

Wikipedia Day  
massively popular, free, multilingual, online encyclopedia, Wikipedia has changed the way people do research and get information. Wikipedia Day celebrates the anniversary of the creation of this user-generated online source! With millions of articles on everything, from science to pop culture, Wikipedia is the perfect place to find information on almost anything! Have fun celebrating the freedom of information that is generated by grassroots efforts and is hosted by a non-profit, non-ad-based organization. The very essence of Wikipedia is about getting free access to information online. Wikipedia Day would be the perfect time to do a little bit of online research about interesting topics.

#CULTURE

## Good Times With Bad Music

Because certain types of music have been analysed so often, people assume they're important, even good.



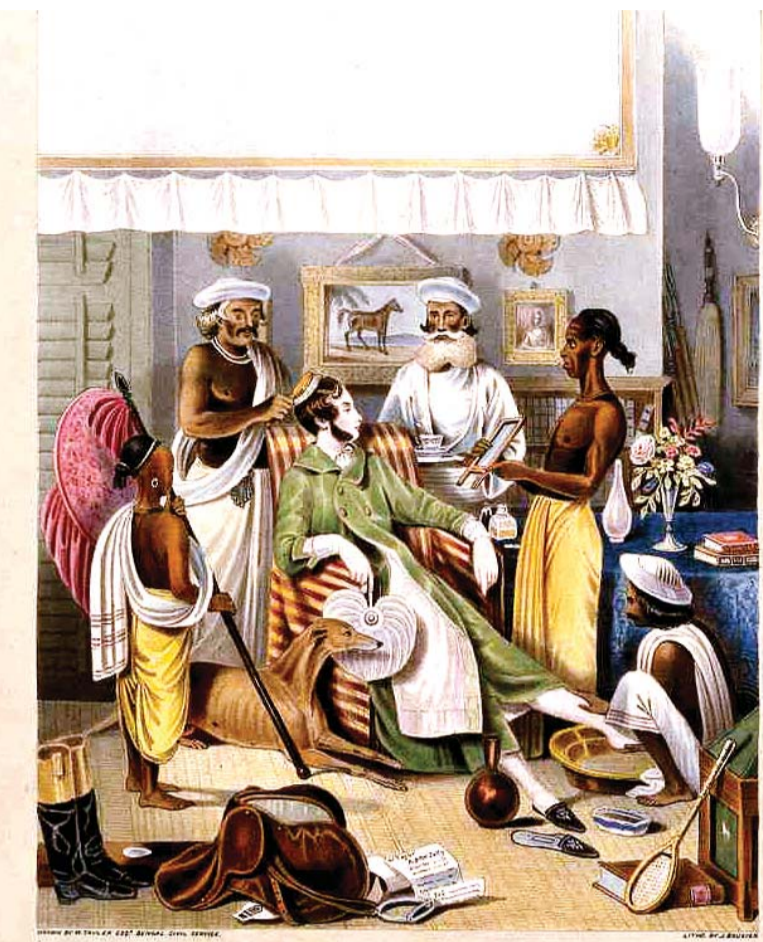
**P**icture it, someone, maybe a friend, asks you to put on some music. You think for a minute, then put on something that you're sure will be a crowd-pleaser. Instead, you're met with a blank stare, or maybe, even a look of disdain. Someone, maybe, a now-former friend, asks you to turn it off. You've just faced the consequences of choosing bad music. But who decided what bad music is, anyway?



This has been a debate for a long time. In a paper presented in 1891 at the *Proceedings of the Musical Association*, teacher and composer, Henry Charles Banister, argues that enjoying music is a matter of taste. If it makes you happy, by all means, listen to it. That's taste. But judgment, he writes, is different. Music, like any other art form, has its standards, its 'principles or tests,' and 'the principles, which govern all of true art, the coherence, consistency, and interrelationship of ideas' need to be taken into account. Sure, you can listen, and even enjoy, music that doesn't adhere to those standards, but for Banister, a listener has to understand the rules to hear how they're being broken.

Of course, a nineteenth-century conference of musicologists is hardly the best or most diverse group to decide the 'rules' of music. Researcher Adrian Renzo points out that one of the criticisms of musicology is that through their analysis, 'songs are legitimated and given a sheen of "importance," simply by being subjected to scholarly analysis.'

Because certain types of music have been analysed so often, people assume they're important, even good. But if that's true, people also argue that some music is just bad. And that inherent badness, Renzo notes 'is often positioned as ridiculous.' From ridiculous, it's just a short jump to bad, a distinction that he notes has been defined as music 'made by singers who can't sing, players who can't play, producers who can't produce.' Sounds like an argument that Banister could get behind. Researchers Martin Lütthe and Sascha Pöhlmann point to something else, unpopularity. Unpopularity can be 'related to value judgments such as offensive, controversial, cool, ugly, (un)flash-



THE YOUNG CIVILIANS TOILET.  
An anglo indian being washed.



**Priyadarshini Chatterjee**  
food and culture writer, based in Kolkata

**I**n the early months of 1857, not long before India's First War of Independence, a strange phenomenon came to the attention of the British imperialists. Around the north of the country, Indians were passing on thousands of *chapatis*. Not some special chapatis with coded messages in them! Just your regular, made-at-home, to-be-eaten-with-dal kind of chapatis.

Why they were doing this, nobody knew. Even the men who baked the flatbreads and carried them from village to village, had no idea 'why they had to run through the night with *chupatties* in their turbans.'

There were plenty of rumours and theories, though. One theory went that the transmission was ordered by the British government itself. Another claimed that it was a way to appease the gods to head off a coming calamity. Yet another said that the chapatis were a message to the people to resist a government that was 'determined to force Christianity on the country by interfering with their food.'

Rumour and food evidently came together during this episode, to form a volatile mixture that jolted the British imperialists but inflicted no loss. The next time it was different. A few months later in 1857, when the two combustible ingredients fused, the cost was much higher.



Rebel soldiers of the Bengal Army revolt against British officers in 1857. Muhammad Ali Shaikh

# Milk Drinking Ganasha Today... Spiked Atta Then...

Food had been a simmering source of anxiety during colonial rule. For years before the 1857 revolt, there was suspicion among the home population that the colonists were plotting to rob Hindus and Muslims of their religion so that they could be converted to Christianity. One way people believed that the British planned to do this was by using ritually polluting objects to defile them. In the case of Hindus, it was suggested, stripping them of caste and religion would not only make them amenable to Christianity but also to crossing the oceans, or *kala pani*, allowing them to be shipped to other colonies as soldiers or indentured labour.



## #FOOD



**THE POWER OF CHAPATIS**  
A movement which shook the Brits

Not a *Sipahi* would touch it (the atta), not a person of any kind would purchase it, cheap as was the price at which it was obtainable in comparison with all the other supplies in the market," wrote British military historian, John William Kaye, in his 1965 book *Sepoy War in India*. "Bone dust Atta alarm had taken hold of men's minds in several of our stations and sepoy, private servants, reminders attending court have flung away their rot on hearing that five camel-loads or bone dust Atta had reached the station."

This fear reached a peak in March 1857, when a mill owner in Meerut sold several consignments of wheat flour, or *atta*, to traders in Cawnpore (now Kanpur) for less than the standard price. Suspicions were raised and a rumour zipped around that the *atta* must have been adulterated with bone meal from pigs and cows.

Where it was *atta* in the 1850s, it was salt in the 1830s. David Arnold writes in *Toxic Histories: Poison and Pollution in Modern India* that in the Saran district of Bihar, it was rumoured that a sediment, resembling the ground bones of cattle, had been found in salt. The British administrators vehemently dismissed the rumour as



Chapatis being distributed at an alarming pace.

absurd, but the story was enough to prompt a boycott of salt.

**Potency of Rumours**  
Distrust and disquiet made nearly everything a subject of misgiving. *Chee* was feared to be contaminated with animal fat, medicines with the spit of Europeans, and drinking water with the flesh of cows rats.

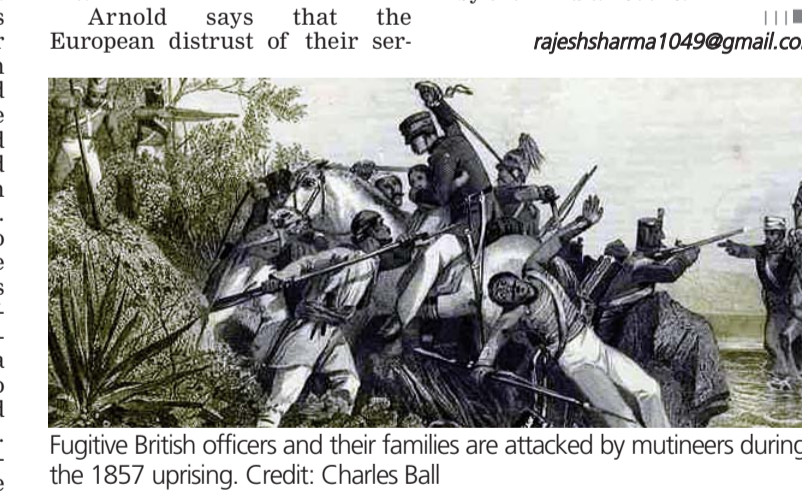
The British were well aware of the potency of these rumours. Before the revolt, an anonymous petition, sent to the commander of the 43rd Regiment in Barrackpore, had warned about the anxieties around cartridges and powdered bones in sugar and salt. The letter also bemoaned the Burra Sahib's insistence on different castes eating together, a purported threat to their religion, and ended with a threat. "Whoever gets this letter must read it to the

Mayor as it is written," it said. "If he is a Hindoo and does not, his crime will be equal to the slaughter of a lakh of cows, and if a Mussulman, as though he had eaten a pig, and if a European, must read it to the Native officers, and if he does not, his going to London will be of no use, and be a crime."

Although it is hard to tell for certain, it is suspected that the anxieties around the assault on religions emerged first in colonial prisons. "The practice was introduced in some district jails of making prisoners eat food which had been cooked by a single man, such a measure as this was fatal to the caste of Hindus," Sayyid Ahmad Khan wrote in *The Causes of the Indian Revolt* (1873). Muslims too disliked the practice, even though it did not affect them.

**Fear and suspicion**  
In a country ruled by force, fear and suspicion naturally flowed like wildfire. "Among other wild fables, which took firm hold of the popular mind, was one to the effect that the Company's officers had collected all the newly-manufactured salt, had divided it into two great heaps, and over one had sprinkled the blood of hogs, and over the other the blood of cows, that they had then sent it to be sold throughout the country for the pollution and the desecration of the Mohammedans and Hindus, that all might be brought to one caste and to one religion like the English."

Arnold says that the European distrust of their ser-



Fugitive British officers and their families are attacked by mutineers during the 1857 uprising. Credit: Charles Ball

## #BRAVERY

# Indian Army Day

On Army Day, we honour the extraordinary courage, unwavering commitment and sacrifices of our Army personnel.

**H**onouring the sacrifices and achievements of the Indian Army, Indian Army Day is celebrated annually with parades and military displays, along with awards that are given to recognize the bravery and service of the soldiers.

This is also a time for the nation to remember the sacrifices made by soldiers, who have lost their lives defending the country.



**History**  
The history of the Indian Army dates back to the early 18th century, when the East India Company established a standing military presence in the country. The Army played a key role in the Indian Rebellion of 1857, also known as the Indian Mutiny, and in the subsequent annexation of India by the British Empire. After India gained independence in 1947, the Indian Army played a crucial role in defending the country against external aggression and internal conflicts. Today, the Indian Army is one of the largest and most powerful military forces in the world, with a significant presence on the global stage.



**How to Celebrate**  
Indian Army Day is celebrated across India by the general public, as well as by military members and government officials. There are a variety of ways, in which individuals can participate, for the celebration of Indian Army Day.



**Attend a Parade or Military Display**  
Many cities and towns host parades and other events to mark Indian Army Day. These events often feature displays of military equipment and demonstrations by various branches of the Indian Army. Attending one of these events is a great way to show appreciation for the military and learn more about the work that they do.

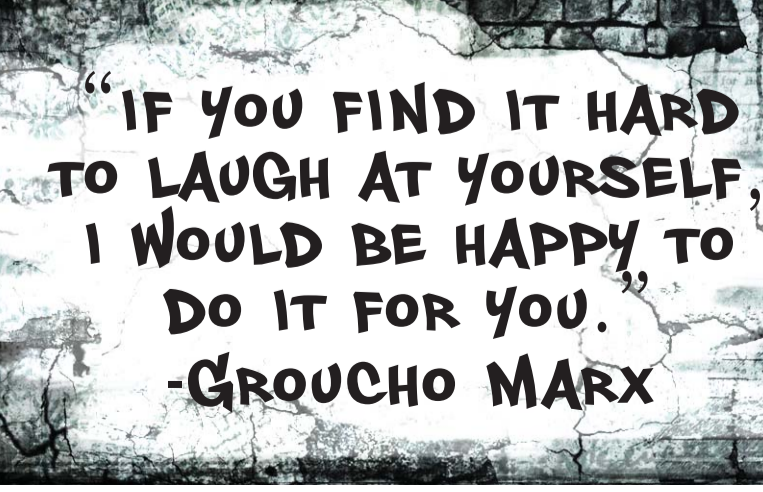
**Participate in a Community Service Project**  
Another way to honour the Indian Army is to engage in community service. This could involve volunteering at a veterans' hospital, working with a military-focused non-profit organization, or participating in a local fundraiser for the military. By giving back to your community, you can show your appreciation for the sacrifices made by members of the military and their loved ones.

**Display the National Flag**  
One simple way to demonstrate your support for the Indian Army is to display the national flag. This can be done at home, at work, or at any other public place. You can also consider wearing clothing or accessories that feature the flag.

**Show your Appreciation to Members of the Military**  
If you know someone who is serving in the Indian Army, take the time to thank them for their service and sacrifice by writing a letter or making a phone call to a soldier serving overseas. Additionally, you can make a donation to organizations that support the military and their families.



## THE WALL



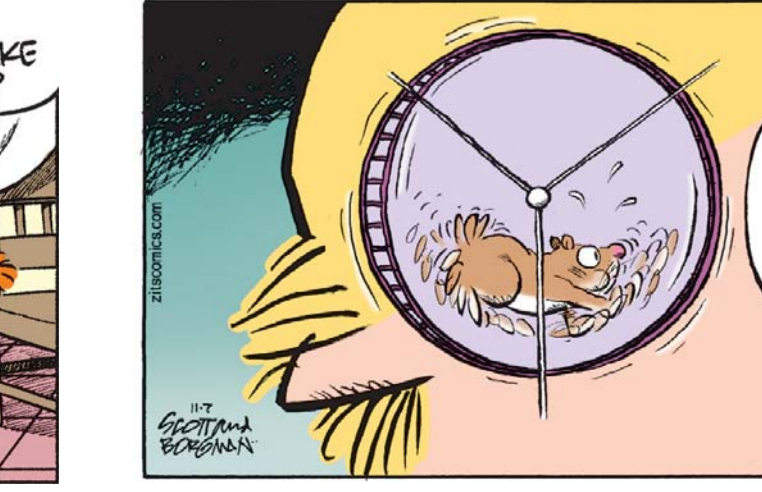
## BABY BLUES



## ZITS



## By Rick Kirkman & Jerry Scott



## By Jerry Scott & Jim Borgman

