

MAY 27 — JUNE 2, 1978

RS. 1.50

Evo's Weekly

A
FRESH
LOOK
AT
MARRIAGE
RITUALS



Meenakshi Joshi,
Backbay Reclamation,
Bombay 400020.

Dear Binaca,

I have terribly oily skin. The city dirt and grime make it worse. And very prone to pimples. The weather conditions also add to my misfortune. I don't know what to do. Help me.

Yours faithfully,
Meenakshi Joshi



A beauty-tip so good you'll like to share it with your daughter.

Oily skin can be a problem. Especially in humid weather conditions. The first thing to remember is to keep your face clean. Wash it with a mild soap and warm water and splash cold water on it, or clean it with Binaca Cleansing Lotion, as often as you can. That takes away the excess oil and hidden dirt and minimizes the pimple problem. Then apply Binaca Vanishing Cream so that a thin transparent layer covers your

face. It keeps away the dirt and excessive sweat and gives your face a non-glossy, matt-finish natural look.

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Binaca[®] Vanishing Cream

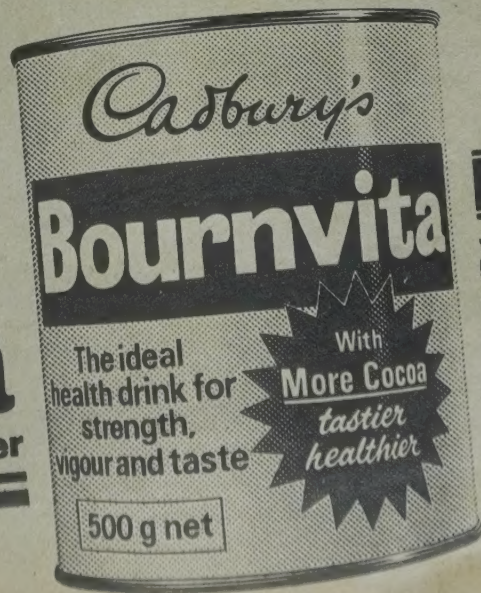
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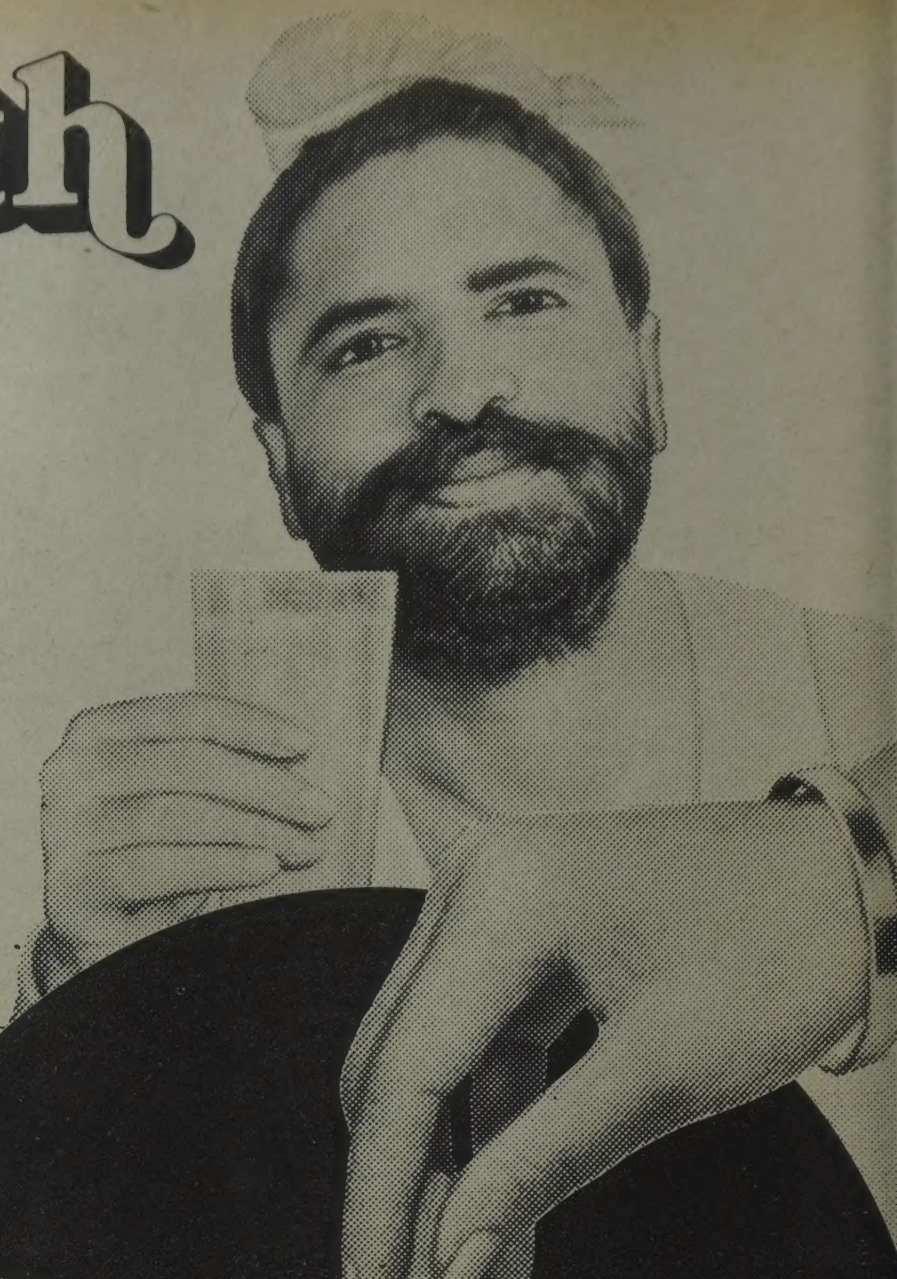
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MARRIAGE CUSTOMS

May is a time of year when people all over the country go wholeheartedly into the "marriage season."

The dowry rears its head at this time. The point that seems to escape most people about the dowry system is that it is not a question of whether the girl's parents "can afford it" or not. Neither is it a question of the parents "anyway wanting to give something to their daughter." The point is that the wealth and property of parents, whatever it may be, should be divided, upon their demise, between all the children, and that this should in no way be connected with the marriages of the children.

Model: Sunita Khurana,
Make-up: Usha Choudhary of Silhouette Beauty Salon, Oberoi-Intercontinental, Delhi.
Photograph: Avinash Pasricha, (inset by V. M. Mehta).

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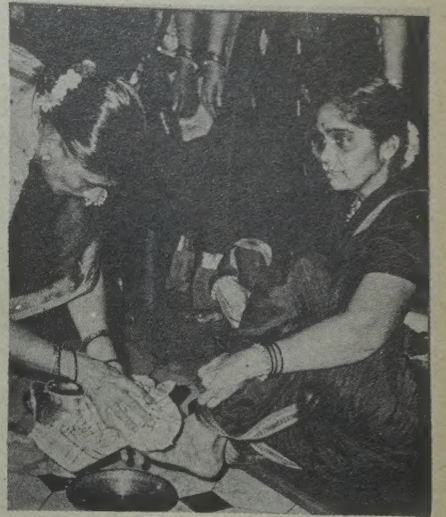
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RETROGRADE RITUALS

While most of the marriage rituals that have come down to us through the centuries are harmless, even if obsolete, and merely add to the colour and gaiety of traditional Indian weddings, there are some rituals in the wedding ceremonies of most communities in the country that perpetrate antedeluvian concepts about the woman being lesser than the man.

A close look at these rituals and the ideas they reinforce.

Page 8.



THE SCOURGE THAT IS DOWRY

The dowry system may have been started in all good faith to safeguard the rights of daughters to a part of the parents' property, but it cannot be denied that for all too long the system has been misused to a near criminal extent. Legislation against the dowry, tardy as it was, came in 1961, but the practice continues unabated today and the demands are steadily increasing.

Page 13.

Bless the bride on her wedding day with a Gift she will always cherish

PEARL
Stainless Steel Tableware

Tea Set Deluxe Cutlery Lemonade Set

DEATH STALKED TALENTED DANCERS

The three Vijayanagar sisters had just started to enjoy the acclaim they received for their dance performances all over the country when the youngest of them succumbed to cancer. Picking up the threads, the two surviving sisters went on with the show, only to suffer another terrible blow when, soon after her marriage, one of them died of cancer. However, the show must go on, and so it does, thanks to the courage and persistence of the only survivor.

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ALSO

Fashion: a special feature on lovely bridal attire and accessories — Page 26,
How to beat the summer: suggestions for cool, crisp outfits — Page 34,
Film Interviews: Ranjeeta Kaur and Rameshwari Talluri, the girls who have made it with unstarry names — Page 39, "Trapped": fourth and concluding part of the murder serial — Page 41.

REGULAR FEATURES

Your Page and Horoscope/7, Beauty/21, Comics/23, Youth Page/25, Cookery/30, Frankly Speaking/47, People & Events/48, World of Eve/49.

WIN!

Prizes worth Rs. 50,000! In gold jewellery! Or cash!

1st Prize
Rs. 25,000 worth
of gold jewellery.*
Or cash!

2nd Prize
Rs. 10,000 worth
of gold jewellery.*
Or cash!

3rd Prizes
Two prizes of
Rs. 5,000 worth
of gold
jewellery.* Or cash!

**10
Consolation
Prizes**
Each, a gold ring*
worth Rs. 500!
Or cash!

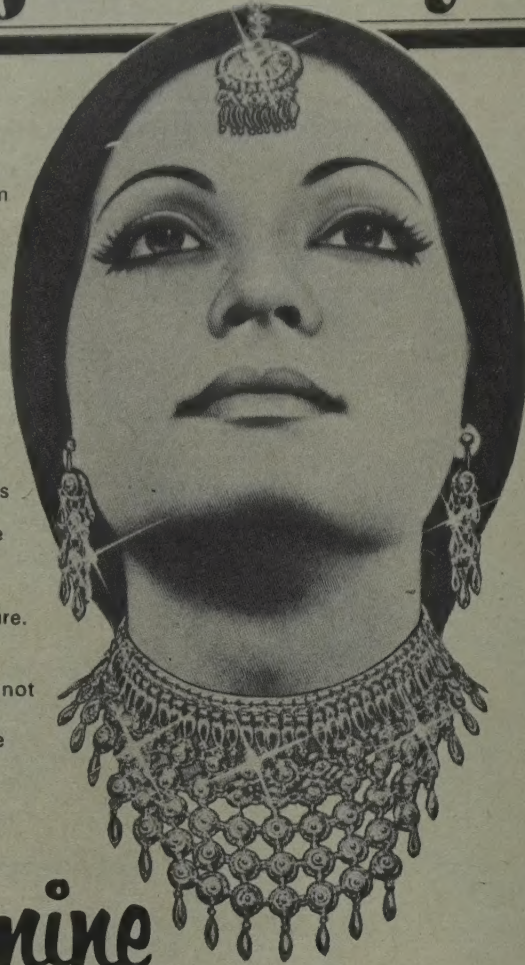
HOW TO ENTER

Take a good look at the 6 pictures shown below. Each picture shows an Indian girl from a different part of the country. And every one of them is wearing a piece of jewellery that is typical of a particular region. All you have to do is identify the state to which each of the girls belongs from the distinctive jewellery she is wearing.

To help you make your choice, we have given the names of 12 Indian states. Each of them is numbered. What you do is this: Take the first picture, as an example. If you decide it shows a girl from Bengal, which is No. 4 on the list, you just write "4" in the little square on the 1st picture.

Carry on till you have filled up a number against each picture. Finally, in English, complete the sentence I USE LACTO-CALAMINE BECAUSE... using not more than 8 additional words.

That's all. Prize winners will be selected on the basis of all-correct answers as well as the



originality and quality of the words used to complete the sentence "I use Lacto-Calamine because..."

Go ahead, it's very easy. You could win a fabulous prize. Fill up your entry form completely and send in your entry to us fast! This is your Golden opportunity!

Note:

To enter the contest, you need to buy a 110 ml/120 ml bottle of Lacto-Calamine. This is the large size bottle which is packed in a carton. Each entry must be accompanied by the front portion of the carton, the side with the Lacto-Calamine bottle printed on it.

Important:

Last date for entries is 30th June 1978.

RULES & CONDITIONS

1. The contest is open to all Indian citizens residing in India, except the employees of Duphar-Interfran Ltd., and Sista's Private Ltd., and their families.

2. You can send in as many entries as you like, but each entry must be accompanied by the front portion of the 110/120 ml carton of Lacto-Calamine.

3. All entries must be submitted only on the Lacto-Calamine "Golden Opportunity" Contest Forms which are available at all our dealers, or on the Entry Form in this advertisement.

4. Fill in your full name, address and your answers in block capitals in English only.

5. Post your entries to: The Lacto-Calamine "Golden Opportunity" Contest, C/o. Duphar-Interfran Limited, P.O. Box No. 6582, Bombay 400 018.

6. All entries must arrive on or before 30th June 1978.

7. We undertake no responsibility for any entries lost, delayed or damaged in transit.

8. Entries must be sent by ordinary post only, NOT by hand delivery or registered post.

9. All entries become the property of the Company.

10. Illegible or incomplete entries become invalid.

11. All prizes are subject to Indian Tax Laws/other legislation wherever applicable.

12. Judging of entries will be done by an independent panel. The judges' decision will be final and binding, and no correspondence will be entertained.

All winners will be notified by post. The names of the 1st, 2nd and 3rd Prize winners will be announced in the Press.

*Prize winners can make their selection from a choice of jewellery designs.

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Entry Form

CROOKES The Lacto-Calamine "GOLDEN OPPORTUNITY" CONTEST.

Post your entries to: The Lacto-Calamine "Golden Opportunity" Contest, C/o. Duphar-Interfran Limited, P.O. Box No. 6582, Bombay 400 018.



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|---|--|------------------------------------|
| <input type="checkbox"/> 1 Andhra Pradesh | <input type="checkbox"/> 5 Rajasthan | <input type="checkbox"/> 9 Assam |
| <input type="checkbox"/> 2 Gujarat | <input type="checkbox"/> 6 Tamil Nadu | <input type="checkbox"/> 10 Bihar |
| <input type="checkbox"/> 3 Maharashtra | <input type="checkbox"/> 7 Uttar Pradesh | <input type="checkbox"/> 11 Kerala |
| <input type="checkbox"/> 4 W. Bengal | <input type="checkbox"/> 8 Kashmir | <input type="checkbox"/> 12 Sikkim |

Complete this sentence, in English, using not more than 8 additional words.

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I agree to abide by the Rules of this contest.

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Each entry must be accompanied by the front portion of a 110/120 ml. carton of Lacto-Calamine.

HURRY!
Last date for receiving entries is 30th June 1978.

CUT HERE

Do you have anything to say? Then say it here. We pay Rs. 25, 15 and 10 for the three best letters.

1st prize

BLOSSOMS IN THE DUST

"Illegitimate children have no inheritance right" read a recent headline reporting the decision in a case where the survivors of a common father claimed a share in his property. This is sad reading in 1978 which has been proclaimed the International Year Of The Child. Society has always been harsh on these children who are more sinned against than sinning. Throughout their lives they are condemned by society for an act of their parents and over which they had no control. Over and above this, they are denied the material benefits which belong to them by natural law.

It seems to me that if a man begets illegitimate offspring, he should provide suitably for them in his will. He should be particularly careful to do so as, in the case of his dying intestate, his property will pass automatically to his legal descendants who usually do not regard other claims.

He might even remove the stigma of illegitimacy by adopting these children legally. Surely this is the least he can do to compensate them for the great harm he has done them?

Pushpalatha Prabhu, Bombay

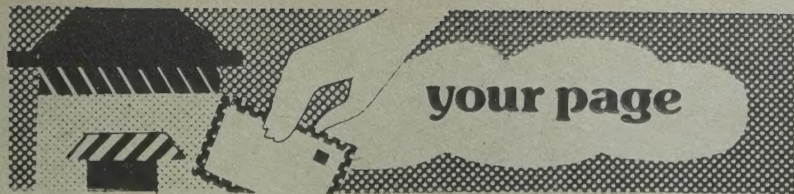
Catch a man acknowledging his bastard child. And mind you, according to Society, he hasn't even committed a sin — only the woman has. A man's duplicity, a woman's blind love creates a child who has no rights in this world. Indeed, when will people realise: there are no illegitimate children — there are only illegitimate parents.

2nd prize

A MATTER OF PRIORITIES

I believe that a lot of the frustration and guilt that a housewife and mother (more so a working mother) is occasionally if not constantly subjected to can be got rid of by sorting out and getting one's priorities right.

At the end of a strenuous



day, it may take every ounce of your energy and every minute of your time to be able to truthfully say that there isn't a pin out of place or a task left undone. If that is the way you feel fully satisfied as an accomplished housewife, good for you! But don't start fretting over lack of time to spend with the children or share a joke with your husband. Don't complain if they realise that they are not tops on your priority list. It does not take a genius to make this discovery. If, however, they are indeed your consideration, then what does a little ironing left over for tomorrow or a few pans left standing in the sink, really matter? The world isn't going to end because of them, so relax and enjoy yourself with the family. Whatever you do, do it because you want to and stop feeling guilty.

D. Khan, Hyderabad

We know some women who leave the cobwebs floating around and push the dust under the carpet. But their faces are unlined and their eyes sparkle. They have decided on their priorities and they are happy with their decision.

3rd prize

WRONG PICTURE

In our popular Hindi films, scenes of sex are usually never shown. Sex seems to contaminate the minds of our growing youth.

While sex is banned in movies, all sorts of stereotypes are allowed and in fact encouraged, such as the timid non-working bahu, the hard-hearted villain, etc. etc. These stereotypes confirm our ideas and attitudes about certain classes of people, instead of changing them. Thus many individual injustices arise since only some of the persons in a group fully fit the stereotype. There is also a tendency to encourage people to become more like the stereotype. College girls may not always be 'loose' girls but often seeing these movies, cheap behaviour is reinforced and a distorted image is presented of the whole college situation.

your page

Stereotypes have more disastrous and injurious consequences than sex, which does not always pollute the minds of youth but can be thought-provoking. A check should therefore be put on stereotypes which make our youth more conservative and mindless.

Miss Blossom Pinto, Bombay

The cinema is, indeed, guilty of creating and perpetuating impressions which are difficult to shake off. This is because our films do not believe in shades of grey; everything is either very white or very black. The heroine is too virtuous, the vamp is too bitchy... and so on and so forth. Incalculable harm has resulted from such stereotypes.

MOTHER'S RETURN

Long ago I had read a book that "many women go out to work, to fill their house with non-essentials while the most essential thing the child needs is the mother's presence." Who knows it better than I do, as I run a creche. You can say that I charge for loving the kids but I sincerely try to substitute the mother's love which I believe is a child's birthright. And yet, only I know the feeling of being left abandoned by their parents, that many children have during the first few days. How the children's faces light up at the end of the day when they see their mothers and how some inner instinct informs even the smallest infant that it is time for mother's return.

If I had any authority, the first rule I would pass would be to give opportunity to women to start work when the youngest child is five and she has decided to have no more — or, to make compulsory five years' maternity leave.

Usha Wadhwa, Delhi

You may just be responsible for many working mothers throwing away their jobs and staying home to mollycoddle their youngsters. Is that what we want to achieve? We agree that it is a difficult situation, a heart-breaking decision to make — but we have to give courage and confidence to all working women to carry on with their jobs.

this week for you

K. H. Shroff

For the week May 27 — June 2.



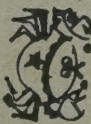
ARIES (March 21 — April 19) Unexpected monetary gains from speculative risks and windfalls. Care in signing documents or legal papers. Scrutiny essential. Favourable days: 31-1.



TAURUS (April 20 — May 21) Any sale, purchase or changes in residential quarters or new investment without approval of family members lead to sudden trouble and acrimony. Insure valuable articles. Favourable days: 29-30.



GEMINI (May 22 — June 21) Your income increases. You will be able to adjust your debit-credit. Favourable for those interested in going abroad. Favourable days: 27-28.



CANCER (June 22 — July 22) All Cancerians young and old find their wishes fulfilled. Unwed find life partners. Popularity increases. Journeys prove beneficial. Favourable days: All days.



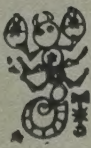
LEO (July 23 — Aug. 23) Despite obstruction and limitations to your progress you can score over difficulties and succeed. Necessary to put in extra efforts. Caution in financial involvement. Favourable days: 31-1.



VIRGO (Aug. 24 — Sept. 22) Error of judgement likely. Avoid controversial matters. Think over twice before making written or oral commitment. Do not be absent minded in travel. Danger of theft. Favourable days: 26-30.



LIBRA (Sept. 23 — Oct. 22) Your ruler Venus favours new friendships. Time helps you gain honour, position, popularity. Favourable days: 27-28.



SCORPIO (Oct. 23 — Nov. 22) Challenging week. Help overcome problems through inherent ingenuity and equanimity. Favourable days: 29-30.



SAGITTARIUS (Nov. 23 — Dec. 21) Enthusiasm and success in sports, test examinations and preferment in status. Intuitive powers excel. Love life encouraging. Recognition and publicity likely. Favourable days: All days.



CAPRICORN (Dec. 22 — Jan. 19) Auspicious week for new enterprise and social commitments. Single Capricornians get engaged. Fortunes increase after marriage. Favourable days: All days.



AQUARIUS (Jan. 20 — Feb. 19) Separative influences prevail. Changes and departure from old connections. Possibility of picking up the right job and career. Favourable days: 31-1.



PISCES (Feb. 20 — March 20) Both personality and position are enhanced. Good fortune in financial deals. Favourable days: All days.

RETROGRADE

Saraswati Swaminathan

Weddings in India are noted for their colour and gaiety and much of this is due to the traditional rituals that have come down to us through the ages. Though several of them have since lost their original significance because of the changing conditions of society, they are nevertheless "harmless" and only add to the fun and frolic. However, there are certain rituals that reinforce ancient, out-moded and retrograde ideas about women and these are harmful in their corrosion of the dignity and self-respect of the women of the country. It is these rituals one would like to see speeded on their way to extinction.



"Kanyadaan" at a Tamil Brahmin wedding — the giving away of a daughter as a gift is regarded as the most praiseworthy act of charity.

RIGHT: Among Maharashtrian Brahmins, the bride's mother has to wash the feet of the bridegroom's mother and sisters.



Marriage is the institution around which the association of family has been built from the early days of civilisation. It is the means adopted by society to regulate the sexual relation between a man and a woman so that the children who are born out of this relation are granted a status in society.

As in the case of other institutions marriage too has a set of codes or rituals which have to be followed in a more or less rigid manner. These rituals reflect the religious and ethical values held by the people within a society.

There are two distinct concepts on which the institution of marriage may be based—the religious and the legal. When the rituals of marriage are governed by any religious order, then the wedlock is said to become a divine union. But then the prejudices of the religious order may govern the rituals of marriage.

Man and woman may be created by God. But the Christians and Jews believe that the woman was created out of the ribs of man. A reflection of this can be seen in the ritual of the seven Benedictions which are the most important characteristics of a Jewish marriage. The fourth benediction is "Blessed art thou O Lord our God, King of the Universe, who hast made man in thine image, after thy likeness, and hast prepared unto him, out of his very self, a perpetual fabric. Blessed art thou, O Lord, Creator of man."

This attitude is absorbed into the social fabric of the people and woman begins to be regarded as inferior to man. In fact, among the ancient Greeks, Romans, Jews, Japanese, and many other nationalities and communities, the relation between the husband and the wife was that of a slave to a master. The supremacy of the husband and the duties of obedience and reverence on the part of the wife, as laid down in the new Testament are a testimony to the fact.

Although several of the ancient ideologies have died with the times, the basic concepts are accepted by most men and women, even to this day. For instance, among the Christians, the father "gives away" his daughter to the bridegroom and this implies that the bride is not an individual with total independence. During the marriage service, the bride has to "promise to obey" her lord and master, but the husband does not have to make the same promise to his wife.

The same concept can be seen in a more potent form in a Hindu marriage ceremony in which one of the most important rituals is the kanyadaan. Among all the acts of charity that a man is capable of, the giving away of one's daughter as a gift is regarded as the most praiseworthy act of

charity. As in the case of any daan which is given, the girl, along with betel leaves and supari, is given as a gift to the bridegroom.

This attitude is all the more strange because, in ancient times in India, unlike the other communities, the Aryans respected

their women-folk. A wife was a patni or mistress of the household, and the husband was the pati or the master. The wife was the sahadharmini, a participator in the sacred rites performed by her husband.

The woman's position deteriorated at a later period, as the result of the growing importance of the priest class and the rule that women could not become priests. So a woman came to be classified with dice and drink as the three chief evils (Maitrayani Samhita).

Thus in the rituals of Hindu marriage, even today, the woman is symbolised as being someone lower than her husband. In some of the Hindu communities, for instance, there is a ritual in which a yoke is placed on the bride's shoulders and she has to promise to bear the burden of the household. She has to take her meals after her husband, usually in the same plate in which he has had his food.

Women in most societies have no social status as individuals, unless they are married and bear the name of the husband. A ritual in the weddings of Parsis illustrates this point: namely, the ceremony of betrothal, which is known as Namzad. A girl who is not betrothed is said to be without a name (na kardah nam). After the betrothal, the bride receives the name of the groom, in religious recitals of prayers conducted for her.

Even in Hindu marriages, from the traditional point of view, the naming ceremony for the girl must be performed during the marriage ceremony. This is because often the girl's name is changed when she gets married, with reference to the stars that govern her husband's destiny.

There are communities in which the institution of marriage is considered only as a legal con-

RITUALS

tract. In such cases there is a greater degree of equality between the man and the woman. In Islam, for instance, marriage is purely a legal contract between a man and a woman. Hence, a marriage is performed only after the agreement of the girl is received. No marriage is valid without being preceded by the making of a proper marriage contract. But, in actual practice, the Wali, or the nearest relative of the girl, is usually entitled to make this contract with the bridegroom. The bride herself is disbarred from making the contract herself in several of the sub-sects of Islam. This again gives the power of choice not to the woman, but to her father or brother or any male relative.

In the case of the Japanese marriage, there are neither religious nor legal formalities to be observed. The bride and the bridegroom exchange cups of wine nine times in the presence of the marriage intermediary, and this constitutes the entire ceremony. Yet, in traditional Japan, a woman could not make

any contracts without the consent of the husband. The wife had very little property because all property was inherited by the eldest son.

A wide range of conventions and rituals govern marriage ceremonies in different parts of the world. Until the 20th Century, marriage was never primarily directed towards the sentimental satisfaction of the spouses. In most cases, matrimony was a means by which alliances between families took place (as is by and large the case in India today). The social significance of marriage was lost because of the importance laid on the religious and moral aspects of marriage.

Not all the rituals in a marriage ceremony — whatever the community or religious group — are necessarily bad and undesirable. Many of them just add to the gaiety and colour which are an integral part of most Indian weddings — and few would like to deny themselves the fun and frolic that surrounds a wedding in India.



"Phera" at a Punjabi wedding — the general idea is one of the bride's promise to follow her husband.



"Kanyadaan" at a Marwadi wedding — the girl, along with betel leaves and supari, is given as a gift to the bridegroom.

BELOW: The giving away of the bride at a South Canara Brahmin wedding.



However, there are some rituals that reinforce age-old and out-moded notions about the husband — lord and master, to be venerated and served, and the wife — meek and subservient, definitely relegated to second, if not worse, position. It is these rituals that need to be scrutinised and understood for what they are, and then speeded on their way to extinction.

However, even today, when women have become aware of themselves as individuals in their own right, these rituals of marriage are still continued. In most cases, women are indifferent to the hymns or mantras chanted during the marriage ceremony. They say 'yes,' without being aware of the promises that they make.

It may be argued that it is the actual relation between a man and a woman which is important, and not the rituals contained in the marriage ceremony itself. If this is the case, then why should young men and women continue such rituals? Women all over the world should be conscious of rituals which contribute to the lowering of their status. Many women may take the rituals as meaningless mumbo-jumbo, but a word or a concept which is repeated often does gain status. Therefore, as long as these rituals are continued, the older values and ideologies regarding the inferior status of women will continue. When we further con-

sider the fact that a large amount of money is spent on the performance of these rituals, then the rituals do gain further social status.

We wish to bring forth a brave new generation. Women, in any part of the world, have never had so many advantages in any period in the past. This is the time when women can make a combined effort to destroy old legends which speak of their impurity and inferiority, and express themselves as independent human beings.

In most countries, legal remedies have been offered to women so that they can gain equal status with men in the marital union. Yet, in many countries of the world, certainly in India, women on the whole do not encourage civil marriages as much as they do traditional marriages, with all the rituals. Perhaps a more acceptable median would be traditional marriages minus those rituals that are retrograde and reinforce out-moded concepts about women being lesser beings than men.

All institutions of marriage are related to a common theme—the crucial issue — of the continuity of human social systems. Hence marriage as an institution must survive. But the codes and conventions of marriage should be laid down not by past traditions and out-dated ethical values, but by the vibrant ideologies of the people of contemporary society.

GIRL SEEING

Arranged marriages are still by and large the norm in most parts and communities of India. And in the majority of communities, the girl's parents have to "approach" the boy's parents — they have to make the formal first move even if, as in some cases, the boy's people specifically want a particular girl. This is presumably in keeping with the "higher" standing of the family which is in possession of the valuable commodity, a boy.

The girl-seeing that ensues is traditionally carried out in a most objectionable manner which is most embarrassing and humiliating for the girl and, often, her parents. The whole focus of the occasion is on the boy seeing the girl and making known his approval or disapproval. The girl's opinion is, apparently, scarcely important — hers is to try her best and hope for acceptance.

Among the Bengalis this is a particularly harrowing experience. The girl is dressed and made up and primed by well-wishers to show her talents in singing and answering the questions put to her by the bridegroom's party to "test" her intelligence. She is made to walk to show up any physical defects. The inspection robs her of all her self-respect and finally she can be "rejected" merely on the question of the dowry amount. In the meanwhile, her parents have to provide sumptuous food for the groom's people.

Girls have been known to have committed suicide after being "rejected" by three or four boys.

AARTHI

In many communities of India, the practice of doing "aarthi" to the bridegroom upon arrival at the venue of the wedding ceremony is common. Performed by the girl's sister(s) or mother (definitely a female member of the girl's family) this amounts to an act of worship. "Aarthi" is usually reserved for the gods — but then, in several communities, usually Hindu, the bridegroom is considered "akin to God," "a form of Vishnu," "an avatar."

WASHING OF THE GROOM'S FEET

Also related to this concept of the bridegroom being divine on the day of his wedding is the widespread practice of the washing of his feet—in some cases by the bride, in others by the bride's mother and still others by the bride's parents. The justification defensively proffered is that this is merely a symbol of hospitality and welcome, a sign that the groom is accepted into the family. If this is so, why is it not a

some discriminatory



At a Marwadi wedding. Aged parents of the girl having to wash a young man's feet seems an unnecessary act of servitude.

reciprocal ritual? Only in the rarest of cases is the bride's feet washed at the groom's house (and then rarely by the mother-in-law or the groom).

SIGNS OF MARRIAGE

Another custom almost universally prevalent in India is that the woman wears signs of being married while the man does not. The "sindhur," among Bengalis, Gujaratis and most of the North Indian communities; the "mangal sutra" (Maharashtrians, Karnataka Hindus) or its equivalents — the "thali" of the Tamils, the "minnu" of the Syrian Christians, the black beads of the Karnataka Muslims; the toe-rings (Maharashtrians, many North Indian communities); bangles (of different types, prescribed by the particular community and for different durations, again dependent on the community) — all these are public signs that a woman is married. Rare are the instances (rings among Sindhis, Christians) where both husband and wife sport the "incriminating" evidence!

Bride and groom from South Canara. In most communities only the woman wears any sign of being married.



RITUALS AND CUSTOMS PECULIAR TO PARTICULAR COMMUNITIES

BENGALIS

The bride is supposed to wear red and white bangles, the latter being made of conch shell, all her life. If a bangle breaks, it is said that some harm will befall the husband. The burden of anxiety and guilt that such a belief perpetrates seems unnecessarily cruel.

After the bride washes the bridegroom's feet, she is supposed to wipe them with her hair. Although the girl's feet are also washed upon arrival at the boy's house, this is done only by his sisters, not him.



At a Bengali Brahmin wedding. Many are the acts of worship and reverence that greet the bridegroom on his wedding day.

The bride has to touch the feet of the bridegroom as a sign of respect. This respect, it seems, is not reciprocated.

"Pranami" or gifts sent by the girl's family to the elders in the groom's house. The lists of these elders are often very long.

The day after the wedding, the new bride is traditionally supposed to cook the rice for, the wedding guests' lunch — presumably to prove her culinary expertise. Even nowadays, the custom is practised symbolically by the bride serving everyone at lunch.

Among the Bengalis, the mother of the bridegroom is not supposed to attend the wedding.

In the absence of the father, the mother is not allowed to give

away ("sampradan") the bride. Even a remote male connection has more right than the bride's own mother or grandmother.

In the solemn ceremony of "sapta-padi" — or the seven rounds around the holy fire — the marriage vows made by the man are answered by the bride's meek, "I will follow thee."

PUNJABIS

Punjabis have the "kanyadaan" which is, of course, a more or less universal ritual among Hindus and Protestant Christians. The bride is a possession for the giving in practically all communities. (Ed. Note: Symbols of the bride leaving her home and becoming part of the groom's family — her new family, as it were — also reinforce this concept of the bride being a transferable property. She is often referred to as an "amaanat," someone else's property, to be safeguarded.)

When the bride arrives at the bridegroom's house, a male child (preferably good-looking, but definitely male) is placed on her lap, presumably to symbolise the hope that she will bear many beautiful male children.

During the wedding ceremony, the bride's foot is placed on a stone — to signify that her moral character is to be as strong as the stone, that she must submit to no temptations and so on. (Ed. Note: The boy's moral character is, of course, no concern of the girl!)

Traditionally, Punjabi parents do not eat in their married daughters' houses. Presumably because they have no right to impose on their sons-in-law. This is the case in several other communities also.

MAHARASHTRIANS

At a conventional Maharashtrian Brahmin engagement, the girl has to change into a sari and blouse brought by the boy's parents. The reason behind this custom originally was to create an opportunity for the boy's sister or other female relatives to find out if she has any physical defect hidden from public view.

After the engagement (the whole marriage ceremony is supposed to take three days) the girl, along with five married women, is supposed to pound urad dal and rice — supposedly to initiate her into her new role of housewife. The boy, of course, knows it all — he needs no initiating into his role of a good husband and householder.

The day before the marriage, the bride's mother washes the feet of the boy's mother and sister and gives them sarees. The

rituals

boy's wedding apparel is then shown to him by the girl's parents. On this occasion, the relatives of both families meet, and the boy is garlanded and given a coconut — an auspicious fruit. The other guests are given pan, supari — all provided by the girl's family.

On the morning of the wedding, the girl performs the "Gauri puja" — worships Shiva (because he's famous for his virility?) to pray for marital happiness and ask for her husband's long life. (Though later both boy and girl worship Shiva together, it is not deemed necessary for the boy to pray for his future wife's long life.)

This is followed by the rukh-wat. The girl's family goes to bring the boy from his house — in a manner that ensures that his feet do not touch the ground. (He is generally brought in a vehicle.)

After the ceremony is over the boy writes the new name of the bride on rice and her name is changed to give her a new identity. She, of course, has to be satisfied with the boy's old one.

Another ridiculous custom is the "sulking" on the part of the groom — he is then "cajoled" and "flattered" by the girl's father into accepting his condition for the girl. Of course, marriage is the ultimate bliss, so there's no need to cajole her — even though she is leaving her house to go and live among strangers.

Two customs which are supposed to be dying out are asmarohan, in which the bride, resting her hands on the groom's shoulders treads the millstone with her right foot and is enjoined to be as faithful and steadfast as a stone, untiring in domestic duties and obedient to her father's commands — all feminine virtues only, naturally. The other obnoxious custom is the ban on Maratha women from going with the baraat.

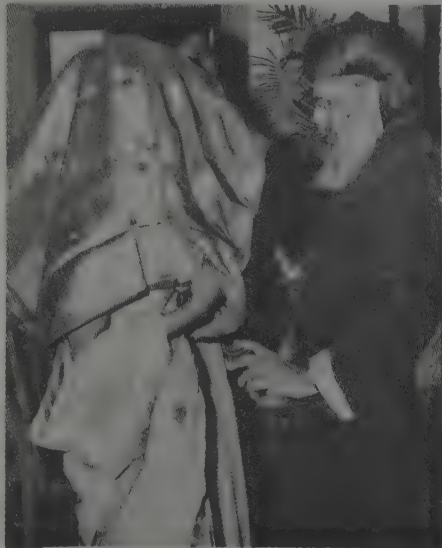
PROTESTANT CHRISTIANS

As part of the wedding ceremony, the bride and groom exchange certain vows. But while the groom promises "to love and to cherish", the bride's promise is "to love and obey."

SYRIAN CHRISTIANS

Among the Syrian Christians of Kerala, the main part of the ceremony is the tying of the "minnu" (small gold ornament) string on seven threads from the "mantrakodi" (saree given by the bridegroom's people, which she later has to wear for the reception) around the bride's neck. The bride does not "tie" the groom in any way.

After this, the "mantrakodi" is draped over the bride's head. And at this point the girl's older sister, who stands behind the bride throughout the ceremony up to this time, has to give place to the bridegroom's sister, who, as it were, takes over from there. This is a symbol of the bride no longer belonging to her own family but to that of her husband.



Towards the end of a Syrian Christian wedding. The "mantrakodi" is put over the girl's head.

KAYASTHS

Among the Kayasths, the bride's mother would never visit her married daughter. This was also common in parts of Cutch and Gujarat — where the bride's mother would not even drink water at the daughter's house — as well as Punjab and other northern areas. In fact, originally, no-one from the village of the girl was supposed to eat from the village of the boy. Later, if they did eat at all, they would pay — symbolically at least — for it. In one family in A.P., the girl has been married for 12 years now and her mother has never visited her house. In another, if at all her mother came to her house, the girl would borrow food from her neighbours to serve to her.

TAMIL CHRISTIANS

The "Thamboolam" or trays full of the entire bridal attire plus flowers, a coconut and rice, is taken to the bride's house in a procession just before the wedding. It is the prerogative of the bridegroom's sisters to dress the bride up. The original reason for this was that this was the chance for the bridegroom's people to closely examine the bride and make sure there are no physical defects hitherto unnoticed.

TAMIL BRAHMINS

At one point, among one sect of Brahmins, the yoke of a bullock-cart is held over the bride's

head to signify that henceforth she must bear the burden of the household. (Ed. Note: even symbolically, a yoke that is used for cattle being used for a woman is repugnant, to say the least.)

On arrival at the "kalyana mandappam" (where the wedding is to take place), there is a ceremony where the bridegroom pretends reluctance and says that he is going to "kashi" to be a celibate hermit (this is known as "kashi yatra"), presumably, wishing to jump straight from "brahmacharya" to "vanaprasth". The bride's father has to go after him with an umbrella and symbolic gifts and plead with him to return and do him the favour of marrying his daughter.

GUJARATI PATELS

Among the Patels the custom is to give various gifts to the bridegroom at each of the 'mangalfera' (i.e. going round the sacred fire four times, hand in hand with the bride, the bride following the groom). At each round the groom is given a gift as if to coax him into completing the final rites because 'mangalfera' set the seal on marriage rites as the 'hast melap' gets it



At a Tamil Brahmin wedding. The bridegroom's ritualistic reluctance to get married, the "Kashi Yatra."

going. The gifts may range from a wrist watch or a fan to a refrigerator or a passage abroad.

SINDHIS

On the day of the marriage, before the bridegroom steps into the bride's home to pick her up for the ceremony, he is traditionally expected to place his foot over that of his bride-to-be's, signifying, of course, that he will dominate her, he will rule the house — and her. The bride is expected to let her foot stay still beneath his, passively. Some "clever" forthright women have gone ahead and placed their feet over their husbands. But most girls about to be married, so conditioned are they by society's repressive norms, raise their eyebrows in horror: "My! How can we even think of placing our feet over theirs. We don't want to dominate them." As if this ridiculous shuffling of feet

really will set the tone to the marriage.

During the ceremony, when the couple give the seven pheras — go around the fire seven times — four men armed with sticks stand on the corners of the mandap. As the bridegroom passes each armed man he is supposed to strike the stick with a knife which he carries. This, it seems, symbolises the man's ability to protect his wife. The thought rarely strikes those who adhere to these rituals, that women are, for the most, capable of protecting themselves.

And the most humiliating event of the day, performed with much gusto by the bridegroom at his home, to the accompaniment of pointed jokes, innuendoes and sniggers, is the cracking of a coconut. This is generally hurled against a wall or the ground and thus broken. The event, which heralds the "breaking" of the bride's virginity, is borne stoically by most brides.

After her virginity is symbolically broken by the exultant bridegroom in public, the bride is subjected to further humiliation "the morning after." In many families, the boy's mother/sister checks the bridal bed for blood stains — signs of the girl's virginity and, hence, purity. This news is then spread among relatives and even among neighbours. Such abhorrent practices by in-laws ought not to be tolerated. It is amazing that educated men don't bother to put an end to such degrading rites.

KARNATAKA

Among the Madhwa Brahmins, the bride sits before the grinding stone in which wheat is ground by five married women, later used for making kheer for lunch — a ritual initiating her into household tasks.

Two rituals which are not so popular today are, firstly, the piercing of the bride's nose by her mother-in-law. Besides the fact that the girl may not want to wear a nose ring, one wonders how many bridal noses got infected on the wedding day! The second is the winding of threads around the bridal pair by couples. These threads are later removed by the priest and tied round the bride's wrist as **kankana** (as a sign of bondage?).

A Gowda bride also wears a turmeric-dipped **kankana** on her wrist "to ward off evil." The boy, by reason of his sex, is immune from being attacked by evil forces.

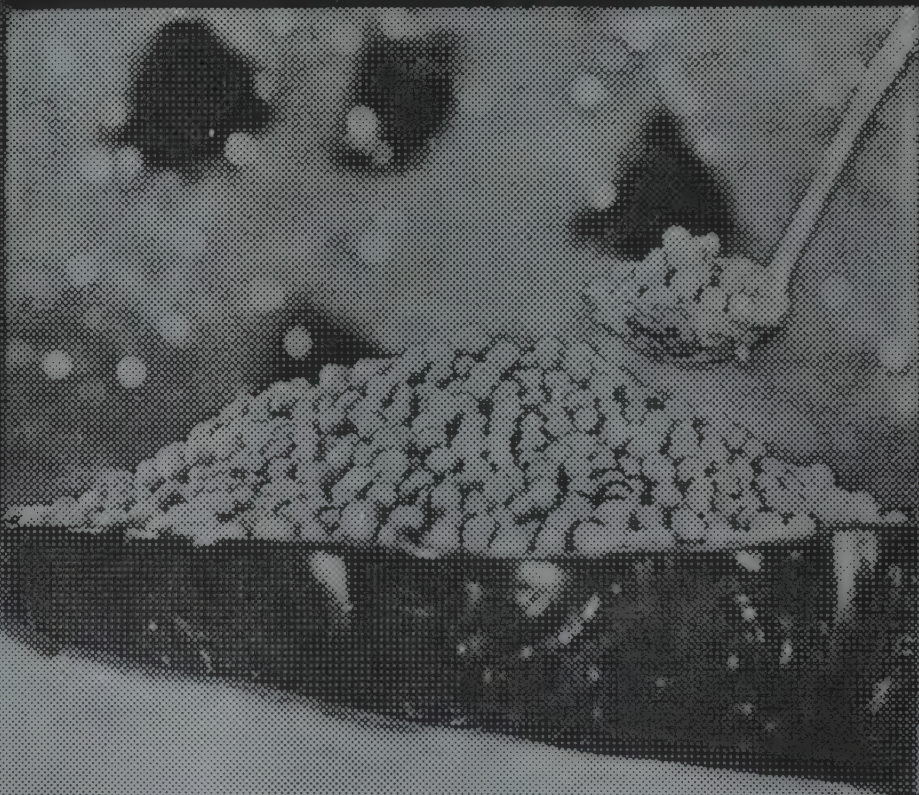
The Karnataka Muslim groom accepts "full responsibility" for the bride in the presence of three witnesses — at the same time announcing the mehr he will give her when he divorces her! It never occurs to them that the bride can be fully responsible for herself — because society sees to it that she cannot.

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DOWRY

the scourge of our time (AND ALL TIME?)

There is a saying in Kannada that if you make a mention of money even a dead man will open his mouth. And dowry is money, or gold, its next of kin. It is all very well to preach but with dowry, precept and practice seldom co-exist.

When exactly this evil practice started is difficult to say. However, in the 11th century a social reformer called Mahapandit Vignyaneshwar introduced the concept of "Strae Dhan" and publicised it to such an extent that it enabled women to get a rightful share in movable and immovable property and to thus enjoy a dependable income. His "Strae Dhan" theory is even today part of the Hindu Law.

However, what was started in all good faith soon became an evil practice. There were social reformers but they were few and far between and their attempts proved futile.

Today the dowry is the boy's market price. In Bangalore, the electronic engineer can quote the sky and in Kerala even a typist has his price and gets it. In the northern regions businessmen enjoy prestige while in the south security lies in government service. So each according to his station can reap in the dowry bonanzas.

The moment the marriage talks begin, feelings dry up, the basis of religion falls flat. What remains is the money transaction, plain and simple, and once the commercial deal is struck, the major hurdle is over.

However, this is not the end. Even after the marriage, the girl is harassed over her dowry and this often assumes the proportions of mental and even physical torture. All too often she seeks deliverance from it all in suicide. Such is the evil force.

Thus dowry makes or mars a marriage. Broken engagements and unhappy marriages resulting from problems over the dowry are not uncommon. There are laws to protect the girl and the loopholes to nullify the provisions. And the practice continues.

Formerly the demand was for money and jewellery. Today the demands have changed and augmented in keeping with the changing society. Besides hard cash, a television set, a refrigerator,

a well-furnished flat and a honeymoon abroad are among the demands among the elite, while a wrist watch, a radio set, a cycle, deposit for a room and a suit make up the demands of the labourer.

The Central Government enacted a law in 1961 prohibiting giving or taking of dowry. Known as the Dowry Prohibition Act, it extended to the whole of India except the State of Jammu and Kashmir.

Earlier the government had sought to remedy the problem by the Hindu Succession Act, which confers the improved property rights on women.

The Dowry Prohibition Act defined dowry as meaning property or valuable security given or agreed to be given either directly or indirectly a) by one party to a marriage to the other party to the marriage; or b) by the parents of either party to the marriage or by any other person, to either party to the marriage or to any other person; at or before or after the marriage as consideration of the marriage of the said parties, but does not include Dower or Mehr in the case of persons to whom the Muslim Personal Sheriyat applies.

The said Act also fixed punishment for those violating the law. Imprisonment for six months or a fine of 5,000 rupees or both were recommended.

However, the offence was made

Veetee

Despite the Dowry Prohibition Act of 1961 and countless articles, debates, discussions and statements condemning the dowry system, the harsh reality of it cannot be ignored or denied.

Under the Rajya Sabha questions of May 8, 1978, is listed a "Dowry act amendment." To quote the Times of India, "The government is considering amendment of the dowry prohibition act to make it more effective...The question of making the act cognizable was also under consideration...The proposals relate to ceiling on presents, restriction on extravagance at marriages and prohibiting display of presents."

Whether or not this will indeed be carried out and whether or not the amendment will in fact make a difference remains to be seen.

But, in the meanwhile, peoples' attitudes continue to be the worst obstacles to the eradication of this custom.

non-cognizable, bailable and non-compoundable.

The Andhra Pradesh Dowry Prohibition Act and the Bihar Dowry Restraint Act were repealed by this Dowry Prohibition Act.

How futile are the provisions of the Act was proved by the fact that till date only 85 cases were registered and tried. Eighty-four of the litigants lost, while the solitary litigant who won also lost in appeal to the higher court.

Stray efforts were made now and then to fight the evil of dowry with little or no impact.

It was during the International Women's Year that a National Plan of Action for Women was prepared with the assistance of an inter-departmental panel constituted by the Union Department of Social Welfare. The

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DOWRY

National Committee recommended the blueprint which included a point on dowry and said, "The practice of dowry will be eradicated by suitably amending the present legislation and by setting up the machinery for its strict enforcement. This is a social evil which requires a systematic campaign and vigilance by voluntary organisations."

A couple of years ago Mrs. Aloo Chibber mooted a Bill in the Maharashtra Assembly. The Bill recommended 1) Providing stringent and rigorous punishment to the defaulting party; 2) Stopping display of gifts; 3) Compelling the defaulting spouse to maintain the forsaken partner.

The All-India Women's Conference, the Maharashtra State Women's Council, as well as the Women Graduates Union supported the Bill and demanded that the offence be made cognizable and punishment more stringent.

Last year, the League for Social Justice organised a conference in Pune and condemned the system of dowry and women took a pledge that they would not give or take dowry.

It was with a curiosity to know what individual women felt on the dowry issue that I met a few prominent women.

Mrs. Shakuntala Jagannathan, Director of Tourism, Maharashtra State, comes from a family where for three generations "no dowry was given or taken." And in the fourth, she has not given any dowry for her daughter.

Her grandfather, the well-known social reformer, Sir C.P. Ramaswamy Iyer, was very firm on the issue. He was so strict that he even returned "the silverware that my grandmother brought with her."

She feels that the movement against dowry must start from the educated girls. They have to become economically independent and this would give them confidence enough to refuse to marry if a demand for dowry were made.

Even mothers must insist that they will neither "sell" their daughter nor "buy" their son-in-law says Mrs. Jagannathan.

Nargis Dutt feels, the dowry tradition, handed over from ancestors, has seeped into the system and what was a security for the girl is now being misused.

She is all for reforms but is aware of the problems connected with marriage. Soon after Sanjay Gandhi's Five Point programme was announced, she went to Umarchadi, which is a predominantly Muslim area in Bombay and talked to a group of girls and their mothers. The girls hated the dowry system, felt humiliated

at the thought of it and preferred to work. But the social stigma attached to the unmarried girls and their parents forced them to opt for marriage. Moreover, their refusal to pay dowry and "grab" the boy resulted in somebody else bagging the boy.

Her advice to men is that they must give up their superior attitude and themselves fight against this evil system.

While advocating a comprehensive law to fight the evil of dowry, Mrs. Dutt also does not mind if two rich parties mutually agree upon giving valuables.

The two educationists, Mrs. Madhuri Shah, Vice Chancellor of the SNDT University and Mrs. Neeraben Desai, Reader in Sociology, agree that dowry is among the worst evils perpetrated on the woman and they blame the orthodoxy of Indian communities.

"So long as there are norms, such as you must marry, and that too, within a certain group, so long will this sort of financial involvement continue. Encourag-

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ing intercaste marriage is one solution."

Asserts Madhuriben, "There has to be a change in the value system so that a girl is not considered a commodity but rather recognised as an individual."

Neeraben says, "When parents spend a lot of money on a girl's marriage, it brings a feeling of security to such an extent that the girl does not claim or assert her legitimate right to property. This is wrong, because property belongs to her while the dowry is in the hands of the in-laws."

Madhuriben suggests that if all the media expose and decry the evil, then it might have some impact. "To ostracize all those who accept or give dowry. That is the only way," she adds.

Mrs. Ahilya Rangnekar, M.P., feels that the prestige attached to the dowry has made the situation worse. "There is prestige in giving dowry — they can boast of having given so much' to the girl. Boys have thus become greedy and expect too much," says Ahilyatai.

Her father, P. T. Ranadive, was a well-known social reformer and a Prarthana Samajist and he boycotted weddings where dowry was given or taken. Brought up in such surroundings, Ahilyatai recently boycotted the wedding of the daughter of a well-known social worker, where dowry had been given.

Ahilyatai is sorry that the system is on the increase among sophisticated people and squarely blames society for it all. She bemoans the lack of idealism and leadership.

"The only means to rout out the evil lies with the girls. They must shun marriage if dowry is demanded. When it comes to legal remedy, besides making the offence cognisable, the court must believe the evidence tendered by the girl's side."

Herself a militant leader, Mrs. Mrinal Gore, M.P., is all for the removal of the dowry system by an organised move spear-headed by women, women's organisations, youth and various social institutions.

Mrs. Gore feels very strongly that easy money has acquired a quality which is considered greater than the qualities that the girl possesses. However good a girl may be, her capacity to pay dowry decides how good a boy she will get.

"I am surprised that even mothers who are against giving dowries for their daughters are

only eager to demand dowries for their sons. There should be a social boycott on people who give or take dowry."

Prabha Rau, Maharashtra's Minister for Cooperation and Tourism, is of the opinion that dowry today is an individual affair and the only possible way to eradicate it is "by using the knife of individuality."

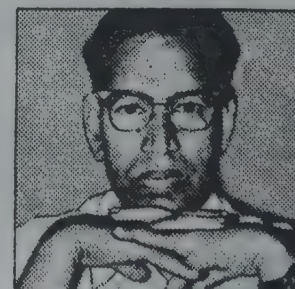

When asked what the State Government had done in the direction of eradicating the evil she remarked, "Dowry is not a legal transaction. There is no FIR registered against an offender. If even educated girls are willing to suffer the humiliation, how do you expect any government to eradicate what responsible citizens conspire to transact in the privacy of the sitting room?"

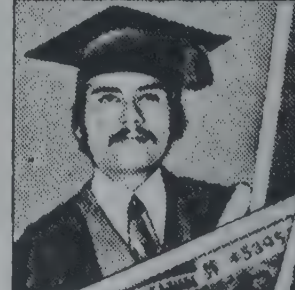
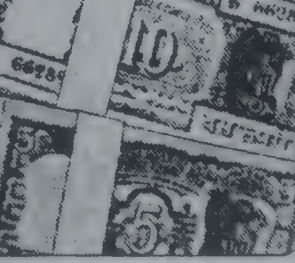
What about those who perpetrate the evil despite the legal provision against the dowry? She is clear about it too when she says, "You cannot legally stop people from drinking alcohol when a pot of rice or wheat can ferment in the kitchen. Similarly you cannot legally stop people from offering a dowry so long as they are willing to suffer the bondage of caste and sub-caste which glorifies a few worthless males in the tribe as only eligible mates."

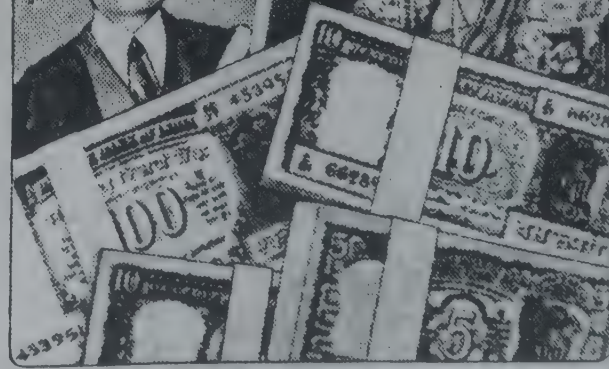
Said Shanti Sadiq Ali, wife of the Governor of Maharashtra, "There are no two opinions on

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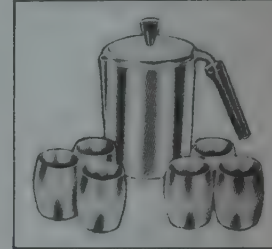
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DOWRY

the dowry. We all condemn it. However, dowry is a complex problem, which cannot be simplified by punitive measures or legislation. It has to be tackled in a more comprehensive manner. There are no short-cut remedies."

Shantiji lauded the Hindu Code Bill which was a move in the right direction and said, "but the Government had to be very cautious because it was the first attempt to change and it was not an easy task. Many spoke for the traditional customs in Parliament."

Narrating how her father strongly felt about the evil she said, "My father would boycott marriages where dowry was given."

And she follows the same line of thinking. "If enlightened people and those enjoying positions in society ostracize people who give or take dowry, this would make a little dent."

"And what is the use of education?" she asks. "Even when marrying by choice, the boys insist on T.V., refrigerator and furniture. This is a false status symbol and the whole value system is changing.

"Why can't the boys, the enlightened youth, buy and do things out of their earnings?"

Shantiji blames the girls also who are equally wanting. They too make many demands on their parents.

Shantiji is sorry that the so-called intelligentsia is imitating the industrialists and the rich and practising ostentation.

"Because where there is ostentation there is dowry. We have become a little insensitive to it. We don't inquire into it."

It is here that journalists can do yeoman service to society by doing a little investigative reporting. "If during the wedding season they conduct a survey on how marriages are performed, and publicise, there would be fear."

Shantiji advocates public participation which, according to her, "is very important." "If a committee of citizens is formed to boycott such marriages, where parents are destroyed, it would serve as an eye-opener."

Shantiji is surprised that the system is slowly making its way into those communities where it did not exist before. "Sikhs had no dowry system. But they have started it now. Sikhism was a reformist movement against an evil that had crept into the Hindu religion. The evils are carried

ed on. This shows how deeply entrenched in tradition we are, that even in change of religion, we perpetrate the evil."

She advocates a militant movement by women. The genius of a leader should evolve the strategy.

While supporting stringent measures by the government against people who demand dowry, Shantiji also feels that the human nature, being ingenious, can always find a way out.

"What political leadership can do is to boycott such marriages. You have to be bold and courageous to defy society."

Shantiji recommends education to all girls and systematic education against such evils from the school level.

Mrs. Shalini Patil, wife of the Chief Minister of Maharashtra, blames mediocre literature and films which, she says, have a bad influence on the public. It is the lack of elevating influence that has deteriorated the situation, she feels.

Mrs. Patil feels that women's organisations have an important role to play. Instead of holding meetings and seminars on dowry they should take a lead and organise marriages themselves. In case of dire need they should

even finance such marriages. It is in this manner that social awakening can be created.

Mrs. Renukadevi Barkataki, Union Minister of State for Social Welfare explained that the state of Assam, from where she hails, has no system of dowry.

The remedy to the evil system lies according to her in the young girls and boys. "They must carry out a social revolution.

"Legislative measures are not adequate. Because however stringent the measure, there will be loopholes which would render the measure inadequate. The girls must show grit and maintain it by being self-reliant. They must not meekly submit to boys who accept dowry."

So long as there are men who expect dowry and the women who give, the evil will continue. However I was very happy to find that there are a couple of marriage bureaus in the city which are doing excellent work in the direction.

'Rajani' which Muljibhai runs from a well-known restaurant in Churchgate, refuses to register the names of those boys who expect dowry. A good move, he has been able to arrange over 2300 marriages in the last 15 years and all without dowry.

KERALA SYRIAN CHRISTIANS

Among these highly educated and mostly professional people, the practice of dowry nevertheless continues unabated and the amount is slowly but inexorably rising.

The amount, of course, varies according to the boy's profession and status and (less important, naturally) the standing of the girl's people, but while Rs. 25,000 "sufficed" for a Chartered Accountant with a good job in 1966, today the same boy could easily command at least one lakh.

The dowry amount is discussed in terms of cash (now a cheque is admissible), and is not inclusive of expenditure on sarees, jewellery, or household goods.

Traditionally, the money was handed over to the prospective father-in-law at the "ura" (engagement ceremony) which, by the way, was attended only by men. Now the practice of depositing it in a bank — in the boy's name, as a joint account or even (oh liberation!) the girl's own name, is becoming fairly common. However, in many cases, the control of the money is still in the hands of the boy's father and very often the girl never sees it at all (it is sometimes used as dowry for the boy's sister).

The practice is definitely prevalent today, and many are the matches that don't work out just

THE DOWRY PRACTICES OF SOME COMMUNITIES

because of differences between the parties on the dowry amount. The attitudes are changing hardly at all. Leaving aside the older generation, one can count on one's fingers the number of boys who refuse to take a dowry or girls who insist on not getting married if it means having to give a dowry.

The "justification" offered — that parents spend a lot on the boy's education — no longer holds water because the girls are just as educated. Nor does it make sense that the girl's parents should provide the dowry for the boy's sister.

A. J.

BENGAL BENGALI HINDUS

All sects of Hindus in Bengal, whether in rural or in urban areas, still have the dowry system.

The amount, of course, varies according to the girl's father's financial ability. It can vary from as much as a lakh given in the daughter's account to, maybe,

five hundred rupees. In many sophisticated families, however, the law is hoodwinked in many subtle ways. The bridegroom's father has been known to take cash "to settle" expenses of the groom's higher education abroad. A fully-furnished ownership flat or furniture for the whole house, a T.V. set, and a car — all these are quite in order in lieu of actual cash. Poorer families settle for things like wrist-watches, transistors and cycles.

If the girl is "ugly," "dark" or "defective," the dowry is jacked up by several thousands. The boy's educational qualifications, the status of his job and his income are also considered.

BENGALI CHRISTIANS

They do not have the dowry system as such, but no father of the bride is exempt from giving in goods what is commensurate with his position and that of the bridegroom.

Tapati Mookerji

GUJARAT PATELS

Some years back, among the Patels, the dowry amount and the gifts for the bridegroom from the bride's parents were decided upon before the boy and the girl were even allowed to see each other. Now the dowry is tacitly understood; if both parties belong to the same social level and same "circle" (i.e. a group of villages within which marriages are performed), the dowry would be around Rs. 10,000 or more.

The dowry amount and the presents that were given by the bride's father at the time he got his first daughter married are also relevant factors in deciding the amount for subsequent daughters. He is supposed to give at least that amount, if not more.

In addition to this cash which is paid to the father of the bridegroom, the bride is to be given a settled amount of gold. It varies between 10 to 15 tolas of gold — the gift to previously married daughters once again becoming a binding factor. The bridegroom is given a gold ring or gold necklace.

Apart from all this, the bride's father, before the marriage and after the engagement, sends to the house of the bridegroom a set of stainless steel utensils and other necessary kitchen-ware. If a small item is found missing, a


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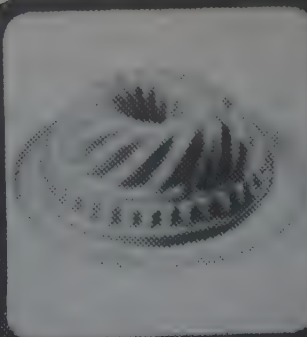
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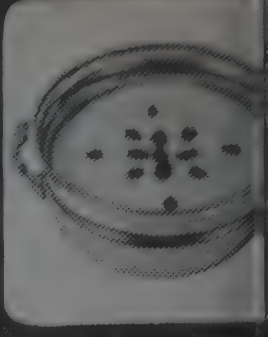
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THE DOWRY PRACTICES OF SOME COMMUNITIES

curt message is sent to the bride's father, who hurries to meet the demands. Unless that is done, the auspicious day for the marriage ceremony cannot be decided upon.

When a bride's dowry is carried to her future home, neighbours and relatives assemble to see what she has brought. At this time the bridegroom's sisters have a right to pick any of the sarees brought by the bride as a part of her trousseau. If a sister-in-law is so inclined she can even take the best of the lot.

The bride also brings with her a pre-determined amount of sweets and other eatables so that these can be distributed among the relatives and neighbours of the in-laws.

JAINS

Among the rich Jains, the custom is for low sums, but the gifts depend upon the riches of the bride's family. Gold and expensive sarees are exhibited at functions specially arranged.

The bridegroom has a right to a golden ornament when he marries. At the time of his wife's sisters' marriages, he once again has a right to a gift — i.e. if a man is getting his fourth daughter married, his three other sons-in-law have a right to gifts of Rs. eleven each, according to the traditional custom, or a gold ornament, according to the modern.

When a daughter elopes and marries on her own, she does not get any dowry. But when she is eventually received back into her father's family, the first thing that is done is to give her a cheque in lieu of the gifts that would have been bought for her.

Ila Pathak

TAMIL NADU

In Tamil Nadu, the highest demand for dowry is made by the Tamil Brahmins and the Chettiars. Though it may not be stated in black and white, a subtle transaction at least takes place. The average rate for doctors and engineers, for example, is a lakh of rupees, with additional "pocket-money," a flat or a car.

CHETTIARS

The Chettiar community has a further elaboration of the dowry system. For three years after a girl's marriage, her parents have to supply all the provisions required in the couple's household. This is not restricted to big-budget expenditure such as oil and rice — even salt and vegetables are included. So much so that many parents have to take care to stagger their daughters' weddings so that they do not at any given time have to support more than one young couple.

CHRISTIANS

Among the Tamil Christians, the amount is about fifteen to twenty thousand for a doctor or an engineer, the sum being substantially augmented or reduced according to the colour of the girl's skin. A certain amount of jewellery is also expected.

Nowadays, a working girl is welcome to swell the family coffers. But even if she is highly educated and holds a very lucrative job, the dowry is by no means waived or reduced.

Normally the bridegroom's fa-

count for the girl — which, as they say is "voluntary" on the part of the bride's parents, the bridegroom's family can request an amount known as the "ghoda joda." Ranging from Rs. 1000 to Rs. 10,000 and Rs. 15,000, this was originally the money used for the bridal paraphernalia of the bridegroom. It is now often used for the wedding expenses.

Weddings were often cancelled as a result of disagreements over the "ghoda-joda" amounts. Even now this is so among the poor. (Ed Note: The question of, course,

are given cash "to buy whatever their husbands like" later on.

The "mehr" — usually the amount promised by the boy in the event of a divorce — is often looked at as a protection for the girl. If paid at once, the sum is smaller, but if the payment is deferred, the amount is often 1½ — 2 lakhs. However, smaller "mehrs" are now in vogue. (Ed. Note: The other side of the argument is — how can you put a price on a girl? The same argument should be used by boys against dowry — how degrading to have your worth assessed in terms of rupees. Is it possible to calculate in material terms the worth of a person?)

RAOS AND REDDYS

These two communities are traditionally part of the "landed gentry" or "zamindars." In terms of gifts, the bride's parents give whatever they like and as much as they can afford in addition to the usual jewellery and sarees. A "settlement" or bank account in the girl's name is also customary.

Bilkiz Alladin

MAHARASHTRA

Among most Brahmins, the same forms of dowry operate. The dowry is fixed at the "girl seeing" ceremony. The girl's parents are given a list of ornaments that they have to give to their daughter. A boy whose parents are progressive enough not to demand any dowry is considered abnormal or suffering from some terrible defect, and faces the risk of the engagement being called off by the girl's family. (This actually happened.) The dowry is given during the marriage ceremony in the form of "var-dakshina" (literally, gift for the groom).

Neo-Buddhists do not accept or give any dowry. Sometimes, the boy's parents have to give one.

J. P.

NORTH INDIA

Almost every North Indian community is notorious for lavish weddings and dowries. These have to be followed even if it means incurring life-long debts for the girl's parents.

BANIAS

In the Bania community, the system of "give and take" is very open, "almost like a trade." Here the amount of the dowry is linked with the girl's education. Since many Bania families do not educate their daughters beyond a certain extent, "the price of a bridegroom is very high." An IAS officer (shades of the British) is given at least Rs. one lakh, a doctor gets half that amount, while an engineer gets Rs. 50,000. Of course, if the girl's family is very rich these limits have no meaning.

Continued on page 47

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ther handles the money. Very often the amount or at least part of it, is used for his daughter's marriage. The bride has no control over it and does not have a right to ask how it is spent. Parents of boys prefer ready cash as dowry, and even if the girl is an only daughter, whose share is a house or landed property, they are generally not prepared to wait till the girl inherits it.

Susie Kuruvilla

ANDHRA PRADESH

The dowry system is generally prevalent among most communities in Andhra Pradesh.

HYDERABADI MUSLIMS

Besides such sundry items as a house, a car and/or a bank ac-

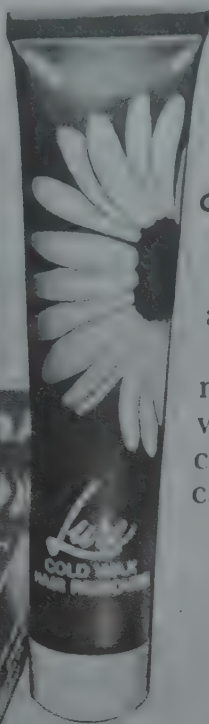
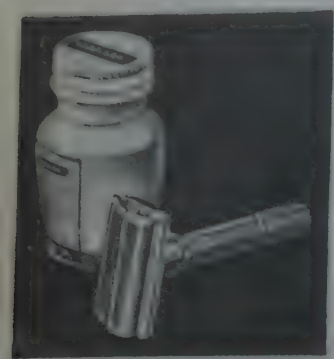
count for the girl's parents are rich or poor, whether they can afford it or not; the question is why a girl's parents have an obligation and a boy's parents don't.)

Traditional presents for the bridegroom include a complete toilet set of silver, clothes, watch and buttons for the "sherwani."

The bride takes with her everything for the house, including utensils, a "pan-daan" and all the ingredients for the "pan-daan" (enough to last one year).

Some of the traditional items, such as the "pan-daan," elaborate sarees, etc., are now being left out because the young people have no use for them (especially if they live abroad). However, there is a compensation: the girls

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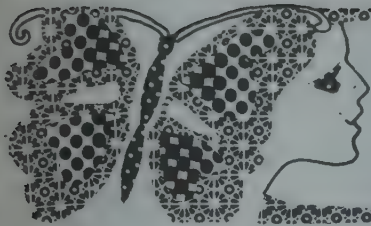
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beauty bulletin

LONG LASHES

My lashes are very skimpy. Can I make them grow thick and long? Also my cheeks appear very flat. Any make-up tricks to make them look fuller? I have a very fair complexion.

Z.H. (Srinagar)

It is not possible to make your lashes grow. But you can try applying a few drops of castor oil on them every night and see if this helps. Continue doing this for a couple of months.

You can lift flat cheekbones with this make-up trick. Use a little deep toned shading on the cheeks. Use a foundation a shade or two deeper than your basic one, and fade off softly at the edges.

MAKE-UP WITH CONTACT LENSES

I have started wearing contact lenses recently. Can you tell me

how best I should apply my eye make-up?

K.L. (Calcutta)

HELP FOR SKIMPY LASHES



First of all, after inserting the lenses, give them time to settle down before you start your make-up. It is better to wear lenses before the make-up as otherwise the make-up would tend to smudge when wearing the lenses.

Apply your cosmetics with a gentle touch. Practice using brushes for eyeshadow, liner and mascara so that you can apply your make-up without pressure; also you can see what you are doing.

USE SHAMPOO FOR HAIR

I have been using soap to wash my hair. My friends tell me that this will harm my hair. Is this true?

K. R. (Bombay)

You should avoid washing your hair with soap as it is very alkaline — this can weaken and damage your hair. Healthy hair must maintain a slightly acid balance. Also soap is difficult to remove completely from hair and it dulls hair. You should use a good shampoo — choose one which suits your hair type.

FLABBY THIGHS

My thighs are very flabby. I am very fond of swimming and

when I wear a swimsuit I feel very conscious about them. Please suggest an exercise to trim them.

My other problem is that due to perspiration, my dresses get soiled underarms. What should I do?

C. C. M. (Trivandrum)

A 20-minute daily walk will help you to trim your thighs. Tennis, cycling, swimming are also good for you.

Do this exercise daily and continue for a couple of months till you see results.

Lie flat on your back on the floor, with your legs in the air. Support your hips with your hands. Do cycling with both the legs vigorously.

You should use an anti-perspirant lotion in armpits to check perspiration. Use it after your bath when your skin is dry. Dress shields (you can stitch them at home) will prevent your clothes from soiling.

Wear clean clothes and change your underwear daily. Wear cotton underwears as they are absorbent. Synthetic fabrics close to the skin make you feel hot.

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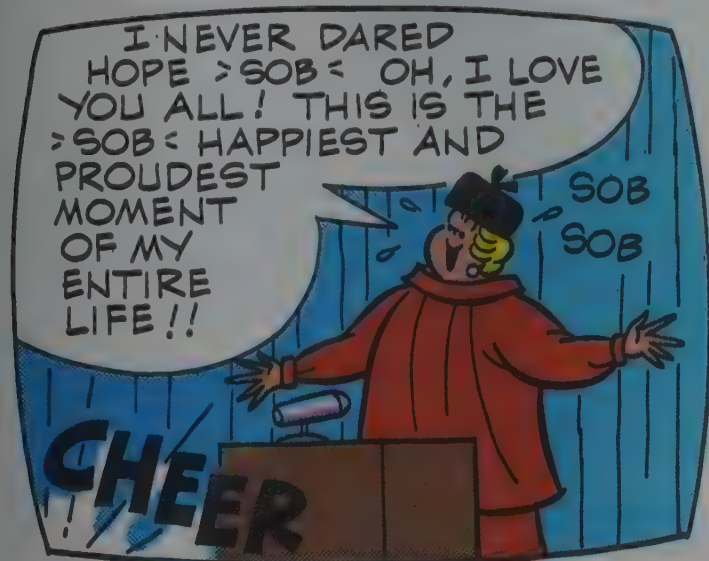
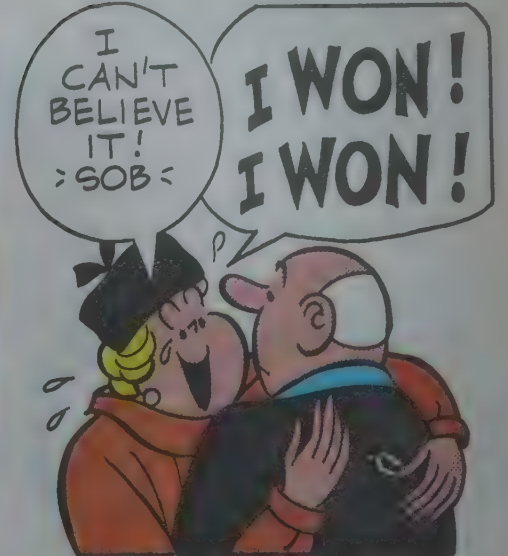
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THE LITTLE WOMAN

by Don Tobin



We interrupt this program for a tragic news bulletin....Mr. Herbert Butterworth, husband of this evening's winner, has just shot himself....



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Most of the swank apartment houses in New York don't allow children — and they're very strict too. In one apartment building in third avenue, there's a woman who's so afraid of being evicted — she's in her fifteenth month.

When there's nothing more to say — he's still saying it.

"What's all the commotion at Perce's house?"

"Nothing much — they're taking him away in an ambulance for beating his missus."

In one city it was so windy that one chicken had her back to the wind and laid the same egg twenty-seven times.

"Is it true," the judge asked, "that you haven't spoken to your wife in five years of married life?"

"Yes."

"Explain yourself."

"I didn't want to interrupt her."

She was only an air raid warden's daughter — but was she good in a blackout.



A diplomat is a man who can convince his wife she looks vulgar in diamonds.

It was one of those new low foreign cars — he stuck his hand out to make a left turn and ruptured the cop on the corner.

She's so bowlegged — she could walk down a bowling



alley while the game is going on.

Happiness is when an old man marries a frigid woman.

"I just got a dog for my wife," one husband told the other.

"I'd like to make a swap like that myself."

He was so lazy he wouldn't help his mother-in-law out of the house.

Joe E. Lewis on drinking: "I once quit drinking — it was the most boring ten minutes of my life."

He's a false manufacturer — he lives off the flat of the land.

He's the meanest kid in

town — he locks the bathroom door the night his grandpa has his beer parties.

He was always very shy. Even his tombstone reads, "Pardon me for not rising."

The cop arrested the young teenager for wearing the scantiest bikini — to tell the truth it looked like three coloured Band-Aids. "What would your mother say if she saw you in this outfit?"

"She'd be furious," she answered. "It's her suit."

I call my wife "Congress" because she's always introducing new bills in the house.

I'd rather have fingers than toes,

I'd rather have ears than a nose.

And as for my hair I'm glad it's still there. I'll be awfully sad when it goes.

Compiled By: George Fegradoe

Leave that razor alone!



Cream hair away the lovely Anne French way

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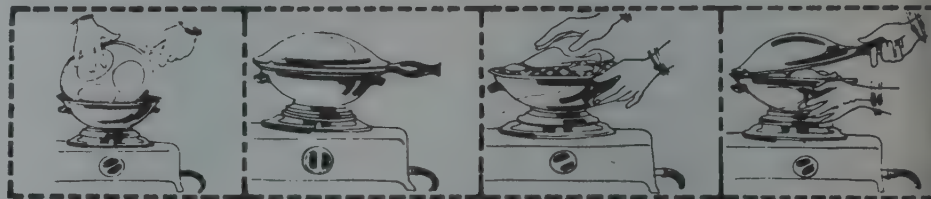
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youth
page

A PASSION FOR DANCE

Susmita Singhi

VIJAYA PATIL

Popularly known as "Viju Tai" among her close circle of friends and relatives Vijaya Patil is a shy and quiet girl.

Born of illustrious parents — Dada Vasant Rao Patil, the Chief Minister of Maharashtra, and Mrs. Shalini Patil, an active social worker — both of whom have spent a great deal of their time in politics and social welfare, Vijaya, however, is not particularly interested in either activity. She has found her first love in Bharata Natyam for which she is training under Mrs. Kanak Rele at the Nalanda Cultural Research Centre.

Speaking of her intense desire to take up dancing as a career, Vijaya's eyes glowed with excitement. She wants to study dance in detail, and is eagerly looking forward to the completion of her training, after which she can give her arangetram. Vijaya also plans to go abroad for performances.

Vijaya matriculated from Sangli in the Marathi medium. When she came to Bombay to join Sophia College, she found it difficult to cope with the English medium in the first year. By sheer dint of hard work her English improved steadily, and today Vijaya is a graduate in English and Economics. At present, doing her M.A. in English Literature through a correspondence course, she also attends the morning session of the secretarial course at Davar's College of Commerce, after which she plans to take up a part-time job.

Besides her studies and dance lessons, Vijaya tries her hand at cooking. Having been a lover of arts since her childhood, she often indulges in drawing and painting. When at leisure, Vijaya accompanies her

friends to films and occasionally they set out sailing.

"My parents have always been so busy," Vijaya recalled, as she spoke about her family set-up. "We always have to make our own decisions, but then I am influenced strongly by my father."

Marriage? She blushed as she nodded her head. But at present, nothing is more



important to her than her career in Bharata Natyam, for which Vijaya is determined not to leave any stone unturned.

NILIMA GAJJAR

Seventeen-year-old Nilima Gajjar, a beautiful danseuse, can rightly be called a cultural ambassador who takes Indian dances to different countries. A pre-medical student in an American University, Nilima came to Ahmedabad during her vacations and mastered Indian dances from Elakshi Thakore of Nritya Bharati School of Classical Dances. Nilima had her arangetram at the Tagore Hall recently, before an appreciative audience.

She performed during the United States Bicentennial Celebrations in 1976. She also performed during the Diwali festival in Brazil for a select audience comprising both Indians and foreigners.

Nilima began to dance from the age of ten and she intends to dance her way to fame and fortune and spread Indian culture to the different countries which she visits.

A voracious reader, Nilima is fluent in English, Gujarati, Chinese, and Portuguese. During her visits to India she learns to prepare Gujarati delicacies. Widely travelled, she is an intelligent girl with lots of interests and hobbies. Her ambition is to become a doctor.

Prasanna Radhakrishnan

SHYAMALA ALVA

BEST N. C. C. CADET

She is determined, adventurous and confident. She had decided to achieve success three years ago when she joined the National Cadet Corps. And today, through sheer tenacity of will, she basks in the glory of her newly-acquired status. Shyamala Alva was selected the best N.C.C. Cadet among the girls' senior wing in India this year.

"I have worked for it all through, thus I have a terrific sense of satisfaction and achievement." The All India N.C.C. camp, in the biting cold of January in Delhi, drew a large gathering of 1,400 boys and girls. Sixteen of them were adjudged best cadets.

"The competition was tough, but I suppose I was the best among the best." There were a number of selection tests, which included quiz competitions, declamations, shooting, observation, fault-finding, drill, turn-out and a personal interview.

Shyamala hails from Bangalore, where she finished her school and P.U.C. Love of adventure prompted her to join the N.C.C. in school itself, and ever since then, she had set her mind on achieving success in the field. Her father's transfer to Bombay brought her to this city last year. She has continued her activities with the N.C.C. at St. Xavier's College, where she is now doing her first year, B.A. with Maths and Chemistry.

A newcomer to the city, Shyamala still feels strange here. In Bangalore, she was an all rounder, participating in almost all the extra-curricular activities, like debating and elocution. "I played basketball and was the



captain of the Karnataka Girls State Team for hockey during 1974-76."

Shyamala has asked for an extension in the N.C.C., as she has completed three years as a cadet. In May 1977, she had been declared the best cadet at the Hyderabad camp, too.

Talking about discrimination between sexes, Shyamala said there was a lot of it but then girls are asserting themselves. "We can never be sent to the front, but during times of emergency and wars, we can nurse war victims and, if nothing else, we have our social service to take up. The N.C.C. has definitely taught us to be more alert and organised."

Plans for the future? Besides her degree course, Shyamala is doing a two-year part-time diploma course in a new subject called gemology — the study of gems. If her pursuit remains as steady as it is, next time you hear of Shyamala, it will be not as a N.C.C. cadet, but as a famous gemologist!

S.S.





ABOVE: Simply seductive — friends drop in for a friendly conversation in white organza, exclusively printed in floral design in orange and red with leaves twirling upwards; while the other wears a cool orange organza, printed at regular intervals in a leafy pattern.

Every girl dreams of being a beautiful bride and to be surrounded on that special day with only the lovely things in life. She has a mental picture of how radiant and fresh she would want to look with clothes and accessories for the man of her dreams.

Chosen here are sarees for that special occasion and for the young bride's take-away wardrobe collection. You'll be assured of perfect elegance and beauty with these vibrant colour combinations and richly embroidered in gold zari or exclusively printed organzas. So get set for that special day and make your dream come true.

A DREAM COME



ABOVE: Be a glowing bride in this scarlet chiffon embroidered saree, in gold zari and sequins. Motifs enhance the beauty of the pallave and border; The other in yellow American georgette, has flowers along the "matha patti", and a touch of sequined openwork along the border edge.

LEFT: Demurely pretty in deep yellow organza. Appliqued in striking red and embroidered in gold zari adorns the pallav edged; Another addition to the new wardrobe in deep navy blue organza. Embroidered in petite roses, has a special applique orange striped pallav, which offsets the total outlook and is delicately trimmed with gold braid.



TRUE

Photographs :
Farokh Reporter

Courtesy : Shrimati Saree Emporium,
Peddar Road, Bombay.



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human interest story



love," Mad. De Stael has remarked and Jayashree and Padma realised this bitter truth to its fullest as they practised for their next performance nursing the aching void left by Nandini's absence. As Padma describes it, "We were all so upset, so unhappy. The programmes we took on were just a

manner of keeping ourselves busy. The rigorous rehearsals, planning of costumes, the travel involved, all helped to divert our depression."

To go back a little—it was a recital by Ms. Sudha Doraiswamy at their school that prompted Nandini, Jayashree and Padma

DANCING ON THE EDGES OF TIME

S. Ganguly



(they were 9, 12 and 13 at that time) to approach Sudha and tie on the jingling anklets for the first time. After five years of her tutelage they continued their pursuit of Bharata Natyam at the Rajarajeshwari Kala Mandir, Bombay and also trained in Kuchipudi at Darpana, Ahmedabad. Then came the sweet taste of success—Bombay, Delhi, Bangalore, Mysore, Baroda, Ahmedabad. Wherever they danced, the trio drew crowded houses, heart-warming reviews—"audience spellbound with their perfect rhythm, grace and charm." "The Gods of India can smile when the bells on the Vijayanagar sister tinkle," ran the press reports. "Discerning their deep attachment to this art we gave them all encouragement," says fond mother Lakshmi Vijayanagar, and thus "What started as a hobby grew into a passion."

"In October 1969, three months after our Nanda's death, Jayashree and I established

Continued on page 37

LEFT: Jayashree and Padma in "Vasanthakali" performed in the Mohini Attam style.

BELOW: Nandini, Jayashree and Padma in "Venkatesa Kalyanam."



Horror battled with disbelief as wide-eyed Nandini stared into the mirror and a distorting lump on a slender neck stared back at her. It just can't be true! she told herself. Why, life could not have been more perfect! She had just returned from a fantastic holiday in Kashmir with her wonderful family. Yesterday her last year at school had begun. She must do well in her finals and then devote herself totally to her dancing. Already she and her two lovely elder sisters, Jayashree and Padma, were becoming famous as the Vijayanagar sisters. They had given more than 150 recitals all over the country and raised sizeable funds for charitable causes. Soon they would be staging full-length ballets, immersed in choreography, going on whirlwind tours getting applause, ovations, rave-notices... and now This! Jerked out of her reverie, Nandini's

Cancer waited round the corner to strike them, as the young Vijayanagar sisters danced their way to fame

face turned baleful. Could this be a result of the nasty fall she had off that spirited horse at Srinagar? her mind nagged, but she hastily brushed the doubt aside as her 16-year-old optimism took over and she gaily announced, "I refuse to go to school today on grounds that I am looking ugly and unfit for a public appearance!"

On this light note the grim drama began—within days the ugly lump grew uglier. Poor Nandini could hardly breathe now. Oblivious to the threatening clouds in the dense July sky frantic parents rushed her through the exhaustive round of hospital tests, only to have a freezing, indelible verdict thrust at them—cancer!

Now the family had only one goal. They choked down their sobs and switched on painful smiles. Nanda must not know that her days were numbered.

So all through the fruitless operation and the drastic nose-dive of the blood-count, although she grumbled a lot, Nandini continued to giggle, chatter, hope. "Do you know what this 'mugga' means?" she would tease the nurse as she demonstrated a dance-pose with nimble fingers. At other moments she would jabber about her soaring plans, even as her now wan and slight figure huddled under the coverlet.

But death was in a tearing hurry and it struck under the cloak of darkness on her eleventh night at the hospital. "Jayashree just went stiff with shock," Padma recalls, "while I could only stare unbelieving at the peaceful form and wonder helplessly where that vivacious spirit had vanished."

"We understand death for the first time when he puts his hand upon one whom we

PERSONAL CHOICE

IF YOU ENJOY PLANNING MEALS WITH A GOOD IMAGINATION, YOU'RE IN FOR A SURPRISE FROM RANI BELLANI.

A NURSERY TEACHER AND A SOCIAL WORKER, SHE IS ALSO A VERY GOOD COOK. STAYED IN A JOINT FAMILY FROM CHILDHOOD, SHE PICKED UP THE COOKING TECHNIQUES BY WATCHING HER ELDERS. HER INTERESTS IN HANDICRAFTS, STITCHING AND DESIGNING, COMPELLED HER TO TAKE UP A COURSE IN HOME SCIENCE AFTER SCHOOL. SHE ENJOYS TYPICAL INDIAN STYLE OF COOKING AND HAS GIVEN HERE A VARIETY OF TRADITIONAL SINDHI DISHES. IF GIVEN THE OPPORTUNITY SHE WOULD LOVE TO CONDUCT HER OWN COOKING CLASSES.

Photograph: Farokh Reporter

VADI SUPERB!

GOBI PULAO

500 grams Basmati rice
3 onions, chopped
6 green chillis, chopped
1" piece ginger
4 tomatoes
1 tsp. garam masala

2 bay leaves
6 tbsps. ghee or oil
1 tbsp. coriander powder
Coriander leaves, chopped
Salt to taste

Wash and soak the rice for $\frac{1}{2}$ an hour. Heat the ghee in a dekchi

and fry bay leaves. Add the chopped onions and green chillis and fry till dark brown. Add one cup of water and let it simmer. Next, add the chopped tomatoes and rest of the above ingredients. Finally put the rice. Add water and allow it to cook on a low flame. Serve with sai bhaji.

SAI BHAJI

2 bunches of palak
1 bunch of chuka
1 bunch sua
1 bunch methi leaves
3 onions, chopped
6 green chillis
15 flakes garlic
1 piece ginger
1 potato
1 carrot
1 brinjal
Salt to taste
25 grams french beans
5 tbsps. of ghee
1 cup gram dal
 $\frac{1}{2}$ tsp. turmeric
4 tomatoes

Wash and soak gram dal for 1 hour. Clean and chop the palak, chuka, sua and methi leaves, and all the above vegetables. Heat ghee in a dekchi and fry crushed garlic, ginger, chopped onions and green chillis, salt and turmeric. Add the dal and all the chopped ingredients. Pour in four cups of water. Cook till done. Mash cooked mixture well with a wooden spoon.

BHINDI POTATO SAEL

$\frac{1}{2}$ kg lady's fingers (bhindis)
 $\frac{1}{2}$ kg potatoes
 $\frac{1}{2}$ tsp. turmeric powder
Salt to taste

1 tsp. coriander powder
6 tbsps. ghee

GRIND TO A PASTE:

1 bunch coriander leaves
1 pod garlic
1" piece ginger
8 green chillis
2 tomatoes
1 onion

Wash and slit the lady's fingers lengthwise, peel the potatoes and cut into 1" thick rounds. In a kerahi put ghee and fry the



ground paste. Add the lady's fingers and potatoes and 1 cup water. Cook on low flame. Serve hot with chappatis.

AUR (MUSTARD SEEDS) JE BHAJI

- 2 carrots
- 2 potatoes
- 12 french beans
- 8 small onions
- 2 brinjals
- 2 capsicums
- 1" piece ginger
- 12 flakes garlic
- 1 tsp. mustard seeds
- 6 green chillis
- 2 tomatoes
- 2 tbsps. wheat flour
- 4 tbsps. oil
- 1/2 tsp. turmeric powder
- 1/2 tsp. coriander powder

In a dekchi put 6 cups of water and let it boil. Add in chopped vegetables. Mix wheat flour in 1/2 cup of water. Add this paste to the cooked vegetables. Add salt, turmeric and coriander powder and chopped tomatoes.

Put ghee in a kerahi. When hot, add chopped garlic ginger and mustard seeds. When they start spluttering pour it to the above mixture. Serve hot.

CARROT HALWA

- 1/2 kg carrots
 - 1/2 litre milk
 - 1/2 kg sugar
 - 2 cardomoms, crushed
 - 200 grams khoya (mava)
 - 2 tbsps. ghee or butter
- Silver foil
Chopped pistachios for garnish

Grate the carrots. Boil milk. Add the grated carrots, sugar, khoya and crushed cardomoms to the milk and cook on slow fire. Cook till the mixture leaves the sides. Add butter or ghee before removing on a thali or on a flat dish. Garnish with silver foil and few chopped pistachios. Serve with puri or chappatis.

KHEEMA KA LOLA

- 1/2 kg. kheema (mince meat)
- 2 onions, chopped
- 2 tomatoes, chopped
- 6 green chillis,
- 1" piece ginger
- 8 flakes garlic
- 3 eggs
- 1/2 tsp. red chilli powder
- 100 grams peas, boiled
- 10 sticks, macroni
- Garam masala powder
- 6 tbsps. ghee
- 1/2 tsp. coriander powder

In a dekchi put ghee and fry the chopped onions till brown. Add the green chillis, chopped garlic and tomatoes, and kheema and cook in 2 cups water. When dry, remove from the fire. Beat eggs and add it to the kheema. Add peas and macroni pieces with salt and pepper, coriander powder, garam masala powder, red chilli powder and mix well. Place this mixture on a greased proof tray and bake in preheated oven. Garnish with coriander leaves and sliced tomatoes. Serve hot.

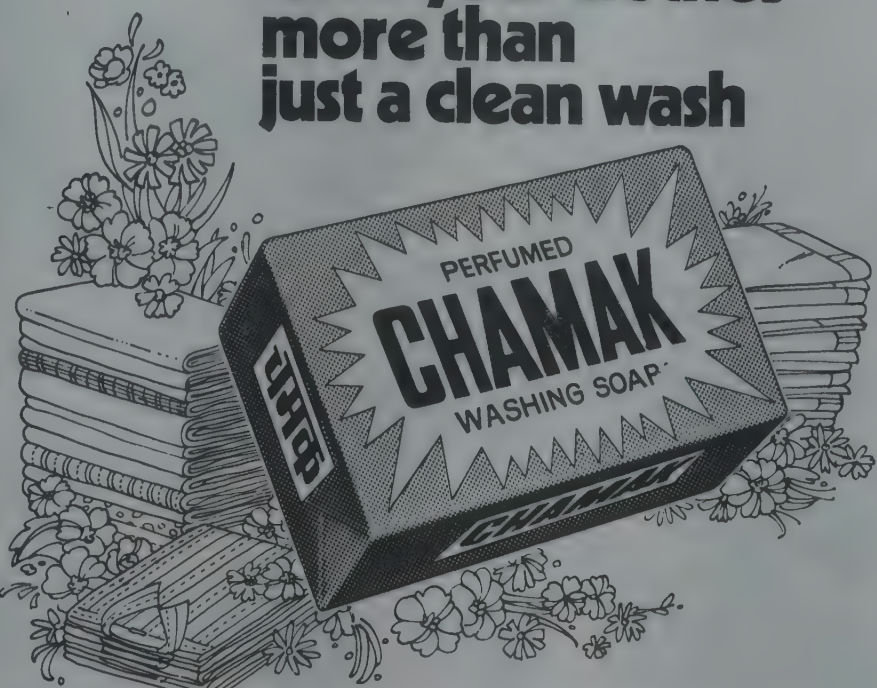
SAEL GHOSHT

- 1/2 kg mutton chops
- 3 onions, chopped
- 3 tomatoes
- 15 flakes garlic, crushed
- 1" piece ginger
- Garam masala powder
- 1 cup sour curd
- Few coriander leaves
- 1/2 tsp. turmeric powder
- 1 1/2 tbsps. coriander powder
- 1 tsp. red chilli powder

- 1/2 tsp. cummin seed powder
- 8 green chillis, chopped
- 8 tbsps. ghee

Clean and wash the chops. In a dekchi put ghee and saute the onions, green chillis, tomatoes, beaten curds, crushed ginger, garlic and all the dry masalas. Mix well and cook on low flame without water. Serve with phulkas.

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Before washing coloured articles, place them in cold water to which a handful of kitchen salt has been added. This will help to fix the dye.

COOKERY CONTESTANTS!

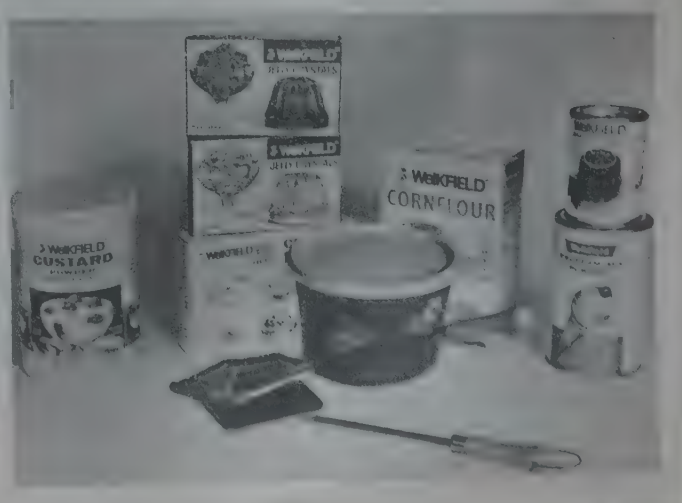
Revised Contest Rules

With repeated requests from our cookery contestants, we hereby inform that each recipe should be accompanied by a coupon only, WITHOUT a passport size photograph. It has caused a lot of inconvenience to most of our readers to send a photograph with every recipe.

Each selected entry, will be informed in advance for the photograph to enable us to publish the recipe. The entry will be DISQUALIFIED if the photograph does not reach us in the time mentioned.

Commencing from June 3, 1978.

MORE GIFTS FOR OUR COOKERY WINNERS



Prize winners of our weekly cookery contest will get in addition to the usual Rs. 50.00 cash prize, 1) A non-stick coated Sandwich Toaster and a 9-cup Storefresh container from TRUPTI INDUSTRIES, Bombay, 2) WEIKFIELD'S Custard Powder, Jelly Crystals, Baking Powder, Ice Cream Mix Powder, Variety Custard Powder and Corn Flour, and 3) A book, "Eve's Guide to Fashion, Beauty, Cookery and Child-care" by AROONA REEJHSINGHANI.

So, send in your best vegetarian or non-vegetarian recipes accompanied with photograph and coupon to the Cookery Editor, Eve's Weekly, Apollo Street, Bombay 400 023.

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recipes from our readers



Rajni Kalra, Kanpur.

GRIND TO A PASTE :

- 12 green chillis
- 2" piece ginger
- ½ pod garlic
- 4 large cardamoms
- 4 cloves
- 1" piece cinnamon
- 1 tsp. shahjeera
- 8 peppercorns

Cut the mutton into small pieces, wash and drain out the water. In a little ghee, fry the meat. When the water dries, add red chilli powder, ½ teaspoon turmeric powder and salt to taste. Fry well. Add enough water and allow the meat to cook till tender and dry. Pound the meat pieces. Cut the onions finely. In a strong flat bottomed dekchi, heat remaining ghee. Saute half the sliced onions, add the ground masala, ½ teaspoon turmeric powder and fry well. Reduce the heat. Add the pounded meat, remaining onions and tomatoes. Cover and cook on slow heat. Keep on stirring occasionally. When the onions are cooked and the meat turns reddish, remove from the fire. Garnish with coriander leaves. Sprinkle with lemon juice before serving. Serve hot.

TANDOORI POMFRET WITH GREEN PEAS

- 4 pomfrets
- 250 grams curds
- 50 grams masala
- 1 tsp. tandoor colour (orange)
- 5 grams ginger
- 5 grams garlic
- Salt and pepper to taste

FOR GARNISHING:

- ½ kg tomatoes, sliced
- ½ kg green peas, cooked
- ½ kg cucumber, sliced
- Coriander leaves, chopped

Clean the pomfrets, marinate with lemon juice, salt and pepper. Keep aside. Mix the rest of the ingredients. Marinate pomfret with the mixture for half an hour. Grill the fish in a tandoor or in an oven for fifteen minutes at 450°C. Remove from the oven and arrange in a dish with sliced tomatoes, cucumber, cooked peas and chopped coriander leaves.



Miss Mumtaz Hakeem, Bombay.

MUTTON CHILLI FRY

- ½ kg boneless mutton
- ½ kg onions
- 2 tomatoes, chopped
- ½ kg ghee
- 2 tps. red chilli powder
- 1 tsp. turmeric powder
- Coriander leaves for garnishing
- 1 sour lime
- Salt to taste



Ms. Akash Khanna, Bombay.

MELON BASKET

- 1 water melon, medium size
- 400 grams sponge cake
- ½ kg cream
- 1 small pineapple tin
- 1 litre milk
- 3 eggs
- 100 grams sugar
- 3 tps. gelatine
- 25 grams walnuts (optional)
- 25 grams cashewnuts (optional)

Cut the melon into a basket shape and scoop out the centre. Dice the red portion and keep aside.

Make custard with the milk, 3 egg yolks and sugar. Dissolve gelatine in pineapple syrup and add to custard and leave on ice. When half set, add pieces of sponge cake, cashewnuts, walnuts, pine-

apple slices and stiffly beaten 2 egg whites. When set beat the remaining egg white with cream and spread over custard. Decorate with red melon pieces and tie a ribbon on the basket handle.



K. Sudha Pai, Udipi.

MINCED MUTTON IN SNAKE GOURD

- 1 snake gourd
- 1 cup wheat flour
- ½ kg minced mutton
- 3 green chillis
- 1 piece ginger
- 3 onions
- 6 cloves garlic
- 2 tps. coriander seeds
- 1 tsp. pepper powder
- 1 tsp. garam masala
- 1 tsp. ghee
- Salt to taste
- Salt to taste
- Oil for frying

Cut the snake gourd into 3 inch pieces. Boil with water adding salt to taste. Remove the seeds and keep aside. Chop the chillis, ginger, onion, garlic and coriander seeds finely and boil with the minced mutton, adding salt. Then, add garam masala powder and pepper powder. Add ghee and mix all well. Cook till the water evaporates. Fill the snake gourd pieces with this filling. Mix the wheat flour in water, enough for coating. Coat the snake gourd pieces with this flour paste and deep fry in oil.



Parvathi S. Pai of Bangalore, wins Rs. 50/- for this weeks best recipe plus a non-stick coated Sandwich Toaster and a 9-cup Storefresh container from Trupti Industries, Bombay, a gift from Weikfield and a book by Aroona Reejshinghani.

SUN N SNOW

- 4 eggs
- 2 large potatoes, peeled & cubed
- 1 large onion, chopped

- 6 flakes garlic, chopped
- 4 medium green chillis, chopped
- 250 grams peas, shelled
- 3 small carrots, cubed
- ½ coconut, grated
- 6 stalks coriander leaves, chopped
- 5 tbsps. oil
- Salt to taste
- ½ cup water

Heat oil. Fry potatoes for about 2 minutes, drain and remove. Add onion and salt and fry till golden brown. Add garlic, green chillis and peas, and fry for a minute. Add fried potatoes and water and simmer till the peas are almost done. Add carrots and cook for about 5 minutes. Add coconut and coriander leaves and simmer for about a minute. Take the pan off the stove.

Separate egg yolks from egg whites very carefully without breaking the yolks. Beat the egg whites till very stiff. Spread the egg whites evenly over the cooked vegetables. Make four depressions with the back of a spoon in the egg white layer. Place one egg yolk in each of the depressions. Cover the pan and cook on low heat for a few minutes till the yolks are set. Care must be taken not to let the whites turn brown. Serve hot with bread or chappatis.

ATTENTION, COOKERY ENTHUSIASTS!

Each recipe for the weekly and monthly contests and Recipes From Readers' page must be accompanied by this coupon. Those not accompanied by the coupon and a passport size photograph will not be considered for publication.

Each entry should be accompanied by an adequately stamped envelop if you wish to have your recipe and photograph back, if rejected.

Address your entry to the Cookery Editor, Eve's Weekly Ltd., Bombay Samachar Marg, Fort, Bombay-400 023

SUMMER '78

FOUR LOVELY DRESSES TAKE YOU THROUGH THE MIDSUMMER NIGHTS AND DAYS WITH EASE AND COMFORT. JUST PERFECT FOR A SUMMER OUTING IN CRISP, COLOURFUL COTTONS!



FROM LEFT TO RIGHT :

Easy dressing in yellow drawstring cotton midi. Strapless and dropped waist looks cool with a floral print.

Rustic look is still at the top as fashion favourite. A full gathered skirt in seer-sucker stripes has a little shepherded top with a flouncy lace for a real country look!

The gypsy in you will love this look of layered lacy petticoats and tiered skirt. Top it with a bright yellow blouse with lots of cummerbunds or colourful penny purses.

A slinky maxi with an elaborate border print in paisley has slits that commence from the knees and falls in Grecian folds at front.

Dinoo Vacha



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Liril
THE FRESHNESS SOAP

with the exciting freshness of limes

Continued from page 29

the 'Nritya Nandini', a dance-school which would offer training in the various dance-forms and also conduct research in synthesizing various styles." Meanwhile the two sisters learnt Mohini Attam and Kathakali at Madras and staged two ballets— 'Sri Venkatesha Kalyanam' in Kuchipudi and 'Andal Tirukalyanam' in Bharata Natyam. A popular item was the half-hour dance exposition of the Gitopadesa — with Jayashree playing 'Arjuna' and Padma 'Krishna'. It brought them standing ovations both in the country and abroad. By then they had winged their way to distant lands. They undertook four cultural tours abroad and performed in all the major cities of Europe and the U.K., Geneva, Frankfurt, Berlin, Amsterdam, London, Paris. "The bewitching sisters who resemble each other like queens, should come back again," the papers applauded.

All this time, carefully hidden from the public eye, piquant pangs of love were flowering in young Jayashree's heart. Her paternal cousin, he too was charmed by her enchanting eyes, infectious smile and scintillating talent. The family was thrilled! An alliance was also arranged between his elder brother and Padma and in February 1973 wedding bells pealed for both the sisters.

But fate had not yet had its fill and the second traumatic phase began with something as trivial as a tooth-ache. Barely two days after her wedding, Jayashree had this dull pain in her gum and a small swelling on her chin. She was given the common remedy for a common ailment — antibiotics. The pain persisted, so did the swelling. "Finally it had to be operated and we thought all was well. But the tumour returned," and with it, physical torture, mental unease and a growing fear. God, let it not be That again! "Don't be silly young lady," the doctor comforted a perturbed Jayashree. "How can cancer attack a healthy person like you?" Yet, soon after, that intimidating day dawned when a sampling of the tumour was sent for analysis to the Tata Memorial Hospital. "Only father knew and in spite of the olt it must have given him, he bravely kept it from us."

So the ghastly year rolled on with Jayashree slowly, painfully hobbling towards an inevitable finale. "She stoically bore the tremendous pain even though she had become a mere shadow of her former self." The agony was spreading wildly, from the neck, to the chest down to her leg, the blood count was terrifying. Huge boils appeared on the back and the spritely charmer who had magic in her toes now clutched at a tick and winced at every step.

It was a sparkling afternoon in February. Picking the rosebud toes of Padma's two-month old daughter, Jayashree mused dreamily, "I hope I too get a daughter. Won't it be terrific if the two of them dance together like you and me?"

But like all good things, that moment of blissful ignorance passed. On March 9, 1974, Jayashree was put on oxygen to ease laboured breathing. "I would stand for hours on the balcony, unable to enter that room and hear those hoarse sounds arising through her," mourns Padma. For the difficult days Jayashree struggled. At the 18th of March arrived. The anxious family crowded the room, an icy chill in

their hearts. Suddenly, Jayashree's voice rang out, stunning the silence around the bed. "I'm rising! I'm being summoned to the Kingdom of God to dance before a divine audience! Give my dance costumes — goodbye!"

Thus death, that prompt physician of those whom medicine fails to heal came as merciful release for poor Jayashree. But what of those it crippled in the process?



Alakananda — already prepared to take up the mantle.

"While the loss of Nandini had been a great blow, the death of Jayashree stunned us. Everything seemed dark, meaningless. Intense despair and inaction gripped us," says the bereaved mother. The night was long and weary but slowly it cleared the way for a new day, a new determination — that the show must go on!

Let your life lightly dance
on the edges of time,

like dew on the tip of a leaf

sang Tagore. . . Padma, it appears, clung to these lines as she resolutely wrenched her-

self from the clamps of gloom and on the 25th of December, nine months after the second tragedy, stepped on to the stage once again. It was the fifth anniversary of 'Nritya Nandini' and a "very, very difficult moment" Padma admits. To boost her morale, she had included a few items by her students. The hall was full, the applause deafening and the evening—a success! So courage stirred again in the Vijayanagar household and Padma went back to her old routine. Long hours of practice, daily rehearsals when a programme was scheduled, followed by evenings, teaching the 35 pupils in her dance school. Today, to keep her company, is her four year old twinkle-eyed Alakananda who is already clamouring for the "rings on her fingers and bells on her toes!"

Besides, there is the 'Jayashree Arts International' set up in November 1975 to immortalise haunting memories and propagate Indian classical dances abroad. Under its auspices, Padma went to West Germany in 1976 and taught Bharata Natyam to 12 German girls. She is planning to spend two to three months there annually. Eventually the family hopes that this European chapter of the Institute will organise cultural-cum-fashion shows, thereby promoting textile-export even as it introduces the Western world to traditional dance forms. Last month they staged a ballet 'Sri Krishna Paarijat' with Padma in the lead-role of Satyabhama. The Vijayanagars have also made a 26-minute colour-film 'Cultural Heritage of India' a succinct summary of the various dance forms. One print of this has been kept for public display at the library and museum of the Performing Arts, Lincoln Center, New York.

A psychological amputation is no less real than a physical one. By facing up to it squarely Padma has proved the pronouncement of Joanna Bailie that, "the brave one is not he who feels no fear, for that were stupid, irrational. But he whose noble soul subdues it and dares the very danger, nature shrinks from!"

INTERNATIONAL YEAR OF THE CHILD

Dr. Estefania Aldaba-Lim, formerly Secretary of the Philippine Government's Department of Social Services and Development, has been appointed Special Representative for the International Year of the Child (IYC), with the rank of Assistant Secretary-General of the United Nations. Her appointment is for the period through 1979.

The IYC (1979) is concerned with children in all countries, especially young children. Its major aims are to encourage all countries, rich and poor, to review their programmes for the promotion of the well-being of children, and to mobilize support for national and local action programmes according to each country's conditions, needs and priorities; to heighten awareness of children's special needs among decision-makers and the public; and to promote recognition of the vital link between programmes for children on the one hand, and economic and social progress on the other.





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TWO GIRLS, TWO ROADS TO SUCCESS

Vijaya Irani

Two young girls with most unstarry names have made it big in an era of gigantic productions, big box-office names and highly technical props.

Ranjeeta Kaur and Rameshwari Talluri are the newest successes at the box-office as heroines in "Ankhiyon Ke Jharonkhon Se" and "Dulhan Wahi Jo Piya Man Bhaaye" respectively. Leave alone the heroines' names, even the names of the films themselves seemed most unlikely to be the runaway hits they have since proved to be.

The films, both made by Rajshri Productions, were released in quick succession, catapulting both their heroines into the limelight. The only difference lies in the paths their careers have taken.

To take Ranjeeta first, the "Laila Majnu" girl, who couldn't give a damn about what anyone said about her, started on the wrong foot when she came to be known as moody, insolent, rude and "a generally difficult star."

But knowing the warm, unpretentious Robby (as she is fondly known) it appears that it was a wrong impression that the filmwallas got about her.

She confesses to having reached a very low spot after the successful release of her first film, "Laila Majnu," for reasons best known to the industrywallas themselves. Patience, which she herself did not know she was capable of, has paid her dividends. When Rajshri Productions approached her for "Ankhiyon..." opposite Sachin, she took it up without hesitation, and now she has become very much a Rajshri girl, with more of their films to follow. She looks back today at the fortunate turn her career has taken. It has made her personally a much changed girl. She is being called sweet, charming

Ranjeeta Kaur

Photograph: Girish Shukla



Rameshwari

Photograph: Kantilal Khatri

and even loving. Such is the magic that success at the box-office can bring a star (or star-to-be).

This axiom has its reverse effects too. Take an old-fashioned, unromantic name like Rameshwari Talluri. The girl is as mod, as young and vivacious as Tina, Sarika or Ranjeeta. But in her very first film (Rajshri's again), "Dulhan..." with Prem Kishan, another young hero like Sachin, Rameshwari clicked with the masses, in very much the same way as Jaya Bhaduri, with her unstarry name and non-glamorous looks did.

Incidentally, Rameshwari is being looked upon as a filler in the void created by Jaya's exit because as far as looks go also Rameshwari resembles Jaya. Another similarity between the two is that she is also an F.T.I.I.

graduate, like Jaya.

Contemporaries Rameshwari and Ranjeeta have each had different experiences at the start of their respective careers. While Ranjeeta has got herself a mod, slick, glamorous image by virtue of both her films and her looks, Rameshwari, one hopes, will recapture and retain the Guddi-Jaya type of simplicity and talent.

Who says there is a dearth of heroines in this "male dominated industry?" And who says there is no room at the top except for the select No 1 and No 2? For if there can be a Hema Malini and a Zeenat Aman, with their big-budget bonanzas, the day is not far off when girls like Ranjeeta Kaur and Rameshwari Talluri, whose names have become box-office jargon today, can close in on the roster of the top-rankers.



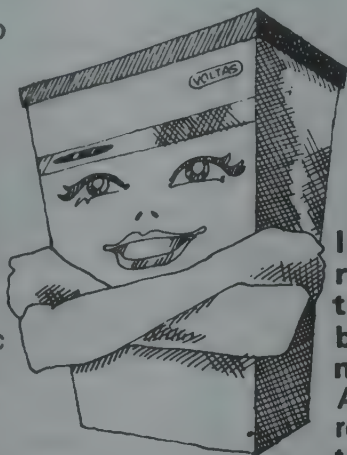
Cold facts about automatic defrosting in refrigerators—

only Voltas dare explain.

What's automatic about pushing buttons and emptying trays?

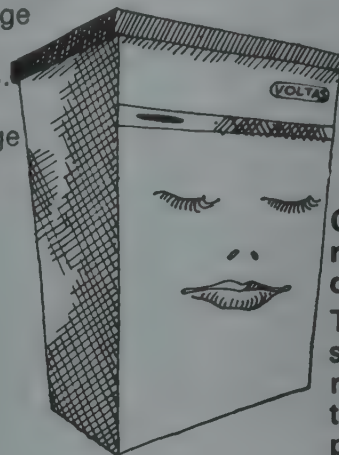
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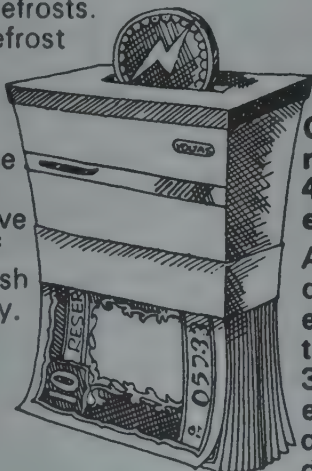
Only a Voltas Opal refrigerator defrosts daily—all by itself.

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How to save on electricity...

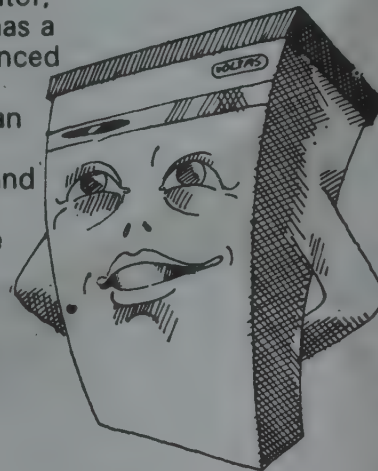
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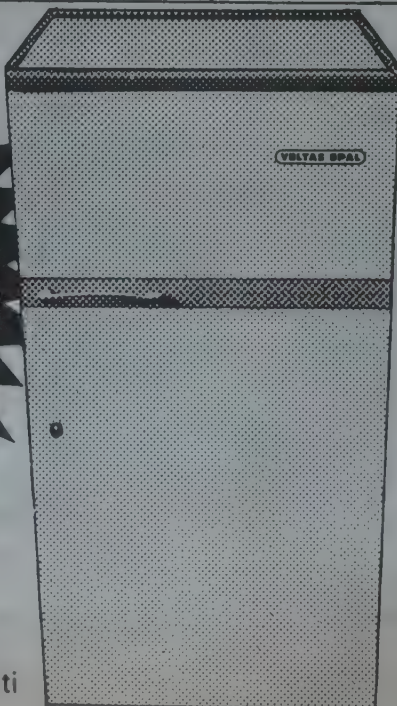


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THE STORY SO FAR

Navneet and Chander were friends at college until the sudden death of the former's father made it necessary for him to take over the family business. Upon graduation, Chander accepted Navneet's offer of a well paid job in his Bombay store. Pritam Sinha, the in-charge of the store, initiated Chander into the routine — including the shady deal at the end of each day, when the returns from pavement black marketeering were brought in and the cuts distributed, in spite of Chander, who wanted no part of it but had to comply.

One day Pritam didn't turn up at the office and in the evening Lila, Navneet's pretty younger sister came to keep Chander company. After receiving the black money, he went to keep it in the usual closet — and to his horror, found the dead body of Pritam Sinha.

Chander managed to drag the body, wrapped in a Persian carpet, into the boot of a car in the parking lot under the store. Returning to pick it up in Lila's car, however, they discovered that the car with the body had been driven off.

Meeting Navneet the next day, Chander discovered that his friend apparently knew nothing of Sinha's murder, that Navneet had inherited the illegal business and had wanted to stop it, and Sinha had been the kingpin of the show.

Dragged deeper and deeper into the intrigue, Chander finds himself struggling to cope. Meanwhile the police arrive on the scene. The Persian carpet has been identified as belonging to the store. Investigations begin.

NOW READ ON...

WHEN they had all departed, pronouncing the accounts in order, at once I got through to Navneet on the phone and relayed the latest developments, so that he would be prepared when the inspector questioned him. He promised to play the game.

"Where did you store the bag of unaccounted loot?" I asked.

"In your house," he replied.

"What?" I cried.

"Don't be afraid. With the sterling record of honour your father held as a police officer, that's the last place they'll think of raiding."

"If the police find the money there how do you suppose it will make me look?"

"Oh don't worry, Chander, they'll never find it. When I cal-

led at your house your father was insistent he entertain me with sweetmeats. He made Lila and me sit down and went to get it. That's when I climbed up and stored away the loot away on your kitchen loft."

"Well," I said. "At least great minds think alike." He didn't appear to hear.

"There's another unforgiveable thing I've done," he said. Adding, "And I'm banking on you not to mind."

"What's that?"

"The bag doesn't hold only yesterday's takings of black money," he said softly.

"What?" I cried.

"There was so much of the incriminating stuff lying all over

PART FOUR

TRAPPED!

Mayah Balse

Trapped from all sides, Chander cannot escape

my flat in hidden niches here and there that I kept that in the bag too. Oh, and there's some foreign currency. I'll take it all away when this thing blows over. When the bubble bursts, the police are sure to raid my house, but they wouldn't dream of carrying out a check in a middle class household like yours."

"You've got a nerve," I yelled. "I won't be taken for granted like this...I won't be trampled all over just to fulfil your base needs."

"If you don't want them to know you moved the body, you've got to help me," he said.

"You mean you will go to the police, if I refuse?" I asked wildly.

"Oh Chander, you know I mean nothing of the sort. We're good friends and we're all in this together, for better or worse. Please Chander, don't you see how it is?"

It was completely in character. He always called the moves and I was one of those submissive chaps who got trampled all over.

"How much is it any way?" I asked with a sigh. I knew I would have to lump it or go to jail for murder.

"I have a very rough idea," he said, "because I didn't bother to count it. It would be in the region of say 10 crores of rupees and say another 25 thousand dollars." The amount was so shocking, I couldn't speak.

"Oh, Baloo is ushering in the inspector," he said. "Right on time too. Now I can face him with equanimity."

I cursed and put down the phone. My equanimity had gone to the dogs.

For the rest of the day I continued my work undisturbed. There was no call from either Navneet or Lila relaying further developments. May be there was nothing. I felt more relaxed.

When the two rascals didn't come in on schedule with the bag of loot, I heaved a sigh of relief. I began to lock up the shop. I was so intent on my preoccupation of closing up and going home that I



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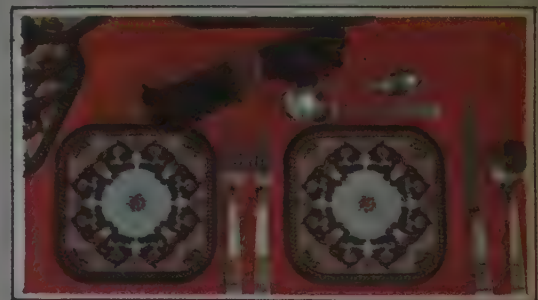
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did not see the man come in. I had already closed the front door, intending to lock up from the back and go down by the service stairs.

"The shop's closed for the day," I said, imagining he was a customer. He pulled out a snub-nosed automatic and I knew at once that he was not an idle shopper. He walked towards me, the gun levelled in my direction.

"What do you want?" I cried alarmed.

"Close the back door and bolt it," he ordered. "I don't want intruders."

I did as he told me but didn't shoot the bolt home completely. My hands were cold and yet sweat poured down my legs. I wondered if he was going to kill me. May be that was what he had done with Pritam Sinha. Knocked him off and dumped his body in the secret niche behind the hosiery section. Even if I screamed no one would hear me. The front of the shop was effectively blocked and there was hardly anyone on the back stairs at this hour.

"Put up your hands now," he commanded. "I don't want any foul play."

I raised my hands to the roof. "What happened to the consignments?" he asked.

"I beg your pardon?" I asked. "I've no idea what you're talking about."

"Oh yes, you do. We paid a huge advance in anticipation of some goods that we were promised. Our men waited hours on the beach at Marway, but there was no sign of the stuff."

"I don't know anything about it," I explained desperately. "I only came here a few days back."

"Don't pretend ignorance. All of you are bloody skunks in this racket. I want that consignment. Now. Or you get a bullet in your head."

"Look," I cried. "Don't kill me. I beg of you. If you wish I will return your money. How much was it?"

"I don't want the dough, you bastard. I want the goods. With them I can make four times the amount I invested."

"I will give you four times the money you invested," I offered.

"Smart Alec, aren't you," he said. He caught hold of my hand and twisted it behind my back till it hurt, keeping the gun on me all the time.

"Have you found another sucker who can make six or eight times the original investment? Want a fast turnover...so your cut's bigger? Believe me if you play me dirty, the only turn over you'll get is in your grave."

I gritted my teeth and bore the pain not daring to make a sound, lest the gun go off. When he released me, I sat down on the

TRAPPED!

floor. I was unused to the tactics of the ruthless world.

"Get up," he ordered. I rose with difficulty.

"Now are you willing to talk?" he asked.

"Yes," I said feebly. I felt drained.

"Good," he replied. "You're a nice boy. You see reason."

"Thank you."

"What's the name of the guy who ousted me?" he asked.

"Look," I said. "If I give you 10 crores of rupees and 25 thousand dollars, will you leave me alone?"

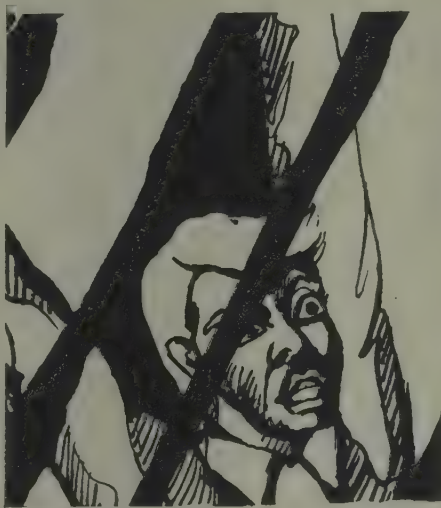
The man's expression changed.

"Where's the money?" he asked quickly. "Here? In this shop?"

"No," I said. "In my house."

"Oh!"

"You can have it all, if you just drop the idea of this dangerous business. I mean why would you want to stick your neck out when you're sitting pretty on so much dough?"



"Is it in hard cash?" he asked with disbelief.

"Did you think I was giving you a crossed cheque?" I snapped.

"Where did you get so much money?"

"It's none of your business," I snapped.

"All right," he said. "But one dirty move from you and you'll be dead."

"I mean every word I say," I cried fervently. I thought this was a damned effective way of shedding the man and the dough at the same time.

The back door which I had not bolted properly, opened at this moment and a chink of light fell like a sword across the dark floor.

"Chander, are you all right?" asked Lila. She came forward. "It was so dark and silent. I saw the

shop closed and waited outside for an age but there were no signs of you..." She stopped short when she saw the man with the gun. Her words died within her.

"Lila," I said putting an arm round her slim shoulders. "We have a visitor."

"Your girl friend, is she, wise guy? Must say you have great taste."

"Shut your dirty mouth," I snapped.

"All right. All right," he said. "Don't take offence. I can't tell you how happy I am to meet her. She will be excellent company while you go along and get me that dough you spoke about."

I turned white with fear. "If you lay a finger on her you skunk, I'll make mincemeat of you," I cried.

"Don't worry," he said. "It's the money I want. With money like that, I can get my pick of hundreds like her." I wanted to kick him but he had the gun in his hand.

"Get going," he urged. "And no tricks mind you. If you bring in the police, the girl will be dead. And the money had better be genuine."

"It is," I said.

"Lila," I said. "I have to do this, darling, much as I hate it. But I'll be back as soon as I can." There were tears in her eyes and he was holding her hands behind her back to keep her from getting away. Once I went away the gun would be turned on her. My heart bled.

"Make it within an hour," he said, as I walked to the door. "Better for all of us."

I went down the service stairs and heard him shoot the bolt home. I hoped he would be true to his word. I had heard that even rascals from the underground had ethics of honour but you could never tell.

I took a taxi outside. The glare of the streets seemed harsh after the darkness of the interior and I closed my eyes and leant back. What a world I had slipped into almost overnight. It seemed just yesterday that Navneet and I were carefree youths totally immersed in our college books, in counting the pretty girls on the campus, in cutting lectures and going off to the movies. One knife toting murderer in Hong Kong had killed an old man and left Navneet heir to a hell of a racket.

On the way home, many thoughts came unbid into my mind. For instance the man who had killed Pritam Sinha had evidently known of the hiding place behind the hosiery section. To my knowledge only three people were possessed of the information, Pritam Sinha, Navneet and myself. Pritam Sinha was dead — I knew I was innocent. That left only Navneet. The implications were horrible. I tried to push the thou-

ght from my mind but the more I tried, the more it came and obtruded into my consciousness. All my better senses decided against it.

Navneet had landed me in a mess all right, but he would hardly bring himself to kill a man, whatever the provocation. There had to be some deep dastardly game behind it. There had to be some other person in the know. Then it struck me. The only other person who would know there was a secret recess in the panelling was the architect who had fashioned and designed the ultra-modern shop premises. Was he another cog in the wheel? Or was the whole fabric one well-knit deal?

As the taxi turned into the lane where I stayed, I caught sight of the police jeep standing in front of our house. It gave me a jolt, to say the least. In years gone by, before father had retired, police jeeps had been a familiar sight and not apparitions to fear. Now my hands trembled as I paid off the taxi driver and a lump rose in my throat.

I got out and walked guardedly into the house. The door was open and father was seated on the sofa beside a familiar figure. Inspector Som. The moment I saw him, I stopped short.

"Hello," said Som affably. "Good to see you."

"You know my son?" asked father. He had probably thought the man was paying him a casual visit for old times' sake. The two had worked together in the same office in the good old days and father had felt flattered he had called, even when he was no longer in harness, as the saying goes.

Now father looked from Inspector Som to me, taking in, no doubt, my fear and his easy and confident attitude.

"Yes," said the Inspector with a smile. "We met earlier in the day in connection with a case I'm investigating. A murder case."

"Oh," said my father. "Who got killed?"

Inspector Som turned his eyes on my face and gave me one of those steady, piercing looks.

"A man called Pritam Sinha," he said. "He was an accountant in the shop where your son is working now. Someone bumped him off, strangled him with a necktie actually, rolled him up in an expensive Persian carpet and dumped him in the luggage boot of a car. The carpet was bought from the shop where your son worked. Now tell me, who but a fool would buy an expensive carpet just to make a shroud for a corpse...I mean there are plenty of cheaper things...gunny sacks for instance."

"Unless," volunteered my father, "this was the handiest thing the culprit could lay his hands on."

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TRAPPED!

"Exactly what I was thinking," said Inspector Som. "So you're in concurrence there?"

"Of course," said my father. "It is as evident as the nose on your face."

"And that narrows down the suspects to the people employed in the shop. I mean anyone interested in hanging around the premises after working hours could conceivably help himself to an expensive Persian carpet without any trouble."

"But surely the shop is locked," said my father.

"Oh yes," said Inspector Som. "Who locks up the store after working hours Chander?"

"Pritam Sinha used to do it before. Now I do it."

"Who did it on the night of June 10?"

The question shocked me.

"He did evidently," I said. "I came home. He was still er...putting away things when I left."

"What time does your shop close Chander?"

"Eight o'clock," I replied.

"And what time do you get home?" asked the Inspector.

"I'll tell you that," said father at once. "He doesn't get in till midnight."

"What do you do between eight o'clock and midnight?" he asked me now. Father and he both had their eyes fixed on me. I felt trapped.

"You have no right to question me," I said hotly. "I am no longer a minor you know. I'm well over 21. There are plenty of places a young man can go to at odd hours of the night and I don't have to give you a list of them!"

Father turned red in the face but I ignored him. My prime concern now was Inspector Som. I had to get rid of the man fast, before the hour was up. If I didn't get back to the shop in time, Lila would be dead.

"You will excuse me Inspector Som," I said, "but I have to go out again. I have a date." I began to go into the bedroom.

"Same old place?" asked the Inspector.

"I don't know what you mean," I said.

"You're going back to the shop aren't you?"

"I don't know what you're talking about," I said.

"You're going to take him 10 crores of rupees and 25 thousand dollars, aren't you, to save your skin and that of your girl friend?"

I was shocked. How on earth did he know so much?

"You must be crazy," I said, still stalling for time. "Where in the world will I get that kind of money?"

"From your friend Navneet Tandon," he said. "He stored it away here because he was afraid we'd raid his house."

I sat down in a chair, battered with the truth.

"Where have you put the money?" asked Inspector Som. "I can search the house of course, and we will surely unearth it, but I want you to tell me. It will save both your time and my effort."

"It's in the loft," I said. "But just for my own curiosity how did you find out all these things?"

"The man who threatened you with a gun and who's now holding Lila hostage, is my man," said Inspector Som. While you were on your way home, he phoned me and spilled the beans."

"He's your man?" I cried aghast. "But... I thought..."

"It was what we wanted you to think...you were getting too deep into this...I knew you were not guilty of murder. But you were shielding somebody, weren't you?"

"Yes, I wanted to prevent the racket behind Tandon Enterprises from leaking out."

"So you took the body from its hiding place in the hosiery section, wrapped it up in a Persian carpet and put it into the luggage boot of a black Ambassador."

"How did you know?"

"Ah..." he said. "You left many clues. Your fingerprints on the luggage boot handle for one thing, your transparent faking of the bills for another...it's easy to trip up amateurs, you know."

"Are you going to arrest me?" I asked.

"You deserve to be," he said, "but we'll let you go this time because you helped us catch the murderer."

"How?" I asked.

"With your blundering," he replied. "Your faked up bill gave me reason to spend more time there. Because we spent more time, we stumbled on the hiding place in the hosiery section. Inside that we found the necktie that had strangled Pritam Sinha and also a photograph that had evidently fallen out of his pocket and which you missed when you emptied out his pockets. We knew who it was right then but we didn't let out. His wife came and identified the body later. He was killed in fact by the architect with whom his wife was having an affair."

"The same architect who had designed the shop," I said.

"Yes. How did you know?"

"Only three people knew of the hiding place," I said. "Pritam Sinha, Navneet Tandon and the architect."

"You're forgetting yourself," said Inspector Som with a smile.

"Of course," I replied. "But I hardly count."

"Oh but you're the hero of the story," said Som with a smile. "And with your permission, we will go and rescue the heroine."

I climbed on a stool and took down the incriminating currency notes. As I handed them to him, he said, "Lila doesn't know that the ruffian is my man. We gave her a fake message asking her to come out there and meet you. Do we give away the show, or do you want to do it with a fist fight...Hindi film style?"

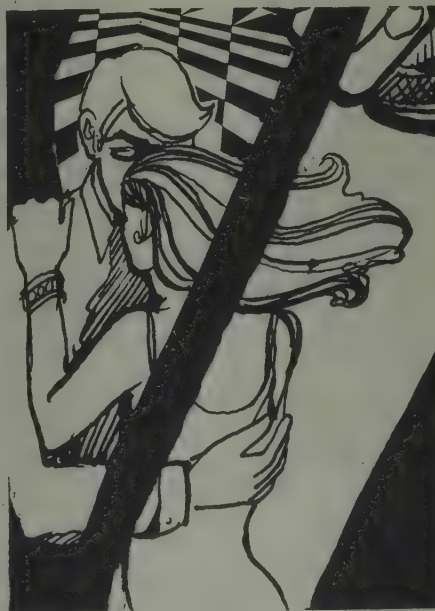
I laughed. He bid father goodbye, counselled him to give me a good spanking and led me out. We got into the jeep. A crowd of curious onlookers gathered to peer at us. They evidently thought I was under arrest.

"Well," said Inspector Som as we drove away. "All's well now with the smuggling racket smashed, and Navneet can start his business on a clean slate. That was what he wanted all along wasn't it?"

"How did you know?" I asked amazed.

"Baloo, the servant listened in on your conversation that day."

"He's been with the family since Navneet was a child," I said.



"How did you destroy the smuggling racket?" I asked.

"The complete circuit from here to Hong Kong was in disarray with the organiser gone. Pritam Sinha had controlled the entire network. We caught the two men who used to deliver the bags of unaccounted money to the shop. They led us up the line to the rest."

"Tell me," I asked, "was there any connection between this murder and the killing of Navneet Tandon's father?"

"Not really," he said. "But they were similar in the sense that they were both crimes of passion, the eternal love triangles. There was a woman in Hong Kong... this Tandon's keep. She

stabbed him one night in desperation because he was running after a younger woman."

"You mean Elsa?" I asked.

"Yes. Do you know the story? Lila is her daughter."

"Navneet told me," I replied.

"A pity," he said. "A beautiful woman like her sentenced to death."

"Did you ever meet her?"

"No," he said. "I saw photographs of her in the family album that Baloo smuggled out of the house for me. In fact it was he who helped me solve the whole mystery. He identified Pritam Sinha's body, enlightened me about the affair a certain architect was having with the man's wife. I went along to this architect's house in his absence, snooped around and stumbled on the two bags containing cash..."

"You mean the bags from the secret alcove behind the sliding door?"

"That's right. Maybe he wanted to destroy them later or maybe he couldn't bring himself to do it. After all, money is money."

"Why did he take the bags in the first place? It would have been safer to leave them behind the panel with the body."

"No. If he took them, robbery could be a likely motive. Also with the bags in there he probably could not accommodate the body in the niche."

"But why kill the man at all? Couldn't he have made her get a divorce from Pritam Sinha and marry him?"

"There's a reason for that too. The architect had fallen on bad days professionally. Pritam Sinha was heavily insured, especially since he had to reckon with hoodlums from the underworld all the time. If he died, the widow would be a veritable heiress. By marrying her, the architect hoped to inherit it all."

We had reached the car park below Tandon Enterprises. Before the Inspector could halt his jeep, I jumped out impatiently. I took the back stairs two at a time, not bothering to wait for the service elevator.

The door was open. The man had evidently heard the jeep. I went straight to Lila and enveloped her in my arms, oblivious of the fellow's stares. Inspector Som came in and stood in the doorway.

"Come on you dope," he said to the man, "can't you see when you're not wanted?" The two cops walked out.

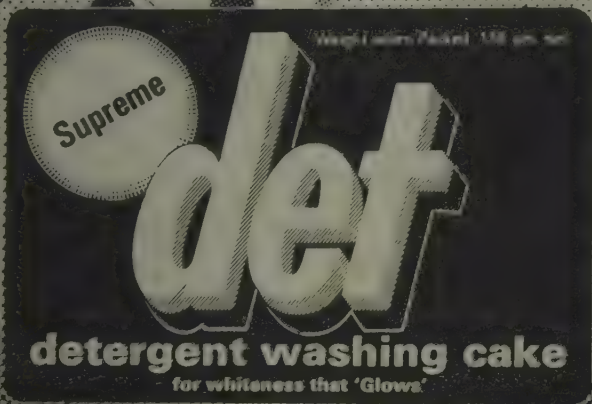
"What happened?" asked Lila breathlessly, puzzled at the release of tension.

"I'll tell you later," I said, "we have all the time in the world for that."

She started to say something but I sealed her soft sensuous lips with a kiss.

Concluded

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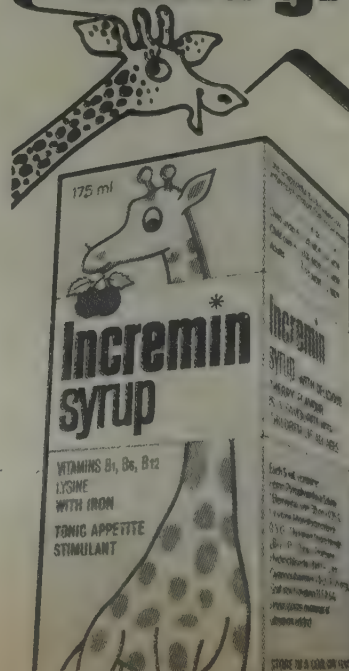
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Devi

Amitabh is on his last leg of the '78 year jackpot. He took off with "Ganga Ki Saugandh", flew over "Kasme Vaade", staggered and slipped in "Besharam", scraped through "Trishul" and now he has panted up to "Don". The five film spin already makes him look tired. His roles are almost identical. Sayeeda, Waheeda's sister, whom I met recently, sent out a not-so-silent prayer to Allah for "Don", since the late producer-director, Nariman, was a family friend. Amitabh has spread like jaundice all over the city and I hope he does-

PRESS MACHINE VS. LOVE MACHINE

n't make folks sick. The best way to get over a thing, be it Amitabh, is to have it. So much so that like the Sardarji who got up when the Metro Lion roared, saying, "Let's go, we have seen this film before," folks get up when Amitabh gets ready for a fight.

The films have shortened Amitabh's super role. Folks are again talking of good-second Vinod Khanna. And I prefer to talk of day-before-yesterday's superstar Rajesh Khanna. He continues his walk through the dark night alone. His valet, Kabir, who was closer to him than Anju or Dimple, the man who peeled carrots for him, nursed his piles and tolerated Dimple's insults. Let him to join Mithun Mukherjee. Actually like valet Gopal, Kabir was thrown out, since Dimple is planning to have all her trusted men around the house.

Hardly did I write in our sex issue that today a star prefers the press machine to the love machine when Vinod Mehra decided to spend the "pehli raat" (almost) of his wedding with bride Meena in the air conditioned comfort of Shanmukhananda Hall. The couple was there for the Filmfare Awards function. Now you know why I have this bloated ego — because I know the stars prefer us to marriage, divorces, etc.

Continued on page 49

THE DOWRY PRACTICES OF SOME COMMUNITIES

Continued from page 19

RAJPUTS

The Rajasthani Rajputs who belong to erstwhile "royal" families, still observe feudal norms. The eldest sons, considered by tradition to be "heads of small states" and "principalities," and who "inherit the throne", expect dowries which run into crores. Their younger brothers who "inherit only small villages" get clothes and jewellery worth lakhs of rupees. To give the right royal touch, the dowry is not merely handed over, but taken by a procession of dasis (literally, servant girls) in public along with the bride's palki. All the clothes and jewellery are displayed then.

If the girl's father is alive at the time of the wedding, her mother is ceremoniously given a second dowry by her brother — for being a "suhagan."

At the birth of her first child, the girl's parents have to give her almost a mini-trousseau for the child.

PUNJABIS

Among the Punjabis, though it is claimed that "no demands are made," jewellery, clothes and household items covering practically everything from linen and utensils to furniture, T.V. set, etc. are expected, according to the girl's family's financial status. (Ed. Note: The point is that her parents are not free to choose whether to give her anything or not, or what they may give her. Nor does the girl have any say in the matter. It is socially expected of them and they dare not fall short.)

On the first Karva Chauth (the day when she fasts for her husband's long life) after the wedding, lavish amounts of money and gifts are sent by the girl's parents to the boy's family.

KAYASTHS

While the Kayasths have so far been an exceptional community in terms of not accepting dowry, recently rich urban families have started the custom, again depending on the boy's job. Gifts for members of the boy's family are as much as expected.

P.H.

SINDHIS

Among the Sindhis, dowry is a very important part of a wedding. While generally the dowries run into lakhs, the amounts are slightly lower for matriculate and "first-year-pass" boys — but not if they are the only or eldest sons and inheritors of the family business. Doctors, engineers, executives and so on have no limits on the price they can command. The foreign-returned boys used to be the most expensive, but after quite a few terrible instances, where the boy al-

ready had a wife or girlfriend abroad and ill-treated his Indian wife, or did not send for her at all after he went back, but kept the dowry with himself, their value has fallen slightly. Of course, if his background and habits are thoroughly checked, a foreign-returned boy can command the sky.

These Sindhi boys who have settled abroad and come to India to "select" a bride, prefer girls with medical degrees as the medical profession is an extremely lucrative one there.

In one instance, a handsome, educated, Sindhi "Amil" who flew to Bombay from the U.S. to

versa as is the norm) have more bargaining power, but it is rare for such parents to refuse to give dowry, and rarer still for such refusal to be tolerated. There is always the fear of the girl being rejected later on because of this.

Sindhi boys, who are often well-educated and considered "men of the world", quite commonly say: "I would never ask for a dowry, but my mother is old-fashioned and I don't want to hurt her." The wife's humiliation, of course, is never considered.

Some Sindhi men, on finding that the bride's family is fairly well-to-do, demand flats. Affluent parents continue to include

Grant, 9.77

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get married, demanded, after screening and rejecting several girls (or rather his parents demanded) that the bride's parents bless the couple with twenty five thousand dollars in America. This, quite apart from the lavish wedding reception and parties arranged by the bride's parents and the innumerable clothes and diamonds given to her.

The girl's education does not "enhance her value," though, nowadays, working women are in demand. Parents of working women, or exceptionally beautiful women who are sought out by the boy's family (instead of vice

flats in their daughters' dowries.

Sindhi girls generally have to take a fixed minimum trousseau, which is displayed for the relatives' and neighbours' approval. Essential items are at least ten sarees (never cotton, usually American georgette) with ten blouses and petticoats, four nighties of the most expensive kind, two nightgowns, and all this besides at least three jewellery sets, a considerable amount of table linen, towels, bedspreads, napkins. A separate suitcase is packed for the boy's parents.

Continued on page 49

people and events



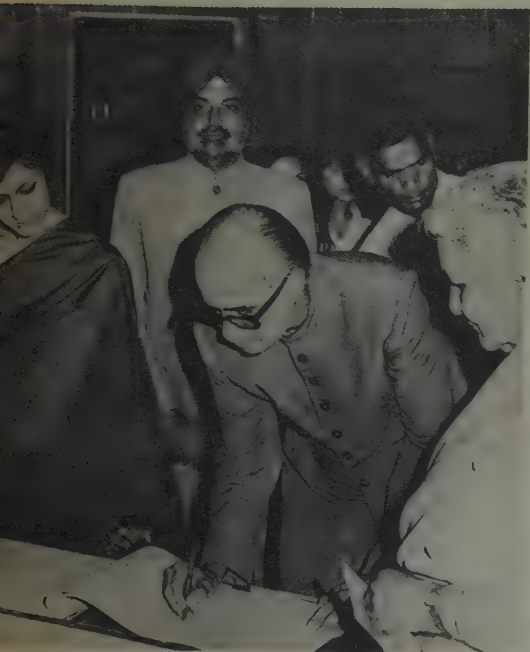
Seen at the reception to celebrate the birthday of the Emperor of Japan, held by Mr. S. Horino, Consul General for Japan in Bombay and Madam Horino, are from left Lady Duggan, Madam Horino, Mr. S. Agier, Consul General for Afghanistan, Mrs. B. C. Cariappa, wife of the Chairman of the Bombay Port Trust, Mrs. E. Young, wife of the Deputy High Commissioner for U.K. and Mr. S. Horino.



Seen at the charity premier show of "Kasme Vaade" held by the Maharashtra State Council For Child Welfare are from left Mrs. Mohini Mathur, non. secretary, Finance Raising Committee of the Council, Amitabh Bachchan, Jaya Bachchan, Chairman, Programme Committee, Mrs. Rajni Khatau, Chairman, Finance Raising Committee, Mrs. Jaya Krishnaswamy, secretary and Mr. Ramesh Behl, producer of the film.

RIGHT: Dr. Bali & Vyjayanthimala Bali hold the Dunlop Trophy won when Mrs. Bali played four under par with her handicap in the Chembur Golf Club, Bombay.

BELOW: Mrs. Threety Irani (seated 3rd from left) hosted a party to inaugurate the opening of her school, Woman's World International, Calcutta, affiliated to Arnold Taylor, ITEC, London.



Mr. L.K. Advani, Union Minister for Information & Broadcasting, was chief guest at a dance performance organised by the Delhi Council of Child Welfare and Hotel Maurya in Delhi. Here he is seen with Mrs. Chandra Satra, vice-president, D.C.C.W (at right) and Mrs. Jyothi Baswan, public relations manager, Hotel Maurya (at left).



RIGHT: Mrs. Fathima Gafoor, (left), president, All India M.E.S. Ladies Wing gives away prizes to the winners of the Oppana and Mappila song competitions held at the M.E.S. Ladies Conference held in Cochin.



RIGHT: Mrs. Chandra Govind Narain, wife of Karnataka's Gov. lights the lamp and inaugurates the "Ladies' Fortnight" at the Malleswaram branch of the Corporation Bank Ltd. in Bangalore. Others in the picture are, from left, Mrs. Usha, Manager, the Corporation Bank Ltd., Malleswaram branch, Mr. N. N. Pai, Chairman, the Corporation Bank Ltd., Mrs. Sudha V. Reddy and other guests.



bombay

The Maharashtra State Council For Child Welfare's Finance Raising Committee held a charity premier show to raise funds for the activities of the Council and for the proposed children's centre to be built to mark the 'International Year for the Child.'

Leading film artistes patronised the show ably organised by Mrs. Jaya Bachchan, Chairman, Programme Committee of Maharashtra State Council for Child Welfare and other members of the committee.

To meet Mrs. Shalinitai Patil and felicitate Mrs. Usha Sathe, recently elected president of the Maharashtra State Women's Council, Mrs. Talyarkhan, vice-president, MSWC, hosted a reception in Bombay. Present among the distinguished gathering were Mrs. Padmavati Saraiya, Mrs. Dina Ahmedullah, Mrs. Homai Peerbhoy, Mrs. Saroj Apte, imm. past president, Mrs. G. Ewing, editor, Eve's Weekly and other prominent social workers of Bombay.

The Crafts Council of Western India held an exhibition "Crafts for Interiors" which was inaugurated by Mrs. Shanti Sadiq Ali.

Mrs. Sadiq Ali commended the Council's efforts to prevent the traditional skills of our craftsmen from dying out. Specially since the household items produced now reflect the deteriorating urban tastes. She also pointed out the employment benefits accruing to the women involved in making crafts.

Finlay Mills will hold an exhibition of their printed sarees at Aakar Art Gallery on May 29, 30 and 31. On display will be exclusive prints on organdy and mulmul — all created by Manju Desai. The exhibition will also introduce Finlay's American Cotton sarees.

delhi

A cheque of Rs. 20,000 was given by the Panchsheel Ladies Club to Mrs. Sharda Mukerjee, Governor of Andhra Pradesh, to help cyclone victims. These enterprising ladies raised the funds by organising a fete at the Panchsheel Park.

Maurya Hotel presented a performance of Manipuri and Chau dances by young American dancer, Sharon Lowen. The performance was in aid of Palna, a home for abandoned children,

run by the Delhi Council of Child Welfare. Mr. L. K. Advani was the guest of honour. Sharon's performance was lively and full of grace.

All India Radio presented a concert of devotional music at the Mavlankar Hall. The compositions both in traditional and modern style were beautifully rendered by the A.I.R. artistes.

calcutta

Mrs. Pramila Dandavate inaugurated a Consumer Education Centre at "Paribariki", an educational centre for the children of domestic servants in Calcutta. As convener of the Steering Committee of the Consumer Organization in New Delhi, she addressed a large meeting organized by the Consumer Action Front, West Bengal, in a marketplace in Calcutta.

madras

Mrs. V. Pattammal, the Guide Captain of Jhansi ki Rani of Rani Meyyammai High School, organised her guides in community service through the Prime Minister's Shield Competition. The Group won the first Prime Minister's Shield Competition (standing first in Tamil Nadu) held in the year 1976. Four guides with their guide Captain Mrs. V. Pattammal went to Delhi and received the shield and certificates from the Education Minister Mr. P. C. Chunder in a rally held in New Delhi.

pune

Mrs. Roshan Anklesaria was elected president of the Pune Women's Council at their Biennial General Body meeting held at the Pune Police Recreation Hall.

The out-going president Mrs.

Jayshree Vaidya congratulated Mrs. Anklesaria. Describing the various projects to be taken on during the year, Mrs. Anklesaria stressed more on children's education, family planning and water filtration.

kerala

The Muslim Education Society's 13th Kerala State Ladies Annual Conference held recently at Cochin was a significant event. Justice P. Janaki Amma inaugurated the Conference, State President Mrs. Zamurunnisa Anwar presided. All India MES Ladies Wing suggested that education and employment to Muslim girls will help uproot the dowry system now prevailing in the community.

Mrs. Fathima Gafoor gave away the prizes to the winners in Oppana and Mappila songs competitions.

chandigarh

The Department of Cultural Affairs, Haryana, organised a ten day drama festival at Chandigarh in which four groups participated. The Delhi Art Theatre presented "Nadirshah", the National school of Drama repertory presented "Begum ka takia", "Sandhya Chhaya" and "Adhe Adhure". The Little Theatre Group presented "Kafan" and "Mashriqi Hoor" and Abhinat presented "Ant Nahin."

This was the first time that such a festival was organised in Chandigarh on such a large scale. The proceeds were sent to the Haryana Children's Film Society.

The festival was inaugurated by Brigadier Ram Singh, speaker, Haryana Vidhan Sabha. He stressed the need for such cultural activities both as a means of providing cultural education and healthy entertainment.

DOWRY PRACTICES

Continued from page 47

Very rich families also give the boy's mother gold bangles or a necklace. The boy's brother and sister also get clothes. (This custom, called *milni* is common to all North Indians).

After the engagement takes place in a temple, there is a ceremonious delivering of baskets filled with fresh and dry fruit and mithai from the girl's house to the boy's followed by a sumptuous dinner for the boy's family and relatives — hosted, of course, by the girl's parents.

Formerly, both sides used to send mithai to each other, but even then the girl's parents were not supposed to accept all that was sent by the boy.

After the marriage too, a lavish dinner awaits everyone at the girl's house. In most cases, the girl's parents are expected to pay for the reception (always lavish among Sindhis in Bombay), even if they do not want to have one.

The girl's parents have to keep sending gifts to the boy and his family on every festival or auspicious occasion — gifts which include dry fruit, clothes and mithai. Many girls are taunted if the rate of sending these slackens or the amount diminishes. (This custom is also common to all North Indian communities.)

The girl's parents, in most cases, are not in a position to refuse any demands in an arranged marriage. It is indeed sad, and revolting that even educated, enlightened, so-called "modern" Sindhi men who have been exposed to different world views, conform to and condone the mercenary mentality of their parents.

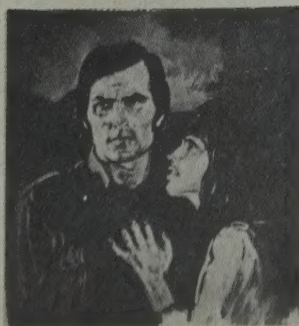
J.P. & R.K.

MUSLIMS

Among Muslims in the North, the usual forms of dowry operate. But a "mehr" is settled on the girl, which is supposed to be given to her if the boy divorces her. A public announcement is made to the effect at the time of the wedding. But it is rarely claimed by a divorced woman, because of the shame of going to court and demanding it, added to the heartbreak she has already suffered by being divorced.

P.H.

SERIALISATION OF MILLS & BOON NOVEL



Watch out for our next issue, in which we will be beginning our six-part serialisation of 'WALK IN THE SHADOWS' by Jayne Bauling (a Mills & Boon publication).

'Walk in the Shadows' is a 1978 publication which will not be released in India in paperback.

So this is your chance to read this exciting and intriguing novel—starting in the Eve's Weekly issue of June 3, 1978.

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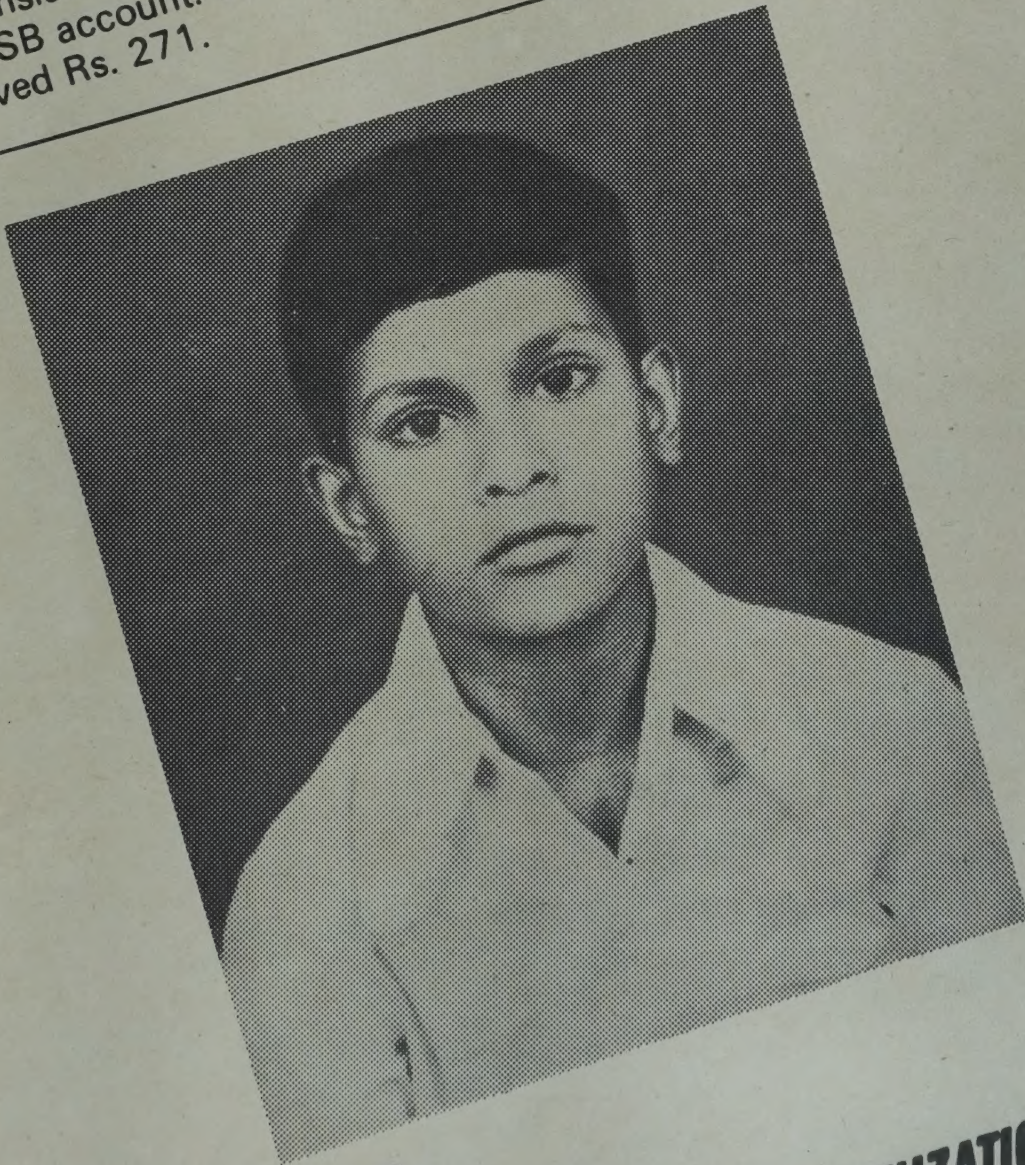
SURYANARAYAN is a lucky boy, but his father admires him more for his thrifty habits.

It was sometime in the summer of 1974 Mr. P. C. Misra (Chief Booking Clerk, S.E. Rly., Berhampur Ganjim) noticed that his child, Suryanarayan, had just crossed his seventh birthday. Thinking of the boy's future, Mr. Misra opened a Post Office Savings Bank account with Rs. 5. It was in the name of Master Suryanarayan, a primary class student.

Little Suryanarayan soon began to prefer gifts in cash; being the youngest in the family he did receive frequent gifts. And he insisted on putting all the cash in his POSB account. By January 1977, he had saved Rs. 271.

When the 7th Draw of POSB Prize Incentive Scheme was held on 30th July, 1977 at Lucknow, it was little Suryanarayan who bagged the first prize of Rs. one lakh.

The proud father has invested in POSB the entire prize money; he now has eight accounts, in the names of all members of the family.



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