
Tanaaz Rusi Subawalla and Tapan Ranjit Sampat; January 9
Khushnuma Kekobad Patell and Farhad Dara Kapadia; January 21
Aarmeen Mohemadali Mogul and Kairoz Dinshaw Dordi; January 23
Kainaz Gazder and Vijay Santhanam; January 27
Janhavi Suresh Mashelkar and Porus Noshir Ardesher; February 4
Mahenov Dinyar Ilavia and Nishant Laxmikant Thakkar; February 4
Aparna Ashok Kanungo and Zubin Neville Mistry; February 5
Monalisa Rohinton Irani and Kaikhushroo Sam Irani; February 6
Rajni Gandha Shekhawat and Navroz Manek Mahudawala; February 6
Renu Tapania and Veeraft Tehtemtan Satarawala; February 6
Maya Rokaa and Jimmy Mistry; February 10
Kainaz Burjor Sethna and Abhimanyu Harish Mulchandani; February 10
Hufri Vishvi Balaporia and Manoj Mahadev Borkar; February 14
Sheraz Cyrus Kaka and Amit Kaushik; February 15

Dinaz Rohinton Patel and Pranay Shrivastava; February 17
Sakina Ahmedali Lakdawala and Anosh Pervez Elavia; February 21
Shiraz Godrej Dandiwalla and Dion Sylvester Sequeira; February 27
Zarina Pervez Dordi and Shabir Hussain; February 28
Mehrak Amiri Zahedi and Enayat Marshal Poorekhorsandi; February 28
Mamta Sadanand Poojari and Hormuzd Farokh Billimoria; March 4
Sanobar Rohinton Roowalla and Altaf Abdulsultan Merchant; March 4
Rashna B. Dumasia and Kaizad Johnston; March 10
Rukhsana Bahadur Bhangara and Rajesh Dhirubhai Pala; March 10
Jasmine Farrokh Bharucha and Glenn Henry Naronha; March 12
Gulshan S. Dalal and Farhad B. Pagdiwala; March 17
Niti Khosla and Neville Bokdawala; March 21
Ketki J. Ved and Mikky R. Langrana; March 25
Gitanjali Kohli and Pheroze Engineer; March 26
Kashmira D. Adajania and Daniel George; March 26
Shalini Ramesh Ponda and Jimi Tehmul Driver; March 27
Khushnuma Kobad Dehnugara and Hoshang Jehangir Unwalla; April 3

Celina Marie Yovich and Jehangir Nusli Wadia; April 9
Benaifer Sam Karkaria and Sunil Dennis Fernandes; April 17
Meghana Subhash Damle and Cyrus Pesi Guzder; April 17
Poonam Yadav and Vispi Bomi Sarkari; April 17
Shirin Hoshang Bilimoria and Abdulla Sheikh; April 17
Sandy D'Souza and Kaizad Shapur Sidhwa; April 19
Soniya Sarbjit Gill and Yezdi Adi Daruwalla; April 21
Himadri Omprakash Kejriwal and Mehernosh Kali Mistry; April 21
Parween M. Shaikh and Jehangir K. Patel; April 21
Hardeep Kaur and Roozbeh Noshir Gazdar; April 24
Krishna Chotulal Naollikar and Dara Rattanshaw Chavda; April 28
Ummati Nilesh Shukla and Zubin Aspi Billimoria; May 4
Revis Ann Newton and Behram G. Nagporwala; May 6
Preeti Rasiklal Thoria and Ruzbeh Faredoon Kapadia; May 7
Sandeepa R. Sarkar and Jehangir Rohinton Batiwala; May 12
Vabeer Zarir Master and Jamsheer Avari; May 19
Hutoxi Sam Tavadia and Hareesh Manoj Shivdasani; May 20
Pallavi Narvekar and Harvesp Panthakey; May 22

Sunita Singh Passi and
Kayomars Rustom Irani;
May 27

DIED

Homi Adi Rutnakar (74), 13, Sargant Hse, Allana Marg, 400001; January 25 (cremated)
Khusro Faramroze Rustamji (87), Ness Baug Annexe 1, Nana Chowk, 400007; March 2 (cremated)
Ratan Hoshung Sethna (76), 1/B, Brighton, 68/D, Nepean Sea Rd, 400006; March 16 (cremated)
Hosi Bomani Mistry (73), Fariyas Bldg, August Kranti Marg, 400036; March 29 (cremated)
Peroja Jehangir Wadia (91), 402, Nepean Hse, Nepean Sea Rd, 400006; May 10 (cremated)
Homi Dadyseth (77), 1, Enid Apts, 48, Chaple Rd, Bandra (W), 400050; June 1 (cremated)
Sorab Burjor Aibara (80), 4/B, Vellard View, Peddar Rd, 400006; June 17 (cremated)
Rusi Framrose Madon (65), 627, Dubash Bldg, Homavazir Rd, Parsi Clny, Dadar, 400014; July 31
Daulat Temuras Wadia (84), M/7, Dalal Est, Lamington Rd, 400008; July 31
Bhikhaji Nusserwanji Langrana (90), Peddar Hse, Proctor St, Grant Rd, 400007; August 1
Phiroze Jehangirji Makhania (86), A, Shirin Manzil, Dinbai Petit Lane, Balaram St, 400007; August 1
Naozer Ruttonshaw Panthaki (66), 682, Kapadia Bldg, Khareghat Rd, Parsi Clny, Dadar, 400014; August 1
Edul Bomansha Thanewalla (82), A/4, Bhiwandiwalla Ter, Dhobitalao, 400002; August 1
Alamai Hormasji Davierwalla (89), 3/4, Spenta, B. G. Kher Marg, Malabar Hill, 400006; August 2
Mani Phiroze Sethna (83), 690, Parsi Clny, Dadar, 400014; August 2
Tehmina Kaikhushru Buhariwala (99), D/7, Beach Hse Park, Gandhi Gram Rd, Juhu, 400049; August 3
Shirin Sorab Irani (71), 91/1, Mariam Manzil, S. S. Gaikwad Rd, Dhobitalao, 400002; August 3

FIGURES AT A GLANCE*									
	Bombay			India			World		
	This issue	2002*	2003 ^o	This issue	2002*	2003 ^o	This issue	2002*	2003 ^o
BIRTHS									
Boys	4	77	33	—	5	3	7	45	10
Girls	9	103	38	1	6	7	6	27	8
MARRIAGES									
Parsi	—	210	99	1	17	10	3	22	5
INTERCOMMUNAL									
Males married out	33	46	33	—	1	—	3	5	2
Females married out	18	49	18	1	2	—	1	8	3
DEATHS									
CONSIGNED									
Males	39	451	301	4	79	45	5	38	15
Females	40	441	283	13	80	61	7	32	13
CREMATED									
Males	6	9	6	1	—	—	—	—	—
Females	1	17	1	—	—	—	—	—	—

*Running totals for 2002 (January 2002-September 2003 issues)

^oRunning totals for 2003 (March 2003-September 2003 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.

Noshir Cawasji Madon (72), 682/A, Kapadia Bldg, Khareghat Rd, Parsi Clny, Dadar, 400014; August 3
Soli Bahmansha Pithawala (59), Arya Samaj Bhavan, 232, Bazar Gate St, Fort, 400001; August 3
Mehroo Shapurji Athugar (88), Chothia Bldg, 275/C, Zoroastrian Clny, Chikalwadi, Tardeo, 400007; August 4
Pilo Hormasji Patch (86), Adville, 34, Ridge Rd, Malabar Hill, 400006; August 4
Soona Jehangir Polishwala (83), 44/B, Batliwalla Villa, Sleater Rd, 400007; August 4
Marzban Sorabji Vasanani (56), Desra Rd, Bilimora, Gujarat, 396321; August 4
Darayus Homi Khergaumwala (54), G/5, S. B. Bharucha Baug, S. V. Rd, Andheri (W), 400058; August 5
Katy Jehangir Mistry (76), C/23, Jerbai Baug, Dr Ambedkar Rd, Byculia, 400027; August 5
Perin Dhunjishaw Palsetia (73), 27, Khan Block, New Khareghat Clny, Babulnath Rd, 400007; August 5
Dali Ratanshaw Sanjana (73), N. M. Wadia Block, 6/5,

Malcolm Baug, Jogeshwari (W), 400102; August 5
Sarosh Homi Wadia (70), 76, Pali Hill, Bandra (W), 400050; August 5
Soli Dinshaw Colabawalla (66), Adie Mans, Near Super Cinema, Grant Rd, 400007; August 6
Willie Dhunjishaw Dharwar (90), 4/75, Jehangir Mans, N. S. Patkar Marg, 400007; August 6
Rati Eruch Daver (70), 5, Petit Blocks, M. P. Agiary Lane, Grant Rd, 400007; August 7
Firoze Burjorji Vazifdar (69), 10/42, Venus Co-op Hsg Soc, TPS-6, Rd no 1, Santacruz (W), 400054; August 7
Homi Jehangir Crawford (73), 41, Shankar Sagar, Breach Candy, 400036; August 8
Banoo Dadiba Daruwala (74), A/23, Nowroz Baug, Lalbaug, 400012; August 8
Sheroo Rustom Desai (82), J/43, Cama Park, Cama Rd, Andheri (W), 400058; August 8
Bapsi Sheriar Khandhadia (76), 3/8-A/6/6, Jeevan Shanti Sagar Soc, Jeevan Bima Ngr, Borivali (W), 400103; August 8
Boman Jamshedji Mulla (73),

A/7, Corinthian, Opp Fariyas Hotel, Arthur Bunder Rd, Colaba, 400005; August 9
Nergish Bejonji Panthaki (73), 783, Patel Home, M. Joshi Rd, Parsi Clny, Dadar, 400014; August 9
Dolly Eruchshaw Patel (65), 15/11, Mody Bldg, Gamadia Clny, Tardeo, 400007; August 9
Homayoon Ardeshir Shahnavaaz (75), Mahimkar Villa, Shivaji Peth, Khandala, 410301; August 9
Khorshed Minoo Sidhwa (85), Pemino, Altamont Rd, 400026; August 9
Hormusji Framji Siganporia (93), B/1, Serene P. Jeejeebhoy Bldg, Suyog Ngr, Bhabola Chulna Rd, Vasai (W), 401202; August 9
Sunoo Adi Daruwala (72), C/26, Nowroz Baug, Lalbaug, 400012; August 11
Gool Kersi Gokal (80), G/1, Captain Clny, Tardeo, 400034; August 11
Shirin Meherwan Hakim (86), B/15, Mistry Bldg, Opp M. D. College, Parel, 400012; August 11
Rati Sorab Patel (84), H/2, S. B. Bharucha Baug, S. V. Rd, Andheri (W), 400058;

August 11
Khurshed Ardeshtir Irani (74), Kohiar Hse, 4, Dhuswadi, Dhobitalao, 400002; August 12
Homai Minoo Daver (78), D/19, Jerbai Baug, Dr Ambedkar Rd, Byculla, 400027; August 13
Maneckbai Maneck Umrigar (78), 4, Seth Hse, Thakurdwar, 400002; August 13
Dinamai E. Bhathena (92), 693, Zaveri Block, Dinshaw Master Rd, Parsi Clny, Dadar, 400014; August 14
Keki Shapurji Jijina (84), Panday Sanatorium, Colaba, 400005; August 15
Erach Jehangirji Vevai (93), 17-A/9, Rustom Baug, Victoria Rd, Byculla, 400027; August 15
Ratty Sohrab Bhote (78), 402, Ankur, Dadabhai Rd, Andheri (E), 400069; August 16
Burjor (Baji) Dhunjishaw Minbatiwalla (81), 761, Najamai Mans, M. Joshi Rd, Parsi Clny, Dadar, 400014; August 16
Sheroo Kaikhusroo Commisariat (81), 5-6/C, Kanhaya Bhuwan, Chira Bazar, 400002; August 17
Eruch Burjorji Patel (63), 7, Todiwalla Bldg, Sopari Baug Rd, Parel, 400012; August 18
Burjor Maneckji Siganporia (82), B/38, Nowroz Baug, Lalbaug, 400012; August 18
Keti Boman Surti (85), Petit Widows' Chawl, Fort, 400001; August 18
Pirojibai Dossabhai Kalwachwalla (103), C/415, Vikas Tower, Andheri (E), 400069; August 19
Shera Shapur Tata (91), Holland Hse, 14, Colaba Causeway, 400001; August 19
Barjorji Gustadi Mehenty (82), 598/C, A. H. Wadia Bldg, J. S. S. Rd, Chira Bazar, 400002; August 20
Jer Framroze Panthaki (90), Jer Mans, Gunder St, Chira Bazar, 400002; August 20
Rohinton Dara Shroff (62), 8, Cozy Bldg, Gowalia Tank, 400036; August 20
Dhun Homi Wadia (85), Sheroo Villa, 87, Versova Rd, Andheri (W), 400053; August 20
Gool Kaikhusru Balsara (96), 1-B/11, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel,

400012; August 21
Rusi Savakshaw Bhagat (63), Wilson Bldg, Dr Ambedkar Rd, Dadar, 400014; August 21
Piroja Eruch Kasad (80), 5/17, Khareghat Clny, Hughes Rd, 400007; August 21
Roshan Sorab Contractor (72), 794, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; August 23
Perin Rustom Dotiwalla (72), 21/A, Usha Sadan, Next to Colaba PO, 400005; August 23
Darabshaw Kavajji Dubash (77), B/10, New Khareghat Clny, Hughes Rd, 400007; August 23
Boman Hormuz Irani (72), Marine Chmbs, 1st Marine St, 400020; August 23
Piloo Homi Unwala (76), Park View, Little Gibbs Rd, 400006; August 23
Nariman Darabsha Elavia (79), 502, Mangal Darshan, Waterfield Rd, Bandra (W), 400050; August 24
Hilla Keki Bharucha (85), 12, New Garden View Co-op Hsg Soc, Almeda Park, Bandra (W), 400050; August 25
Sorab Edulji Cooper (86), S/1, Pearl Mans, 91, M. Karve Rd, 400020; August 25
Homi Maneckshaw Udwadia (67), 204, Pooja Co-op Hsg Soc, Amar Ngr, Durgah Rd, Mulund (W), 400082; August 25
Khorshed Eruch Damri (86), 798, Tehmi Villa, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; August 26
Sheriar Burjorji Patel (82), E/3, Bhiwandiwalla Ter, Dhobitalao, 400002; August 26
Khodadad Rustom Ahrestani (83), 11, Doctor Bldg, S. B. Bharucha Baug, S. V. Rd, Andheri (W), 400058; August 27
Sam Jamshed Gazdar (71), B/7, Allahabad Bank Nutan Co-op Hsg Soc Ltd, Doongri no 2, Andheri (W), 400069; August 27
Pervize Dinshaw Panthakey (91), 406/D, Simla Hse, Nepean Sea Rd, 400036; August 27
Homi Jal Pastakia (68), 802/B, Gool Villa, Dr Ambedkar Rd, Parsi Clny, Dadar, 400014; August 29
Sarosh Minocher Vakil (88), 5, Evergreen; 2nd Dadiseth Cross

Lane, Babulnath Rd, 400007; August 29
Hoshang Darabshaw Aibara (64), E/37, Cusrow Baug, S. B. Rd, 400039; August 30
Phiroze Merwanji Kateli (93), Sohrab Palamkote Hall, Parsi Clny, Dadar, 400014; August 30
Gool Jehangir Mehta (91), 558, Sanghrakha Hse, Adenwalla Rd, Matunga, 400019; August 31

CALCUTTA

MARRIED

Shaizeen Tangri and Carl Contractor; April 25
Roxanne Bulsara and Ganesh Basavaraj; July 27

DIED

Joyce Jamshed Bulsara; March 19
Shelly Feroze Bilimoria, mother of Ratan, Meher Khambatta and Pesi and sister of late Sam, Katie Aspy Moddi and Hosie; July 23
Goola Behramji Randelia, mother of Sheroo T. Patel, Noshier and Dorab and sister of Bhikoo H. Parbhoo; July 31

SECUNDERABAD

BORN

A girl, *Richelle*, to *Zinia* and *Beraaz Italia*; March 28

DIED

Maneckshaw B. Darabna (90); June 5
Homi K. Banaji (75), father of Adi and Limi; August 6 (cremated)
Sheroo Engineer (77), wife of Minoo and sister of Feroze Katrak; August 29

SURAT

DIED

Darayas Dhanjisha Guard (76), 11/1894, Laywala Bldg, Muglisara, 395003; August 7
Sorabji Jivanji Ilavya (92), 3, Parekh Chol, Timaliyawad, Nanpura, 395001; August 9
Rati Ratan Messman (70), B/801, New Suncity Apts, Anand Mahel Rd, 395003; August 9
Dhanmay Pirojsha Turel (89), Agiary Mohallo, Adajan; August 10
Dhanmay Ardeshtir Variyava (102), 7-C, Gita Apt, Palia St, Nanpura, 395001; August 14
Perin Mervanji Dastur (92),

Godha St, Nanpura, 395001; August 21
Jalu Barjorji Karai (74), Karai Mans, Dangor St, Nanpura, 395001; August 21
Tahmina Ardeshtir Sukhia (76), Mota Faram Hse, Bibini Wadi, Sayedpura, 395003; August 22
Banoobai Nariman Bhathena (74), Padar Mohallo, Village Borbhatha, Tal Choyasi, Dist Surat; August 23
Alamai Darabsha Bhagwagar (81), Chowki Sheri, Nanpura Main Rd, 395001; August 26
Jarbanu Sorabji Ilavia (95), Motamai Hira Parakh Chawl, Timaliyawad, Nanpura, 395001; August 28
Temurasp Jamshedji Enth (73), Nariman Home and Infirmary, Shahpore, 395003; August 31

...

AUSTRALIA

Victoria

MARRIED

Farah Rohinton Irani and Cyrus Feroze Master of Bombay, India in Melbourne; August 24

CANADA

British Columbia

BORN

A girl, *Ava*, to *Tinaz* and *Daryush Jangi* in North Vancouver; January 17

MARRIED

Sabrina Gill and Zubin Nazir in Victoria; June 21

DIED

Shahriar Farrokhzad (97), in North Vancouver; December 11, 2002
Dinyar Parsi (88), husband of Soltan in North Vancouver; December 17

Ontario

BORN

A girl, *Tatyana*, to *Zhaleh* and *Rooshad Golwalla*; June 15, 2003
A boy, *Taronish*, to *Khushamin* and *Hormuzd Chothia* in Toronto; August 31

MARRIED

Delna Anary, daughter of Beroze and Adi, and *Kairas Mehta*, son of Dolly and Soli in Vaughan; June 7

DIED

Sorabji C. Kharwanwala

(Kodia), husband of Perin and father of Yazdi, Phiroze, Rohinton and Roshan; June 6
Kawus Nanavati, husband of Sylvia and father of Jamshed, Pheroze and Tanaz in Burlington; June 15
Freny Bulsara (63), wife of Keki and mother of Adi, Jehangir, Suman and Havovie in Ottawa; June 22

HAWAII

MARRIED
Suzanne Larder and *Darius Kasad* of North California, son of Homai and Arvind; October 13, 2002

IRAN

DIED
Shirin Falahati (Namdarian) (70), mother of Iraj in Tehran; January 18, 2003

ITALY

DIED
Khorshed Kharas, wife of Jamshed and mother of Homi and Parveen in Rome; August 8

PAKISTAN

Karachi
 DIED
Zareen Farrokh Wania, mother of Darius and Meher Anklesaria; June 13

UK

DIED
Jamshed Rutton Kotwal, brother of Dorab and late Dinshaw; August 4

USA

California
 BORN
 A boy, *Sheyaan*, to *Nelly* and *Percy Bhesania*; January 7
 A boy, *Kaizan*, to *Nafeeza* and *Daravus Satta*, brother to *Zoheb* and *Ushain* in Foster City; January 16
 A boy, *Anush*, to *Anu* and *Sarosh Patel* in Fremont; March 7

Illinois

BORN
 A boy, *Darin*, to *Havovi* and *Erich Tavadia* in Chicago; July 13

MARRIED

Melissa Jones and *Zarvan Karanjia*, son of *Zarin* and *Neriosang* in Chicago; May 25

New York

BORN
 A girl, *Farah*, to *Azarmeen* and *Rezwan Pavri*; January 30

MARRIED

Sharmeen Irani, daughter of *Khorshed* and *Phiroze*, and *Vispi Jilla* of Dallas, son of *Sabar* and *Noshir*; May 17

DIED

Diana Minocher Patel, sister of *Maneck Sanjana*; January 26

North Carolina

BORN
 A girl, *Rhea*, to *Tannaz* and *Kaiomarz Dotivala*; June 12

Oklahoma

BORN
 A boy, *Alex*, to *Debbie* and *Kersi Bharucha*, brother to *Nicholas* and *Christopher*; May 1

Pennsylvania

DIED
Behroze Chatterjee (57), wife of *Sapan Kumar* and mother of *Babeena Sharma* and *Anupam* in Pittsburgh; July 14

Texas

BORN
 A girl, *Ferona*, to *Niloufer* and *Anoshak Bustani* in Dallas; November 5, 2002
 A girl, *Autria Sarvar*, to *Mira* and *Sohrab Aidun* in Dallas; December 23
 A boy, *Daravus*, to *Carole* and *Zal Parakh*, brother to *Zarine* in Dallas; January 2, 2003

MARRIED

Natasha Desai and *Norman Burr Furlong III* in Houston; March 8

DIED

Nilima Rajkot, wife of *Faroakh* and mother of *Sean* and *Nikita*; July 11

Compiled by Roxana A. Driver

Sharing Memories

If you would like to share your happy and memorable occasions with our readers, please write to Parsiana for details on the Sharing Memories column



Ervad Navroze Kotwal of Belgaum, son of Tushna and Phiroze, completed his navaar training on May 15, 2002. The 14-year-old underwent the priestly training at Bombay's Soonaiji Hirji Agiary



Ervad Rayomand Sidhwa passed his samel exams in Udvada and became a full-fledged priest last year. The 14-year-old son of Zenobia and Peshotan of Udvada received his religious training at the Athornan Boarding Madressa, Bombay



Zerkxis Bhandara was initiated into the Zoroastrian fold on December 29, 2002 at the Anjuman Atash Behram in Bombay. He is the son of Tenaaz and mobed Zarir Bhandara of California, USA

Kalapesi's kaleidoscope

Parinaz M. Gandhi

Died: Roshan Minocher Kalapesi, 77, first president of The Crafts Council of India and a pillar of Paramparik Karigar, an organization dedicated to promoting and preserving Indian craft, on February 24, 2003 in Calcutta following cardiac complications.

Observing the legendary craftsmen of India turn away from their hereditary trade to more lucrative callings Kalapesi was committed to promoting their cause through the Paramparik Karigar. She regularly organized workshops and exhibitions to give them a platform for their creativity. In March 2003 the Taj Mahal Hotel hosted a rare auction conducted by Bowrings of UK for the craftwork created by the Paramparik Karigars. This prestigious event was the brainchild of Kalapesi who had worked hard for its success but had not lived to witness it, mentions her sister Katayun (Kitty) Madan.

In 2003 as in 1999 she was offered the National Gallery of Modern Art free for a month to hold exhibitions. At all such events she would personally interact with the craftsmen, jointly analyze why particular items were not sold and accordingly give them tips to improve their artefacts. A series of skill and enhancement workshops for craftsmen were initiated by her. Working conjointly with Kalapesi towards uplifting the lot of the neglected craftsmen was noted poet Kamaladevi Chattopadhyay. When serving on the All India Handicrafts Board Kalapesi realized that the artisans were not getting the proper help and direction nor the monetary benefits which they deserved.

To preserve for posterity the beautiful

costumes of India, she was instrumental in collecting and displaying the various attire in an exhibition, *Paradhanika*, for which she obtained sponsorship from Air India. This exhibition opened at the Smithsonian Museum in Washington and earned much acclaim as it traveled around the world. With her extensive study of embroidery, Kalapesi had chosen to wear a gara at the inauguration which had attracted as much attention as the exhibition, she had conveyed to *Parsiana* (see "Painting with a needle," *Parsiana*, August 1986). She subsequently designed the Air India airhostesses' uniforms which were very popular.

Her tryst with attires began when she designed the costumes for a Shakespearean play after which she was approached to design an exhibition on leatherwear for a German commercial delegation, notes a life profile. Established as a designer overnight, she was flooded with offers to do several fashion shows. It was Kalapesi who created the wardrobe for Reita Faria (the first Indian "Miss World") and gave her comprehensive coaching for the event.

Frequently invited overseas, Kalapesi had an occasion to display the crafts of India on board *The Royal Odyssey* on its voyage from Bombay to Mombasa when summoned by The Royal Cruise Line. Another trip to Israel saw her conduct workshops and proffer advice on crafts. In Scandinavia she participated in a workshop on modern furniture design.

Equally involved with the community's award winning artistic efforts, she was in charge of costumes and art direction for Vijaya Mehta's film *Pestonjee*, starring cinestars Naseeruddin Shah, Anupam Kher and Shabana Azmi, and for Pervez Merwanji's film *Percy*, starring Ruby Patel and Kurush Deboo. At the exhibition *Parasika*, organized by the K. R. Cama Oriental Institute at the Prince of Wales Museum in 1991, she was among those mainly responsible for

projecting the history and achievements of the Parsi community. The enormous panorama had been compartmentalized by Kalapesi under six heads starting with the early roots in Persia and extending up to the early 20th century which witnessed the mushrooming of philanthropy in Bombay. She had made a good study of the Zoroastrian religion and was considerably knowledgeable about the community's customs and traditions, recalls her sister marvelling at how she could make an abstract subject interesting and appealing for the youngsters.

Daily prayers were a routine for Kalapesi whose faith in the religion had made her write and direct plays like *The Splendoured One* (on the life of Zarathustra), *Cyrus the Great* and others. She formed a theater group called Act where actors could learn the basics of stagecraft. Her own interest in stage productions was nurtured when she joined the Theatre Group, taking part in Ebrahim Alkazi's productions. She would act, dance and sing in many productions in America, Europe and Asia. She was invited to a theater workshop in the south of France with luminaries like Alan Jay Lerner of *My Fair Lady* fame and was ever willing to direct plays with her sister for the productions staged by the Calcutta School of Music.

After her schooling at the Clare Road Convent and graduation in science from Bombay's Elphinstone College, Kalapesi was expected to carry on her father Khanbahadur Minocher Kalapesi's business of manufacturing essences for aerated water factories (Duke's lemonade was one of them). Until the end she fulfilled this obligation to Shannon Chemical Work as the business was known while pursuing her other interests. After graduation she worked at Chemould Frames where she helped to sell frames and paintings of promising artists. She had studied western music, both the piano and vocal and learnt modern ballet. She was tutored in design and color psychiatry by Eric Dust of London.

A fountainhead of ideas and support for various causes Kalapesi was among those who fought for the creation of Priyadarshini Park at Bombay's Napean Sea Road when there were proposals to develop this property. "She should have been born a man," maintains Madan giving her sister credit for stoically shouldering



Kalapesi: the cornerstone of craft

dering the responsibilities both at home and outside. A keen cricket fan who would never miss out on matches especially when India was playing, Madan remembers that even as a schoolgirl, Roshan's studybook would lie open before her vying for her attention while she was engrossed in the radio commentary on cricket matches!

Not academically inclined, she always maintained that we should be teaching crafts to our children, states her sister. The grant she received from the National Council of Rural Institutes was utilized to finance five master craftsmen of Paramparik Karigar to write books on their field of specialization. These books, she hoped, would be used as manuals to teach craft in schools.

The patron of arts and crafts is survived by her sister Katayun (Kitty) Madan.

FINANCIAL GUIDELINES FOR...

continued from page 24

publication of accounts of a charitable trust (whose total income exceeds one crore rupees in a previous year) in a local newspaper is an initiative taken by the Government in the right direction and is well appreciated by such trusts.

Similar principles apply, so far as may be, to approved educational and medical institutions, scientific institutions, notified trusts, trade unions, news agencies, etc. These institutions are now required to file their returns of income if their income without giving effect to exemption under section 10 exceeds the maximum amount not chargeable to income-tax [section 139 (4C)]. Failure to furnish the return of income attracts penalty under the Act. The return of income will not be considered as defective if the certificate for the tax deducted at source has not been furnished along with the return of income due to the default of the payer in not furnishing such a certificate. The certificate is, however, required to be produced within two years from the end of the assessment year [explanation to section 139(9)].

Rustom S. Gae, a former law secretary to the Government of India, is presently a senior advocate practising in the Supreme Court of India. He is known for his expertise on subjects relating to fiscal laws, company law and constitutional law. He writes frequently on legal issues pertaining to the community.



BUSINESS

continued from page 37

Prestige printing

Continuing their winning run in quality printing is JAK Printers Private Limited, picking up three first and second positions each, and two third positions in different



categories (print finishing, offset printing, single and two color) at the National Awards for Excellence in Printing, 2003. JAK's tally made it the second highest award winner at the awards held in Bombay in February. At last year's awards in Madras, JAK had been the third highest award winner in the small, medium and big (combined) group.

While their single maiden entry in the 51st International Calendar show (the world's biggest calendar show) in 2001 in Stuttgart, Germany had fetched partners Khushru Patel and Aspi Forbes a silver award (the first of its kind for any printing company in India), JAK won the bronze award at Kalenderschau 2002 in the same city. At the Asia Calendar Show 2002 in Bombay, JAK picked up gold, silver and bronze awards, according to their fact file.

"JAK Printers has come to occupy the third place among the most successful printing units of the past few years, though it is one of the smallest printing units in the competition," (with just one four-color offset printing machine in addition to its two single-color printing machines, while others have up to 10 multi-color machines), notes the April 2003 issue of *PRINTCOM INDIA*, the "independent quality magazine for print production, digital publishing and packaging," published in cooperation with Deutscher Drucker, Germany.

In his article on JAK Printers, international writer Kurt Wolf states: "We paid a visit to JAK Printers in the industrial area in Worli and talked to the owners Patel and Forbes. We asked... whether it pays in any way to take part in such competitions..." Patel replied: 'Awards earned at

competitions are a symbolic reminder for us that we are on the right track with our strategy of producing with great care, with the objective of achieving just the best possible quality... The awards... stand for the reassurance from the competent and impartial award organizers that we could



From left: Meher and Khushru Patel with national awards in Madras; Jeroo and Aspi Forbes receiving international award in Germany

deliver the highest level of quality. And what better way can we ever ask for to win over customers!"

"Although JAK's prices are considered 'high' in India, they are in fact low enough to be attractive, when we compare international prices," Wolf writes. "The big publishing houses in India which have been getting their jobs printed in Singapore for quite some time now, are getting more and more of their books printed here in India in the last couple of years," explains Patel. "We are one of the three printing houses, which print these high-quality books now in India, because we are cheaper than Singapore, while our quality is equally good."

JAK Printers also specialize in the printing of credit cards, the article notes. High quality labels for multinational companies, exclusive writing stationery, fashion magazines having high-gloss print quality, calendars, photo and art books, catalogs, etc make up the bulk of the turnover, but the partners take up small value orders like visiting cards too.

Constrained for space in their present premises, JAK Printers will soon be shifting into new, bigger premises at Byculla. A reliable digital proof and a CTP typesetter will be installed and the present speed master 72 will be joined by a speed master 102 S, so as to enable the doubling of the printing format and to speed up the printing.

Compiled by Hilla P. Guzder



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