

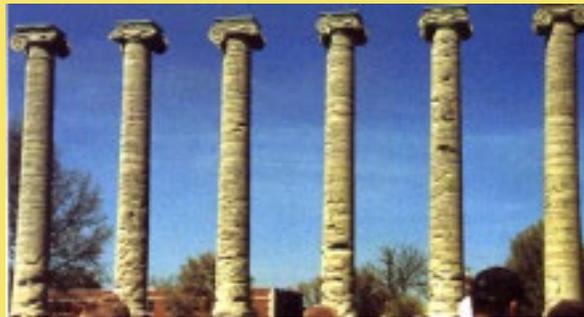
# VEDIC SUN GOD OF LIGHT AND LEARNING

THE



SAVITAR

ALIGHTS



AT THE UNIVERSITY OF MISSOURI  
AND ENLIGHTENS

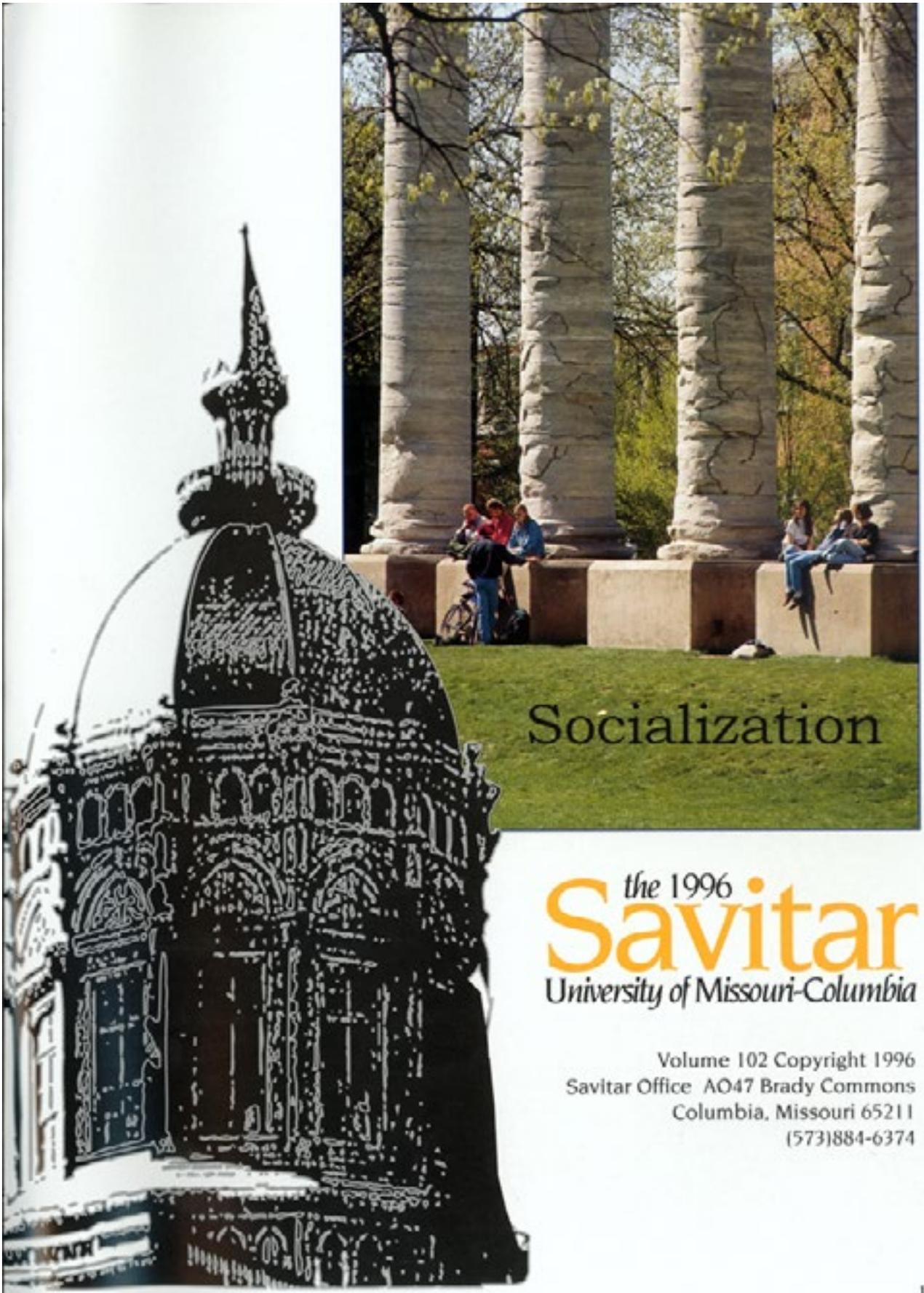


THE DELIGHTED LEARNER

Om Shanti Mandiram  
Columbia, Mo. 2013  
Omshanti@missouri.edu



# Meet me at the Columns



Socialization

the 1996  
**Savitar**  
University of Missouri-Columbia

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# Savitar: UM Yearbook 1894-2006

A Splendid Past Revived

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India's Cultural Heritage

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2013

# SAVITAR

VEDIC GOD



OF LIGHT  
AND LEARNING

ALIGHTS AT THE UNIVERSITY OF MISSOURI



The similarities between Missouri's state flag and India's national flag are striking. Both flags feature horizontal tricolor stripes with a circle in the middle.

The circle in the crest of Missouri's flag is lined with 24 stars, representing its rank as the 24th state admitted into the Union. The 24 spokes in the Dharmachakra, or Wheel of Law, at the center of India's flag are

more abstract in meaning. Buddhist philosophy relates the 24 spokes to the 24 modes of condition, meaning something upon which something else, the "conditioned thing," is dependent.

This book strives to illuminate more connections between India and the University of Missouri specifically, as observed through the "all-seeing" lens of the *Savitar* yearbook.

## **A word from Dr. Murarilal Nagar ...**

This has been the most elusive project in my life! It had been lingering on and on for at least a decade. It is an irony of fate that so many assistants came, began the work, and left it incomplete. The very first one began the work in right earnest but left Columbia for good, along with all of our original documents.

The penultimate player was Nicole Garner. She was highly competent and made a very good beginning, especially in exploring the University Archives. A good deal of background material is her contribution here.

Finally we found Christine Soucy, who brought the boat to the shore. She scored the final touchdown! May OM bless her!

Arjuna was a great warrior, no doubt. But Shri Krishna was his guide.

The final product is like the gem studded in gold. A great deal of credit goes to our closest coworker, Kamalee—Katherine Marie Lee—now Mrs. Strickland and a worthy mother. She has been all along my great partner in the pursuit of knowledge and served as a good guide to Christine.

All is well that ends well. However, I would like to assure our readers that what is presented here is only a minute fraction of what my mind had envisaged.

Something is better than nothing. I hope Christine will continue to work on Savitar under the able guidance of Kamalee, a proficient pro.

Om Shanti!

–Murarilal Nagar, always in pursuit of knowledge

## Savitar

A thing of beauty is a joy forever—so sang great poet John Ruskin of Great Britain.

And our Mahakavi Magha said: What appears new and fresh every moment you see it, that is truly and really the Beauty personified.

We have seen the Moon times without number. Yet when we see her once again she appears new and fresh—never seen before.

That is called the delighting light.

We have been working on the Savitar for more than a decade.

Much work has been done now and here. It is hoped it will soon appear in its full glory and charm.

The fact remains that if we had nothing now but the front cover, I would regard myself as fully fulfilled.

The cover is an index of the total personality—what is in.

I have seen it times without number. Yet I see it again and again. It appears always fresh and new.

It is the heart and soul of the Savitar—UM Yearbook.

Om Shanti. OMLN

**DEDICATION**  
AND SPECIAL THANKS

*This offering is dedicated to*  
**President James Shannon Blackwell**  
*Saint, Sage and Scholar*  
*who brought Savitar and Sanskrit to MU.*  
*With regard, respect and reverence,*  
*Dr. Murarilal Nagar*

• • •

*Special thanks to:*

**Katherine Marie Lee “Kamalee” Strickland,**  
**Linda Canestraight**  
and  
**Dr. Murarilal Nagar**

*This publication would not have been possible without your  
countless hours of assistance, research and support. Thank you!*  
*Om Shanti!*

• • •

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# PREFACE

I would like to say that I have been up every day at the crack of dawn, honoring the Vedic Sun God Savitar by working on this project. But the fact is, as Savitar rises in the East, this work has remained dormant for a decade and a half, buried in the archives of a university library in the Midwest.

It is remarkable to think that the concept of Savitar came to the University of Missouri—then called Missouri State University—as early as 1894-95, exactly 100 years before I began my education at Mizzou. Perhaps one of the yearbook’s editors had participated in a Sanskrit language course, taught for the first time at the university four years earlier.

“It is with much fear and trembling that we submit our maiden effort to the mercies of a critical world,” the editors wrote, “but the love of our Alma Mater and the thought of after years spurs us on. May someone in the distant future ‘rise up and call us blessed’ because of the fond memories brought back by the perusal of the ‘Savitar.’”

In the distant future, in the spring of 1966, someone did rise up. Dr. Murarilal Nagar was serving his first year as the South Asian librarian at Ellis Library when he was greeted by an enthusiastic research associate who had just obtained her copy of the 1965-66 yearbook. She eagerly asked the Indian librarian what he knew of the name “Savitar.”

Dr. Nagar had been a student of Sanskrit and the Vedas since age 8, when he was initiated through the Upanayana, or Sacred Cord Ceremony, which centers on the Sun God Savitar. But it wasn’t until he read the “Foreword” of the yearbook brought to his attention that he actually made the connection between the name of MU’s annual and his cultural roots. The Foreword read as follows:

“*Savitar* was born in 1894-95 after much searching for an appropriate name. Savitar is the sun god of the Rig-Veda, a collection of praises and hymns to the oldest and most sacred gods of the East. Savitar denotes the splendor of the sun and is irresistible energy. God Savitar raises his banner high to provide light for all the world. Savitar, the black and gold deity ... golden-eyed, golden-haired and golden-handed ... is the god who sees all things and notes all the good and evil deeds of men. Savitar has irresistible power. Age cannot touch him, and nothing can withstand his will. Like the legend from which it was named, the *Savitar* strives to enlighten, inspire and guide.”

This reflection immediately enlightened and inspired Dr. Nagar to discover more about the long-standing connection between his new home and his native country. The university was designated a “South Asian language and area center” under the National Defense Education Act in 1965, and Dr. Nagar was invited to Columbia as a South Asian specialist. By that time, MU had already established a noteworthy collection of Indian literature and art. Dr. Nagar and his wife, Sarla Devi, added immensely to these treasures over the years.

Any serious review of the university’s history must include perusal of campus life as docu-

mented in the *Savitar* yearbook. In researching the relationship between the University of Missouri and India, we have uncovered countless connections that we humbly present to the reader in this brief summary. Among them is the story of the school colors, which are the same as those in which the Vedic Sun God Savitar is most often depicted. Black and gold are also the colors of the coat of the University of Missouri's mascot, a Bengal tiger named Truman. The Bengal tiger also happens to be the national animal of India—more or less the country's mascot.

The editors of the 1920 edition of the yearbook perhaps felt the strongest connection to its namesake, as evidenced by the Indian-inspired art adorning this volume of the *Savitar*. Dipa Lakshmi, the lamp-bearer, is portrayed in the 1920 "Foreword," and Sarla Devi Nagar—a former curator of the University of Missouri Museum of Art and Archeology's South Asian Collection—contributes an enlightening article conveying the significance of the image.

The story of *Savitar*'s manifestation as the university's yearbook is the story of a multifaceted cultural cooperation and exchange of ideas that continues to this day. The University of Missouri has a reputation for welcoming international students and accepting different cultures and ways of thinking. True to form, the editors of more than a century of *Savitar* yearbooks have investigated and embraced the roots of the book's name, tracing the path back to Sanskrit and the ancient Rig-Veda.

*The Savitar*'s editors often included light-hearted disclaimers that, unlike the Sun God, they could not see EVERYTHING that took place on the campus. Likewise, some cross-cultural references in the yearbook have inevitably evaded us. But we are happy to present to you, after many years of searching our hearts and the university's archives, a snapshot of how, as early as the 1890s, the Sun God of the East brought its light to a university campus in the Midwest.

—Katherine Marie Lee (Kamalee), Journalism Alumna, Class of 1997

# TIMELINE

## A RELATIONSHIP OVERVIEW

1839: The University of Missouri is founded in Columbia, Mo. It is the first state university west of the Mississippi River.

1890: The University of Missouri's football team forms and adopts the Tiger as its mascot and name-sake.

1891: The University of Missouri begins offering a Sanskrit language course.

1891: The first issue of Missouri State University's yearbook is published. It is called simply Index, and there is no record of another edition until 1894-1895.

1892: A fire destroys Academic Hall. The symbolic columns are all that is left standing. Also this year, the university's colors are officially changed from crimson and gold to black and gold.

1895: MU's yearbook is revived and named *Savitara* after the Rig-Vedic Sun God, a black and gold deity symbolizing light and learning. The *Savitara* is published annually until 2006.

1941: World War II triggers the development of "area of studies" programs. An India section is established with the Office of Strategic Services.

1946: The Fulbright Exchange Program, sponsored by the United States government, is established. The exchange program focuses on international swaps promoting education and understanding between citizens of the United States and other countries. MU's first program awardees are Noel Gist (1952), Howard Hirt (1954) and Arthur J. Robbins (1956).

1951: MU alumnus Douglas Ensminger becomes a Ford Foundation representative for India and Pakistan until 1953. From 1954 to 1970, Ensminger acts as representative for India and Nepal. Ensminger's work projects include creating family planning institutes and introducing agricultural technology to native farmers.

1955: The United States Agency for International Development awards MU's College of Agriculture, Food and Natural Resources (CAFNR) a contract to help farmers in Bihar, Orissa, Assam and West Bengal.

1957: The Cultural Association of India is founded. The Visiting Asian Professor program, a State University of New York—Buffalo project, begins. MU is one of eight participants.

1958: Big Tiger and Lil Tiger, the first student mascots at the university, make their debut. The costumes are designed in the likeness of the Bengal tiger, with black stripes on yellow cloth.

1960: The Museum of Art and Archaeology begins its South Asian Collection on the fourth floor of MU's Ellis Library. Betty D. Robbins is later appointed the first assistant curator of the collection, followed by Sarla Devi Nagar, curator.

1963: University of Missouri St. Louis, Rolla, Kansas City and Columbia combine to create the University of Missouri system. The name "Missouri State University" is changed to "University of Missouri-Columbia."

1965: National Defense Education Act grant to MU establishes the South Asian Studies department. The grant funds the hiring of faculty to teach India-related subjects, including Hindi and Bengali languages.

1973: South Asian librarian Dr. Muararilal Nagar revives the teaching of Sanskrit courses at the university. Nagar taught students for three semesters before Sanskrit courses once again disappeared. Sanskrit had been taught in MU's classical language department as early as 1891.

1981: The South Asian collection of the Museum of Art and Archaeology, relocated to Pickard Hall, is named the Samuel Eilenberg Gallery after a large donation of Indian items.

1985: A yearlong "Festival of India" is sponsored by the Columbia Art League in collaboration with other organizations. The event takes place at MU, Stephens College and the Columbia Public Library.

1992: The Cultural Association of India begins its annual cultural extravaganza, "India Night."

2005: Shanti Mandir, a Hindu temple and community center, is formed. It is Columbia's only Hindu temple and becomes a place for not only worship but also celebrations and family events.

2006: The 2005-2006 edition of the *Savitar* yearbook is printed, becoming the last edition before the publication's cancellation. After 111 years of campus presence, *Savitar* ceases to print due to lack of yearbook sales, dwindling staff and budget cuts.

# SAVITAR ARRIVES

AT THE UNIVERSITY OF MISSOURI

## *The University of Missouri, Symbols and Traditions*

The first *Savitar* yearbook was published in 1895, reminiscing the university's activities from the 1894-95 school year. At the time of the first *Savitar*'s printing, the University of Missouri – then named Missouri State University — had already sealed 56 years of education into its history.

Known as the first university west of the Mississippi River, Missouri State University came into existence in 1839. It held its first commencement on Nov. 28, 1843 — for two students, lasting nearly three hours. By the time of the *Savitar*'s first publication, the university had seen nine school presidents.



In 1892, just three years before the first *Savitar* was published, the university lost its Academic Hall to a huge blaze, driving home the importance of documenting faculty and students' time and traditions at MU. As the *Savitar* reminds former students of their time at the university, the surviving remnants of the original Academic Hall – six columns that stood at the front of the building – remain as a symbol of the university.

The university continued to expand not only in its Columbia location, but also in three other cities. In 1963, the University of Missouri at St. Louis, Rolla, Kansas City and Columbia combined to create the University of Missouri system.

## What's in a Name?

The University of Missouri has changed its name numerous times. The acronym MU refers to the university's original name, Missouri State University. While the present-day campus is called the University of Missouri, the original acronym is still commonly used unless referring to the University of Missouri System. The nickname "Mizzou" is said to be derived from the sound of quickly cheering "MSU" (for Missouri State University). In 2010, the university dropped the "Columbia" or "UMC" moniker, which was adopted when the University of Missouri System was established. The yearbook has featured various nicknames.



Big Tiger and Lil Tiger build school spirit at a University of Missouri football game.

## A Growing Cultural Connection

The University of Missouri's mascot came into play following the football team's formation in 1890. They were deemed the "Tigers" in honor of an historic local militia group, the Missouri Tigers, formed to guard and protect Columbia and the campus during the Civil War.

The first student mascots of the university, one male (Big Tiger) and one female (Lil Tiger, who wore an apron), first appeared in 1958. The costumes were made in the likeness of the Bengal tiger, which is the national animal of India—more or less the country's mascot. The two original MU characters morphed into one current-day mascot, a unisex Bengal tiger, in 1981. The tiger was named Truman after President Harry S. Truman, a Missouri native.

MU was not born with colors reflecting the Bengal tiger, whose coat is striped gold and black. The university's original colors were crimson and gold. They officially changed to black and gold in 1892 to complete the university's public image as the "Tigers."

The connecting web between the University of Missouri and India was manifested in the school's choice of mascot and matching colors. The first yearbook staff chose the name Savitar, a deity from the ancient Vedas who typically appears in black and gold.

Throughout more than a century of publication, the editors of the *Savitar* referenced its namesake in abundance, providing verses from the Rig-Veda and reinforcing the meaning and significance of the sun god year after year. The chapter of this brief history titled "Exploring *Savitar* Through the Years" provides a decade-by-decade look at these references, followed by the original images as they appeared in the yearbook.

## **The Savitar: A Boon from the Rig-Veda**

*The Vedic God of Light and Learning Alights at the University of Missouri*

By Dr. Murarilal Nagar

“He alone shines. All luminaries get illuminated by His Illumination.  
The whole Universe is enlightened by His light.” – Kathopanisad

It was the spring of 1966. Bearing a big book, beaming with joy, all excited and thrilled, my research associate came almost running to me and asked, “Dr. Nagar, do you know what Savitar means?”

I did not know what Savitar meant. I was new to Columbia; I had been here just a few months. I had seen the name “*Savitar*” inscribed on some volumes in the homes of my host faculty. The books were all black and gold, glittering and shining. Peeping through glass doors, these books tempted the viewer. Yet, even for a librarian, it was impolite to open the cupboards and look into them, no matter how enchanting they looked. Therefore, these *Savitar* volumes remained unknown to me. It was still a night of ignorance. The day of enlightenment had not yet dawned.

I said to my associate, “I don’t know what ‘Savitar’ means. It could be a Hebrew name. I don’t know that language.”

She replied, “No, this is India’s sun god, SAVITAR!”

It was hard to believe! Savitar in Columbia, Mo., a small Midwestern town? Even the town’s name was unknown to me until the beginning of my correspondence with the university library. But this is what was featured on the cover of the *Savitar* yearbook for 1966! The yearbook read: “*Savitar* was born in 1894-95 after much searching for an appropriate name. Savitar is the sun god of the Rig-Veda, a collection of praises and hymns to the oldest and most sacred gods of the East. Savitar denotes the splendor of the sun and is irresistible energy. God Savitar raises his banner high to provide light for all the world. Savitar, the black and gold deity ... golden-eyed, golden-haired and golden-handed ... is the god who sees all things and notes all the good and evil deeds of men. Savitar has irresistible power. Age cannot touch him, and nothing can withstand his will. Like the legend from which it was named, the Savitar strives to enlighten, inspire and guide. The seventy-second volume of the *Savitar* presents the University of Missouri, 1966.”

I bowed my head in reverence, respect and regard to that sage, saint and scholar who

had the vision, wisdom and foresight to bring India's sun god, Savitar, to the University of Missouri-Columbia as early as 1894!

But who says Savitar is a god only of India? It is the god of the entire universe. Is there any spot on this globe to which Savitar does not bring Its light? True, Savitar is a Sanskrit word, but Sanskrit is not just the language of India alone. It is the language of the entire world. It is the language of the gods.

Even the linguists have classified Sanskrit as an Indo-European language. Thus, Savitar belongs to Europe as much as it belongs to India. It is a common heritage of both India and Europe – nay, the entire world.

Exactly a century ago, the staff of the *Savitar* of 1897–98 explained its reasons for choosing the name of a Vedic god to represent the university. The introduction to that *Savitar* appeared just as it is reproduced on the following page.



## Introduction...

EVER since the publication of the initial number of the SAVITAR, that of the year '94-'95, its readers and friends generally have concurred in this one opinion, that *Savitar* in sound is pleasingly harmonious, but in meaning provokingly enigmatical. Hence this short account of its christening. When the plan for publishing an annual was complete and

put into execution, the editors began casting about for a suitable name—one that would carry with it associated significance and thereby express in a degree the full intent and purpose of the proposed volume. After considerable research and cogitation *Savitar* was selected because we liked the size and sound of the word, and because its associations bore with them, as we thought, appropriately suggestive meanings.

*Savitar* is the sun god of the Rig-Veda. The word contains the root *su*, meaning to drive or stimulate. *Savitar*, and its alternate in mythology, *surya*, denote the splendor of the luminary and its irresistible energy. *Savitar* is the god who sees all things and notes all the good and evil deeds of men. His power is irresistible. Age can not touch him, and nothing can withstand his will. To him are addressed the verses, "Holiest of All the Veda:"

"May the golden-eyed Savitar come hither,  
Shining forth he rises from the lap of the dawn,  
Praised by singers; he, my god, Savitar,  
Stepped forth and never missed his place.  
He steps forth, the splendor of the sky, the wide-  
seeing, far-shining, the shining wanderer."

—Rig-Veda, vii, 63.

H. H. R.



The 1897–98 *Savitar* presents a picture of Columbia more than a hundred years ago. Sanskrit was already being taught here then. The name of Professor James Blackwell figures prominently as a powerful professor of the time. He also functioned as president of the university for some time.

He was both a teacher and an administrator. Officially, he was a professor of Semitic and modern languages and chairman of the faculty. Several students were studying Sanskrit under his good guidance.

I believe Professor Blackwell was the European scholar-sage whose sagacious thought brought *Savitar* to this university. Blackwell was a specialist in Latin and Greek. He could have drawn from any classical Indo-European language, such as Greek or Latin. So, why did he choose to draw from India and not from Europe? Why Sanskrit?

Sir William Jones of Great Britain, one of the greatest orientalists the world has ever seen, had anticipated this question and answered it two hundred years ago. “Sanskrit is more perfect than Greek, more copious than Latin and more exquisitely refined than either,” he wrote.



Image of God Brahma with two Bengal tigers, published in the 1920 edition of *Savitar*

## Rooted in History

In 1994, a centennial volume of *Savitar* was produced to recapitulate the past and enlighten us further about the roots of the yearbook and its name:

“Origins have challenged the human spirit to search through the path that is constantly being created as it moves further from where it began. The origin of a name or a tradition can be buried under piles of information and is often extremely difficult to uncover. Incredibly, the origin of a core part of Mizzou’s history exists on campus 100 years later.

“The *Savitar* yearbook was first published in 1894. The published volumes stand still in time as they unfold the story of how it began and what it meant to the students. The *Savitar* traced its own history. From the beginning, the name Savitar was considered by the students provokingly enigmatical. The editors of the first Savitar were intent on choosing a symbolic and significant name for their mission publication.”

We have seen that the wise people of Columbia, who christened the MU yearbook after the Vedic Savitar a century ago, have quoted a hymn in praise of the God Savitar saying that he is a black and gold deity. The University of Missouri-Columbia could have also derived its black and gold emblem from the same black and gold deity, Savitar.

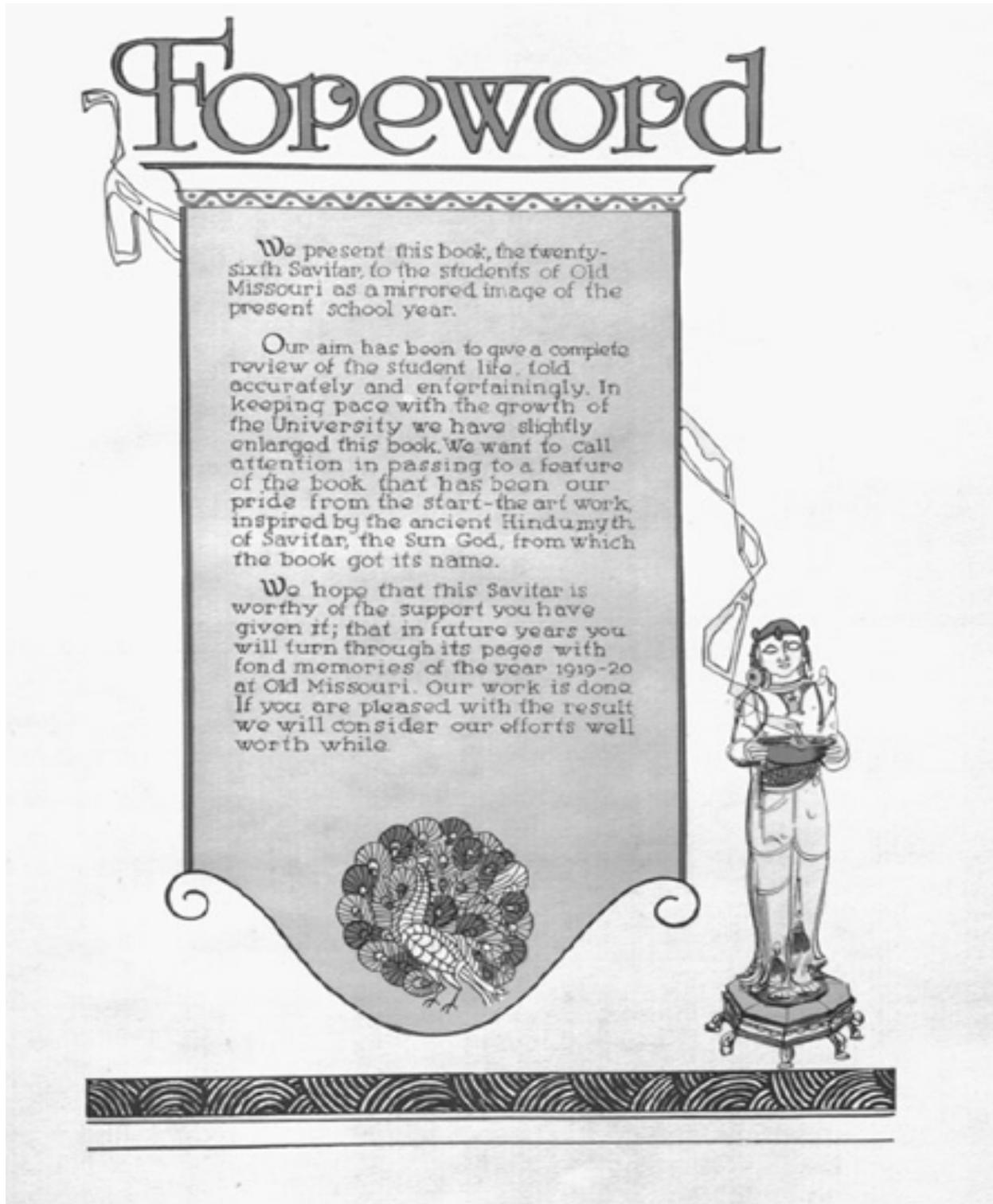
However, what has been presented thus far represents only one aspect of the Lord Savitar: a natural phenomenon. It emphasizes only His physical aspect; the external view; the bright form, dazzling power and potential; the mighty majestic effulgence witnessed and experienced through our physical sense organs such as eye and skin. But God Savitar has another aspect too – more vital, truly internal, highly spiritual, tremendously transcendental and extremely subtle – that can be perceived only through an internal organ, the mind, trained in traditional lore and learning. This transcendental, abstract Savitar is the principal power presiding over the world of education and learning and is much more meaningful and closely related to an institution of higher learning such as MU. This invisible power provides the actual intellectual light, the acquisition and assimilation of which is the highest goal – the summum bonum – of human life. This light may lead a blessed being to realize the ultimate objective: immortality, freedom from the vicious circle of birth and death and the final reunion with and assimilation into the Ultimate Reality, Om Shanti, the Brahman.

The most sacred, highly honored, greatly celebrated and the premier and prime Vedamantra is dedicated to God Savitar. It is called Savitri and is also known as the Gayatri, since it is composed in that meter and protects its singer. This supreme holy hymn initiates the student into the study of the Vedas, the Sacred Lore of the Aryans. Millions of devotees have been reciting this mantra for their intellectual enlightenment and cultural advancement since the creation began, and, according to the faithful Vedic believers, there was no beginning!

• • •

# Savitar Brings Light From India

By Sarla Nagar, M.Ed., former curator,  
MU Museum of Art and Archaeology, South Asian Collection



Interestingly and amazingly, there is a display of a figure of Dipa Lakshmi that illuminates the Foreword page of the 1920 Savitar. This illuminated Foreword page in turn illuminates the whole issue.

We admire the thoughtfulness, ingenuity and skill of the designer. Dipa Lakshmi, the lamp-bearer, personifies the Goddess of Wealth and Prosperity and is invariably a lady because it symbolizes the Sraddha of the devotee. The word Sraddha means faith of the devotee and is feminine.

The designer has illustrated the figure in a style that fits very well with the locale. The lady is decked with an ornamental headgear, nose buttons, earrings and a beautiful neck collar. She stands on a special kind of pedestal and wears upper and lower garments designed in a style not strictly Indian. She also wears footwear, which is not seen in Indian Dipa Lakshmis. She is holding a lamp with both hands and seems to be in South Indian style. A parrot is perched on the right shoulder of the lady. It is the vehicle of Kamadeva, the god of love. Lakshmi is here personified as beauty and goddess of wealth and prosperity.

Ancient Indian tradition and mythology regard the lamp as a symbol of inspiration and aspiration. From Vedic times the lamp, as a source of light and symbol of wealth and prosperity, has been conceived as a sacred and auspicious object. It is used on all festive occasions and ceremonies; in Indian domestic daily life, it is used for prayer.

Homes in India that honor the ancient Indian tradition have a kind of ritual every evening when the oil lamp is lit in a sacred spot. The children sit in front of the lamp and offer the following prayer:

*Subham bhavatu kalyanam arogyam sukhsampadah.  
Atmabuddhiprakasaya dipajyotir namo 'stu te.*

*May there be all-pervading auspiciousness and happiness.*

*May there be plenty of peace, progress and prosperity.*

*May there be a harvest of health, wealth and happiness.*

*O benevolent Light of Lamp, I pay homage to thee for the enlightenment  
of my soul and intellect. This is my prayer.*

Dipa is made of clay, silver or brass but Dipa Lakshmis are usually made of bronze. John Marshall discovered a female lamp-bearer from Dharmarajika Buddhist Stupa in Taxila, dated 1st century A.D. The figure is made of red clay. She wears a necklace, and her hair, gathered in chignon, is adorned with flowers. She wears a skirt, and her veil falls over her shoulder. Her face is lit up with a smile, and she holds a lamp with both hands.

# The Savitar



Goddess Lakshmi on the cover of the 1920 *Savitar*, whose editors considered the Indian artwork their “pride from the start”

The dipa (lamp) has a great significance consisting of three parts. First, a receptacle with pinched mouth for wick, or a circular shape. The second part is the wick made with a small cotton ball, which is elongated in a way the edges are thinner and the central part is thicker. Both the edges, representing the individual soul and supreme soul, are joined together and twisted very well to make it stiff. It is placed in the receptacle, and ghee (purified butter), which constitutes the third part representing jnana (true knowledge), is poured over

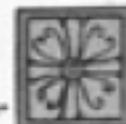
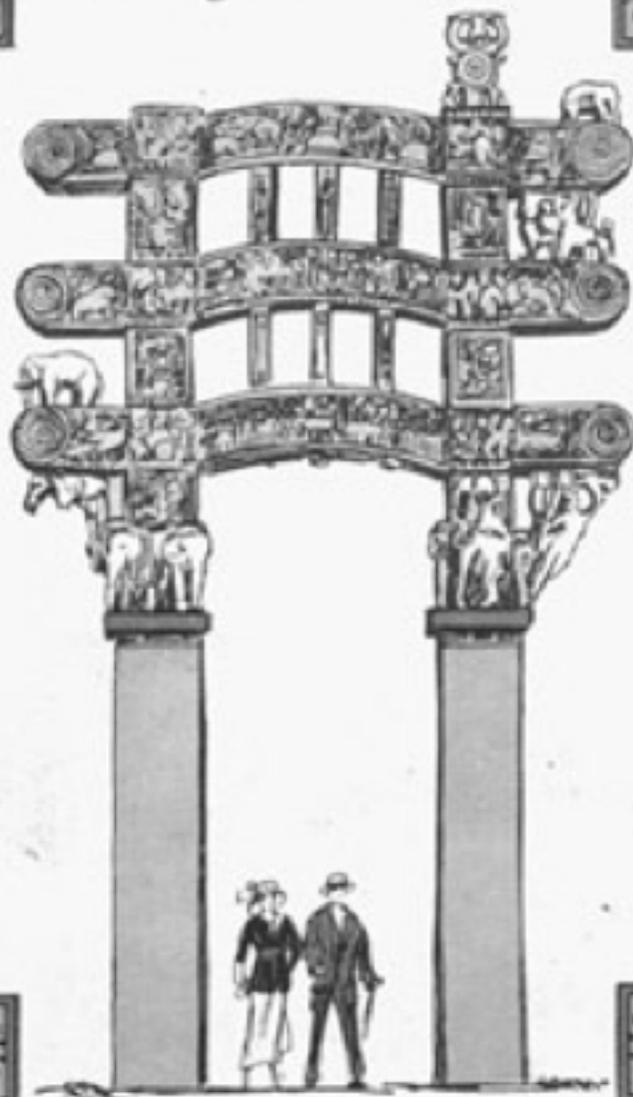
the wick in the receptacle. Ultimately, the lamp is lighted. All this preparation is made with real devotion. It illuminates the soul of the donor and the faithful and gives great happiness and prosperity to all.

O. C. Gangoly, a great authority on bronzes, has found inscriptions declaring that a pious devotee’s donation of lamps was thought to be the best way of expressing his devotion to God. It is interesting to note a reference to a penalty imposed during the reign of Kulottunga Chola III (1178-1216): “A grant of his time records an accidental death of a man in a deer hunt, the punishment for which was a fine to be utilized for burning a perpetual lamp in the temple for the merit of the man who was killed ‘in order that he (the killer) may escape the possible mischief of the revengeful soul of victim.’ ”

There are many kinds of votive lamps, but the most commonly found are the arcana dipa (stationary lamp) and the arati dipa (waving lamp). Arcana dipa is an eternally burning lamp used to pay homage to deities for great happiness and prosperity. This category includes Nanda Dipai and Dipa Lakshmi. The former is rather functional and hangs from the ceiling, or is placed on a stand to illuminate the inner sanctuaries of the temple. It is made with an intricate arrangement of canals for the flow of oil to the wick from a concealed reservoir. The latter, Dipa Lakshmi, or the lamp of beauty, adorns the outer sanctuary. It is decorative and is offered to deity as a symbol of the burning devotion of the donor.

# The Savitar

1920



Pictured: "Sanchi" is a highly valuable Buddhist monument.

# EXPLORING SAVITAR

## THROUGH THE YEARS

### 1891 – 1899

The University of Missouri yearbook was first printed in 1891 with the title of Index. The yearbook then went on hiatus for four years, returning with the name *Savitar* in 1894. The *Savitar* was published annually until it lost funding in 2006.

The 1897–98 issue explains for the first time where the publication gets its name. The Savitar, sun god of the Rig-Veda, was chosen for both the sound of the word and the connection to light and knowledge. It is also interesting to note that Savitar is traditionally seen in black and gold, the same colors as the university.

The very first publication of the yearbook in 1891 shows its tie to the country of its namesake. Students who received a 96 to 100 percent after completing their classes in a given department were given honorable mentions for their high scores in the 1891 Savitar. One of the departments included was the department of Sanskrit, and 1891 was the first year Sanskrit was taught at MU.

## Honorable Mention---1889-90.

—\*—

All students who have finished the work of any department, and who have reached in it an average grade of 96 to 100, shall be named by the Professor in charge of such department in his annual report to the President of the University for HONORABLE MENTION in the catalogue; this fact of honorable mention shall likewise be stated on the Commencement program in the case of graduates.

### DEPARTMENT OF ENGLISH.

Wm. Van Allen Catron.                      James Henry Coons.

### DEPARTMENT OF LATIN.

Wm. Van Allen Catron.                      James Henry Coons.

### DEPARTMENT OF GREEK.

Wm. Van Allen Catron.                      James Henry Coons.

### DEPARTMENT OF HEBREW.

Cleon Melville Hibbard.

### DEPARTMENT OF SANSKRIT.

Gay Hancock.

### DEPARTMENT OF METAPHYSICS.

Wm. Van Allen Catron.                      Nannie Sterne Coleman.  
 Frank Conley,                                      James Henry Coons.  
 Cleon Melville Hibbard.                      Edwin Moss Watson.  
 Charles Page Williams.

### DEPARTMENT OF MATHEMATICS AND ASTRONOMY.

Cleon Melville Hibbard.                      Charles Page Williams.

### DEPARTMENT OF PHYSICS.

Charles Page Williams.

### DEPARTMENT OF CHEMISTRY.

Cleon Melville Hibbard.                      Charles Albert Swift.  
 Charles Page Williams.

## 1900 – 1919

“A Word in Passing” in 1902 referenced the Savitar as an all-seeing and all-knowing being. Though the five men working at the publication that year could not, by any earthly means, be all-seeing and all-knowing, they say that they did their best. In the poem “Infantile Reflection,” the author muses on the upsides of being a freshman, including the line, “And have my head filled to the brim with Sanskrit roots and stuff.” The author could have named any subject or department but chose Sanskrit.

A verse from the Rig-Veda is included in the 1908 *Savitar*, hailing the god as the “wide-seen, far-shining ... wanderer.” It was noted that the god Savitar sees all things and records all things, just as the publication *Savitar* attempts to do. The 1913 “What Savitar Means” reprints the same verse from the Rig-Veda. The writer comments that the name gives the publication “beauty, brightness, energy and power.” He credits the god as Hindu, most commonly appearing in the Rig-Veda, and also gives the name of the Savitar’s alternate, Surya.

However, the 1913 “Traditions” contradicts itself elsewhere, calling Savitar a Greek god. It states that the publication was not named for the aforementioned reasons but after a statue of this Greek Savitar near the old administration building. The first explanation seems the much more probable one, as there is no other reference to a Greek Savitar.

The 25th edition of the *Savitar* appeared in 1919, and within its rich pages the staff provided us a short history of the publication. It summarizes the information from the other issues, adding that Savitar comes from the root word *su*, which means to drive or stimulate.

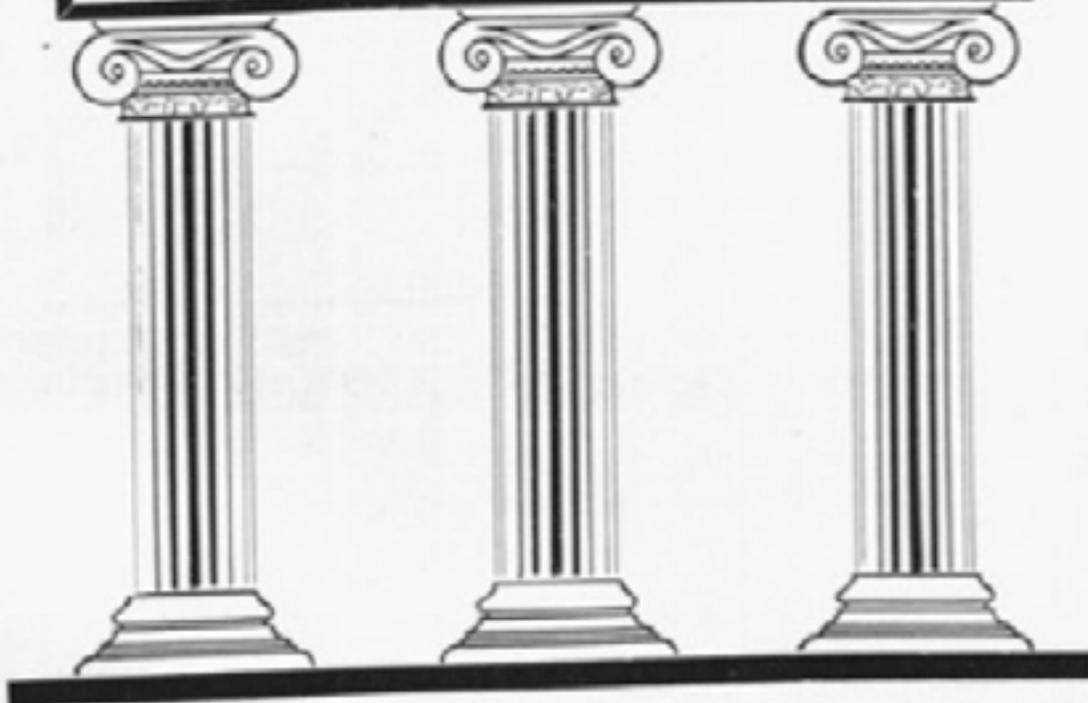
## A Word in Passing



It has been the aim of the Savitar Board to make this annual represent every phase of University life, as the name "Savitar," which is the Sun God of the Rig Veda who sees all, implies that it should do. It is useless to say that we have been unable to see all, on account of the limited powers of five men, but to whatever extent we have been successful our readers are to judge. For all the assistance received from students and others we are thankful, and especially would we mention Mr. J. H. Craig and the students of Professor Ankeney's art class for the artistic contributions which they have made.

With the one wish of success to those who come after us we close this volume.

Editors.



# SAVITAR

## Infantile Reflection

•••

'D hate to be the President,  
And have to look so grave;  
And always go to Sunday School,  
And never misbehave.

And wouldn't it be horrid  
To have a Ph. D.,  
And be a Head Professor  
In the University,

And have my head filled to the brim,  
With sanskrit roots and stuff,  
And have to discipline the boys  
When they're so awful tough?

'N I wouldn't be a Senior  
For the whole United States,  
Because they wear those mortar-boards  
Upon their learned pates.

A Junior? No, I thank you;  
Not a Junior Engineer,  
For they are imps of darkness,  
And their antics cost too dear.

But oh, don't mention Sophomores!  
For though they are so smarty,  
The Profs. most always nab 'em  
When the Freshmen have a party.

I'm glad I'm just a Freshman,  
And I hope I'll always be,  
So there'll not be anybody  
Expectin' much of me.





*“May the golden-eyed Savitar come hither,  
Shining forth he rises from the lap of the dawn,  
Praised by singers; He, my god, Savitar,  
Stepped forth and never missed his place.  
He steps forth, the splendor of the sky, the wide-  
seen, far-shining, the shining wanderer.”*

—*Rig-Veda, vii, 63.*

Thus, the most fervent prayer of the ancient Hindoo was to the sun-god, Savitar. He was the god who saw all things, and recorded all the good and evil deeds of men. His power was irresistible but uniformly beneficent. Age could not touch him, and nothing could withstand his will.



## What Savitar Means

**S**avitar is the old Hindu Sun-god. The word comes to us from the sacred writings of the Hindus, especially in the Rig-Veda. Savitar and his alternate in mythology, Surya, denote the splendor of the luminary and its irresistible power. There were two other gods of the Hindus—one for the earth and one for the air. To the Sun-god this prayer was offered daily: "Let us meditate on that excellent glory of the divine vivifying Sun; may he enlighten our understandings." And in the Rig-Veda he was thus revered:

"May the golden-eyed Savitar  
Come hither;  
Shining forth he rises from  
the lap of the dawn.  
Praised by the singers, he,  
my god, Savitar,  
Stepped forth and never missed  
his place.  
He steps forth, the splendor of  
the sky, the wide-seeing, far-shining,  
the shining wanderer."

—Rig-Veda, vii-63

Therefore, in 1894 when the first annual was printed here, the editors selected the word Savitar as the title. It denoted a book with beauty, brightness, energy and power.



# TRADITIONS

## *Savitar*

**T**HE name Savitar was adopted for the annual publication of the University from the Greek God, whose statue was the gathering place for students in the old Administration Building.



\*Editor's note: The Savitar is not a Greek god, but the Vedic Sun God.



## Ode

O Thou!  
To whom in rich Rig-Vedic hymn  
An hallowed ancient priesthood prayer addressed,  
With holocaust of praise  
Ages ago,  
When yet the truth shone dim,  
And groping man, on his aeonic quest,  
To godship aught that mirrored God would raise  
To stay his soul upon!

O Sun-god, Savitar!  
Thou dazzling fount of life-persuasive Light!  
Sublimest Mystery! Speeding from afar  
Swift beams that burst too potent on the sight!  
Thou radiant type of Strength and Youth.  
Glowing eternally:  
Behold! The concept of *our* youth,  
This book we name for Thee!

## A Short History of the Savitar

THE year 1919 marks the twenty-fifth appearance of the Savitar. The first edition was published by L. J. Marshall, a junior in 1895, and since that time the book has always been published by members of the Junior Class. The first Savitar, according to Marshall, was produced with "fear and trembling, in the hope that some one in the distant future might rise up and call them blessed," and was modestly dedicated "to the men and women who had assisted in its production." It was bound in blue and yellow cloth and consisted of 150 pages. The Savitar tradition—that of portraying the year's life of the students—has been adhered to with fidelity. New pictures, new jokes and improvements have been added each year but the atmosphere is the same. The purposes and traditions of the Savitar have been followed year after year. Recent issues have been perhaps a bit more flippant—a bit more daring—but that is a matter of public opinion.

An explanation of the name, Savitar, is given in the fourth edition, that of '98, which says it was chosen for its sound, size, and connotation. Savitar is the Sun-God of the Rig-Veda, in Hindu mythology. Its root, su, means to drive or stimulate. Savitar and its alternate, Surya, denotes splendor of the luminary and irresistible energy. He is the God who sees all things and notes all the good and evil deeds of men. Nothing can withstand his will and age cannot touch him.

From year to year the bindings of the Savitar have varied; from blue and yellow cloth to straw-colored cloth, black cloth, leather in gold, purple, green, black and brown, and half leather, half cloth in contrasting colors. The book of '98 is perhaps the most artistic. It is of green leather in gold outline in the upper left-hand corner. The art work of the different departments partakes more of the nature of the design than of the cartoon.

The dedications have covered a wide range. Many consider that of the '10 Savitar best of all. It is a book unusually permeated with the Tiger spirit. It is a book of and for men primarily. The dedication is written in these words: "There was a minute last Thanksgiving Day when that team was on our one-yard line. To those who prayed, to those who swore, to those who yelled, to those who fought for Missouri during that one minute, this book is dedicated."

"To the memory of Eugene Field, once a student in the University," is the dedication of the '96 number. Mr. Field died that year. The '06 issue was dedicated to another writer, Mark Twain, who was born in Missouri and who had a degree from the University.

Other dedications have been to President A. Ross Hill, former President Richard H. Jesse, Dean Walter Williams, "Daddy" DeFoe, the Old Guard, former Gov. Lon V. Stephens, Coach H. F. Schulte, James S. Rollins, C. G. Ross of the School of Journalism, William Lewis Parker, founder of the Parker Memorial Hospital, David R. Francis, and those men from the University of Missouri who fought in the Spanish-American War.

The former editors of the Savitar have been: '95, L. J. Marshall; '96, M. H. Pemberton; '97, Aubrey C. Bush; '98, Frank Y. Gladney; '99, Arthur G. Fichlin; '00, W. C. Barnhardt; '01, Mercer Arnold; '02, R. B. Caldwell; '03, W. P. Woods; '04, W. C. Wood; '05, R. W. Jones; '06, Homer Croy; '07, A. H. Kiskaddon; '08, Walter W. Stewart; '09, Walter Stemmons; '10, Francis Stewart; '11, John F. Williams; '12, J. M. Blair; '13, Paul J. Thompson; '14, Rex B. Magee; '15, Claude F. Clayton; '16, Don D. Patterson; '17, Duke N. Parry; '18, John Kiersey.

## 1920 – 1939

The 1930s saw the dawn of the first International Club at the University of Missouri. The club began as a way for international students from different countries to connect, but when U.S.-born students showed interest, they were not turned away. In fact, the club embraced all students.

The 1935 *Savitar* quoted the International Club at the time as saying, “We are dedicated to fostering better understanding between nations. Each country represented in this Club is expected during the year to present a program ... enabling foreign-born and American members to meet and exchange ideas about their respective countries, and to discuss matters of international significance.” [Sic] India was one of 12 countries represented in the 1935 international club.

Missouri has hosted international students since its beginning in the 1800s. Although they were not a significant presence on campus until the 1960s, they were able to connect and make themselves known through the International Club starting in the 1930s. India’s presence in the club—and the club’s very existence—delves into the deeply rooted relationship between the university and India, a connection that can be documented with the selection of the name *Savitar* for the university’s yearbook in 1894-95.

*Activities and Clubs*



MAY DAY LO

INTERNATIONAL CLUB

OFFICERS

MAY DAY LO  
*President*

MEHMET ZEKI  
*Vice-President*

ALICE JONES  
*Secretary*

ICHIRO IWATATE  
*Treasurer*

THE International Club, dedicated to fostering better understanding between nations, accepts as members all the foreign-born students in the University and a limited number from the United States genuinely interested in the Club and its work.

Each country represented in the Club is expected during the year to present a program for the Club at large and these gatherings enable foreign-born and American members to meet and exchange

ideas about their respective countries, and to discuss matter of international significance. In addition, the Club offers to the University student body each year a number of educational projects designed to acquaint it with the various countries represented. Among these are the International Exhibit and the Pan-American Day program.

Thirteen countries and territories are represented in the Club this year. They are: China, Hawaii, Turkey, Japan, The Philippine Islands, Puerto Rico, Canada, Germany, Palestine, Sweden, India, Czechoslovakia, and the United States. The Chinese have the largest foreign representation in the organization, with seven members, and are closely followed by Turkey and the Philippine Islands with six each.

The Motto of the Club, "Above All Nations is Humanity," exemplifies its efforts to establish wholesome relations between countries and races.



SHEN, IWATATE, MATSUDA, YASA, SHAPIRO, SUNG, HEDGES  
REFIK, MASON, DESAMITO, YOUNG, NASUH, WOO, VANCE, BEDNAR  
CUMMINGS, TORNSJO, GANDHY, JONES, SMITH, COSSY, BROWNE, BLOCK  
MRS. YOUNG, LUCERO, HELMI, GARCIA, SALUDEZ, LEONG, SHAPIRO  
YEKI, PROF. WRENCH, MRS. WRENCH, LO, MRS. HECKEL, MR. HECKEL, MRS. HOERNER, MR. HOERNER

## 1940 – 1959

The 50th anniversary issue in 1944 recounts the history of the publication, very similarly to the 25th anniversary issue. The 1952 “Dedication” also recounts the reasons *Savitar* was chosen as the publication’s namesake.

In 1951 the “Femme Forum” hosted a recent visitor to India to talk about his trip, deepening the women’s cultural knowledge. In 1958, students from the Kappa Kappa Gamma sorority took a trip to the Fiji Islands. They told the *Savitar* that on their trip they “joined with the natives in a few songs and dances honoring the great god Savitar.” Through the yearbook and its annual propagation of the name *Savitar*, the sun god and a bit of Indian culture became campus-wide knowledge.



# DEDICATION



**HIS IS YOUR FIFTIETH SAVITAR**—yours to keep and cherish as a record of the University of Missouri during one of its most trying years. Let's look back for a moment and trace a bit of our yearbook's history.

Fifty years ago last fall the students of the Junior Class felt a need for publishing a lasting record of the year's highlights and happenings. "—When the plan for publishing an annual was complete and put into execution, the editors began casting about for a suitable name—one that would carry with it associated significance, and thereby express in a degree the full intent and purpose of the proposed volume. After considerable research and cogitation, Savitar was selected because we liked the size and sound of the word, and because its associations bore with them appropriately suggestive meanings.

"SAVITAR is the sun god of the Rig-Veda. \* \* \* \* SAVITAR is the god who sees all things and records all the good and evil deeds of men. His power is irresistible. Age cannot touch him, and nothing can withstand his will. To him are addressed the verses, 'Holiest of All the Veda:

'May the golden-eyed SAVITAR come hither,  
Shining forth, he rises from the lap of the dawn,  
Praised by singers; he, my god SAVITAR,  
Steps forth and never missed his place.  
He steps forth, the splendor of the sky,  
The wide-seeing, far shining, the shining wanderer.' ""\*

—Rig-Veda, vii, 63.

Thus has the work of that first staff been carried on each year since through both war and peace. Let us dedicate this volume, then, to the hope of a lasting peace after this turmoil and to the faith in young people such as those who represent our own University to promote higher education, better social living, and above all, a world in which mankind may live together in peace.

—The Editor.

# DEDICATION



Ever since the publication of the initial number of the *Savitār*, that of the year 1894-'95, its readers and friends generally have agreed that *Savitār* in sound is pleasingly harmonious, but in meaning, not understandable.

Hence this short account of its christening. When the plan for publishing an annual was complete and put into execution, the editors began casting about for a suitable name . . . one that would carry with

it associated significance and thereby express in a degree the full intent and purpose of the proposed volume.

After considerable research, *Savitār* was selected because the editors liked the size and sound of the word, and because its associations bore with them appropriately suggestive meanings.

"*Savitār* is the sun god of the Rig-Veda, a collection of praises and hymns to the oldest and most sacred gods of the East. The word contains the root 'su,' meaning to drive or stimulate.

"*Savitār*, and its alternate in mythology, *surya*, denote the splendor of the luminary and its irresistible energy. God *Savitār* raises his banner high to provide light for all the world.

"*Savitār*, the black and gold deity . . . golden-eyed, golden-haired, and golden-handed . . . is the god who sees all things and notes all the good and evil deeds of men.

"*Savitār* outstretches his hands, which shower light upon the worlds. His power is irresistible. Age cannot touch him, and nothing can withstand his will. God *Savitār* comes toward us on his golden chariot, surveying all creatures. To him are addressed the verses, 'Holiest of All the Veda':

*"May the golden-eyed Savitar come hither,  
Shining forth he rises from the lap of the dawn.  
Praised by singers; he, my god, Savitar,  
Stepped forth and never missed his place.  
He steps forth, the splendor of the sky, the  
wide-seeing, far-shining, the shining wanderer."*

Rig-Veda, uli, 63





TOP ROW: Janet Felst, Janet McDonald, Peggy Marak.  
BOTTOM ROW: Mary Ann Hogueland, Mardel Lofsted, Dorothy Hodson.

CRACKING THE ICE in the traditional cold war between Stephens and M.U. girls, Femme Forum arranged a series of joint discussions with the Susies. The theme of the new series was life at Stephens as opposed to life at the University. Other meetings featured Paul Weaver, head of the Burrell class, who spoke on his trip to India, and Dr. Fred McKinney, professor of psychology, who explained his plan for "Making Friends with Parents."

## *Kappa Kappa Gamma*



KAPPA KEY TO CHRISTMAS JOY.

Since World War II the Kappas have set sail each fall with very few changes except for the crew. The good ship KKG had a facelifting last summer and set sail on the sea of college life again in September, 1957, with 26 fine new hands on deck. There were, however, 9 hardy old sailors who returned for their fourth and final journey on this same ship. Those brave seamen were called Allen, Faurot, Grimes, Hoffman, James, Klingbeil, Leber, Underwood, and Weatherly. Klingbeil headed the crew.

The voyage was a pleasant one. There were a few marriages on board; and it looks as if there may be a great many more, as we ran into a diamond reef in late December.

There was lots of entertainment aboard. The square dance, which was reigned over by King Burton Ford, was one of the outstanding functions.

In the late winter we landed for awhile on the Fiji Island and there joined with the natives in a few songs and dances honoring the great god Savitar.

Spring weather set us a-sail again. We made a few stops on the way home—Greektown for Greek Week, the Columns for Tap Day, and last but not least, Brewer Field House for graduation.

We hereby enter another voyage in the log.

## 1960 – 1979

The 1966 *Savitar* captured International Night and commented on the difficulties and culture shock foreign exchange students many times experience. The *Savitar* writer reports that in 1966 the university had 460 foreign exchange students from 60 countries. Of those students, many hailed from India and the Far East.

The 75th issue in 1969 promoted growth and change. A page titled “Hold It There, Mac!” repeats and explains a graphic featured on the cover of the yearbook: a sun (representing Savitar) surrounded by an arrow (representing growth and forward movement). Using the god’s symbolic light and progressiveness as a guide, the staff took leaps to improve the publication. The 75th issue includes color and photo essays.

The 1973 issue added to the illustrations. *Savitar* staff created a tiny, stylized sun to place throughout the publication as an end-mark. The sun further reinforces the Vedic god’s image in the minds of students and the face of the university.

# Origin of Savitar

Ever since the first Savitar was published in 1894-95, its readers have wondered about the origin of the name. The editors of the first annual did a considerable amount of searching until they found a name that would express the purpose of the yearbook. And so SAVITAR was born.

"Savitar is the sun god of the Rig-Veda, a collection of praises and hymns to the oldest and most sacred gods of the East. Savitar denotes the splendor of the sun and its irresistible energy. God Savitar raises his banner high to provide light for all the world."

"Savitar, the black and gold deity . . . golden-eyed, golden-haired and golden-handed . . . is the god who sees all things and notes all the good and evil deeds of men. Savitar has irresistible power. Age cannot touch him and nothing can withstand his will."

"May the golden-eyed Savitar come hither,  
Shining forth he rises from the lap of the dawn,  
Praised by singers, he, my god, Savitar,  
Stepped forth and never missed his place.  
He steps forth, the splendor of the sky,  
The wide-seeing, far-shining wanderer."

Rig-Veda, VII. 63

Like the legend for which it was named, the Savitar strives to enlighten and to delight, to inspire and to guide. With these goals, the sixty-ninth edition of the Savitar presents the University of Missouri, 1963.

## The international side of Mizzou

The cultural shock of an entirely different atmosphere is the main adjustment for the foreign student who comes to the University of Missouri. Most of these students are used to one exam and to going to class only when they want to—they find it difficult to adjust to quizzes and role-taking.

Foreign students at the University come from approximately 60 countries, mainly Asia, India, China and other Far Eastern countries. This year, Colonel Theeland, Dean of Foreign Students, said there were 460 foreign students on

the Columbia campus.

Several programs are offered to help foreign students who attend colleges and universities in the United States such as the African Scholar Program in American Universities (ASPAV) and AID.

Off-campus housing is preferred by most foreign students because of expense. In this way they are free to practice their home customs such as preparing their native food.



An Indian girl from Stephens College dances at International Night.

# Foreword

SAVITAR was born in 1894-95 after much searching for an appropriate name.

"Savitar is the sun god of the Rig-Veda, a collection of praises and hymns to the oldest and most sacred gods of the East. Savitar denotes the splendor of the sun and its irresistible energy. God Savitar raises his banner high to provide light for all the world."

"Savitar, the black and gold deity . . . golden-eyed, golden-haired, and golden-handed . . . is the god who sees all things and notes all the good and evil deeds of men. Savitar has irresistible power. Age cannot touch him and nothing can withstand his will."

Like the legend from which it was named, the SAVITAR strives to enlighten, inspire and guide. The seventy-second volume of the SAVITAR presents the University of Missouri, 1966.

This year was like many others in that change is inevitable. Everything either progresses or regresses, and a state university is no exception. Every year enrollment increases. The University of Missouri had a total enrollment of 33,683, an increase of 22 percent over that of 1965. The Columbia campus, handling the bulk of the enrollment, had 17,582 students. The building program has a difficult time keeping up with the continually increasing need for academic and housing facilities. Much progress was made with the completion of a new geology building, a new physics building, a large addition to the Medical Center, a new co-ed dormitory complex and the largest university-owned nuclear reactor—the Research Reactor Facility. Many plans for other needed additions are presently being formulated.

The year 1965-66 will be remembered for many reasons by people at Missouri. One of these reasons is that this was the last year of President Elmer Ellis's administration. He can look back with pride and a deep sense of satisfaction on the phenomenal progress the University has made under his leadership. The retirement of one great man, however, brings to MU another, Dr. John C. Weaver.

Students will remember this year as one in which they initiated many progressive changes. Due to the joint action of faculty and students a new speaker's policy was ac-

cepted allowing controversial speakers to appear on a program without having to be balanced by a speaker with the opposite point of view.

As the intellectual climate of the University is maturing, the administration is giving the students more responsibility—this year one form of which was the initiating of a new housing policy allowing all students, except freshmen under the age of 21, to live off-campus with no restrictions. Along this same vein, all women students either with senior standing or of age 21 were allowed the privilege of having keys to their living units when anticipating coming in after closing hours.

One of the major issues concerning students, administration and alumni was that of "local autonomy." This would have meant that only active student members of a local organization would have the right of selection of its new members. The student government Senate solidly defeated this proposal; however, it was passed by the Committee on Student Affairs and sent to the Chancellor for his decision. The proposal was turned down when Chancellor Schwada announced that the University will not ask student organizations to change their present system of membership selection.

Some individuals made the accusation that students were apathetic this year, but the Missouri Student Association election in March seemed to refute this. One of the hottest campaigns ever witnessed at this University brought over 8000 people to the polls. The two party system was brought into existence with all the enthusiasm of an aroused student body. For the first time in the history of the University a woman was nominated as a presidential candidate. More tickets were split than ever before, and surprisingly to some, they were split in favor of the woman candidate. However, the new party deluged the campus with it's-time-for-a-change promises and narrowly defeated the party in power.

This year will be remembered by many as the year of the mass Missouri migration to New Orleans to cheer the Tigers on to a breath-taking victory over the Florida Gators in the Sugar Bowl.

SAVITAR now raises the banner high to provide knowledge of the events and happenings at Missouri, 1965-66.



## Hold It There, Mac!

Don't skip this—it's a key to the rest of the book. SAVITAR'S 75th anniversary is 1969. Instead of reviewing the 1894 issue, we chose to take a step, and a look, to the future by making some changes in this volume.

Savitar is . . . "the sun-god of the Rig-Veda, a collection of the praises and hymns to the oldest and most sacred gods of the East. Savitar denotes the splendor of the sun and its irresistible energy. God Savitar raises his banner high to provide the world light.

Savitar, the black and gold deity . . . golden-eyed, golden-haired, and golden-handed . . . is the god who sees all things, and notes all the good and evil deeds of men. Savitar has irresistible power. Age cannot touch him and nothing can withstand his will."

The yellow sun on the cover represents Savitar, and the arrow circling it stands for progress and change. Some of the new ideas in this anniversary issue are:

- spreading the color throughout the book
- eight photo essays—the megaversity, finding an identity at a megaversity, parking, Dr. John Kuhlman, Urban Crisis, graduate research, John "Hi" Simmons, and the budget
- in-depth interviews with Kuhlman and Simmons
- two-color posterized pictures on division pages.

Progress and change. The 1969 SAVITAR.

Savitar is . . . “the sun-god of the Rig-Veda, a collection of the praises and hymns to the oldest and most sacred gods of the East. Savitar denotes the splendor of the sun and its irresistible energy. God Savitar raises his banner high to provide the world light.

“Savitar, the black and gold deity . . . golden-eyed, golden-haired and golden-handed . . . is the god who sees all things, and notes all good and evil deeds of men. Savitar has irresistible power. Age cannot touch him and nothing can withstand his will.”

The endmarks seen throughout the 1973 SAVITAR represent a stylized symbol of the ancient god, Savitar. ●

# Savitar '76

"May the golden-eyed Savitar come hither  
Shining forth he rises from the lap of the dawn,  
Praised by singers; He, my god, Savitar,  
Stepped forth and never missed his place,  
He steps forth, the splendor of the sky,  
the wide-seen, far-shining, the shining wanderer."

— From the Hindoo Rig-Veda, vii, 63

Savitar . . . "the sun-god of the Rig-Veda, a collection of the praises and hymns to the oldest and most sacred gods of the East. Savitar . . . the black and gold deity. Age cannot touch him and nothing can withstand his will."

## 1980 – 1999

The 1980 “Dear Reader” gave the usual brief summary of why the publication is named after the Vedic god. This time, the editors ended with: “But through its pages, the black-and-gold kindred spirit of the Savitar will watch over us and record this year for eternity.”

As a country, the United States grew more and more open and progressive throughout the 1980s and 1990s. The year 1985 opened the floodgates for Indian culture in Columbia, Missouri. A yearlong “Festival of India” took place at MU, Stephens College and the Columbia Public Library. Art students studied the movements of Indian dancers, and many residents attended festival events. University of Missouri photographers were recognized for photographs of their adventures in India, most notably “Two camel herders, camels and cigarettes” and “Tailor Saves Sewing Machine.”

In 1993, the editor-in-chief of the *Savitar* announced that the publication would fall just short of reaching its centennial. She said 1993 would likely be the *Savitar*’s last year due to a lack of funding and student interest. But this was not the end, as the staff then thought. The publication would continue for another 13 issues.

The *Savitar*’s 1994 centennial publication featured “Rooted in History,” a section that delves into the origins and traditions of the yearbook that had documented the university and its students for 100 years. The “Decade in Review” portion celebrated India and the birth of the International Club in the 1930s.

A *Maneater* article included in the 1995 edition boasts that MU’s international community was the largest and most active in the state. The Cultural Association of India’s “India Night” included traditional dance, food and art of the country. The India Night dance photographs gracefully spanned the pages of the aptly named *Savitar*.

## Dear Reader,

This was a year when the Tigers rose to number five in the national football ratings only to end the season with a bowl game no one wanted to claim. Students fought to oust a curator for sexist and racist remarks. Fifty-three Americans were held hostage in Iran. President Carter reinstated registration for the draft and Chrysler struggled to make ends meet as did many of America's unemployed.

History continues and it always will. To stop the clock is impossible. But it is important to take time to reflect on what made this year memorable.

The 1980 Savitar will take you on a journey through a year of your life and bring back memories of that time.

The Savitar is the yearbook at the University of Missouri, but most people don't know where the word "Savitar" came from.

Savitar was the ancient Hindu sun-god who saw all things and recorded all the good and evil deeds of men. The reason the word was chosen as the title of the University of Missouri

yearbook was explained as follows in the introduction of the 1898 Savitar.

"After considerable research and cogitation, *Savitar* was selected because we liked the size and the sound of the word, and because its associations bore with them, as we thought, appropriately suggestive meanings."

"*Savitar* is the sun god of Rig-Veda. The word contains the root *su*, meaning to drive or stimulate. *Savitar*, and its alternative in mythology, *surya*, denote the splendor of the luminary and its irresistible energy. *Savitar* is the god who sees all things and notes all the good and evil deeds of men. His power is irresistible. Age cannot touch him, and nothing can withstand his will."

As we grow older, the passing of time will touch us in many ways. But through its pages, the black-and-gold kindered spirit of the Savitar will watch over us and record this year for eternity.

The Editors,  
SAVITAR 1980

1981 "Pictures of the Year"

Pictures  
of the year

Newspaper Photographer of the Year George Wedding was awarded first place in Pictorial for his juxtaposition of a sailboat against the San Francisco skyline. 1973 Missouri grad Lauren Stockbower has spent the last four years freelancing in India, Nepal, Tibet and Pakistan. Her photo placed third in magazine Pictorial. David Walters, a 1978 grad placed first in Fashion Illustration.



George Wedding/San Jose Mercury-News  
"Floating in the fog"



Lauren Stockbower/GEO

"Two camel herders, camels & cigarettes"

Pictures of the Year  
1-9-8-5

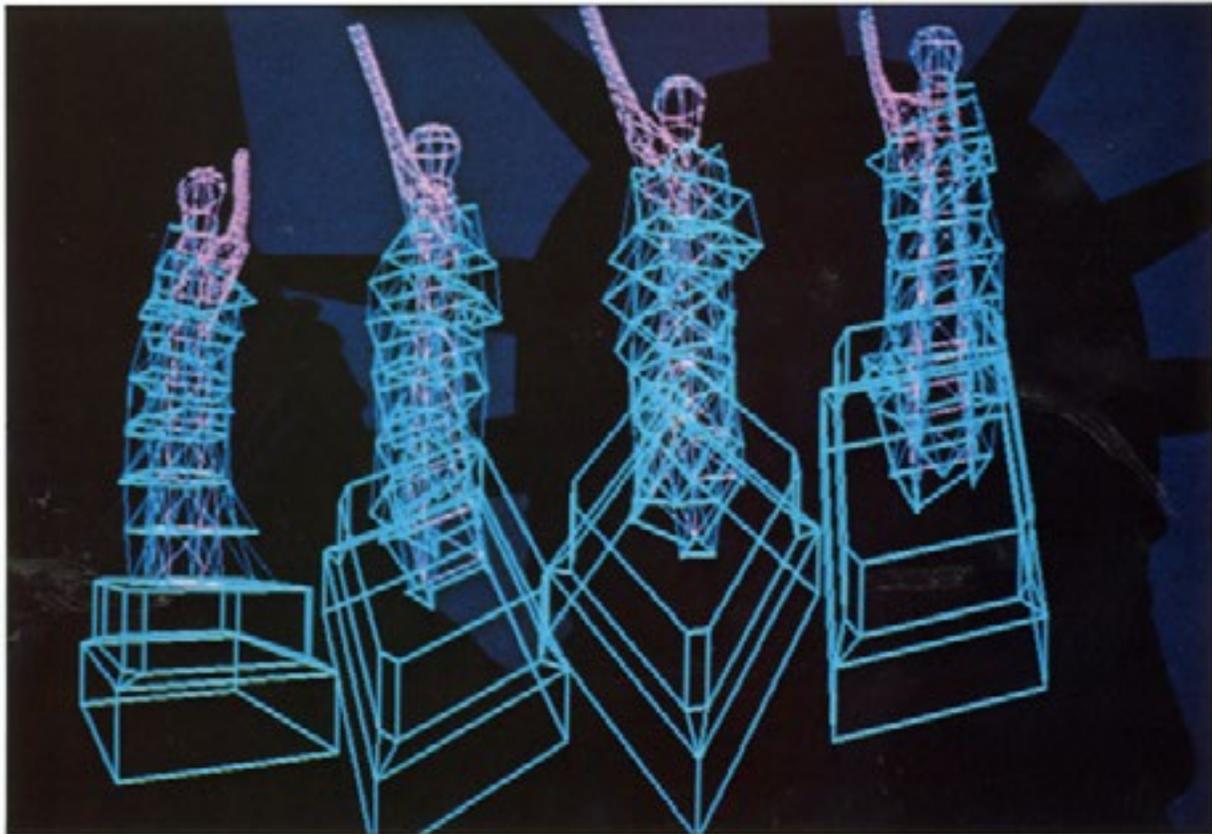


Steve McCurry won an honorable mention in the magazine feature category for his photo of an Indian tailor salvaging his sewing machine after a monsoon.

For his cad-ram computer model of stress on the Statue of Liberty, Andy Levin won first place in the magazine science/natural history category.

Steve McCurry/National Geographic

"Tailor saves sewing machine"



Andy Levin/Black Star

"The lady gets a new look"

Young cotton on a Texas panhandle spread, is protected from wind by deep-disking. Georg Genster took third place in the magazine pictorial category.

Editor Beth Elliott.



The Savitar is a study in history, anthropology, sociology and journalism. To browse through each volume is to unfold pages of time and see an era through the eyes of students. It is by far more interesting than any textbook because it is both personal and entertaining. By students for students.

Begun in 1894-95 with "the love of our Alma Mater and the thought of after years spurring us on," the Savitar has continued as one of the nation's oldest continually published annuals.

The Savitar's namesake is "the sun-god of the Rig Veda, a collection of the praises and hymns to the oldest and most sacred gods of the East." Savitar, the black and gold deity . . . golden-eyed, golden-haired, and golden-handed . . . is the god who sees all things, and notes all the good and evil deeds of men. Age cannot touch him and nothing can withstand his will.

This volume is a reflection of Savitar tradition as well as the incorporation of new ideas and themes as a reflection of 1987. Our hope for this 93rd appearance of the Savitar has not strayed from that of the first; that "someone in the distant future 'rise up and call us blessed,' because of the fond memories brought back," by the Savitar.

L.J. Patterson



# The Story of M.U.'s Yearbook

It looks like this is the end. Not only the end of a yearbook, but the end of a tradition, a history, and almost a century of memories. It's the end of the Savitar and with it go the struggles, cheers, and triumphs of M.U.'s students.

According to **Paula Rylander**, the current editor of the Savitar, this issue will probably be the last due to a lack of interest on the students' part. Student interest in M.U.'s yearbook has been on the decline during the last ten years. At one point, last year's issue was thought to be the last but with help from the Alumni Center, the Savitar was revived and reintroduced in a new softcover biannual magazine format called Reflections. Unfortunately, this transformation wasn't enough to keep it alive.

The Savitar experienced its highpoint about a decade ago when it was considered one of the leading college yearbooks in the nation, receiving the All-American Yearbook Award.

According to Paula Rylander, the first Savitar was published in 1895 by a group of students who wanted a record of their college memories. The book was named after the sun god of the Rig-Veda in Hindu theology. The translation means "to stimulate or to drive." It grew from a small publication centered around a few seniors, to a large collection of images and stories reflecting what went on throughout the year on campus, across Columbia, and around the world.

According to **Amy Billingham**, the current design editor of the Savitar, students are losing a record of what their school was like in the sense that a yearbook is a history book. They will also miss out on the memories sparked by flipping through the Savitar's pages. Billingham experienced a "combination of relief and regret" upon hearing the news of the book's dissolution. The relief came as a reaction to the end of a long struggle and the regret came with the realization that students will probably miss the yearbook in the future.

According to Paula Rylander, the loss of the Savitar will hit future seniors the hardest. They will miss out on looking up their friends and reminiscing about the year they graduated. "By losing the yearbook, they're losing part of the history of the school," she said.

In the first volume of the Savitar, the editors wrote a greeting which included these thoughts— "Since this is the first Annual ever published at our University the plan pursued has been, to some degree, an experiment. . . . It is with much fear and trembling that we submit our maiden effort to the mercies of a critical world, but the love of our Alma Mater and the thought of after years spurs us on."

For now the tradition will have to end.

**Jennifer Foree**

The 1992-93 Savitar Staff: (Front Row) Liz Potts, Amy Billingham, Amy Meyer, (Second Row) Rene Ramirez, Amy Bertrand, Lara Espinoza, Melanie Goodlow, Jennifer Foree, (Third Row) Paula Rylander, Heather Turbaugh, Sherrie Voss. (photo by Keith Simmons)



18<sup>the year of</sup>  
1894  
*eighteen-hundred and ninety-four*

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ROOTED IN HISTORY

**O**rigins have challenged the human spirit to search through the path that is constantly being created as it moves further from where it began. The origin of a name or a tradition can be buried under piles of information and is often extremely difficult to uncover. Incredibly, the origin of a core part of Mizzou's history exists on campus 100 years later.

The *Savitar* yearbook was first published in 1894. The published volumes stand still in time as they unfold the story of how it began and what it meant to the students. The *Savitar* traced its own history. From the beginning, the name *Savitar* was considered by the students “provokingly enigmatical.”

The editors of the first *Savitar* were intent on choosing a symbolic and significant name for their mission publication.

The first staff wrote: “*Savitar* was selected because we liked the size and sound of the word, and because its associations...*Savitar* is the sun god of the Rig-Veda. The word contains the root **su**, meaning to drive or stimulate. *Savitar*, and its alternate in mythology, **surya**, denote the splendor of the luminary and its irresistible energy. *Savitar* is the god who sees all things and notes all the good and evil deeds of men. His power is irresistible. Age cannot touch him, and nothing can withstand his will.”

The 1894 *Savitar* sold for \$1.50. That price included postage.

# NATIONS & EXCELLENCE

The development of a very essential part of our University today began in the 1930s. Missouri was on

its way to international diversity by the organization of the International Club.

Today, international programs for students are an integral part of this campus.

There are nine different departments on campus for international programs and students.

In the 1935 Savitar, the International Club made its statement of dedication and explained its duties on campus. " [We] are dedi-

cated to fostering better understanding between nations. Each country represented in the Club is expected during the

year to present a program... enabling foreign-born and American members to meet and exchange ideas about their respective countries, and to discuss matters of international significance."

There were twelve different countries and territories represented by the members of the club back in the 1930s. They were:

China, Hawaii (now a state),

Turkey, Japan, the Philippine Islands and Puerto Rico (now both U. S. territories),

Canada, Germany, Palestine, Sweden, India and Czechoslovakia.

## Decade in 1930 to 1940 review



◆ THIS DISTINGUISHED GROUP WAS THE INTERNATIONAL CLUB IN THE 1935 SAVITAR. MISSOURI HAS HAD INTERNATIONAL STUDENTS SINCE THE LATE 1800S, BUT THE NUMBERS INCREASED SLOWLY UNTIL THE 1960S.

# Spirit diver

## Multicultural organizations provide international activities

The Missouri Students Association may not be thought of as an international organization, however one committee of the MSA certainly is.

The International Programming Committee sponsors several multinational programs throughout the year. Most are open to everyone, said Robert Burke, program coordinator for International Student and Scholar Services.

Burke said no other campus in the state can generate the large scope of international activities MU does. He added that the international student population here is larger than any other campus in the state.

"The IPC really energizes those resources and encourages students here to share their cultures and their perspectives with the whole campus," he said.

The "whole campus" part of the programs is the most impor-

tant.

"Every one of their events is open to everybody," Burke said. "We always want more Americans to come to more programs. That's our challenge every year."

Anna Rogatina, a new member of the IPC, said programming is designed to promote "better understanding between internationals and Americans.

"The goal is to unite all students and make sure we have our voice in the university," Rogatina said.

IPC meetings are attended by people of many different nationalities.

"There are members from almost all countries," Rogatina said. "Everybody who is interested is welcome — including Americans."

One major event is India Night. Billed as a night of "mellifluous music and scintillating dances," the program is presented by the Cultural Association of India.

Vibhu Gupta, vice president of the association, said there are several reasons for students of all cultures to attend.

"It's a free show, and it's a show that presents all the things India has to offer," she said.

Gupta said India Night provides a mixture of old and new Indian culture.

International Coffee Hour, held the first Friday of each month, is another activity coordinated through the IPC. Each month, a recognized student organization hosts an open coffee hour in the basement of Brady Commons. Students from the hosting organization use the coffee hour as an opportunity to share information and traditions about their country with others.

The IPC also organizes the International Bazaar, an outdoor fair held each October. International student organizations are invited to set up booths and share information about their country and its customs.

"That's one of the major activities the committee really supports and coordinates," Burke said.

### WHO THEY ARE...

### WHERE THEY'RE FROM

Region of origin	Percentage enrolled
Taiwan	14.8
China	13.8
Europe	12.3
Korea	10.5
Malaysia	7.7
India	7.5
Middle East	5.5
Africa	4.7
Latin America	3.7
Japan	3.6

Dan Gordon

Courtesy of *The Maneater*



**Members of the Cultural Association of India (Padma Reddy, Vibha Gupta, Shipa Alimchandani, Shavari Parghi and Nita Gupta, from left) rehearse dance steps for India Night. The International Program Committee sponsors several multicultural events, such as India Night, during the year. (Photo by Bryan Blumer)**

# FORTY YEARS

*A forty year  
anniversary marks  
the success of student  
organizations*

Every organization begins with the hopes of a long and prosperous future. One such organization at this University has found just that, The Cultural Association of India(CAI). The CAI has implemented involvement in the University for forty years, and to date is still a popular and exciting organization.

With student life organizations being made in 1954, the CAI was one of the first organizations at Mizzou. The first president of the organization, Balakrishna Reddy, signed the constitution on October 4, 1957. In addition to this year being the fortieth anniversary of the Association, it also marks the fiftieth year of India's independence. The activities of this association have proven success in both the community and the school.

The association is open to every one, currently 100 students are members in addition to the 150 families. It was estimated that 500 people in total are members. The CAI works to educate people of the Indian culture, in addition to welcoming students from India.

*by Andrea Zanter*

Many activities are set up which enable exchange students to have an easier adjustment. Some such activities include the spring picnic, the viewing of Hindi movies, and India-Nite Extravaganza. The association is also involved in community activities such as the Fall Festival, International Bazaar, Diwali Celebration, the International Fashion Show, Diabetes Walk, and classical concerts.

This year marks one of the few year that the association has had a women president, Shraddha Suktankar. The Current advisor is Dr. Ranadhir Mitra. Both attribute the success of the CAI "to the past advisors and student committees who have had integral activism in the association.

The association has proven that it is possible to establish an organization through active involvement with the student body, the faculty, and the community. Forty years not only marks a success of the Cultural Association of India, it is also a success of the Student Life division at the University.



## *The Savitar*

**N**amed after an Indian Sun God, whose name means perseverance, the Savitar aims to preserve the memories of a year. The greatest accomplishment of this publication is to allow one to relive a memory, while the greatest achievement is to bring the spirit of Mizzou alive from within these pages. It is with great hope that the 1997 issue has fulfilled this tradition. May the Savitar continue in earnest to preserve the memories of life at Mizzou for years to come.

## **2000 – 2006**

The *Savitar*'s 2002 edition included a page on Sangam, an effort put forth by the South Asian Students Association at the University of Missouri and nearby Stephens College and Columbia College. The group put on social and educational events to promote knowledge and understanding of South Asian culture.

The 2003 yearbook spotlights the university's Vedic Society, a group of students dedicated to studying and living out the principles in the Vedas. Indian culture and Hindu practice were alive and well in this organization, and any student was welcome.

The 2006 *Savitar* yearbook became the last edition before the publication's cancellation due to low yearbook sales, dwindling staff and budget cuts.

# Promoting Harmony

Sangam works to promote unity and to create an understanding of South Asian culture through social and informative events.

Story by Ghazala Irshad



Back row from left:  
Khalid Alam (webmaster), Anjuli  
Dahiya (community service  
chair), Sathya Vadivelu, Rupa  
Rajagopalan

Front row from left:  
Seher Wahidi (secretary), Amy  
Kotwani (president)

**S**angam, the Hindi word for harmony, is the perfect expression for the unification of the South Asian Students Association at MU, Columbia College and Stephens College. Although South Asia is composed of seven countries, Sangam's members are bonded by their mission to promote unity among themselves and to create an understanding of South Asian culture through social and informative events.

Socially, Sangam allows members to meet new people through its involvement in International Night, the International Fashion Show, International Bazaar and the Multicultural Extravaganza during Homecoming Week. Members can network with other schools through events such as the INDUS Formal in Kansas City.

Sangam is also educational; members could learn about themselves as well as others through the interracial dat-

ing forum held on Oct. 9 and conferences with SASA, the national South Asian Students Alliance.

Sangam benefits members in that they feel more comfortable with their heritage in the United States and are proud of their culture, but they also have fun. Seher Wahidi, secretary, says, "I was attracted to Sangam because of its laid-back atmosphere, and I stayed because I made lots of new friends."

Amy Kotwani, president, agrees. "There is not a lot of diversity activity on campus," she said. In addition to promoting diversity awareness, the friendships Sangam creates are based on similar backgrounds and situations. "It's nice to know there are people out there who can relate to me as an Indian student growing up in America," says freshman Jamie Joi. She said Sangam is important because it "helps others in becoming more culturally aware."

# Vedic Society



*Photos By: Chanchal Arad Bopal*

Anup Bidesi, Chivani Seshadai-Webmaster, Vineesha Arelli-President, Kunal Raval, Amrita Singh-Treasurer.

**T**he Vedas are ancient books of knowledge originating from India. The oldest works are over 5000 years old. The Vedas are written in Sanskrit, an ancient Indic language that is the language of Hinduism. Certain parts of the Vedas are familiar to some people such as the Mahabharata but other parts are unknown. The Vedas serve to give practical and direct instruction on all aspects of life, both spiritual and material.

Vedic is a word meaning of or relating to the Veda or Vedas. At MU, there is a group dedicated to studying the Vedas and its principles. That society is the Vedic Society.

The Vedic Society consists of members who are interested in meditation and yoga as well as Vedic topics.

## Vedic Society

The Bhajan Procedure has 17 steps.

The twelfth step of the procedure

is chanting the universal Vedic prayer.

*Prayer*

**Asato Maan Sad Gamaya  
Tamaso Maan Jyotir Gamaya  
Mrityor Maan Amritan Gamaya  
Om, Shanti, Shanti, Shanti.**

Translation:

**From the Unreal, lead me to the Real.  
From Darkness, lead me to the Light.  
From Death, lead me to the Immortality.**

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# India in Columbia

## The Proposal

There has been a long and close cultural cooperation between Columbia and India.

Savitar, the UM yearbook, derived its identity--name, fame, ideas, ideals and matter, from Savitar, the Vedic Sun-God of India. This inspiration and drawing from the reservoir of India's cultural heritage is continued even today.

Sanskrit, the most ancient universal living language, was taught here as early as 1893. It is still being taught today.

The Museum of Art and Archaeology has developed a very rich collection of India's art objects. Its Gandharan art exhibition was unique in many respects. This was the first ever exhibition of its own holdings in the history of this Museum.

The University Library possesses by now one of the best South Asia collections in the world.

The South Asia Studies Program of the University of Missouri at Columbia has played a significant role in promoting India's culture and tradition through its distinguished faculty, alumni and publications.

And so has done the Cultural Association of India, an active student organization of UM, by playing host to prominent musicians and dancers as well as distinguished scholars from time to time over the past forty years. And some wise UM students with great foresight and admirable vision have inaugurated the Vedic Society on the campus for the promotion of India's culture and tradition.

UM cooperated with the Central Government of India in establishing the University of Agricultural Science and Technology at Bhubaneswar, Orissa (India) following the model of the Land Grant Colleges.

Many faculty members of UM have developed their own rich collections of art, architecture, sculpture, paintings and many other memorabilia from India.

Om Shanti Mandiram is now working on a project of preparing and publishing an authentic, detailed and descriptive account of this excellent cultural cooperation and its outcome in the form of a symposium. The UM faculty members who played significant role in this unique international cultural cooperation are requested hereby to contribute their own share of writing for the unique record. It will glorify UM as well the contributors.

## Methods and Means

The preceding document has proposed a promising project. An attempt will be made now to offer in an outline form the methods, means and the cost involved to achieve the goal.

It is learnt that Mrs. Betty Robins (associated with the University for long) has collected a great deal of data and documents pertaining to the project briefly described above. An attempt will be made to acquire the information she has collected and to try to incorporate it all in our proposed report.

It will be necessary to secure the services of a competent scholar well versed in Indian lore to collect the information and organize it for proper presentation in the form of a published monograph. He / she will work in an honorary capacity but will be paid some honorarium. The work will take approximately three months.

The compiler-editor will work in close cooperation with the related departments, offices, and the faculty of UM to gather the required information. He will need a mobile computer (a laptop), an absolute necessity for the kind of work proposed herein.

The UM Yearbook named Savitar extends to approximately 110 volumes. They are all preserved in the Rare Book Room of the University Library. A compiler-editor assigned by the Mandiram is already going through the complete set, volume-by-volume and page-by-page to collect information on the relative writings and pictures published therein. We have realized that when this is completed in a comprehensive and systematic manner it shall yield valuable information so far buried in perishable paper files, unknown and unused—almost lost to posterity.

It will be necessary to employ one or two student assistants for routine work and to run errands.

It is expected that the total cost of the preparation and publication of this historical record will amount to a minimum of \$15000. It is hoped that the needed funds might come, at least in part, from the University since it is one of its legitimate functions.

The publication as proposed would be a good means of publicity and promotion of the services rendered by the University, its academic wing and the alumni at large to the entire world.

UM has invested millions of dollars in acquiring, preserving, and serving India's cultural wealth, its repositories and representations. For example, the total actual and virtual cost of TULIP (The Universal / Union List of Indian Periodicals) alone exceeded one million dollars. The amount needed to accomplish this noble goal of recording the past for the future is only an infinitesimal fraction of what has already been invested by all.

Murarilal Nagar, Librarian Emeritus – May 1, 2003

# **Shraddhāñjali**

## **An Appreciation**

This present work on Savitar is a class by itself. Its contents may not be outstanding, but its value lies in its offering.

Devotees who honor the River Ganga as the mother, go to her, pick up some water of the Ganga herself in their anjali (joined palms) and pour over her!

The value does not lie in water but in the devotion and gratefulness through which it is offered.

By the Grace of OM: One God Universal I have remained associated with the University of Missouri since 1965! It has given me all that a student like me would like to have. This has been my field of operation—karma-bhumi, that is the field of action and operation.

Savitar may be my last work, but it is unique in more than one way. It is an acknowledgement and appreciation of the debt of the facilities and opportunities provided by the field for intellectual activities.

I am glad that both the title pages designed and provided by us tell everything any student like me could say in appreciation.

The contents of the whole book do not matter as much as the two title pages do.

Om Shanti. OMLN



Ellis Library of the University of Missouri, Columbia promotes Indo-American cultural cooperation.



Ellis Library of the University of Missouri,  
Columbia has always served as the Spring  
for Indo-American cultural cooperation.

The façade of the new, award-winning  
west entrance is inviting.

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