

Pathemari

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Festival food,
our intangible
heritage



INTACH
CALICUT REGIONAL CHAPTER

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Festival food, our intangible heritage

FROM
THE EDITOR



We are pleased to place Issue No 24 of Pathemari before you. Some delay did take place. As we welcome the New Year with enthusiasm and hope, we cannot forget the great loss we suffered in 2023, through the demise of our Life Member Darius Marshall on 23 Mar 2023. Marshall was a man of many parts. He was an entrepreneur, a philanthropist and a socially committed individual and was involved with various social organisations in Kozhikode, including the INTACH. He will always live on in our memory. In this issue we have featured an article about Marshall as a tribute.

The year 2023 also witnessed a remarkable recognition to our chapter. The central office of INTACH has chosen Calicut Regional Chapter for the Best Chapter Award 2022-23 in connection with National Heritage Quiz. This award is a recognition not only of the indefatigable work put in by Chapter Convenor Ms Archana Kamath and Co convenor Afifa Nuzhat, but also by our past Convenors, Co Convenors and members

of the chapter, who made this happen. Let this award inspire us to make greater achievements in future.

The theme of this issue of Pathemari relates to the special food delicacies cooked during the celebrations and festivals of different communities in Kozhikode. As we are aware, the city of Calicut (Kozhikode) is a port city and historically a number of communities—many from outside settled here mainly for trade. Anglo-Indians, Parsis, Gujarathis, Konkans are a few of them to name. There was a large segment Anglo-Indian and Luso Indians (belonging to Indo Portuguese descent) living here. There is also a sizeable Muslim community from various backgrounds and also a not-so-large Christian community.

All the above communities have their festivals and cultural traditions. It is worth examining as to what is special about these delicacies? Why are these not prepared at all times? Yes, they can

be. But generally, it can be said that these delicacies are more expensive to prepare. The food delicacies prepared during festive seasons also have socio-religious, socio-cultural and semiotic connotations. Some of these delicacies are first offered to the Gods before anyone consuming it. Muslims in Malabar observe what is called as Appa Vanibha Nercha. Here, the appam is prepared as an offering. It is bought and eaten as offering and the oil used as cooking medium is believed to have medicinal and therapeutic qualities!

This issue focuses on the special culinary delicacies relating to festivals and celebrations of different communities living in Calicut. These culinary delights are our valuable intangible cultural heritage. We invite our readers to 'taste' these.

Wishing all the readers and Intachers a bright new year ahead.

Prakash Manhapra

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CONVENOR'S MUSINGS



Wishing a happy and eventful 2024 to everyone.

The year gone by has been a fulfilling one but also one of loss. We bid farewell to one of our most senior, zealous, committed and young-at-heart members, Sri Darius Marshall. We will miss him dearly. Our Chapter dedicates a tribute to him in this issue.

On the Chapter front, children from schools in our city did well in the INTACH National competitions - the Heritage Quiz and 'Khana Khazana-My Food Heritage'. Each year, we have been receiving excellent response from schools for both these competitions and it was heartening that this was taken note of by INTACH central office-our Chapter was the recipient of the Best Chapter Award for the INTACH National Heritage Quiz 2023.148 students from 14 schools participated in this event. We are extremely thankful to all the schools for their enthusiastic

support and participation that made this honour possible. The Chapter also received Rs 5000 as a recognition for supporting HECS activities.

Our members attended the 9th General Assembly and International Cultural Festival of ICCN (Inter-City Intangible Cultural Cooperation Network) that was held in Kozhikode from 10th to 14th November 2023. It was an enlightening experience to witness an organisation where mayors and cultural leaders presented sessions with cultural conservation as the declared agenda. Vibrant cultural performances provided the perfect backdrop for the occasion. Our member Padmashri K K Muhammed was a guest speaker at the Assembly.

The pilot project of our Chapter - Training of Auto rickshaw drivers to function as Heritage guides took its first step towards fruition in November 2023. The District Collector has been encouraging and has advised us to approach the

District Tourism Promotion Council which has been done. Our baby has taken its first steps. We look forward to continued support from the different departments that will be involved in the project.

Our member Praveen Ram undertook a solo bike ride from Kozhikode to Varanasi in November 2023 and visited numerous places of heritage value along the way - Gokarna, Ellora, Bijapur, Bimbetka, Sanchi, Khajuraho, etc.

Three members attended Vastuvidya 2023 - 12th National Convention on Traditional Architecture & Technology on 25th and 26th November - Dr A K Kasthurba chaired a session. Members Athira S B and Chithralekha K presented papers.

In all, it has been a year of initiative and exploration.

Warm regards,
Archana Kamath
Convenor,
Calicut Regional Chapter

The Iconic Marshallji

Popular philanthropist, celebrated motor man



Where would the esteemed Darius Marshall find a place as a popular citizen of Kozhikode? Was he an acclaimed philanthropist, a celebrated participant of daring car rallies, a pioneer in the automobile industry, a popular speaker on leadership and public speaking, et al? Marshallji was a combination of all these and more. But one assumes that his love for cars and his penchant to drive them with bravado overtook his other enthusiasms in life.

I remember his optimistic words as an indication of his passion for driving when I saw him for the last time a couple of months before his death. A group of members of the Calicut YWCA had gone to his office inside the age old garage near the Custom's Road to thank him for his generous contribution to the YWCA, to repair a damaged building. Though he was convalescing and not in the best of health, we invited him to the YWCA for a talk. "I will definitely come when I am able to drive," he had said confidently. For one who believed that age is only a number, it seemed the typical answer too. He believed that it was the attitude that mattered, not the number of years. Be it at work or play he was self driven and passionate

Darius Marshall was a founder and revered member of INTACH (Indian National Trust for Art and Cultural Heritage) Calicut Chapter. He

was a regular in providing assistance to publish Pathemari, the biannual newsletter of the chapter and is graciously remembered by this writer. Senior members of INTACH have a special place in their hearts for him. His philanthropic attitude to help those in need is well-known. Besides providing financial assistance for educational uplift of local youth, he as Vice President of the Parsi Zoroastrian Anjumans of India provided funds to renovate schools damaged during the Gujarat earthquake.

He has won ten gold medals and six silver medals in the National Rifle Shooting Championship in the Veterans Category. He donned the seat of Vice President of Calicut Rifle Club for several years. Rowing was a passion for him and he was President of Calicut Boat Club. Many other positions adorned him: Rotary District Governor,



Darius Marshall with INTACH members during an official meeting

District President, Billiards and Snooker Association, Beach Club JCS India President, winner of first prize and gold cup in 1959 in All India High Speed Car Racing competition. He has participated several times in all India Motor rally and holds the record of driving nonstop for 24 hours.

Old time citizens of Kozhikode, especially those who had the good fortune to own an imported motor vehicle in those bygone times cannot erase from their mind's eye, the young and dashing Darius Marshall whose father Phiroze pioneered the automobile business in the city. The Marshalls one of the oldest Parsi families to make Kozhikode their home had their business connections with Mumbai and sought to enter the state-of-art business in the automobile industry. Spurred by this aspiration the Marshalls set up their automobile spare parts shop in Kozhikode in 1920, the first of its kind in the Malabar region. Later, other business persons followed suit. The business was expanded to include an automobile workshop that had imported machines from Germany. The unique

selling point of this workshop was that it would repair all cars – Indian and foreign.

Darius's grandfather, Jamshedji Ratanji Marshall had come by sea to the ancient port city of Kozhikode along with equally enterprising Parsis from Baruch in Gujarat. They set up a coir factory here in 1858. The first saw mill, a tile factory and a soda and soft drinks factory were set up by the Marshalls. Darius married to Katy has three children Zubin, Nazneen and Farzan for whom he is a role model as one who never rested on his laurels and ready to help those in need.

Today, the Auto Moto workshop, the Marshall enterprise in the city near the Customs Road is a heritage automobile venture, a reminder of years of dedication coupled with bravado that went into its making by the third generation Darius.

May his soul rest in peace.

Maleeha Raghaviah

The ceremony of Kaliyannu Kodukkal and the jackfruit dishes



Karkidaka Masam (the month of cancer zodiac sign in June-August) is believed to be an unlucky month by the elderly who observed it as a period of incessant rains, sicknesses and the ruin of agriculture and other work. There is a custom in Malabar to change this miserable season by welcoming Kaliyan (a myth that represents nature). Although Kaliyan is a nefarious concept, villagers believe that if they welcomed Kaliyan properly, Kaliyan will bring them prosperity and wealth. Though this ritual has become extinct today, it continues to be observed in many places in North Malabar. It is conducted on the last day of the month of Mithunam, the day immediately before the month Karkidakam. Kaliyanukodukkal is a ceremony associated with agricultural culture. A harmless belief of nature worship which may seem primitive to the new generation but shows the unbreakable relationship between nature and human being in the ritual of giving to Kaliyan. The village people welcome Kaliyan by singing the folk song,

”കലിയാ കലിയാ മാണിക്യ കലിയാ
വിത്തും പറും ആളും അടിയായും
കലപ്പും ചക്കും മാങ്ങയും
എല്ലാം കൊണ്ടിട്ടേച്ചുപോ
കലിയാ കലിയാ കുയ്... കലിയാ കലിയാ
കുയ്.....കലിയാ കലിയാ കുയ്”

Before Karkidkam all the houses are cleaned to welcome the Sribhagavati. In every house in the morning the lamp (Nilavilak-

ku) is lit, and water is kept in a kindi (a bronze vessel to store water) in the sit-out. Farm food items to give Kaliyan and figures that represent farm work are placed here. Miniature models of Aala (cattle shed), Thoni (boat) and koni (ladder) are made from banana peel and, cow, goat, muram, basket, kari and nugam used to lock the cattle made with jackfruit leaves are kept inside the aala. Models of farmers, kaikot, koni, broom and muram which are used in agricultural activities, karivellom (water mixed with charcoal) and guruthikoottu (red water with turmeric and lime) are also kept near the model of aala.

Agricultural food items such as rice, jackfruit dishes, mango, coconut, vegetables, etc., are kept under the jackfruit tree on the south side of the house with a lamp lit to welcome Kaliyan. This custom is conducted at dusk. Among the jackfruit dishes that are offered to Kaliyan, chakka ada is unique. The other dishes usually prepared are chakka

payasam and chakka puzhukku. The recipe of chakka ada is given below.

Preparation of Chakka Ada

Peeled jackfruit- 20 pieces;
jaggery-1 cup(200g); salt-1/4 tsp;
grated coconut-3/4 cup ;
roasted rice flour-1 1/4 cup ;
ghee-1 1/2 tsp; cardamom
powder -1/2 tsp; dry Ginger powder-1/2 tsp; banana leaf-small pieces.

Grind the ripe jackfruit pieces in a mixer till smooth. Melt jaggery in a quarter cup of water to make a syrup. Take rice in a bowl add grated coconut and a pinch of salt, add ghee and mix well. Add the previously grated jackfruit and jaggery mix and stir well. It is better to add hot jaggery syrup. Mix cardamom powder and dry ginger powder. Place this mixture on a piece of banana leaf, fold it and press it well. Put 6-7 folded leaves of ada in the idli bowl. Steam for 20 minutes, the chakka ada is ready to eat.



Festival of lamps

Karthigai Deepam is a festival of lamps celebrated in south India. There are many stories associated with this festival, but two mythological legends are most often associated with this celebration.

One is connected with the birth of Lord Murugan also known as Arumugham meaning six faces. On a full moon day (Pournami) of Kaarthikai month, Devi Parvathy is believed to have brought together six babies, cared for by the Karthika Nymphs and created by Lord Siva from his third eye, to create Arumugham. It is in celebration of the birth of Lord Murugan and worship of these six stars of Krithika constellation that this festival is celebrated.

Another story according to a Saiva legend is the appearance of Lord Siva as an endless flame of light before the deities Vishnu and Brahma to resolve a dispute between them. To honour Siva's appearance as Jyotirlinga this day is called Kartikai Mahadeepam in Tamil (Great lamp of the month of Kartikai).

The festival is celebrated mainly in south India. Huge 'kolams', floor decorations made with rice paste are drawn and oil lamps of varying sizes and special lamps called 'Agal vilaku' are lit at different places inside and outside the house. Just before the puja all the lamps are brought into the centre room of the house and placed on the kolam there. Different types of homemade delicacies are placed in front of the lamps and ritualistically offered to the God.

As with all festivals of India, Karthigai Deepam too has its share of special delicacies and offerings to God (prasadam). The prasadam made that day are 'pori urundai', 'neyyappam' and a special 'adai'.

Preparation of Pori urundai, Neyyappam and a special Adai

Pori urundai literally means ball of puffed rice. The delicacy is made from two types of puffed rice. Puffed rice made from the hull covered rice and one made from de-husked rice. Jaggery is melted and boiled for a long time. The consistency of the jaggery is very important as the puffed rice will become soggy if the jaggery syrup is not of the right consistency. To test the consistency a little bit of hot jaggery syrup is dropped into a bowl of water. If it solidifies as it cools, it means that the right consistency has been reached and the puffed rice can be added to it. These jaggery toffee pieces are saved for the kids to chew after puja. Roasted peanuts, fried gram and small bits of coconut are also added to the jaggery syrup before adding the puffed rice. All these are mixed together and instantly made into balls. Making these balls, while the jaggery syrup is still hot is a knack perfected with practice.

Neyyappam is a pancake, made with rice, jaggery, plantain and coconut and is cooked in ghee (nei). Rice is soaked for a few hours. Syrup is made by melting jaggery in a little water and boiling it. Once this syrup cools, rice, cardamom seeds and a special plantain locally called 'poovampazham' are ground together to form a smooth batter. Small bits of fresh coconut are added to this. The appams are made in a special brass vessel called 'appa chatti' or 'appam kaaral', which has small round compartments. Ghee is poured into these and when hot, little bit of batter is poured into it and cooked. The result is neyyappam- crisp on the outside and soft inside.

The adai prepared on this day is very special. Black gram, green gram, black chickpeas and raw rice is soaked for 6-8 hours. Pepper corns, jeera (cumin), curry leaves and asafoetida are added to the soaked ingredients and ground to a coarse, thick batter. Finely cut slivers of fresh coconut and salt are added to the batter. A tava or griddle is heated and gingely oil is smeared on it. A handful of batter is spread by hand (called 'Adai thattaradu' in Tamil) on the hot griddle to form a thick dosa/pancake. When one side is cooked, it is flipped and the other side is also cooked with a drizzle of oil.

Hot, crispy spicy 'adai' with a dollop of butter, soft melt in mouth 'neyyappams' and crunchy 'poriurundai' shared with family and friends in the soft light of the lamps... pure bliss...

Hema Seetharam



Lights, carolling, peace and platter full of goodies

Christmas associated with the birth of Jesus Christ evokes sentiments of merrymaking, togetherness and above all nostalgia of past celebrations of the festival. Lanterns spread muted light, church bells peel, the joyous strains of carols are heard extolling Infant Jesus such as " Joy to the world the lord is born, let earth receive her King..." that call for peace in the world. It is a magical ambience of sharing the merriment with family and friends. The Christmas tree is displayed in the drawing room days before the festival. Old timers remember the excitement that accompanied the decorating of the tree when family members took it up as a collective ritual. A branch of the casuarinas tree was fetched usually from the church compound and decorated with tinsel, bells, stars and candles. Today, the Christmas tree has been replaced by the artificial one bought off the shop shelf and used every year, denying the household the togetherness of earlier years of adorning it.

The Christmas tree associated with Christian symbolism was introduced in India by the Christian missionaries who presumably identified a local tree that could be decorated with ornaments and lights. The Christmas tree is believed to have originated in western Germany

symbolising the `Paradise Tree' and the Garden of Eden. German born Prince Albert, husband of Queen Victoria is believed to have popularized it in England in mid 19th century.

But more than all these, it is the food spread, the platter full of the festival delicacies associated with Christmas that is a main attraction. The cake and the wine, the kal kals, achappam and the innumerable short eats associated with the festival and served when relatives and friends drop in. As much as the rich Christmas plum cake generously loaded with dry fruits soaked in brandy or rum occupies the pride of place on the festival table. In India the Allhabadi cake eaten during the winter season has an affinity to the Christmas plum cake, baked with a generous helping of dry fruits and a dash of Indian flavouring of ginger, nutmeg, and fennel seeds. In Malabar the Christmas cake is believed to have been introduced by German Missionary wives. Cooks who worked in missionary households learnt the skill and started bakeries especially in the Thalassery and Kannur region. Our women too learnt the art, baking the cakes in country ovens. My grandmother baked her cakes thus.

There are certain traditional dishes that have an inalienable slot on the menu- the appam and meat stew that is very much part of the Christmas breakfast. Then of course there is the signature dish- the famous Christmas roast- usually prepared for the Christmas Eve dinner. The Christmas lunch which earlier featured the varutharacha irachi curry served with rice and other traditional accompaniments such as pachadi, pulinji and pappadam, has now been replaced by biriyani or neichoru.



Breaking the fast with Thari Kanji

Kerala has got a great tradition in the culinary scenario. Muslims of Kerala especially in the northern part, popularly called Malabar, has a lot of cuisines of their own which reveal a strong Arabian connection. A porridge known as 'Thari Kanji' is a light flavoured drink, which is taken during the fasting month of Ramadan. Ramadan is a thirty day fasting compulsory for all Muslims. This month is regarded as the holiest month among Muslims and they do more prayers and involve in charity activities during this month. The fasting starts with the sunrise Namaz, the prayer just before sunrise which is called 'Zubahi' and ends with the sunset Namaaz called 'Magrib'. Muslims observe the fasting throughout the day by avoiding food and drinks including water. To break the fasting during sunset, they start with liquids and snacks in which 'Thari Kanji' takes an essential part. This drink improves the digestion and is taken before the main course of Ramadan dinner.

Preparation of Thari Kanji

Ingredients used in Thari Kanji are Rava- Half Cup, Ghee - Three teaspoons, Small Onions- 4 (Nicely chopped), Coconut milk- First squeezed milk 2 Cups and second squeeze of the coconut milk-3 Cups, few Cashew and raisins, Salt and sugar to taste.

Heat up a vessel of thick bottom and add ghee when hot. Add finely chopped small onion, cashew nuts and raisins. Now add the second coconut milk (3 cups) and wait till it boils. Add Rava and wait till it is cooked. Add sugar and close the burner and then add first coconut milk. Add cardamom powder and a pinch of salt and stir well. Now 'Thari Kanji' is ready to be served in cups.

Sajna Manzoor Moopan

Christmas is now a universal celebration irrespective of which community one belonged to. Families want to display a star or deck up a Christmas tree in their houses, cut the traditional cake and be part of the festivities. The Christmas season is ushered in days before the Christmas Eve on December 24 and the dawning of December 25, the Christmas Day. Pleasantly cold nights when stars spread their light, church choirs with a member dressed as Santa in tow go round singing the carols and shopping for clothes and footwear are part of the extended festivities. This trend has become all the more commercial as years pass by with the market waking up for bonanza sales, during December coinciding with the Christmas season.

This is also true of the traditional Christmas plum cake and short eats that is now rarely homemade but available in the innumerable bakeries at reasonable prices. There was a time when preparations for wine making, cake baking and getting ready the kal kals and achappam started days in advance. After dinner the family assembled to get the

snacks ready. The readied items were carefully stored away for the great day.

Yes Christmas after all is Christmas. Despite the modern makeover, the festival continues to enthuse.

Preparation of the ethnic bite

Roasted rice flour 2 cups; thick coconut milk sufficient to knead rice flour into a stiff dough; one egg ; salt to taste, oil for frying; sugar half cup.

Warm the coconut milk on low fire. Knead rice flour into chappathi like dough adding beaten egg, coconut milk and salt. Keep aside for half an hour. Make balls the size of large marbles. Mark patterns on them using a fork. Any pattern can be embossed. Heat oil in a vessel and deep fry the kal kals till golden brown.

Make a syrup with the sugar using quarter cup water. When it sticks on the finger pour it over the kal kals and mix well with a ladle so that it is evenly spread. When cool store in airtight jars.

Maleeha Raghaviah



Celebration of Womanhood Thiruvathira Noyamb and Koovapayasam

Malayalee's celebrations are in harmony with nature and seasons. Rituals and celebrations take place according to the resources provided by nature. There are celebrations associated with each season.

Thiruvathira, a celebration of Kerala in the Malayalam month of Dhanu (Dec-Jan) is an exclusive day for womanhood. Amidst the cold weather of the month of Dhanu, women find time to reveal their playfulness and inner beauty by invoking Lord Siva. As the name suggests, Thiruvathira is celebrated on the first day of the month of Thiruvathira. Numerous legends relate to this festival. Thiruvathira is a day of joy, devotion, unity, and friskiness.

There are myriad legends related to Thiruvathira 'Noyamb' (fasting). It is believed that the day is the birthday of Lord Siva. It is celebrated by giving offerings to Lord Siva. The other popular legend associates the Thiruvathira festival with Kamadeva(Lord of Love) and his wife Rathi. Kamadeva was appointed by Devendra, the king of Heaven, to disrupt the penance of Siva, so that his eyes would fall on Parvathi. Lord Siva was annoyed by this disruption and he opened his third eye and burnt Kamadeva into ashes. Rati, the wife of Kamadeva, who was saddened this,

prayed to Lord Siva to have the curse removed and Lord Siva obliged.

Thiruvathira is also a celebration of love and reunion of body and mind. Young girls fast and pray for getting a good husband and married women for marital bliss, a long life, and having children. Thiruvathira is celebrated with grandeur in the Siva temples in Kerala. Thiruvathira celebration is very prominent among communities like Namboothiri Brahmins, Nayar, and Ambalavasi of Kerala.

Women celebrate this day by gathering together, taking early morning baths in a pond, ritualistically known as 'Thudichukuli' and performing the group dance called Thiruvathirakali. These days Thiruvathirakali is a popular art form in Kerala. The observance which used to last for seven days in the olden days, has now been reduced to one or two days. During the day, the women observe fasting by avoiding the food made of rice. One of the special dishes prepared on this day is Koova Payasam, a sweet porridge prepared using arrowroot powder.

As mentioned earlier, every ritual and celebration of Kerala is involved in a way that includes the agricultural products of the respective seasons. Let's go through the recipes.

Preparation of Koova Payasam

The ingredients are 1/2 cup Koova podi(arrowroot powder), 1 cup Jaggery, 1/2 cup grated coconut, 1/4 tsp Cardomom powder, a pinch of dry ginger powder, a pinch of cumin powder, 1 tsp ghee.

Mix the arrowroot powder/ koova powder in 1/2 cup water until the lumps disappear. Add cardamom powder, cumin powder, and dry ginger powder to it. Meanwhile, melt the jaggery in one cup of water, and let it come to a boil. Remove it from fire. After some time when the jaggery is still warm, strain it and add it to the arrowroot mix.

Now add grated coconut, 1.5 cups water, and ghee, mix well. After mixing everything, place it on the stove and simmer, while stirring continuously. It will thicken in a few minutes. Remove from fire when the right consistency is reached. Koova Payasam is now ready to be served.

Aswathy Raj

Deepavali and the sweet Adhirasam



This festival of Deepavali aka Diwali is celebrated by the migrant South Indian community and the North Indian communities in different ways. Here I try to explain the festival celebrated by most of the Tamil communities who have made this land their own.

Here the happiness is because of the victory of good over evil. There are mainly three different legends related to this. The first one relates to Ramayana. This narrative is most popular throughout India. It is about the return of Lord Rama with his beloved wife Sita to Ayodhya. Sita was kidnapped and taken to Lanka by the ruler of that island, Ravana. After slaying the demon king Ravana, the couple, come back to their home at Ayodhya. On hearing the good news about the return of their king with his wife and brother, the whole place is lit with clay lamps to invite them.

In Tamilnadu the legend of Deepavali relates to the text Kandapuram. According to this, Kodhai Gouri Vritham, a type of fasting was observed by Goddess Parvathi, the wife of Lord Shiva for 21 days following which, she attained half the power of Shiva. Thus evolved the concept of Ardha Narishwara, half man and half woman in every human being. The heralding of this auspicious

occasion was celebrated by the celestials, lighting lamps indicating happiness.

The third and most popular legend about Deepavali relates to the killing of the demon king Narakasuran by Satyabhama, the wife of Lord Krishna. Narakasuran is considered as the son of Bhumi Devi and Varaha, the third avathar of Lord Vishnu as boar. With the support of a boon from Lord Brahma, Narakasuran became very powerful. The boon was that no one can kill Narakasura excepting his mother. After getting this boon, Narakasura did atrocities which went up to Indralokam, the abode of Devas in heaven. Fearing Narakasuran, the Devas took refuge behind Brahma, who directed them to Lord Krishna for help. Krishna asks his wife Sathyabhama, who is an incarnation of Bhoomi Devi to accompany him to the battle against Narakasura. During the battle when Krishna becomes unconscious with an arrow from Narakasuran, then Sathyabhama takes the bow and arrow of Krishna and kills Narakasura. Thus, Satyabhama who is the mother of Narakasura becomes instrumental in killing her son. But before dying Narakasura realises his mistakes and regret what he had done. He begs her pardon and requests his mother to inform all his subjects to light lamps in

their homes to celebrate the victory of good over evil.

The migrant Tamil community living in Kerala celebrates Deepavali the festival of lights. The houses are whitewashed and painted. New clothes are bought for everyone in the family. Before the break of the dawn, all members of family take a full body oil bath in warm water to cleanse the 'sins' done during the past year. Crackers are burst heralding the arrival of Narakasuran, where many sweets are made and placed before the lamp and the pictures of gods and goddesses. Sweets are made at home or bought from the market. The main sweet is Adirasam, a type of pancake made out of raw rice and jaggery. It is a must item in all houses. Breakfast is served mainly with sweets. Lunch is usually non-vegetarian.

Making of the sweet dish Adhirasam

To make 20 numbers of round doughnuts flat of 6 cm in diameter and 1 cm high with or without a small hole in the centre, the requirements are 400 gms of thick raw rice and 300 gms of jaggery.

Soak the rice for an hour in water and spread it on a clean cloth to dry for about an hour till all the wetness is gone. Grind it in the mixie and sieve to a fine powder till the last coarse grain is separated. Add one tablespoon of the remaining coarse grain and mix it well with five pods of cardamom powder and one teaspoonful of dry ginger powder in the mixie. Keep this aside.

Take the 300 gms of jaggery, soak it in 250 ml of water, and dissolve by breaking it into pieces. Remove the waste at the bottom. Take a medium pan and boil the watery jaggery till it becomes almost loose. Add a spoonful of ghee. Reduce the heat and add the powdered rice stirring it slowly till it becomes rubbery. Keep it in a separate bowl coated with ghee to dry. After drying close it with a lid. This can be kept for up to six days.

Take a pan and pour oil till it almost boils. On the second day make small round balls and flatten them like for chappathy or puri but not so big and not too flat. The size is given above. Deep boil with both sides. Drain the oil and serve. Adhirasam is ready for eating.

K Mohan

Pongal and Tamil Hindu community



Pongal is a typical festival of farmers celebrated by the Tamil community. It falls in the middle of January corresponding to the last days of the Tamil month Margazhi. It is a harvest festival. Rice, sugar cane, cereals and turmeric are harvested during the month. Pongal is a festival expressing thanks to the sun, earth and cattle. Sheaths of paddy corn, sugarcane and turmeric with mango leaves are tied in the doorways, entrances and pillars in the house as part of the celebration. This month is named as Thai in Tamil. There is a saying “Thai piranthal Vazhi pirakkum” meaning that all the problems will be solved and a new beginning will start from the new month of Thai.

The history of Pongal dates back to 300 to 200 B C. The name Pongal comes from the Tamil word which means to ‘boil over’.

Pongal is a delicious dish made with sweet boiled rice and is offered to the Sun God first. In other parts of India, this harvest festival is celebrated under various names like Makar Sankranti, Bihu, Lohri, etc. Pongal, the harvest festival is celebrated by the Tamils for four days. People get ready to welcome this festival by cleaning their houses and surroundings. They decorate their houses with the stem of sugarcane, turmeric with their long leaves, and mango leaves on the entrances and exits. In front of the homes, they display their skills in kolam (Rangoli) in many colours and new themes.

The four days of celebrations consist of Bogi Pongal, Surya Pongal, Mattu Pongal and lastly Kana Pongal. On Bogi Pongal day the whole house and surroundings of the house are cleaned of all wastes and they are burned in the evening as a bonfire. We can see the smoke coming from different houses far and near.

The second day is Surya Pongal. The famous dish called Pongal is prepared on this day. The sweet Pongal is prepared in a new earthen pot with raw fresh turmeric and vermilion is applied on the surface of the pot and

decorated with flower garland. On this auspicious moment when the pongal is made, the water boiling in the pot overflows from the pot to the flames below. The family members surrounding the place shout “Pongalo Pongal” The term believed to bring prosperity into the house. After the preparation of the Pongal, it is offered first to the Sun God, facing the east. The whole family members join together to pray in a ritualistic way.

On the Maattu Pongal day, the cattle owned by the farmers are worshipped as gods. Both cows and bulls along with little ones are bathed early and their horns are painted in beautiful colours. Colourful beads and new small bells adorn their neck. They also have a multi-coloured flower garland on their neck. Jallikattu, a form of taming a bull is a sport and a celebrative event performed on that day.

Kana Pongal is on the last day. This relates to the visit of family members and getting their blessings from the elders. Visiting their relatives in far-off places also as a sort of getting to meet the long forgotten and ailing relatives. They have a sumptuous vegetarian meal. The dish pongal shares its name with the festival.

Preparation of PONGAL

Raw rice, Ghee, Jaggery, Raisin, Cashew nuts, Coconut and Cardamom are the main ingredients.

Roast cashew nuts, and raisins in a tablespoon of ghee, and keep aside. Take a new earthen pot, pour water and heat till the water boils over. Take a spoonful of the boiled water and pour it into the flames. Then add the washed raw rice which is ready. Allow to boil for 30 minutes. Stir frequently and add the powdered jaggery slowly continuously stirring. Add grated coconut and the roasted nuts and raisins. Add ghee and stir. Sprinkle the powdered cardamom into the boiling rice and stir well. The whole preparation too is ritualistic. Pongal is now ready to serve.

Chitralkha S.

Khotto

Konkani community Idlis in jackfruit leaf baskets



Khotto is a variation of the ever popular 'idli', a well-known South Indian breakfast. This is a very popular breakfast among the Konkani community, but it holds special significance during the Ganesh Chaturthi festival when it becomes a part of the traditional meal.

Ganesh Chaturthi is a festival which holds immense spiritual and cultural significance for members of the Hindu community. Like other Hindu communities, members of the Konkani community in Kozhikode too celebrate Ganesh Chaturthi with much pomp and enthusiasm.

Ganesh Chaturthi the 10-day festival marking the birth of the elephant-headed deity Lord Ganesha. It begins on the fourth day, also known as 'Chaturthi' of the month of Bhadrapada (August–September), the sixth month of the Hindu calendar. The festival celebrates Lord Ganesha as the God of New Beginnings and the Remover of Obstacles as well as the god of wisdom and intelligence. Lord Ganesha is the son of Lord Shiva and Goddess Parvati and devotees seek his blessings before starting any endeavour like a business, exam, wedding or new job. The festival is marked with the installation of Lord Ganesha's clay statues in homes and also in public in elaborate stage settings. Chanting, prayers and fasting are observed. Offerings from the daily prayers are distributed. The festival ends on the tenth day known as 'Ananta Chaturdashi', when Lord Ganesha's statue is carried accompanied by group chanting and is immersed in a nearby water body such as a well, river or sea. This

immersion is called 'Visarjan'. The statue being made of clay is easily dissolvable, the immersion or 'Visarjan' marks his journey back to his heavenly home in Mount Kailash to join his parents Lord Shiva and Parvati.

'Khotto' is served along with a lentil based sweet porridge using Bengal gram, jaggery and coconut milk, called 'Madgane'. It is also served along with coconut chutney or with coconut oil flavoured with asafoetida, salt and crushed green chilli. Some love eating it with tender mango pickle and coconut oil.

'Khotto' means 'basket' in Konkani. The dish gets its name as the idli batter is poured into these baskets and steamed.

The 'khotto' or baskets are made by pinning together same sized leaves of the jackfruit tree after they are cleaned. Blades of the leaves of the coconut tree are used as pins or 'shigir'. These blades are removed from the coconut leaves and dried to form crisp pins for easy pinning of the baskets.

There are different variations of the basket which can be made using one or two or four leaves.

The 'khotto' has many advantages - enhanced taste, health benefits, the baskets are eco-friendly to dispose of after use, they can be stored for up to two days without refrigeration after they are steamed.

The process of grinding the batter is the



same as for idli and so is the steaming process. The only difference is that the 'khotto' moulds are used to steam the batter, instead of the idli moulds.

Preparation of khotto

1 cup urad dal (soak for 2-4 hours); 2 cups Idli rice rava (soak for 30 mins) Salt to taste

Grind the urad dal to a light and fluffy consistency. Squeeze out the water from the soaked idli rice rava and add it to the urad dal batter. Add salt to taste and beat well. Let the batter rest for 6-8 hours or overnight. When fermented, give one final light mix to the batter. Fill into the 'khotto' moulds and steam in a steamer for 15 minutes. Once done, remove from the steamer and wait for the 'khotto' to slightly cool so that the removal would be easy. To eat, remove the khotto inside, by either removing the stick pins or by just tearing the mould open.

Archana Kamath

Exotic cuisine part of Parsi festivals



Our country is blessed with variety of exotic cuisine. From North to South, from East to West, the delicacies dished out have their unique flavours enriched of course by those who came from outside the country and settled here. The ingredients available in this land –vegetables and meat, fish and lentils are flavoured from the rich storehouse of spices to dish out amazing delicacies. And it is during the festival times that the choicest of dishes take their pride of place on the dinner table.

The Parsi community that sailed their way from Persia (now Iran) to the Western Coast of India in the 7th century soon became part and parcel of this country. They brought with them their cuisine, the best dishes of which are served during their festivals, primarily Nowruz, the New Year. Nowruz marks the first day of the year in the Zoroastrian calendar. In addition, the Parsis observe six Thanksgiving or seasonal festivals. On these days members of the community visit their temple with offerings of milk, sandalwood, water, flowers and fruits.

Celebrations are accompanied by rituals as in the case of Nowruz, marriages, birth of a child and the like. The day before Nowruz is spent as a day of repentance and members of the Indian Parsi community take time to reflect on the year gone by and ask for forgiveness for wrongs committed. On the festival day members of the community dress up in traditional attire and there is camaraderie with friends and relatives. The saying 'eat, drink and be merry' (Khavanu, Pitānu Majja ni life) is in full swing.

The festivals are occasions to savour the best of foods for the Parsi community. From breakfast to dessert there is some-

thing special cooking through the day in a Parsi kitchen on Nowruz. Celebratory meals begin and end on a sweet note.

Parsi festival food is loaded with non vegetarian dishes. On top of the list is Dhansak, the mutton - lentil and vegetable platter the main course dish usually served with caramelized rice and caramelized onions. The chicken farcha is Parsi style Indian fried chicken served as a snack with green salad and roasted vegetables. Ravaiyyan is a dish made of baby brinjals, tempered with mint and coriander chutney, coconut and vinegar. Lagan nu stew, a dry vegetable preparation of root vegetables and roasted dry fruits is best eaten with rotis. Akuri is a variation of scrambled eggs served with bread or salad for breakfast.

No Parsi celebration is complete without Patra ni machchi – sea fish like pomfret available in India is marinated with coriander, chillies and lime, wrapped in banana leaf and steamed. One can say this is a variation of the Kerala meen pollichathu. What is evident is the use of locally available items like coconut and chillies which were not there in Iran and the Parsi community improvised the recipes using local ingredients. Also, puddings became part of festival fare replacing kheer and halwa an indication of English influence though the Parsis use nutmeg and cardamom to flavour the pudding. Lagan nu custard is one such.

Looking back, the contribution of the Parsi community to India has been immense – as doyens of industry, exem-

plary philanthropists, yet modest and humble in life style, a peace loving community. Added, they enriched the country by their customs, festivals and delicious food.

Preparation of Patra ni machhi

Pomfrets – three, banana leaves to wrap the fish, green chillies – five, cloves- eight, cumin seed - one and half teaspoon, fresh coconut grated- half cup, sugar - one teaspoon, lime juice-one teaspoon, salt to taste.

Make a thick paste of the ingredients. Do not use water. Clean fish, and make small slits on both sides. Smear the ground paste on the fish. Set aside. Cut banana leaves into square pieces and place it in a steamer so that it turns soft. Place pomfret on the leaf and fold on all four sides to make a parcel. Steam for about 10 to 14 minutes. Remove from banana leaf and transfer to serving plate. Best eaten with steamed rice.



Maleeha Raghaviah



Puranpoli

Maharashtrian festival dish

'Puranpoli' is a dessert that is native to Maharashtra. It is prepared for the harvest festival of 'Holi' during which the main ingredients of the dessert are harvested - wheat and jaggery. It is served as an offering to Lord Ganesh. It also holds pride of place during the festivals of Gudi Padwa, Akshaya Tritiya and Ganesh Chaturthi. The Maharashtrian community that settled in Kozhikode since ages, prepare puranpoli as part of their celebrations.

'Holi' is known as the festival of colors. It is a two-day festival in India that celebrates the eternal love between Radha and Lord Krishna. It heralds the arrival of spring and is celebrated on the full moon day of the Hindu month of Phalgun which falls in the month of February/March. The festival also signifies the triumph of good over evil, as it commemorates the victory of Lord Vishnu incarnated as Narasimha, over Hiranyakashipu, the demonic king. Holi gets its name from Holika, the demoness sister of evil King Hiranyakashipu in Hindu mythology. Hiranyakashipu's son Prahlad, is a devout follower of Lord Vishnu. This infuriates Hiranyakashipu. When noth-

ing he does shakes the devotion of Prahlad, his evil demoness sister and Prahlad's aunt, Holika steps in. She tricks Prahlad into sitting on a pyre with her. She covers herself with a cloak for protection from the flames. A gust of wind blows the cloak off her and onto Prahlad who is saved while Holika burns to death, signifying the triumph of good over evil. A statue of Holika is symbolically burnt on this day. Holi is celebrated in different ways in different parts of India. People throw colourful powder called gulal on each other, eat sweets, and dance to traditional folk music.

'Puranpoli' is a sweet flatbread made of wheat flour, bengal gram and jaggery or sugar. It is eaten with either ghee or milk or amti (a sweet-sour watery dal that is made with the residue left after cooking of the bengal gram dal).

The dessert has become popular during festivals in other states as well. It is known as Obattu in Karnataka, Vedmi in Gujarat, Bobbattu in Andhra Pradesh and Boli in Kerala and Tamil Nadu.

Preparation of Puranpoli

1 ½ cups Bengal gram dal (wash and soak for 2-3 hours in water); 4-5 cardamom (pounded); ½ cup water; 5-6 tsp groundnut or sunflower oil; 1 ½ cups grated jaggery; 1 ½ cup flour (maida); 1 tsp turmeric powder; Salt to taste

For the filling: Add enough water to cover Bengal gram dal. Pressure cook until soft. Drain excess water into a bowl. Add jaggery to the dal and cook on low flame, stirring all the time. Cook until the water is absorbed and the mixture becomes a soft ball. Allow to cool slightly, add the pounded cardamom powder and grind or mash to a fine paste without using water. Divide the mixture into small balls.

For the dough: Prepare very soft dough with flour, water, a little salt and turmeric powder. Knead well using groundnut or sunflower oil. Apply a little oil to the palm, take a portion of dough, and flatten on the palm. Place a ball of ground dal in the centre, cover from all sides evenly with the dough. Dip each ball in flour, flatten it slightly. Lightly roll each into a flat puranpoli (pancake). Roast the puranpolis on a dry hot griddle on medium flame until little light brown spots appear on both sides. Serve with ghee.

Archana Kamath

NINE NIGHTS OF FESTIVITIES



Varieties of *Chundal* served in *Donnai*

Navaratri is celebrated all over India and signifies the victory of Maa Durga over the demon Mahishasura to restore Dharma. Navaratri meaning 'Nine nights' is worshipping Devi in different forms spread over nine days. The rituals and customs vary in different parts of the country.

One custom prevalent in the South is 'Bomma Golu'. In Kerala, Bomma Golu is celebrated by Tamil Brahmins who settled here a long time ago. Most families who celebrate Bomma Golu would have a good collection of dolls made of mud or wood. These are taken out before Navaratri, cleaned, decorated and arranged on a series of steps and embellished with flowers, lamps and lights. The dolls come in various themes like the ten avatars of Vishnu or the performers of a 'katcheri', traditional Carnatic music concert, or the settings of a wedding. In many families every year a new set of dolls, in a new theme is added to the family heirloom.

Associated with Golu is the tradition of inviting women and girls from neighbouring households for 'vethala-paak'(Tamil). Women friends and relatives and girls from the neighbouring homes come to see the Golu and the woman host welcomes them with kumkum, turmeric, betel leaf, betel nut, coconut and 'prasadam', an offering to the Goddess served in a cup made of dried leaves called 'donnai'. Some of the special prasadam prepared on these days are vella putturu and chundal also known as sundal.

Vella putturu and Chundal

The vellaputturu is a sweet dish and different from the usual putturu prepared in many parts of Kerala. Rice is soaked and hand-pounded into a coarse powder. This rice powder is tied in a cloth and steamed for about half hour. Once cool the mixture is mixed well to break lumps. Jaggery syrup is mixed into the rice powder. A good helping of grated coconut, ghee, cardamom, ghee roasted cashew and raisins are added. This soft, sweet and fragrant delicacy is an ideal combination with the spicy chundal.

Chundal can be made with different types of legumes. There is payaru chundal (with whole green gram), kadala chundal (with white or black chickpeas), parippu chundal (with split chickpeas), batani chundal (green peas), vella payaru chundal (cow peas) and many more. In recent times, with many western vegetables available, there is even American sweet corn chundal. It is essentially cooked dal (legume) with a tempering of mustard, asafoetida, green chillies and grated coconut garnished with curry leaves and coriander leaves with a sprinkling of lemon juice. There is also a sweet version of the chundal when cooked legumes are added to thick jaggery syrup and grated coconut.

With so many decked up golus and so many invitations from neighbours, one is sure to have tasted all the possible types of chundal during just one Navaratri.

Hema Seetharam

ACTIVITY REPORT 2023-24

23 MAY 2023

Received results of Khana Khazana-My Food Heritage from HECS - Two participants from Calicut were declared Regional Winners for the INTACH 'Khana Khazana-My Food Heritage' competition held on Saturday, 4th February 2023 between 10 am & 1 pm at Sri Gujarati Vidyalaya, Kozhikode – Siya Bhootra (Class 8) Devagiri CMI Public School / Fathima Nidha (Class 9) BEM Girls High School. 9000 students from around 100 cities across the country had participated in the competition. 15 National Winners & 100 Regional Winners were selected.

08 JUNE 2023

IPC Jaiprakash Raghaviah and Maleeha Raghaviah paid respects to Meera Charles, wife of Past Convenor Charles Sushil Kumar by extending condolences and placing a wreath on behalf of the Chapter.

26 JULY 2023

Chapter AGM 2023 was held online via Google Meet at 1800. 13 members attended.

06 AUGUST 2023

8 members attended the Unveiling Ceremony of the 9th General Assembly of ICCN (Intercity Intangible Cultural Cooperation Network) which will be held from 10-14 November 2023 in Kozhikode - Ajayan P I, Anila Mackaden, Babu K R, Kasthurba A K, Mohan K, Muhammed K K, Praveen Ram and Shejith Raveendran. Padma Sree K K Muhammed was invited as a Distinguished Guest. Kasthurba A K also addressed the gathering.

10 AUGUST 2023

Conducted City Round of the INTACH National Heritage Quiz at Sri Gujarati Vidhyalaya between 10 am and 1.30 pm. Received 154 registrations (77 teams) were received from 14 schools.

KHANA KHAZANA MY FOOD HERITAGE

Two participants from Calicut were declared Regional Winners for the INTACH 'Khana Khazana-My Food Heritage' competition held on Saturday, 4th February 2023 between 10 a.m & 1 p.m at Sri Gujarati Vidyalaya, Kozhikode - Siya Bhootra (Class 8) Devagiri CMI Public School / Fathima Nidha (Class 9) BEM Girls High School. 9000 students from around 100 cities across the country had participated in the competition. 15 National Winners & 100 Regional Winners were selected.



FATHIMA NIDHA.K. B.E.M Girls High School

Only 148 students (74 teams) participated. The results - First Place : Bharatiya Vidya Bhavan, Chevayur (Meghna Sudheer/Std 9 & Tanvi Kizhakkethara/Std 9), Second Place: Little Daffodils School, West Hill (Nithin P K/Std 10 & Swarthik A/Std 10), Third Place: Loyola School (Rishikesh M S/Std 8 & Hardik A Bhatia/Std 8), Fourth Place: Vedavyasa Vidyalayam (Veda Baiju/Std 8 & Parvathi Sunil/Std 9). Sent congratulatory and thank you mails to all concerned schools. The First Place Winners will participate in the State Round Finals. The date is yet to be announced. Participation certificates would be sent to schools once they are received from INTACH.



INTACH NATIONAL HERITAGE QUIZ

The Winners of the Calicut City Round Heritage Quiz, Little Daffodils School, West Hill - Nithin P K (Class 10) & Swarthik A (Class 10) participated in the Kerala State round of the INTACH National Heritage Quiz 2023 that was held on Tuesday, 07.11.2023, at Kerala Museum, Edapally, Kochi. They were declared co-Runners Up along with the team representing Kochi.



NITHIN P K, Class 10
Little Daffodils School, West Hill



SWARTHIK A, Class 10
Little Daffodils School, West Hill

26 SEPTEMBER 2023

Chapter Meeting No 1 (2023-24) at Chavara Cultural Centre at 6.30 p.m. 11 members were present.

07 NOVEMBER 2023

INTACH National Heritage Quiz 2023 Kerala State Round was held on Tuesday, 07.11.2023, at Kerala Museum, Edapally, Kochi (9:30 to 11:00 - Kochi Round / 11:00-1:00 - Kerala State Round). Calicut City Round Winners Little Daffodils School, West Hill (Nithin P K/Std X & Swarthik A/Std X) participated and were declared co-Runners Up along with Kochi. Thrissur were declared the Winners of the State Round.

10-14 NOVEMBER 2023

6 members attended the 9th General Assembly and International Cultural Festival of ICCN (Inter-City Intangible Cultural Cooperation Network) at Kozhikode (10 & 11 Nov at Raviz Kadavu & 12, 13 & 14 at Knowledge City, Kaithapoyil) - K K Muhammed (was felicitated and spoke at a session), Archana Kamath, Athira SB, Babu K R, Mohan K, Prakash Manhapra, Praveen Ram. INTACH Calicut presented international Mayors with a copy of Mohan's book - A Tourist Guide to Calicut. Padmashri K K Muhammed was a guest speaker on the occasion. Convenor Archana, IPC Jaiprakash Raghaviah and Past Convenor Mohan K met the District Collector regarding the Auto

Rickshaw driver training project. The go ahead was given. The project is expected to take shape with the support of DTPC (District Tourism Promotion Council).

23 NOVEMBER 2023

Chapter member Praveen Ram undertook a solo bike ride from Kozhikode to Varanasi in November 2023 and visited numerous places of heritage value along the way - Gokarna, Ellora, Bijapur, Bimbetka, Sanchi, Khajuraho etc.

25 NOVEMBER 2023

Three members attended 'Vastuvidya 2023' - 12th National Convention on Traditional Architecture & Technology on 25th & 26th November. Dr A K Kasthurba chaired a session. Members Athira S B & Chithralekha K presented papers.

26 NOVEMBER 2023

IPC Jaiprakash Raghaviah presented a paper on November 25, 2023 at a Seminar organized by the institute MTH at Basel, Switzerland.

04 DECEMBER 2023

Visited Little Daffodils School, West Hill, with Mohan K & Shejith Ravindran to present INTACH Awards during their Assembly, to the Heritage Quiz Winners of the City Round - Nithin P K (Std X) & Swarthik A (Std X).



INTACH members at ICCN Meeting





Heritage Walk - Organized as a part of the 9th ICCN General Assembly at Kozhikode under the joint auspices of Folkland and Dorf Ketal. Guided by INTACH Kozhikode chapter, unfolded the fragrant petals of the Kozhikode city's rich history.



INTACH CALICUT RECEIVED THE BEST CHAPTER AWARD

INTACH Delhi awarded the Best Chapter Award to INTACH Calicut Regional Chapter for the INTACH National Heritage Quiz 2023.

Afifa Nuzhat, Co convenor

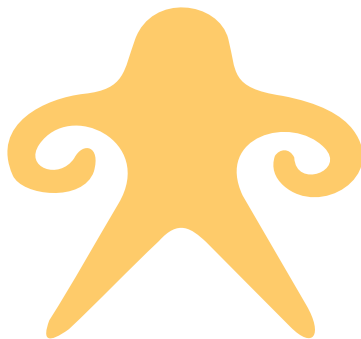


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The INTACH Logo, based on the anthropomorphic copper figure from Shahabad, Uttar Pradesh, belonging to the enigmatic Copper Hoards of the Ganga Valley is the perceived brand image of INTACH. The classic simplicity and vitality of its lines makes it a striking example of primitive man's creative genius. (circa 1800-1700 BC.)

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