mal tissues. This was an ever

messier, smellier job. Ghee was

comparatively easier to make

which probably added to its rep

utation for purity. Milk was

made into yoghurt and then

churned to make a slightly sour

butter, or cream was separated

and then churned for a sweeter

butter. The butter was then

heated, first to evaporate water

and then to brown the milk

solids, giving ghee its character

istic taste. The distinction

between ghee made from

yoghurt or cream butter was

historically important, and

Avurveda still prefers the for

mer. There were regional varia-

tions in the extent to which ghee

Cooks in Lucknow prized aged

ghee, while some districts in

Bengal produce a richly

browned ghee. Ghee also came

from the milk of different ani-

mals, most commonly buffaloes,

but the milk of goats, sheep and

camels can all be used to make

it. Some market is developing

for these ghees now, but it was

all commonly mixed in the gen-

eral milk supply in the past, one

India also had historical

sources of vegetable fats apart

from coconut. One of the most

ancient is the seeds of sal trees

which are collected by tribal

communities and boiled to sep-

arate their fat. Fats are also

harvested from trees like

kokum and mahua, all usually

solid at room temperatures

Sesame is one of the most ancient Indian oils, which can

be seen by how its name til

became synonymous with tel or

oil of all kinds. The seeds of

mustard, castor, safflower and

niger have all been pressed for

oil, with groundnut and palm

oil becoming more recent

sources. And now, there are oils

extracted by chemical solvents,

like rice bran oil.

name for it was *SheCaGo milk*.

was browned, and also stored.

perhaps the earliest example of a

and envy. As the example of

Calcutta's Marwaris shows, people

might need fats but are not happy to

world, fat-based fortunes caused

resentment, which proved fertile

ground for accusations about adul-

teration. It created a no-win situa-

tion. If fats were cheap, they were

seen as inferior or likely to be adul-

terated, but if they were expensive,

people resented paving for them

and started spreading rumours

that they were adulterated. which

probably led to some traders adul-

fats like margarine added market-

ing to this mix. Procter & Gamble

soap-maker (both users of fats).

and Unilever, founded by the merg-

er of soap- and margarine-making

firms, corporatised the trade in

fats. They funded palm oil planta-

tions, developed new sources of oils

like cottonseed and invested huge

amounts of money in creating mar-

Their success pushed the devel-

opment of local competitors like

Tata Oil Mills and Godrej, creating

some of the first really competitive

consumer brands. They set a pat-

tern that has persisted with fats,

sell your own by seeding doubts

about the quality of the competi-

tion. All this causes confusion,

which the marketers of fats hope to

profit from. But in India, marketing

confusions turn far more vicious

when accusations of adulteration

by animal fats are made. This has

come from all sides of the fats busi-

ness, and in many malign varia-

tions. In 1927, for example, a brand

named Veejem claimed to be better

than ghee because it was made

from animals that could be

unhealthy, and could also be adul-

erated with unknown fats. Veeiem called itself vegetable ghee, a term

that has caused endless confusion

since most ghee consumers

assumed it was vegetarian anyway.

was an inter-Hindu one, but others

have easily crossed communal

boundaries. The Spectator article

of 1886 worried about exactly this.

with reports of pigs lard being used

to adulterate ghee along with beef

and mutton tallow. Coming less that

30 years after the rising of 1857, the

potential for trouble was obvious:

'the people, influenced no doubt by

the senseless talk of the more prej-

udiced Europeans, believe that the

Government would gladly be rid of

caste as the first step towards mak-

ing the population Christian, and

would therefore be capable of plot-

later, it didn't take long for similar

allegations to be made. The usual

sources started talking about

Naidu's political opponent YSR

Congress' Jagan Mohan Reddy

being a secret Christian and plot

ting to build a church on Tirupati.

t is absurd to imagine any politi-

cian, whose only real religion is the

thing as crudely stupid, just as it is

pursuit of power, trying to do some-

absurd to imagine a large corpora-

tion risking its husiness by using

animal fats in ghee or vegetarian

products of any kind. Yet, such

rumours still circulate, and will

continue to do so, powered by the

opacity of the trade in fats and our

centuries long unease in what it

rajeshsharma 1049@gmail.com

In the Tirupati case, 138 years

ting a breach of caste rules...

The 1917 Calcutta controversy

ounded by a candle-maker and

The growth of manufactured

erating them anyway.

kets for edible fats.

have to pay for them. Across the

andscape transformed by garbage Trading in fat led to fortune. 30 March 2025

राष्ट्रदुत

#SMART EMAIL PROTECTION

Use a Decoy Address to Stay Safe Online

In the digital age, protecting your personal information is more crucial than ever.





browsing online and come across an phone. All you need email. A few days later, your inbox is flooded with promotional emails, suspicious links, and even phishing attempts pretending to be from well-known brands.

This happens all the time. Whether it's signing up for a discount, downloading a free e-book, or registering for a new app, sharing your email with unknown websites can quickly turn into a security nightmare. The solution? Use a decoy email address to protect your primary inbox from spam, scams, and potential data breaches. Let's explore how this simple habit can safeguard vour online privacy

What Is a Decoy Email Address? A decoy email is a secondary email account that you use,

instead of your primary one, when signing up for non-essential services. This prevents your main inbox from being flooded with spam and shields you from data leaks.

Why You Should Use a Decoy Email

- 1. Avoid Spam Overload- 3. Protect Your Privacy-Many websites sell user data to advertisers, lead ing to an influx of unwanted emails. A decoy address keeps your personal inbox
- 2. Reduce Security Risks-Data breaches happen frequently. If a service you signed up for is hacked, only your disposable email is compromised, not your primary one.
- Using a decoy email makes it harder for companies to track your online behaviour and link your activities across plat-Prevent Phishing Attacks
 - Cybercriminals often use fake emails pretending to be from trusted sources. Keeping vour real email private reduces your exposure to such scams

3. Enable Email Forwarding

How to Set Up a Decoy Email Address

- 1. Create a Free Email Account- Use services like Gmail, Outlook, or Proton Mail to generate a secondarv address
- 2. Use Temporary Email Services- Platforms like Temp Mail, Guerrilla Mail, or 10 Minute Mail provide disposable email addresses that self-
- If you still want to keep track of messages, set up forwarding from your decov account to you main one, filtering out unnecessary emails.
- Use a Custom Domain- For extra security, consider registering a domain and creating multiple email aliases for different purposes. destruct after a short time.

Vhen to Use a Decoy Email

Signing up for online give-

software, or white papers.

 Registering on forums or aways, promotions, or discussion boards. Creating trial accounts for Downloading free e-books, services you may not con-

Final Thought

Your email address is a gateway to your personal data. By using a decoy email for non-critical sign-ups, you can protect your privacy, reduce spam, and lower your risk of cyber threats. Take this simple step today, and keep your inbox secure!



This news exploded in Calcutta. "Thousands of Brahmins gathered on the banks of the Ganges river, locally called the *Hooghly*, and began fasting to death to punish the businessmen who had adulterated ghee," writes Hardgrove. The Brahmins also declared that those who felt they might have contaminated themselves by eating the adulterated ghee could purify themselves by conducting a Homam on the banks of the river. Hardgrove quotes Lord Zetland, the governor of Bengal, who wrote in his memoir that by August 19, between 4,000 and

5,000 people were undergoing purification. Ghee Me Milavvat??

Fat cats

he single certain point is

ty and envy over profits have

always been intrinsic to the

trade in fats like ghee. This is

because, since ancient times,

production of fats was the one

food processing task outsourced

from homes. People grew their

own grains and vegetables

raised and slaughtered live-

stock, ground their own flour

and even brewed their own alco-

hol, but the fats, whether solid

(butter, ghee) or liquid (oils)

needed for cooking, lighting,

greasing and other uses, was

usually obtained from outside

make their own butter, but even

then, there were lean seasons

when milk flow stopped. Ghee,

which is cooked to remove

water and develop compounds

that prevent rancidity, was prob-

ably developed for exactly these

periods. But not everyone kept

cows, and even those who did

often needed to get extra sup-

plies from outside. Many people

have memories of skimming

cream from milk and saving

that to make ghee at home, but

the amounts produced rarely

coconut trees were another easy

source of fat, so important that

eases usually stipulate that

landlords still collect the nuts

ghee, some oil could be made at

home by making and then hoil-

ing coconut milk. This makes a

wonderfully fresh, light and aro-

matic oil, but again, the quanti-

ty is relatively small. The bulk

of coconut oil requires drying

pressing in an oil mill. Oil

pressing is, given the slippery,

sticky nature of fats, always a

messy job and usually done by

specialised communities. When

the Bene Israel Jews arrived on

the copra and then sending it for

for oil. As with home-made

In coastal areas like Goa

matched their requirements

People, who kept cows, could

Vikram Doctor

he Spectator was vehement: "We may imagine, therefore, the horror of that immense community at the adulterated ghee, the eagerness to put down the accursed thing, the spirit in which the action of the Government would be scrutinised the moment the offence was made known." The London weekly declared that failure to act would mean that 'it was an accursed Government, not to be obeyed by anyone to whom the lotus was a symbol.

Had the world's oldest continuously published magazine suddenly taken a rather bombastic inter est in Tirupati's ghee turmoil? Was it really advocating protests from members of the Bharatiya Janata Party? In reality, those words are from

The Spectator issue of September 25, 1886 and lotus was already shorthand for Hindus. The article referred to allegations of adulteration in Bengal and commended the Calcutta authorities for rapidly defusing the situation by drafting a law to ensure the purity of ghee. Andhra Pradesh Chief Minister N Chandrababu Naidu's allegations about the ghee used in laddus at the Tirupati temple caused much speculation about the political games at play. But claims and rumours about ghee and edible fats, in general, which result in social and political tensions, are nothing new. Even the crisis management strategy used the Tirumala Tirupati Devasthanams, of a four-hour Homam purification rite, was prefigured in another Calcutta con-

troversy almost 100 years ago. This broke out in 1917 and targeted Calcutta's Marwari community. In Community and Public historian Anne Hardgrove's study of the community, she notes how the rumours of adulterated ghee were accompa nied by fears of the decline and of Bengalis, "Marwaris and other 'up-country Hindus were perceived as replac-

ing the Bengalis in trading and shopkeeping, the production of sweets was now perceived to live in Marwari hands." She quotes one report from a local newspaper proclaiming that "unless the practice of adulteration is put to a stop at an early date, the Bengali race will become extinct."

It was against this charged background that the Marwari Association decided to be proactive in detecting ghee adulteration. On July 22, a meeting was held to examine charges against specific merchants, who denied wrongdoing. But a few days later, Hardgrove writes that "the founders of the Association, Ranglal Poddar, Ramdev Chokhany and others, conducted a surprise inspection in which they collected two or three tins of ghee from the storage godowns of every ghee businessman." These were sent for testing and, sensationally, out of 67 samples of ghee, only seven were found to be pure.

This news exploded in

Calcutta. "Thousands Brahmins gathered on the banks of the Ganges river, locally called the Hooghly, and began fasting to death to punish the businessmen who had adulterated ghee," writes Hardgrove. The Brahmins also declared that those who felt they might have contaminated them selves by eating the adulterated ghee could purify themselves by conducting a Homam on the banks of the river. Hardgrove quotes Lord Zetland, the governor of Bengal, who wrote in his memoir that by August 19, between 4,000 purification. August 19 was also the date on which the Marwari Association, which had earlier faced internal dissensions, came together with a hastily convened panchavat of 100 people to decide how to punish the guilty. Heavy fines were levied on the accused and those who refuse to pay were boycotted for periods ranging from one year to life. "In all, Rs 75,000 were collected, and the money was used to purchase pasture land at the pilgrimage site of Vrindavan, where ghee could be produced," writes Hardgrove. "Or hearing this, the crowds of fasting

> Brahmins called off their action and the matter was declared resolved." Hardgrove speculates that this all might have been a performance. "The numerous inks between Marwaris and Brahmins in other social conexts leads me to suggest that the Marwaris themselves were the ones to stage the event as a pubic solution to the ghee crisis." In

took up oil pressing and this. combined with their practice of keeping the Sabbath on Saturdays, resulted in the community being referred to as Shaniwar Telis. Because of strict kosher laws on which animals can be consumed and against mixing different food sources, Jewish communities have historically always been careful about the fats they consume, which extended to making and trading in it to be sure. Traditional oil mills, usually powered by animals, have

often been seen as rather sacred

#ADULTERATION

the Konkan coast, according to

legend around 175 BCE, they

or scary spaces, best avoided except by those who work there. In Birds, Beasts and Relatives, Gerald Durrell's memoir of life on Corfu, he recalls that the local olive press as 'a gaunt, gloomy building, presided over by Papa Demetrios, a tough old man, as twisted and bent as the olive trees themselves.' Inside was a circular trough with a grindstone tied to a wooden giddy as it kept pushing around the press. The local peasants 'would deliver their olives, and depart from the press with all certain whether anybody like Papa Demetrios might not have the evil eye.' This could describe, down to the similar design and dodgy reputation, oil presses across much of the world. Only the animals might differ, with oxen, mules, donkey and camels all being used, but nearly always blindfolded the same way. In rare cases, like in prison for punishment, humans were also used to turn the oil press. Fats were also produced by scraping it from animal skin and organs and rendering it, which meant gently heating to melt and separate it from ani-

this reading the whole drama was a daring response to growing distrust of Marwaris and their role in the ghee trade. Instead of letting suspicions mount dangerously, the Marwari Association might have invoked the authority of British scientists, who analysed the samples and then admitted the guilt of some members (possibly settling

internal scores in the process) The spectacle on the Hooghly and the nunishments from the panchayat helped proclaim their sincere commitment to pure ghee. It might be like a savvy politician coming to learn of potential ghee problems at a famous shrine and taking preventive action by exposing it, to blame it on a political rival.

Diversified industry

his all adds up to a huge, L ancient and very diversified industry. This has several implications. Not seeing the fats being made tended to make people suspicious, could they be sure about what they were getting? It doesn't help that fats tend to be invisible in cooking, meaning that their preskneaded with them, but you rarely observe and consume them directly, other than buttering bread or dipping it in extra virgin olive oil Even when uncooked, fats are easily combined, so, it can be hard to tell when different oils are mixed, or solid fats, either vegetable or animal based, are mixed with ghee. Cooks have a few superficial tests, like rubbing on the hand or tasting, but the reality is that adulterating fats is alarmingly easy.

Hence, the importance of scientific tests, as the Marwari Association, was realised in 1917. But it is quite a mistake to imagine that there is a settled science of testing fats. In parallel with the controversies over ghee in the public press, there were ongoing debates in scientific journals over how to test fats. In June 1933, for example, Current Science devoted several pages to 'The Ghee Problem n India.' The publication reported on a special symposium jointly held in Bangalore by the South Indian Sciences Association, the Society of Biological Indian Chemists and the Madras branch of the Indian Chemical Society on the question of ghee detection.

What emerges from the reports is the difficulty in testing when the sources of adulteration could be so many. Even 'pure ghee' was diverse. depending on the animals it was sourced from and how it was made. And then, there was margarine. This was a solid fat, like ghee, manufactured in several ways, but in India, most commonly through the hydrogenation of vegetable oils. Some speakers like Srikanteswara Iyer excoriated such fats for 'very baneful effects regarding the digestion on those who consumed them.' But Dr. R Bhattachariee countered that "it is always better to consume a standard, pure and refined substitute

than a product adulterated with

unknown and undesirable con-

stituents mixed up by ignorant and

unscrupulous traders." Manufactured fats would complicate the fats issue even further. The earliest forms of margarine in the 19th century used animal fats like beef tallow mixed with milk to give a creamy substance like butter. The discovery of hydrogenation meant that vegetable fats could be used, but animal fats continued to be used in parts of the world. Whale oil, in particular, was once a huge (and hugely cruel) industry and used by companies like Lever Brothers (now Unilever) to make margarine in Europe. In the 1930s, Arthur Imhausen, a German chemist, even found a way to make 'coal butter,' an edible fat derived

from paraffin wax. This leads to the most complicating factor of outsourcing fat production. Since people had to obtain it by harter or payment, fats became the foundation of some of the earliest systems of trade. The Roman empire developed a huge trade in olive oil, from Spain and North Africa, which went across the empire in giant earthen jars. An artificially created hill grew in Rome called Monte Testaccio, made from testae, the bits of broken jars used to transport olive oil. It was

#NAVRATRI COUTURE

Embrace the Nine Colours with Traditional Elegance

As Chaitra Navratri kicks off today, let's take a vibrant journey through the nine colours and how you can turn heads in festive splendour!

Day 2: Glow in White



et ready to twirl, shimmer,

and shine as Navratri

arrives in all its glory! This

festival of devotion, dance,

and dazzling fashion is the perfect time to flaunt your

ethnic best while soaking

in divine energy. Each of the nine

days is dedicated to a powerful form

of Goddess Durga, and what

by dressing in the aus-

better way to honour her than

picious colour of the day? As

Chaitra Navratri kicks off

on March 30, 2025, let's take

a vibrant journey through

how you can turn heads

Day 1: Ignite in Orange

embroidered Nehru jacket.

Step into the festival with a

burst of fiery energy! Orange rep-

resents enthusiasm and new begin-

nings. Ladies, an orange *lehenga*

with golden embroidery will make you the star of the night, while gen-

tlemen can embrace tradition with

an orange *kurta* paired with an

the nine colours and

in festive splendour!

Grace and serenity take center stage with the purity of white. A flowing

white *saree* with delicate silver *zari* work is effortlessly chic, while men can go for a crisp white *kurta* with a royal blue or red dupatta to add a stylish contrast.

Day 3: Flaunt in Red Red, the colour of power and pas-

sion! A Banarasi silk saree with gold accents will give you that royal goddess look, and for men, a deep red *sherwani* or silk *kurta* will make ou stand out in the sea of dancers. **Day 4: Dazzle in Royal Blue**

Channel divine energy with the

richness of royal blue! A navy blue sharara set with mirror work will have you twinkling like the night sky, while men can elevate their festive look with a structured bandhgala or a classic kurta-iacket



an opulent lehenga will ensure that all eyes are on you. Men can opt for a deep purple Nehru jacket over a white or beige kurta for a polished

Day 9: Enchant in

The final night of Navratri calls for a grand, majestic statement! Peacock green, with its hints of blue, symbolizes wisdom and prosperity. A peacock green Kanjeevaram saree or an embroidered lehenga will capture the festive essence. Men can complete the look with a Jodhnuri suit in a rich green shade. Embrace the festive fever, mix and match out looking nothing less

Radiate sunshine and joy in bright. happy yellow! A breezy chiffon saree or a flared *lehenga* with golden embroidery is a perfect pick. Men can light up the festivities in a vibrant vellow silk kurta, paired with beige or white trousers for a sophisticated touch.

Day 6: Bloom in Green

Green symbolizes prosperity and rejuvenation. Embrace the spirit of nature with an emerald green Anarkali or a silk saree with intricate motifs. Men can opt for a regal green kurta with gold embellishments or a stylish printed Nehru

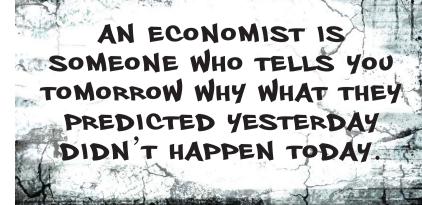
Day 7: Gleam in Grey

Understated yet elegant, grey is all about balance. Add a modern twist with a silver-grev saree with sequin work, or a fusion Indo-western outfit. Men can experiment with a charcoal grey bandhgala or a dapper jacket over a traditional kurta.

Unleash your inner royalty with

Day 8: Reign in Purple

THE WALL



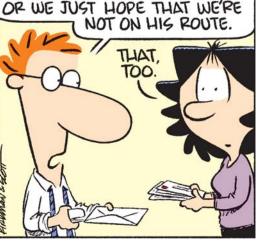
BABY BLUES



WILL HAVE TO VASTLY IMPROVE

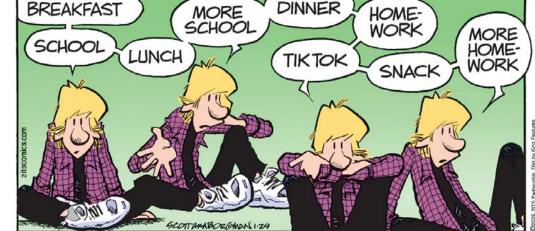
HIS ORGANIZATIONAL SKILLS





By Rick Kirkman & Jerry Scott

ZITS





By Jerry Scott & Jim Borgman

