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Parsiana

September 1995
Volume 18 Number 2

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Cover: Photograph by Dhiraj Chawda

Parsiana is published by Jehangir R. Patel for Parsiana Publications Pvt Ltd at C/o H. L. Rochar, Navsari Chambers, ground floor, 39 A. K. Nayak Marg, Fort, Bombay 400001 and printed by him at Kaiser-E-Hind Pvt Ltd, 300 Perin Nariman Street, Bombay 400001. Color processing, Comart Lithographers; black and white processing Samir Scantech. All rights reserved. ISSN: 0971-3786. Phone: 2048730 Fax: 2042922. For editorial enquiries 2048183. Tlx: 11-85710 RABO IN. For subscription enquiries and payments: C/o Kaiser-E-Hind Pvt Ltd, 300 Perin Nariman St (Behind Reserve Bank of India), Bombay 400001; Phone: 2658619, 2665661.

Annual inland subscription for one year (10 issues) Rs 200; for two years (20 issues) Rs 375. Foreign subscription rates: Seairail for one year Rs 375/US \$ 14/UK £ 9; for two years Rs 700/US \$ 23/UK £ 15 (please allow six months or more for delivery from the time of publication). Airmail for one year Rs 700/ US \$ 23/UK £ 15 (for Pakistan, Indian Rs 500); for two years, Rs 1,300/US \$ 43 UK £ 27 (for Pakistan, Indian Rs 950). For Indian upcountry cheques add Rs 10 for bank charges; for US cheques add \$ 5; for UK cheques add £ 3. Cheques and drafts are to be drawn in favor of Parsiana and posted to GPO Box 892, Bombay 400001.



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 Unsigned letters or those without an address will not be published.

"Ahd-nameh authentic?"

I have followed with interest the various responses to Ms Pervin Mistry's letter ("Ahd-nameh authentic?" Readers' Forum, Parsiana, October 1994) and to Dr Ali Jafarey's reply (January 1995) which had elicited the Editor's strange apology. Ms Mistry has now given a full explanation (April 1995) of her earlier statement ascribing to Dr Jafarey certain uncomplimentary comments about the mystic, Omar Khayyam.

I think it is only fair that the Editor retracts his totally uncalled for apology to Dr Jafarey. How can anyone objectively "verify" one person's word against another's, and apologize to one at the expense of the other? Obviously, the apology can only be the result of bias. To readers like me the real question is Parsiana's credibility and sense of fair play.

Ms SHERENA R. KHAN
Nasik

The Editor replies

Readers often write to us making allega-

tions against other individuals or institutions. As far as possible Parsiana attempts to verify the authenticity of these statements if the editors feel the matter is of sufficient concern or importance. Readers will note that in the cases where allegations have been made against particular trusts or individuals, we have carried both, the offending letter as well as the reply from the person concerned.

When Ms Pervin Mistry alleged that Dr Ali Jafarey had claimed that Omar Khayyam was "a drunkard and led a lecherous life," we should have checked his article on the 'Ahd-nameh to see if indeed he had made such a statement. If there was no trace of it there, we could have written to Ms Mistry asking for her source and then checked with Dr Jafarey on the veracity of the statement. This is a courtesy we normally try to extend to our writers and correspondents. For example, if someone wrote to us saying that Ms Sherena Khan had made allegations against the Prophet, and if the matter was of sufficient public interest to be printed, we would check with her the veracity of the remarks and carry her reply along with the allegations.

If for some reason, due to an oversight, we did not verify the information with her and she wrote to complain about our lapse, an apology would be extended to her as well. Thus Ms Khan's allegation that Parsiana's "apology can only be the result of bias," does not hold true.

What applies to the Dr Jafarey/Ms Pervin Mistry correspondence would apply to any other similar incident where through an oversight Parsiana may not have verified allegations.

"Priestly tales"

It was indeed very interesting to read about Dastur Meherji Rana's meetings with Akbar in the Readers' Forum ("Priestly tales," Parsiana, February-March 1995).

Here is an extract from *A History of India*, Vol 2 by Dr Percival Spear, which I am sure your readers will find interesting:

"About 1575 Akbar seems to have undergone a mystical experience, a time when he spent whole days and nights in prayer. There followed a period of religious discussions into which were brought Portuguese fathers from Goa, Hindu Brahmins, Jains and Zoroastrians. This period culminated about 1580 in a break with Islam and a revolt organized by the orthodox who used his brother Muhammad Hakim in

Kabul as a figurehead. It was the crisis of the reign, both political and religious. With the revolt crushed in 1581 Akbar was unchallenged for the rest of his life. He used the next 24 years to develop an eclectic cult much influenced by Zoroastrianism and centered on himself."

Reading this one feels without doubt that Dastur Rana left a lasting impression on the mind of Akbar the Great about Zoroastrianism.

Some questions that arise in our minds are: What were the basic principles of Din-E-Ilahi founded by Akbar? How do they compare with our Lord Zarathushtra's teachings? Can some scholars throw light on this subject?

KERSEE K. KABRAJI
Pune

ZTFE lectures

After each day's muktad ceremonies held at Zoroastrian House, London, Ervad Parvez D. Mithaiwala and Mr Aspandiar Sidhwa gave short talks about our religion. Then the following events took place.

On August 24, 25, 29-31, 1995 two-hour lectures were held. On August 28, 1995 Parvez spoke about Zarathushtra Spitama. September 1, 1995 witnessed a whole day seminar with lunch and tea break. On August 25, 26 and 27, 1995 Parvez met and spoke to Zoroastrians of East London, Manchester and Birmingham respectively.

Throughout this period and, in fact, right up to their departure, Parvez and Aspi met many other Parsis in their homes.

You Parsis in India are undoubtedly very fortunate to have men of such a high calibre teaching our religion.

CYRUS R. R. COOPER
Essex, U.K.

Ervad Parvez Mithaiwala and Ervad Aspandiar Sidhwa from Bombay recently visited London to deliver lectures on the knowledge of the Zoroastrian religion through the divine teachings of Maghav Sahebs of Demavand Koh. The lectures were organized by Dr Tehmtan Sepai of the Zoroastrian Trust Funds of Europe (ZTFE) and were held at Zoroastrian House, London.

The lectures were delivered during the sacred days of muktad and continued until September 2. Ervad Mithaiwala who spoke on the 'History of Pak Iranshah — The Atash Behram in Udvada' said, "On the scheduled day of Fasli Adar mah and Adar

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roj, Yazdezardi 90, November 24, on the west of Sanjan, on a hill named Sahava, a big round log of sandalwood was placed on an afarganya. In the Havangah, the Abed of highest status Nairyosang Avval Saheb took his position. His left hand held a glistening spatula (*chamuch*) extended to touch the sandalwood. The right hand held a spear and as he began reciting the sacred hymn of Atash Nyaish, the clear winter sky suddenly blackened, clouds rushed with an imposing roar, lightning struck the glistening point of the spear held by Abed Nairyosang Avval Saheb. The fire passed through the body of that great Saheb into the metal spatula right into the sandalwood log which started burning. Thus descended on earth pak Iranshah, the fire of the highest cadre in this world to offer protection not only to Zoroastrians, but, to entire humanity."

The other talks I attended were 'Rituals, Customs and Prolific Prayers of Zoroastrianism' and 'Sudreh and Kusti — its significance' by Ervad Aspiandiar S. Sidhwa, demonstrating the right method of performing the kusti prayer. Mr Sidhwa also stated that number 9 is a significant number of our religion and the Zarathushtrian religion is ruled by planet Jupiter. On Shehenshahi Khordadshah after a jashan and maachi ceremony, Ervad Mithaiwala gave a talk on 'Life of Asho Zarathushtra.' 'Marathon ceremonies of the Zoroastrian Religion' highlighted Vendidad and nirangdin where purity and strict religious practices are observed and it is logical that non-Zoroastrians cannot attend our sacred religious ceremonies. Mr Sidhwa talked on 'Episode from the *Shah Nameh*' and recited some of the verses in Farsi from *Shah Nameh* by Firdausi Tusi with lyrical grace.

We the Zarathushtrians of U.K. and Europe have benefited tremendously from the true divine knowledge given to us by Ervads Mithaiwala and Sidhwa who came to London at their own expense. They delivered the lectures with humility, giving valid explanations but never imposing their views. Dr Tehmtan Sepai chaired the meetings and conducted the proceedings exceedingly well. There was an atmosphere of goodwill, harmony, friendliness and we also had an opportunity of getting better acquainted with our co-religionists.

Ms SHEROO H. AMROLIA
London, U.K.

Assistance to India

In the spring issue of the *FEZANA Journal* in 1993, Ms Silloo Kavarana made an appeal to send used clothing to India for the poor Parsis of Bombay and Gujarat. I immediately got busy and collected almost half a container of clothes from the community members in British Columbia. I was informed by the shipping companies that Indian ships do not come to Vancouver anymore, but go to the East coast and Toronto. I decided to ship from Vancouver via Hong Kong and paid the freight and insurance myself which came to \$907. A retired teacher in Edmonton, Miss Mani Dastur, shared the cost with me.

Though the intentions were good on both sides, the unstable policies of the Indian Government forced the cancellation of the license before December 4, 1993, which was the date the shipment landed safely in the docks in Bombay.

Ms Kavarana and her friends tried their level best, but were not successful in clearing the shipment from the Bombay docks.

It is very frustrating for people who donated the clothing and the group of seniors who helped to pack the clothing in plastic bags and boxes. The time, money and effort were a complete waste. Zoroastrians of North America, please be aware that it is

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better just to send donations of money than anything in kind.

Ms RODA J. PAVRI
Vancouver, Canada

Baag-e-Parsa Adarian

To celebrate the centenary of the Baage-Parsa Adarian Saheb, Surat, on February 9, 1996, a centenary celebration committee has been instituted with Dasturji Noshirwan Manchershaw Dastur as the president. The other committee members are Jamshed A. Dhalla, Yasmin J. Dotiwala, vice presidents, Rusi F. Besania, Jalbhai D. Savai, secretaries, and Jimi N. Kharadi, treasurer.

This Adarian, a part of the history of the Parsis of Surat, needs extensive renovation and protective measures to be provided. The roof of the age-old building needs major repair. Other miscellaneous repairs and painting need to be undertaken. The expense will be huge.

The concurrent and recurrent expenses for the maintenance of this institution are very big and they are going to become increasingly unmanageable. Its present fund is quite inadequate.

At this crucial juncture, we hopefully rely on the charitable disposition of our Parsis at Surat and elsewhere. No amount would be considered too small to be accepted. Yet, we beg to draw the attention

of the charitable minded that the name of the donor or the names of the donor's dear departed relations would be permanently mentioned on the marble plaque to be fitted at a proper place in the Adarian Saheb, if a minimum amount of Rs 10,000 is donated.

We, the trustees of the Adarian Saheb and members of the Centenary Celebration Committee earnestly request all generous-minded Parsis to donate towards this great cause. Please send your cheque or draft in favor of "New Adarian Saheb Baag-e-Parsa Fund" addressed to Dasturji Noshirwan M. Dastur, Baag-e-Parsa Adarian, Machhlipith, Surat 395003.

A proper receipt will be sent promptly to the donor with utmost gratefulness. May Pak Padshah Saheb shower His blessings on our beloved community.

DAVAR KAVASJI T. MODI, Dr SAM S. BHACCA,
Dr RATAN R. MARSHALL, TEHMASP A. PUNDOL,
Dr KHUSHRU S. LASKARI, Ms DINA R. GHADIALI,
Ms JER K. HARADHWALA

Trustees, Board of Baag-e-Parsa Adarian Saheb,
Surat

Leap year day?

Our Parsi calendar comprises 30 days in a month plus five days of the Gathas; i.e. 365 days in all. The leap year accounting is missing and is being totally overlooked and ignored as against the practice in the

Gregorian calendar. Thus the Parsi calendar misses one full day every four years.

At our current mode of calculation we have already missed (by this year 1365 Y.Z.) and fallen behind time by as many as 341 days from the time of Shah Yazdepard. This astounding discrepancy does not befit a well-educated, enlightened, rational and scientifically inclined community as the Parsis.

One individual who had studied the Zoroastrian religion in some depth took pains to explain that in the distant past the practice of observing a leap-year was in existence. This particular day was, however, looked upon as extremely holy and sacred for which very special ceremonies were required to be performed. The privilege for such performance was entrusted to very few mobeds who were well known to lead very pious, saintly and exemplary lives. Such performance by any lesser class of priests was considered prejudicial and disastrous. Since no mobeds of such cadre and spiritual attainments are readily available nowadays, the practice of observing the leap-year day had perforce been discontinued.

The above explanation may or may not be valid, but in the absence of a more rational and scientific reasoning, it would



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be befitting — rather compelling — for the Parsi community to go more deeply into it. The said explanation about very special ceremonies required on a leap-year day does not hold water inasmuch as we can in the absence of high calibre priests continue to do away with such ceremonies, but there can be no logical explanation whatsoever to debar us from taking a rationally correct step of including a leap-year day in our obviously faulty calendar.

HOSHUNG S. KOTVAL

Cyclist Adi Havewalla

How many of our young readers are aware that in our minuscule community there is one who represented India in the 1948 Olympics in the most thrilling event of cycling. Adi Havewalla comes from an illustrious family of Gujarat. His brother Dadi Havewalla was a great cricketer who contributed immensely to this game. One of his records — of 515 runs heaped with boundaries which took one and a half days — remains unbroken. Adi Havewalla is now 82 years old and seldom uses his bicycle for any tournament but concentrates more on crowded streets and roads.

According to Mr Havewalla, he bought this bicycle for Rs 100 from a sailor. The bicycle can be folded in two. During the Second World War every soldier had to carry his bicycle on his shoulder while passing through rivers and mountains. Mr Havewalla has four other bicycles at home. One bicycle was given to him by Gregory Butlar whose company was famous for durable cycles. On Sundays and holidays he goes to visit his old cycle club and from there to the fire-temple near Lalbaug. He also keeps an album of world famous cyclists. Havewalla's son Rustom is also a national champion in cycling but now has no time for sports. But off and on he participates in tournaments in carrom and table tennis and we often read his name in Gujarati papers like *The Bombay Samachar* and *Jam-e-Jamshed*. Mr Havewalla's only wish is about the quick implementation of the government's pension scheme for ex-Olympians. He is at a loss as to whom he should leave his precious, long-cherished bicycle when he is no more.

If you happen to see a wizened man with a black Parsi cap on his head whizzing through the roads of Lower Parel be sure he is the same Adi Havewalla. He always says if there is no bicycle, there is no Adi Havewalla. As a layman I appeal to some sports personalities to throw more light on the past history of this great cyclist and his

brother who was a great cricketer.

DINSHAW D. NATERWALLA

A tribute to Dolatbanoo

Among the articles written by Dr Ratan Marshall in *Jam-e-Jamshed* "small in name but great in performance (duty)" the saga of one more individual can be written in letters of gold. Recently, Ms Dolatbanoo Jamshedji Turel, wife of the late panthaky Mobedan Mobed Jamshedji Nariman Turel of Surat's sacred and famous Goti Adarian, passed away after 65 years of dedicated service rendered quietly and unassumingly.

Dolatbanoo was born in 1916. Her marriage to Jamshedji at the tender age of 14, was unique in the history of the Parsi



Jamshedji and Dolatbanoo Turel

community. Handbills were printed inviting the Parsi community to lunch and dinner for four days. Those who savored the food remember it to this day.

Rearing 11 children on a meager salary of Rs 250, she devoted her entire life to the service of the Goti Adarian, managing her family in a refined and thrifty manner and quietly bore hardships and vicissitudes in times of thefts and floods. Jamshedji and his five sons were all alumni of the same Dadar Athornan Madressa. Indeed, their good education was their best — and only — heritage.

That Dolatbanoo and Jamshedji were able to arrange for five navars, 11 navjotes and eight weddings successfully from the meager salary was a measure of their prowess and a reward for the services rendered to the sacred fire. Her life was truly a dedicated one without any kind of luxury. If such an example had taken place in any other sister community, her fame would have spread far and wide. However those who serve quietly do not expect any reward financially or of fame or of honor. If our Parsi girls were to emulate her exemplary life, they could lead a good life in a priestly family.

The unique services rendered by Dolatbanoo and Jamshedji will be recorded in

the history of the Goti Adarian and of the Parsi community.

Ervad PERVEZ MINOCHER BAJAN

Parsi surnames

You have already published a booklet containing first names of Indian and Iranian origin. This booklet proves to be very useful for reference from time to time.

If facilities and services are available with you, may I suggest that you also publish a booklet containing family names (surnames) and make it available to the community throughout the world, against payment.

A. B. MADON

Karachi

Late Dhunjisha Kalfati

I am told that Dhunjisha Kalfati, who was Commissioner of Police, Bombay, during the British Raj, had issued arms to members of our community to defend our holy atash behrams and agiaries. Unfortunately, nobody tells me for sure, or authoritatively, what was the great provocation that made Kalfati supply revolvers, etc to Parsis, in which year had this happened and what was the aftermath.

Are there any descendants of his who can supply a photo of Kalfati as Commissioner of Police or any other photo of him for publication in your journal?

It is said that a yearly jashan ceremony is being performed in the sacred memory of Dhunjisha Kalfati. On what *roj* and what *mah*, please? BHIKHAJI M. ADENWALLA

Edited by Arnavaz S. Mama

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Events and Personalities

Patriotic commitments

"He is a man who likes to see and to be seen; he likes to hear and to be heard..." writes Sheshrao Chavan in his biography of Homi J. H. Taleyarkhan, the first minister of tourism in Maharashtra, the first full-time governor of Sikkim, the first resident ambassador to Libya...

Taleyarkhan's commitment to national causes inspired by his association with Mahatma Gandhi and Jawaharlal Nehru,



his achievements in the course of different assignments delegated to him, his views on national and communal subjects, his abilities as orator and writer, and the happy and sad moments in his life find a

mention in the 129-page paperback, *Homi J. H. Taleyarkhan — A man of Devotion, Dedication and Commitment*, priced at Rs 35 and published by the author from Gurudatta Nagar, Begumpura, Aurangabad 431004. "I hope that this slim volume will provide a source of inspiration to many young as well as aged to emulate Homi J. H. Taleyarkhan," writes Chavan.

In his foreword to the book Dr B. D. Jatti, former vice president of India, states, "With his clear vision, integrity and sincerity coupled with his commitment and his hard work, Mr Taleyarkhan in his inimitable manner has brought sparkle to any assignment under his charge."

As the Indian ambassador to Libya, Taleyarkhan was able to win over the confidence of Col Gaddafi, known for his anti-India stance. "He practised patience, persistence, persuasion, perseverance, but not provocation." When India was attacked

in public meetings, he would not leave the venue but would instead ask to see Gaddafi, a privilege accorded to him as the only non-Muslim ambassador who was able to see Gaddafi on request.

As India's ambassador to Italy, the ties he forged between the two countries have been conveyed in the words of a host of Italian and Indian dignitaries who commended his commitment. Another mark of distinction was his attire. He would invariably wear the Gandhi cap, and a closed collar coat, whether at home or abroad.

In his eulogistic style Chavan mentions of Taleyarkhan: "In spite of his national and international eminence, his simplicity and humility are striking. He is intensely humane. He is the personification of the spirit of secularism. He treats everyone alike. He is enormously popular with one and all. He instantly tries to make amends wherever he feels he has not been fair." Though Chavan does not substantiate all these statements, some of Taleyarkhan's deeds, as reported in the book, are able to bear testimony. As health minister, involved in the welfare of leprosy patients, he visited their colonies and even lunched with them to "bring some light into the darkness of their stigmatized lives."

Frank and forthright, Taleyarkhan made it known if he was offended. On one occasion he had the temerity to express his displeasure to J. R. D. Tata. JRD, being "a model of modesty," had acknowledged that he might have unintentionally hurt Taleyarkhan when he brushed off the latter's proffered support when he faltered.

More anecdotes would have made the book livelier. In this biography, the reader does not get an insight into the personal background that molded Taleyarkhan and his value systems, nor does one get to learn of the various interests of this multi-faceted personality. In the chapters on "Com-

munal Harmony," "Secularism," "Environment," it is not clear whether it is the biographer or his subject speaking. There seems to be fairly comprehensive coverage given to Taleyarkhan's political activities. What comes across most clearly is Taleyarkhan's patriotic fervor as can be gleaned from a verse penned by him and quoted in the book: "We often go astray, it is true

But gently God helps us start anew;
Our beloved motherland, to honor thee;
To love and respect thee
Our bounden duty it shall always be."

Education chair

Her appointment this year as chairperson of the University Grants Commission (UGC) makes 61-year-old Dr Armaity Desai the second woman entrusted to head the apex body of the country's education system. Earlier Ms Madhuribehn Shah had enjoyed the distinction -- the first woman to do so. Connected with the UGC for the past two decades, Desai had an occasion to first interact with it in 1974-75 when she was the convener of the second review commission for social work education. The present assignment is a challenge she perceives as being "stimulating."

Prior to the current posting, Desai was for over 12 years director of the Tata Institute of Social Sciences and has altogether 38 years of experience in social work education. Not surprisingly she would like to gear the students to be more socially conscious than socially exploitative. Instead of universities functioning like islands she is keen to see them involved with the larger issues of exploitation, injustice and poverty that confront the nation. Desai's views were reported in an article by Aruna Chakravorty in the *Indian Express* of January 20, 1995. Education needs to be reshaped "to make it relevant to the

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"Goodness, I left the tap on!"



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needs of a developing country and the times," opines the chairperson.

Subsequent to assuming office Desai has spelt out the areas which require specific attention: Modification of courses at the undergraduate level to enable students "to develop specific competencies which relate to the world of work." She also foresees the need to train educational administrators with management skills for more effective organizational development of large universities and colleges. Through self-monitoring systems Desai plans to focus on qualitative development of programs. She also perceives a need to develop women's studies, continuing education programs and extension activities in the community. "These have a low priority, at present, in our universities," she regrets.

Faced with severe financial restrictions, as the UGC is, "it is very difficult in this day and age to steer the organization towards its goals," Desai had acknowledged to *Indian Express*.

Handling stress

"Stress is an area where Dr (Dinyar M.) Pestonjee has put in many years of research, published several articles and recently published a book called *Stress and Coping — The Indian Experience*," notes a write-up in the May 1995 issue of *Alumnus*, the newsletter of the Indian Institute of Management, Ahmedabad. Professor of organizational behavior at the Institute where Pestonjee occupies the L&T chair, for nearly a decade he has been coordinating a multi-disciplinary, multi-faculty development program in managing executive stress, and for the past few years has been handling a workshop on stress audit in organizations.

The Commonwealth Academic Exchange Fellowship that was awarded to him last year enabled him to visit several British universities and business schools

like the London Business School, the City University Business School and the University of Oxford to exchange ideas and

information about new trends in organizational behavior research, mentions *Alumnus*.



Also in 1994, at the congress organized by the International Association of Applied Psychology in Madrid, Pestonjee was invited as convener and chairperson of the symposium on "Executive Stress, Coping and Mental Health." A few months later, at the XXXI conference of the Indian Academy of Applied Psychology in Jalgaon, Pestonjee presided over the panel on Psychological Testing, states the report.

Revolution in store

Godrej Makro Private Limited — a joint venture between Godrej Soaps Limited and the Dutch behemoth SHV Makro NV — is proposing to set up a chain of totally computerized retail super stores in India. The stores, each spread over a gigantic 100,000 sq ft, according to a report in *Bombay Times* of April 11, 1995, will offer 20,000 food and non-food items at rates "cheaper by up to 15 to 20 per cent."

However, as a report in *BusinessWorld* of April 5-18, 1995 clarifies, the stores will not cater to the common-or-garden shopper. The target market has been identified as "business houses, small retailers, restaurants, shops, offices and large households." The magazine also reports that admission to the stores will be by membership only. "We expect to enrol between 40,000 to 90,000 members per store," states Godrej Makro managing director, J. C. A. de Jonge.

The tie-up with Godrej has been

prompted, feels Adi Godrej, chairman of the new Company, because of "our know-how in the marketing of consumer goods in India." It could also be due to the fact that Godrej owns a fair share of land in Bombay; one of the main considerations in the establishment of the joint venture. Currently, the company is on the look-out for suitable sites to set up shops in Bombay and Delhi, and later in other cities.

SHV Makro which is part of the \$ 14 billion SHV group will be investing 51 percent in the equity stake according to the news report. The Godrej-Makro stores are expected to be operational by mid-1996. The scheme was said to be awaiting approval from the Foreign Investment Promotion Board. On a projected initial investment of Rs 235 crore, Adi Godrej expects an annual turnover of Rs 150 crore per store. More important though is the fact that the Godrejs feel they will be ushering in a retail revolution, "which will meet the needs of the burgeoning middle class" in the nascent Indian market, where De Jonge aims to "change the buying attitude of the consumer."

De Jonge in his quotes to the Press has summarized Makro's formula for operating these stores or price clubs as a: "volume-driven, low-cost, low-price, self-service, cash-and-carry trading operation... which

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Jiwas and Patrawala

Lt Gen Adi Sethna (right) presenting a silver salver to Noshir Captain as Ms Khorshed Sethna looks on. Captain served as treasurer of the Delhi Parsi Anjuman for a record period of 19 years before resigning in 1994. A qualified chartered accountant, he is now finance manager in Bombay's Vantage Advertising—a part of the Selvel Group of Calcutta. During his tenure as treasurer the investments of the Anjuman were augmented from Rs 4.5 lakhs to Rs 27 lakhs, notes a press release



to worry, from the preceding or subsequent sentence the meaning can be derived.

The first chapter in the book is devoted to the benevolent manager and further references to the benevolent leader are sprinkled throughout the book and may even find a place in the chapter on "The Crazy Boss." Among the different chapters, the maximum number of pages are devoted to the crazy boss or the Toxic Executive (TE), as Patel elaborates.

In the section on time management there is reference to the A type personality who wants to show that he has a lot of work and is very busy; the B type personality who is a workaholic; the C type personality who is inflexible. But we are not told which type of personality makes optimum use of his time.

For effective goal setting, fundamental to company performance the SMART (specific, measurable, actionable, reasonable and timely) approach is recommended. It is difficult to agree with some of Patel's views like in the same chapter on "The Basics of Management" where he writes: "God has made nature as such that between memory and decision making if one has more of one aspect, then he has less of the other aspect..."

Throughout the book there is stress on leading the true and religious life, and developing one's conscience. Not surprisingly the preface to the book is by Ervad (Dr) Peshotan Peer whose views are also quoted in the following text as for instance his definition of a leader as being "a person who conquers himself."

Lectures on Management, parts of which had featured as articles in *Jam-e-Jamshed*, was published in 1994 by the author from Baxter Cottage, 22 St Martin's Road, Bandra, Bombay 400050; price Rs 40.

Grooming rural girls

In the last academic year, the Seth N. B. Choksi Charities Rural Home for Parsi Girls took pride in the accomplishments of its 16-year-old student Ms Armaity Patrawala who passed her SSC with distinction, her special subject being music in which she secured 98 percent marks. The year before it was Ms Mehroo Jiwas's achievements that brought them credit. In the Hindi Prarambhi Rashtrabhasa examination she stood first in the state of Gujarat.

Highlighting the achievements of these two children, co-trustee Ms Dinaz Choksi mentions, "Apart from imparting free education to children residing in our Rural Home (at Navsari), the trustees... look after their boarding and lodging, training to weave kusti, cooking, tailoring and other relevant needs..."

Twenty-seven aged five and above from the remote villages of Gujarat presently avail of the opportunities accorded at this Home. The children are encouraged to participate in sports, games, elocution and music competitions and walk away with the prizes.

With meager funds at their disposal, the trustees are finding it difficult to incur the monthly expenditure in the region of Rs 12,000. They have therefore appealed to philanthropic individuals and other charitable institutions for "generous help and donation" to carry on the herculean task of educating underprivileged children.

Donations by crossed cheques may be sent to N. B. Choksi Charities, C/o Hormuzdiar D. Choksi, 2 Marine Chambers, New Marine Lines, Bombay 400020.

SPOTLIGHT

As district governor of Rotary District 3130, **Dr Philly Noshir Karani** will have jurisdiction over nearly 3,500 Rotarians from 85 Rotary Clubs in 12 revenue districts of Maharashtra, notes a press release. A consultant surgeon to various hospitals and companies in Pune, Karani has been the Zoroastrian representative for the "Experiment in Community Living," adds the release.

Dr Kekoo Kavarana was elected president of the Rotary Club of Bombay, according to a news item in *The Bombay Samachar* dated July 7, 1995. An orthopaedic surgeon practising in Bombay, Kavarana is a lover of fine arts, particularly Western classical music.

Compiled by Parinaz Gandhi

Mandolinist's management

By coining new concepts like 'critico-phillac' and 'impathy' or redefining old terms like 'trappist,' author Dorab P. Patel has sought to interest readers in his 48-page book *Lectures on Management*. Formerly employed as a clerk in the Western Railway, the opinions that Patel had formulated in the course of his interactions with his colleagues and his superiors seem to find expression in this work. Occasionally some theoretical statements are also woven into the text, the background arising from his master's degree in psychology and his diploma in industrial management.

Management, according to Patel, who introduces himself as a mandolinist, psychologist, homeopath and management consultant, can have different connotations. "To a manager it means to grow along with the industry, to a worker it means not to make a show of work as a workaholic but to be a fairly hard and sincere worker loved by all to become a working hero or heroine." Punctuation and spelling mistakes as also grammatical errors make some sentences incoherent. But not



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Leading Asian lights

"Their stories show the importance of courage and commitment," writes Ms Zerbano Gifford who through her latest book *Asian Presence in Europe* has sought to familiarize youngsters with the lives and deeds of the 30 Asians highlighted in her work. "Today, more than ever, we all need to be inspired by those who dedicated themselves to a central vision, of making the world a better place," she mentions in her introduction.

Of the 13 entries in the Trailblazers section, eight feature the achievements of Parsis: Sir Jamsetji Jejeebhoy, the Wadia family, J. R. D. Tata, Dadabhai Naoroji, Shapurji Saklatvala, Mme Bhikhaiji Cama, Ms Cornelia Sorabji and Prof Jehangir Banatvala. In the Music section there are six individuals listed, three of whom are Zoroastrians: Zubin Mehta, Zane Dalal and Freddie Mercury. In the Arts and Sport section there is no reference to Zoroastrians but as the author explains, her 70-page book includes "a personal selection of remarkable men and women, some of the



Tata with Puss-Moth; Naoroji, Cama and (below) Saklatwalla with wife Sally



Mehta (above); Sorabji (R); Ext L: Mercury (above) and Banatvala; Center: Neville and Nusli Wadia (top) and Sir Jamsetji; Dalal (R)



Asian heroes and heroines of Europe's forgotten history." She is full of admiration for the women who find a place in her book, those who have had "to overcome entrenched prejudice, and have done so with fiery determination that makes the stories of their lives even more compelling."

A profile of those featured gives their life story in short as also their sterling contributions and the philosophy that motivated them. In the case of Cama who fought for India's freedom, we learn that she believed that "Freedom is a conquest and never a bequest." She had prepared her tombstone with the words: "Resistance to tyranny is obedience to God." Sorabji, who

was India's first female professor and Britain's first female law student, had the determination to qualify as a barrister at the age of 57 because earlier Britain did not allow females to train as barristers.

Interesting nuggets of information can be gleaned from the lives of other trailblazers. Jejeebhoy, who is reported to have gifted away almost two-thirds of his wealth during his life-time, never forgot to repay his neighbor: The woman who had packed for him a food hamper when as an orphan lad of 16 he had left Navsari to come to Bombay in search of work was rewarded a thousand times over! From the Wadia story we learn that "The world's oldest active sailing ship is Wadia built. The training ship *Foudroyant* started its life in Bombay as *HMS Trincomalee* in 1817 (and is currently nearing the end of a long and expensive restoration as a repository of British naval history). The maxim of JRD who expanded the Tata empire was "Get the best people and set them free."

Naoroji, the first Asian member elected to the British Parliament, was able to study thanks to a scholarship from his community. "He spent the rest of his life repaying the debt, to the benefit of the whole of India," notes the write-up. Yet another Asian to be elected to the British Parliament, Saklatvala, also known as Comrade Saks, was in his second term the only communist in the House of Commons and used to joke that his was "the only united party in the House." Prof Banatvala who is regarded as a leading specialist in diseases caused by viruses like the common cold, influenza and AIDS believes that people should not "get hooked to their past ethnic origins."

Among the world's best known western classical music conductors, Mehta, by the age of 25, had conducted two major orchestras proving right the astrologer who had predicted to his parents that their son would be "a leader of men." Among the orchestras conducted

by 30-year-old Dalal, who appears to be the youngest to merit a mention in this book, are the American Youth Symphony Orchestra and the Utah Symphony Orchestra. Early in his career as a pop singer Mercury (born Bulsara) had said, "I am going to become a legend." Among his compositions was *Barcelona* which became the unofficial song of the 1992 Olympic Games in Barcelona, a year after he succumbed to AIDS.

This is yet another Gifford book to be published by Mantra. Her earlier work *Dadabhai Naoroji, Britain's first MP* launched their 'Makers of History' series. Former Liberal councillor and three times Parliamentary candidate, Gifford, settled in England, is the recipient of the Nehru Centenary Award for her work championing the cause of women around the world. The royalties from the present book, priced at £ 9.99 will be given to Anti-Slavery International "to help relieve suffering of the millions of children in bonded labor."

Though the book is meant to keep alive the memories of "the unsung Asian heroines and heroes of Europe's forgotten history," there are references to several promising youngsters who may attain greater heights in the years to come. The terms explained in the glossary would help make the book simple for the targeted readership of nine to 14-year-olds. Visuals of those featured should help readers get a better acquaintance with their subject.

Parinaz Gandhi

McDowell at Maryland

The University of Maryland at College Park has appointed Dr (Ms) Homai McDowell, assistant dean and director of undergraduate programs, to its Maryland Business School.

"Dr McDowell brings 13 years of higher education administration experience to this position," said William E. Mayer, dean of the business school also known

as the College of Business and Management. "She has a good mix of student affairs and financial services experience, a combination that will help her provide solid leadership for our undergraduate program."

Until recently, McDowell was director of financial services for student affairs at Duke University, monitoring funds totaling more than \$6 million. She had also directed major projects (including parent programs and services) and headed Duke's computer education/consulting center.

Daughter of the late Justice Dinshah Madon, a judge of India's supreme court and Dr Khorshed Madon, principal of Davar's College of Commerce, Banking and Language Studies, McDowell earned her doctorate of business administration from the University of Southern California.

"I am very pleased to be a part of the team working to provide the best possible education to business and management students. I am also excited about helping

the Maryland Business School continue to build productive relationships with the Maryland and regional business communities," says McDowell as she replaces Dr Joseph Mattingly who has retired after nearly 25 years of service to the Maryland Business School.

The Maryland Business School offers undergraduate courses in accounting, decision and information sciences, finance, general business and management (including an international business option), human resource management, logistics and transportation, management science and statistics, marketing and production management.

Mobeds on the move

The North American Mobed Council (NAMC) decided at its annual general meeting in April 1995 to update its list of North American mobeds. A special effort will be undertaken to compile a list of



McDowell: "working to provide the best"



Gifford: "need to be inspired"

young mobeds in the 20-30 age-group to generate a new cadre of priesthood for the future, notes a report on the AGM by Dr Jehan Bagli published in the September issue of *Manashni*, the newsletter of the Zoroastrian Association of Houston. The task of compilation has been undertaken by Ratansha Vakil.

Since the Zarathushtrian tradition permits any Zarathushti to perform the outer liturgical ceremonies in the absence of a mobed, NAMC has decided to help train paramobeds to fulfill the community's needs. To that end they propose to use the 40 lessons mini course evolved by the late Dastur Navrooz Minochehr-Homji at the behest of the Federation of Parsi Zoroastrian Anjumans of India.

Also on the NAMC agenda is youth education aimed at minimizing the impact of the non-Zoroastrian milieu, specifically inter-faith marriages.

"While we fully appreciate the force of cultural immersion in the western society, and the intimate contact of Zarathushtrian youth with non-Zoroastrians in daily life, we believe that through the channel of education we can minimize these losses," notes the above mentioned report.

"It is crucial that we rationally bring the awareness of our youth, at an impressionable age, to the question of marriage, its overtone to the perpetuation, and prevent the loss of issues of inter-faith unions to other faiths by setting right some erroneous notions" it further adds. The end is sought to be achieved by inculcating an element of pride through such topics in the curriculum as Zoroastrianism's current relevance, its influence on other religions and the universality of the faith. "As a first step in this direction, NAMC has requested Dr Jehan Bagli to open a channel of communication with the Education Committee of FEZANA," informs the report.

Assisting students

Viraf Mohta of New Jersey has been compiling a list of volunteers to aid newly arrived students in North America and New Zealand. The information is available on the Internet courtesy Cyrus Hirjibehdin. *Parsiana* gratefully acknowledges the two lists forwarded to the publication by Ms Khurshed Khurody and Behram Sethna, through their respective families.

The volunteers note at the outset: "We are a group of individuals who've agreed to help newly arrived Zoroastrian students. Our primary purpose is to welcome these students to the community, and offer whatever assistance we're capable of. Being listed as a volunteer does not mean one has to always be available to newly-arrived students. One volunteers as and when time permits."

The amalgamated alphabetical list is published for the benefit of Zoroastrian freshmen in Canada, New Zealand and the USA:

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SOHRAB GODREJ

the reluctant industrialist

Burjor K. Karanjia

His bio-data, like his life, is a crowded one. His interests are many and varied, and they are consuming interests — industry and commerce, scientific management, social welfare, population control and the environment, education, heritage and art. He has several devoted secretaries who are kept on their toes throughout the working day — and at times even after. His mind works so fast that often when, in a manner of speaking, he has speeded down to XYZ, they are still at ABC.

Small wonder then that his life, every “unforgiving minute” of it filled with “sixty seconds’ worth of distance run,” is a marathon race against time, although he gets by on only four hours’ sleep. I sometimes think, were he granted one wish above all others, he would ask for a longer-than-24-hour day.

Some years ago the senior public relations officer of a leading industrial house, referring to my biography of Rustom Masani (*Portrait of a Citizen*, published by Popular Prakashan), asked me whose life I’d like to do next. Unhesitatingly I replied, Sohrab Godrej’s. Why? For two reasons — the complexity of his character and the graciousness of his personality. I wasn’t talking about the successful industrialist, chairman of Godrej companies. I was thinking more of the man who did not want to be an industrialist in the first place, yet was made one by the force of circumstances and the sheer force of his will. In becoming what he never wanted to be and doing it fairly successfully, lie the clues to his worth as a human being.

Sohrab’s abundant living, his many interests and concerns, his passion to right so many wrongs in the country and the world, impart a certain complexity to his character, without robbing it of the courtesy with which he receives people and tackles is-

sues, the old-world charm he preserves, dignified and courtly.

The usual last question put to successful and well-known interviewees is: If you were to be born again, would you like your life to be the same? The usual answer is in the affirmative. Some instinct told me to put this question first to Sohrab instead of last. His reply was quiet and emphatic: “No, I wouldn’t like to live my life again, that is, if it means all of it.”

He went on: “I was a shy, sensitive youth, not pushing, day-dreaming a lot. My interests lay in mountaineering, the theater, becoming a foreign correspondent. In fact, there was an offer to join the foreign service when it was being formed. I used to think what an education it would be working for a man like Jawaharlal Nehru. But father believed the best job is industry. Often I think the stork brought me to the wrong house.”

“Do you feel regret for what might have been had the stork changed direction in mid-flight?”

“Regrets were there, of course. Long bouts of melancholy. These brought on insomnia which I came to dread. I recall occasions when, unable to sleep, I’d roam the streets around my house, in the stillness of the night. So many things I’ve had to give up, music, books... There just isn’t enough time. What I regret most of all are the many wasted years for which I’ve had to — still have to — make up.

“My father was single-minded. The *karkhana* (factory) was his whole world. He tended to be autocratic with us. He insisted, for example, on my sitting for the B.Sc. degree. My interest was in the arts. I told him I would take degrees in both science and arts, but he refused. I felt terrible, then, though eventually I got reconciled to it. The trouble was, he had little

time for us. Though all his energies were spent on being successful as an industrialist, he never properly initiated us into industry. Left everything to us, as it were.”

“How did you manage?”

“Well, I came across *Uplift of India* by Sir Viswesariya in which he argues that only through industry could the country become prosperous. ‘Prosperity through industry’ — the slogan was like a revelation to me. My outlook changed totally. I made up my mind that if I was to succeed in industry, I might as well be as good an industrialist as involvement, example and study could make me. I learnt from my father’s example that we had to work with a three-fold purpose, the nature of the Indian economy being what it was. We had first to see that customers are always satisfied so that they buy more and more goods, so that we in turn could make more and more goods, earn greater profits, and the government could get more money by way of taxation. I recall that on the first Diwali after Independence he gave a speech impressing upon his workers their duty to pay taxes to enable the government to undertake various nation-building projects. He lived in a simpler world.”

A formative influence on Sohrab as a child was his mother Soonabai. She was a quiet, most likable person, spreading sweetness and light, fond of Western and Indian music and playing the violin. She looked after the household as only a caring woman can with, in Milton’s words, “those thousand decencies that daily flow,” from all her words and actions. Her untimely death when Sohrab was only eight, left a void in his life that was never quite filled.

“It was my first encounter with death. The total severance that it meant numbed me. I just couldn’t get over the loss. Relatives, neighbors kept remarking upon it.



The Godrej chairman's many travels have underscored his passion for the social betterment of India

ing so much seemingly unusable land and transforming it in 10 years, working even on Sundays, into 'an Eden of productivity and contentment,' as it came to be called. He knew that he just

couldn't afford to fail, the stakes were so high. But here the role of my youngest brother, Naval, was considerable. Father had a dream, but it was Naval who helped transform the dream into reality. Sometimes I think Naval was in some respects even greater than father."

"Naval was no doubt a mechanical genius who helped carry the country forward into the hi-tech electronic age. How did the two of you relate to each other? In what specific ways do you miss him in day-to-day affairs?"

"Every time I visit Pirojshanagar, I think of my father and Naval. Above all, I miss Naval's quick, decisive approach even to complicated problems because of his thorough overall grasp."

"I would like to repeat the same question about your younger brother Burjor, an altogether different person, reserved, with a passion for research."

"Burjor was away for five years study-

continued on page 39

For a long time afterwards I wore mother's locket. But greater than my own sense of loss was my sadness for my two younger brothers and sister who would never know a mother's love. Naval (Naoroji) was only three and a half then. Such a lovely child! Burjor, too. Later in life, once, when Burjor was in a great difficulty and felt lost, my conscience pricked me that I hadn't done enough for them as the eldest."

Their uncle Ardeshir, eldest in the family, founded the Godrej enterprise, which Sohrab's father Pirojsha consolidated, dedicatedly and very systematically. The brothers were totally different in temperament. "But they complemented each other, which was good for Godrej and, fortunately as it turned out, for the country as well," Sohrab comments.

"Ardeshir is described as a visionary and Pirojsha as a consolidator," I remarked. "But these labels are by their very nature restrictive and do not convey the full measure of the men. For example, wasn't Pirojsha himself very much of a visionary in conceiving of the garden township at Vikhroli, named after him after his death?"

"That's true, of course. One cannot but marvel at his prophetic decision. Acquir-



*Above: Bird's eye view of a section of Pirojshanagar at Vikhroli
Alongside: Godrej With the Duke of Edinburgh (at right)*



You drive down a rustic road, columned with blazing bougainvillea flanking you like sentries in uniform. On either side, emerald green at monsoon time, are vast playing fields. About a furlong ahead, you spot a cluster of buildings amid towering trees, and soon you find yourself in a little world of its own.

You alight at the hub of this cluster, an expansive courtyard-like rectangle. The centrepiece is a large lush lawn, bordered with lilies and ornamental shrubs. On three sides are mellowed old buildings with tiled roofs, verandas, Gothic arches and interesting design details from a more elegant era. On the fourth side stand modern concrete structures that somehow do not jar with the general scene; a bond is provided by the typical old-time "Parsi livery" of pale yellow or off-white accented with brown and russet, and by the abundant flora in every hue of green with fiery gulmohurs and the ubiquitous bougainvillea everywhere. Radiating out of this hub are byways that take you to various

other buildings old and new, including a cozy guesthouse, and to other sprawling playing fields — it would help if you had a bicycle to tour the entire campus of 21 acres.

Grand? Stately? Fancy? No. Charming? Congenial? Warm and welcoming? Yes. You are not at Eton. You are at The Boys' Town Public School (BTPS). In Nashik, about four hours away from both Bombay and Pune, lying beyond the Sahyadris at a height of 2,000 feet above sea level. A small city, still a little bit of a backwater and thankfully not claustrophobic. Salubrious climate, bucolic ambience, clean air. The human touch. Afternoon siestas. And only about half-a-dozen traffic lights.

In 1944, industrialist and philanthropist Pirojsha N. Mehta (1877-1956), not forgetful of the educational needs of the children of his community, dipped his hand into his pocket and bought over the New Parsi Boarding School at Nashik from Fardunji H. Dastur for the then consider-



*Above (from left) The stadium; Lincoln—Bhabha House; learning prayers
Right: A memorial presented by the Lions Club of Nashik with the map room in the rear*

able sum of Rs 1,35,000. This was the birth of the present renamed institution, founded with the objective of giving deserving students an all-round education with many amenities at low fees — under the guiding motto, "God Provides."

What started out with 135 students when Soli S. Pavri took over as first principal is now a government recognized grant-in-aid English-medium national institution with a total student strength of 1,198 and a well-qualified full-time teaching staff of 42. Day scholars include girls, but boarding students are all boys; it is the latter who would appear to be better placed to take full advantage of all the wide-ranging facilities offered by the BTPS.

In keeping with the objectives of a new India, the School spontaneously threw open

Boys' Town: lessons on



and Jimmy Panthaki.

The "Town" in the School's name is not gratuitous. Boys' Town is something of a town within a town. It has its own post office, bank, shop, canteen, mess, health clinic and journal, as well as sports, residential and cinematic facilities. Many activities are run by students, and this spirit of involvement is touch-

second in command, supervisor Ms Asha Gadgil, MSc, BEd, with the School since 1974, puts it this way: "The aim is to produce not only scholars but scholars who can face life as responsible citizens of India with an ethical background." In making this happen, discipline is the key. In the words of Nigam, "The first and foremost thing is discipline. Discipline inculcated from within, not imposed from without. Once this is ensured, all the rest follows."

The "township concept" with the student residents as "little citizens" is taken seriously and is innovatively used to put the philosophy into practice. Without the School authorities abdicating responsibility, there is a student-run Boys' Town corporation that manages many of the School's non-scholastic facilities and activities, right down to ensuring proper electricity and water supplies. The elected mayor and the commissioner, bedecked in their robes of office on formal occasions, head a team of 21 fellow student-corporators, with the principal providing indirect

its doors to the members of all sister communities around the time of Independence, and healthy secularism is emphasized. The founder's family has consistently taken a dedicated interest in its affairs, and of the stipulated all-Parsi board of the non-profit-making P. N. Mehta Education Trust which manages the school, Keki P. Mehta, Behram P. Mehta and Neville K. Mehta are currently trustees, along with Phiroze Vakil

ingly reflected in two cenotaphs, dedicated to Indian martyrs and to Mahatma Gandhi, erected by the students themselves from their own pocket money.

The School's overall philosophy is clear and visionary, even noble. "The final aim is to see that students who leave the BTPS are equipped to become good citizens of the country," affirms Dr P. D. Nigam, MSc, PhD, BEd, principal since 1987. His

living

The Boys' Town Public School celebrates 50 years of imparting meaningful education

Text and Photographs: Roni K. Khan

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superintendence as constitutional governor. The corporation functions through five committees, which include a market and food committee, works committee and improvements committee.

When Pandit Jawaharlal Nehru visited the School, the distinction of conferring the honorary citizenship of Boys' Town on India's first Prime Minister went not to the trustees or the senior staff but to the then mayor, Master Dally F. Tantra. This is democratic citizenship in practice, not just in theory. A teacher of 10 years' standing, Ms Jaghans Sahni, MA, BED, sums up the School's practical orientation when she says, "We teach our students through action and activity, not only through lectures and books."

As a matter of policy, the management's objective is to develop students into self-confident and self-reliant citizens of good character who can confront the challenges of life and contribute to society as well. Declares Gadgil: "We want to produce independent, capable, public-minded scholars with high moral standards. People who can think for themselves—not parrots. We don't believe in private tuitions." Principal Nigam puts it in a nutshell: "We go for overall development. I want top class all-rounders, not just SSC toppers."

This ideology translates into a variety of extra-curricular and co-curricular activities aimed at developing the creative energies and potentialities of young people. Hobbies and interests are offered and encouraged: drawing and painting, gardening, craftwork, music, debating, science modelling, typewriting, computers, journalism. Organized sports like cricket, hockey, football and basketball are compulsory—it is not an accident that the BTPS has produced a sports celebrity like test cricketer Nari Contractor, or that Master Cyrus Tadwal, a Standard X student, was recently selected to represent India in international handball. Technical courses with a vocational bent are offered as optional subjects for the Secondary School Certificate (SSC) Board examination: the technical wing of the School trains stu-

dents in subjects like mechanical and electrical technology, woodwork, furniture design and machine drawing.

The conscious attempt to mold the young into future adults capable of facing life in a confident and independent manner is also visible in the morning assembly. Part of this ritual involves Standards VIII, IX and X students going up to the mike and addressing the whole forum. One youngster provides a synopsis of the latest national and world events in what is called "news-



From left: Managing the institution—B. P. Mehta, P. R. Vakil and K. P. Mehta (trustees, front row) Nigam and Desai

reading." A second makes an extempore "hat speech" on a topic picked out on the spur of the moment. A third delivers a speech on any topic. And a fourth recites a short story. Each secondary level student receives this exposure in rotation.

Teacher Sahni pithily sums up the School's non-academic ideals: "Leadership, morality, character, discipline, tolerance, secularism, citizenship."

But what about pure academics? How does the BTPS fare there? Does the discouragement of "mechanical and stereotyped education" and the broadminded encouragement of "all-round student development" jeopardize the scholastic reality of the SSC examination results?

It would appear that a happy balance has been struck. The School's SSC pass percentage is usually well into the 90s. In the most recent 1994-95 academic year the performance was 95 percent which compared favorably with the SSC Board and the Nashik district figures of 50 percent and 51 percent respectively. Distinctions

went to 25 percent of the BTPS candidates who took the examination, first classes to 44 percent and second classes to 27 percent. Nobody scraped through with a pass class, and failures accounted for a little under five percent. The School's top ranker, Pradeep Nemade, scored 87.7 percent marks.

A subjectwise analysis of the latest SSC results indicates that BTPS students excelled in science and social studies, with distinctions (over 75 percent marks) attained by 74 percent and 72 percent of the candidates, respectively. Distinctions were achieved by 50 percent in French, by 30 percent in maths, and by 27 percent in Sanskrit. Rather surprisingly, the distinctions rate was only seven percent in English, four percent in Marathi, and nil in Hindi.

Though some other schools do surpass the BTPS on the criterion of academic grades in the SSC examination, the 1994-95 BTPS achievement of a 95 percent pass rate and a figure of 69 percent distinctions cum first classes are certainly nothing to be sniffed at. Indeed, it may be noted that the BTPS has been selected by the Government of India for the education of merit scholars, is officially assigned the status of a "public school," and one of its students, Ms T. R. Kankaria was recently awarded a prestigious National Talent Search Scholarship by the Government of India on the basis of a national level examination.

No assessment of the BTPS could ever be complete without featuring its commitment to cultivating healthy secular and ethical values through a multi-religious approach. The morning assembly in the commodious prayer hall is a heartwarming eye-opener. The day starts off for all BTPS students with heads reverently bowed as they recite sublime scriptural verses from all major religions represented in the School, in the original languages. A translation follows each prayer to ensure proper comprehension.

The prayer hall speaks for itself. Beautiful marble statues of Lords Buddha, Christ and Zarathushtra occupy niches at the al-



Top row: New Godrej Bhavan (left) and Mehta House

Second row: The Town's health care center and post office

B. Y. Chaudhari (extreme right) is currently the institution's senior most employee

tar-like far end of the hall, along with the national and school flags. Evocative episodes from the lives of exalted spiritual masters like Lord Rama are displayed in huge paintings on the walls, which are also adorned with soul-stirring spiritual sayings. Religious symbols and quotations are even to be found in other parts of the campus.

Every Saturday, past principal and noted scholar, Bejon N. Desai, delivers, in his inimitable style, a simple and inspiring discourse on some selected religious aspect. In addition, evening prayer classes are held, on a separate basis for students belonging to each religious denomination — for example, a maulana takes the Muslim students.

The soul is fed through such prayers and religious instruction, fostering in every Boys' Town a healthy respect for and

familiarity with all religions — in a responsible manner without in any way compromising adherence to the student's own faith.

The founder's characteristic Zarathushtrian ethos of respect for all faiths and communities lives on. So do his visionary educational ideals. Credit for this belongs to all the past and present trustees, principals and staff, but no account of Boys' Town can miss making special mention of the septuagenarian Desai, an institution within an institution. This much loved figure is still with the School as secretary and principal emeritus after a not-out innings of 39 years, 32 of which were as principal. His innings are outrun just by a year by dedicated personal assistant and accountant Bhagwat Y. Chaudhari, the School's longest serving employee.

Gold-medalist Desai hardly needs an introduction to the scholarly, religious, educational and social service fraternities. Poet and author, he is also a noted authority on comparative religion and ancient scriptural languages. A Fullbright scholar and a BEd, he holds a master's degree in Avesta/Pahlavi, and is a navar/maratab of the Zarathushtrian religion as well. To some,

his stature may be measured by his cabinetful of public honors and awards, but the truer measure of the man lies in his ever-open door and heart to the stream of people from all communities and backgrounds, from sweepers to industrialists, who seek him out to draw strength and succour from his wisdom and counsel.

After retiring as principal, Desai has been the management's representative in his capacity of secretary, handling various BTPS matters connected with the "outside world." As he explains, "I have nothing to do anymore with the day-to-day running of the School on the scholastic or administrative sides. Principal Nigam is completely in charge of that. My work is in the public relations area: things like dealing with the education department and other government agencies, fund-raising, and so on. My work is to show the face of the BTPS to the outside world."

Speaking of this Parsi gentleman reminds one that the BTPS is a Parsi-founded, Parsi-endowed and Parsi-managed institution. But where have all the Parsis gone? In 1965, Parsi boarders accounted for 45 percent of all boarders. In 1975, 51 percent. In

continued on page 44

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"Why did he die?"

Capt Feroze Kanga was yet another hapless victim of the on-going violence in Karachi

Ardeshir Cowasjee

'Male, 73, dead on arrival.' Such was the description accorded to my friend Capt Feroze Kanga as he lay dead on a slab in the emergency room of the Jinnah Post-graduate Medical Centre on the afternoon of September 17, 1995. A modest man of peace, going about his business, he was an innocent victim of two warring gangs.

On the morning of the 17th, he drove from the Defence area, crossed the Kalapul, and headed for Sharea Faisal. As he stopped at the red light at the cemetery corner a shootout was taking place on the bridge behind him. The gunmen sped away towards Sharea Faisal and, in their wild rush, landed their car on the island at the red light next to where Feroze's car stood. The killers leapt out, pulled open his door, beckoning him to get out. Dazed, he hesitated. They shot him in the thigh, dumped him on the road and drove away in his car.

Kanga's femoral artery and his thigh bone had been completely shattered. He lay on the road, bleeding profusely, until the police picked him up and took him off to Jinnah Hospital. He was DOA (dead on arrival). He could have survived had some considerate person tied a tourniquet or taken him to Jinnah Hospital, only minutes away.

On January 6, 1922, in Karachi, twin boys were born to surgeon Kaikobad Bejanjee Kanga and his wife Dhun, daughter of Ardeshir Hormusjee Mama (co-founder of the Mama School and a mayor of Karachi). The first to cry was Beji, named after his grandfather. Feroze followed two minutes later. As young boys, the twins and I were at the Bai Virbaiji Sopariwala Parsi High School for Boys (BVS) where we spent many happy days.

In 1942, after the Japanese had entered World War II and there was a threat to India, Feroze joined the British Indian army on an emergency commission as an officer of the 10th Baloch Regiment. After training, his regiment was sent to Burma to join Gen Slim's 14th Army. In 1946 Capt Kanga was demobbed, and he immediately joined his mother's insurance busi-

ness (she was an agent for Sun Life). He worked hard, was successful and earned well. He married pianist Khorshed Meherhomji, had four children, educated them, settled them well, and retired two years ago. He built a house for himself into which he and his wife moved in 1992. A man of regular habits, he passed his time playing bridge, and accompanying his wife's piano on the violin.

Three of his children live in the US, and he and his wife returned to Karachi two weeks ago after having visited and spent time with them all.

On the evening of the 17th, we all gathered for his funeral, and as I entered his house I spotted the old brass weighing scale on which his father, our family doctor, had weighed me and my brothers and sister at our births. Old Dr Kanga had also looked after Shahnawaz Bhutto's wife and must bear full responsibility for delivering Zulfikar Ali Khan Bhutto into this world.

Twin brother Beji, who now lives in Rawalpindi, could not make it to the funeral but managed to arrive with his family later the same night. His son-in-law Brig Rustom Dara, a director of the Armoured Corps of the Pakistan Army, accompanied him. Beji had also signed up during World War II and was commissioned into the First Punjab Regiment. At the War's end in 1945, he was sent to Malaya as chief of the cipher section under Lord Mountbatten, Supreme Commander, South East Asia. In 1948, he joined the Pakistan Signals, and retired in 1967 as a lieutenant colonel.

Beji and I reminisced about happier times, how old Dr Kanga had started life in Karachi as an assistant to Dr Nazareth. We remembered the story of the old Parsi lady who insisted on regularly visiting Nazareth, complaining of some imaginary ailment or the other, without showing the slightest symptoms of any illness. To placate her and to get rid of her, Kanga would prescribe large doses of his special 'mixture' and she would depart with a bottleful of doses for five days, after which time she would again turn up and be given a refill.

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This went on and on until one morning, their Christian compounder, the kindly Borgis (who assessed Nazareth's fees according to whether patients arrived in cars, in tongas, on bicycle, or on foot), thoroughly fed up with doling out bottles of colored water, in sheer desperation clinched the problem for good by asking her: "Tumara ghar me pani kaa nal hai? Tum hum ko har paanch din ke baad kyu tang karté (Do you have a water tap at home? Why do you harass us every five days?)"

Dr Kanga had imported a large Sunbeam touring sedan. In those days there were no self-starters, the driver had to adjust the advance-retard and magneto

levers affixed to the steering wheel and then crank-start the car. Ms Kanga was the first Indian woman to drive a motorcar in Karachi and she always wore a fashionable driving net. She was renowned for her recklessness, so anyone sighting her, even distantly, would swiftly skedaddle out of her way.

We talked also of all our old Parsi school friends who had joined the army during the War.

Farukh Lashkari, of the 10th Baloch, saw action at Razmak when his battalion was fighting the Fakir of Ipi. As a captain, he was with the 14th Army at Imphal and Kohima, and retired from the Pakistan Army in 1967 as a lieutenant colonel.

Jal Golwalla, during the 1965 Pakistan-India war, commanded the 16th Punjab Regiment (his battalion was known as the 'Chalis Chor' and its commanding officer as 'Ali Baba'). He won a gallantry award on the Batapur front and on September 23 was badly wounded and taken prisoner. He remained in various hospitals in India until February 1966. He was promoted to brigadier in 1967 and retired in 1972.

We remembered old Maj Minoo Master. When he signed up in 1942, he declared himself fully fit. His recruiting major noticed that he had one glass eye, informed him that he had an impairment, and classi-

fied him as category 'B.' "Discrimination," protested Minoo, "Wavell, too, has one glass eye." He was quickly categorized as 'A.' Minoo died some years ago.

Then there was Russi, son of old Dr Eruchshaw Shroff. Dr Shroff was chief officer of Jamshed Nusserwanjee's Karachi Municipality. He could tolerate no dirt or rubbish and was out each morning before dawn diligently checking the roads of our city. His great pride was our efficient fire brigade, and he made it a point to always be at the scene of a fire before the arrival of the fire engines. Russi was called to the Bar at the Inner Temple, returned to Karachi during World War II, and signed up. At partition he opted for India, and served in the Judge Advocate branch of the Indian Army for many years, retiring as a major. He later joined Homi Bhabha in the Atomic Energy Commission. After Bhabha's death he was called to Vienna to join the legal department of the non-proliferation division. He is now retired and settled there.

Back to sadness and poor Kanga. Responsibility for his death, and the death of hundreds of others in Karachi who have been gunned down on our streets, lies with our government and our opposition.

Edited and reprinted from an article in *Dawn*, September 22, 1995.

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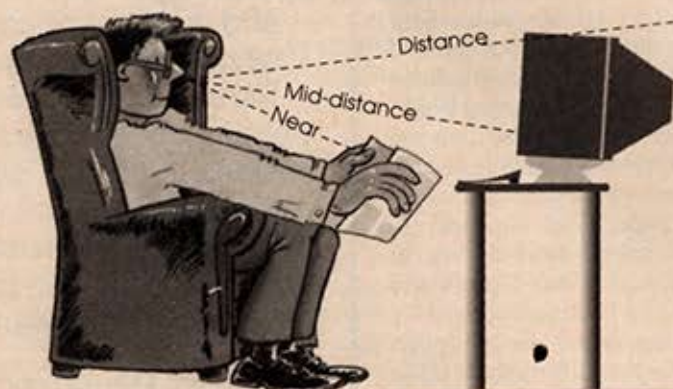
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Dr Homi Eduljee

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As broker to the Portuguese and the English, leader and benefactor of the Parsis of Surat, Rustam Maneck holds a prominent place in the early history of the Parsis of India. A diplomat and an influential man, many were the occasions when he was called upon to negotiate peace between warring factions. Even during his lifetime Rustam Maneck was celebrated in a Persian poem Kisseh-i Rustam Maneck. His sons founded the Seth family in Bombay and played a leading part in community affairs in that city.

The fame of the family was kept alive by several books on Rustam Maneck and the Seths viz Jalbhai Seth's in 1900; J. J. Modi's study in 1928; and S. K. Hodivala's book in 1931. Subsequently substantial reference has come to light on the family's commercial activities. We now have the English translation of P. S. S. Pissurlencar's Portuguese Records on Rustam Maneck (1936); H. R. Das's accounts of the Norris embassy (1930, 1959); M. S. Commisariat's study (1953) of Nowroji Rustam's visit to England; and A. Das Gupta's Indian Merchants and the Decline of Surat (1979). A careful study of all these and many other sources has resulted in the compilation of

an article by Dr Homi Eduljee on "Rustam Maneck and His Sons: Brokers of Surat" carried in the Journal of the K. R. Cama Oriental Institute (KRCOI), No 60.

To acquaint our readers with the vicissitudes in the lives of Rustam Maneck and his sons Parsianahs been permitted by the KRCOI trustees to reprint an edited and abridged version of the text from their Journal. Along with this piece there is another dissertation in the same publication "The Zoroastrian Calendar: an Overview" by Keki Shroff. Priced at Rs 50 the Journal is available at the KRCOI, 136 Bombay Samachar Marg, Bombay 400023.

We are serializing this feature over five instalments. The first episode related some personal details concerning Rustam Maneck's background and his efforts to assist the hapless victims when Shivaji raided Surat and Aurangzeb imposed the poll tax on all non-Muslims.

The favored position Rustam Maneck enjoyed as agent, broker and administrator of the Portuguese is recounted in the second instalment. Sea trade brought him prosperity and occasionally anxiety too when he, as intermediary, was expected to secure the release of a captured ship.

The earliest reference we have to Rustam Maneck's dealings with the European East India Companies is a brief note in a diary written in Batavia in 1681 referring to "a translation of a Benjian letter written by Rustemsie Zeraab, representative of the three European nations doing business in

India." In this note Benjian is the equivalent of Bania in Gujarati, and Zeraab of shroff i.e. moneylender. J. J. Modi has suggested that the reference to three European nations doing business in Surat means that Rustam was broker to the Dutch, Portuguese and English companies. The



Gujarati poet Narmadashanker Lalshanker, in his book on Surat written in 1866, says that Rustam Maneck was an important broker to the Dutch and the English and had considerable influence in the Nawab's court; also, he was very rich. These are the only two references we have to Rustam Maneck having any connection with the Dutch company.

It is strange that no writer on the Dutch company in India mentions Rustam as being a broker to the company. Thus, O. C. Kail (in *The Dutch in India*) tells us that in 1775 the Dutch employed two brokers: a Hindu Govindram, and a Parsi Mancherji; they previously worked for the English. Kail makes no mention of the famous Rustam Maneck ever being employed by the Dutch a hundred years earlier. The Dutch record of 1681 refers to Rustam as shroff, i.e. moneylender, and not as dalal, broker. Brokers often acted as moneylenders, but the converse was not common. John Fryer lived in Surat from 1674 to 1682, and in his account (*A New Account of East Indies and Persia*) he writes that "The town (Surat) has very many noble lofty houses of the Moor merchants... There is a Parsi broker to the king of Bantam, has turned out (the contents) of his pocket on a sumptuous house, a spacious fabrick, but ill-contrived, as are many of the Banians." Bantam was a very important trading center of the Dutch in Indonesia, and Modi, bearing in mind the Dutch note of 1681, jumped to the conclusion that the Parsi broker of Fryer was Rustam Maneck; subsequent Parsi writers on Rustam have fol-

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lowed Modi uncritically.

As far as the Dutch connection is concerned, Rustam was probably their shroff and recognized as such, but not their official broker. However, many employees of the European companies also traded privately and employed brokers for their commercial transactions; there were also European merchants who did not belong to the companies and who traded privately. Rustam acted as broker for such private traders and it is possible that the Dutch numbered amongst his clients. The Portuguese and the English appointed Rustam as their official broker many years after 1681.

Rustam Maneck and the Portuguese

The Portuguese story in India begins with the arrival of Vasco da Gama near Calicut in 1498. Portugal had two commercial aims: first, to monopolize the trade in certain Asian products; second, to control, direct and tax trade in other products. This policy was in sharp contrast to that of the Dutch and English who came purely as traders, in the same way as the Arabs, Persians and Chinese. To exercise their control over the trade routes, particularly those between India and the West, the Portuguese needed forts and harbors for

their navy on the west coast of India and on the east coast of Africa and Arabia. They built their first fort in Cochin, in 1503; in 1507 Mozambique became a tributary of Portugal; Goa was taken in 1510 and by

Portugal aimed to monopolize and tax trade unlike the others who came purely as traders

1600 they had about 50 forts in Asia extending from Sofala in Africa to Macao in China, although by 1640 this number had shrunk to 26.

The Portuguese system of controlling all trade in Asian waters was to insist that all ships must carry a *cartaz* or passport from a Portuguese port where they paid duties before proceeding to their destination. On the return voyage the ships again had to call at a Portuguese port to pay duties on their cargo. If any ship broke these rules, it and its cargo was confiscated and the crew killed or sent to the galleys. The *cartaz* system applied not only to transoceanic voyages but also to the coastal

trade of western India.

In return for the *cartazes* the Portuguese undertook to protect ships from pirates. In order to enforce the *cartaz* system, the Portuguese had several fleets patrolling the seas, and this is where the importance of Goa lay; it was mid-way between Cambay in the north and Malabar in the south and was hence able to control the coastal trade. In Gujarat the Portuguese had a factory (warehouse) in Surat, but not on the scale of the English or Dutch. However, they had passport offices in Surat and Daman to issue the *cartazes*.

The above brief description of the Portuguese system in India is necessary to understand the correspondence between the Portuguese authorities in Goa and Rustam Maneck. In 1933 P. S. S. Pissurlencar published all the letters available in the Goa archives that the Portuguese wrote to Rustam Maneck. The introduction is in English but the letters are in Portuguese. In 1936 the book was republished with a shorter introduction but the letters were translated into English by S. B. D'Silva. Unfortunately, Rustam's letters to (the Portuguese in) Goa have not been preserved.

The earliest letter in the Goa archives is dated November 22, 1691, written by the

*With Best Wishes
from*

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

and

Mrs Purviz R. Shroff

Viceroy Dom Fernando Martins Mascarenhas de Lancastre to the Shahbandar (port officer) of Surat informing him that he has appointed Rustam Maneck as "interpreter and agent of the affairs of the Portuguese," subordinate to Antonio Paes Serrao, the administrator of passports at Surat. His appointment as interpreter shows that Rustam Maneck must have been fairly fluent in Portuguese.

On the same day the Viceroy sent Rustam his letter of appointment: "I have ordered Antonio Paes Serrao, who has gone to Surat as the administrator of passports and chief captain of the Portuguese, to employ you in view of the good reports he gave me about you, as the interpreter and agent of passports, notwithstanding that you are a Parsi: you are to note that you are to exercise the responsibilities of the office during good behavior. You will obey him in everything in accordance with your letter of appointment... Therefore, I trust that you will assist him in all things which the service of His Majesty requires of you, with the same earnestness and zeal which till now you have shown."

This letter is interesting for two reasons. The first is that Rustam was appointed notwithstanding the fact that he was a Parsi. This was a departure from the

normal Portuguese practice of appointing only Portuguese nationals to such important posts. The second is that the letter shows that Rustam must have served the Portuguese in some capacity — perhaps unofficial — for many years with satisfaction; perhaps this was an important consideration in appointing Rustam to a post normally reserved for the Portuguese.

Rustam now rose rapidly in the service of the Portuguese. In September 1693 the Viceroy, Dom Pedro Antonio de Noronha, Count of Villa Verde, appointed Rustam as broker of the Portuguese in Surat on the recommendation of high officials in Daman and Bassein.

The Count de Villa Verde was Viceroy in Goa from 1693 to 1698, and he was very helpful in advancing Rustam's interest. Soon after he came to Goa, the Viceroy appointed Rustam as broker of the Portuguese at Surat for we have a letter dated September 16, 1693 where Rustam is addressed by that title for the first time. Besides acting as broker for the Portuguese, Rustam was also required to keep Goa informed of the movements of Arab shipping. We have seen that the Portuguese tried to control the sea-borne trade of India by the system of *cartazes*. It was therefore important for them to know when

ships were expected to leave, and arrive at, Surat. Thus, on July 10, 1694, the Viceroy wrote to Rustam: "I desire you earnestly to obtain with all care, the true facts of the damage and destruction which our warships have done to the Arab fleet, as also their designs for this year; whether they are to come to Surat, with what force, what they have resolved." In a letter dated December 14, 1694 that the Viceroy sent to the King of Portugal, Rustam is mentioned as the "agent of the Portuguese in that town (Surat)." His rise was obviously rapid. As agent or attorney of the Portuguese in Surat, Rustam's duties were of a diplomatic nature — to push the Portuguese interest in the Nawab of Surat's court.

Thus, on February 1, 1695, Villa Verde writes to Rustam: "I thank you for the diligence with which you sent me information of the Arab enemy. I wish to God they will come this year to our coast; for if I find them there, they shall experience the same punishment which I gave them at Rajapur... There is now a good pretext for the Nawab of Surat to avenge the high-handed actions of the Arabs in this port (Surat) last year... You should speak to the Nawab, giving him all the facts and advising him to order all the Arabs among the population to quit immediately and not to permit them any

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more in his port..."

The Viceroy followed up the above letter by writing to the Nawab on February 12, 1695: "Rustam serves me with such zeal that I shall not only continue him in that office but I shall bestow further gifts on him, and therefore I trust Your Highness will treat his interests as my own or those of the State, so that by these tokens will be manifested the good friendship which Your Highness wishes to maintain with the State..."

Correspondence in this vein continued for several months, but the Nawab seemed to be deaf to Villa Verde's exhortations and to Rustam's advocacy, for the Arabs were not expelled from Surat and they continued to be a thorn in the Portuguese flesh.

The Viceroy, the Count of Villa Verde, appears to have been particularly partial to Rustam, and his letters have a warmth which is unusual in official documents. On May 30, 1695 the Viceroy granted a patent to Rustam and his father Maneck to move about in the market places of the north (i.e. Daman, Bassein and Diu) in a palanquin and with an umbrella, a privilege they apparently enjoyed in Surat.

On July 7, 1695 the Viceroy wrote to Rustam that the Junta de Commercio, a company for Portuguese trading, had petitioned him to appoint Rustam as their broker. The Count of Villa Verde tried to push business in the direction of Rustam so

that he could benefit from his brokerage. On February 13, 1696 he writes to Rustam: "As to what you say about the distribution of ivory in that port (Surat), if you do not have profit this time (on ivory) you will

Goa lay mid-way between Cambay and Malabar and controlled the coastal trade

have some on the Chinese goods which are to come to Surat in the ships whose arrival, God willing, we await."

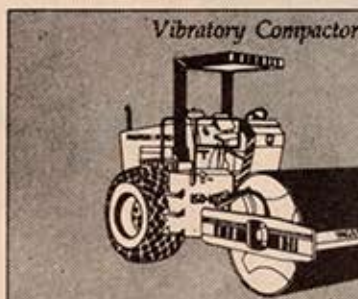
The sale of ivory apparently did not take place in Surat but in Daman, and Rustam must have complained to the Viceroy that he had lost his brokerage on it. On September 3, 1696 the Viceroy replied: "With reference to the complaint you made me, it is certain that brokerage belongs to the person who transacts the sale or purchase; so in regard to the sale of ivory at Daman, brokerage goes to those who transacted the sale there. Accordingly, your claim will only be on the purchase of Chinese goods... and the colors worth upwards of a hundred thousand xerafins by you today. Nevertheless, I

shall not fail to see if I can lawfully help you in your claim, but this will require time and opportunity."

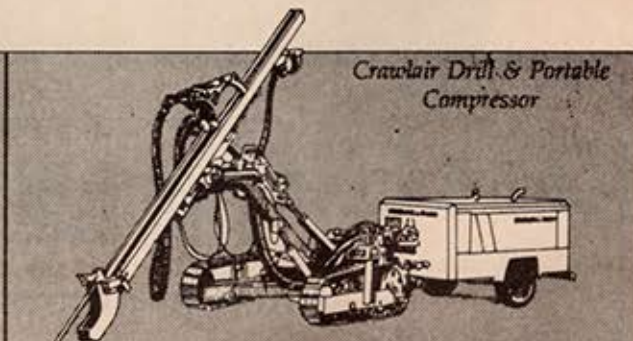
The Chinese trade must have been lucrative to Rustam Maneck, thanks to the Viceroy's patronage. On January 9, 1697 the Count of Villa Verde writes to Rustam: "The Chamber of Commerce had resolved to sell in this place (Goa) the medicines which they obtained from China and I have stopped their sale; in permitting the sale in the port of Surat, however, I am only concerned for the profit you will make in brokerage. I have assured the officials of the Company that they may trust in your loyalty and zeal and that provided the sale is made with all care and promptitude, you will obtain greater profit for them. I hope you will confirm to these officials what I say and that they will find you fully worthy of my recommendation."

Similarly the Viceroy arranged that the Company (de Junta de Commercio) must sell ivory from Daman to the merchants of Surat through Rustam, who would thus be able to collect his brokerage.

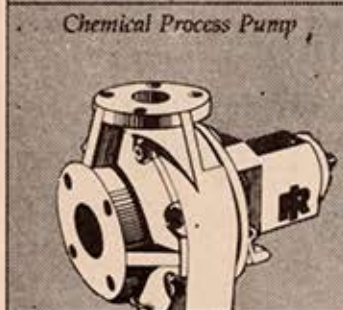
We have already seen that Villa Verde's predecessor had appointed Rustam Maneck as interpreter and an agent of passports in 1691, subordinate to Antonio Paez Serrao, the administrator of passports in Surat. Serrao was found incompetent and Villa Verde dispensed with his services and



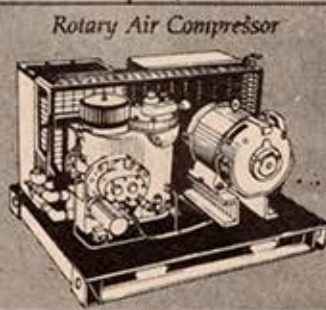
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appointed Rustam as administrator; the date of this appointment is not known. As long as Villa Verde was Viceroy there was nothing Serrao could do about his dismissal, but when the Viceroy's term came to an end in 1698, Serrao petitioned the King of Portugal: "That without fault or error on the part of Your Majesty's petitioner, the Viceroy, Count Villa Verde, removed him from the said post and office after suspending him. That there was no justification for this action but that of giving these posts to a non-Christian contrary to the Royal Orders of Your Majesty... With these words I wait upon the generosity of Your Majesty to restore this petitioner and to direct the issue of a patent to him confirming him in the said offices."

The King passed on Serrao's petition to the new Viceroy, Antonio Luiz Gonsalves da Camara Coutinho, with a covering letter dated February 14, 1699, asking him to look into Serrao's complaint; if the dismissal was justified, then it must stand, but if it was not then the Viceroy must provide for Serrao and do what he thought best. The Viceroy reported to the King on December 27, 1699: "Having examined the grounds which had occasioned the removal of Antonio Paez Serrao... I find that the whole proceeding had been based on false information given of him... with a view, to put it shortly, to secure the appointment of a non-Christian named Rustomji... Therefore, because Your Majesty so desires in your letter, I had decided to remove him from his post and restore to the said Antonio Paez Serrao the offices which belonged to him; for it would not be right to repose confidence in a non-Christian when Your Majesty has subjects to whom the execution of Your Majesty's orders could be entrusted."

It would seem that the Viceroy, da Camara Coutinho, reinstated Serrao merely because he could not disobey his King, for on February 6, 1700 he writes to Rustam: "The King, my Master, would have sent Antonio Paez Serrao back to his post as chief captain and administrator of passports in the port; but since you serve the State with so much zeal and earnestness, I regard you as worthy to be the agent of the Portuguese; the more so as I cannot do without your influence; therefore, I have a great desire to continue the emoluments of your office to you." The Viceroy then arranged that the revenue from the *cartazes* issued at Daman should go to Rustam "for it is not fair that you should serve the State without remuneration for your trouble."

Serrao, however, did not enjoy his rein-

statement for long. Da Camara Coutinho's term of office expired in 1701 and the Commission of State (which governed Goa in the interval before the arrival of the next Viceroy) wrote to the King of Portugal on November 30, 1701: "Antonio Paez Serrao was suspended from the exercise of his office... by the Viceroy, the Count of Villa Verde. The Acting Governor-General who had directed his reinstatement... deeply regretted his action on account of the man's ineptitude, and ordered him to be sus-

The Viceroy sent Rustam his letter of appointment: "I have ordered Antonio Paez Serrao to employ you notwithstanding that you are a Parsi"

pended forthwith while he was on his way to Surat, and retained the services of the merchant Rustam... in view of his great influence among the merchants of that port and among the officials of the Government there. Actually Rustamji only carried out the duties of the broker of the Portuguese and not those of administrator of passports because at this period of time his influence was more desirable than any other time among the merchant-subjects of the Moghul King."

The new Viceroy, Caetano de Mello de Castro, took office in 1703 and Rustam wrote to him asking to be appointed broker for life. The Viceroy replied that royal regulations did not permit the granting of appointments for life. Pissurlencar says that Rustam was dismissed from his office in June 1703, but reinstated in November 1706.

The *Kisseh-i Rustam Maneck* refers to Rustam Maneck's service with the Portuguese only in connection with the capture of Osman Chalibi's ship. Osman Chalibi was a rich Turkish merchant trading out of Surat in his own ships. According to the *Kisseh*, one of Chalibi's biggest ships was coming from Jeddah, laden with goods, when it was intercepted by a Portuguese warship. A fight ensued and Chalibi's ship was captured and taken to the Portuguese port of Daman. Chalibi complained to the Nawab of Surat who sent for Rustam and said to him: "The arrangement with the

Portuguese regarding shipping was made through you. Why have they now broken the conditions and captured Osman's ship? Rustam, this matter can be settled only by you. The Portuguese think highly of you and trust you. Get the ship released."

Rustam set out for Daman with valuable presents. He first went to Navsari to pray at the Atash Bahram for success. He then went to Daman and there met the Portuguese general and the Bishop and complained to them that the Portuguese had captured a Surat ship although they had promised the Moghul King, through Rustam, that they would not do so. He asked for their advice on how he could get the ship released. The general replied that the ship had Turks in it who attacked his sailors, and that was why the ship was captured. He then advised Rustam to go to Goa and present his case to the Viceroy. So Rustam went to Goa, and when the Viceroy came to know of his arrival, he was received with honor and his plea heard. The Viceroy told Rustam to be patient and to stay in Goa for some time. Rustam stayed there for nine months, built a two-storeyed house and entertained the Viceroy and his officers there. Eventually the ship and its cargo were released and Rustam returned to Surat with honor. This is the account of the *Kisseh*.

The Portuguese version of the incident was given by the Commander-in-Chief of the Fleet of the North, Antonio de Amaral Sarmiento in a letter dated February 18, 1708 to the Viceroy Dom Rodrigo da Costa. Sarmiento reported that the ship did not belong to the Moghuls (i.e. Indian subjects of the Moghuls) and was not even a Surat ship but was based in Jeddah. Every year it sailed from Jeddah to Surat where a brother (Osman Chalibi) of its Turkish owner lived, and was now returning to Jeddah with Chalibi's family. It also appears from Sarmiento's letter that there were rumors that the Nawab of Surat was collecting an army presumably to attack the Portuguese possessions and free the ship. Between February 17 and 24 Rustam wrote several letters to Goa, and in one of them he must have discussed the capture of Chalibi's ship, for the Viceroy wrote to him on March 10, 1708: "I note the account you give of the capture of a Turkish ship... which had sailed from Surat and which, you say, belonged to Osman Chalibi, a subject of the Moghul King; as I think it is not so, I believe I should tell you the truth of the whole matter..." The Viceroy then said that he had ordered the ship to be brought to Goa so that a thorough enquiry could be held, and asked Rustam "to come

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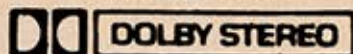
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to Goa, for thus only you will be able the better to give testimony to the disinterest-
edness with which I direct the procedure in
the inquiry on this case."

As for the Nawab of Surat's rumored threat to attack the Portuguese possessions, the Viceroy wrote: "I have also to tell you that the threats of the Nawab of Surat are not such as will intimidate the Portuguese nation...; and I am not likely to tolerate the least insolence; whatever he may do, I have stout ships and strong armies for the defence of the King's territories... and to blockade Surat against the entrance or departure of all ships. I tell you this in your capacity of the broker and agent of the Portuguese so that you also may realize it."

The ship was brought to Goa in early April 1708 and was unloaded and the cargo kept ashore under strict security. A comprehensive enquiry was held by the Goa Council and it was decided to return the ship and its cargo to the owner. This decision was conveyed by the Viceroy to the King of Portugal in his letter of December 13, 1708. Comparing the account of the *Kisseh* and the Viceroy's letter and report, we see that Rustam went to Goa, not at the Nawab's request but because he was called there by the Viceroy; also, the report makes no mention of Rustam playing any part in the enquiry. Presumably his presence in Goa was required to see for himself that the enquiry was a fair and unbiased one and, if the verdict went against Chalibi, to assure the Nawab that no injustice had been done.

The matter of Chalibi's ship is the last that is discussed in the letters addressed to Rustam in the Goa archives. In a letter dated December 27, 1709 from the Viceroy to the Commander-in-Chief of the Fleet of the North, Rustam is referred to as agent of the Portuguese. We know that from December 1714 to 1720, the Portuguese agent in Surat was Joao Gomes Phebos; Rustam's service with the Portuguese must therefore have ended between 1710 and December 1714. However, the Portuguese did not forget the service Rustam and his father had rendered to them. When Rustam Maneck and his sons were having trouble with the English in Surat, the Portuguese offered to let them trade freely from ports under their control.

To be continued

Dr Homi Eduljee was associated with the K. R. Cama Oriental Institute both as a joint honorary secretary and as a trustee for a number of years. A chemical engineer by profession he is also well read on Indo-Iranian topics and the Zoroastrian religion.

**With
best wishes
from**

Farah & Tanya

SOHRAB GODREJ...

continued from page 21

ing in Germany. It was a crucial period in the growth of our companies. I came close to Naval then. We lived in the same house on different floors. I could talk freely with him. Burjor was a reserved person. He needed greater understanding. One thing I admired about Burjor. He took utmost advantage of the opportunity to study in one of the most prestigious German institutes in chemical technology (the Technical University of Berlin—Charlottenberg). He was the best educated among us. But he never flaunted his degrees. Also, Burjor was very perceptive. Remarking on my frequent travels, he was the only one who said later that I travelled because I hadn't yet found my place in life. This has left quite an impression on me."

"How would you place the concept of Swadeshi, so vital to our freedom struggle, in today's changed circumstances?"

"Swadeshi was a crucial part of our freedom struggle, based on self-respect through self-reliance. Its rationale, needed then, was that through the boycott of British goods, the British stranglehold on the country would be loosened and national pride built up. Besides, the use of *khaddar* helped the starving rural poor to earn a living. Both my uncle and father strongly wanted our people to be self-reliant, believing that self-reliance held the key to freedom. This was a good idea then, but in today's changed circumstances of necessary globalization, Swadeshi cannot any longer be made an excuse to manufacture indifferent goods. Godrej were proud to say that their products were at least as good as the imported ones. Even the late T. T. Krishnamachari (T. T. K.) argued that if we didn't import foreign goods, Indian goods would never improve. T.T.K. later advocated import of token consumer goods to induce local manufacturers to improve their quality. Let me give you our own experience, how we were rebuffed when we approached Olympia in Germany — one of the best — for collaboration in typewriter manufacturing. As you know, Godrej were the first in Asia to manufacture typewriters without foreign assistance. But Olympia told us that they made as many typewriters in one day as we did in an entire year!"

"You have undertaken quite a few business tours, travelled to as many as about 160 countries, seven continents, including Antarctica. Would you like to say something about this?"

"One hundred and sixty countries, yes.

But, with many countries breaking up, my score is going higher!" he laughs. "My earlier tours were undertaken to popularize our products abroad, secure for Godrej a global presence. Speaking generally, travel in my case has enabled me to educate myself. It has opened doors that would otherwise have remained closed. Among others, I have met some wonderful people in high places. It has given me an idea of what it means to be a world citizen, and how best this can be related to India and to Godrej. Before leaving the country I would read all I could lay my hands on about the countries to be visited. After each visit I would note down my reminiscences. Also, I used to keep careful accounts of how much I spent. Actually, I was surprised to discover that I could travel fairly comfortably on very little."

"Father never objected to my travels, although he did once say that other people travel after working, but that I did it before, which is why I concentrated to get the utmost out of my travels. He would ask me, 'Where haven't you been?'. Each time I returned home father would take me to the map of the world and have me point out the countries visited. One of my most thrilling travel experiences was my landing in Kano in North Nigeria. The Africans were so

hospitable and kind, I established an immediate, affectionate rapport and mingled with them, often to the discomfiture of the Europeans. My interest in Indo-African relations stems from that visit."

"The desire for travel is still strong with me. My ambition is, or rather was, to travel one day to the moon, especially so when I was fortunate to be at a small lunch with Neil Armstrong soon after."

To his travels, and to everything he does, Sohrab brings what Louis Pasteur called "the prepared mind." He is painfully conscious of the rampant, all-pervasive corruption, which is holding back the progress of a country with limited means, which should be used with the utmost care. As a mark of mourning for this and other abiding evils, he wears a black patch on his sleeve. A friend once enquired, noticing the patch, whether a family member had died. "The state of the country is no less important than misfortunes in the family, and it is in great difficulty," he retorted. He recalls Pirojsha commenting when the country first became free, that compared to people in industry, ministers' salaries were not commensurate with the responsibility they shouldered. "At the time of Independence we did have many exemplary leaders. Businessmen then had an unsavory reputation. People were wont to cry, not always deservedly, 'Hai! Hai!' against businessmen. Now the tables are turned. We in business are at least accountable. Not so some of our ministers, who tend to be a law unto themselves."

At the same time Sohrab feels that if our numbers were less, corruption could also be better controlled. The two problems that had caused Pirojsha the greatest concern were the galloping rate of population growth and, as a result, the multiplying slums and the degradation to which they led. He was convinced that population control was the first priority to prevent the erosion of economic gains and the consequent human frustration and widespread unrest. His own workers were provided with comfortable housing at heavily subsidized rents at Vikhroli and, through the Pragati Kendra, information regarding family planning in conjunction with the medical staff. But what about the rest of the country?

Sohrab recalls how every time they passed Worli and saw the ugly tenements built in the colonial era, with only slits as a measure of economy for windows, Pirojsha would be considerably agitated that workers (referred to as mere mill-hands!) who lived there were deprived of

With outgoing Sheriff Sunil Dutt



fresh air and had to be in darkness even in the daytime. He believed that real progress could only be achieved in a milieu of general advancement all around. He therefore used to urge Sohrab, whose connections made various fora available to him, to drive home the population-environment nexus at every available opportunity. Sohrab has been doing this with an almost religious fervor.

The population explosion, or holocaust as Sohrab prefers to call it, has not only eroded the physical fiber of our people, but the constant deprivation has also damaged

"My uncle and father believed that self-reliance held the key to political freedom"



With Prime Minister Narasimha Rao

their mental faculties. "Our condition seems to be worse than that of Russian peasants in Lenin's time," remarks Sohrab. "Because of centuries of suffering and exploitation, and the caste system, even equality of opportunity is not enough for our masses. They often need spoon-feeding, as it were, to get the skills into their hands and minds. Because they lack even basic skills, they cannot get jobs, except as laborers."

The irony is, India has lagged behind in spite of being the first in the world to adopt family planning as state policy — in spite of being a highly industrialized country (though not on a scale to do justice to the unmanageable population), and in spite of having made significant strides in advanced technology and scientific achievements.

"The need," according to Sohrab, "is to develop the right mental attitudes and implement the right priorities. I have just returned from Iran, a Muslim country, where they have brought down the birth-rate from over three percent to 1.8 percent. More and more Indians should be made to feel strongly about the burning need to plan their families in their own interest and to improve the country's image which today is that of a backward one, mainly because of the poor masses."

"This approach should acquire the force and momentum of a peoples' movement and come to be considered as a mark of patriotism. This in turn will lead people to realize related needs like helping backward communities, actually their fellow compatriots, ensuring survival of infants through well-organized immunization

against the dreaded diseases which infants are prone to, working out social welfare schemes for the aged...

"A change of attitude is therefore called for. Basic to this are a strong commitment by all political parties to family planning, community participation and the contribution of volunteers in integrating the family planning program into a broader program of reproductive health with emphasis on the provision of information, counselling and quality service; and finally, the empowerment of women, enabling women to enjoy their full range of human rights."

Related to over-population is environmental degradation. Sohrab is particularly proud that Godrej have made a special contribution by preserving, at enormous cost, the mangroves at Vikhroli. The Pirojsha Godrej National Conservation Centre at Delhi, which is the headquarters of WWF-India (World Wide Fund for Nature), is living proof of Godrej concern. Sohrab refers to population, environment and development as The Trinity. I asked him how he rated this as a symbol to galvanize our people to action.

"Turn where we will, we cannot escape the fact that environmental degradation is a direct consequence of the population holocaust. It is no use deluding ourselves that once Panchayat Raj is established everything will be all right. We deluded ourselves in the same manner about our Five Year Plans, which largely remained on paper. Our people have to pursue family planning with 'religious' zeal. Fortunately, we are a democracy. In a democracy power resides with the people, if only they have the will to exercise that power. Unfortunately the masses, especially women, are uneducated. Desperate ills call for drastic remedies. Seeing how our politicians hanker after power, we could lay down a small, planned family as an important criterion for holding any political office and not give tickets for election without this safeguard."

He believes passionately that preserving our heritage of historical buildings and monuments in this first city, as in the whole of India, is a duty enjoined on us by the past. Aggrieved by the crimes wrought in the name of religion, he propagates nature worship as the ideal: common to all religions, it can bring people together and thus strengthen our country.

What lends weight to Sohrab's views is not only that they are the result of deep-rooted convictions, but the fact that he is chairman of the Godrej companies which set an example in fair trade practices,

workers' welfare (originally ahead of legislation), family planning, environmental protection and mangrove preservation. As chairman, Sohrab keeps himself abreast of what is happening in the two sub-groups: Godrej and Boyce and Godrej Soaps. Weekly board meetings enable him to help shape the companies' policies. He regularly confers with groups of people in various departments. In the spirit instilled into him by his father, so that it has become second nature to him, if ever there is a serious complaint about a product or a service, he gives immediate personal attention to it.

As may be expected, Sohrab is a demanding, exacting boss. At the same time he is considerate about the personal problems and difficulties of those who work with him. Stories doing the rounds at Godrej portray him as going out of his way to help them in unseen ways.

In any case the workers are aware that the standards he imposes on himself are even stricter. In his concern for perfection these standards are apt to lead to delays in decision-making and sometimes to no decision being taken. Sohrab is aware of this and admits it. A marketing expert makes the point that there is a distinction between

striving for excellence and striving for perfection in that while the former contributes to the task and also imparts a sense of satisfaction to the performer, the latter carried to excess leads to unnecessary delays and confused priorities. Sohrab, extra cautious by nature, would not quite agree. He would retort that if excellence is less than perfection, he will have none of it. And as if to make the point, he, the seniormost in Godrej, works the longest hours of all, sometimes up to midnight. Also, he is constantly aware that he has to make up for the wasted years.

"Godrej have diversified into several activities on the strength of the 'Godrej' name. Isn't too much and too rapid a diversification a danger? Do you believe that the high values you inherited and cultivated will survive you?"

"We have diversified on the strength of the Godrej name. But, believe me, it took a lot of consolidation, particularly on my father's part, to give the name its worth. Diversification is good, a sign of progress. But consolidation of previous gains is the sine qua non for diversification to succeed. Consolidation, as I always tell my three nephews (Burjor's sons Adi and Nadir; Naval's son Jamshyd) and Naval's son-in-

law (Vijay Crishna), should precede diversification. About the second part of your question. Godrej has stood the test of time. I have no doubt that it will survive. One should preserve the ideals of the founders when carrying out material expansion."

"Talking of religion, what does Zoroastrianism mean to you?"

"Zoroastrianism is the religion of the good life. There could be no better prescription for such a life than to think good thoughts, say good things and do good deeds, humata, hukhta, havarashta sum up the essence of the good life. I would like to add that as Parsis in India, we owe a debt of gratitude to this country of our adoption. Not only for allowing us to settle down and practise our faith, but for providing opportunities to us to grow and prosper."

"How would you rate the Parsis today as compared to their forefathers?"

"What seems to me to be remarkable indeed is how Parsis have merged in the mainstream of Indian life. Speaking personally, I recall being upset as a boy by the communal frenzy roused during the Pentangular cricket matches. Thank God, all that is over now. I also recall feeling in school and college that unless I had more Hindu and Muslim friends, I couldn't call



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myself a true Indian.

"No doubt our forefathers have contributed immensely to the country, particularly to this city. The reason perhaps is that, inheriting as they do two great cultures, Parsis recognize the need to uphold their reputation. We notice this in the Godrej companies. Several Parsis holding key positions are an undoubted asset. There are Parsis running small industries who have proved themselves excellent entrepreneurs. Parsis have made their mark even in the armed services. Abroad, too, they enjoy a good reputation. Today's Parsis have impressed me on the whole. What we as a community should really worry about is our dwindling numbers."

Aware of his being a keen Rotarian, I enquired: "Is the fact that the four basic principles of Rotary — Is it the truth? Is it fair to all concerned? Will it build good will and better friendship? Will it be beneficial to all concerned? — coincide with the motivating force of Godrej enterprise, responsible for your keenness as a Rotarian?"

"I would say that the Rotary philosophy with its emphasis on karma, dharma and world brotherhood enables a man to do his best for himself and his fellowmen. Rotary

is an excellent organization to do good things in life, which may be difficult for an individual to do by himself. For the same reason I agreed to become Sheriff of Bombay in 1982."

International recognition of Sohrab's contribution to the conservation of nature and natural resources was the conferment on him of the WWF 25th Anniversary Benefactor "White Pelican" Award. Sohrab is the only one from the Third World to be so honored — at the hands of Prince Philip, the Duke of Edinburgh, International President of WWF. Among other honors conferred on him are *Officier de l'Ordre de la Couronne* by King Baudouin of Belgium in January 1979, *Ordre National de la Legion d'Honneur* by the President of the Republic of France in May 1988, *Commandeur de l'Ordre de Leopold II* by the Kingdom of Belgium in April 1989, Lok Shree Award for Social Commitment by the Institute of Economic Studies, New Delhi and The Indira Gandhi Paryavaran Puraskar Award for 1991 by the Government of India in November 1991. But the award closest to his heart is the Indian Merchants' Chamber Diamond Jubilee Endowment Trust Award for outstanding contribution by a businessman in enhancing the image of the business community by personal service.

Sohrab dresses simply and lives unostentatiously. If there is one thing he despises, it's the vulgar display of wealth. His demeanor and dress bring to mind Kipling's words — one may walk with kings, yet not lose the common touch.

"A personal question. How come, in spite of your high eligibility, you have remained unmarried? Do you perceive this as something lacking in your life? Could the reason perhaps be that you have never found a woman with the qualities of your mother of whom you have such fond remembrances?"

"Let me put it this way: while there could be nothing as wonderful as a happy marriage, nothing could be more disastrous than an unsuccessful one. Besides, not having found my footing when I was of marriageable age, there was a lot of confusion in my mind. I stayed with my father till his death. Often as a youth I didn't agree with him. But in later years I began to understand why he did what he did and grew to have a deep respect for his many achievements. This makes me feel strangely fulfilled. Father would not have liked my marrying outside the community. But, frankly, these are reasons, excuses. The real reason is that I was not sure of myself.

Let me admit it, this has left a void in my life." After a pause, he added: "So many voids!"

"A final question. You have worked tirelessly for various national and international causes. Godrej have experienced unequal competition in the metal products company in the early years and later in the soaps company. You have experienced many disappointments and savored fair success. You have survived the slings and arrows of fortune, the deaths one after the other of many close and dear ones. The causes you have espoused sometimes appear as lost causes. In this process you have perhaps discovered the purpose of living, the meaning of life, and that living is much more than surviving. How would you describe your philosophy of life?"

"I suppose the best philosophy is to do the best one can. There are to my mind several components of this philosophy. The first is *noblesse oblige*, which holds that those who are better off in life owe an obligation to those less fortunate than themselves. Another component is to live and let live, acquire tolerance and understanding of other people. Still another is to bid goodbye, firmly and finally, to our deplorable *chalta hai, chalne do* (let it pass) attitude. The last component is perhaps what we lack most — developing a rational ethos, cultivating the scientific temper."

Concluding, I could not but marvel at how relaxed Sohrab appeared, quite forthcoming through an interview lasting over four hours. He may show his age (84), but he certainly doesn't act it. If anything, his concerns keep multiplying and deepening. He still has his quiet rages — what this country could have been and what it has become — the terrible deterioration in the beautiful Bombay of his childhood, the harrowing plight of street children, unwanted and unloved, the continuing subordination of women, the all-round degradation, not only of conditions but, unforgivably, of values. He deplores all this, agonizes over it. He bends forward in his chair, frustration boiling over, gestures as if he would like to take people by the shoulders, shake them up to shock them into an awareness of these terrible wrongs. In the words of James A. Garfield, there may be wrinkles on his brow, there are no wrinkles on his heart. His spirit does not grow old.

B. K. Karanjia, veteran journalist, editor and author, and former chairman of the Film Finance Corporation (which grew into the National Film Development Corporation), is currently chronicling the Godrej story.

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MILESTONES

As compared to 20 births in Bombay in September there were 95 deaths: heart disease, claimed 32 lives; pneumonia and lung diseases 12; old age eight; cancer six; septicemia, five; asthma and malaria four each; hypertension three; TB, liver and brain diseases and hemiplegia two each; urinary tract infection, thrombocytopenia (the reduction in the number of platelets in the blood), haematemesis, Parkinson's disease, dementia, epilepsy, gangrene, diabetes, bronchitis and arteriosclerosis (degenerative arterial change) one each. In the case of three deaths the coroner's report was still pending.

Due to exigencies of space outstation data as well as the statistics box have been withheld for the next issue.

BOMBAY

BORN

A boy, *Malcolm*, to *Nazreen* and *Eric Mistry*; July 3, 1995
 Twins (girls) to *Parinaz* and *Jamshed Chinoy*; September 1
 A girl to *Kermiz* and *Histasp Mehta*; September 1
 A girl to *Nina* and *Rustom Modi*; September 2
 A girl to *Shirin* and *Sam Jijina*; September 3
 A girl to *Kashmira* and *Furrah Vakharia*; September 3
 A boy to *Nina* and *Sharokh Engineer*; September 7
 A boy to *Binaifer* and *Dinyar Gandhi*; September 8
 A girl to *Ramona* and *Neeraj Maheshwari*; September 10
 A boy to *Rachel* and *Sohrab Bhot*; September 11
 A girl to *Ruby* and *Percy Sanjana*; September 11
 A boy, *Ardeshtir*, to *Perces* and *Hormuz Bulsara*; September 13
 A girl to *Kashmira* and *Noshir Pestonji*; September 13
 A girl to *Armin* and *Firdose Lala*; September 16
 A boy to *Hutoxi* and *Adi Doctor*; September 19
 A boy to *Farida* and *Jehangir Gilder*; September 23
 A boy to *Aimee* and *William Rego*; September 24
 A boy to *Dinaz* and *Burzin Navsariwalla*; September 26
 A boy to *Naznin* and *Phiroze*

Mogrelia; September 28
 A boy to *Anahita* and *Vispi Engineer*; September 30

MARRIED

Nilofer Rumi Engineer and *Cusrow Homi Cooper*; September 2
Zenobia Homi Bhapoo and *Behman Peston Pestonjee* of Colombo, Sri Lanka; September 2
Nahid Khodadad Pashootanizadeh and *Kuresh Behram Zorabi (Kalantari)*; September 17
Aban Fali Bhoot and *Kersie Ardeshtir Vandrewalla*; September 22
Farzeen Adil Daruwalla and *Xerxes Pervaz Cama*; September 29

DIED

Minocher Dadabhai Dalal (85), residing at Pilla Lodge, 15, Shankerseth Rd, Grant Rd (W), 400007; September 1
Soona Rustom Daruwalla (93), West View Bldg, Uranwalla St, Grant Rd, 400007; September 1
Burjor Kaikhushru Jijina (64), 3B/301, Damodar Park, L.B.S. Marg, Ghatkopar (W), 400086; September 1
Nargish Darabsha Mehta (80), 7/729, Vimadall Rd, Parsi Clny, Dadar, 400014; September 1
Rohinton Firoz Patel (48), Vidhwa Chawl, Thakurdwar Rd, Above Sunshine Restaurant, Girgaon, 400004; September 1
Dhunjibhoy Manchershaw Setna (88), 31/5, Capadia Bldg, A. H. Wadia Baug, Parel Tank Rd, 400033; September 1
Mehera Hormusji Vaid (85), 8, Hirabai Petit Bldg, 189, Lamington Cross Rd, 400007; September 1
Homi Ardeshtir Appoo (76), Ter of Shiraz, 127, Tardeo Main Rd, 400034; September 2
Rustom Dorabjee Khambata (85), F. S. Parukh Dharamshala, 34, Hughes Rd, 400007; September 2
Coomi Shavax Lal (83), Windcliffe, 50-D, Peddar Rd,

400026; September 2
Alanmai Naval Bhoot (82), Meher Mans, Below Tardeo Bridge, 400007; September 3
Jerbai Pirojshaw Engineer (94), E-11, Rustom Baug, Victoria Rd, Byculla, 400027; September 3
Adi Shavaksha Nariman (85), 506, Mansarovar, 7, Mt Pleasant Rd, 400006; September 3
Viloo Naval Wadia (81), 3/29, Wadia Baug, Parel Tank Rd, 400033; September 3
Freny Eruchshaw Akolawalla (77), No 3, Niamat Manzil, N. Petit St, Grant Rd, 400007; September 4
Homi Cawasji Damania (85), Lam Bldg, Delisle Rd, Lower Parel, 400013; September 4
Jer Elavia (79), Atmaj Bldg, 602, Kemps Corner, 400036; September 4
Bachi Jehangir Postwalla (84), Hill View, 23, N. S. Patkar Marg, 400007; September 4
Tehmina Sorabji Shroff (81), 202 Venus I, Four Bglws, Andheri (W), 400058; September 4
Aloo Ardeshtir Darukhanawalla (83), A/22, Cusrow Baug, S. B. Rd, 400039; September 5
Burjor Behramji Master (73), M/7, Nowroz Baug, Lalbaug, 400012; September 5
Arnavaz Jehangir Randeria (87), 806-B, Empire Mhl, Khodadad Circle, Dadar, 400014; September 5
Meheroo Burjor Antia (87), G/15, Godrej Baug, Off Nepean Sea Rd, 400036; September 6
Jal Phirozshaw Engineer (72), 14/27-A, Hill Rock Society, Amboli, Andheri (W), 400058; September 6
Dinbai Sawaksha Marolia (74), 1, Mishra Bhavan, Wadia St, Tardeo, 400034; September 6
Bamanshah Kaikhusru Batliwalla (84), 10/156, Ideal Hse, Sion (E), 400022; September 7
Fakirji Meherwanji Engineer (83), A, Mehta Bldg, Niagam Cross Rd, 400014; September 7

Piroja Framroz Manekshaw (91), Ummer Mans, (Mancharam Bldg), Grant Rd, 400007; September 7
Dinabai Tehmuras Batliwalla (86), 7, Albless Bldg, Zoroastrian Clny, Chikalwadi, Grant Rd, 400007; September 8
Tehmina Khurshedji Mandviwalla (90), 9/V, Dalal Est, Bhadkamker Marg, Bombay Central, 400008; September 8
Dinshah Kekobad Palkiwalla (65), Patel Wadi, Hattimullah, Vasai, 401201; September 8
Hoshang Jal Antia (65), Queen's Chmb, M. Karve Rd, 400020; September 9
Sherin Minocher Bulsara (83), C. 263, Anand Soc, Juhu Lane, Andheri (W), 400058; September 9
Homi Sheriar Irani (72), K/2, M. Cama Park, Cama Rd, Andheri, 400058; September 9
Khorsheed Nadir Mogul (87), 73/A, Finlay Towers, Parel Tank Rd, 400033; September 9
Adi Aderji Tarapurwala (75), Post Tarapur, Dist Thane, Tal Palghar, 410502; September 9
Mani Shapurji Mehta (89), 127 Cumballa Hill, August Kranti Maidan Marg, 400036; September 10
Kerbanoo Behram Captain (48), Kannamwar Ngr, 218/8523, Vikhroli, 400083; September 11
Minoo Jamshedji Dalal (84), Kulsum Ter, 7 Walton Rd, Colaba, 400039; September 12
Ardeshtir Dhanjibhoy Daruwalla (79), Malegaumwalla Bldg, Marzban Clny, Gilder Lane, Tardeo, 400008; September 12
Jamshed Meherjibhai Aria (65), 723, Dinshaw Master Rd, Parsi Clny, Dadar, 400014; September 13
Dhunmai Cowasji Billimoria (88), C/17, Cusrow Baug, S. B. Rd, 400039; September 13
Hiraji Darabshaw Daruwalla (85), Wasiamal Bldg, Charni Rd Jn, Grant Rd, 400007; September 13
Jer Phiroze Daruwalla (74), 678, Laxmi Villa, Katrak Rd, Wadala, 400031; September 14
Rumi Bomanshaw Hodiwalla (49), West View, Uranwalla

St. Grant Rd, 400007; September 14
Kersi Jehangirjee Kotwal (77), B57/551, M.I.G. Clny, Bandra (E), 400051; September 14
Aloo Homi Pajniagar (76), C/o Ms S. P. Bamboat, 12 Sheridan Hse, 72/A, August Kranti Marg, 400036; September 14
Faramroze Cawasji Ragina (88), O/16, S. B. Bharucha Baug, Lalubhai Park Rd, Andheri (W), 400058; September 14
Dara Faramroze Fouzdar (66), 11/11, Rustom Baug, Victoria Rd, Byculla, 400027; September 15
Khodadad Maiyar Irani (Hunarmand) (65), 10, Habib Park, Clare Rd, Byculla, 400008; September 15
Meherbai Jalejar Wadia (84), Taher Bldg, Jalbhai St, Opp Railway Hotel, Grant Rd, 400007; September 15
Tehmina Pirojshaw Khan (85), 11/2, Rustom Baug, Victoria Rd, Byculla, 400027; September 16
Ardesheer Shapoorji Tampal (85), F. S. Parukh Dharamshalla, 34, Hughes Rd, 400007; September 16
Firoze Nowroji Daroga (58), 14, Fionika, Walkeshwar Rd, 400006; September 17
Mehernosh Phirojsha Mukati (35), 22, Purshotam Bldg, 230-234, Pathe Bapurao Marg, 400004; September 18
Darab (Dali) Pirojshah Siganporia (84), 17, Mistry Bldg, Wadia St, Tardeo, 400034; September 18
Dina Jamshed Tata (86), M/59, Cusrow Baug, S. B. Rd,

400039; September 18
Hormusji Savaksha Baxter (81), 660, Palamkote Rd, Dadar, 400014; September 19
Motoo Minoo Cooper (88), G/6, Shapur Baug, V. Patel Rd, 400004; September 19
Keki Jehangir Rabadi (79), Home Villa, Krishna Sanghi Path, 400007; September 19
Putly (Georgy) Kaikhushroo Sorabji (Sadri) (83), 304, Royal Accord-I, Shanti Park, Mira Rd (E), 401104; September 19
Jimmy Noshirwan Daruvala (67), 681-A, Khareghat Rd, Parsi Clny, Dadar, 400014; September 20
Gustad Navroji Tarapore (62), N/21, Nowroz Baug, Lalbaug, 400012; September 20
Dinamai Jamshedji Fatakia (76), 82, Malcolm Baug, Jogeshwari (W), 400102; September 21
Zenobia Phiroze Kerawalla (82), 2, Marine Chmbs, Marine Lines, 400020; September 21
Heroyce Bomanshaw Moos (91), 92, Bhiwandi Hse, Opp Gowalia Tank P.O., Cumballa Hill, 400036; September 21
Nariman Meherwanji Pardiwalla (73), B, Bhiwandiwalla Ter, Dhobitalao, 400002; September 21
Sorab Khodabux Irani (70), 14, Shanti Niketan, 11, Padamji Rd, 400004; September 22
Dina Piroshaw Mehta (74), F. S. Parukh Dharamshalla, 34, Hughes Rd, 400007; September 22
Homi Maneckshaw Sethna (80), A-5, Yasmina Apts, Perry Rd, Bandra 400050; September 22

Ratan Kaikhushroo Todywalla (56), 51, Tata Clny, Parel Tank Rd, Parel Village, 400012; September 22
Faramroze Rustomji Anklesaria (78), 8, Pitha St, Fort, 400001; September 23
Freny Rustamji Karkaria (85), 13/9, Rustom Baug, Victoria Rd, Byculla, 400027; September 23
Dina Savaksha Mody (83), B, Yusuf Mans, Khetwadi Back Rd, 400004; September 23
Roshan Cyrus Munsiff (78), 7/A, Saker Apts, Pochkhanawala Rd, Worli, 400025; September 23
Sohrabji Manekshaw Fraser (81), Summer Queen 5, 15th Rd, T.P.S. III, Bandra, 400050; September 24
Ardesher Manchershaw Jesung (82), 1, Bomanji Hse, Dockyard Rd, Mazgaon 400010; September 24
Allamai Homi Bhathena (81), E/14, Nowroz Baug, Lalbaug, 400012; September 25
Homi Sorabji Buhariwala (67), 9, Jaiji Ter, Sleater Rd, 400007; September 25
Sohrab Pirojshaw Gazdar (75), Ladhahai Mans, Queens Rd, 400021; September 25
Savak Jehangir Unwalla (85), F/2, Cusrow Baug, S. B. Rd, 400039; September 25
Aloo Munchershaw Vatcha (75), F. S. Parukh Dharamshalla, 34, Hughes Rd, 400007; September 25
Parkhanda Aspendiar Tirandaz Azarmi (61), Shirin Manzil, Walton Rd, Colaba, 400039; September 26

Homai Jehangir Tarapore (56), A/3, Rustom Palace, 222 Tardeo Rd, 400007; September 26
Noshir Rustomji Ichhaporia (61), 646, Gai Bldg, Khareghat Rd, Parsi Clny, Dadar, 400014; September 27
Nawaz Navroz Mirzan (30), B/19, Bane Comp, Sane Guruji Marg, Tardeo, 400034; September 27
Jal Eruch Ruttonsha (77), Eden Hall, Dr Annie Besant Rd, Worli, 400018; September 27
Bacha Sohrab Bengali (81), 7, Firuz-Ara, 160, M. Karve Rd, 400021; September 29
Sakharbai Khodadad Dupetawala (74), A/78, Chamar Baug Chawl, 123, B. A. Rd, Parel, 400012; September 29
Dinbai Kaikhushroo Mevawalla (91), 13/5, Tata Clny, Tardeo Rd, 400034; September 29
Khorshed Adi Bhiwandiwalla (74), P/3, S. B. Bharucha Baug, Andheri (W), 400058; September 30
Daras Shapurji Contractor (91), A/16, Rustom Baug, Victoria Rd, 400027; September 30
Adi Faramroze Dubash (76), Prince Court, 51, Mere-weather Rd, 400039; September 30
Hormazd Eruch Khandhadia (35), C/402, Shanti Ngr, Mira Rd, 401107; September 30
Soonamai Keikhusru Patwa (75), 21, Petit Widows' Chwl, Thakurdwar, 400002; September 30

Compiled by Roxana A. Driver

BOYS' TOWN: LESSONS... *continued from page 26*

1985, 16 percent. In 1995, three percent. The downslide over the past two decades repeats when we look at the picture for all students, boarders plus day scholars. In 1965, Parsis accounted for 34 percent of all students. In 1975, 37 percent. In 1985, six percent. In 1995, one percent. Today, there are only eight Parsi boarders and three Parsi day scholars — making for a total of 11 Parsi students in the entire School.

"The Parsi community should take more advantage of Boys' Town; it surprises me that they don't," remarks a teacher from

the Punjab. The principal does not mince his words: "I never give up hopes on a Parsi student and take special care to mold him." Why? "First, because I feel a sense of obligation to the founder and his community. Second, because I personally love the community." And then, with discernible disappointment: "I desire to, I would love to have more of them. But it's not happening. They're not biting. I try to put the food near their mouth, but the Parsis don't open the mouth."

Without compromising their cosmopolitan policies, the trustees are keen to attract more Parsi students in general — and deserving ones in particular, especially from rural areas, with

attractive offers that can't be refused but are refused. It is not for want of trying. Advertisements. Press releases. Admission virtually assured. Concessional fees. A brand new flat rate scheme (all-found for just Rs 5,000 per annum) — five offered for this year, one application, one admission. Even freeships (everything completely free) — five offered for this year, one application, one admission.

The BTPS has just completed its 50th year which was marked by the "Golden Jubilee Mehfil" in Bombay where selected meritorious alumni were felicitated, with Dr (Ms) Swati Ajay Piramal as chief guest and entertainment provided by ghazal

queen Penaaz Masani. In Nashik, the occasion was celebrated at the annual founder's day function. As a permanent commemoration, the new "Godrej Bhavan," an arts and computer center with dormitory facilities, has been constructed at a reported cost of around Rs 70 lakhs.

One can only wish this unique institution well. The BTPS deserves to be on the shortlist of middle-class parents looking for a well-rounded education for their children at moderate fees — and no "donations" please! The Boys' Town Public School is a solid, no-nonsense, respectable and characterful school for the common man. Let the word spread.

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Vitamin C	Helps protect against infections/cold	42.6 mg
Vitamin B1	Release of energy from food	4480 µg
Vitamin B2	Growth, proper functioning	5120 µg
Vitamin B6	of heart and nervous	6400 µg
Niacin	system	57.6 mg
Vitamin B12	Growth, healthy blood and nervous system	3.2 µg
Folic Acid	Healthy blood and body tissues	640 µg

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