Gowda Saraswath Sabha (UK)  
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The objective of the Vani is to promote, inform, communicate, help, advise and develop links with its members in the U.K. and similar institutions in India and abroad.
Your Committee Members - Year ‘07 -08

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Secretary Mr. Jayant Shenoi
Joint Secretary Mr. Rajendra Pai
Treasurer Mr. Sadanand Nayak
Vani Editor Mrs. Sandhya Pai
Auditor Mr. Subhash Kamath
Web Master Mr. Vinay Pai

Obituary
Dr P Panduranga Nayak (69), a life member of G S Sabha (U.K.) passed away suddenly on 28th Oct 07 in his hometown of Puttur, South Kanara in India. Dr Nayak came to United Kingdom in the 60’s and worked his way in the NHS to become a Consultant Anaesthetist. After being in the UK for over 30 years Dr Nayak retired to India and settled in Puttur. Whilst in the UK Dr Nayak was a source of help and strength to many a new comer to the UK. He was a staunch supporter of the Gowda Saraswath Sabha and an ardent lover of Hindustani classical music. He was instrumental in bringing Pandit Bhimsen Joshi, and other renowned musicians to UK including Sri Upen dra Bhat (disciple of Pandit Bhimsen Joshi). In Puttur, he founded Raaga Sangama Sangeeth Sabha to promote Hindustani classical music. He was well known for his philanthropic work in Puttur through his charitable organization ‘The Lotus Trust’.
G S Sabha sends heartfelt condolences to his son Rajesh Nayak of London and daughter Ms Chetan of New York.

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http://www.konkaniEU.com
Secretary’s Report

Dear Sabha members,

We’ve just had a very enjoyable Diwali celebration. About 161 people (including children) joined the celebrations and the evening was action packed with Sabha members individual and team performances on stage. Needless to say, we had our customary dinner, this time with a twist ... as in Indo-Chinese being a change from our standard Indian offer of rice, vegetables and curries.

For the benefit of those of you, who could not make it, here is a quick summary.

Dr Radha Bhat, kindly agreed to be the guest of honour and started us off with a beautiful shloka. Gauri Shanbhag and Laxmi Curwen pulled off a great double act as “Peace of Mind” and “Restless Mind” respectively, with a captivating performance from the children of the Bhakti group. It was followed by an enthralling Bollywood dance by the “Magnificent Seven” (Achal, Raj, Vikram, Nishu, Sneeta, Akshata and Namita) and later a hilarious “Modern Ramayana” play. The Magnificent Seven along with Gautam, Archana, Anupama, Naresh, Sushant, Sandhya and Vinay did a fabulous job. The MC team of Navin & Manisha alternated very well between Konkani and English. Children including Preena, Prarthana, Niti, Aditya, Amol & Anush, Avani, Sneha and Serena performed some gripping dance sequences. Our musical talent was showcased as well with young Ralph on the piano and Madhavi on the tabla. The last hour was an enjoyable Bhajan session led by Dr. Balakrishna Shenoy. As always, the support of volunteers is invaluable and greatly appreciated.

In the last year, Gauri Shanbhag and other families have been meeting on average once a month and have taken the Bhakti movement to a new level. It is very heartening to see parents who are somehow managing to make time for children’s cultural activities and sports, in the midst of their working week and over weekends.

I must stress that the Diwali skits are not intended to be in the least derogatory and should be taken in the spirit they were intended, as harmless fun amongst us Konkanis. We are proud of our culture and heritage and are making efforts to ensure that the next generation also embraces our core value system.

We have started planning the next few events and look forward to your continued participation and encouragement.

Tumkan Saglaynk Devu Barre Karo (God Bless you all)

Jayant Shenoi
Secretary

Editorial

Dear Members,

Diwali, the festival of lights is here and I am delighted to issue the Diwali edition of our newsletter the ‘Saraswath Vani’. The response we have received for the first e-version of the Vani has been remarkable, thanks for sending in your comments, much appreciated!

The GS Sabha Diwali function was celebrated this time in a truly Amchigele style and to compliment this we have got a new section ‘Amchigele’ in this Vani issue. In addition we have got a mixture of articles to suit everyones taste. A big thanks to all those who have sent in articles for publication and hope you will enjoy this issue.

In Bhakti section, Gauri has presented an excerpt on ‘Vishnu Dashavatara’ and contributions made by the children from Bhakti group in the form of poems, stories, puzzles and artworks. More details of the teachings in the Bhakti sessions will be made available on our website www.konkanieu.com in the near future. I am sure quite a few parents would find this information useful.

Wish you all a very Happy Diwali and a Prosperous new year on behalf of the GS Sabha Committee. As usual please keep sending in your comments and contributions for our newsletter.

Regards
Sandhya V Pai
Editor
Members News

Achievements
Congratulations to Reshma Mallya, daughter of Sheshagiri Mallya, who has been awarded the 'Lady Margaret Prize for Mathematics' by St Paul's Girls' School, Hammersmith. She was also awarded Certificate of Merit for Individual Contest (Senior) winning "GOLD MEDAL" in the 2nd International Young Mathematicians' Convention (IYMC) which was held in City Montessori School, Gomti Nagar, Lucknow, INDIA, in December 2006.

Reshma is going to Warwick University to read Maths and Physics for 4 years.

New Arrivals
Satya and Leena Bhat have been blessed with a baby girl “Riya Bhat” on the 26th September 2007

Home moves
Congratulations to Uday and Pooja Nayak who moved into their new home 11 Stonor Road, London W14 8RZ

Sanjeet and Mansi Kamath were married in Feb '07 and moved into their new home Flat 1, Bede House, 17 Saxom Close, Surbiton KT6 6BP, Surrey

New Ventures
Amit Shenoy’s new entrepreneurial venture is called “Economy Travels”

☎ 0845 271 3816
✆ 0845 271 3817
✉ amit@economytravels.co.uk
http://www.economytravels.co.uk

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Readers Comments
Dear Sandhya & Vinay,

We both liked the get-up and presentation of the new Vani and you both deserve our appreciation. I am sure the readership will increase and you will get a lot of contributors as well.

Congratulations, 
Balakrishna and Prema

Sandhya & Vinay,

You have done a wonderful job. I will sum it up in one word............ EXCELLENT! Well done.

Bob Prabhu

Sandhya & Vinay,

Its a very good issue. Well done. It looks very professional and its the way to go. Hope you continue to get more articles/contributions from our members.

Jayant Shenoi

Looks very good. Well done.

MB Prabhu

Congratulations. The issue looks excellent. Big thanks for your efforts and of course efforts of our webmaster Vin.

Jayanarayan Bhat

Great idea of onlining the Vani, also it looks great.

Gautam Kamath

Thoughts for the Day

COURAGE
He who fears being conquered is sure of defeat- Napoleon Bonaparte

DESTINY
We are all in the gutter but some of us are looking at the stars- Oscar Wilde

IMAGINATION
The best way to predict the future is to invent it- Alan Kay

Collected by Sheshagiri Mallya & Family

http://www.konkaniEU.com
In 1955, seven years since India had become independent, it was also the time to rebuild the nation and industrialisation was the only way forward. It was at this time that with the initiative of the World Bank and the Indian government, that the Industrial Credit and Investment Corporation of India, ICICI, was formed. Sixteen years later in 1971, to give a new lease of life to its rather nondescript existence, the corporation hired a batch of young business graduates. Among them, was 24-year-old Kundapur Vaman Kamath; fresh out of management school in Ahmedabad. In time, Kamath would redefine banking in India and become a legend in his own right.

Mangalore-born Kamath joined the Project Finance Division of ICICI as a management trainee in 1971. A quick learner, Kamath demonstrated his entrepreneurial skills early in his career and his sheer talent caught the attention of the then chairman of ICICI, N Vaghul. For 17 years, KV Kamath looked beyond the obvious to create value for ICICI. In 1988, an opportunity came calling that would take him beyond the shores of India. He went to Manila to the Asian Development Bank, and this was an absolutely critical turning point in his career. He was with the Asian Development Bank for about eight years before he got a call from his mentor.

By 1994, the impact of the economic reforms initiated by the Narasimha Rao government were beginning to show, albeit rather slowly. The same year, ICICI Limited had set up its subsidiary -- ICICI Bank. Two years later, in 1996, Vaghul’s protégé KV Kamath rejoined ICICI as its new Managing Director and CEO.

Kamath immediately initiated strategic initiatives and structural changes across the ICICI Group that helped redraw its boundaries and take it to the next level. Kamath's immediate priority after his return was to create new operations in the organisation and more importantly, to tap new markets. He introduced flexibility in the bank's functions and shaped them to respond to new market reactions.

The company was now laying the foundation to become a financial powerhouse. The visionary banker saw an encashable opportunity in the retail banking space. ICICI's strategy and product offering recognised the changing demands of a growing middle-class. Retail financing in the mid-1990s was an open field, with no major players and Kamath recruited a young bunch of strikers who would score winners for him. In 1997, ICICI became the first Indian financial institution to go online. At a time when world was experiencing the dotcom boom, Kamath was quick to sense the shift in customer demands. Fighting sceptics, Kamath went ahead with a plan to offer a multi-channel delivery system to its customers. Starting with just 5,000 online customers, ICICI today serves over 2.5 million people online. It opened the floodgates of a unique success story.

By the end of the 1990s, Kamath had chalked out ambitious plans to spruce up ICICI from within. Supported by an able group of young aspirants who believed ICICI had places to go. In September 1999, within three years of taking over as the Managing Director and CEO of ICICI, KV Kamath drew up aggressive plans for growth. That year, ICICI Ltd got listed on the New York Stock Exchange, NYSE, the first ever Indian financial institution to go the American Depositary Receipts, ADR route.

The next year, ICICI Bank followed suit and its ADRs made a debut at $14 on the NYSE, at a premium of over 27% over its issue price of $11. Post the listing with the NYSE; ICICI had ambitious expansion plans and this time, it was
K V KAMATH (continued..)

through inorganic growth. The process had begun way back in 1997 and between 1997 and 2001; Kamath engineered a string of acquisitions like SCICI Ltd, ITC Classic Finance, which had a strong retail base in Eastern India and a strong base in the West. Most significantly, it acquired Bank of Madhura at a time when its own revenues stood at Rs 2,500 crore (Rs 25 billion) and that of the bank at Rs 100 crore (Rs 1 billion), it was time for the next courageous move.
The year 2002 was the landmark year for ICICI, the board of directors of ICICI and ICICI Bank approved the merger of the parent company ICICI and subsidiaries like ICICI Personal Financial Services Ltd and ICICI Capital Services Ltd, with yet another subsidiary ICICI Bank. The entire banking and financial operations of the group was bought under one roof. It was a reverse merger and quite rare in corporate India, where a parent company merged with its subsidiary and adopted the latter's identity. Soon after the merger, it was time for ICICI now in its new avatar ICICI Bank to takeoff and win new markets as well as look for horizons beyond the Indian seas. In 2002, ICICI set up offices in New York and London.
Kamath’s passion for growth was fanning ICICI Bank’s burning ambition to grow beyond its dreams and to achieve it, he added a new weapon to his armoury -- technology. He introduced ATMs across the country using current technology as an enabler. ICICI Bank had experienced a growth rate of more then 180% in its very first year and a separate majority owned company called ICICI Infotech supported the IT operations of the banking section. There are many who dream big and let their dreams fade. . . to die forgotten deaths. But there are still a few who nurture their dreams, give them wings and then turn them into realities. These are the people who make a difference and that's precisely what KV Kamath did. With the turn of the millennium, ICICI emerged as the largest private bank in India and fueling its growth was the untiring efforts of one man -- KV Kamath. He rightsized the organisation, expanded internationally and gave a fillip to its technology driven expansion plans, and then Kamath set his eyes on making ICICI a universal bank. He had a vision and it was to create an international banking experience in the country, which would provide complete financial services to different classes of customers.
For the first time ever, the rural community was included. With the use of technology, the bank started tapping into the micro-banking space in rural India, utilizing partnerships with multinational and local agricultural institutions. Kamath repeated his earlier success with ATMs, when he introduced cross-selling in ICICIs banking system. He recognized the inconvenience faced by busy customers and brought in direct selling agents, who would reach customers easily, identify prospects and initiate dialogue. This not only helped ICICI deliver personalized banking facilities, but also changed the banking experience in India forever.
In December 2005, ICICI Bank announced its initial public offer to the Indian market and amassed over Rs 80 billion. With a very well defined roadmap, ICICI Bank soon put in place, a formidable plan for its future. With its current asset over Rs 250,000 crore (Rs 2,500) billion and a net profit of over Rs 2,500 crore (Rs 25 billion), with a network of 614 branches and over 2,000 ATMs, ICICI Bank has left its competition years behind.
Kamath’s contribution to cutting edge innovations in the banking sector will soon recommit, and as if to acknowledge the years of dedication he has put in to making sure that ICICI Bank stands at the apex -- in 2001, he was named the Asian Business Leader of the Year. A fitting finale one would say. . . but there just might be more coming from him.
Uppuma

(Literally salty flour) for the busy bachelor or working girl - nutritious and quick!
A simple/quick recipe from Kerala; instant meal if you are in a hurry.

**Ingredients**
1. Main item - starchy coarse ground material (also called Semolina, Rava, Suji or coarse ground wheat); one can also make the Uppuma with Tapioca or pre-cooked Rice (must be under-cooked and dry) or fine pasta (Vermicelli) etc
2. Nuts (cashew, peanuts or others - experiment with cooked chana or pre-fried potato cubes, jackfruit nuts, etc
3. Whole mustard seeds, dried red chillies, Kari-pata (Curry leaves), green chillies, sliced onions, Ginger (sliced), Jeera (optional), Fenugreek seeds
4. Ghee or peanut oil

**Method**
Pre-roast/cook nuts and other items in list 2 above and keep aside - ghee preferred for flavour.
Put small amount of ghee in a pan and heat till slight smoke and then put quantity of mustard seeds; wait until it sputters. Then add red chillies, jeera and kari-pata until the material in the pan is sputtering/ slightly Smokey. Then add sliced onions and keep turning until brown
Pour measured quantity of cold water (watch out as this could splash out). Bring the mixture to boil, add salt and other items in list 3.
Once the mixture is boiling, slowly add Semolina or other options in list 1. Keep stirring and turn the heat off. Keep stirring until the material is dry/flaky and cooked (a minute or two as finely divided material cooks fast). I have not given quantities of the ingredients as one needs to try out different proportions to get the consistency/taste you like.

*Contributed by Mr Venk Shenoi*

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**Corn on the Cob curry with Peanuts**

Serves 3-4 people

**Ingredients**
- 3 large corn on the cob (each cut into 4 pieces)
- 2 large onions (finely chopped)
- 2 green chillies (finely chopped)
- Half inch Ginger (finely chopped)
- 4 garlic cloves (finely chopped)
- 1 tsp. jeera powder
- 1 tsp. dhania powder
- ½ tsp haldi
- 1 small can (260 gms) of chopped tomatoes
- 100gms peanuts (coarsely ground)
- 2 tbsp vegetable oil
- Salt to taste
- Juice of half lemon
- Small bunch of chopped coriander leaves

*Contd on Page 8......*
About Konkani Language

It was in 1975, that the Central Sahitya Akademi, recognized Konkani as an independent literary language of India. On 30th May, 1987, Goa declared Konkani the "Rajbhas" ("state language") on the occasion of being raised from Union territory into a full-fledged twenty-fifth state of the Indian Union. On 20 August 1992, the Government of India added Konkani into the eighth schedule of Indian Constitution as one among 18 national languages of India.

Konkani is a language that takes its name from the narrow belt of land stretching along west coast of India, from Thane (MH) to Hosadurga (KA), known from times immemorial as the ‘Konkan’ – one of the ancient ‘Janapadas’(regions) of the Indian subcontinent and the ‘abode of Konkas’. References to the Konkas and their habitat also known then as Kondgkan or Kongvan are reportedly found in ancient literature notably in the ‘Brihatamsamitha’ in Sanskrit and in the ‘Sangam’ writings in Tamil. According to 1971 census, the total Konkani-speaking population was 15,22,684. But this is an under estimation, as many Konkani speakers were wrongly enumerated as speakers of other languages.

Konkani is a living language, rich in heritage, resourceful folklore that is colourful and full of variety. Konkani people are intelligent, dynamic and creative - having made a mark on the national scene in every field of art, literature, music, theatre, commerce, journalism, education, politics and films.

Just like there are different varieties of mangoes, there are different flavours of Konkani based on regions namely Bombay, Goa, Canara and Malabar tracing back to the colonial times. Added to these are those spoken by Roman catholics in Goa/ Mangalore and Navayats in Bhatkal. This diversity, along with words from vernacular languages, have enriched Konkani and made it omnipresent on the west coast of India. With increasing use of English, we have Konkllish as well! - however in its extremity, some so called highly-educated seem to be taking false pride in denouncing Konkani on the pretext of sophistication in such a way that, one has to search for Konkani words in their conversations.

Konkani has flourished in Karnataka through Kannada script and this has brought back some words into daily use, which was long forgotten due to Portuguese, Marathi influence. These rediscovered words are mostly Sanskrit since Kannada vocabulary is largely Sanskrit-based. Talking about folklore literature, some Konkani proverbs draw similarities with Kannada ‘nudigattus’.

There are study circles around the globe and Konkani is also taught as subject in Carmel university of USA and Lisbon university of Portugal. Long live classical, divine Konkani…!

Contributed by Mr. Yogesh Kamath

Corn on the cob curry with Peanuts (Contd…..)

Method

Cook sweet corn pieces in plenty of water until they are tender. Discard the water and keep aside.

Heat oil in a sauce pan. Add chopped onions and fry until brown. Add ground peanuts and stir constantly until the heat brings out the aroma (care should be taken not to let the peanuts stick to the base of the sauce pan).

Add chopped tomatoes and mix well. Add green chillies, ginger, garlic and stir thoroughly. Then add dhania powder, jeera powder, lemon juice and water. Mix well and lower the flame and let the sauce cook for 5 mins.

Finally, add the sweet corn pieces, cook for another 5 mins and mix well. Garnish with coriander leaves.

Serve with Chappati or Rice.

Contributed by Mrs Vasantha Kamath

http://www.konkaniEU.com
"Haav tugele lektali" - Most people would have experienced this.
You are attending a wedding or some other function in the Mangalore area, when you see someone you have never seen before smile at you. Just when you are looking around to see whether she is smiling at someone else, she walks towards you. "Haava kona munu kalle ve??" she asks.
You have two options, either you say yes and risk the chance of her asking you something you have no clue about or JUST SAY NO! You decide on the latter and shake your head from side to side. "Haava Manoharbappale ajale bhainelichi Nathi". You hurriedly start scanning your brain for a face for Manoharbappa and you draw a blank. Meanwhile she starts talking about a whole lot of other relatives and how she stays next to Ammanipacchi and what not.
In the meantime your eyes glaze over and you zone out. Time stops for you and breathing becomes difficult.
All of a sudden she says "Kasturimai thai assa. Tigelaggi ullonu etta" and she vanishes.
You look at your watch and try to figure out why you have no clue as to what happened in the last 1 hour.

These kind of episodes have happened to me so many times that now whenever I have to attend any function in Mangalore I spend the previous day planning out my strategy. I make it a point to see that I am always with my mother and if possible with my other aunts. This, so that if possible I can hide behind them. Also, if I see new faces somebody will always be around to make the appropriate introductions. Most often than not this strategy works.

What really gets to me is the complex names assigned to relatives such as dhuvdi and mevno and bhaccho. It took me a lot of time and diagrams to decipher these complex names and who they refer to. Given a choice I would have preferred to call anyone and everyone my uncle, aunt or cousin. But no, people won't let you get away so easily. "Tu Babbanule bhacchi nave" - nod head although it is spinning like crazy, have no clue as to who babbanu is.

To my husband "tullege mevnele shikkunu jalle ve" - blank look, what on earth is a mevni. "Tugeli jaava mysoranthu assa ve" - look of absolute panic, do I have a jaava??, "Tuggele phargarmi america chamkali khai nave" - get me out of here!!!!! I have people give me comical looks when I explain my relatives. "Haava miggele bannale bhainelene gharkade doni disaka rable". "Tuggele nananda kodilanuthu assa ve?". "Maaka nananda na". Dialogues like these have made me the butt of numerous jokes amongst my relatives. I am still lost after five years of marriage but not as lost as I was five years ago.

Give me easy words such as dhuva, putu and soona anyday. My only prayer would be that someone would come out with an English/Konkani dictionary or if such a thing already exists maybe I would get my hands on one. Then, if someone asks me "tuggelo bhayyo atta khai assa?", I can open my little book, "eka minute. B....Bhaya...a...Bhlayyo. Migelo bhayyo

mysoranthu assa" and give a look of triumph.
Once you get a hang of it these titles are not that complex but living so far away from home one is out of touch with these things. With the result, when you go home and attend some functions, you need to refresh your memory or give blank stares when someone mentions unfamiliar words.

The best case scenario - practice on your relatives here. For example if your husband's younger brother lives near by, always refer to him as deru and his wife as jaava. Of course, they will think you are nuts and not let their kids visit you but atleast you are not forgetting these main words. If worst comes to worst, do what I do. Tell everyone you meet, "Haava tugele lektali" and let them figure out all the complex details.

Heh heh heh.....

Internet article collected by Mr. Vinay Pai
Konkani Aadnava (Nicknames)

Actual names have been mentioned in this article and no disrespect is meant by any of this. A Nickname or Aada-naava, also called hypocorisms in literature, was more a way to distinguish various people with, perhaps, the same first name, rather than for any other ulterior motive. This was more so in the olden days when parents were not as adventurous or as cruel (in some cases), when naming their children. So of course each of the many Ramas and Govindas had to be uniquely identified. Add to this, the Konkani equivalent of the darlings and sweethearts etc., and you have many more permutations. These are again, unique to different regions – how many appas and gondos do you see in Kerala and in the same token, bangars, bhangurs and bhangrapaths are rather rare in Karnataka.

As Mr Bhat puts it, “Karkala has 439 APPA’s and 372 CHERDU’S! How do you distinguish one from the other? So names got changed to Kalo Appa/ Goro Appa, Deegu Appa/Guddo Appa, Beeye Appa, Tella Appa, Gandhi Appa (A freedom fighter). Then they started adding the father’s name - Jannalo Appa. But there were 52 Jannalo Appas - because Janna also is a generic name in Karkala. So they started adding the grandfather’s name - Nannalo Jannalo Appa. But Nannu was also a popular name. There were exactly 6 Nannalo Jannalo Appa. Now what do you do to find a unique name for each of them? Ultimately it was found there was only one Timmalo Nannalo Jannalo Appa!”

Nicknames were popular all over the world. But in GSBs some names stuck and became the family name or surname like those of Parsis. For example: Gaitonde-some one in the family, in bygone days, had a face like that of cow!! Vaaga Thanchi – (Basti Shenoy, now based in Las Vegas) – The name stuck because a long time ago a tiger had come and sat in their veranda near their Tulasi Vrindavan (I had heard that the Daughter-in-Law, in the early hours of the morning, had mistaken the tiger for her Father-in-Law and left the baby near it while she went for her ablutions; that it was daylight when she came back and realised her mistake, and that she had promised the tiger that her family would be called Vaaga thanchi from then on, if it walked away from the baby (Needless to say that the tiger did because the family is called Vaaga thanchi to this day). There is another family - Keera thanchi (Jodhumutt St. - M'lore) close to the compound of Vaaga thanchi. (Does anyone know why they got this name?)

Near Kapu (now spelt Kaup), there used to be a compound full of Shenoy’s!!! To differentiate them, each had a nick name. One family had three steps to their house and were called Mudu-katte ‘manne’ (‘manne’ is the Kannada word for house), and this name stuck and the family were known as the Mudukatte family. Col. Narshimha A. Mudakatte, the recently retired Commanding Officer of the Sikh Regiment, one of the very few GSBS from the Indian Army, was from this family. Some names came about because of a particular facial feature - Mishe Ramanandu, because of his moustache, Kartakos, because of his dark complexion. Others, because of some special act by the person. For example, Ghashephadi - the family used to pay for the vegetable that went into the ghashi during the samaradhana. Ghirnghuti Bhatmaam used to twirl the ‘feathered fan’ in front of the idol during Aarat (theru). Ghirnghuti means spinning top.

Families were called certain names because of their profession or business. - Cocka thanchi - Mr. MNV Kamath - he dealt in Cock brand Cement. Cutleri Mainath - H. Manjunath Nayak. He was running an odds and ends shop (cuttery) originally. Now the family runs a copper, brass, steel and other metal items shop. GoDe Kitta - M. Krishna Prabhu - (owned the Sri Ramanjaneya Vyayaama shaale (gym) in Mangalore) (GoDe=gym in konkani). Soda Subraya thanchi - He was manufacturing & selling Soda water. There is another family known as Meghdoot Gopala thanchi - he had a Lorry transport business & all his Lorries were named Meghdoot. The name Pendikar derived from the first family business (oil cake), started at Broadway, Ernakulam.

Continued on Page 11.....
Konkani Aadnava (Nicknames) contd…..

Oil cake in Konkani language is ‘Pendi’ and ‘Pinnakku’ in Malayalam, the local language in Kerala State. So the family members were known as Pendikar in Konkani and Pinnakkukar in Malayalam. Similarly, in Mangalore there are GoDDa HegDo (Jaggery Merchant), Cementa BaLo, WaLer Coffee BaLo, GanTye Appu, BiskuTa Vasudevu (founder of City Bakery in Mangalore), Ideal Pabba (owner of Ideal Ice Cream in Mangalore), Kasturi thanchi, PuDye Acharya (Karnataka Snuff), NAArA Subrayamaa who supply coconut in wholesale rates to hotels etc. Where you originally came from was a common aadnav - there is a famous wholesale fruit merchant, Kot Mam in Mangalore, originally from Manuru near Kota - Kundapur. In addition, there are Plimady GopaLu, Matti Prabhu, KumbLe Apprayu, KumbLe KushTa Prabhu, Panchmhal thanchi, Adigeche thanchi, Mulke Bhattu (Dr), Adenmaa (Mr K R N Prabhu), Kinnimulky Rammai, etc.

“The same name,” Mr Bhat says, “with an addition or change in pronunciation can distinguish one person from the other. If you come to Manjeshwar and ask for M V BHAT (myself) nobody will know correctly because there are at least 20 M.V.Bhats there. If you say Vittaldaasu - anyone around the temple will guide you to my house. Don’t say Vittal Bhat because there are 7 of them. There was a Menjar (manager in English) Vittal Bhat, Pakdi Vittla Bhat (he used to wear a Pagdi when he was a Headmaster). Vittal is different from VittoLu, and Vitta is not Vitti. I am Vittaldaasu and Vittalrayu is another person. Ittu is not a GSB but the temple employee who does manual jobs and Vitalaa is the coconut tree climber (the man who plucks coconuts). Similarly in Mangalore you have Venkatraayu, VenkteShu, Venki, Venku, Enktesu, Venkatramu, Venkatu etc etc.”

So was William Shakespeare wrong when he asked via Juliet, “What’s in a name?”

Contributed by Hema Kamath

A Short Story

A family of tortoise went on a picnic. They packed food and set out to a place they had selected...behind the hills. When they reached the spot, they unpacked their picnic basket. They realized they had forgotten to bring salt. Food without salt is tasteless. They had a conference to decide who should go back and get salt.

After a lot of discussion, the youngest tortoise was chosen, as he was faster than the others. The youngest objected on the ground that before he could come back the others might eat the snacks. But they assured him they would wait for him to come back with salt.

Six months passed, but the youngest tortoise did not turn up. So the rest of the family decided to open the basket and eat the snacks. When they opened the snack basket, the little tortoise jumped out of the bushes and screamed, “Look, I knew you would not wait till I came back. For six months I have been hiding in these bushes to make sure you would not eat without me. Now my suspicion has been confirmed, and I am not going to get the salt.”

Some of us are exactly like our suspicious tortoise: we waste our own time waiting for people to live up to our expectations. Instead of doing the right thing ourselves, we wait for others to act in ways we expect them to. We waste our time waiting for others to live according to our expectations. We have not learned to enjoy doing what our intuitive judgment tells us is the right thing.

 Courtesy Swami Sukhabodhananda

Collected by Jayam
BHAKTI— VISHNU DASAAXAVATAR

Hi Again,
As Autumn is preparing to bid us farewell we are gearing up to battle the chilly breeze of winter. Isn’t it amazing, how nature has given us so much to ponder about the changes that take place in the lifetime of mankind...

Change which is the crux of the theory of evolution. When we talk about evolution I am sure that the first name that comes to our mind is Charles Darwin who laid the foundations of the theory of evolution. Another phenomenon that comes across our mind is "Dashavatara". Yes "Vishnu Dashaavatara" has been the topic for the BHAKTI session for the past one year.

Every time we discussed a form of Vishnu Dashaavatara, we were fascinated by the heroic deeds of Vishnu as ‘Kurma’ the tortoise; sometimes intrigued by his infinite power as ‘Vamana’ the Dwarf and sometimes carried away by the simplicity of his teachings as Gautam Buddha. Right from the rage of Parasurama to the serene nature of Ram we have learnt the significance of every emotion in our life.

With the help of VANI, we would like to share the contribution of children participating in the BHAKTI sessions.

‘VISHNU DASHAAXATARA’, POEM WRITTEN BY AVANI (Daughter of Sandeep and Gauri Shanbhag, AGE 7)

Lord Vishnu's first avatar is MATSYA the fish of gold,
He saves the humans, plants and animals to make a new world.
As KURMA Lord Vishnu helps the gods to get nectar from the milky ocean,
He is sometimes a huge tortoise and sometimes Mohini the beautiful woman.
VARAHA is Lord Vishnu as a gigantic boar,
He carries the earth on his tusk and gives a big roar.
NARASIMHA saves Prahlad who is his greatest fan,
Lord Vishnu this time comes in the form of half lion half man.
VAMANA’S first step conquers the earth and second step the heaven,
and finally he places his 3rd step on the head of BALI the demon.
In his sixth form as PARASURAMA, he kills kings for ages
This time Lord Vishnu’s anger terrifies all kings and sages.
Then Lord Vishnu comes as prince of Ayodhya, Sri RAM,
He is kind, obedient, strong, brave and very calm.
As KRISHNA he not only plays a flute and sings songs,
He also teaches the differences between right and wrong.
Lord Vishnu’s ninth avatar is BUDDHA, the enlightened one
He helps to spread knowledge, but stays away from his wife and son.
In his final avatar as KALKI, he will ride a white horse
and save the the world from the bad and evil, of course ......

Details of Vishnu Dasaavatara stories and the material taught in Bhakti sessions will be available on our website www.konkanieu.com
If you would like to know more on Bhakti sessions please send an email to vani.editor@konkanieu.com

http://www.konkaniEU.com
BHAKTI - VISHNU DASAAVTARA Contd….

BHAKTI STORY OF ‘MATSYA’, RETOLD BY RALPH (Son of Geoff and Laxmi Curwen, AGE 7)

Once there was a demon called Hayagriva and he swallowed the vedas. Then Vishnu turned into a fish, he swam into Satyavrata’s hands. He put him into a little pot, then he turned bigger, bigger, bigger then he put him into a pond, lake and then the ocean. There was a flood and the fish said, "Here is a boat, take Vasuki and every-thing else, you will be saved and go somewhere else". Satyavrata realized that the fish was Vishnu and did as he was told. The fish fought with Hayagriva and the fish won and got the vedas back. The fish pulled Satyavrata and the boat and many from the flood.

BHAKTI STORY OF ‘NARASIMHA’, RETOLD BY AMOL (Son of Sunil and Lata Prabhu, AGE 10)

Narasimha is the half lion-half man incarnate of Lord Vishnu. He came out of a pillar to kill the evil king. His son Pralhad believed in Lord Vishnu and did not want to worship this merciless father. And so when king tried to kill Pralhad, Vishnu always saved him.

Try finding ten names of Vishnu Dashaavtaar in the grid.

A N A M A V P N F
X I K L A K A Q Y
V B S M O R R O A
A U J R S V A G H
R I H I P K S R D
A O M D U A U W D
H H B R E N R E U
A V M N H D A S B
Z A Y S T A M X C
Q C K R I S H N A

http://www.konkaniEU.com
India – A Future Economic Superpower and Challenges Ahead

We know India is the second most popular nation in the world. Despite its economic progress in the past 15 years, 70% of the population still depend on agriculture as the main source of income and employment. Rapid strides have been made by India in growing various sectors of the economy. Inspite of the impressive economic growth of an average 7% in GDP in the last five years, still a large proportion of Indian population survive on less than $1/day income. Current economic boom has not touched the rural face of India. Our Prime Minister, Dr Manmohan Singh who said “India needs to have sustained growth of 10% in GDP for the next 10 years to eradicate poverty”.

India has made giant strides in the last fifteen years in aligning its economy to the global economic order, which has elevated the standards within manufacturing and services sectors which are truly world class today. The western press writes about India’s strides in IT service sector, whereas little is written about India’s contribution in pharmaceutical, bio-tech and engineering sectors. Indian pharmaceutical sector is being seen as a beacon of hope within the developing world for producing drugs cheaply at a fraction, when compared to the larger European and American pharmaceutical companies. Many Indian pharmaceutical companies have now become global players and have successfully expanded operations internationally. In the engineering sector, India is a major source of many complex engineering products, which are used in aerospace, automobile, telecom and many other sectors. Influence of Indian IT companies can be virtually seen by everybody around the world. As an example, organisations like World Bank, HSBC, Barclays, Citibank, Ford, NYSE, Toyota and Mercedes all use skills of Indian software companies.

There was a time not long ago when crippling food shortages were the bane of the country. Clock has been turned on this, thanks to high yielding crops, improved agricultural practices, farmers’ co-operatives and better education levels. India today is a net exporter of agricultural commodities. Recent acquisitions like those of Tata Steel, Mittal Steel, Bharat Forge and Tata Tea have grabbed headlines in western press. India received a Foreign Direct Investment of $9 Billion in the last one year but Indian companies utilised $19 Billion during the period to invest in global markets.

India is proud of its overseas 25 million diaspora commonly known as NRIs. The government in India values their contribution. India is slated to become the 3rd largest global economy in about 30 years.

Challenges Ahead:
The biggest challenge India faces today and in future will be to manage the agriculture and economy. Despite the fact that the Indian GDP is growing at 8% and provides employment to almost 65% of the population, the rapid growth in population needs to be checked unless people employ methods aimed at reducing family; investment in schools to improve education levels and sustain economic growth. Huge investment is urgently needed to improve infrastructure like ports, airports, highways, hospitals, power stations, railways etc. More investments in rural sector are important to create new jobs which will stop mass migration into cities, which otherwise cripple. Government has to find ways to bridge the economic gap between the rural and urban people, corruption, red tape, cease bureaucracy in running industry. Last but not the least, India needs to achieve a lasting peace with its neighbouring countries and curb terrorism for everlasting, sustainable peace.

So as I write on the eve of the great festival Diwali, we must ensure that we do not dismiss the very means for our own well being and the well being of others and the world itself. We must live our religion, faith or secular worldview as part of the solution. May we wish the Gowda Saraswath Society every success in all their vital work over the coming years.

Contributed by Dr R.U.Pai

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UPANAYANAM

Literally means 'leading or taking near'. It also means 'introducing the novice to the stage of studenthood'. Upa means 'approaching towards, by the side of'. Nayam means 'leading, directing, bringing'. Upanayanam or the thread ceremony is the sanskara performed to mark the beginning of studendthood or Brahmacharya ashram for a Brahmin, Kshatriya or Vaishya boy, to formalise his eligibility to read and study the sacred books Varna. Prior to the ceremony, a child of any caste is considered 'once-born' or a Shudra. With the performance of the Upanayanam, he becomes 'twice-born' Or Dvija. This initiation rite marks his second, spiritual birth after his first physical one, for not only is he now admitted to the privileges of his caste and into society in general, but also embarks on adolescence.

A muhurta is selected for the performance of the ceremony. Different seasons are considered auspicious for different castes. For example, the Upanayanam of a Brahmin is performed in the spring, of a Kshatriya in the summer, and of a Vaishya in the autumn. The child spends the night before the actual ceremony in isolation and absolute silence, preparing for his second birth. This is symbolic of being in the womb again. The next morning, the mother and child eat together for the last time. If the Chudakarana has not already been performed, it is now done. The child is bathed and, adorned in a loincloth, and is then taken to the guru. The guru accepts him and offers him a mantle to cover his upper body. Since every Hindu is required to cover his upper body during religious ceremonies, this symbolises the beginning of a religious life for the child. The guru then ties a girdle around the waist of the student. This is supposed to support the loincloth, to protect his purity and chastity.

UPANAYANAM
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The sacred thread is worn differently for different occasions. When performing an auspicious ritual, like the naming ceremony (Namakarana) or marriage (Vivaha), the thread hangs across the chest from the left shoulder. For the funeral rites (Antyeshti), the thread hangs across the chest from the right shoulder. When a man is engaged in physical activity, the thread hangs down from the neck like a garland. While bathing and defecating, the thread is looped up securely around the ear.

After bestowing the thread, the guru gives the pupil a staff, symbolising the beginning of a long journey to perfection. With this, the student is fully equipped with the necessities of student life. Then the guru fills his cupped hands with water, which he sprinkles on the pupil, to cleanse and purify him Skarana. He touches the heart of the student, symbolising harmony, sympathy, and whole-hearted communion between...
the two. The student then mounts a stone to imbibe its firmness. This is followed by a formal introduction between the guru and the student, where each tells the other about him. The student is fed yogurt as a sign that he should clear his mind and ingest what he is taught. Then, after circumambulating the sacrificial fire, the student is shown the sun and explained that the quest for knowledge should be like the light of the sun, which permeates through all things. Next the Gayatri Mantra is recited by the guru and repeated by the pupil, who memorises it.

This is the climax of the ceremony and takes place with the guru, the student and his father huddled secretively under a cloth, to prevent unfit people from hearing the mantra. The teaching of the sacred Gayatri Mantra is called 'Brahmopadesham' (Brahma's counsel). It is only after learning the mantra that the student is accepted as 'twice-born'.

The student then puts a piece of wood into the sacrificial fire. This signifies the beginning of his contribution to religious rites. The ceremony concludes with pradakshina. The pupil now collects alms for food, for as a student he must live on the town's charity and later repay his debt to society by giving alms himself to other students when he graduates to being a householder. Now, on his very first foray, he symbolically augurs his survival by begging first from his mother and aunts. His refrain is bhavati bhiksham dehi. (Literally "Whichever honourable person is present, please give alms").

According to the Grihyasutras (see Sutra), the Upanayanam for a Brahmin should be performed when the child is eight years old; for a Kshatriya at the age of 11; and for a Vaishya, at 12. This was so because Brahmin children did not have to leave their own homes, since their father became their guru. Kshatriya and Vaishya children, on the other hand, had to be older because they could live in their guru's home only when they were capable of looking after themselves. Another reason is that the Brahmins had to know the Vedas and other texts more thoroughly than the children of the other two castes, since this learning was the mainstay of their lives.

Later, when the Upanayanam became merely a means to being accepted as a 'twice-born' Hindu, the ages were extended. For a Brahmin, the Upanayanam could be performed any time until the age of 16; for a Kshatriya, until 22; and for a Vaishya, 24.

The Upanayanam is an ancient ceremony, preceding the Aryan arrival in India. At the time of the Upanishads (c. 600 - 400 BC), the Upanayanam became compulsory, probably because the importance of education was recognised by then. It became an insignia for an individual. Anyone who did not undergo the Upanayanam was not considered 'twice-born' and therefore could not participate in any social rituals. This belief continued to be held, and it is largely for this reason that the Upanayanam is performed even today. Without it, it is widely believed that a man cannot be married.

Today, the Upanayanam has become a mere formality for most Hindus. Once the sacred thread is bestowed and token alms collected, the modern 'twice-born' takes a short walk near the house, symbolising his journey to Benaras or any other holy city, dedicated to learning. His return to the house symbolises the end of his Vedic student life. The ceremony is now usually performed only for men, and takes place a few days before their marriage.

Contributed by Mr Sunil Prabhu