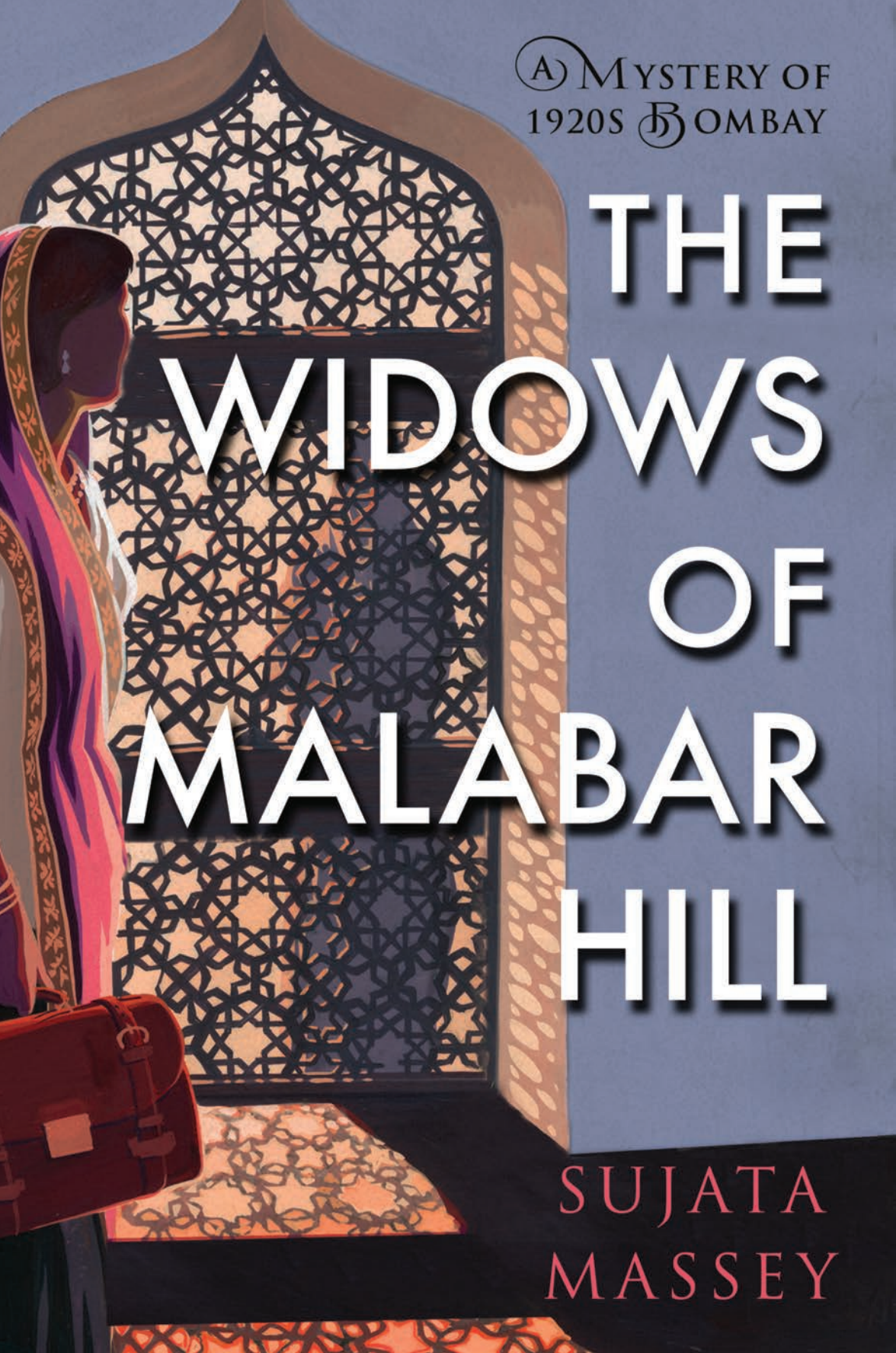


A MYSTERY OF  
1920S BOMBAY

An illustration of a woman in a purple and pink sari with a gold border, looking out of a window with a decorative black lattice. A brown suitcase is visible in the bottom left corner. The title 'THE WIDOWS OF MALABAR HILL' is written in large white letters across the center.

# THE WIDOWS OF MALABAR HILL

SUJATA  
MASSEY

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THE **W** IDOWS  
OF  
MALABAR  
HILL

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SUJATA MASSEY

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## SOHO CRIME PRIORITY TITLE

**Sujata Massey (Agatha and Macavity Award-winning author of the Rei Shimura series) brings us a delightful new mystery set in 1920s India: Perveen Mistry, Bombay's first female lawyer, is investigating a suspicious will on behalf of three Muslim widows living in full purdah when the case takes a turn toward the murderous.**

Explore 1920s Bombay alongside crime fiction's most appealing new heroine, the plucky and determined Perveen Mistry. At the opening of ***The Widows of Malabar Hill* (Soho Crime| January 9th, 2018)** we find Perveen working in the office of her father, a wealthy and respected Parsi barrister. Perveen, Oxford-educated and multilingual, is Bombay's only female solicitor. She has a passion for the law and for helping people, but she also has a dark secret in her past that makes her uniquely suited to her career—an abusive marriage that ended in violent tragedy. As a member of India's Zoroastrian minority, she can never divorce or remarry—but she can devote her life to helping other women in trouble.

One day when she is executing the otherwise normal will of a client, Perveen discovers something strange. The late Mr. Omar Farid, a very wealthy Muslim businessman, has left behind three widows, all of whom have signed away their inheritance to a charity. The three women live in full purdah—in strict seclusion, veiled and never leaving the women's quarters or speaking with men—and Perveen can tell from the "X" signature that at least one of these women probably could not read the contract she signed. Perveen suspects something sinister is happening. These women would be defenseless against any ill-intentioned "guardian" working on their behalf.

Perveen encounters hostility as soon as she starts investigating her suspicions, and she hasn't gotten very far before the sticky situation escalates to murder. Not everyone in Bombay is willing to respect a female lawyer—some would rather see her dead than succeed. But Perveen will not give up until her clients are safe from further harm. The melting pot of Bombay in the 1920s, with its changing politics and religious and cultural diversity, provides a fascinating backdrop for Perveen Mistry's first investigation, which sparkles with rich setting detail and is redolent with the fragrances of Parsi cooking. *The Widows of Malabar Hill* is sure to delight fans of Jacqueline Winspear's Maisie Dobbs books and more than a few discerning *Masterpiece Mystery* fans.



## Getting to know SUJATA MASSEY




Photo by: Chris Hartlove

Sujata Massey was born in England to parents from India and Germany. She immigrated with her family to the United States in the late 1960s, ultimately settling in Saint Paul, Minnesota. She graduated with a bachelor's degree in the Writing Seminars from the Johns Hopkins University in Baltimore, Maryland.

After college, Sujata spent five years as a features reporter for *The Baltimore Evening Sun*. She then moved to Japan with her husband, who was serving as a medical officer with the US Navy. Sujata took up the study of Japanese, ikebana and cooking, all the while teaching English and traveling throughout Japan. In her home in the Yokohama suburbs, she began writing

her first mystery novel about Rei Shimura, a young Japanese-American woman in Tokyo. That book, *The Salaryman's Wife*, won the Agatha Award for Best First Mystery of 1997 and was followed by ten more books that mixed the Japanese cultural arts with murder.

A decade ago, Sujata put Japan on pause to write about India, a country that she has visited with her family since the time she was nine. Her interest especially grew after the adoption of her two children, who were born in Kerala. Sujata decided to write fiction set in Calcutta during the late colonial period because she was intrigued by the untold stories of the Indians and Europeans who'd once inhabited landmark buildings that were being knocked down so shopping malls and mega apartment towers could go up.



*The Sleeping Dictionary*, Sujata's first India novel, explores a young Indian woman's struggle for happiness against the backdrop of the independence movement and World War II in Calcutta, the city that was both the cradle of the British Empire and the fount of Indian political rebellion.

In 2015, Sujata published *India Gray: Historical Fiction*, a collection of suspense stories and novellas set in England, India and Pakistan. This work celebrates the strength of young South Asian women of different religious and economic backgrounds at time periods spanning the 1920s through the early 2000s. Within this book is a mystery novella, *Outnumbered at Oxford*, featuring Perveen Mistry, a young Zoroastrian Indian woman studying law, and her mathematics whiz friend, Alice Hobson-Jones. The Perveen Mistry series has provided a chance for Sujata to expand her long-held fascination with characters who move between cultures, and the profound impact of colonialism on both Asian people and the colonialists themselves.

Sujata lives in Baltimore, Maryland, with her family, but travels often to India to research her books. Samples of her books, media reviews and interviews, and much more can be found at her author website, <http://sujatamassey.com>.

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# THE REAL LIFE BEHIND THE NOVEL


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**The story of Perveen Mistry, a Parsi woman who is the only female lawyer in 1920s Bombay, was partially inspired by a real historical figure, Cornelia Sorabji.**

Cornelia Sorabji was born in 1866 in Nasik, India. Her career path was heavily influenced by her parents, who advocated for her and her seven siblings to become leaders in education and social welfare. Her mother, Franscina Santya Ford, was born Hindu and after being orphaned was adopted and raised by a British military couple. Franscina established several schools for Parsi, Hindu and Muslim children in Pune. Her children were raised with British customs and grew up surrounded by diverse cultures. Cornelia's mother was often consulted by local women about social problems, an experience that would later influence Cornelia's career.

Cornelia's father, Sorabji Kharsedji, was a Parsi (Indian-born Zoroastrian) but converted to Christianity in his teens and served as a missionary, educator, and translator for the Bishop of Bombay. Cornelia's family dressed in the Parsi fashion, spoke Gujarati, and continued to identify culturally as Parsis, although their faith was Christian. While the Sorabjis encouraged all of their daughters to attend Bombay University, female applications were rejected until Cornelia, the fifth daughter, finally broke through the barrier to entry. She read literature and completed a five-year Latin course in one year. She was the top-ranked student in her class at Deccan College in Pune; but because she was female, she wasn't awarded the Oxford scholarship that automatically went with that achievement. Ultimately, a group of prominent Englishwomen raised funds to support her education at Oxford, and Cornelia enrolled at Somerville College in 1889.



Initially attracted to medicine, Cornelia was steered by her mentors at Oxford toward the study of law. In 1892, Cornelia became the first woman to pass the Bachelor of Civil Laws examination, although Oxford would not grant her a degree until three decades later.

After returning from Oxford, Cornelia began a ten-year search for a legal post in India. As a solicitor, she prepared cases for women clients, especially in the princely state of Kathiawar, where she was not barred from presenting cases in court. In 1897 she joined her younger brother Dick in a brother-sister law practice in Allahabad.

Cornelia wrote articles for newspapers and magazines in her campaign to persuade India's government that women living in seclusion—*purdahnashins*—were suffering from lack of access to legal representation. She was elated when the Indian Civil Service finally appointed her as their legal adviser for *purdahnashins*. During her twenty years as Lady Assistant to the Court of Wards, she was based in Calcutta but traveled throughout rural Bengal province, visiting hundreds of women and orphans in jeopardy. For her service, she was awarded the Kaiser-i-Hind gold medal in 1909. Cornelia wrote several books about *purdahnashins* and established a plan to train secluded women as nurses in Calcutta.

After 1920, Oxford began awarding degrees to women, and the London Bar agreed to let women with law degrees plead cases in court. In 1923, Cornelia traveled to England to collect her degrees to begin the second phase of her work life. She then returned to Calcutta, where she enrolled as a barrister in the Calcutta High Court. She became embroiled in a controversy by agreeing with the American writer Katherine Mayo's defense of British rule of India. Cornelia's rejection of Mahatma Gandhi's freedom movement created a permanent loss of her reputation among Indians.

Cornelia gave up legal practice to focus on social work after 1929. She continued writing and moved back to England for good in 1931. She never married, although during her working years in India, she had two secret romantic relationships with British men that caused her much heartache.

Cornelia continued her life of writing and social work, and during World War II, she was a war volunteer in London. Her health declined after the war and she died in 1954 at the age of 88.

# ABOUT THE PARSIS

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The Parsi people are so named because they are Zoroastrians originally from Persia. Once the ruling community of Persia, Zoroastrians began migrating to India between the 8th and 10th centuries to escape religious persecution after Arab Muslims conquered Persia. Parsis devoutly follow the Zoroastrian religion, which emphasizes purity—good thoughts, good words, and good deeds—and worships one God, Ahura Mazda. Another migration of Zoroastrians from Persia (now named Iran) took place in the 1800s. This subgroup of Parsis is called “Irani.”

Many Parsis settled in farming communities in the western province of Gujarat and took on Gujarati as their new language. They adopted Indian dress and used spices from Persia in Indian cooking. Admiring their work ethic, the British encouraged Gujarat’s Parsis to come with them to help build the settlement of Bombay in the 1600s. The Parsi migration to Bombay led many of them to become business partners with the British in ventures ranging from ship building to opium export and banking. In turn, the British perceived the Parsi people as being more like them than like the Marathi Indians from the surrounding area, and awarded them advantages in education and work. Thus, Parsis quickly became trusted in government jobs and public works and their offspring were accepted into British schools. The Parsis built many schools for both girls and boys, and these graduates branched out to work in medicine, law, education and banking. They also established a number of charities including hospitals and libraries, leading to their reputation as dedicated philanthropists helping the greater community. Parsis were also the foundation of Bombay’s theater and movie industry.

India’s Zoroastrian priests do not allow conversion, nor do they accept the children of a mixed marriage as belonging to the religion. Marrying out, combined with fewer Parsi marriages resulting in children, has led to a decline in population from a high of 111,000 in 1951 to an estimated 57,000 today. Currently, Parsis make up less than .0069% of Indian’s population. The Indian government’s Ministry of Minority Affairs created a social campaign, “Jiyo Parsi” (Go Parsi!) that promotes marriage and funds fertility treatment.



# DISCUSSION QUESTIONS


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1) Perveen Mistry is in a historically groundbreaking role: she is representing the rights of female clients, some of whom have never before had any access to legal protection because of religious law, limited education, or patriarchal restrictions that greatly disadvantage them. Perveen is the perfect female lawyer to represent women's rights, since she herself has had terrible legal problems and has seen how frustrating it is to have no power under the law. How much more difficult is Perveen's job than a contemporary female lawyer's? Did any of her encounters particularly frustrate or anger you as a reader? Did she face problems that you couldn't imagine a lawyer today facing? On the other hand, have things not changed as much as we think?

2) What do you make of Perveen's last meeting with Cyrus? How would you have felt in her position?

3) The difference between "modern" and "orthodox" religiosity is an important one in this book. Perveen's parents, the Mistrys, are depicted as modern Parsis who educate their daughter and hope she will have a career. The Sodawallas, meanwhile, are orthodox Parsis who still obey ancient purity laws that are now thought to be unhealthy and who expect their new daughter-in-law to leave her education behind and be a traditional housewife. The gap in the two families' beliefs becomes violent and heartbreaking. How has this conversation about religious orthodoxy changed since the 1920s? How does it still relate to our 21st-century societies?

4) Why do you think Behnoush Sodawalla is so insistent that Perveen isolate herself? What do you think are the real reasons behind her strict Parsi traditionalism?



5) Meanwhile, in the Farid house in Bombay, the Muslim widows live in purdah, another form of religious orthodoxy. How do the Muslim and Parsi restrictions on women differ? How do they overlap? From each of the Farid widows' points of view, what would you say are the advantages and disadvantages of living in purdah? Were you surprised by their decision to leave purdah at the end of the book?

6) What role does class play in the novel? How different would Perveen's choices have been if she had not been from such a wealthy family? Do you think she would have been more or less likely to marry Cyrus, or more or less likely to leave him? What other choices of hers would have been impossible if she had come from a poor or middle-class family?

7) Meanwhile, Perveen is very accepting of her best friend's homosexuality, but Alice's parents are clearly not. How do you think Alice's situation might have been different if she had not been as wealthy? How much advantage does she have as an expatriate? How do you think the flowering women's rights movement will affect her? Do you think she'll end up finding more freedom and happiness in India, as she hopes, or do you think she will eventually find gender roles and sexuality there to be just as stifling?

# AN INTERVIEW WITH SUJATA MASSEY

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**Q: Where did the character of Perveen Mistry come from?**

**Massey:** When I was working on an earlier India historical novel (*The Sleeping Dictionary*), I collected everything I could find about the people and places of late British colonial India. I've learned you never know what you might need someday. I printed out an article I saw on the Internet about India's first woman lawyer, Cornelia Sorabji. When I decided to write a legal mystery series set in 1920s India, I found the saved article and disappeared down a rabbit hole. Not only did I have Cornelia's caseload to serve as inspiration, I realized that the regulations governing Parsi marriage and divorce could affect a female lawyer character's life. In the old days, it was typical for Parsi women who separated from their husbands to go back to live with their parents, as Perveen does. Her close ties to England—her education at Oxford and her friendship with Englishwoman Alice Hobson-Jones—also would have been natural. Many wealthy Parsis enjoyed British clothing and furniture and music. If they could afford it, they sent their children to England for education. This set up a challenge when the Indian nationalist movement heated up. Perveen's commitment to social justice leads her to yearn for independence, yet she knows her family's fortune was built on their relationship as building contractors for the British.

**Q: You obviously did an incredible amount of research in order to create this immersive and richly textured historical setting. What kinds of sources were you pulling from?**

**Massey:** Mostly books. I was especially helped by two of Cornelia Sorabji's memoirs titled *India Calling* and *India Recalled*. These books chronicled the lifestyle of a young woman lawyer working both with Indian clients and the British Civil Service. I also got a picture of life within a progressive, academically ambitious and socially concerned Parsi Christian family

through *Opening Doors: The Untold Story of Cornelia Sorabji*, by Cornelia's nephew, Richard Sorabji. I found many more old books published in India at the Ames Library of South Asia within the University of Minnesota.

All the Parsi cultural details came through the kind assistance of Parsis and Iranis living both in India and abroad. A couple of blogs, Parsikhaber.net and bawibride.com, had many helpful articles, and I received special tours of Parsi areas with the blog authors when I went to Mumbai in 2015.

I interviewed more Parsi people, enjoying their special biscuits, curries and tea just like Perveen's mother makes.

It's always best to spend time in a location one's writing about. In Mumbai, I spent a lot of time strolling in the Fort section, where Mistry House is located. While the heritage buildings are well-preserved, they now contain trendy shops and restaurants—although I'm pleased that a number of old Irani cafes are thriving, as well as the law offices and High Court. I was able to walk through almost all the locations in the book except for Ballard Pier, which is not open to the public for security reasons.

The most challenging research aspect was law, since I've never studied it. I learned all I could from Mitra Sharafi, a professor of law at the University of Wisconsin in Madison who had done specialized research on the history of law in South Asia, especially the role of Parsis in India's legal history, as well as Muslim women's treatment in the Indian court system. Dr. Sharafi's book, *Law and Identity in Colonial South Asia*, helped greatly. I was also thrilled to find an old book that Perveen and her father consulted. *The Principles of Mohammedan Law* by D.F. Mulla is scanned and is a free read online.

**Q: What was the most surprising revelation that came out of that research?**

**Massey:** My idea of what it meant to be a lawyer dramatically changed. I used to think of it as an intellectual, somewhat dispassionate profession, and now I see it as a job that is very creative. By putting myself in Perveen and Jamshedji's

position, I saw how they constantly stretched their imaginations to find ways to defend clients while staying within legal boundaries. While legal training can be tedious, practicing law to help ordinary people and improve difficult situations must be exhilarating.

**Q:** Perveen's parents are depicted as loving, supportive, and endlessly committed to their daughter's education and career prospects as well as her happiness. In the reality of 1920s Bombay, would the Mistrys have been unusual in these characteristics? Or were they more common than a modern reader would expect?

**Massey:** Many Parsi parents were progressive when it came to women's education. They built hospitals and schools and pushed their daughters toward careers in education, law and medicine. This was augmented by philanthropy toward all Indians. The name Mistry itself means "builder," and construction is the root of the family's wealth. Jamshedji and Camellia Mistry are typical of a well-off, ambitious family, with a hand in charity as well as the law and building. Another positive aspect to Parsi families is they were very likely to welcome home daughters wishing to leave their husbands, rather than to reject them. The existence of such supportive Parsi families actually dissuaded judges from awarding separated Parsi women alimony!

**Q:** Similarly, Perveen is very accepting of her best friend Alice's homosexuality. Would Perveen have been exceptional for this acceptance in her own time? What did you learn from your research about lesbian rights and issues in the 1920s British Empire?

**Massey:** It's a complicated situation. Let me start by talking about Indian mores. Physical affection between relatives and friends is more demonstrative in India than the West. Men hold hands with each other when walking in public, and non-sexual bed sharing can be commonplace. This makes Alice's comment about sleeping with another girl seem underwhelming to Perveen! Also, while homosexuality in India is currently illegal, in the past it was tacitly accepted. For instance, when the famous author E.M. Forster worked as a



correspondence secretary to a Maharaja in a princely kingdom, he was provided a male servant to serve as his sexual companion.

In Britain, there was significantly greater anxiety about homosexuality. During the novel's time period, men were jailed for homosexual acts. Women were not subject to such draconian laws, perhaps because the government didn't believe it was possible for women to want to have sex together. Alice and Perveen are also open-minded because of their backgrounds as protestors for social change while studying together at Oxford.

**Q: Perveen Mistry is seen speaking or studying many languages during the course of the book—English, Hindi, Gujarati, Urdu, Bengali. How clever she seems to an American reader! Is Bombay society as multilingual as Perveen's circles are?**

**Massey:** Actually, Perveen would also have studied Latin and French or German for the Oxford entrance exams! Such language learning works if it begins at a young age, as it does for most people in India. A typical person speaks the language of the area (such as Hindi or Tamil or Telegu) and the language of her family's original region. And most schools teach English. When I was young I spoke German pretty well, and it wasn't terribly hard to learn some Japanese in my twenties. However, when I began studying Hindi in my forties, it was very hard for me to retain the vocabulary. And with disuse, I've forgotten my Japanese. I agree that language study is difficult—but if you are young, it's child's play.

**Q: Architecture is closely described throughout the story: Mistry House, the Sodawalla's bungalow, the homes of Malabar Hill and Farid's Islamic style bungalow. Why so much detail on buildings?**

**Massey:** Perveen comes from a Parsi family that had first built ships, then buildings, over hundreds of years. Therefore, noticing architectural details from woodwork to mosaic tiles is almost a genetic trait. And the types of homes in India are so varied that I wanted to give the reader the chance to enjoy the

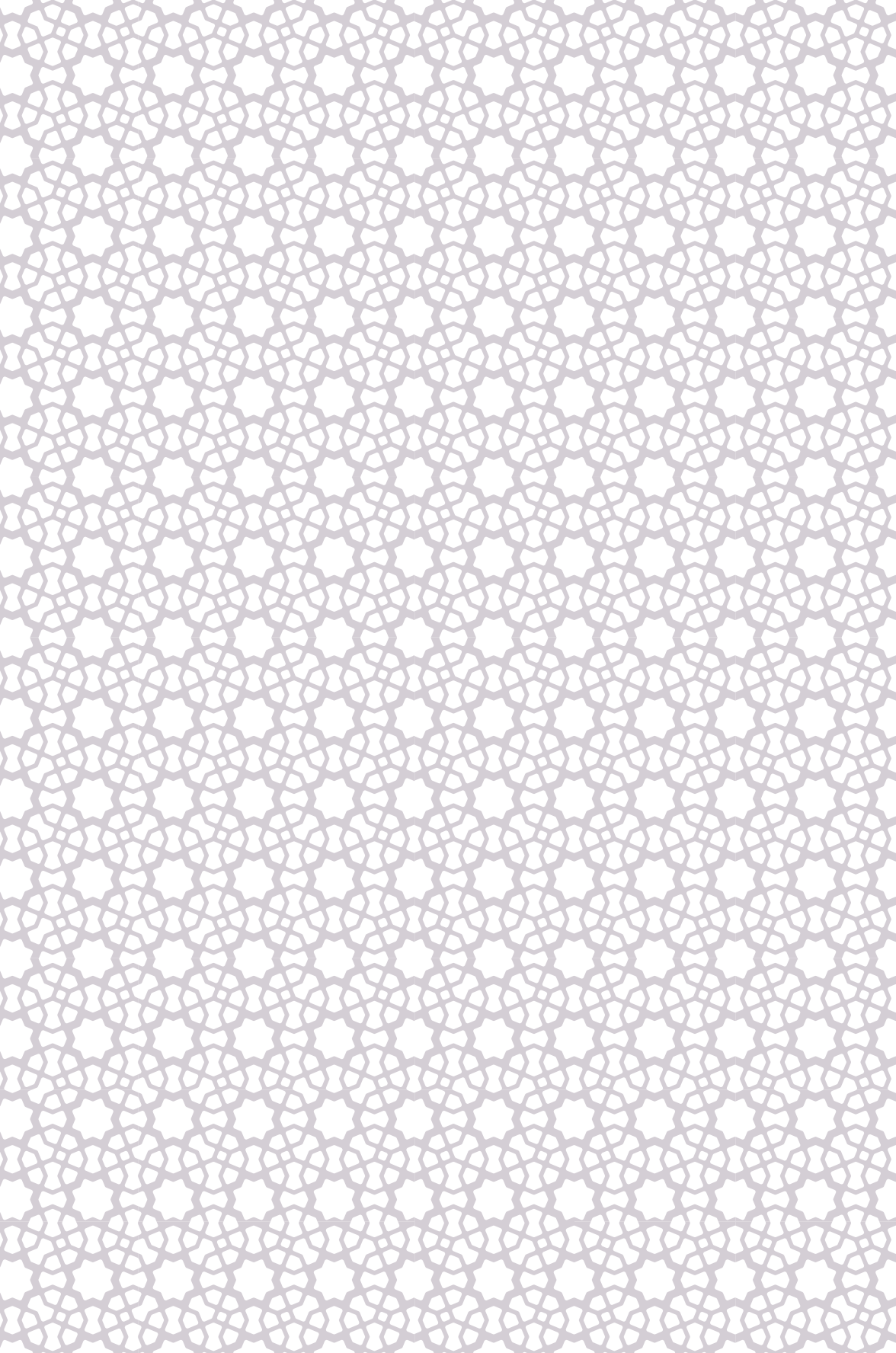
splendor along with me. In Bombay, there are a number of distinctive architectural styles. When the British worked with Parsis to create Bombay between the 1700s and early 1900s, they created a form of architecture using local stone that was a different flavor from the Anglo-Indian buildings going up in Calcutta, New Delhi, and Madras. Bombay Gothic combines European Gothic conventions such as towers and gargoyles with grand elements of Hindu and Muslim palaces. These grand stone buildings, such as the High Court of India, are breathtaking in their beauty and also their cool comfort.

Malabar Hill was originally a settlement of large Victorian bungalows meant to keep the British cool and free from the diseases of the crowded central Bombay. But in the early 20th century, these old, mostly wooden homes were torn down in favor of elegant stucco houses with Georgian architecture. Parsis also had enclave neighborhoods throughout the city; Dadar Parsi Colony, which was built in the 1920s, is probably the grandest and was built not just with fine homes but planted with hundreds of species of trees.

In Malabar Hill, I saw the exterior of the lovely bungalow that was once home to Muhammad Ali Jinnah, who was a Bombay lawyer before he became the founder of Pakistan. This was the inspiration for the Farid Mansion, where I tried to combine classic elements of Islamic architecture and the idea of a home that had plenty of hiding places.

**Q: Do you see yourself writing other books with Perveen as a character?**

**Massey:** Oh, yes! I'm currently at work on another Perveen Mistry novel. In this one, Perveen travels to the Western ghats, the hill country north of Bombay. Perveen will be investigating the welfare of a young prince who lives in a small kingdom of the ghats. She's doing this on the payroll of the Indian Civil Service, because the government is worried about the fatherless boy's education. This perfectly sets up a situation where the independence-minded Perveen has the tricky situation of serving the government and doing what's best for a child. There will be battling maharanis, slithering snakes, and some romance.



THE **W**IDOWS  
OF  
MALABAR HILL

Selected Recipes

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3 Dishes from Cyrus and Perveen's Wedding Meal

What's a wedding without delicious food—  
and what's a marriage without mystery?

Chicken Farcha

Malabar Spinach and Eggs

Kulfi

2 Beverages—sweet and perfect for parties

The pain killers are optional

Falooda (or Widows' Punch)

Perveen's Gin-Lime Drink

# CHICKEN FARCHA

Preparation Time: Less than 30 minutes

Cooking Time: 10-15 minutes

Serves: 4 as appetizers or part of a larger meal

Difficulty: Moderate

**This traditional Parsi fried chicken dish cooks fast and is a crowd pleaser.  
Use red chili powder with caution!**

## Ingredients:

- 1 1/2 lbs boneless, skinned chicken breast cut in approximately 1.5-inch square pieces.
- 3 tablespoons fresh lime juice
- 1 teaspoon salt
- 1 tsp turmeric powder
- 1/2 tsp red chili powder, optional (use plain chili powder, not chili powder with additional spices)
- 1 tsp garam masala
- 1/2 tsp ground cumin seed powder
- 1/2 tsp ground coriander seed powder
- 2 cloves minced garlic
- 2 tablespoons chopped fresh cilantro
- 1 1/2 tsp Worcestershire sauce
- 1 teaspoon vinegar
- 1 tbsp vegetable or olive oil
- High smoke-point cooking oil such as: canola, grapeseed oil, extra light extra-virgin olive oil, or peanut oil for deep frying (enough to fill your saucepan 2-3 inches)
- 2-3 eggs
- 2 tsp salt
- 1 tablespoon black pepper
- Additional lime for garnish

## Method:

1. Rub the chicken in the lime juice and 1 teaspoon salt and set aside.
2. In a food processor, make a paste out of the turmeric, chili powder, garam masala, cumin, coriander, garlic, cilantro, Worcestershire, vinegar, and oil.
3. Coat the chicken pieces in the paste and refrigerate for 2 hours or up to overnight.
4. When it's time to cook, heat a large, high-sided saucepan with enough oil in for deep frying (at least 2-3 inches).
5. Beat the eggs with 2 teaspoons salt and 1 tablespoon black pepper.
6. Dip the chicken pieces in egg and then carefully lower them in the pan. Deep fry at medium-high heat, keeping enough room around the pieces for the egg to form a nice crust on each piece. You will need at least two rounds of deep-frying, and you might need to add more oil.
7. Remove chicken pieces to a wire rack set over a cookie sheet with sides. This will allow the oil to drip while maintaining a crisp crust.
8. Prepare all chicken pieces this way, and serve within 30 minutes, squeezing lime over as desired.



# MALABAR SPINACH AND EGGS

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Preparation Time: 20 minutes

Cooking Time: 10 minutes

Serves: 2 as breakfast or 4 as part of a dinner

Difficulty: Easy

Here's a moderately spicy recipe that is a Parsi classic. Malabar spinach, also known as water spinach or poisaag, can be found at Asian grocers and farmer's markets. Large leaf spinach or swiss chard is a good substitute. You'll need a wide frying pan with a lid to prepare this dish.

## Ingredients:

- 2 tablespoons canola, safflower or sunflower oil
- ½ cup chopped onion
- 4 curry leaves (optional)
- 2 teaspoons grated fresh ginger
- 1 minced garlic clove
- 5 diced Roma tomatoes, or one large tomato
- 3 tablespoons chopped fresh cilantro
- ½ teaspoon turmeric
- ¼ teaspoon chili powder
- 1 bunch of Malabar spinach, or substitute greens
- salt to taste
- 4 eggs

## Method:

1. Heat oil in a wide, deep skillet over medium-low heat. Add onion and optional curry leaves and sauté until onion is translucent.
2. Add the ginger, garlic, tomatoes, cilantro, turmeric, and chili powder. After the tomatoes are broken down, about two minutes, add the spinach and a few tablespoons of water. Cover with lid and cook for 5 to 7 minutes over low heat, until the spinach is soft. Add salt to taste.
3. Use a large spoon to make 4 depressions in the soft cooked greens. Break an egg over each of these depressions.
4. Cover the pan again. If the lid has a curve on its underside, invert the lid and pour a couple of teaspoons of water into the curve. This addition of water heightens the steaming effect as the eggs poach under the lid. Remember to keep the temperature very low.
5. Peek at the eggs after 3 minutes, and if they are almost set, serve.

# KULFI

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Preparation Time: 20 minutes

Cooking Time: 6 hours (including freezing time)

Serves: 9

Difficulty: Easy

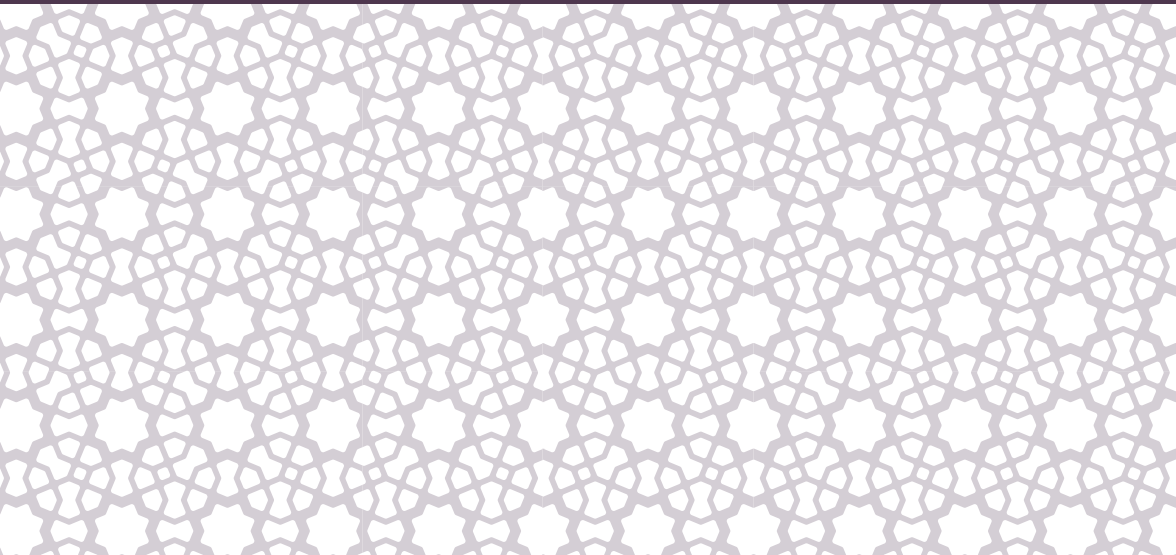
A simple but delicious recipe for Kulfi (Indian ice cream)

## Ingredients:

- 1 12-ounce can evaporated milk
- 1 14-ounce can full-fat sweetened condensed milk
- 1 cup heavy whipping cream
- 1 tsp of ground cardamom
- ¼ cup unsalted pistachio nuts, ground

## Method:

1. Stir all ingredients together in a large bowl.
2. Pour into popsicle molds or 4-ounce ceramic bowls or ramekins. Freeze until set.
3. Remove from ramekins or popsicle holders, running a little water over the ramekin base or popsicle holder if needed. Serve sliced on plates with a spoon.



# FALOODA (OR WIDOWS' PUNCH)

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Preparation Time: 30 minutes

Serves: 1

Difficulty: Moderate, as it takes some time to make the ingredients

The Parsis who migrated from Iran introduced this sweet concoction, although it's very popular in Muslim homes and restaurants, too. There are many recipes for falooda using different fruits, and some modern ones use flavored Jell-o cubes as an addition! Another good idea is fresh or frozen strawberries or raspberries. Make sure you have tall, wide glasses to best fit this sweet treat that is a combination of sundae and milkshake.

## Ingredients:

- ¾ cup milk, whole or 2%
- 2 tablespoons rose syrup (or substitute Rose's Grenadine)
- 1 teaspoon tukmaria seeds - (also known as sabja or basil seeds, sold in South Asian groceries) soaked in ¼ cup water for 20-30 minutes in the refrigerator. They will expand and bloom.
- 2 tablespoons broken-up falooda sev noodles (cornflower vermicelli—you can substitute super-fine semolina or wheat vermicelli)
- 1 teaspoon chopped pistachios
- 1 teaspoon sliced almonds
- Vanilla ice cream – 1-2 scoops
- 1 Maraschino cherry for garnish (optional)

## Method:

1. Chill tall glass (about 24 ounce capacity) in the refrigerator at least half an hour.
2. Add 1 tablespoon of the rose syrup to the milk and mix together. Refrigerate.
3. Add the broken vermicelli to a saucepan with boiling water. Boil for 3 minutes or according to package directions. Drain and rinse with cold water; set aside.
4. Begin to assemble the drink. At bottom of glass, pour in a generous tablespoon of rose syrup.
5. Add the bloomed tukmaria seeds.
6. Layer the cooked cold vermicelli on top.
7. Pour in the milk, and then add 1 or 2 scoops of vanilla ice cream.
8. Drizzle more rose syrup on top of ice cream.
9. Top with chopped nuts and a maraschino cherry.
10. Serve immediately or the ice cream will melt and overflow.

# PERVEEN'S GIN-LIME DRINK

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Preparation time: 5 minutes

Serves 2

Difficulty: easy

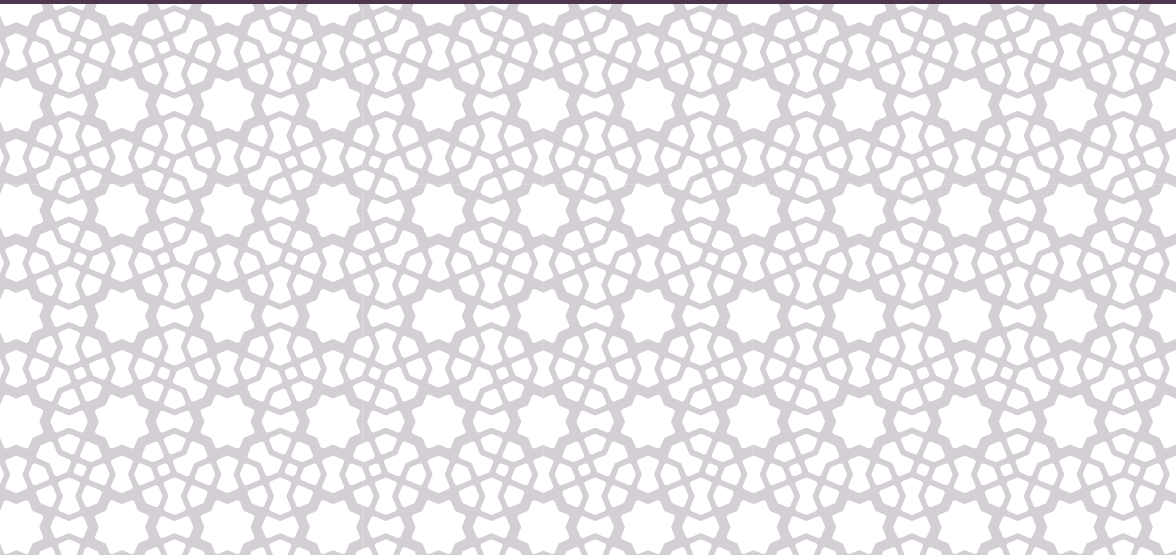
The British drank tonic water to fight malaria infection, so gin and tonic was a very popular drink. Most Indians don't drink alcohol, but they enjoy nimbu-pani, a fresh limeade, either salty or sweet, made with bubbly or still water. Spiking a glass of sweet nimbu-pani with gin creates an Anglo-Indian drink that is refreshing on the veranda.

## Ingredients:

- 2 ounces freshly squeezed lime juice
- 1 ounce simple syrup or maple syrup
- 2 ounces good-quality dry gin
- club soda or seltzer

## Method:

1. Mix lime juice, syrup, and gin inside a highball glass.
2. Slowly pour in club soda to fill glass a few inches from top.
3. Add an ice cube or two and a slice of lime.



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