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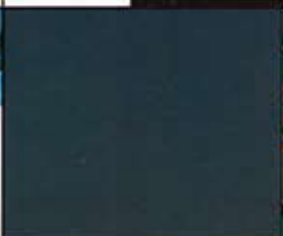
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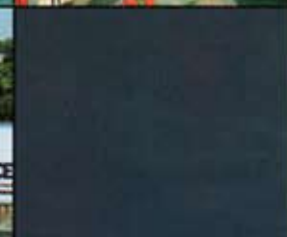
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Photo courtesy: The Jejeebhoy family

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 Unsigned letters or those without an address will not be published.

"Beware, trustees"

With reference to the letter by Mr Rustom S. Gae, ("Beware, trustees," Readers' Forum, Parsiana, December 1997) I would like to add some amplifications:

- As per section 13(1)(b) of the Income-tax Act, 1961, the income of a trust or institution created or established for the benefit of any religious community or caste could continue to claim benefit under sections 11 and 12 of the Act if the charitable trust or charitable institution is created before the commencement of the Income-tax Act, 1961;

- A trust created for the benefit of a particular community would still be a public charitable trust. The Supreme Court has held that a section of the public is also the public.

Most of our anjumans date prior to the commencement of the Income-tax Act, 1961. Hence, so long as the objects of the anjuman trust do not include any purpose, the whole, or substantially the whole

of which is of a religious nature, the anjuman could claim the relief of section 80G, in spite of it being for the benefit of a particular community.

BEHRAM M. MASANI

Mhow

"Milestones"

The letter by Zenobia Sidhwa ("Milestones," Readers' Forum, Parsiana, December 1997) created good reading and I completely support her views. I am also a believer in Parsi Zoroastrianism. Inter-caste marriages can be conducted by Zoroastrians but not by Parsi Zoroastrians. Zoroastrianism is a universal religion and anybody can be converted to Zoroastrianism and practice its tenets but not be a Parsi Zoroastrian.

Parsis are from Pars, a place in Iran, and they believe in ethnicity, in marriage from the same blood as they are from the same race and hence should not be converted nor convert somebody else into the religion.

If you support the conversion theory then the name of your magazine should be *Zoroastrianiana* and not *Parsiana*. The remote statistics do not bother the dwindling community because the smaller the numbers the lesser the problems is the unanimous opinion of us Parsis who believe in the Parsi cult.

DORAB P. PATEL

Meaningless titles

I am referring to the two articles by Dilnavaz E. Bhagwagar regarding the conferment of the Order of the British Empire (OBE) to Mr Maneck Dalal ("Dalal's domain") and Knight of the British Empire (KBE) to Dr Jamshed J. Irani ("Knight in shining armor") by the Queen of England (*Parsiana*, December 1997).

In the first place, there is neither a British Empire nor an Indian Empire today, but only the Republic of India, and hence the conferment of Orders of the British Empire, like OBE, KBE, KCIE, KCSI and KSI by the King or Queen of England have become meaningless, at least as far as India is concerned.

Secondly, since all the above mentioned honors including baronetcy have been de-recognized by the Government of India (GOI), writing KBE after one's name is pointless.

As far as Mr Dalal is concerned, it

appears from the said article that he is now a British subject, and what Britain still confers to British citizens is their concern. One more point. Who has decided that OBE is the equivalent of India's Padma Bhushan? When GOI does not recognize these honors, the question of equating does not arise.

Dr P. D. SUNAVALA

"A wordy duel"

In the context of the report on the debate between Khojeste Mistree and Nadir Modi ("A wordy duel," *Parsiana*, October 1997), the following points may be pertinent:

Mere accident of birth, of being born into a family of Parsis, may not be a sufficiently strong reason other than for those who are religious to the extent of following rituals. For the latter, places of worship and priests connected with them are the natural guides if not "leaders." Leadership of any group implies belief in the "CMP or a Common Minimum Program."

Individuals in profession or trade or industry are concerned mainly with their fellow-professionals or businessmen. They invariably have their formal associations, with elected leaders, and there is no valid reason nor motivation for making sub-groups e.g. of Parsi chartered accountants, Parsi photographers, etc.

A multi-disciplinary think-tank, preferably comprising persons who are temperamentally suited to team effort, is an excellent idea.

With our present, misplaced belief in purity of our race and where children of non-Parsi fathers cannot be counted as Zoroastrian, the present negative growth of Parsis, of 600 or so per annum clearly forecasts a drop in the next 30 to 50 years to below the critical level demanded for breeding. Incidentally, with modern tools of DNA (DeoxyriboNucleic Acid) analysis available, I am convinced that most of present day Parsis will show identical genetic patterns to Gujarat-based non-Parsis. An exception to this would be athornans who have rarely intermarried, as also a small handful of families whose skin-tone, eyes, etc indicate origin from northern latitudes.

The logical acceptance in future of these otherwise disqualified children may make the rate of negative growth smaller. But chances of it being reversed seem

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impossible. This is because of conscious choice of a small family pattern by many parents. Singles also make this trend difficult to reverse.

Any attempt to persuade Parsi families to have more children is, at best, naive. The individual is concerned with his own life and cannot be expected to have more children just for the sake of the community's numerical increase. Moreover, low birth-rate is a worldwide phenomenon where materially well-off city-based couples are concerned. And we know that Parsis live, wherever they go, in cities and major towns only. Besides, rural attitudes of earlier generations have disappeared even in villages in advanced countries.

To that extent, unless conversion, genetic engineering, cloning, or some new impossible-to-resist incentive scheme is introduced, one cannot reverse the slow but sure attrition of Parsis. It is a waste of time, lowering of one's credibility, to preach otherwise.

Perhaps Parsis can emulate Ismailis, the Aga Khanis, of the higher economic strata who operate worldwide as an extremely close-knit, well-organized welfare group giving a lift in business or profession to their less fortunate brethren.

If a carefully planned effort is made to enlighten, in terms of commercial or professional prospects, young Parsis, and then to catalyze their education or trade training, and most important of all, inculcate a spirit of enterprise for growth, the community would be vastly better off than now. It is better to represent Parsis as a small, elite group than merely harp on numbers.

Already Indians (along with the Chinese) are the most prominent ethnic group professionally and commercially in the English-speaking First World. Parsis can represent, with proper guidance, the best of all worlds.

But that also requires removal of many mental cobwebs, which carry over from simpler pre-war days which demanded only social acceptability (to the ruling establishment) and integrity. Today Parsis cannot survive being just cashiers and railway guards or being good conversationists and club-companions.

It is unrealistic to expect Parsis to be secular, non-sectarian, liberal, contemporary in thinking, and yet help their *jaatbhai*s (coreligionists) as suggested. Either we want to be suited to the emerging international society or we want to show the very traits we despise now for

many generations, and with good reason, in others.

In the emerging scenario no one wants to know who your family members are, which country and in which community or religion you are born. All that is relevant is: what you have done; what you can do; what your academic background is.

In the future, Parsis should be identifiable with the world of competent, thinking, contemporary individuals who are equally at home in any society which offers the environment, infrastructure and working conditions they require.

Should we not now forget such insoluble problems raised in the aforesaid debate and innumerable similar discussions, and instead worry about how the real challenge of the next 25-40 years will be met, in the First World and in small pockets of progress and islands of excellence in even our own country? Any amount of tears shed on emotional basis are of no relevance. It is best to work out solutions rationally, from first principles. Thus let us ensure excellence in all legitimate pursuits for the Parsis over the next 50 years and forget about encouraging high birth rates.

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(**President -- The Ladies' Club, Pune 1978-1998**)

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all family members and friends

"Honor thy father"

On the publication of my article "Honor thy father" (*Parsiana*, June 1997) I received a large number of letters and phone calls from people telling me they had been deeply touched by the story of my parents.

Two things struck me: The first was that a simple family saga of courage and determination and love had stirred the heartstrings of readers in the midst of controversies regarding intercommunal marriages and rival factions (the letters published in *Parsiana* also bear out this fact). The second was the wide reach of your magazine. My sister who was in London at the time the article appeared was shown the article by a common friend there!

KHORSHED R. JAVERI

Business network

Following the first Zarathushti Business Conference in Las Vegas, USA held in November 1997, a new directory of Zarathushti businesses has been created on the World Wide Web of the Internet.

The address for this Internet site is www.zbnet.com - and the mission of this directory is to promote networking among Zarathushti businesses and professionals.

This web page is intended to become a comprehensive listing of Zarathushti businesses worldwide, as well as an information resource center for all Zarathushtis, whether in business for themselves or employed by others.

Also on this site is a directory of investors looking for viable Zarathushti businesses and projects that need funding, as well as projects that are looking for investment, business partners, and/or business advice.

All services provided are free of charge. The funding is provided through banner advertising and sponsorship of benevolent Zarathushti individuals and businesses that wish to support this project.

The database so developed will be used to generate a business directory in hardcopy format.

For further information, please contact the project coordinator, Shahriar Shahriari by e-mail at: shahriar@zbnet.com or by fax at: (604) 684-6199 or by mail at: P.O. Box 15447, Vancouver, BC, V6B 5B2, Canada.

ROHINTON RIVETNA
Chicago, USA

No priests to pray

In 1994 along with my family I moved to Pune from Bombay and ever since that time all the prayers that have to be done have been carried out by Ervad Eruchshaw Dastoor at the Sir J. J. Agiary and that too very capably. On January 9, 1998 my aunt expired and we were shocked when we were informed by Ervad Eruchshaw that there was no priest to pray over the dead body throughout the night and we, the family members, would have to do so. He however promised that all the other ceremonies would be carried out. His inability was not that he did not want to send someone to pray but the fact that there are no spare priests and he along with his old father-in-law have to take care of the Agiary. In our grieved condition we got a further shock when at the bungli we realized that there was no lady available to give the last bath to the dead body and the same would have to be done by the female members of our family under the guidance of Mr Darab who performs various duties. He drives and maintains the hearse and also performs the duties of khandhia and nassessalar. My aunt was 83 years old yet our sensibilities were hurt to have a man present at the time of the last purification of the body. I wonder what would happen to the families of someone young when they have to go through this ordeal.

At this time of grief we were very grateful to Mr Darab and Mr Tabreez who did everything to help us as we were not aware of the various formalities. Also at this time it was our good fortune that we came in contact with three angels in the form of Ervad Pesi Bharucha, Ms Roshan Bharucha and Ervad Jamshed Karkaria who between themselves prayed throughout the night over the dead body as required in our religion and also refused any sort of compensation. May God bless all these people for their efforts at helping people in their time of need and grief. May their tribe increase.

Now to the crux of the problem. Why did this situation arise? Does everyone whose family member expires have to go through this extra ordeal? Is their grief alone not enough to bear? Who is responsible for this? What is the solution?

The answer is quite simple. This is due to a shortage of priests in Pune. The reason is that the community has not given them the high position that they deserve which has resulted in the fact that even the sons of the priests do not want to take over. Pune boasts of the highest

population of Parsis besides Bombay as also of a Parsee Panchayat as rich as any throughout the world. Why cannot the Parsee Panchayat arrange for priests, khandhias, nasses-salars? Pay a person adequately and you will definitely be able to get them. There is enough land and funds with the Poona Parsee Panchayat to build small residences for these people who are actually doing a thankless job. The money for this could be achieved through donations or through sale of land or from the profit made by selling ownership flats on the land belonging to the Parsee Panchayat.

Through this letter I humbly appeal to the trustees of the Panchayat as well as to the philanthropic Parsi business houses of Forbes Marshall, Thermax, Cooper, etc and also to all Parsi families resident in Pune to pay heed to this problem at the earliest. If no action is taken now the day is not far when we will have only two options before us: to carry our own dear departed into the dokhmas without even the help of prayers, or forego the principles of our forefathers and go in for cremation.

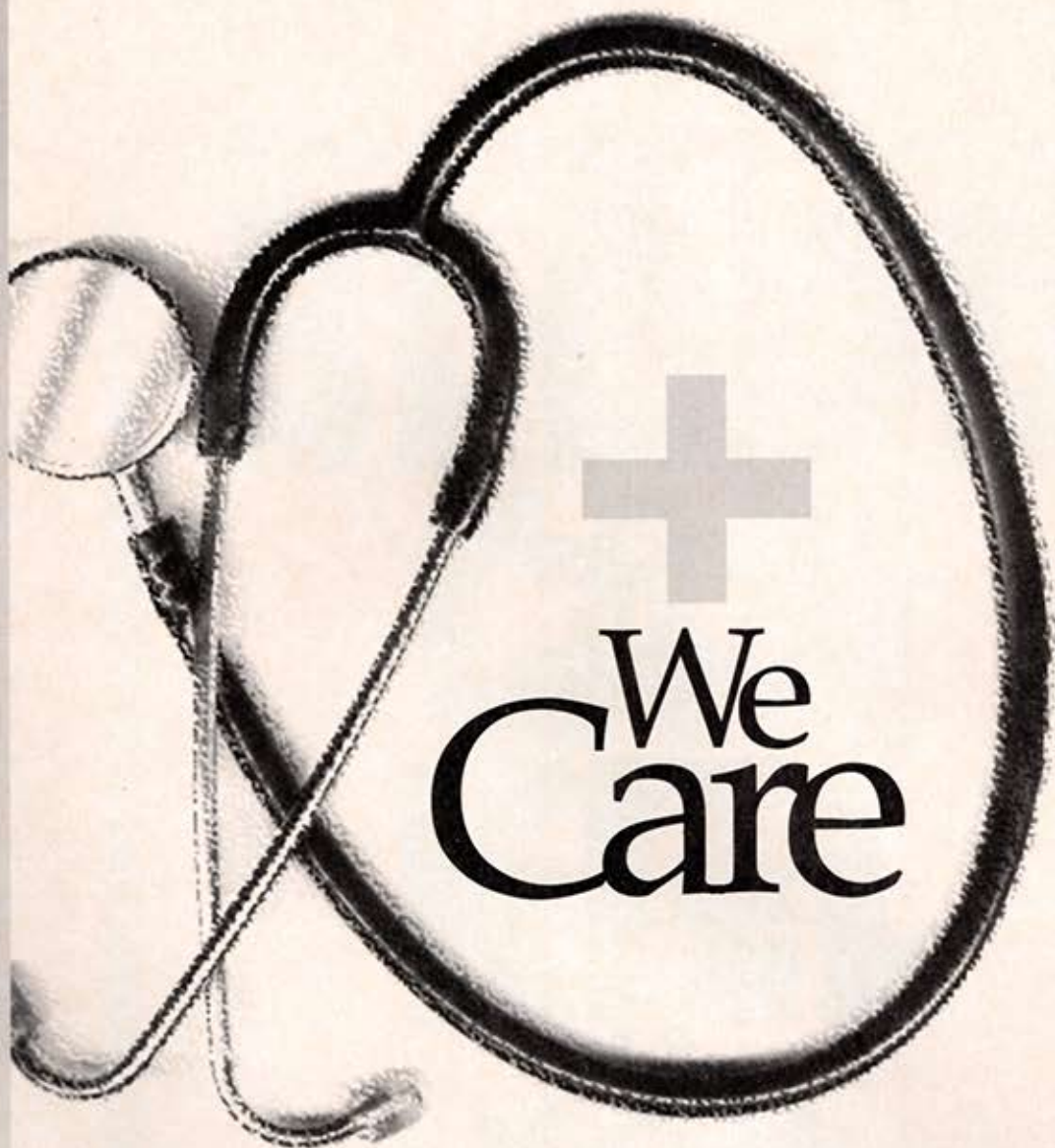
On behalf of my family I pledge according to my capacity to pay a sum of Rs 300 a month towards any scheme taken out by the Parsee Panchayat. All such donations could be made tax free and I am sure this will succeed. All it requires is a push in the right direction.

ADIL MINOO SIDHWA
Pune

Dara K. Irani, chairman of the Poona Parsee Panchayat replies

The contents of the letter by Mr Adil Sidhwa are not true. As a matter of fact, ever since the late Ms Perin Karkaria fell ill (about five years ago) till date, the bodies of deceased Zoroastrian women are given a bath by two noble ladies, Ms Nergish Kayani and Ms Roda Pavri, free of charge. Both of them come from very high and noble families and perform the task at a very short notice. In spite of that, we have advertised for a lady to perform this task on a salary basis.

When we questioned the two nassessalars, Mr Dorab Mistry and Mr Tabriz Randeria as to why did they not inform Ms Nergish Kayani and/or Ms Roda Pavri, they answered that Mr Sidhwa was in a hurry to perform the sachkar as the deceased had expired at 1.30 p.m. while the body was brought to the bungli at 7.30 p.m. and therefore they gave the bath. They also answered that Mr Sidhwa



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never objected to their giving the last bath.

It would be worthwhile to note that the Poona Parsee Panchayat does not own any dar-e-meher or agiaries. It is the responsibility of the panthak of the concerned dar-e-meher to make priests available. If there is a shortage of priests then it is the responsibility of the panthak to inform the trustees of the dar-e-meher to employ more priests. Regarding the allegation about shortage of priests in Pune, we do not agree with the same. This responsibility of maintaining and providing priests cannot be taken or assigned to the Poona Parsee Panchayat. This is a matter of direct concern to the Athornan Mandal, the mobeds, the panthaks and the trustees of the dar-e-meher. The two priests referred to in the letter, Ervad Pesi Bharucha and Ervad Jamshed Karkaria, are only residing in Panchayat buildings. However, we are trying to make arrangements for a part-time mobed to pray during the funerals of deceased Zoroastrians.

Regarding the allegation about the Poona Parsee Panchayat being as rich as any other Panchayat throughout the world, we only wish that this could have been

true. Mr Adil Sidhwa was not aware that the Poona Parsee Panchayat has on an average a meagre income of approximately Rs 3.5 lakh per annum (depending of course on the interest rates) from its corpus, and from this meagre income the Panchayat has to maintain and manage the two dokhmas, the ruwan bunglis, the Rustom Kayani Hall, the land surrounding the dokhmas and bunglis, the roads to the Towers of Silence, repairs and maintenance of the Panchayat properties and buildings, payment of salaries to the staff, caretakers, nassessalars and khandhias, and establishment expenses including postage, stationery, etc. Every year the trustees have to raise money from generous donors, for various projects, as it is not within the means of the Panchayat to meet these expenses. The trustees keep trying to augment the income and raise the corpus, but donors generally prefer to donate for a project and not for the corpus.

On receipt of your letter I personally invited Mr Adil Sidhwa for a discussion and clarification. Mr Sidhwa acknowledged that he was not aware of these facts.

Regarding the raising of funds one should not impose any condition before

contributing for the welfare of the community. We have made our best efforts to obtain exemption on donations from the Income-tax authorities. We have consulted experts also who have opined that as the Poona Parsee Panchayat is a religious trust it cannot get the benefit of exemption under the Income-tax Act. We cannot sacrifice the religious principles and change the objects of the trust to make it for the welfare of all communities.

Cross the sound barrier

Two-year-old Jennifer, daughter of Jessica (née Anklesaria) and Mancher Daruwalla, is a bonny baby in all respects, except that being born with congenital deafness, she does not possess the sense of sound.

Doctors who have examined her have determined that little Jennifer needs to undergo a surgical procedure called 'cochlear implant operation,' which in India is performed only on adults. However, this procedure is carried out on infants and children, before they reach the age of four in USA and Australia, with a very high rate of success.

The Daruwalla family has finalized

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arrangements with International Cochlear Implants Pty Ltd in New South Wales, Australia for the surgery on little Jennifer, subject to their being able to raise the funds required.

The total funds required are to the tune of AS 144,847, equivalent to just over Rs 36,00,000. The Daruwallas have a very modest income; Mancher has his own autorickshaw, whilst wife Jessica is a teacher in a school.

The World Zoroastrian Organisation Trust requests Zoroastrian individuals as well as institutions to extend their support for this very worthy cause and help little Jennifer to receive an essential faculty that has so far been denied to her – the gift of sound.

Donations by way of cheques/drafts may please be sent directly to the family at the following address: Mr Manchersha R. Daruwalla, Sir S. B. Bharucha Baug, D-2, Flat No 15, 1st floor, S. V. Road, Andheri (W), Bombay 400058 or to The World Zoroastrian Organisation Trust c/o Dinshaw K. Tamboly, 1215, P. Jeejeebhoy Towers, Dalal Street, Fort, Bombay 400001. (Donations made to The World Zoroastrian Organisation Trust, are exempt u/s 80G (5) of the

Income-tax Act 1961.

DINSHAW K. TAMBOLY

Managing trustee

The World Zoroastrian Organisation Trust

Future spiritual leaders

The joint venture by the Athornan Mandal and the World Zoroastrian Organisation (WZO) to encourage young mobeds to embrace the noble profession of mobedi on a full-time basis was formally launched on January 5, 1997 in the precincts of the Banaji Atash Behram, Bombay.

The scheme seeks to encourage young mobeds to take up mobedi as a full-time profession by providing financial support in addition to their regular remunerations, and also to motivate them to gradually perform higher liturgical ceremonies such as geh-sarna, baj, ijashni, vendidad, nirangdin, etc in addition to the regular boi ceremonies at atash behrams and agiaris.

During the course of the year, 12 young mobeds have come forward to take advantage of the scheme. Currently, mobeds from Surat, Navsari, Udvada and Bombay up to the age of 35 have been covered. The underlying intention is to develop a cadre of enlightened

mobeds capable of providing effective spiritual leadership, and to cover within the ambit of the scheme any and every mobed who professes interest and inclination.

The donors, organizers and the community as a whole expect that:

- all mobeds should perform pav mahal ceremonies which they currently cannot;
- all mobeds should learn more about our religion, history, customs, practices, precepts, to enable them to satisfy the spiritual needs of hamdins to their fullest satisfaction.

The Athornan Mandal-WZO are grateful to the worthy donors, dasturjis, mobeds and all individuals who have given their wholehearted support to the current scheme which will provide permanent financial support, not only whilst the incumbents are active in their profession but also after they have retired. Support would also be extended by the Athornan Mandal towards meeting expenses on educational needs as well as at the time of marriage.

For this scheme to reach fruition, it is estimated that an amount of three crore rupees would need to be capitalized to cover the existing potential in terms of available mobeds.

Donations will be gratefully received at the office of: Athornan Mandal, Navsari Building, 2nd Floor, 240, Dr Dada-bhai Naoroji Road, Fort, Bombay 400001.

Ervad NARIYOSANG TUREL

Jt. Hon. Secretary, Athornan Mandal

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Chhaiyé hamé Zarathoshti

That stirring song *Chhaiyé hamé Zarathoshti* is sung, with gusto, at many Parsi social gatherings. Yet, we seem to know little about its composer.

Will *Parsiana* or any of its readers please elaborate on the following:

- Though the name given at the end of the song is "Firoze," what is his full name? A brief life-sketch of him will be appreciated.
- When was the song composed and when was it first publicly adopted/sung and by whom?
- Are there any other songs or poems or compositions by "Firoze?"
- It is recommended that this song be sung to the tune of another song *Goodbye! My Blue Bell!* If the latter song is known to anyone and if it is not too long, can it be reproduced in *Parsiana*?

BHIKAJI M. ADENWALLA

Edited by Parinaz M. Gandhi



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Events and Personalities

Guiding the deaf

In appreciation of her "outstanding achievements... pioneering work and...dynamic leadership in promoting the education and training of the deaf-blind and their teachers and in recognition of (her) magnificent contribution as a voluntary worker" The B. J. Modi Foundation Award was presented to Beroz Vacha by The National Society for Equal Opportunities for the Handicapped (NASEOH), India on December 3, 1997.

On the same day she received the National Award for the Welfare of People with Disabilities "in public recognition of her outstanding performance in the field." The following month she received the Diwaliben Mohanlal Mehta Award at the hands of the Dalai Lama.

Currently the director and one of the founder members of The Helen Keller Institute for the Deaf and Deaf-blind, a pioneering institute in the education of the deaf-blind in India and South-East Asia, Vacha has been a teacher of the deaf for over three decades. At the start of her career she came in contact with an intelligent deaf-blind girl who was "trapped by this severest of handicaps and yet undaunted in spirit. This attitude changed the entire course of my life," she recalls in a press release. Her determination to help the hearing impaired brought her scholarships to study, train and visit various institutions in the UK, USA, Holland and Scandinavian countries.

Over the years this winner of The Anne Sullivan Medal has also been associated with different national and

international projects. She served as member on the executive board of the International Association for the Education of Deafblind, was the first editor of the international newsletter for the

Dusseldorf Hilton Hotel, Germany in October 1997. Earlier Parekh was required to address the gathering at the ANUGA 1997 at Cologne, Germany which is the largest food and beverages fair in the world, mentions a press release issued by the company.

As yet the only Indian liquor manufacturer whose products are marketed in the USA, Sikkim Distilleries hope to introduce their brand in Canada too, according to the write-up. For export, their premium brands — paan, coffee, cherry brandy and creme-de-menthe — are packed in mother cartons containing 12 bottles each of 375 ml, noted a write-up in the *Mid-Day* of December 24, 1997. Their much sought after Old Gold

Premium Whisky packed in 180 ml khukri shaped bottles will now be available in tamper-proof thermocole packs. So also, the 50 ml miniature sets of liquors and liqueurs have been introduced in thermocole packing to improve their visual appeal and safety in transit, as related by company sources.

Since its inception in 1954 by Jamshedji R. Contractor, liquors and liqueurs manufactured at Sikkim Distilleries have retained their quality despite the marketing constraints. "It is the only distillery in India which utilizes gravity as a major source of energy. Water is collected from mountain streams and is pressure filtered. The production process starts at the top of the hill and works its way downwards, saving fuel and energy," it was stated in *Mid-Day*.

With a sales turnover of Rs 20 crores and current production capacity of 2,000



Vacha (right) receiving award from the President of India R. K. Narayanan while the then Prime Minister I. K. Gujral looks on

deaf-blind under the UNESCO projects, was honorary director for the NASEOH project on Total Communication — a dictionary manual on manual communication, and has trained teachers at the Singapore School for the Blind, the Divine School for the Blind, Bangalore, and has been affiliated with different programs concerning the deaf-blind, according to the press release.

Distinctive distillers

For their "distinctive and outstanding products" Sikkim Distilleries Limited, represented by managing director Marzban N. Parekh, was conferred the XXth Golden International Trophy for Food and Beverages 1997 at the



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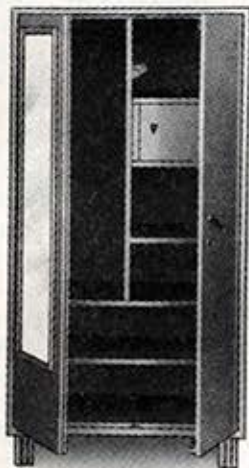
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**Parekh with
the Golden
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cases a day, the company is concerned about the recent hike in excise duties which have resulted in the average prices of bottles going up by Rs 10 and have therefore approached the Sikkim government for relief, mentions the *Mid-Day* article. Only a couple of months ago did they get permission to sell their products from liquor stores in Calcutta and other parts of West Bengal, notes the handout.



Vegetarian of the year

The international Vegetarian of the Year 1996 Award was conferred on the founder and president of The American Vegan Society Jay Dinshaw by the Bombay-based Vegetarian Society. Since 64-year-old Dinshaw was unable to receive the award in person, he was represented by his two brothers Roshan and Jal, both equally committed to the cause of vegetarianism, at the presentation ceremony at Bombay's Catholic Gymkhana on November 20, 1997.

The Dinshaws who lead a simple Gandhian life, abhorring even milk products and honey, are in the forefront in fighting against animal slaughter in America, notes a write-up in the *Mid-Day* of November 21, 1997. It was their father Col Dinshaw Ghadiyali of Surat who promoted vegetarian food habits in the West and propagated the use of alternative healing medicine, it was recalled in the *Mid-Day*.

The sixth child of Dinshaw and Irene Grace Hofer, Jay Dinshaw is currently acting executive director of The American Natural Hygiene Society, and had also served as founder president of the North American Vegetarian Society and executive vice president of The International Vegetarian Union. Besides editing the quarterly magazine *Ahimsa*, he has authored several books and magazine articles, states a write-up in *Jam-e-Jamshed*, December 7, 1997. Along

with all his siblings he received his education at home. Although he had never tasted non-vegetarian food, he became a total vegan at the age of 24 after visiting a slaughter house, revealed Roshan. He married his pen-friend Freya and the couple live on the American Vegetarian Society premises in New Jersey on a shoestring budget, it was reported.

Religious etiquette

"Religion is the bridge between the human being and God and religious *tarikats* (prescribed forms of behavior) serve as a bridge between the person and the religion," writes the author Adil F. Rangoonwalla in his introduction to the 30-page booklet *Agyari Etiquette*.

"While none of us may be able to observe all the *tarikats* all the time, yet, it is a good idea to put them on record so that we know thoroughly well what is right and what is wrong," notes Rangoonwalla.

Dividing the book into 15 sub-sections the author touches upon various issues starting with physical purity and ending with the desirability of talking the barest minimum as "speaking after the kusti ritual nullifies it." Among the sub-sections, the maximum number of pages (nearly five) are dedicated to "The Adorable Atash" referring to the different grades of fires, the way to approach them, tend them and nurture them with genuine and not imitation sandalwood. In an atash behram it is advocated that the devotee visit the dadgah first, then the adarian and last the atash padshah, praying to the three fires in an ascending order. When leaving the fire-temple "please do not ever show your back to the holy fire," it is mentioned in the book.

Walking to the fire-temple is ideal. Alternately, use a private vehicle and only in unavoidable circumstances should public transport be used. Before entering the fire-temple, doing kusti is obligatory, even if it is only a minute's walk from your house to the fire-temple, for "the moment you come out on a public road you contact some impurity or the other..." When and where and how and the number of times the kusti should be done is also elaborated.



The type of sudreh to be donned and the kind of clothes to be worn when visiting a fire-temple are specified here. "A holy place is a holy place and dressing decently is the least one can do to show respect for the place," believes the author. As to wearing of caps, it is advised to avoid using anybody else's

cap even if it is in a good condition and to always carry one on your person. "Red or navy blue velvet caps are perfectly okay. Black color caps are far from desirable because black is the color of evil." Rangoonwalla is convinced. Among the compass points, "north is the direction from where evil emanates," states the author, advocating that prayers should never be recited facing the north.

The necessity of reciting prayers, the names of the prayers to be recited on certain days and at certain times also find a place in this booklet. But at another place it is stated, "Time and space are two physical realities created by Dadar Ahura Mazda... So the good, the right and the auspicious time for doing anything good is as soon as possible..."

The last page of this compilation carries a short note on the Union Press, Deen Parast and Ushta. While we are informed that this interesting booklet, free of typographical errors, is published by the author (M/4 Dalal Estate, Lamington Road, Bombay 400008), we are not told the source and the authority from which the views and opinions are gleaned.



**Rangoonwalla:
respect the
holy place**

Just for the name

"See that you do not leave your sons/daughters open to years of ridicule and teasing by ignoring one of the cardinal rules of naming a baby. Resist the temptation to be humorous and/or cute when matching a baby's name and surname," advises Rohinton Minocher Mehta in the foreword to his book *4111 Names for Zoroastrian Baby Boys and Girls*. According to him there is also a "general rule of rhythm and sound" when

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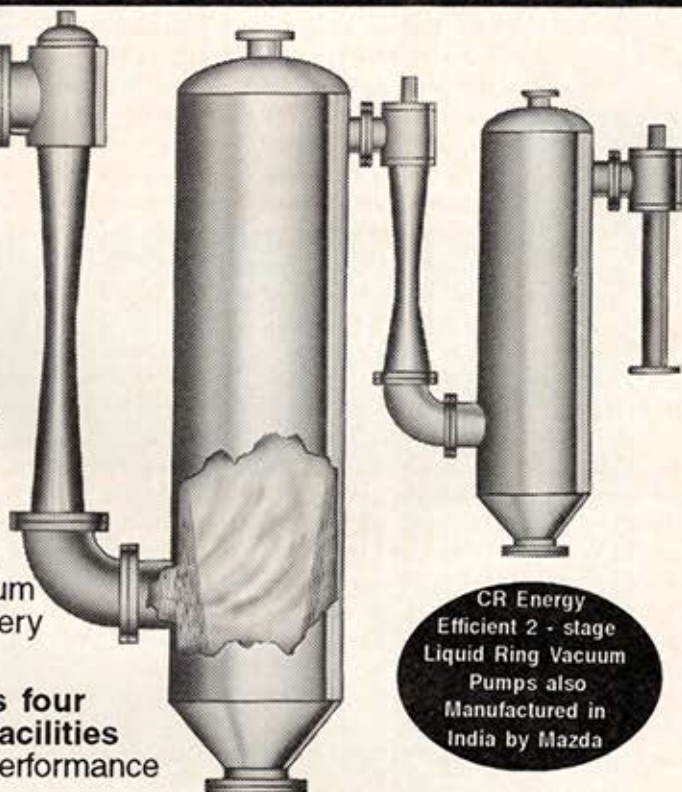
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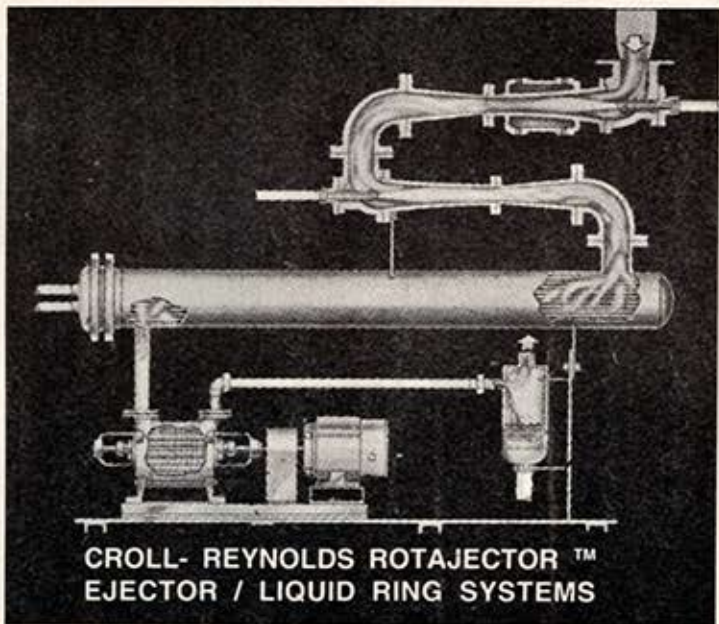
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naming a baby. "A full name usually sounds most pleasant when the syllables of the name and surname are unequal in number."

While he recommends that you "pick a name that leaves no doubt as to your baby's sex," he does not seem too concerned with the baby's religious identity. For although the title of the book says names for Zoroastrian boys and girls, nine pages of the 60-page booklet



Mehta: offers a wider choice of names

are reserved for Continental names for baby girls. More care seems to have been taken in compiling this section for in each case the language of origin, whether French, Greek, Spanish or one of the 16 others is indicated, as also

the meaning, the diminutives and the variations of the name. For these Continental names he had only to refer to a foreign publication from which he made selections, says Mehta.

In the preceding sections on baby boy names and baby girl names, neither are the meanings consistently given nor is the language of origin indicated. The foreword states, "This book contains several Persian, Turani, Urdu and self-coined names. Continental names for baby girls are also included just for a wider choice, though it is advisable to forego them in preference to our ancient Persian names. For history of a particular name, against which a number has been written in bracket...refer appendix." Of the 4,111 names, there are only 44 times that the appendix needs to be referred to.

Mehta who runs a sandalwood shop, Minoo Dhunjishah and Company, says he started working on this book because the customers who came to buy the *Parsiana Book of Iranian Names* always asked him whether there was another book with a wider choice.

Details of the English and Indian zodiac signs with the gemstones corresponding to each month should interest new parents although here too the typographical errors have been corrected as on the front cover where certain letters have been overwritten. Those interested in procuring a copy of this publication may contact Mehta at D-3/84 Bharucha Baug, S. V. Road, Andheri (West), Bombay 400058, Tel: 6705377.

Top company secretary

At the final company secretaryship examination held by The Institute of Company Secretaries of India, Farzana Sam Billimoria secured the first rank, according to a merit certificate issued to her on November 5, 1997.



Billimoria: prizes to her credit

She had been pursuing this course since her graduation in commerce from Bombay's R. A. Podar College of Commerce and Economics in 1995. A year earlier Billimoria had won two prizes for standing first in economics. During her college years she had won innumerable prizes in elocution, debating and quiz competitions, notes her curriculum vitae.

At the Secondary School Certificate examination in 1990 this merit student from the J. B. Vachha High School had scored 86.42 percent and secured the 55th rank, states the press release.

Transforming the sari

"I had my concept clear. I wanted to work on the sari as a cocoon for the Indian woman in which she is transformed from a caterpillar into a butterfly. I wanted to transform the sari in such a way that it gives the appearance of a western as well as an Indian garment and makes sense to the MTV generation," said Theia Mehelli Bomanbehrum whose two outfits designed on the theme "Metamorphosis" of this year's Smirnoff International Fashion contest won her the national award

on December 13, 1997 and an opportunity to participate along with 32 others at the international competition to be held in Berlin in June 1998 which would bring the winner prize money of 10,000 pounds.

Studying in the fourth semester at the National Institute of Fashion Technology, Bombay, 20-year-old Bomanbehrum chose the color grey for her two entries in the avant garde and commercial sections to depict the Indian woman "who has started the process of liberation but has yet to evolve completely." As commented reviewer Emam Siddiqui, "The ingenuity and resourcefulness displayed by this talented youngster in terms of materials utilized and the actual execution are truly reflective of a mastermind. It bewildered the audience to know that Theia has sewed 14,000 press buttons on the garments..." The main garment was a sheet of press buttons joined together by hand representing a fragile armor, as explained in the press release.

Out of some 300 odd entries, 20 had been shortlisted as semifinalists. A day before the semifinals, a prejudging round was held in which the judges interacted with the designers and examined the designs. The designs were paraded by models sans lights, music or make-up. Only a small percentage of marks was reserved for the next day to see how the design came across on the ramp. Bomanbehrum recounted in the *Mid-Day* of December 23, 1997.

Fond of mixing textures and using fabrics with rough edges, in an inter-

Bomanbehrum (left) with her award winning creative outfits



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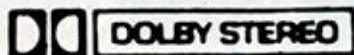
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view with Marcellus Baptista. Bomanbehran stated, "I love all fabrics." She is also known to like a lot of colors, especially red and blacks. Before she joined the Fashion Institute she was studying for a commerce degree at the insistence of her parents Hutokshi and Mehelli, it was recounted in the *Mid-Day*. After completing her early education from the Bai Avabai Framji Petit Girls High School, Bomanbehran went to the M. M. K. College from where she passed her Higher Secondary Certificate examination. She has learnt classical ballet as also the piano, mentions her bio data.

Impressive black belt

Winning the black belt at seven years and two months of age, Shon Aspi Pooniwala is the youngest black belt in India, believe the officials of the All-India Gojukai Karate-Do where he trains who have submitted an application for inclusion of his name in the *Limca Book of Records*, it was reported in *Express Newslite*, March 9, 1998. He was awarded the coveted black belt on December 28, 1997 at a karate camp in Pune.



Pooniwala:
training
rigorously

Training under Shihan Vispi Kapadia since he was but two and a half years of age, Pooniwala along with his elder brother Shahvir who also earned a black belt, has participated in several national and international competitions. At the age of five he represented India in the inaugural Asian Pacific Championship in Malaysia and thereafter was a member of the Indian delegation at the goodwill tournament in Bangkok.

In the national championships conducted by the Army School of Physical Training in Pune in 1996, Pooniwala won a gold, silver and bronze medal. The next year in Chennai he won two silver medals in the all-style category, it was reported in *Express Newslite*. Referring to him as the "school's pride," principal Asha Kapoor of the Holy Family School, Andheri, where he studies said to *Express Newslite*, "It all comes through hard work. He is a sincere and disciplined student, especially active in outdoor games."

Compiled by Parinaz M. Gandhi



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Reaching for the Sky



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Insure and be secure

If you happen to be traveling to Canada or the US, buy visitors medical insurance as a safeguard against a freak accident or an illness

Jerroo Irani

With travel comes the unknown and as tourists head for even more exotic climes, maintaining robust health on the road can become a problem. Many travelers feel that the risks aren't great enough to warrant the expense of getting a policy. However, freak accidents or an illness can change their minds in a hurry.

Travel insurance is a most misunderstood commodity. "Some people buy too much, some too little, some don't buy it at all," says Cyrus K. Rustamji, president of Uniglobe Enterprise Travel. His company specializes in corporate travel and has offices in Toronto, Mississauga and Ottawa with annual sales in excess of \$ 30 million.

So if you happen to be in Canada or the US, you can buy visitors medical insurance on arrival, says Rustamji whose agency works with the Nebraska-based company Mutual of Omaha. All one has to do is e-mail, phone or fax the details to Uniglobe, such as date of arrival, date of departure, name, address, date of birth, etc. (However, any pre-existing ailments or the fact that the person is above the maximum age limit, render him or her ineligible.) "We can issue the policy and give primary coverage," he explains. "We are targeting VFR (visiting friends and relatives) traffic from India."

The cost of the insurance depends on the age of the person, duration of the trip and the extent of coverage. One can buy a policy of say Canadian \$ 10,000 (Rs 2,69,400) or \$ 50,000 (Rs 13,47,000). "If you run up a hospital bill of \$ 12,000 (Rs 3,23,280) and your policy is for \$ 10,000 (Rs 2,69,400), you go out of pocket," he warns. "It is a peace of mind issue." The premium is calculated according to a table which is in a straightforward format. "For example, for a week's visit to India from

the US, it cost me \$ 30 (Rs 808)," says Rustamji. "However, rather than buy inadequate insurance to save a few rupees, it's better not to buy any," he advises.



Rustamji: aids travel

"We recommend that our client takes the best coverage. In fact it's better to over-insure rather than under-insure."

Accidents can happen any time and the importance of primary insurance is that the insurance company settles the victim's hospital bills directly. "In case of, say, acute tonsillitis or appendicitis where hospitalization is required, just phone Mutual of Omaha and their team takes over." The advantage of buying insurance in Canada is that the bills are settled on the spot. If it is bought in India, a claim has to be made, and bills have to be furnished and the amount is settled in rupees.

Providing insurance cover, however, is just one of the many services offered by Uniglobe. Corporate travel is another. Rustamji emphasizes the fact that corporate travel is a specialized field. "One has to be more service-oriented. We have a 24-hour toll-free line available to our clients." In countries where there is no toll-free line, a client can make collect calls. "We offer emergency travel assistance to our corporate clients and can handle changes in the routings, upgrades... on the spot."

In the business of managing the travel spend of mega companies, the agency with its multilingual staff can negotiate special hotel rates, airfare discounts, keep track of frequent flier points, and assist the client to develop a travel policy. Their aim is to build awareness of where the company is spending excessively, where expenses can be pruned, etc.

Uniglobe has strategic alliances with key travel suppliers such as Mutual of

Omaha, Air Canada, KLM, British Airways, Lufthansa, Swissair, etc.

Canada is a long way from Nagpur, Rustamji's hometown, where the family has struck deep roots. Grandson of Framuraz R. Rustamji, senior high court judge in Nagpur and nephew of Rustom R. Rustamji, freedom fighter and eminent lawyer of Nagpur and Bombay, Cyrus is the son of Khushroo F. Rustamji, founder of the Border Security Force. (Khushroo F. Rustamji is the recipient of the Padma Bhushan and Padma Vibhushan awards.)

Thirty-five-year-old Cyrus studied at St Columba's High School in Delhi and obtained his Bachelor of Arts degree from the University of Delhi. After a stint with DBS World Travel, he migrated to Canada in 1989.

"The role of the travel agent is changing," says Rustamji. "When I first started, we did not have computers. We used ABC manuals. We had fewer options. The role of the travel agent today is to be the interpreter of alternatives and that is what Uniglobe, an award-winning agency, strives to be," he says. The agent must not only advise a client where to stay and how to go, but also play doctor by counselling clients about the necessity of obtaining insurance policies.

Though his present and future are in Canada, Rustamji is very much aware of his past and his roots. "I have contact with a number of people from the Zoroastrian community in Toronto," he reveals. "On the whole the community appears to be doing well." There are opportunities for group interactions ranging from a Zoroastrian Scout group, senior groups, annual Pateti and Navroze dinners as well as speciality evenings like Bharuchi dinners et al.

Though Rustamji recently tied the knot with a non-Parsi, Namrita Taneja, he affirms his faith in the community and its staying power. "As long as the younger generation has a desire to main-

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tain a connection with their roots and with other members, our community will stay together. If not, we will end up relegated to history books and as answers to trivia questions."

Actively volunteers

Having been a part of the Zoroastrian Association of California (ZAC) team when the constitution was established, Dolly Malva is back at its helm in time to celebrate ZAC's silver jubilee in 1999. The travel enthusiast had flown into Bombay via Portugal and Spain and had had her first taste of Kerala before the *Parsiana* interview.

Malva estimates a ZAC membership of 400 from among the 1,000 Zoroastrians in the Los Angeles area of California. The Iranian Zoroastrians however prefer to frequent their own Zoroastrian Center at Westminster, she says. Malva is concerned that there is "no Parsi representation" on the Westminster darc-meher and is trying to evolve a modus vivendi with the Iranians there.

The community having "increased by leaps and bounds" since the early years, Malva wants to get more people involved in community affairs by creating more sub-committees, increasing the activities of the Association and encour-

aging the youths with their natak-cum-variety show every alternate year. Apart from the annual celebrations of Navroze and Pateti, there are religious lectures, especially when a scholar priest is passing through. It all implies fundraising which is a Malva activity — both for the Zoroastrian community and the secular environment.

The outgoing Malva is happy to organize the annual "Dolla's world famous moonlight picnic" at Long Beach. An event held in July or August since the past 15 years, whose gastronomic highlights include bhel-puri, the annual get-together was begun by Naval Sidhva who passed away three years ago, she notes. Her volunteer work for the city of Los Angeles includes collecting money through sale of food for the city's AIDS project. Another secular event that involves Malva is the March of Dimes each April for which she organizes "breakfast fund-raisers" by getting the



Malva: community involvement

metropolitan eateries to contribute free food which is then sold to the citizens who turn out for the walkathon. Last year she was responsible for collecting over a \$10,000 which earned a certificate of appreciation from the city mayor.

Describing herself as a "management analyst" Malva says that she had begun life in Los Angeles with a job in the mayor's office. Educated at St Anne's High School and Davar's College of Commerce in Bombay, the travel bug bit Malva into quitting her job to spend a year in London in 1965. From London she migrated to Montreal and was on the scene when the Zoroastrian Association of Quebec was formed, joining it as its first secretary. "At that time there were barely 10-12 Parsi families there," she recalls and marvels at the growth of the community in Toronto.

Living with her mother in Los Angeles Malva enjoys attending classical and semi classical concerts. The peripatetic lady, who has a sister in New York and another in Bombay, was looking forward to attending the forthcoming North American Zoroastrian Congress this year being hosted by the Zoroastrian Association of Greater New York (ZAGNY).

Malva's colleagues at ZAC, for the period January 1, 1998 to December 31,

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1999, include vice president Zubin Heeramanek, treasurer Shirin Tehrani, joint-secretaries Zubin Khambatta and Godafriid Aresh, programs chairperson Havi Lilaonwala and youth director Michelle Camay.

A thirst to slake

In the teeth of Islamic prohibition two Parsis in Karachi are vying with smugglers for a hold on the Pakistan market for alcoholic beverages, informs a write-up in *Time* magazine (October 27, 1997).

The 136-year-old Murree Brewery spearheaded by former minorities affairs minister Mino Bhandara, produced two million litres of beer and 350,000 cases of hard liquor to earn a profit of more than one million dollars in 1996, according to columnist Hannah Bloch.

His up and coming rival is Byram Avari, noted hotelier and president of the Karachi Anjuman, who was granted a licence to manufacture in 1990 by Benazir Bhutto and, according to Bloch, got a shot in the arm in 1995 when the second Bhutto administration "prevented Murree from selling its products in Sind for six months." Bloch noted that Murree maintained a monopoly on beer as Avari's Peach Brewery produced only vodka, gin and whiskey.

There is room for expansion vis-a-vis substantial latent demand which is being partly fed by smuggled scotch. But the government policy on alcohol is strictly Islamic, which means that Muslims cannot get to tinkle officially on the basis of a doctor's prescription and even Christians were required, until recently, to get their parish priest to okay their application for a drinking permit.

The Murree brewery, named after the famed hill station, is located in Rawalpindi. Its last major modernization took place in the 1960s when its giant vats were installed wherein the beer is fermented from a brew of local barley malt and German hops. Its many Muslim employees including the quality control manager never taste the product they concoct, writes Bloch.

Though Bloch says bureaucrats are sad about the revenues that the Government misses out on because of its prohibition policy, for the present the industry continues to run on a day-to-day basis. She quotes Bhandara: "In the business I'm in, it's idle to speculate on the future and wise to concentrate on the here and now. I can't foresee tomorrow."

Prime post

Associated with Arthur Andersen for the last two decades, 49-year-old Jamshed (Jim) Wadia took over as one of the two worldwide managing partners of the five billion dollar firm in August 1997, according to a news item in *Business Today*, September 7-21, 1997. An attorney and a chartered accountant by training and a consultant by choice, Wadia is "set to have seven years at the helm of the world's largest multidisciplinary firm" before he starts divesting himself of this responsibility when he turns 56 as per Arthur Andersen's unwritten code, adds *Business Today*.

"Increasingly our clients are global, doing deals across borders — buyouts, mergers, acquisitions, large international project financing... We're not just an accounting business anymore..." Wadia, the first non-American to run Arthur Andersen was quoted in *The Financial Times* of November 30, 1997. Just 42 percent of the firm's billings now come from traditional accounting services. The balance comes from economic, business and financial consulting, and tax and legal services, noted the *Financial Times*, reporting that they have put together a network of law firms consisting of more than 800 lawyers operating in 30 countries.

Bombay born Wadia schooled in Geneva, trained as a lawyer in Britain, became an accountant and joined Arthur Andersen in its tax practice in 1977. As per the *Financial Times* write-up, "One of a new breed of multinational business-people, Wadia lives in London, has offices there and in Chicago and New York, and travels all the time."

Suggestions for student aid

FEZANA Journal often prints appeals for student aid. I would like to answer that you cannot depend on donations to put you through school. You can however, depend on scholarships, fellowships, assistantships, research support, student loans and grants.

In the USA students do not realize how fortunate they are with respect to the amount of financial aid available to them. There are funds that lie idle year

after year because no applications are submitted. Students are not aware of the wealth that is at their disposal. All they have to do is to take the time to find out what best fits their needs, and apply.

How does one find out about these funds? I am providing you with a list of directories that have lists of scholarships for different fields at various levels. These directories are available in college, university, and some public libraries, in the reference section.

The US Department of Education has assistantships. They have a web page too. The federal and state governments both have educational program funding and should be accessed first. Other funding sources are shown below.

(1) *Financial Aids for Higher Education*: (17th edition) Ed. Keeslar Santamaria, Nicholas Victor Santamaria.

Items (2) through (7) are published by Reference Series Press:

(2) *High School Seniors Guide to Merit Scholarships*

(3) *College Students Guide to Merit Scholarships*

(4) and (5) *Directory of Financial Aid for Minorities; and Women*

(6) *Directory of Financial Aid for Research and Creative Activities Abroad*

(7) *Financial Aid for Study and Training Abroad*

(8) *Foundation Grants to Individuals*: (9th edition) Ed. L. Victor Hall

(9) *International Scholarship Directory*: (3rd edition) Ed. J. David Cassidy, President. This has graduate and undergraduate sources in every major field of study.

(10) *Graduate Scholarship Directory*: (3rd edition) A complete guide to scholarships, fellowships, grants, loans for graduate or professional study.

(11) *Fellowship in International Affairs*. A guide to opportunities in the US and abroad.

(12) *Peterson's Grants for Post Doctoral Study*: A comprehensive list of fellowships and grants.

(13) *Directory of Research Grants, 1997*: Lyn E. Miner. Also has a guide to proposal planning and writing.

(14) *The Grants Register 1997*: Complete guide to postgraduate funding worldwide.

(15) *Financial Aid for the Disabled and their Families*: Gail Ann Schlacter and David Weber.

Each of these sources has its own web site too.

Aban Daruwalla

Compiled by Arnavaz S. Mama

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The benevolent Baron

Sir Jamsetjee Jejeebhoy's vast cosmopolitan charities made him one of the most honored figures of the 19th century

Hilla P. Guzder

Historians say he left Navsari in the late 1790s as an orphan, with the blessings of a kindly neighbor who gave him some food wrapped in a handkerchief. When he returned to Navsari half a century later, he showered handfuls of silver coins from his palanquin all the way from his residence to the fire-temple and all the way back.

Sir Jamsetjee Jejeebhoy, the first Indian to be honored by the British government with a knighthood and baronetcy, endowed the city of Bombay with its first civil hospital, its first obstetric institution, its first arts school and one of its earliest causeways among his numerous charities, says his biographer Jehangir R. P. Mody in *Jamsetjee Jejeebhoy, The First Indian Knight and Baronet*.

"It was not his wealth that made him famous, but the use to which he put it...every year...was marked with new benefactions...As for his private charities, nobody will ever know how much he dispensed..." chronicled Delphine Menant in her historical record of the Parsi community, *The Parsis* (Vol III, translated from French by Anthony Mango). His charities were catholic, surmounting all barriers of race and religion at a time when the prevailing trend was towards religious benefactions.

The merchant prince of Bombay, as he was known, financed the construction of the Poona Bund and Waterworks, wells, bridges, roads, schools, agiaries, Alhaibaug (baugs for housing), dharamshalas and *panjrapoles* (homes for stray or abandoned animals), disbursing over 150 years ago a munificent amount of almost two and a half million rupees, notes Mody. The geographical reach of his generosity extended from Bombay and Poona to all parts of Gujarat. He contributed to the Ireland Famine Fund, the Flood Fund of France, famine funds in India, Widows' and Orphans' Fund of the Afghan War, The Lawrence School

at Mount Abu and a multitude of deserving causes.

Jamsetjee was born on July 15, 1783 and while there is unanimity among historians as to the date of his birth, there is a difference of opinion as to the place of his birth, with some chroniclers maintaining that he was born in Yatha-ahoo-vairy Mohalla in Bombay and that his family shifted to Navsari when he was



Pocket watch from family collection

five years old. Others say equally emphatically that it was in the Vacha Mohalla in Malesar Falia in Navsari that he arrived into the world. "I believe that he was born in Navsari and not in Bombay," opines the present Sir Jamsetjee Jejeebhoy, seventh baronet. Adds his son Rustom, "There is a house in Navsari we know he lived in as a child, hence we like to believe that he was born there. The house still exists, and rather than keep it vacant, we have allowed a family to reside in it, on the condition that they maintain the sanctity of the place."

Scant records are available of Jamsetjee's early life. "It is only from the meagre and ill-kept records of priests

that we know that Maiaji was the first known founder of the family," states Mody. Vachajee was the eighth in descent from the founder Maiaji, and it is after Vachajee that the family assumed the surname Vachajee or simply Vacha.

After Vachajee came Ruttonjee, Chanjeebhai and Jejeebhoy, who was Jamsetjee's father. Jejeebhoy married Jeevibai, daughter of Dhunjibhai Cowasji Dantra and they had three sons, Maneckjee, Rustomjee and Jamsetjee, and two daughters, Navajbai and Baijai. They were known as a respectable, middle class family in Navsari and earned their living by weaving cloth, observes Mody.

It is said that both the parents thought very highly of their youngest child, Jamsetjee. "In thee I was always proud, and thought that no mother could produce the like of thee. I had fondly imagined that I should see thee surrounded by pomp and pride, but my hopes are about to be frustrated by the victories of the grave," Jamsetjee's mother is said to have told him when she had a premonition of her approaching death. She died on April 9, 1799 when Jamsetjee was not yet 16 years old. His father survived just five months longer, passing away on September 16, 1799. His last words to Jamsetjee, according to Mody, are said to have been, "Though thou art young in years, thou art old in wisdom... sow not the seeds of that tree today which tomorrow may injure thee in its fruits... to thy care I entrust the whole family... be good to all and never fear to do a good action... bring about the ruin of none, nor hurt even an insect... take delight in relieving the poor... always lend a helping hand to those who are in need..."

To earn his livelihood, young

*Facing page:
Marble statue of Sir Jamsetjee
Jejeebhoy in the Asiatic Library*







Facing page: Sir Jamsetjee's eldest son Cursetjee (second from left, who later become second baronet) with his sons Maneckjee (extreme left) and Cowasjee (extreme right). In white dagla, second son Rustomjee (also seen below); the baronet's coat-of-arms Photos: Chetan Mistry. Top row: Jamsetjee's third son Sorabjee and daughter Pirojbai Photos: Chetan Mistry; the seventh Sir Jamsetjee Jejeebhoy and Lady Shirinbai; future baronet Rustom with Delara and Jehangir; statue of the first baronet outside Oval maidan Photo: Chetan Mistry; commemorative stamp (below)



Jamsetjee set out for Bombay, arriving at the end of 1799. So little was known of *bom bahia* (the good bay, as the Portuguese called it) in those days that when the islands were to be gifted to Charles II, king of England, as part of the dowry of the Portuguese princess, Catherine of Braganza, in 1661, the Lord Chancellor, Lord Clarendon, is said to have written, "and forever annex to the Crown of England the island of Bombay, with the town and castles therein, which are within a very little distance from Brazil."

By the late 1790s, Bombay was a fortified port where "an admiral in uniform driving about in a small bullock-cart, with his knees close to his chin, must have been a quaint and interesting sight," describes G. W. Forrest in his *Cities of India, Past and Present*, published in London in 1905. "The black town, within the fortress, contained many good Asiatic houses, and shops stood with merchandize from all parts of the world, for the Europeans and the natives. These shops were generally kept by the Indians, especially the Parsis; who, after paying the established import customs, were exempted from other duties," notes James Forbes in his *Oriental Memoirs*, Vol I.

Jamsetjee's uncle, Framji Nusserwanji Battliwala, who was his mother's sister's husband, inducted the lad into the lucrative trade of selling empty bottles. It was during the first three years in Bombay that Jamsetjee learnt to read and write Gujarati, a little English and elementary book-keeping. It was also at this time that vistas of trade and profit with China opened before him.

Though the exact dates of his voyages to China are not available, historians generally agree that Jamsetjee made five trips to China between 1800 and 1808, in sailing vessels that entailed months of braving the fury of wind and water and the threat of pirates. His first trip was as his cousin Tabak's *mehta* (accounts clerk) and while he did not succeed in enlarging his fortune, the experience enriched his mind and whetted his appetite for adventure.

Jamsetjee's next trip was as his uncle Battliwala's partner. It is believed that he took a loan of about Rs 40,000 from different people. On the journey, his ship ran aground on a sand-reef and the passengers were ordered to take to the

boats, narrates Mody. It is said that Jamsetjee had with him several strings of pearls of great value. His servant, Hormasji Khurshedji Porter, saved the pearls risking his own life. Thereafter, it is believed that Jamsetjee never went



The first baronet's wife, Lady Avabai
Photo: Jamsetjee Jejeebhoy, *The First Indian Knight and Baronet*

anywhere without his faithful employee, and also gave him in later years a two-storied house as a gift. It is well-known, states Mody, that Jamsetjee made frequent gifts of houses not only to his poor relatives, but to his managers, cooks, coachmen, barber and *dhobi*. Most of the houses situated outside the Fort in Battliwala Mohalla were Jamsetjee's gifts to his relatives and employees, narrates Ruttonji Baramji Madon in *Sir Jamsetjee Jejeebhoy, First Parsi Baronet* published in Bombay in 1899.

It was during his second trip that Jamsetjee's ship, one of the vessels of the East India Company's fleet, was involved in a battle with the French fleet; as England and France were at war following the French Revolution. Jamsetjee eventually landed safely at Apollo Pier with his precious merchandise and successfully repaid his loans.

If fortune had favored him through his voyage, it soon frowned on him for on February 17, 1803, just 12 days before his scheduled nuptials, a great fire broke out in the Fort area. It was said to have started from the stables in Harjivan

Lala's wadi which belonged to Ardeshir Dadabhoy. Fuelled by a strong wind, the fire raged for a day and half the night, gutting nearly the whole Fort area. Over a thousand houses, three-fourths of the bazaar known as Mahomed's Market, churches, temples, barracks and the Hirji Vatcha Ram Modi's Agiary at Modi-khana were completely destroyed, according to Sir Jivanji J. Modi in his *History of the Parsi Panchayat of Bombay*, Vol I. Jamsetjee lost almost half of his newly acquired wealth. Most chroniclers maintain that the fire started from the very site where years later the structure of the Sir Jamsetjee Jejeebhoy Parsee Benevolent Institution was built (see "The edifice of education," *Parsiana*, February-March 1998).

Notwithstanding his immense loss, Jamsetjee married his cousin, Avabai, daughter of his uncle Battliwala (who was also his employer and later his partner) on the scheduled wedding day of March 1, 1803. Jamsetjee was not yet 20 years old, his child-bride was 10, and they had been betrothed in infancy.

Avabai later gave birth to seven sons and three daughters. The first four sons, Burjor, Behram, Faram and Behram (named after his deceased elder brother), died in infancy. Two daughters, Goolbai and Jivanbai, also died young. After them came Cursetjee, Rustomjee, Sorabjee and Pirojbaai.

On his third voyage, Mody relates, Jamsetjee consolidated his increasing business by establishing agencies in Madras, Bengal, Sumatra, Singapore, Siam, the Archipelago, Manila, Egypt and England. On his fourth voyage, which turned out to be his most adventurous, Jamsetjee sailed on an English man-of-war *Brunswick* on June 30, 1805, returning to Calcutta on December 5 after a five-month ordeal.

Narrating his adventures, Jamsetjee wrote a letter in Gujarati to a friend in Bombay, describing his captivity on board the *Brunswick*, which was captured by the French on its way to China. The letter was first published in the *Bombay Courier* on April 19, 1806. After intermittent sea battles, the *Brunswick* arrived two months later not in China but in Madagascar, "a Sidi's (black man's) country," wrote Jamsetjee. After taking

continued on page 42

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Shrines for the showcase

After publishing a series of booklets on Zoroastrianism, Marzban Giara's magnum opus gives exhaustive coverage to the fire-temples around the world

Parinaz M. Gandhi

The history of a few well-known fire-temples may be accessible. The salgirah of several others can be gleaned from the calendars brought out annually. But if interested in learning about the historical and architectural details of 187 Zoroastrian places of worship, reach for the 208-page *Global Directory of Zoroastrian Fire Temples* compiled by Marzban J. Giara. "There has been no reference book giving the history of all our fire-temples," states Giara in his introduction, regretting that he "could not find even a complete and updated list of names of fire-temples or where they are located."

Largely a self-imposed, single individual effort, Giara has been involved with this book from its conception in 1993 to its final avatar when it was released on March 21, 1998 at the hands of Bombay Parsi Punchayet trustee Minoo Shroff at the Jamshedi Navroze function at the Dadar Parsi Gymkhana. Featured in this book are the eight atash behrams of India, Bombay's 48 dar-e-mehers (housing adarians and dadgahs) arranged alphabetically from Andheri to Walkeshwar, 102 dar-e-mehers in the rest of India from Abu Road to Zai Bordi, and 29 centers overseas covering Australia, Canada, Hongkong, Iran, Pakistan, Sri Lanka, UK, USA. The fire-temples in India and Iran are divided into three grades depending on whether there is an atash padshah (requiring consecration of 16 fires), atash adarian (requiring consecration of four fires) or atash dadgah (one fire) within its precincts. Some of the other community landmarks of historical significance also find a place in this *Global Directory* as do a chapter each on "Status of Atash in Zoroastrianism" and "The Significance and Power of our Fire

Temples." The directory of Zoroastrian anjumans in India and associations overseas "would be useful to promote exchange and fellowship among the members of the community," notes a press release.

Visually appealing are the 168 color photographs on art paper in this hard-bound book which make this compilation a collector's item, even at the cost of Rs 1,200. As acknowledged by Giara in his introduction, it was an editor acquaintance who first impressed upon him the need to include color pictures. His original intention was to prepare a simple handbook in the form of a Zoroastrian pilgrim's guide, giving the names, addresses and salgirahs of the religious institutions. It would have been like yet another: of his unostentatious, self-financed publications that he has been working on since 1993: *Sant Dasturji Kookadaru* (a translation of Minoo Desai's book), *First Dastur Meherjirana* (a translation of Rusi Besania's book), *Jarthosti Gayan Sangrah* (containing about 100 devotional songs), *Our Zoroastrian Religion* (a translation of Ervad Faredoonji Rabadi's book), plus other works like *Words of Wisdom, Keys to Happy Family Life, The Navjote Guide, The Nirangdin*.

It is the hues and contents of this book that set it apart from any of his earlier printed works. In addition to giving the full name and date

The front cover of the book authored by Giara (above)

of consecration of every fire-temple, the address, telephone number, the name of the present panthaky, visiting hours and the mode of transport available in the area are the other nuggets of information provided below the color photograph of the house of worship. Then follows a short commentary on the history and architectural highlights of each place. For out-of-Bombay agiaries, the strength of the present Zoroastrian population in that area is delineated and occasionally compared to the population at the time of the consecration of the fire-temple. The top right of each page specifies whether the city/town/village in which the agiary is located has additional assets like a dharamshala, dokhma or aramgah. But that information is not consistently provided, for among the agiaries in Bombay only on two pages does the word "dokhma" feature. Similarly in the record of the Surat fire-temples, there is no mention of dokhma.

Thirty-three dar-e-mehers in India and four overseas are supposed to have closed down as per Giara's information. While he provides the year of consecration of each of these temples and gives details of the shift in fires, where applicable, regrettably he does not specify the year of closing. This would have been particularly interesting in light of the fact that three dar-e-mehers in Bharuch have been closed down and yet when the fire from the Doongaji Agiary in Bharuch was proposed to be brought to Bombay's Godrej



Baug agiary (which is still awaiting the arrival of an atash) a stay was brought on the shifting of the fire. It is pertinent that the visiting hours have been mentioned in the case of each fire-temple so that devotees need not turn away disappointed.

A confessed "orthodox by training," Giara clarifies, "In today's world nobody is orthodox. Everybody goes with the wind. Religion does not mean going to the fire-temple or praying from a book, but living life according to the tenets (of the faith). As Kaikhushru M. Kutar said, 'It is bread for daily use, not cakes for special occasions.'"

Giara firmly believes, "If you want to follow the faith, you should marry within the community. There should be no gender discrimination. If those who marry out want to follow another trend of thought they should build and support their own institutions... Religious institutions have been built by Parsi Zoroastrians for Parsi Zoroastrians..."

Deploing the prevalent attitude of trying to live with the Joneses, Giara advocates, "Educate the community or change the mindset. Unless you check your expenses, there is no end to greed." After completing his graduation in

chemistry and physics from Bombay's Ruia College, Giara joined the IBM World Trade Corporation in 1963, marketing computers and data center services. Since 1977 he had been involved with International Data Management Private Limited, formed by the employees of IBM, which took him to Madras for some years. After resigning from his job he has been involved with community publications.

Initially he was involved in helping the late Dr Bahman Surti in publishing and distributing his multi-volume *Shah Namah of Firdaosi* in English prose. It started as a hobby and has now become a full-time preoccupation for 55-year-old Giara who says, "What is the use of having money if there is no contentment? We are contented with what we have," asserts Giara on behalf of his wife Bapsy who gave up her lucrative job with ICICI (The Industrial Credit and Investment Corporation of India Limited) following the birth of their son Zareer who is now in his second year of commerce studies at the South Indian Welfare Society College in Bombay. He recalls the time though in 1987 when his son cried when they sold off their car. Giara however was able to

placate him by reminding him that his grandfather had a bicycle when his father was born and he could have an aircraft of his own when he grew up.

"My father brought us up (Giara and his two sisters) in a thrifty way," states Giara matter-of-factly. An electrical-mechanical engineer, the late Jamshedji was unable to hold on to any one job. To supplement his income, his wife Homai, Marzban and the daughters would sell different items from door-to-door, which in later life gave Giara the experience to undertake sales activities.

"Be a creator, not a spectator in life," Giara acknowledges his father's advice as also his inspiration to give back to society what they had gained from it. Not surprisingly the *Global Directory* is jointly dedicated to his parents "who encouraged and inspired me," to Bomanjee Byramjee Patell, "the great Parsi chronicler," and "those pious athravans who preserved the Zoroastrian religion, tenets, prayers, rituals, ceremonies and scriptures in their pristine form over the centuries and sacrificed their lives to preserve the race and religion."

Dastur Kaikhushru Kutar was Giara's mentor at the navjote classes he attended. His navjote, though, was per-



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formed by Dastur Faramroz Kutar whose blessings, according to Surti, must have sustained Giara's interest in religious subjects. The first three years of education that he received at Bombay's J. B. Vachha High School before proceeding to St Joseph's High School, Wadala, enabled him to learn Gujarati which stood him in good stead when he took on the work of translations in later life, he realizes.

Last year Giara was also immersed in translating from Gujarati to English 24 articles by the late Ervad (Dr) Peshotan Peer on vegetarianism from the viewpoint of Zoroastrianism. After attending a nature cure course in 1984, Giara himself has been avoiding a non-vegetarian diet, he says. During the course of his translations, Giara learnt that the armies of Cyrus the Great were supposed to be vegetarian.

An avid reader, Giara serves as president of the J. N. Petit Library, Dadar. Besides community literature, he keeps himself abreast on other topics through his membership with the Indo-American Society, British Council, K. R. Cama Oriental Institute, Bombay Management Association, Computer Society of India. Until five years ago he was active

with the scouts movement, serving as cub master. "I believe that younger people should be made to shoulder responsibility," he shares his views. A relatively new development is his involvement with the group that meets every month at Cusrow Baug to enjoy the lyrics of devotional songs. Earlier he had brought out an audio cassette of such songs. He is also keen to register his views on the lack of leadership in the community, the non-existent accountability and transparency. "Actually there's never free and frank discussion," he insists, "there's always guided discussion by remote control. Even at the World Zoroastrian Congresses, (all) people are not allowed to speak."

In his opinion, "There is unnecessary emphasis on housing because people want to make money out of it. Career guidance, counselling services, marriage bureaus, publication of religious books should instead be the community's concern. There are so many organizations for poverty relief." Instead of reducing the community to beggary, "asking for educational assistance, housing aid, we should tell the community to be self-reliant. We are giving money too easily." Unless it is

for the physically handicapped, the organizations should be more circumspect with their charities, he believes. The community energies are getting dissipated with the mushrooming of different bodies: the Society for the Promotion of Zoroastrian Religious Knowledge and Education, the Zarthoshti Dharmasambandhni Shodh-Khol Karnari Mandali, the Parsee Vegetarian and Temperance Society, the Zarthoshti Bhai-Bandh Mandali... "There should be something like an information center," advocates Giara.

Enthusiastic about his plans for a central information center, Giara points out, "So many people don't know where to get books." While he periodically brings out a leaflet listing the recent community publications and their availability, he recommends there should be one central hub from where those interested could order books by mail or buy from the existing stock.

Invariably at community functions and conferences, Giara carries his books with him "so that people get an opportunity to buy. If Mohammed cannot come to the mountain, the mountain must go to Mohammed. I believe in taking books to the people..."



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"What is the world body for?"

The author lists his priorities for the community's world body

Aspi D. Moddie

Parsiana (November 1997) has thrown up three articles on a long-sought world body for Zoroastrians, one more representative than the forerunner, the World Zoroastrian Organisation (WZO). Arnavaz Mama, first offered a review of years of painful seeking for such a world body, with unsuccessful results so far ("The world body in perspective"). In the second, ("A new structure for the WZO?") she deals with changes in the existing WZO structure to include chapters and federations around the world in a kind of coalition of community organizations based on Shahpur Captain's observations. Then a third, "A union of federations," with Rohinton Rivetna's constitution-making contributions. Ironically, these articles for greater global unity and common purposes are preceded in this issue by a letter from D. D. Neterwalla on "the sagging and degrading image of our community" ("This sagging image," Readers' Forum) with the prospect of "having no voice in anything in this country" in the next 50 years; and another by Homi B. Minocher Homji from Toronto ("Any options for survival?" Readers' Forum) asking us to wake up to the dangers confronting us, with the challenge of "survival" and "keeping afloat."

So, behind the years-old attempts at global constitution-making, there lurk central, hard and persistent questions: What is the world body for? What will be its approach? With widespread dissatisfaction in existing anjumans and federations, even on grounds of representativeness apart from functions, will a new coalesced global body be qualitatively significant? Now that Arnavaz has given us a three-barrel burst of the subject for wider public information, hopefully, "We, the people," (the guys for whom constitutions are allegedly made), will respond thoughtfully. My own small contribution here may help initiate a deeper, if not also a wider

global community debate, especially by some of the best minds in the global community. It is significant that both the global constitution builders, and letter-writers to the Editor, are asking for what is loosely called a brains trust of wise men. It is really a call of despair for the best minds on community problems, which may have held aloof hitherto, and who may not be elected representatives.

For me, constitutions come last, not first, for the following reasons:

- History has shown that, intrinsically, political constitutions are instruments for sharing power, not for community problem solving, nor for community 'Futures' visioning.
- Five World Zoroastrian Congresses — the best forum for community problems globally so far — have made over 100 recommendations over 25 years with no follow-up actions. So globalized talk is not enough.
- Most intelligent and objective people — including constitution-making friends — would agree that community problems, needs and aspirations, and a Vohumanic vision of the 21st century must come first. Or what are constitutions and organizations for?

Our leaders, the elected ones as also the desired wise men must first be able to imagine and articulately create worthwhile relevant 'Futures.' Realistically, global futures call for basic visions for the global community as well as for the three regions in which it is divided. Zoroastrians are microscopic minorities in three very different host societies: those of secular Hindu India, of conservative Shia Iran, and of the secular, multi-cultural Christian western societies. If Zoroastrians are first seeking their identity, and then seeking recognition of it, they have to find strategies to place identity, recognition and actions, in these three different religious, sociopolitical worlds of the future. Those clear identities and visions

of the future will need to be understood, articulated, and accepted first in each of the three arenas. Or else, Zoroastrians will be like lost molecules in oceans of humanity. We have no Martin Luther King. And there are no "self evident truths" in our situation. It will involve imaginative work, creative minds. Questions confront us.

So what are our futurist priorities? Like any good corporate strategy, we have to make future impact assessments and risk assessments in each of the three scenarios before formulating future strategies. We need to know our demographic and socioeconomic realities. We need to be economically and technologically competent and competitive in each of these three arenas, as the Jews have been. We need to revive our traditional role, since the landing in Sanjan, of being "sugar in the milk" of our host societies, and not antibodies or those who don't count. If our religion and culture have something significant to offer, what is that significance for other cultures in these arenas? Having done this homework, can our global and regional leaders plug into futurist multi-cultural knowledge centers like the masters programs of Houston and Hawaii Universities, and the new course in Leeds, UK, as well as the Club of Rome and other such bodies as Future Generation Alliance Foundation based in Kyoto, Japan? In science, technology, economic management studies and in religious thought, we ought to be at the centers of gravity of the 21st century. In all this, the 'Futures' may be significantly influenced by the non-West, by Asia in particular, which behind modernizing technologies, has its own deep and different cultural heritages, which may find new expressions in the 21st century, as Japan has shown in the 20th.

A tall order? Then why seek wise men? You don't need them to tell you that in the World Council of Federations, there should be one vote for 1,000

Zoroastrians; or that office-holding should rotate, or any such constitutional nitty-gritty.

To come to the more practical area of the proposed functions of the proposed World Council of Federations in Arnavaz's third article, I honestly believe that the priorities have been confused and need to be reviewed. If the prime questions of the 21st century, after a millennium in India, after the slow, cautious emergence of an identity in Iran, after 30 years of migration to new western societies, are: "Who are we? What do we represent? What can we offer the host societies?" — then the first functional priority of a "sense of identity" has to go with a better educated grounding in a meaningful Zoroastrianism globally and in each of the three regions. Hence this needs to be upgraded from a "secondary objective" into a primary one: Our identity to ourselves and the world is based on the Zoroastrian religion; the secular aspect flows from this religious conditioning, as in the careers of Dadabhai Naoroji and Pherozeshah Mehta. They were embodiments of their religion in public affairs, exemplars to present leadership.

If I were asked to propose a list of Futures' priorities, globally and region-

ally, for Zoroastrians, 2050, I would suggest the following:

Global

- The 'Vohumanic' resolution of the internal conflict: Is the message of Zarathushtra in the *Gathas* universal and inclusive, or ethnic and exclusive? This would be the beginning of "Asha," the Truth.
- Assess how this would affect the community's demographic plight and the repercussions of mixed marriages.
- Help regional bodies in periodic demographic and socioeconomic surveys. There is no hard data, creating a major planning problem for the community. A leadership which does not know its facts cannot lead.
- Strengthen the core identity of global Zoroastrians in an overwhelming world in all three arenas, especially through more meaningful World Zoroastrian Congresses.
- Find ways to mobilize global resources for the community's global needs. Private wealth and community poverty won't make a future.
- Seek the higher competitive capabilities of the highest potential youths in vanguard knowledge/career areas of the

21st century, e.g. genetics and bio-technologies, space aviation and remote sensing, international money markets, environmental sciences, digital technologies, etc and bring them to the forefront. In all relevant fields of the future, let us be in the vanguard.

•Find ways to forge greater international cosmopolitan awareness of the human rights of minority Zoroastrians everywhere. Also create a greater awareness in inter-faith circles of Zarathushtra's message and Zoroastrian history and its contributions in the international intellectual world.

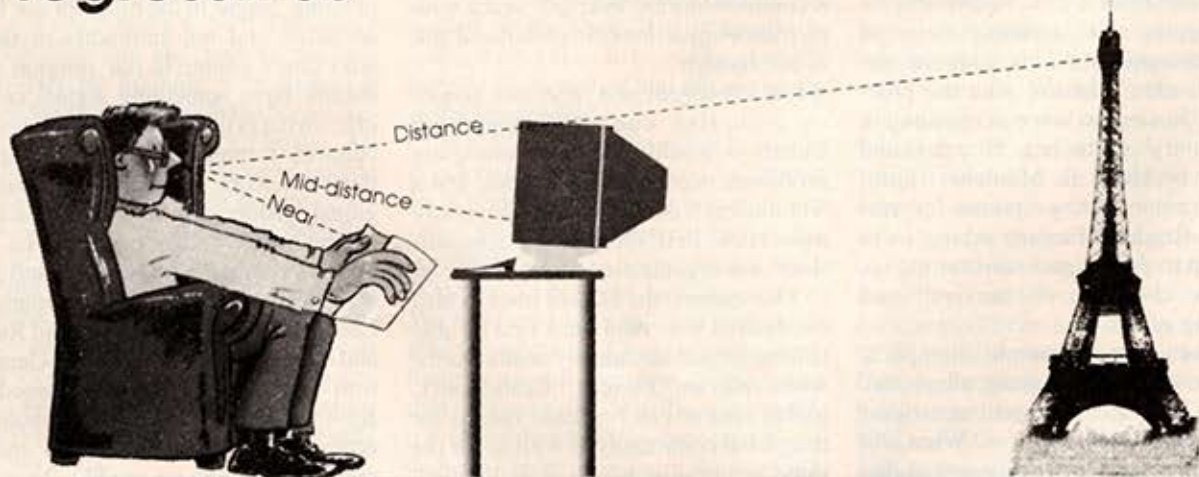
There would be similar priorities for the three regional arenas:

In India

- Face demographic nemesis squarely by 2050, with inclusive, not exclusive policies around intermarriages and their consequences, qualitative and quantitative. Assess the impact of such a policy on community institutions and community life.
- Review the priority and performance of housing policies till 2025 on realistic demographic assumptions.
- Create measures for greater commu-

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Selling foreign space

Starting with *Newsweek*, Ronny Mistry today represents the advertising sales interest of leading foreign publications

Roxanne Kavarana

As advertisement manager of media giant Bennett, Coleman and Company Limited (publishers of *The Times of India*), Ronny D. Mistry handled no less than 17 publications. It was a job one didn't throw up in a jiffy. But that is precisely what Mistry did. "One of my colleagues, who knew I wanted to branch off on my own, introduced me to Julian Sale, then advertisements director of *Newsweek*, when he was in Bombay to scout for representatives. Sale gave me just one hour to decide whether to join him or continue with *The Times*," Mistry decided he had had enough of *The Times* job and was willing to take the risk of setting out on his own and represent the US-based *Newsweek* in India. Having worked in *The Times* for 17 long years, he says, "It was a tough decision giving up a cushy job."

Sixty-eight-year-old Mistry is today the gracious, charming and genial managing director of Ronny Mistry Associates (RMA), a top media representation company for international publications.

The urge to do something on his own was not the only thing that spurred Mistry to move on. He also realized that although he was happy at *The Times*, at 50 his financial future didn't seem all that bright. It's the classic dilemma people in *The Times* face even today — lots of fun but little money. "I used to see people retiring every other week in the office, and there would be a party for them. I told myself that that would be my state too eight to 10 years later: they'll throw a party for me and then I'll be forgotten. Where do I make the money? I've worked all my life." Setting up office at home initially and then from a poky little place in Bombay's Fountain area, which he shared with others, Mistry toured the length and

breadth of the country searching for ad representatives to take over the territories concerned, meeting clients and talking to media agencies. Life was tough. Mistry used his provident fund to finance his venture, not knowing whether he would succeed or not. And succeed he did, bit by bit.



Newsweek was his first title, which he holds even today. In his first two years, Mistry relied solely on Air-India (A-I) to give him business. "I succeeded in convincing A-I to share its ads between *Time* and *Newsweek*, and not concentrate just on the former which it had been doing till then."

Today, the low-profile Mistry has seven offices all over India and RMA represents a host of international publications, including crème de la crème players like the *International Herald Tribune*, *New York Times*, *Los Angeles Times*, *Far Eastern Economic Review*, *Harvard Business Review*, *The New Yorker*, *Business Week*, *Daily Telegraph*, *The Straits Times* and *Reader's Digest*. It also deals with *The Daily Mail*, *Le Figaro*, *Izvestia*, *Nikkei Business*, *Gulf News*, *The Bangkok Post*, *Vogue*, *Cosmopolitan*, *Travel Agent*...the list is by no means over.

With the business growing, Mistry now has one of his four sons-in-law Faridoon Kuka helping him out as general manager. While Kuka manages the hectic sales side,

Mistry with his focus on foreign publications

Mistry looks after the administrative and financial side from RMA's new office at Bandra.

Right from the beginning, this alumnus of St Xavier's School and St Xavier's College (inter-science) always wanted to do something in the international field. To that end, RMA's focus has remained entirely on foreign publications. He admits that the domestic market has never held any interest for him. But something domestic is holding his interest at the time of writing this piece: the uncertainty on India's political front. "The future depends on what kind of governance we have. Advertisers are scared, this is certainly not the time to advertise internationally. They do not know what the winds of change will bring."

As Mistry cautiously awaits what lies ahead, he looks with nostalgia at the years gone by. Sans fax and computers, handling a business — and that too virtually alone except for a "very helpful wife" Dinaz — was a different ball game altogether. Mistry had to rely on business houses in the Fountain-Nariman Point area for his telex messages. "I either sent my peon to collect them or went over personally," he says, adding, "I used to do my own typing before I got my first secretary. Looking back, I can't imagine how we managed without a fax and computers!" He still works from the first table that he bought, although the typewriter which perhaps

once occupied pride of place on it has been replaced by a computer. The sturdy table may dwarf everything else in Mistry's small but compact office, but

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Media Marketeer

From selling advertising space to organizing exhibitions and publishing, Marzban Patel's company Mediascope is a name to reckon with

Roxanne Kavarana

"When a guy plugs into Mediascope, he plugs into India, marketing, events and promotions and distribution (of the products being serviced). It's a total package that we offer," stresses Marzban Patel, chairman and managing director of the high profile Mediascope Group.

Today, his Group of companies is not just a name to reckon with in international media representation circles, but is also going great guns in domestic representations, distribution, publishing, events management, exhibitions and management training. Mediascope represents nearly a hundred international publications, including in-flight magazines and audiovisual media, in North America, Europe, South-East Asia, West Asia, Africa and South Asia.

So, how did this "Jack of all trades, master of all" reach where he is today? Although the son of veteran ad (and theater) man Burjor Patel, he didn't plan to follow in his father's footsteps. In fact, Patel obtained his diploma in hotel administration and food technology from Sophia Polytechnic and took up a job at the Taj. After a brief while there, he found himself setting up a commercial farm in Dahanu, growing chickoos. It was at the instance of his father that Patel, who had spare time, decided it would be a good idea to try his hand at space selling. Patel Sr. introduced his son to a small South Gujarat newspaper, *Gujarat Mitra*, since it needed an ad representative in Bombay. And life was never the same for Marzban Patel.

Beginning at the bottom, Patel says he learnt two things while working for *Gujarat Mitra*: that the way media was being sold left a lot to be desired, and that the industry really looked down on space sellers unless they came from the 'big five' in the field. "In fact, a number of ad

representatives would admit that they hesitated to even step inside the offices of top corporate people. Nine out of 10 times, you were thrown out," remembers Patel.

Not one to shy away from challenges,



Patel with some of the international publications he represents (below)

he sought advice from his experienced father, learnt from him and "went about doing things the way they should be done." Soon, he was also representing *Samaj*, Orissa's leading Hindi newspaper. But the suave Patel always wanted to do something in the global field. Egged on by a desire to get a break in international media representation, he looked around and found that a "gentleman named Ronny Mistry (see "Selling foreign space," page 37) — who once was a colleague of my father

tried to find out if he could represent the number one title there, *Khaleej Times*.

The people at *Khaleej* weren't impressed with his seemingly insignificant *Gujarat Mitra* connection and his youth. "I must have been 19 or 20 then," he says. Patel didn't get the *Khaleej* business but he was determined not to return empty-handed from there. So he walked across to *Gulf News*, which had yet to be launched

then but had just started free distribution. They say much of success is being at the right place at the right time. Patel's timing was perfect: *Gulf News*, then an infant in the field, was more than happy to sign up with him because whatever business he got the newspaper would be a bonus.

Within a short time, Patel was overjoyed to see that *Gulf News* had beaten market leader *Khaleej* when it came to advertising from India. It's another story that eight years ago, Patel gave up *Gulf News*, began his now well-known association with *Khaleej Times* and turned business the other way around. Today, eight to 10 percent of *Khaleej's* total business comes from India, thanks to Mediascope.

Then came a time when Patel wanted to sign up with global giants. A big player in his kitty is the *Financial Times (FT)* of UK which, Patel claims, has close to 450 Indian clients today as against the three who used to

in *The Times of India* — had the best of for-





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advertise sporadically eight years back when Mediascope began representing it. "FT is a big, big brand in India." Mediascope, which was established in 1979, also signed up with biggies like *Forbes* magazine of the US, *Asiaweek*, and *South China Morning Post*, which is Hong Kong's numero uno newspaper.

Not to be left behind are *Frankfurter Allgemeine Zeitung* of Germany, *Conde Naste Traveller*, *Kuwait Times*, *Arab News* and *Dawn Group* of publications of Pakistan. Having consolidated the international side of his business, Patel, in the past two and a half years, has diverted his resources and energy to expanding his Indian base. Mediascope now also represents *Business Standard*, *Taj* magazine, Anuradha Mahindra's much-acclaimed *Verve*, the recently launched *Marwar* magazine, *Interiors* and *Cine Blitz*, among others.

With 13 offices in India and a staff of 200, the Mediascope Group includes Mediascope Representations, Mediascope Publishing, Mediascope Bookhouse, Mediascope Promotions, Mediascope Management Plus and Mediascope Expositions. Actually, "media representation" would not be the cor-

rect term to describe the vast range of communications-related services that the Mediascope Group offers not just to the advertiser but also the publisher.

Mediascope recently made a foray into publishing by bringing out the *Taj City (Mumbai) Guide*, a quarterly publication meant for the hotel's guests. It has also tied up with British Airways for a magazine to be published this year for its Executive Club members in South Asia, called *Free and Easy*. "Now that we have experience in all fields, what stops us from going into publishing?" is Patel's response to a query why he wants to enter the complicated world of publishing.

As if dabbling with publications isn't enough, Mediascope conducts management programs for Indian professionals in Bombay, Bangalore and Chennai in tandem with Crestcom, the third largest training organization in the US. Mediascope Expositions has tied up with the world's leading exhibition organization, Reed, and offers 325 exhibitions (trade fairs) worldwide to Indian businesses.

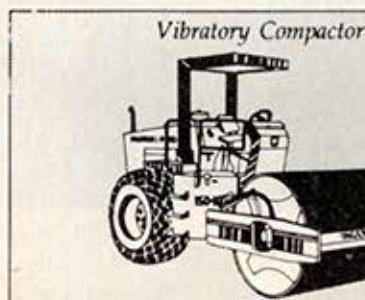
Thirty-eight-year-old Patel is living proof of the dictum that you don't need a

degree in business to be a successful businessman.

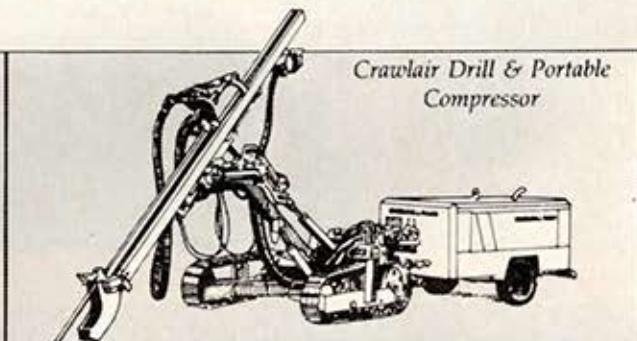
With so many companies to take care of, does Patel have any personal life, especially since he describes himself as a "hands-on MD?" "Let's just put it this way — my wife and I sort of see each other at the office," he laughs, explaining that wife Anita is the joint managing director and handles the administration side of the business, which is her forte. Interestingly, at work, she likes to be addressed as the joint managing director first, and then as his wife. The couple has a nine-year-old daughter Aleesha who studies at the Cathedral and John Connon School.

Despite his busy schedule, this son of theater buffs Burjor and Ruby Patel still finds the time to watch plays and is open to the idea of producing them "if the right opportunity comes by." (Actress-director sister, Shenaz, has her own theater company, Rage Productions.)

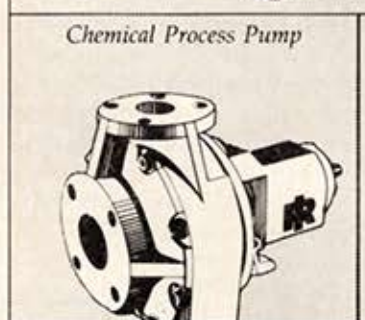
But acting is a definite no-no for Patel. It never has been. "I was always in and out of green rooms/backstage but I never went on stage. I was more interested in the business side of theater, not the creative aspect. I was always trying to see



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where corners could be cut," observes Patel, who managed Burjor Patel Productions when it was launched and when his parents left for Dubai 10 years ago. "I used to tell my dad he was wasting his time and energy; he was not making a farthing out of it. People got their laughs, that's it. Of course, my folks didn't agree," he reminisces nostalgically in his plush Colaba office.

Patel admits that his involvement with the affairs of the Parsi community "has been virtually nil." It is all in the past. "The only involvement — which would make interesting reading — was through our family theater company (Burjor Patel Productions). We used to stage a number of shows to raise funds for various charities, some of which were for deserving Parsi causes."

Today, Burjor Patel is general manager (marketing and advertising) for *Khaleej Times*. Away from home turf, the senior Patel hasn't forgotten theater: he hosts and stages plays from India out there. "Burjor Patel is a name in theater circles in Dubai," says the son. Then, pausing for effect, he laughs, "And, as always, he's not making any money!"

SELLING FOREIGN SPACE

continued from page 37

that's the way he wanted the room to be planned. Blame it on sentimental reasons — at 68, he can afford to do so.

What he can't afford to miss is the joy he and Dinaz, who is also the joint managing director of RMA, get from spending time with their six grandchildren on weekends at their home in Matunga. Every weekend, he says, he looks forward to the whole family coming together. This includes his four married daughters — Nancy, Pinky and Reena, who are all housewives, and Aileen who is director of Aakaar Fluxes Private Limited. That and the joy of working keeps him going.

Despite a busy schedule, Mistry has had the time to involve himself in the affairs of the community, being a founder member of Youths Own Union (YOU) and a past managing committee member of Ranina School at Parsi Colony, Dadar.

"People always tell me that I look younger than my age. It's perhaps because I enjoy working. Retirement is not for me," he says proudly. Hasn't someone truly said, "You don't stop working because you grow old. You grow old because you stop working?"

WHAT IS THE WORLD BODY FOR?

continued from page 36

nity participation and more transparent public works with community involvement.

- Ensure larger resource mobilization to promote the capabilities of high potential youths, and for health insurance for the poor.

- Aim at the resumption of secular Zoroastrian leadership as in the halcyon period, 1850 to 1950.

In Iran

- Forge inter-faith links with Shia Islam on the basis of monotheism and a national historical pride.

- Forge an Iranian historical identity, inclusive of pre and post seventh century events, i.e. two complementary monotheist religions, one history and one people.

- The preservation of Zoroastrian heritage sites, with Iranian tourist promotion and UNESCO's patronage.

- The last three items in the India list.

Western communities

- Resolve the core problem of identity and assimilation, in the context of the predicament of identities in plural societies.

- Address the fact of intermarriages, and a policy of inclusiveness and growth, qualitative and quantitative.

- Make Zoroastrian research studies an engine for a comprehension of the faith globally and in inter-faith circles. Create an identity based on knowledge, not a myth-filled vacuum.

- Support the global body.

All these will require not just one group of wise men, but specific task forces of higher minds. Beyond constitutions, what can the leadership (including enlightened priesthood) produce by the climactic year, 2000? Can those who are elected to represent the community get cracking? The high priests need to share a 'Futures' leadership, without presuming to be medieval Popes with Canon Law, which does not exist. Reverend Martin Luther King is a role model. Let us accept realities and move towards convergence, not rifts; more result-orientation, public participation and transparent accountability. And through all, 'Vohuman' (higher mind) and 'Frasho-Kereti' (healing renewal). In short, how can we be embodiments of Zarathushtra's teaching with positive agendas in a vast, changing and challenging world?



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THE BENEVOLENT BARON

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provisions and water she set sail again, sighting the Cape of Good Hope on September 16. The ship cast its anchors but the wind being strong, both the cables broke. The next day the *Brunswick* entered Table Bay River and ran aground, fortunately on sand and not on rock! "We asked the captain to let us go ashore, but he said the admiral's orders were not to permit anyone to land. We passed the night in a very sad mood... At the time there was a great scarcity of rice and even for 35 or 40 dollars one could not get a bag of rice... The French captain was informed that a conspiracy was laid by the Parsi, Mussulman and the four Englishmen to murder him. Thereupon he put us all under arrest...and got our kit searched, and on finding no dangerous instruments with any of us, the captain again set us at large. Our troubles in this respect were inexpressible."

Begging for a berth on another ship to Calcutta, Jamsetjee wrote, the commander asked 800 dollars for the Parsi and Mussulman passengers! "I argued that as we did not want to sit at the table, nor ask for liquor or wine, why (was) such an exorbitant sum as 800 dollars demanded?... Eventually it was arranged that I should give a bill of exchange on myself for 800 sika rupees, payable in Calcutta, the whole passage money for all of us being Rs 1,600." On board the Danish ship (some historians maintain it was a Dutch vessel), "we used to get one biscuit a head in the morning, and at four or five o'clock some khichri or boiled rice. The Danish captain, for 1,600 sika rupees, gave us such miserable berths that they were worse than that of a country craft which we get for Rs 50...he gave one pot of water between nine men both for cooking and drinking...the cold was severe, severer than that experienced in China. My sufferings and privations were as I had never before experienced, and I am unable to express them in writing."

During his fifth and last visit to China in 1807, say his biographers, Jamsetjee gathered a prolific commercial harvest. He was not yet 25 years old. His shrewd business instinct soon told him that to save freight charges he needed his own mercantile fleet. In 1814, he purchased his first ship, *Good Success*, to carry on

business in two of the staples of the China trade, cotton and opium. Its English commander, Captain Robb, seems to have had some profit sharing interest in the venture. When Jamsetjee's father-in-law and partner died in 1818, he took in two new partners, Motichand Amichand, "the very essence of a mild Hindoo," says Cooverjee Nazir in *The First Parsi Baronet*, and Mahomedali Rogay, a Concanese Mahomedan who was a "very pious and good-natured man." The firm was then named



Obverse and reverse of diamond-studded gold medal Photo: Jamsetjee Jejeebhoy. *The First Indian Knight and Baronet*

Jamsetjee Jejeebhoy and Company.

In 1821, it made huge profits by cornering the entire import trade of China. Jardine Matheson and Company was their principal agent in China (Jamsetjee's portrait still hangs in the Matheson office in Hongkong, explains Rustom). In 1836, Jamsetjee's eldest son Cursetjee and Furdoonji Sorabji Parakh joined as partners and the firm was renamed Jamsetjee Jejeebhoy Sons and Company. In 1844, his second son Rustomjee, and six years later his youngest son Sorabjee also became partners. After Parakh's death his sons were inducted into the Company.

In later years, heavy duties on cotton and opium drastically reduced the margin of profit and in 1840 the firm suffered heavy losses during the China war. Jamsetjee had started his voyages with the insignificant sum of Rs 120 and in 40 years had made over two crores of rupees, according to Madon. "It is to a strict and very orderly system, carried into effect in every department under his own immediate superintendence, and with very little subordinate help, that much of this success is to be attributed; but it can have been no less owing to the

confidence universally reposed in his uprightness, clear-sightedness, liberality and skill," states Williamson Ramsay in *Memorandum of the Life and Public Charities of Sir Jamsetjee Jejeebhoy*, published in London in 1855.

Public activities

Jamsetjee's services to the public started around 1819, states Mody, and the range of his activities was remarkable. In 1827, he became one of the first Indian jurors when Indians were given the right to serve on juries. Along with other Indians, he petitioned Parliament demanding the right of Indians to serve on grand juries and be appointed justices of the peace. Their efforts were fruitful and on July 5, 1833, Jamsetjee and other Indians served on the Grand Jury, recounts Bomanji Patell in *Parsee Prakash*, Vol I, Bombay, 1888. The next year he became one of the first justices of the peace.

In 1835, the first Savings Bank opened in Bombay, with Jamsetjee as one of its directors. He was a member on the committee of the Bombay Native Dispensary which was started to give free medical aid to the poor. Elected a member of the Royal Society of Great Britain and Ireland, Jamsetjee was also on the committees appointed to send addresses of congratulation to Queen Victoria on her ascension to the throne, on her marriage and on the birth of the Prince of Wales. He was a member of the Harbour Committee (Port Trust) and the only Indian director of the Bombay Bank. The Bombay Association, the first political association in the Presidency, had Jamsetjee as its president, with eminent personalities like Dadabhai Naoroji, Kharshedji N. Cama, Cowasji Jehangir Readymoney, Maneckji Limji Banaji, Manockjee Petit, Dr Bhau Daji and V. Shankersheth among its members.

When the great fire of 1837 in Surat reduced half the city to ruins, Jamsetjee sent food and clothes worth Rs 30,000 by a chartered ship, instructing his Surat agent, Hormasji Dadabhai Alpaiwala, to distribute four bags of rice, one of dal, saris, cotton cloth and five rupees to each affected Parsi and Hindu family. He subscribed Rs 10,000 to the Ireland Famine Fund and £ 500 to the Lord Mayor of London's Relief Fund for flood victims in France, forgetting all the per-



Old and new buildings of the Sir J. J. Hospital Photo: Jamsetjee Jejeebhoy, The First Indian Knight and Baronet

sonal deprivations he had suffered at the hands of the French during his voyages. His total contributions to the victims of fire, flood and famine, according to Madon, amounted to one lakh rupees.

Encompassing in his activities the patronage of literature, Jamsetjee gave substantial financial help to *The Bombay Samachar* when it was founded in 1822 by Furdoonji Marzbanji, the pioneer of Indian journalism in western India. When the biweekly *Bombay Times* was born in 1838, Jamsetjee was on its syndicate (in

1861 the paper was renamed *The Times of India*). For a time, Jamsetjee was one of the proprietors of the *Bombay Courier*, which was later amalgamated with the *Bombay Telegraph* and subsequently merged with *The Times of India*. Jamsetjee also gave large sums of money to Pestonji Maneckji, when the Jame-Jamshed Press was founded in 1829. In 1832, the *Jame-Jamshed* newspaper was started, and it is said that in later years Jamsetjee gifted a house to Maneckji and also made him secretary of the Parsi Punchayet.

He financed the publication of Persian and Gujarati translations of numerous scholarly works, including *Vendidad*

by Dastur Edulji Dorabji Sanjana. His third son Sorabjee was a Persian scholar of repute with publications like *Ahad Nameh* and *Rahe Parsis* to his credit, states Mody. Sorabjee was also the moving spirit behind the Sir Jamsetjee Jejeebhoy Philosophic Institution, presenting lectures by Dadabhai Naoroji, Sorabjee Shapoorjee Bengallee, Dossabhai Framji Karaka and others.

According to Mody, Jamsetjee himself authored the *Kholaseh-i-Panchayat* under the nom-de-plume of Mazdiasnadin-no-tabaydar — ak-bunday-khoda. Written in Gujarati, it was meant to explain the working of the Parsi Punchayet and contained his suggestions for



making the body a more meaningful institution. In it, Jamsetjee advocated the system of voting by ballot, gave his views on "dog-riots" (which were precipitated by the mass killing of stray dogs) and "autopsy-upheaval" (where autopsies were sought to be performed in case of death in certain circumstances) and the "behdin-andhiaroo" marriage controversy. He held priests responsible for the degradation of the community, passed strictures on the ignorance and greed of the clergy and the incredulity and orthodoxy of the laity; he resented members not attending the meetings of the Panchayet; he chastised rich Parsis for neglecting the poor, and prophesied evil days in store for the community. His bold views often made him very unpopular, recounts Mody.

Jamsetjee was a trustee of the Parsi Panchayet for over 35 years, from November 28, 1823 till his death on April 15, 1859. The exact date of the origin of the Panchayet cannot be crystallized, explains Mody. The *Gazetteer of Bombay City and Island*, Vol III states, "The Parsi Panchayet of Bombay appears to have been founded some time prior to 1732, as one Naoroji R. Sethna, who died in that year, is described as a member of the first Parsi Panchayet." The function of this body appears to have been to settle private disputes and to carry on the internal management of the community. Before Jamsetjee's time, asserts Mody, the representatives were known as members, and the designation 'trustees' seems to have been adopted from November 28, 1823 i.e. from the time Jamsetjee became one of the first



The Sir J.J. School of Art, Sir J. J. Institute of Commercial Art and Sir J. J. College of Architecture.

Photo: Jamsetjee Jejeebhoy, The First Indian Knight and Baronet

four trustees of the Parsi Panchayet, as also its chairman. The change was probably necessitated, elaborates Mody, because in earlier years various persons were in charge of the Panchayet's monies, but strangely the Panchayet did not keep a record of their transactions.

From 1820, Wadiji Hormasji, one of the akabars of the community, became the custodian of the Panchayet's funds. Three years later he asked to be relieved of this responsibility. On November 23, 1823, a meeting was held at Wadiji's residence, when it was resolved to create a body of four members, to be known as the trustees of the Parsi Panchayet, to whose joint names the monies were transferred, the three besides Jamsetjee being Hormusjee Bomanjee, Framjee Cowasjee and Nowrojee Jamsetjee. It was decided on Jam-

setjee Jejeebhoy's suggestion to open an account in the well-known firm of Remington Crawford and Company with a sum of Rs 18,062, one quarter and 66 reas, which became Rs 2,77,500 at the time of Jamsetjee's death in 1859.

But to Jamsetjee's dismay, the Panchayet's work remained beset with difficulties, with trustees absenting themselves from meetings, vacant seats caused by the death of elected members being usurped by their sons or relatives, the rich openly flouting its decisions while the poor,

seeing that the Panchayet had no power to punish, did not respect its authority. Mody reveals that in 1835, the Panchayet made a desperate attempt to obtain the government's authority for its actions stating, "unless the body is made respected by the act of Government, the most serious consequences must ensue." But the government did not accede to the Panchayet's request, and since then "it performs no other function than that of trustees administering certain charities."

Religious benefactions

Ramsay summed up Jamsetjee's religious outlook by stating, "He has ever been a steadfast but by no means a bigoted adherent of its (the community's) ancestral faith." Alongside his cosmopolitan charities, Jamsetjee made numerous religious endowments. He built adarians in Poona and Adajan. Realizing that Malesar Falia, the mohalla where he had passed his boyhood, had no fire-temple though it had over 450 Parsi homes, he built an adarian there in 1853, adjoining the famous Jamshed Baug

(used for communal feasts and as a dharamshala) he had built earlier. The adarian in Surat's Rustompura was rebuilt in 1823 and again in 1854 in memory of his father Jejeebhoy Vatcha. He planned to rebuild the decrepit adarian belonging to the mobeds of the Godavara panth in Cowasji Patel Street in Bombay, but he died before his wish could be fulfilled. His three sons completed the task at a cost of Rs 20,000 and the structure was ready on Jamsetjee's first death anniversary. He also donated over Rs 12,240 for the proposed anjuman's dokhma in Bombay, and built a dokhma each in Baroda and Ahmedabad.

For the celebration of jashans and ghambars he made a trust deed of Rs 1,68,500 in 1838. Feasts were held at his expense in Udvada, Navsari, Bulsar, Broach, Surat, Bilimora, Gandevi, Chikli, Medhora, Mahhava, Karadi, Mutrad and Tarapore. He built an Alhaibaug in Abdul Rehman Street opposite his old residence in 1839 at a cost of Rs 70,000 as well as an Alhaibaug in Surat. Moved by the plight of travellers on their way from Bombay to Poona and vice versa, Jamsetjee built a dharamshala at Khandala, which proved to be such a boon that English troops on the move would also

stop by at the dharamshala without asking permission to do so! The practice was regularized, several complaints later, by a garrison order!

Other endowments

A subscription of Rs 50,000 to the District Benevolent Society, aided by a sum of Rs 20,000 from Lady Jamsetjee, enabled the building of a new dharamshala at Byculla, for all castes and creeds. Two more dharamshalas were built, at Atash in Ahmedabad district and at Barkas-na-Hajira near Surat.

Jamsetjee also donated large sums for the sinking of wells at Colaba, Bazargate, Mandvi and Masjid Bunder, and for enlarging and deepening existing tanks. Bridges were built in Poona, Bombay and in Batha village near Surat.

To stop the practice of mass killing of dogs, Jamsetjee and his partner Amichand founded a *panjrapole* in the C. P. Tank area. When Amichand died, Jamsetjee donated in his memory Rs 30,000 to different charities for poor Hindus.

His hospitality

As famous as his generous charities was his princely hospitality, states Mody. The lavish banquets given at his resi-

dences were attended by high-ranking British civil and military officials at a time when it was not customary for the rulers to mix with the ruled. On the occasion of the marriage of his eldest son Cursetjee (later to become the second baronet) to Dinbai Saher in 1822, the governor of Bombay, Mountstuart Elphinstone, and the commander-in-chief, Lord Colville, were present with their staffs. Jamsetjee's farewell banquet at his Mazagaon residence, Mazagaon Castle, in honor of his old business friend John Crawford, one of the partners of Remington Crawford and Company, was described thus in the *Bombay Courier*, "We had seldom had an opportunity of witnessing, even in the houses of the first European gentry in this island, an entertainment so agreeably and judiciously arranged, as this of Jamsetjee's."

The housewarming ceremony of his palatial Fort House on Hornby Row on June 3, 1834 was attended, among others, by the governor and his wife, the Earl and Countess of Clare, with a "continual stream of carriages" bringing dignitaries and prominent citizens of all communities. Jamsetjee is credited with being the first to introduce ice and ice

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confectionery at one of his banquets, with it being reported in *The Bombay Samachar* that both Jamsetjee and his guests caught a very bad cold as a result of this innovation!

At his banquet on February 5, 1835, in honor of the departing governor, the Earl of Clare, over 300 guests were present. "Gaily decorated shamianas were erected opposite the mansion to serve as dining rooms. Hundreds of scintillating lights from multi-colored Chinese lanterns turned Hornby Row into a fairyland. Flags and bunting decorated the marquees. Scores of candelabras and chandeliers shed their pleasing diffused light on the diners," describes Mody.

In 1840, probably for the first time in the social history of the Parsis and other Indian communities, Jamsetjee introduced the ladies of his family, his wife, his daughter and his sons' wives, to the governor, Sir James Rivett-Carnac, Lady Carnac and to the 'hero of Kabul,' Lord Keane at a banquet in honor of Queen Victoria's marriage to Prince Albert, with the *Bombay Times* commenting that the ladies "of whom two were of distinguished beauty...all comported themselves with grace and dignified courtesy." His progressive ideas, however,

made Jamsetjee very unpopular among his orthodox coreligionists.

Sir Dinsha Wacha records in his memoirs that, after the Fort was found redundant for defence, weddings were held on its ramparts, particularly on the stretch opposite Fort House. K. N. Kabraji, editor of *Rast Gofar*, recounts that when Jamsetjee built a residence for his son Sorabjee next to Fort House, since the space between the new house and the Fort wall was very narrow, "Sir Jamsetjee succeeded in inducing the government to break down a portion of the Fort wall and rebuild it a few yards further out, so as to allow a wider road. The work was no doubt carried out at his own cost, but it was counted as his great influence with the authorities that instead of telling him to set back his own house, they had consented to the wall being put back for his convenience (*Bombay, the Cities within*, Sharada Dwivedi and Rahul Mehrotra)."

When Jamsetjee visited Navsari in 1850, he was accorded a princely welcome by Gaekwar Ganpatrao of Baroda in whose territory Navsari lay. Earlier, Jamsetjee had paid a sum of Rs 12,000 into the Baroda treasury, in return for which the Gaekwar agreed to abolish the

annual *choola-vero* or body-tax levied on the Parsis of Navsari. At a dinner for the prominent Parsis of Navsari, every guest received a gold spoon as a gift! Jamsetjee lavishly disbursed, states Mody, silver coins as well as gold chains and bracelets, which had been especially carted from Bombay in a long line of wooden cases!

The knighthood

Rivett-Carnac had viewed at close quarters during his governorship Jamsetjee's vast charities and public services. He recommended to the East India Company the case for the grant of a knighthood on the merchant prince "whose munificence amounted to a hundred thousand sterling," writes Mody. On May 25, 1842, Sir George Anderson, governor of Bombay, held a durbar at Parel's Government House and presented to Jamsetjee the patent of knighthood, the first to be conferred on an Indian. As a mark of "high respect for the character of Sir Jamsetjee Jejeebhoy," the East India Company waived the payment of fees on the patent of knighthood.

At a special durbar held once again at Government House, the governor, Sir George Arthur, presented the knight with



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a diamond-studded gold medal on December 15, 1842, bearing on the obverse the Queen's face encircled with diamonds and on the reverse the inscription, "Sir Jamsetjee Jejeebhoy, Knight, from the British Government in honor of his munificence and patriotism."

In 1843, when Jamsetjee and his family left for Khandala by sea via Panvel, as his ship drew away from the pier, the three men-of-war — *Queen Victoria*, *Bombay Castle*, and *Earl of Clare* — fired a salute in honor of the first Indian knight, notes Mody. Later, Jamsetjee sent by the ship *Bombay* four Arab horses as a gift to Queen Victoria.

The *Merchants Magazine* of New York (December 1852) wrote of the knight, "It was in the spring of 1850 that we had the pleasure of knowing Sir Jamsetjee Jejeebhoy at Bombay. He bears the marks of age in the whiteness of his hair and the slight tremulousness of his hand; but his expression is quick and his manners kind and genial, for his heart is warm and his mind is as clear as ever."

When train services were first inaugurated between Bombay and Thana in 1853, Jamsetjee made the return trip in a special train placed at his disposal, asserts Mody.

In 1855, the Freedom of the City of London was conferred on him by the corporation of London in recognition of his "blameless private life and public worth as a citizen of Bombay, and of spotless commercial integrity..." It was the first time such an honor was bestowed on an Indian. (Nine years later, Jamsetjee's son Rustomjee was the second Indian to receive this signal honor.)

The Sir J. J. Hospital

Before J. J. Hospital came into existence, there was no hospital in Bombay for civilian patients, often ravaged by fevers, cholera, small-pox and a variety of liver ailments due to its polluted water. The small Bombay Native Dispensary, started near the Esplanade in 1834 disbursed free medical aid to the poor, but seriously ill patients found it difficult to reach it. In 1838, Jamsetjee expressed his desire to the government to build a large hospital with 300 beds. He offered to donate Rs 1,00,000 for the purpose, provided the government gave an equal amount. The government acceded to his request and by his letter of October 23, 1839, he forwarded a cheque for one lakh rupees to the treasury. A

committee was formed to select the site, and it recommended that the hospital be named after Jamsetjee, that a special ward be set apart for those who bring letters of recommendation from Jamsetjee or his heirs, and that the management be left to a committee of three, of whom two would be government nominees and the third would be Jamsetjee or his heir. A large plot of land near Babula Talao, belonging to Dadabhai and Muncherji Wadia, was bought by

"We used to get one biscuit a head in the morning, and at four or five o'clock some khichri or boiled rice"

Jamsetjee for a sum of Rs 28,125. In addition he offered Rs 10,000 as his contribution for the erection of the hospital building, but as this was far short of the estimated cost, he increased his donation to Rs 50,000, according to Mody.

The foundation stone was laid with full masonic rites on January 3, 1843, with the governor, Sir George Arthur, bringing Jamsetjee in his carriage from Fort House to the site. The Hospital was inaugurated on May 15, 1845.

Years later, a bronze statue of Jamsetjee in Parsi dress, sculpted by Baron Marochetti, was placed in the entrance hall as a permanent memorial to the founder. Even today, grateful patients place flowers, agarbattis and even their newborn babies at the foot of the statue, relates Rustom Jejeebhoy. (The old building of the Hospital was demolished and a new eight-storied structure was built in the 1950s.)

The Grant Medical College, named after Sir Robert Grant, a former governor, was opened on November 3, 1845 for the purpose, as stated in the *Gazetteer of Bombay City and Island*, of "imparting through a scientific system, the benefit of medical instructions to the natives of Western India." Jamsetjee contributed Rs 18,000 for the establishment of the Sir J. J. Books, Prizes and Medals Funds.

Jamsetjee also offered as a gift a large plot of land near the Hospital to build a lying-in hospital for poor women. The Sir Jamsetjee Jejeebhoy Obstetric Institution was opened in 1851, with the tablet mentioning that the land and build-

ings cost Rs 30,000. Jamsetjee's total contribution for the Sir J. J. Hospital, Grant Medical College and the Sir J. J. Obstetric Institution thus came to Rs 2,00,000.

Lady Jamsetjee Causeway

A treacherous strait of water separated Bombay from the thickly populated island of Salsette. There being no land access, travellers from Mahim to Bandra and vice versa were compelled to cross the stretch in small boats, resulting in frequent drownings. During the monsoon of 1841, almost 20 boats had capsized while crossing the creek. Jamsetjee wrote to the government that his wife, Lady Avabai, was willing to contribute Rs 45,000 towards the construction of a causeway linking Mahim and Bandra. As the cost proved to be much higher, Lady Avabai raised the amount of her donation first to Rs 1,00,000 and then to Rs 1,40,000, on the condition that no toll should be levied on the public, enlightens Mody. A tablet in English, Gujarati, Marathi and Persian engraved on one of the arches read: "The Causeway was commenced on the 8th of February 1843 under the auspices of Lady Jamsetjee Jejeebhoy who munificently contributed towards its cost the sum of Rupees 1,55,800... and opened to the public on the 8th of April 1845."

Sir Jamsetjee also obtained permission to give Rs 5,000 as a gift to Captain Cruickshank of the Bombay Engineers, and a gift of Rs 15,000 to the contractor, Jamsetjee Dorabjee Naigamwala!

Lady Jamsetjee's offer of Rs 22,000 to pay for a "handsome approach to the Causeway" was also accepted by the governor, and Lady Jamsetjee Road, as it was called, from Mahim bazaar to the Causeway was opened in June 1848. In the same year, Sir Jamsetjee paid half the cost of building a road leading to Mount Mary Church, and in 1854 paid for a road to link the Bandra end of the Causeway to Mount Mary Road. (Legend has it that the Causeway was constructed in gratitude to The Lady of the Mount, Bandra, for the birth of Pirojbai, Jejeebhoy's only surviving daughter.)

Poona Bund and Waterworks

Plagued by a chronic scarcity of water, the citizens of Poona petitioned Jamsetjee in 1841 for help in providing an adequate supply of water. Jamsetjee informed the government that if the chief engineer had a scheme to supply water,

he was prepared to defray all expenses. In 1842, the government sent him the plan and the estimated cost of a bund to enclose the waters of the Mulla and Mutta rivers. Believing the cost of Rs 1,34,359 to be too high, Jamsetjee decided to import the machinery and accessories from England, informing the government that that he was also agreeable to paying the passage money and salary of a first class engineer to be called from England. He would also donate Rs 75,000 towards the cost of erecting the bund, provided the government paid for its maintenance and the salary of an engineer/supervisor. Work started in 1844, with the English engineer arriving the following year. Twice during the monsoons of 1846 and 1847, the waters of the swollen rivers swept away parts of the bund, but it was rebuilt. Finally, on October 1, 1850, the inhabitants of Poonareceived their long-awaited supply of water. The Bund and Waterworks cost Jamsetjee Rs 1,73,050, with the government expending an amount of Rs 84,449, elaborates Mody.

Educational benefactions

Jamsetjee's donation of Rs 11,000 to the Native Education Society in 1827 was his first grant towards education. Through the years he continued to contribute to the setting up of scholarships and funds, including the teaching of Zend, Avesta and Gujarati to Parsi boys.

In 1842, he was elected one of the first members of the Board of Education. When the University of Bombay was established in 1857, Jamsetjee was appointed one of the first five Indian Fellows, a rare honor for a man who had never been to school! In 1848, he made his largest benefaction — Rs 4,40,000 towards the Endowment Fund of the Sir J. J. Parsee Benevolent Institution (see "The edifice of education," *Parsiana*, February-March 1998).

The J. J. School of Art

At a time when schools for boys and girls were few and far between, observes Mody, Jamsetjee offered in 1853 a lakh of rupees to the government to start a school of arts and industry, where drawing, painting, sculpture, diamond-cutting, wood-engraving, etc could be taught to the students of all communities. The School started on March 2, 1857, when drawing classes were opened in the Elphinstone Institution. From there the School, named after its donor, shifted

rent-free into Jamsetjee's old residence at Abdul Rehman Street where he had lived till 1834. After further vicissitudes, the Art School was housed in its own building on April 1, 1878, much after Jamsetjee's death. Due to the ever in-

**"He has ever been
a steadfast but by
no means a bigoted
adherent of its
ancestral faith"**

creasing number of students, the government of India trifurcated the School 101 years later into three independent institutions — the Sir J. J. School of Art, Sir J. J. College of Architecture and Sir J. J. Institute of Commercial Art.

A permanent memorial

On June 24, 1856, the sheriff of Bombay convened a public meeting in the Town Hall presided over by the governor, Lord Elphinstone. "The manner in which Sir Jamsetjee Jejeebhoy acquired his great wealth was hardly less honorable to himself and beneficial to the community than the mode in which he dispenses it. By strict integrity, by industry and punctuality in all his commercial transactions he has contributed to raise the character of the Bombay merchant in the most distant markets... I may be permitted to observe that his public benefactions, amount to a quarter of a million sterling... Sir Jamsetjee's benefactions, with the sole exception I believe of the Parsee Benevolent Institution, are made... not for Parsis only, but for Hindus, Jews, Christians, Mahomedans," declared Elphinstone. H. L. Anderson, chief secretary to the government, stated in his eulogy: "The days are past when good deeds done in India remain unknown...there is not a region on the civilized globe, from China to the far Republic of the West which has not heard of the benevolent Knight of India..."

The meeting unanimously resolved to erect a life-size marble statue of Jamsetjee and place it in the Town Hall and almost Rs 18,000 were subscribed on the spot, with the total collection amounting to Rs 46,346. The famous Italian sculptor, Baron Marochetti was entrusted with the work for Rs 40,000. It is said that so beautiful was the statue that Queen Victoria and Prince Albert

visited Marochetti's studio in London to see it before it was shipped to Bombay, reaching a little after Jamsetjee's death. The statue stands in the Royal Asiatic Library in the Town Hall. (In 1934, a replica of the bronze statue that stands in the J. J. Hospital was gifted by the third Baron Marochetti. It now stands opposite the Bhikha Behram well at the north end of Oval maidan.)

The Baronetcy

In her Birthday Honours List of May 24, 1857, Queen Victoria elevated the first Indian knight to the baronetcy, also the first in India, declares Mody. Jamsetjee was then 74 years old. The letters-patent of baronetcy were delivered to him on August 6, 1857 and notified in the *Government Gazette* on September 2, 1858 (the Baronetcy Act was passed in 1860).

A bare 20 months after the baronetcy was conferred, Jamsetjee passed away in Fort House on April 15, 1859 (April 14 according to the Parsi calendar). The governor, Lord Elphinstone visited Fort House to pay his last respects and banks, schools, colleges, shops, government and private offices remained closed in his honor. Parsi shops and businesses, it is said, downed their shutters for two days.

Flags flew at half-mast on Government House, government offices and men-of-war in the harbor. Lord Elphinstone offered a military funeral with troops and a military band, but this was declined as per the orthodox tenets of the Zoroastrian religion. The entire route from Hornby Row to Malabar Hill was lined with mourners, writes Mody, with thousands of Parsis following the cortege. It is said that the uthamna was performed not only in agiaries in Bombay and Gujarat but in far-off Multan, Calcutta and Hongkong as well.

After his death, Lady Jejeebhoy and his sons continued his acts of charity, including the construction of a pucca road at doongerwadi from Kemp's Corner right up to the dokhmas, the establishment of a Zend madressa in Bombay and the Victoria Charitable Dispensary in Navsari.

The institutions Jamsetjee founded and his charitable legacies still stand, 139 years after his death, living testimonials to Anderson's words: "If a stranger landing on these shores were to inquire what the works were by which the Parsi Knight, of whom he had heard so much, had acquired his renown, we should but have to tell him to look around."

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MILESTONES

The age of Zoroastrian brides (as listed in this issue) ranged between 22 and 50 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 29 years. The corresponding figures for the grooms were 24 and 55 years, averaging at 33 years.

There were 16 births in Bombay in March as compared to 60 deaths. Thirteen Zoroastrians fell prey to heart disease of whom four were 80 years and above. Pneumonia and lung disease took a toll of nine lives whereas old age/general debility claimed five Zoroastrians. Four patients each succumbed to cancer, kidney failure and brain disease. The other killers were septicemia and asthma (three victims each) and tuberculosis, hypertension, diabetes and hemiplegia (two each). Intestinal obstruction, malnutrition, ischaemic colitis, pneumothorax, bronchitis, pancreatitis and anemia were the isolated cases registered for the month of March. The youngest to breathe her last was a 17-year-old girl as compared to the oldest — a 99-year-old lady. Three youths, aged 24, 30 and 33, were also lost to the com-

munity. The Zoroastrian life expectancy at birth, in Bombay in March, was 74 years.

The data on births, marriages and deaths has been compiled from information supplied by various newsletters and anjuman in India and abroad, courts and hospitals. This information is not always complete or consistent: we are unable to carry data from areas where the anjuman do not furnish the particulars; the birth figures for Bombay are supplied by four hospitals — births in suburban hospitals and private nursing homes are not included unless individuals send us information together with a copy of the birth certificate. There may be an inadvertent repetition of names in the marriage list when a civil marriage precedes a religious ceremony. In the breakup of deaths according to illnesses, especially of the elderly, death is often due to a combination of several diseases.

If readers have any births/marriages/deaths they would like published, some proof to ensure the veracity of the report would be required. We are sure our readers would appreciate this requirement and cooperate with us.

AHMEDABAD

BORN

A girl to *Ferzeen* and *Sarosh Vesuna* on March 6, 1998

BOMBAY

BORN

A boy, *Astad*, to *Persis* and *Sharukh Kohinoor*; March 2
A girl to *Bakhtawar* and *Neville Karbhari*; March 3
A boy to *Maharukh* and *Shiamukh Marshall*; March 3
A boy to *Persis* and *Danesh Irani*; March 4
A girl, *Benaz*, to *Rashna* and *Farokh Karanjia*; March 4
A boy, *Burjis*, to *Yasmine* and *Kaizad Elavia*, brother to *Rayomand*; March 5
A girl to *Diana* and *Dinshaw Doctor*; March 7
A boy to *Parizad* and *Homiar Pestonjamas*; March 7
A girl to *Homa* and *Rumi Merchant*; March 15
A boy to *Yazmeen* and *Cyrus*

Contractor; March 21

A boy to *Binaifer* and *Khushru Jijina*; March 25
A girl to *Armaity* and *Jal Anrolia*; March 26
A girl, *Shiraz*, to *Rashna* and *Fredoon Chiniwala*; March 26
A boy to *Zarin* and *Bomi Daruwala*; March 26
A boy, *Ashdin*, to *Parveena* and *Farokh Mahava*; March 30
A girl, *Avan*, to *Anaita* and *Roomi Madon*; March 30

MARRIED

Paricher Soli Jasawalla and *Kaizad Homi Bhiwandiwalla*; February 24
Behroz Sorab Pochkhanawala and *Rustam Navel Mulla*; February 27
Nazneen Sarosh Soonawalla and *Fardoon Dara Devlaliwalla*; March 1
Kamal Keki Mobedjina and *Mehérji Adi Tantra*; March 2
Soonoo Eruch Sumariwalla

and *Porus Soli Aria*; March 3
Niloufer Hector Shroff and *Daraius Rustom Zaiwala*; March 5
Shernaz Noshir Driver and *Zubin Feroze Engineer*; March 8
Farida Kersasp Commissariat and *Firoz Adi Italia*; March 9
Kainaaz Dinshaw Doongaji and *Zubin Sohrab Morris*; March 9
Kamal Minocher Sahukar and *Hosidar Minoo Khajotia*; March 10
Mehr Phiroze Banaji and *Neville Phiroze Sahukar* of Colorado, USA; March 10
Hutoxi Hormusji Havaladar and *Khurshed Minoo Anklesaria*; March 15
Minaz Phiroze Mondegarian and *Farshid Jamshed Nooshian*; March 18
Ruby Behram Faredooni of Devlali and *Firdosh Dhunjishaw Balsara*; March 19
Zarin Noshir Dhabhar and *Minoo Naozer Kavarana*; March 19
Azmin Keki Cooper and *Zal Aspi Balsara*; March 20
Shernaz Phiroze Dhabhar and *Percy Minocher Doctor*; March 20
Simoneel Hoshang Davierwalla of Panchgani and *Behram Nowrosji Gamadia*; March 20
Kaizeen Aspi Byramji and *Farzad Jamsap (Jimmy) Palia*; March 21
Avan Keki Mistry and *Rohinton Nariman Chaina*; March 22
Armin Minoo Dastoor and *Kaizad Adi Hazari*; March 23
Yasmin Keki Captain and *Neville Eruch Tampal*; March 24
Zenobia Savak Palia and *Viraf Homi Jhaveri*; March 29
Kainaz Keki Mistry and *Cyrus Eruch Talati*; March 29
Homai Rumi Hodiwalla and *Sam Tehmuras Bharda*; March 30
Havovi Farok Deboo and *Khurshed Ardeshir Katki*; March 31

DIED

Cyrus Jehangir Irani (52), residing at F. D. Petit Sanatorium, Kemps Corner, 400026; March 2

Sorabji Bejanji Subedar (83), 3/16, Padamji Bldg, M. M. C. Rd, Mahim, 400016; March 2
Pesi Maneckshaw Colabawalla (76), Purshottam Bldg, Corner of Grant Rd, 400004; March 3
Khurshed Firdaush Patel (86), F/20, Satguru Apts, Near Vardaman Complex, Azad Ngr No 1, Thane (W), 400601; March 3
Zarin Padamji Daver (55), 20, Mistry Bldg, Khareghat Clny, Hughes Rd, 400007; March 4
Gover Faredoon Irani (70), Room No 16, 32/C, Mulla Manzil, Balaram St, Grant Rd, 400007; March 4
Banoobai Darabsha Sabawala (33), C/o Dhanji S. Pithawalla, C/27, Nowroz Baug, Lalbaug, 400012; March 4
Jal Hormusji Amrolia (72), F/8, Nowroz Baug, Lalbaug, 400012; March 5
Dolly Bhaya (88), Shreeji Hse, 75, Mint Rd, Fort, 400001; March 6
Banoobai Darabsha Sabawala (99), C/o M. P. Saiwala, 35, Madhuban Apts, Worli Hill Rd, 400018; March 6
Boman Shapurji Bengali (95), A/5, Cusrow Baug, S. B. Rd, 400039; March 7
Minoo Erach Khambatta (74), 9, Reshma Apts, 13, Pali Hill Rd, Bandra, 400050; March 7
Adi Jamshedji Hakim (70), New Khan Bldg, Chikalwadi, Tardeo, 400007; March 9
Dolly Khodamurad Irani (66), Ebrahim Mans, J. Petit St, Balaram St, 400007; March 9
Hiraji Dadiba Kerawalla (75), E/4, Shapur Baug, V. P. Rd, 400004; March 9
Dady Dinshaw Mistry (74), B/2, Shireen Mans, J. Dadaji Rd, 400007; March 9
Freny Keki Mistry (78), Ajay Nivas, 443, J. S. Rd, 400002; March 9
Kainaz Hoshang Deboo (24), 23, Fareena Apts, Opp Fariyas Hotel, 400005; March 10
Jal Nusserwanji Driver (86), 7, Falgurni, Sarojini Rd, Santacruz (W), 400054; March 11
Jamshed Rostani Asrabadi (80), 8, Khodabux Bldg, Mazgaon, 400010; March 12
Aloo Rusi Ghaswala (87), 7, Cozy Bldg, Gowalia Tank, A.

K. Marg, 400036; March 13
Noshir Faramroze Panthaki (90), 20, Noor Mhl, Ratan Tata Rd, Tardeo, 400034; March 13
Rati Nadirshaw Poonji (53), 562, Rustom Mans, Adenwalla Rd, Matunga, 400019; March 13
Najamai Sorab Kapadia (88), Beach View Co-op Hsg Soc, 77, Chimbai Rd, Bandra (W), 400050; March 14
Darabshaw Nowroji Bhathena (88), 9, Venus Bldg, T.P.S. 6, Rd 1, Opp Milan Theatre, Santacruz (W), 400054; March 15
Mehrroo Naval Pithawala (60), 584/85, Lady Jehangir Rd, Matunga, 400019; March 15
Ratan Jehangir Ranina (89), Princess Chmbs, Opp Colaba P.O., 400005; March 15
Dinyar Phiroze Daruwalla (30), 183/5, NH8, Swadeshi Mill Comp, Chunarhatti, Sion, 400022; March 16
Nergish Jal Jhaveri (65), 15, Sapoorabai Manzil, Wadia St, Tardeo, 400034; March 16
Firoz Dinshawji Kotwal (75), Room No 2, 32/C, Mulla Manzil, Balaram St, 400007; March 16
Ghaver Cyrus Dastur (80), H-7, Cusrow Baug, S. B. Rd, 400039; March 17
Nariman Jehangir Morris (75), Kharegat Bldg No 2, Gamadia Clny, Tardeo, 400007; March 17
Sheroo Peshotan Tavadia (76), Springfield Apts, G-7, Anand Ngr, Vasai (W), 401202; March 17
Kekhusru Dosabhai Chergeman (84), 604/B, Laxmi Sadan, Dr Ambedkar Rd, Dadar, 400014; March 18
Mehelli Rustomji Mistry (65), Hill View, Raghavji Rd, Cumballa Hill, 400036; March 18
Bachoo Soli Shroff (79), Soonaiji Ter, A. K. Marg, 400036; March 18
Aloo Nusserwanji Sethna (72), West View, 616, Jame Jamshed Rd, Parsi Clny, Dadar, 400014; March 19
Minocher (Mino) Sorabji Pooniwalla (86), 12, Gulnar, Hill Rd, Bandra, 400050; March 20
Nergish Minocher Marker (78), Soonaiji Ter, 66-D, Gowalia Tank, 400036;

FIGURES AT A GLANCE *									
	Bombay			India			World		
	This issue	1997○	1998♦	This issue	1997○	1998♦	This issue	1997○	1998♦
BIRTHS									
Boys	9	104	24	---	7	---	2	27	7
Girls	7	101	20	2	4	4	4	33	4
MARRIAGES									
Parsi	26	275	100	1	6	---	---	11	1
INTERCOMMUNAL									
Males married out	---	52	---	---	2	1	---	5	---
Females married out	---	44	---	---	---	---	---	2	---
DEATHS									
CONSIGNED									
Males	26	451	108	17	115	32	6	42	11
Females	34	474	129	5	99	20	7	41	13
CREMATED									
Males	---	6	---	---	---	---	---	---	---
Females	---	7	---	---	1	---	---	---	---

○Running totals for 1997 (January 1997-April 1998 issues)

♦Running totals for 1998 (January 1998-April 1998 issues)

Overseas deaths are listed in the consigned column as *Parsiana* does not have a breakup of those cremated.

*These figures pertain to information provided to or collected by *Parsiana*. They do not represent the total number of births, marriages and deaths in the Zoroastrian community in India and abroad.

○Running totals for 1997 (January 1997-April 1998 issues)

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March 21
Ardeshir Burjorji Talati (81), E-29, Cusrow Baug, S. B. Rd, 400039; March 21
Daulat Eruch Chinwalla (68), Park Haven, Malcolm Baug, Jogeshwari (W), 400102; March 22
Bhickhamai Jamshedji Surti (76), Cooper Bldg No 1, Dr Anandroo Nair Rd, 400011; March 22
Jer Soli Driver (67), Nanabhoy Chmbs, 11, R. S. Marg, Fort, 400001; March 23
Nadirsha Bomansha Engineer (78), C/o Sethna Bldg, 266, B. Jayker Marg, 400002; March 23
Najamai Erachshaw Limzervala (95), New Satnam Co-op Soc, Parseewada, Sahar Rd, Andheri, 400099; March 23
Khorshed Eruchshaw Mistry (91), 586, Jagannath Shanker Seth Rd, Chirabazar, 400002; March 23
Jerbai Jehangirji Pastakia (85), C/o Farokh J. Pastakia, 722/6, Dinshaw Master Rd, Parsi Clny, Dadar, 400014; March 23
Roshan Ratansha Bhesania (67), Little Sisters of the Poor Home for the Aged, Mahakali Caves Rd, Andheri (E),

400093; March 25
Ruty Merwanji Mehta (82), 71, Aderbad, N. S. Patkar Marg, 400007; March 25
Mani Rattanshaw Wadia (79), 603, Gulla Mans, Jame Jamshed Rd, Matunga, 400019; March 25
Ruby Aspy Engineer (83), Khatau Apts, 243, Walkeshwar Rd, 400006; March 26
Gool Burjor Motafram (85), R/10, Dalal Est, Lamington Rd, 400008; March 27
Anahita Noshir Patel (17), 85, Patel Apts, Tembi Naka, Thane, 400601; March 27
Banoo Edulji Vajifdar (83), 201, Blue Haven, 31, Nehru Rd, Vakola Pipe Line, Santacruz (E), 400055; March 27
Dorabshaw Ratanji Govadia (78), D/34, Gilder Baug, J. B. Ngr, Andheri (E), 400059; March 28
Keki Rustomji Mobed (89), Kaldate Hse, Edulji Rd, Charai, Thane (W), 400601; March 28
Dinshaw Mothabhai Chothia (68), Rusi Mehta Bldg, 8, Dinshaw Petit St, Grant Rd, 400007; March 30
Burzor Framroze Billimoria (69), F. S. Parukh

Dharamshalla, Khareghat Clny, Hughes Rd, 400007; March 31
Banoo Khurshedji Khariwalla (84), 762, Ahura, M. Joshi Rd, Parsi Clny, Dadar, 400014; March 31
Hilla Bomanji Master (92), B/5, Shapur Baug, V. P. Rd, 400004; March 31

CALCUTTA

DIED

Jehangir Dalal, son of Shirin and Fareedoon; March 19

JAMSHEDPUR

BORN

A girl, *Tanya*, to *Zavher* and *Amit Chowdhury*; January 27

MARRIED

Mahatab Karanjia of Bombay, daughter of Dolly and Tehmtan, and *Rohinton Pithawalla*, son of Roshan and Hoshang; December 27, 1997

POONA

DIED

Boman Khurshedji Anklesaria (86), 47, Universal Apts, East St, 411001; March 2, 1998
Merwan Khodabux Irani (70), 593, Sachapir St, 411001; March 3
Bejon Sorab Wadia (65), 28,

Pilloo Villa, Yeshwant Ngr, Ganesh Khind; March 4
Jini Adar Irani (97), 2070, Camel Bldg, Jan Mohammed St, 411001; March 6
Jal Rustomji Modi (97), 3, Napier Rd, 411001; March 6
Nadirshah Muncherji Daruwalla (87), 401, Ashish Corner, Ma-Parvez Rd, 411002; March 8
Tehmurasp Rustomji Fitter (73), 41, Mody Clny, Synagogue St, 411001; March 10
Ardeshir Erachsha Kapadia (82), 2 MIT Gardens, Kalyaninagar, 411006; March 26
Khushroo Savaksha Vankadia (54), 28/29, Greenfield Co-op Hsg Soc, Fatimanagar, 411013; March 28
Jeroo Firoze Anklesaria (50), 226, M. G. Rd, 411001; March 30
Adi Hormusji Nania (82), 613, Sachapir St, Camp, 411001; March 31

SURAT

DIED
Mehernosh Noshirvan Dastur (57), Village Ilav, Dist Bharuch, 394801; March 3
Jalajer Kaikhushroo Kapadia (86), Bhavnagri St, 395003; March 10
Faramroz (Fali) Meharwanji Cooper (69), Sayedpura, 395003; March 13
Dina Jalajer Dadinatha (82), Parsi wad, Gopipura, 395001; March 14
Dinu Sapurji Karkaria (76), Nariman Home and Infirmary, Shahpore, 395003; March 14
Minoo Eruchshaw Tadiwala (74), Mota St, Rustompura, 395002; March 20
Bahadur Jahangirji Nalawala (60), Ukandji Dharamshalla, Muglisara, 395003; March 21
Tehmina Pirojsha Randeria (62), Nariman Home and Infirmary, Shahpore, 395003; March 25
Hormasji Eruchsha Dalal (82), Nariman Home and Infirmary, Shahpore, 395003; March 27
Noshir Jahanjir Dhanjisha (53), Nariman Home and Infirmary, Shahpore, 395003; March 31

CANADA Edmonton

DIED
Burjor Sohrabji Billimora,

father of Rashna Firdosh Mehta; March 20

Kitchener, Ontario

DIED
Manchi Balliwalla, father of Viraf, Persis Banker and Meher Love; March 22

Ontario

BORN
A girl, *Aidan Genevieve*, to *Khorshed* and *Darrin Tooth*, sister to *Zara* and *Emma*; March 26
A girl, *Gauri*, to *Nergish* and *Gautam Khandke*; March 31

Toronto

DIED
Rutty Karanjia, mother of *Jeroo Hosie Mancherjee*; February 24

IRAN

Tehran

DIED
Firozeh Nameranian, mother of *Daryush*, *Manijeh*

Tehmasb Mandgarian, *Gover*, *Farshid* and *Eruch*; March 10

PAKISTAN Karachi

DIED
Mani Gustad Mobed (83); March 3
Nargis Gustad Irani (59); March 11
Kaikhushru Jamshedji Medhora (84); March 12
Soonu Rusi Sukhia (82); March 15
Darius Khurshed Mana (72); March 23
Mani D. Marker (79); March 23

SINGAPORE

BORN
A girl, *Sharah*, to *Rashne* and *Carl Athayde*, sister to *Freya*; January 15

UAE

Dubai

BORN
A boy, *Kehaan*, to *Rinki* and *Noshir Baria*; March 7

UK London

Born
A girl, *Aisha*, to *Sylla* and *Jehangir Petit*; January 30

USA

Atlanta

DIED
Mehri Dinyari, wife of *Khodayar* and mother of *Mahnaz* and *Homa*; March 6

Chicago

DIED
Rustom Irani; February 17

Dallas

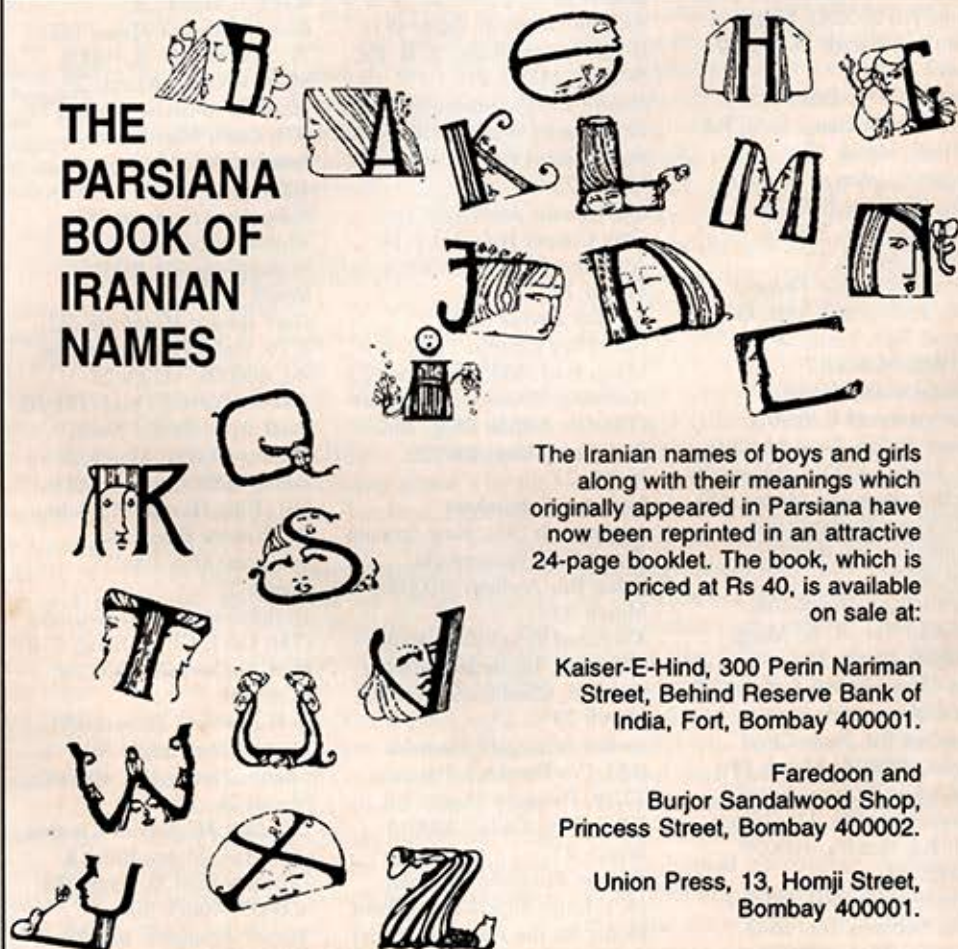
BORN
A boy, *Ahneesh*, to *Shermaz* and *Jayant Mohanty*, brother to *Shayan*; March 5

San Diego

DIED
Rostam Ghaibi, husband of *Farhangiz* and father of *Puran*, *Paridokht*, *Parimah* and *Farhang*; March 1

Compiled by Roxana A. Driver

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