

एसएमएस अस्पताल में कार्डियक सेंटर के लिए बेसमेंट खुदाई से 9 दुकानें बुरी तरह क्षतिग्रस्त

जे.डी.ए. के इंजीनियर और रामा कंस्ट्रक्शन कंपनी ने बिना सुरक्षा इंतजाम खुदाई की थी, इसी लापरवाही से हुआ हादसा



सवाई मानसिंह अस्पताल में नियाणाधीन कार्डियक सेंटर में पानी के टैंक निर्माण के लिए खुदाई से क्षतिग्रस्त हुई दुकान

- कार्यालय संचादाता-
जयपुरा सवाई मानसिंह अस्पताल में नियाणाधीन कार्डियक सेंटर में पानी के टैंक निर्माण के लिए खुदाई से नजदीक बनी 9 दुकानें बुरी तरह क्षतिग्रस्त हो गईं। दुकानों में बड़ी बड़ी दरारें आ गई हैं, सभी दुकानें गिरने की कगार पहुंच गई हैं। गिरावट रही ही कि बड़ा हादसा टल गया और जान माल का नुकसान नहीं हुआ।

यह पूरा कारनामा जेडीए के इंजीनियर्स और विलिंग निर्माण कर रही रामा कंस्ट्रक्शन कंपनी की शिवायर को अचानक लापरवाही से लापरवाही के कारण हुआ है। इहाँने बिनी सुख्ख इंजीनियर बेसमेंट दुकानों की विलिंग की विलिंग की निर्माण दो दिन खुदाई कर डाली, अब दुप्री साधे बैठे हैं। अचानक यह विस्थित देखकर उनके होश ड़ग गए। तीन दुकानों को खाली करवाया गया है। उसमें लोगों की आवाजाही पर पूर्णतया रोक लागी दी गई है।

इस संचय में पीड़ित दुकान मालिक डॉ. महावीर सिंह नाथावत ने बताया कि सवाई मानसिंह अस्पताल में कार्डियक टावर की निर्माण चल रही है, यहाँ पर पानी के टैंक बनाने के लिए 4-5 दिन से खुदाई चल रही थी।

■ इन 9 दुकानों में बड़ी बड़ी दरारें आ गई हैं, नीव तक क्षतिग्रस्त है। इसके बावजूद जेडीए के अफसर दुकानें ठीक करवाने का लिखित आश्वासन नहीं दे रहे

क्षतिग्रस्त दीवारों को ठीक करवाने की एकबारी तो हासी भर दी लेकिन बार में कोई खौर-खबर नहीं ली वहाँ इस मामले में एसएमएस मेंडिकल कॉलेज के प्रिंसिपल डॉ. दीपक माहेश्वरी का कहना है कि कार्डियक टावर का निर्माण जेडीए प्रशासन करवा रहा है, उसके अधिकारी ही इस मामले को देखेंगे। जेडीए के अफसर मौखिक तौर पर तो क्षतिग्रस्त दुकानों को ठीक करवाने की बात कह रहे हैं परंतु हम चाहते हैं कि जेडीए प्रशासन लिखित में हमें अश्वासन दें। इसी कार्डियक सेंटर के निर्माण पर प्रशासन करवा रहा है तो उसे भी लिखित में दुबार डेवरी बूथ बनवाने का आश्वासन दिया है, हमारी मामली जायज है। अगर जेडीए प्रशासन मनमानी करता है तो हमें मिजबूरन कोट्ट की शरण लेनी पड़ेगी।

उधर जब इस बारे में हमारे संचादाता ने जेडीए के अधिकारियों पर तंग और डॉर को व्यवस्था की गई थी। उसके देवेंद्र गुरु और अधिकारी अधिकारी से फोन पर बात करने चाही, अस्पताल प्रशासन की दी तो, उसने परन्तु दोनों ने काल रिसोव नहीं किया।

मुख्यमंत्री आवास पर आज आयोजित होगा “जल संचय-जन भागीदारी” विषय पर संवाद कार्यक्रम केंद्रीय जलशक्ति मंत्री सीआर पाटिल रहेंगे मुख्य अतिथि

जयपुरा कर्मभूमि से मातृभूमि अधिकार के अंतर्गत “जल संचय-जन भागीदारी” विषय पर एक संवाद कार्यक्रम बुधवार शाम को मुख्यमंत्री आवास पर आयोजित किया जाएगा। इस कार्यक्रम में केंद्रीय जलशक्ति मंत्री सीआर पाटिल एवं मुख्यमंत्री भजनलाल शर्मा जयपुर शहर के 200 उद्यमियों से संगठित व्यक्तियों और प्रतिष्ठित व्यक्तियों से संवाद कर उन्हें प्रदेश को जल आवासनिर्भाव बनाने की अभियान जयपुर के लिए ऐंट्रिट करेंगे। इसमें पूर्व बुधवार शाम को ही राजकोय रहे राजस्थानी व्यवसायी राजस्थान में प्रतिशत भाग अंतिम तथा कृषि कार्यों के लिए अपने यह जिम में जल संचयन कार्यक्रम में जल संचयन के लिए आयोजित करते हैं। में वर्षा जल संचयन के कार्यों का भूमि स्थानीय व्यवसायी राजस्थान में कार्यक्रम में पांचांग विषयाली संक्षेप विवरण में जल संचयन के कार्यों को जल संचयन के लिए अपने यह जिम में जल संचयन के कार्यों के लिए आयोजित करते हैं।

कर्मभूमि से मातृभूमि अधिकार ने जल संचयन के लिए व्यवस्था की गयी है।

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गत अक्टूबर महीने में सूखत में जल संचयन के कार्यों के लिए आयोजित करते हैं।

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गौशालाओं में गायों को खिलाए छप्पन भोग



जयपुरा मकर संक्रांति पर लोगों ने गौशालाओं में गायों को दिया चारा खिलाकर व्यवस्था के लिए नकद राशि भी दी। श्री पिंजरापोल, सांगनेर की जोतड़ावाला गौशाला में लोगों ने गोबिंश को हरा चारा, दलिया और गुड़ खिलाकर पुण्य कमाया। कई प्रदाताओं ने तुलादारां भी किया।

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जिलास्तरीय जनसुनवाई एवं समाधान कार्यक्रम कल

जयपुरा जनभावना के अनुबूत पारदर्शी एवं संवेदनशील वाराणरम में आमजन की परिवेदनाओं एवं समस्याओं की सुनवाई एवं त्वरित समाधान के लिए 16 जनवरी को जिला त्रिवेणी पुलिस कमिशन द्वारा विशेष व्यवस्था अनुबूति के लिए अंतिम तिथि दिन खुदाई करने वाले बच्चों के साथ-साथ अधिकारी विवरण देखते हैं।

जनसुनवाई कार्यक्रम में जिला कार्यक्रम के लिए अंतिम तिथि एवं समस्त संवर्धनों के लिए विशेष व्यवस्था की गई है। जिला स्तरीय जनसुनवाई एवं त्वरित समाधान के लिए अंतिम तिथि एवं त्वरित समाधान के लिए अंतिम तिथि दिन खुदाई करने वाले बच्चों के साथ-साथ अधिकारी विवरण देखते हैं।

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मकर संक्रांति पर सिटी पैलेस में “पतंग महोत्सव”



मकर संक्रांति के अवसर पर सिटी पैलेस के मुबारक महल की छत पर विदेशियों ने भी पतंग महोत्सव का आनंद लिया।

■ इस वर्ष भी तितली के आकार की बड़ी फाइटर-काइट त्रुक्कल प्रदर्शित

■ पर्यटकों ने जयपुर की पतंगबाजी के साथ पकोड़ी एवं तिल के लड्डूओं का लिया आनंद

आगंतुकों ने पतंग उड़ाने के साथ-साथ पारंपरिक व्यंजनों जैसे दाल की अंदर उड़ाने के लिए निशुल्क अवसर पर महाराजा सवाई राम सिंह की एवं एच. महाराजा सवाई राम सिंह पकोड़ी और तिल के लड्डूओं का लिया आनंद लिया।

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जयपुर वासियों ने विशिंग लांटन्स छोड़कर मांगी दुआएं

जयपुर की तरह मकर संक्रांति की शाप को जयपुर वासियों ने जयपुर वासियों ने जयपुर के लिए आयोजित हो गई। जिला कार्यक्रम अवसर पर तितली क

#CULTURE

Good Times With Bad Music

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



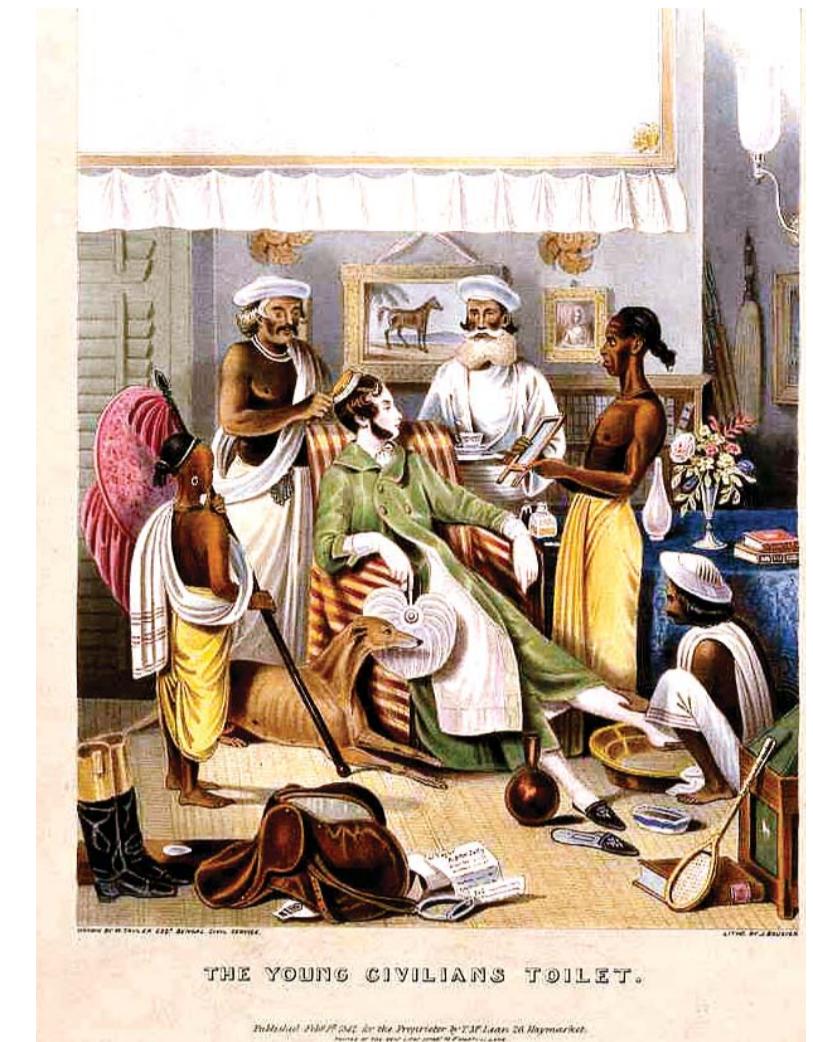
Picture it, someone, maybe a friend, asks you to put on some music. You think for a minute, then put on something that you're sure will be a crowd-pleaser. Instead, you're met with a blank stare, or maybe, even a look of disdain. Someone, maybe, a now-former friend, asks you to turn it off. You've just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

Music, like any other art form, has its standards, its 'principles or tests,' and 'the principles, which govern all true art, the coherence, consecutiveness, and inter-relationship 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 guide to making groups toழகான் முதலைகள். Researcher Adrian Renzo points out that one of the criticisms of musicology is that through their analysis, songs are legitimised 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.' Songs like 'and argument that the Banister could get behind.' Researcher Martin Lüthi and Sanna Pöhlmann point to something else, unpopularity. Unpopularity can be related to value judgments such as offensive, controversial, cool, ugly, (un)fun-



An anglo indian being washed.



Dramatic moments

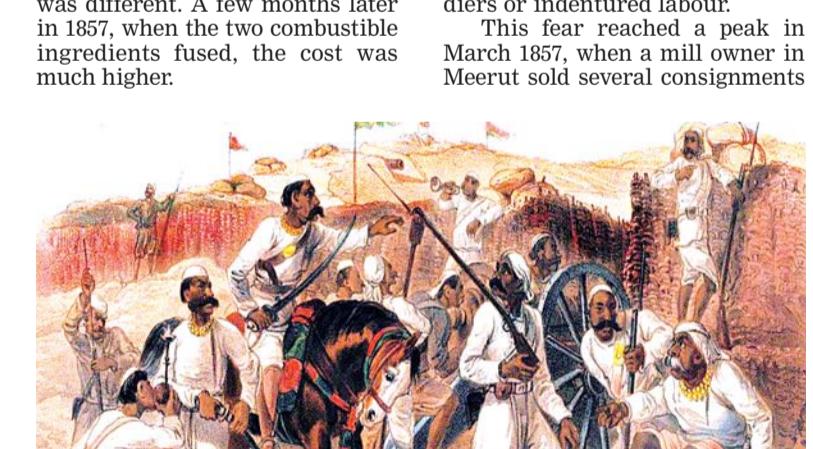
Although a complex set of causes led to the First War of Independence, the final spark was lit by the introduction of the Enfield musket in the army. To load this powerful rifle, sepoy had to bite open its paper cartridge and pour the gunpowder into the barrel. A rumour began to spread that the cartridges came greased with beef tallow, which is taboo for Hindus, and pork lard, which is taboo for Muslims. Angry soldiers from both communities refused the cartridges and revolted against their British officers.

"One of the most dramatic moments in history of the British Empire in India, the outbreak of violent and widespread revolt against British rule, the so-called 'Mutiny' of 1857, is indelibly associated with the history of food taboos in India and the British insensitivity to them," writes Jayanta Sengupta in his essay titled *India* in the book *Food in Time and Place*.

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 chapatis in their turbans.'

They 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.

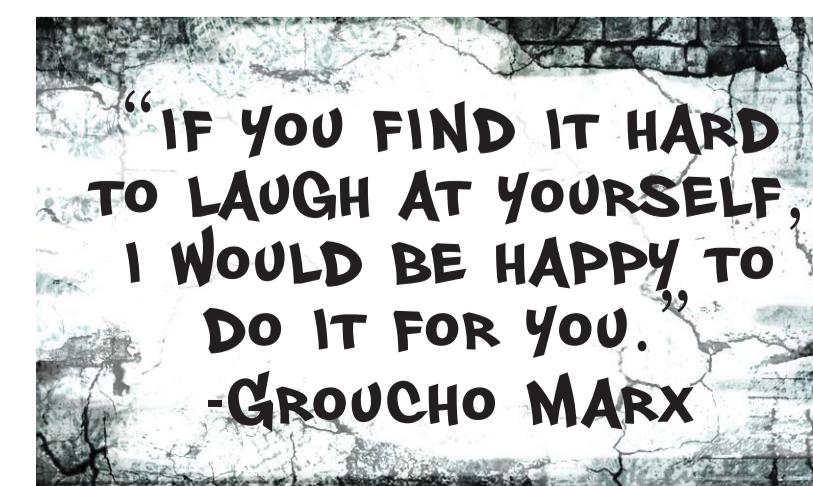
Rumors and 'fear' evidently came together during this episode to form a volatile mixture that jolted the British imperialists but inflicted no loss. The next time was different. A few months later in 1857, when the two combustible ingredients fused, the cost was much higher.



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

Muhammad Ali Shaikh

THE WALL



BABY BLUES



Wikipedia Day



A massive 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.

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



In 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, reports of *chapatis* were passing on thousands of *chapatis*. Not some special *chapati* 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 *chapatties* in their turbans.'

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This fear reached a peak in March 1857, when a mill owner in Meerut sold several consignments



Chapattis being distributed at an alarming pace.

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.

"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 1865 book *Sepoy War in India*. "Bones dust alarm had taken hold of men's minds in several of our stations and sepoy private servants running after cattle, count

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. *Ghee* was feared to be contaminated with animal fat, medicines with the spit of Europeans, and drinking water with the flesh of cows

and pigs. One time, in Rajasthan, when burlap sacks leached colour into a consignment of sugar, turning it ochre, people's instinct was to think that it had been drenched in cow blood.

Fear and suspicion

In a country ruled by force, fear and suspicion naturally flowed both ways. If Indians were afraid of losing their religion, the British were afraid of losing their lives. Sometimes, for good reason.

In the essay, *The Poison Panics of British India*, David Arnold

writes the story of a Punjabi Muslim khanasam, whose abusive English master threw a jug of

boiling milk at him, scalding his face.

To avenge himself, the master took a ground glass

into his master's favorite

desert, guava meringue. But

before his plot could succeed, the housemaid alerted the mistress of

the house, saving the master's life.

Arnold says that the European distrust of their ser-

vants grew around the revolt of 1857, when many 'seemingly loyal servants' turned on their masters and tried to humiliate them, loot them or murder them, especially by poisoning.

One such incident occurred at an army station. The British officers at the base accused the regimental cooks of poisoning their soup with aconite and detained them. The cooks fiercely denied the charge, but refused to taste the preparation on religious grounds.

To settle the matter, a monkey was forced to lap up the soup. When the monkey promptly died, all the cooks were sentenced to death, without a trial, by John Purdon, a British Company officer famous for his callousness.

After they were hanged from a tree, he is said to have strode into the officers' mess and announced, "I am sorry, gentlemen, to have kept you waiting for your dinner, but I have been hanging your cooks."

With time, this distrust of Indian servants and fear of poison morphed into an aversion for Indian food itself. Gone was the British enthusiasm for exploring the flavours of the colonised land.

"Only after the Great Rebellion did the British grow suspicious of curry and rice," Andrew J Rotter wrote in *Poison Panics of British India*. David Arnold

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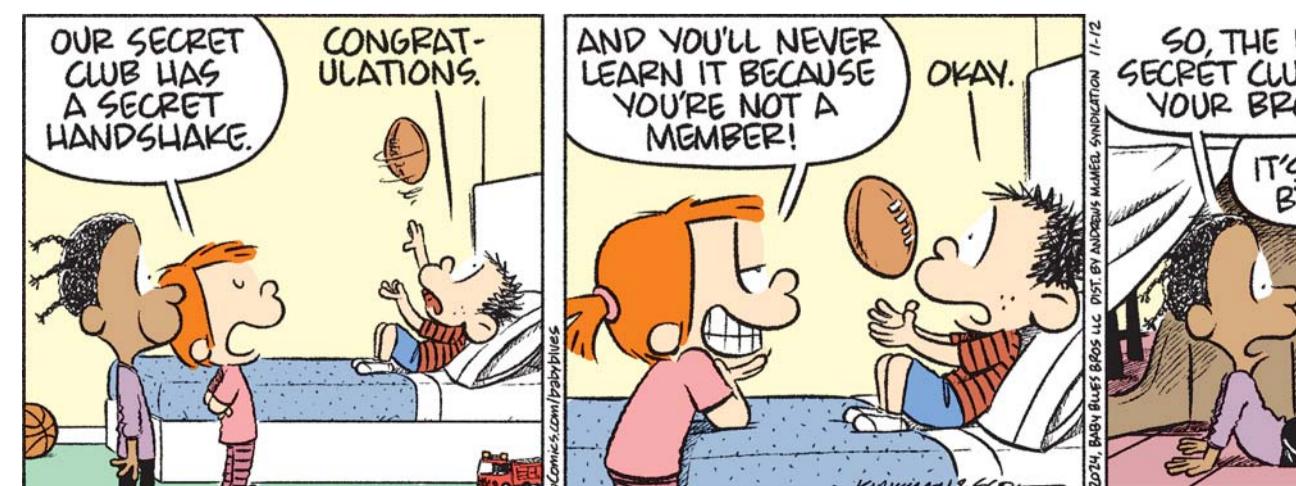
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BABY BLUES



By Rick Kirkman & Jerry Scott

ZITS



