

Social Customs In Chamba Himalaya

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Chamba, earlier a princely state and later on district of Himachal Pradesh evokes romantic feelings among people. Vogel also rightly described Chamba as ‘*Achamba*’ meaning ‘Chamba the Charming’.¹ In Chamba the large majority of the population is constituted by Hindus and it may be appropriate to mention here some of their customs and beliefs.

Birth Customs: Certain age-old customs were practiced by most of the Hindu population regarding the birth of children. During the period of pregnancy a woman led a normal life. There were however, some things that she had to observe. She was not permitted to go to the cremation ground, forest, and river or in front of a dead body. She was also prohibited from coming out of the house during an eclipse. At the time of deliver a *Dai* (midwife) attended to her. Soon after its birth, the child was bathed in warm water and given honey to taste. *Ghut*, a mixture of herbs boiled in water, was also given to the child. For the first five days a child is not to be shown to outsiders. A sickle or axe was kept under the pillow of the woman all the time to ward off any evil eye.²

Guntar: On the day of the *guntar* ceremony, all the clothes of the mother were washed and the house was cleaned. A mixture of *guntar* (urine of cow), *gangajal* and milk was sprinkled all over the house. The ceremony was performed for a period of 11 days among the Brahmins; 13 days among the Rajputs, and 22 days among other castes. After purification the child was weighed in a physical balance with grains which were then given to the priest who performed the ceremony. This ceremony was called *Tuladan*.

Nam Sanskar or Kaharan: This ceremony was held after the first, third, seventh, or ninth month of birth of the child. On any appointed day all the neighbours and relatives were invited and a small feast was given. The newly born child was brought before the gathering. The *purohit* decided about the name of the child after applying astrological permutations and combinations.³

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Khirpu Custom: When the child was eight or ten months old he or she was given some solid food to eat for the first time. On an auspicious day, fixed by *purohit*, *kheer* was prepared and put to the tongue of the child for the first time.

Mundan Ceremony: After two and a half years, the hair of the child was cut for the first time. Any member of the family cut the hair with scissors. On this day, a feast was arranged and relatives were invited.⁴

Birthday (*Jamini*) Custom: The *jamini* (birthday) ceremony was held every year. On the occasion the *purohit* was invited to complete the ceremony and relatives were feasted.

Marriage Ceremony: As far as the marriage custom is concerned there were various steps:

Arranged Marriage: Most of the people preferred the arranged marriage system. Usually marriages were arranged by the parents. The horoscope of the girls and boy were tallied. If the horoscope of both were found favourable the ceremony proceeded further. The marriage process consisted of the following stage:

Mangni or Engagement: On this occasion the boy's father gave a pair of clothes to the girl and distributed sweets among the neighbours. An auspicious day was fixed for the marriage by a *pundit* in the presence of both parties. The *purohit* wrote down all the programmes. This was known as *liknotri*.⁵

After this ceremony, the marriage took place. During the day of the marriage, both the bride and bridegroom were strictly prohibited from going out of the house. A day before marriage, the hands of bride and groom were smeared with *mehandi*.

Marriage or *Byah*: An arranged marriage was called *byah*. Almost all the people of Chamba liked to do the marriage in this manner. The people of Chamba Himalaya followed this method of marriage. During this kind of marriages, the ceremonies were celebrated as under.

Bath: This ceremony was performed one day before the departure of the *Barat*.

Tel Ceremony: In this ceremony the maternal uncle of the bride and bridegroom played an important role. The bride and bridegroom sat before their family deity in a room. Oil was sprinkled over their heads with the help of a little bunch of glass (*drubh*) by their relatives and friends.

Barat: The marriage procession was known as the *barat* and *jani*. Before the start of the procession, the groom was worshipped by a lighted lamp. A pitcher filled with water was kept outside the main gate. The bridegroom put a coin on it.⁶

Milani: When the *barat* reached the bride's house, the *milani* ceremony was performed in which the bride's father welcomes bridegroom's father and so on.

Vedi and Lagan: At an auspicious time, the groom accompanied by marriage party was led to the *Vedi*. A ceremony was performed by the priest amidst the chanting of Vedic hymns. The ceremony was called *lagan*. Once all the ceremonies had been performed, the girl and boy were declared married. After this the marriage party left for the bridegroom's house along with the bride.

Death Customs: Hindus cremate their dead. The dying person was at once removed to the ground. If he happened to be on the cot while breathing his last, religious scriptures and *Geeta Path* were chanted by any member of the house.

The cremation took place before sunset, and if a person died late in the evening, the cremation rites were postponed to the next day.⁷

Kirya: This was performed after 11 days. On this day, the Mah-Brahmin was sent for. He performed some ceremonies and offered rice balls for the departed soul. A feast was arranged. Some rituals were performed after one month, six months and one year afterwards, called *Mahini*, *Chhamini* and *Bar* respectively.

Chavarkhi: After the fourth year, the soul of the dead person was believed to have become *Pitter*. This was celebrated in the same way, but the rituals were performed by the family priest. After this, the Brahmins were fed with good dishes every year during the period of *Shrads*.

Muslims

Birth Customs: Some Muslim birth customs in Chamba Himalaya resemble those of the Hindus. The Muslim women were not permitted to go near a graveyard and other prohibited areas during the period of pregnancy. After the birth the child, the *Maulvi* whispered *Alla-hu-Akbar* into the child's ears. The time of birth of a child, among the Muslims is not noted as in the case of *Hindus*.

Marriage Customs: The marriage customs of the Muslim were performed in manner that was different from the Hindus. Marriage was fixed by the *Maulvi*. A day before the marriage, the hands of the bride and bridegrooms were smeared with *Mehndi*. The next day, the *barat* started, from the bridegroom's house to the bride's house with friends and relatives.

Death Custom: Among the Muslims, a dying person was removed over to floor. When he expired, the body was bathed with warm water and wrapped in a coffin of bleached cloth. The body was then taken to the graveyard, on a cot carried by four persons. A grave was dug out and within the pit a cotton cloth *chaddar* was spread, and the body was placed in it. Along with the coffin was salt, *ghee*, an earthen vessel, containing water and some grains were put. Then the *janaja* was read by the *Maulvi*. The pit was then covered by each person accompanying the funeral procession throwing a handful of mud each into the pit. A stone slab was put towards the head.⁸

Sikhs

Among the Sikhs an *Akhand Path* was arranged on the 10th day of the birth of the child. After that the *Chaunka Pavitra* rites were performed by offering holy water to both mother and child that was known as *Amrit Paan*. The first alphabet from the *Guru Granth Sahib* after the *Urdas* was the base for the child's name. When the child became young, a person from his maternal side presented him the turban (*Pagri*) which was called the *Dastarbandi* ceremony. *Akhand Path* was organized on this occasion.

Marriage Ceremony: Marriage ceremonies of Chamba Himalaya Sikhs are very simple. The ceremony was performed by taking four rounds of the *Guru Granth Sahib*.

Death Custom: The death customs of Sikhs had the same rites as the Hindus. The dying person was removed from his bed to the ground. While he was breathing his last the *Gurubani* was chanted.⁹

Food Habits: Maize and wheat were the staple food of the people. Rice has usually constituted a part of the daily food of the people in general. All these items are consumed in Chamba as well. Mustard oil was generally used for the preparation of vegetables. But on ceremonial occasions *ghee* was specially used. Now however, with the passage of time *desi ghee* has been replaced by hydrogenated vegetable oil and the use of tea is also become popular. The meals were generally taken four times a day. *Nawari* was the meal that corresponded to breakfast and consisted of maize or wheat *chapattis* taken with vegetables or *dal*. *Dipahari* was the meal which was taken in the afternoon. *Biali* corresponded to dinner and consisted of rice or wheat/maize *chapattis* taken with *dal* or vegetables.¹⁰

Dress: Just as in other parts of the hills, the common people mostly wore woolen garments. The men often also wore a cotton turban. A home spun and locally woven *Patti Pyjama* and a coat was the typical dress of the Chamba Himalaya people. As would be expected, with the process of modernization, a change took place in the traditional dress.

At present *patti pyjamas* and coat are being replaced by trousers and bush-shirts. Women wear *kutra* or *panjami*, *kamees* and *salwar*.¹¹

Jewellery: Every region has jewellery that is typical and peculiar to it. Jewellery and ornaments were fashioned by goldsmiths (*suniaris*) all over Chamba. Though only limited information is available regarding the manufacture and ornament of the craft of *pahari* jewellery, we do get a few good examples that have survived to illustrate it. Ornamentation like necklace with circular beads, *dodmala*, *karanphul*, *jhumka*, *champakali* and *chandrahari* were commonly worn by *Pahari* women.¹²

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**Contribution of Mr. Jalejar Jamasji
Kerawala to Higher Education in
Kosamba- Gujarat**

***Zarin Sethna**



(1901 —1987)

“I shall pass through this world but once. Any good therefore that I can do or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.”

Mahatma Gandhi.

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Introduction and Backdrop

Parsis are the descendants of the people who once inhabited the mighty Persian Empire, which is believed to have extended from present day Iran to Sind, Kathiawar and even Punjab. The word 'Parsi' means 'a person from Pars/Fars', a province in ancient Persia. Parsis follow the Zoroastrian religion as propagated by Prophet Zarthusstra/ Zoroaster. Zoroastrianism is believed to be the world's first revealed prophetic faith.¹

It is today widely accepted² that Parsis belong to the Indo-European branch of Aryans who inhabited the Arctic region about 10,000 years ago or even earlier.³ Some 10,000 years ago these people started fanning out downwards towards Europe. Some tribes continued to live in the northern parts of Persia and the Arctic region while another group of people migrated further south to inhabit the Indo-Gang tic plains of India.⁴ Thus, Persians and Indians belong to the same racial stock, sharing religious and linguistic similarities.⁵

After reaching great heights during the Sassanian and the Achemenian dynasties, the Persian Empire gradually weakened and by 7th and 8th centuries it was completely overtaken by the Arab invaders. The conquerors followed the policy of forceful conversion and subjected the Persians to severe atrocities. In order to escape persecution and also to preserve their Zoroastrian faith, some Persians began migrating to foreign lands. Since ancient Persia and India had trade relations, India was not an alien land for the Persians.⁶ Thus, a band of Zoroastrians migrated to India in the 8th century A. D. and landed in Gujarat.

Zoroastrian immigrants were granted asylum⁷ by the local Hindu King, Jadi/ Jadv Rana and subsequently these migrants settled, prospered and spread in Gujarat for centuries. When the Western powers, particularly the British arrived in India, Parsis once again migrated from Gujarat to (then) Bombay, presumably in search of greener pastures.

It is during the British rule that Parsi community flourished⁸ and began leading an increasingly lavish lifestyle.⁹ They were one of the first communities to gain western education and became pioneers in the fields of banking, journalism, trade and were also in the forefront of nationalist movement. It was during the British rule that Parsis like Jamshetji Tata, Ardeshir Godrej, Dadabhai Naoroji, Pherozechah Mehta, Madam Cama, among others, left their mark in various fields. The life and works of stalwarts like these are extensively documented.

However, a few Parsis spearheaded a lot of pioneering work in some fields. But their contributions have not received due credit, mainly because of lack of documentary evidence. Their legends live in the oral history, passed on in their families from generation to generation. It would be great injustice, not just to these stalwarts, but also to the field of history in general, if these hidden stories are not recorded and brought out in the light. As a member of the Parsi community, I am aware of numerous such stories of some pioneers. As a student of empirical research, I understand that in view of very little documentation, it is difficult to separate facts from legends. But that still does not undermine the importance of oral history.

In the present paper, I have endeavored to record the life and contributions of Mr. Jalejar Jamasji Kerawala, from Kosamba, Gujarat.¹⁰

About the founder—Mr. Jalejar Jamasji Kerawala was born in Ankleshwar, Gujarat, on 3rd March 1901, to Jamasji and Gulbai Kerawala. He was the youngest of the three siblings. He was born in an agricultural family, like most Parsis from Gujarat in the 19th and 20th centuries. Here he lived in a large extended family. The family owned almost the entire village of Bhatha, near Ankleshwar, the property which is still owned by his descendents. Since banana was extensively grown by his forefathers, the family acquired the surname ‘Kerawala’ (*Kera* meaning banana in Gujarati).

Mr. Jalejar’s grandfather, Bomanji was known by the surname ‘Bhootna’, which has a very interesting reason. The family was troubled by thieves who raided their fields almost every night. Finally, Bomanji decided to take matters in his own hands and started spending nights in his fields. At night, when thieves attacked the fields, he carried a burning torch on his head and ran after them. In darkness, it appeared like a shadow with fire on its head, definitely a very frightening sight. This terrified the thieves, who assumed this shadow to be a ghost, and thus the name ‘Bhootna’ or ‘one who looks like a ghost’ (*Bhoot* meaning ghost in Gujarati). Bomanji’s son, Jamasji cultivated bananas on a very large scale, and thus acquired the name ‘Kerawala’ or the ‘grower of bananas’.

However, his son, Jalejar, strongly believed in not joining family business. Thus, soon after completing his matriculation from Ankleshwar, he decided to join his close friend, Mr. Kaikhushroo Master, who was serving as a doctor on the ship. However, during those days, one ship sank; killing most of its occupants and this led the family of Jalejar to recall him. With this, his brief stint on the ship ended. Having come back to Ankleshwar, Jalejar still refused to simply take over from his elders, and dreamt of making it big on his own. This led him to deal in the selling of *Todi* and its products. In the early 20th century, under the British rule, sale of *Todi* as well as alcohol was legally permitted and this trade was practiced by many Parsis of Gujarat. He amassed great wealth in this business.¹¹ In the words of Sooni Taraporewala, “*Parsis have had a long association with liquor as traders, sellers and consumers of ‘Parsi Peg’.*”¹²

In 1932, Jalejar married Ms. Nergish Jehangirji Warden, daughter of Piroja and Jahangiri Warden, a very refined lady from Surat. Nergish’s father was a Deputy Post- Master in Surat and a war veteran. Owing to an expanding family, Jalejar decided to break away from the joint family, and set up a separate home. After some resistance from his family, he was allowed to leave, but on the condition that he would not be allowed to take anything from his ancestral home. Thus, in 1939, Jalejar relocated to Kosamba, a small village near Ankleshwar. Jalejar’s close friend from Ankleshwar, Mr. Kalidas Rana, a textile merchant, had already set up a successful business in Kosamba. With his backing, Mr. Jalejar was able to settle in Kosamba, which remained his home for the rest of his life. Here, he lived with his wife and five children; two daughters and three sons. His eldest daughter, Arnava has two daughters, Meher and me, Zarin Sethna.¹³

Life in Kosamba—In Kosamba, Mr. Jalejar continued his lucrative business of *Todi* products. He began investing heavily in property and within a short span of time; he was the proud owner of 700 acres of land in Kosamba, in addition to a farm house and around 200 acres of land in Simodra, in *taluka* Mangrol. Mangoes, cotton and Jowar were extensively cultivated in his land and he soon came to be included as among the large landlords of the area. This also earned him the respectful title of ‘Jalseth’, but he is most fondly remembered simply as ‘Bawaji.’¹⁴ Interestingly, his was and still is the only Parsi family in Kosamba. In the decade of 1930’s and 1940’s, when common toilets were a norm; he built an independent toilet for his family, for which he was rewarded with fifty percent cost of construction (then a princely sum of Rs. 150) by the Gaikwad State which ruled over the district then. In recognition of his endeavor, he was also presented with a certificate of honour.¹⁵

Setting up of the school—Kosamba, in mid- twentieth century, had a school up till seventh standard only. Most students either gave up education after 7th standard and those who wished to continue were forced to travel all the way to Surat, Ankleshwar or Bharuch.¹⁶ Due to lack of proper educational facilities, Jalejar himself had admitted his two daughters in Dhunbai Cavasji Zoroastrian (D.C.Z.) Boarding school at Khandala.¹⁷ One of his sons too was admitted in the same school till the age of 12. This made Jalejar realize the acute need of advanced educational facilities in Kosamba and thus the idea of expanding the already existing school was born.

Mr. Jalejar floated the idea of expanding the school to higher levels and expressed willingness to take up the responsibility if others co-operated. The idea was accepted by all prominent landlords and the business community in Kosamba. In late 1940’s and early 1950’s, only about four to five Gram Panchayat in Bombay State had secondary schools. Mr. Jalejar took up the challenge and the **First High School** of Kosamba was established in 1952, with 28 students in class eighth. Mr. Jalejar J. Kerawala became the first Chairman of the School committee.¹⁸ In the initial years, qualified youth of Kosamba and surrounding villages offered free service as teachers to the school. The furniture was donated by locals and slowly donations trickled in. In fact, Mr. Jalejar had a very unique way of collecting funds. The boy’s scout band of the school would march through the streets of Kosamba and collect donations from shop keepers. Late Mr. Jayendra Chowksy, first Principal of the school, writes in his personal letter to Mr. Jalejar that he remembers how even four annas (twenty five paisa) were welcomed during the cash starved initial days. In this endeavor, Mr. Kerawala was supported by the prominent gentlemen of the village like, Shri Ibrahim Motala¹⁹, Shri Manibhai Kashibhai Patel and Shri Manibhai Modi.

In the words of late Mr. Jayendra Chowksy, first Principal of the School, the far-sightedness and courage shown by Jalseth was a reflection of true Parsi spirit. While describing the early hardships that the school faced, he writes, “*It is very difficult to make a thing move; once it is in motion, it moves easily*”.²⁰

Shri Vithalbhai Shivabhai Patel was a famous philanthropist and a very wealthy businessman from Kosamba, having amassed great wealth in timber trade. He had himself gone through great troubles in his student days by walking up to 3 kms to attend his school. As a result, he donated large sums of money towards the cause of education. In his native village in North Gujarat, he donated three school buses for the benefit of the students. When High School was established in Kosamba, Shri V.S. Patel came forward with cash donations from time to time. In recognition of his large heartedness, in 1955, the School was named as *SHRI V. S. PATEL HIGH SCHOOL*. By 1976, the school had grown into a junior college with Arts, Science and Commerce streams.²¹

In 1971, the School was recognized as the centre for S.S.C. examinations. Since many students come from poor families belonging to nearby villages, the school provides them with boarding and lodging facilities during the exams. It is also a centre for drawing exams. Similarly, the school is a centre for *Rashtrabhasha Hindi* exams, thus providing an impetus to the spread of the national language. The school has a fully equipped Gymnasium, managed by teachers qualified in physical training.²²

Past students have been donating generously to the school fund and various scholarships are being given to deserving students. On the occasion of the Silver Jubilee celebrations in 1977, the past and then current students of Arts stream donated a total of Rs.264.25, while those from Science stream donated Rs. 727.50 and from Commerce stream the collection was Rs. 439.25. Rs. 1917 was collected from the five divisions of class X. Similarly, students from class V to class IX also donated a substantial amount.²³

The students have been bringing laurels for the school in various sports like table-tennis, relay, kho-kho, kabaddi, long jumps, put shot, basket ball and sprint events. Many of them have gone on to participate at junior and senior levels.²⁴

Conclusion—When the School celebrated its Silver Jubilee in 1977, Mr. Jalejar, who was then 76 years old, was invited to inaugurate the function by the grateful School. Although he was not keeping good health, he volunteered to attend the same at the insistence of the School authorities and other prominent members of the village. The School authorities recalled with gratitude the pains and sacrifices made by Mr. Jalejar and others in the initial days of the School. His organizational skills and courage were highly applauded.²⁵

Mr. Jalejar passed away peacefully in March 1987. His life truly reflects the unique doctrine of Zoroastrianism that actively advocates creation of wealth through rightful means and spending the same for the larger good of the society. Creation of wealth requires education and hence almost hundred percent literacy rates among the Parsis.

*“Zan u farzand I khwesh tan jud az frahang ba ma hil,
ku t timar u bish I geran abar ne rased,*

tan e baweh pasheman.”

(Pand Nameh-I-Adarbad Marespand, 14.)

“Do not keep your wife, children, co-citizens and your own self without education; so that grief and misery may not befall you and that you may not have cause to repent.”

The lasting legacy he left behind in the form of the High School continues to flourish. We, his family, are indeed grateful to CIJHAR for gracefully acknowledging the little known contributions of stalwarts like Mr. Jalejar J. Kerawala and for publishing this paper, thus, preserving their efforts for posterity.

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- 14 Bawaji is an affectionate term used for Parsis.
- 15 This is one of the inspiring incidents of Jalejar’s life we as children grew up listening to.

- 16 Kosamba lies between Surat to its South and Ankleshwar and Bharuch to its North.
- 17 In late 1940's, with very primitive and limited transport and c o m m u n i c a t i o n facilities, Khandala seemed too far from Kosamba, Gujarat. Yet Mr. Jalejar was forced to send his daughters there to provide them with good education. This also highlights the importance he gave to education.
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- 19 Shri Ibrahim Motala became the First Vice-President of the School council.
- 20 These thoughts were expressed by Mr. Jayendra Choksy in the letter addressed to Mr. Jalejar Kerawala in a letter dated April 1967.
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- 23 Silver jubilee Souvenir, *Ibid*, pp 103-110.
- 24 Silver Jubilee Souvenir, *Ibid*, pp 76, 77.
- 25 Minutes of the condolence meeting organized by the staff of Shri V.S.Patel High School on the occasionof the death of Mr. Jalejar Kerawala



Emancipation of Scheduled Castes And Scheduled Tribes: A Political Analysis

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Introduction- In India large numbers of people have experienced social discrimination through centuries on account of its peculiar institution called the caste system, efforts have been made to provide redress for these under-privileged sections through the policy of reservations or quotas for them in jobs, seats in educational institutions and legislatures, and in governmental aid, loans and other developmental assistance.

Emancipations of Scheduled Castes and Scheduled Tribes—The need to discriminate positively in favour of the socially under-privileged was felt for the first time during the nationalist movement. It was Mahatma Gandhi, himself a devout Hindu and a staunch believer in the caste system, who was the first leader to realize the importance of the subject and to invoke the conscience of the upper castes to this age-old social malady of relegating whole communities to the degrading position of “untouchables”. He also understood the political logic of inducting this large body of people into the political mainstream in order to make the freedom movement more broad based. By renaming these untouchables as “Harjans” (people of God) he tried to give this policy a religious sanction so as not to disturb the traditional sensitivities of the caste Hindus more than was really necessary.¹

The British government had obvious reasons to support the demand and on 17 August 1932 it announced the Communal Award granting separate electorates for the depressed classes by treating them as a minority. Gandhi protested against the Award and went on a fast unto death if it was not withdrawn. The political crisis that Gandhi’s hunger strike had triggered was resolved by the Poona Pact of 24 September 1932 signed between the non-Harijan Hindu leader and Ambedkar. The pact was a compromise which provided for 148 reserved seats instead of the

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78 separately elected members provided for by the Communal Award. It also granted certain privileges to the Harijans such as, educational opportunities, representation in services, and the franchise.² It had become necessary to list the depressed castes for purposes of representation at the national and state levels. This schedule was prepared in 1936 after considerable difficulty following the passage of the Government of India Act, 1935. It covered 43.6 million people in all, which meant 28.5% of the Hindu population and 19% of the total population of British India.³

By the time of the census of 1941 of the total had risen to 48.8 million. It was this list which the Constituent Assembly later adopted. At the 1991 census there were about 135 million SC people in India consisting of 15.75% of the population. So far as the enumeration of tribes was concerned it was relatively easy because of their cultural and spatial specificities. Moreover, the British had already treated them separately for administrative purposes. Since the 1935 Government of India Act. Provided for the separate representation for the Scheduled Castes, separate representation for the “Backward Tribes” was a logical extension of the principle. Accordingly, a schedule of these tribes was also prepared.⁴ At the 1991 census they were about 66 million marking up 7.75% of India’s population.

The Constitution of independent India which largely followed the pattern of the Government of India Act, 1935 made provisions for the positive discrimination in favour of the Schedule Castes and Schedule Tribes (SCs & STs) which constituted about 23% of the divided India’s population. The constitution indeed guaranteed the fundamental right of equality of all citizens before the law but it also categorically laid down that **nothing** in the constitution “**shall prevent** the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Schedule Castes and the Scheduled Tribes”.⁵

Some of the constitutional provision which aimed at positive discrimination is:

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| Article 17: | Abolition of “untouchability” and making its practice in Any form a punishable offence. |
| Article 46: | Promotion of educational and economic interests |
| Article 16 and 335: | Preferential treatment in matters of employment in Public services. |
| Article 330 and 332: | Reservation of seats in the Lok Sabha and State Assemblies. |

Later, the job-related positive discrimination was extended to government-supported autonomous bodies. A 1974 Government order laid down that all such bodies which employed more than 20 people, and where 50% of the recurring expenditure was met out of grants-in-aid from the Central Government and which received annual grants-in-aid of at least Rs. 2,00,000 should invariably provide for reservation of SCs and STs in posts and services.⁶ The general rule which exempted the scientific and technical posts from the purview of positive discrimination was applicable to the autonomous bodies too.⁷

The Record As a result of this policy of Emancipations of Scheduled Castes and Scheduled Tribes, there has been some improvement in the position of these people. In 1957, the percentage of SCs in the Class I Central Government services was a mere 0.7, By 1971 it had improved to 2.58%. So far as the Class II and III services were concerned the improvements were from 2.01% to 4.6% and 7.3% to 9.59% respectively. In 1947-48, only 650 scholarships were awarded to the SC students for post-school studies costing the state Rs. 54, 00,000. But by 1973-74, the number of such scholarships had gone up to 2,70,420 costing the Exchequer over Rs. 120 million. Corresponding improvements were recorded amongst the STs as well. In 1993, of the 365 districts of India about 65 were headed by SC or ST Indian Administrative Service (IAS) officers. Several vice chancellors, doctors, engineers, lawyers and other professional now belongs to these categories.⁸

An Assessment From the above conclusion it is evident that there has been only marginal improvement in the lot of the SCs and STs. Social discrimination still persists even Sixty Four years after independence and so does the stigma attached to persons belonging to such castes. The quotas earmarked for the SCs and STs are often not filled on account of the indifference of the heads of departments. According to the Chairman of the National Commission for Scheduled Castes and Scheduled Tribes, this is done systematically through a variety of subterfuges- from destroying application forms from such persons, to filling up posts through *ad hoc* recruitment on the ground that there is a ban on new recruitment on a permanent basis. He is particularly critical of institutions of excellence in this regards: "These institutions are particularly resistant to SC Institutions of Technology."⁹ They are also not filled owing to the non availability of qualified people even at the standards specifically lowered for these groups. For example, in 1980, the upper caste Hindus who made up 25% of the population held 89.63% of the Central Government jobs while the SCs & STs who made up for almost the same percentage of population (23%) accounted for only 5.6% of the jobs. The noted social anthropologist M N Srinivas sums up this attitude as "I am equal to those who think of themselves as my better than those who regard themselves as my equals, and how dare my inferiors claim equality with me".¹⁰

As a natural corollary to this, politics is also caste-oriented and does not allow public policies to be oriented to the upliftment of the SCs and STs. The landlessness of these groups keeps them perpetually poor which also prohibit them from learning new skills which the present liberalization process demands. The cumulative effect of all this is a lack of effort on their own part to improve their lot. It has been seen that the Dalits in predominantly Dalit villages are the worst off.¹¹

There is of course the obvious political reason for this as well-no political voice is articulated on their behalf. There are, in addition, certain inherent flaws in the policies of the government. the unprecedented growth of private English-medium schools which hare far better than the state funded schools and where it is not necessary to reserve seats for the SCs and STs ahs totally undermined the policy

meant to educate the latter and make them employable in a highly competitive job market.¹² Insofar as the job quota is concerned the fact that they are not category-specific permits most of the offices to fulfill the statutory requirement by filling the posts at lower levels thus leaving the leadership levels largely upper-caste dominated. It is, however, a double-edged weapon.

Double-Member Constituency Formula-The idea of a double-multi-member constituency formula has been mooted by Justice E S Venkataramiah, the former Chief Justice of India. In such constituencies while one seat may be reserved for a woman or a member of the SC or ST categories the other seat or seats may be contested by men or women not belonging to any of the said categories. Since the introduction of such constituencies could lead to a considerable expansion of the size of parliament, which may be prohibitive in terms of costs, it has been suggested that the same can be effected by better delimitation of constituencies. If the present size of the parliament consisting of 543 members is not to be disturbed the double-member constituency formula may look something like the following.

- a. 15 single-member constituencies: all adult citizens, men or women, belonging to SC/ST or not, are free to contest;
- b. 147 double-member constituencies: one seat for women and one for men, with everybody, whether SC/ST, are free to contest;
- c. 79 double-member constituencies: one general seat in each constituency can be contested by men and women, SC/ST or not; the other seats (79) reserved for Sc-23 for women, 23 for men, 33 for SC open to both men and women;
- d. 38 double-member constituencies: one general seat in each constituency can be contested by men and women, SC/ST or not; the other seats (38) reserved for STs-11 for women, 11 for men and 16 for ST open to both women and men.¹³

Conclusion - At the root of democratic success is social engineering which is affected through political bargaining. In India the process is on and only the future would tell whether its experiments were in the right direction or not. Social categories are neither static nor monolithic. But in India the hierarchical stratifications have by the large survived for centuries and they continue to be politically relevant. In the given situation the policy of reservation seems to continue for an indefinite period, at least for the SC/STs. That is cost intensive and for that there has to be a shift in the dynamics of power. The disadvantage would have to come to the fore of politics.

It is the enormous military power in the hands of the central government, both during the Mughals and the British that actually contained it. The apologists for state power argue in favour of a militaristic role of the state to maintain societal order while the champions of civil society put the blame squarely on the state for the growing violence in the society. The debate warrants a closer scrutiny against the background of the social acrimony that the policy of reservation has accentuated.

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Shri Shiva Yogi –of Athani Gacchinamath History of Gacchinamath

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Srimat Nirajan Revansiddha Swami coming with a Shiva Sharana for Masalwadi Budakatti in Bajava Kalyan founded this Holy Math known as Gacchinamath Someshwar in 16th century at Athani town in Belgaum district of Karnataka state.¹ Fundamentally man is God & God is man Tat-Twam Asi or (SHIVOAHAM). The devotees of Athani & near about villages were much impressed by the words of srimat Revanasiddha Swami the founder and built a Math with stone & mortar & called it as Gacchinamath. (I.e. Math built with stone & mortar). Sri Revanasiddha Swami being much disturbed in the practice of his Siva yoga by the constant flow of visitors & devotees & with a view to be away from them he constructed outside the town a small Math known as Gavi-Math with a cave inside for better concentration & practice of Shiva yoga at a distance of about one kilometer from Athani – Bijapur Road. Then British great living much impressed & commenced, by the greatness board mindedness & tolerant attitude of the Mathadhikaris of Gacchinamath granted by same on 18-10-1961, lands measuring 20A-12G to the east of Athani town just near Gacchinamath to Shri Gurusanth swami IInth & VIIth.

The Genealogy of the Mathadhikari of Athani Gacchinamath. – As below

1. Sri. Revansiddha Swami. The Founder
2. Sri. Gurusanth Swami. – No-I
3. Sri. Marulashankar Swami. – No-I
4. Sri. Murughendra Swami. – No-I
5. Sri. Channabasava Swami.- No-I
6. Sri. Marulashankar Swami. – No-II
7. Sri. Gurusanth Swami. – No-II

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8. Sri. Channabasava Swami.- No-II
9. Sri. Siddhalinga Swami
10. HIS Holiness Sri. Channabasava Swami.- No-III
11. HIS Holiness Sri. Maralinga Swami – Who resigned
12. HIS Holiness Sri. Jagadguru mallikarjun.Murughrājendra Maha Swami.
13. Sri- Representative Srimat Channabasava Swami of Agadi Math.

It may be Mentioned here that Sri Dammayya Swami of Paradeshi Math at Nipani (Chikkodi Ta. Dist- Belgaum) was the disciple of Sri, Channabasava Swami No-I who was reputed as a Great Yogi known for his Samadhistithi. In short the outline history of Gacchinamath known for Devotion, Knowledge, Renunciation & Service Since 16th C.A.D.& its really today one of the Math in Karnataka State which is become Famous as Shri Murughendra Shiva yogi Swami Gacchinamath at Athani.²

Birth of Shiva yogi :-Shri Shiva yogi comes down to this mortal world to establish Dharona & to demonstrate what true Dharma. Ingalgaon known in Govt Records as NADI Ingalgaon is a small hamlet in ATHANI Taluk about 15 k.m. from Athani on the right bank of the holy river Krishna. This small village is known from time immemorial for the temple of Sri Basaveswar. The guardian deity of village& round about. As prophesied by Sri Basaveswar the guardian deity of the village Ingalgaon that “here shall be born a Maha Shiva yogi, a great light , an embodiment of the love of God.renunciation service harmony of all religions”.³ Mother Shrimati Neelamma & Father Shri Rachayyanavaru dreamt that God Prashiva shall be born as their Son. Neelamma’s vision was nothing but an announcement that God Prashiva incarnating himself as Murughendra Maha Shiva yogi descended to the Earth as the AVATAR from sacred womb of mother Neelamma on Ashad shudpratipad Thursday shake year 1758 Corresponding to 1st July 1836 A.D at about 3.00.p.m. combining in a single personality the wonderful love , compassion, & Simplicity of Lord Buddha, Jesus Christ, Mahaveer, & Unique devotion of Lord Basava keen Intellect of Channa Basava and renunciation of allam Prabhudev. ⁴ After words the family preceptor performed the Initiation “DEEKSHA” ceremony. ⁵ The guru at the time of Lingadharan Uttered these words Viz “think this Stalling to the supreme beyond all Tatvas. ⁶ He being their third son, he was named as Guru-Ling-Devaru. Thus embodying in himself the ideal traits of Guru-Ling-Jangam the three important precepts of Lingayat Religion. ⁷

Shri Shiva yogi who was hardly Five years old was offered by his parents to Sri Arulashankar Swami-II who saw in Sri Shiva yogi that he would be really grueling devaru of Gacchinamath. His first vidya Guru – Sri Sivabasava Swami of Telsang was amazed at his learning by his devoted services, Sri Shivabasava Swami was cured, of in incurable disease Leprosy & Sri Shivabasava Swami having, realized supernatural powers in him, bought him back to athani & expressed his views before Mathadhikaris Shri Marulshankar Swami-II & his disciple Sri Gurushant Swami about his extra ordinary powers. ⁸ Thereafter he was sent to Sri Murigeppa Swami of Mamadapur in Bijapur District.. In Desh-Sanchar by from

going place to place, Shrine to Shrine, he realizes God's presence is every where.⁹ As ordained by his Guru Sri Gurushant Swami, he did not stay overnight in a village & nights in to town. Then he reached Hippargi village.¹⁰ By his spiritual attainment & through Lingapuja & Meditation his words acted like charm on a cobra which is used to be present at the time of his Lingpuja at Guhejwar Island.¹¹ At that time Chanabasava Swami-II & VIIIth Mathadhikari being very old & told him that to shoulder the responsibilities of this Gacchinamath. But Murughendra Shivyogi did not accepted that adhikar of Gacchinamath be bestowed upon Sri Siddahingaswami.¹² But Sri Siddhinga Swami followed Sri Shiva yogi in all walks of his life as his mere shadow Shiva yogi stayed at panyasram yoga-mantap, and everything himself with his own hands the he used to on bare foot to the golden land of Gacchinamath known "Appol Gond" about 1 km from math & near to Gavi Math.¹³ Shiva yogi had celebrated ganadheeshar Pooja he install Purataneshwar linga at gavimath on Shaka. ¹⁴

Sirasangi Lingrajru & Shri Shiva yogi- Shrimant lingappa Jayappa Desai of sirsang is famous family **during British rule in India. Once Desai came to Athani Gacchinamath for darshan & Jangama darshan.** Then desai invite Shri Shiva yogi to Sirsangi when Shiva yogi reached to sirsangi there several scholars. It was introduced at 6th June 1906 and also decided to give scholarship to power students. Today also he can see this trust and its functions. Then lingaraj Died on 23rd August 1906. His Samadhi is contracted in Navalagunda's Thadi math. ¹⁵ This scholarship use to people who wanted to go to India and foreign countries .¹⁶

Balagangadhar Tilak & Shiva yogi-Balagangadhar Tilak was invited to meeting at athani on 15-11-1917 Tilak accepted this request and came to athani for meeting and then met Shiva yogi who had already heard about divine power of Shiva yogi. ¹⁷

Shatavaji Govindo Field:-With the blessings of Shiva yogi he donated his field to K.L.E. Society when Shiva yogi gave him blessing for that work hence today in this field we can see the Schools, SMS College which are run by K.L.E Society.¹⁸

Shri B.D. Jatti & Shiva yogi:-B.D. Jatti was son of Danappa Jatti of savalagi (Tq: Jamaklhandi) his father was merchant. For trade purpose oftenly visiting the Athani¹⁹ and there he met Shiva yogi and Shiva yogi had given his blessing s to his son that, your son will became a great man of this great country. ²⁰

Prof Chatre & Shiva yogi:-Kashinath Chatre Belongs to Tikota he was a owner of Circus Company Shiva yogi Blessed him your Company will shine not only in India but also in foreign country.²¹ Haradekar Manjappa who known as Karnataka Gandhi had got Dhiksha by Shiva yogi.²¹ Babu Rajendra Prasad also visited this Math.

Murughamath Dharwad & Shiva yogi :-One boy who served in Gacchinamath daily, one day Shiva yogi order him to go to Dharwad and devote your service to that place so also his disciple Shri Mrutyunjay Swami of Murughamath Dharwad, the torch bearer of education and Prasad Nilayas in Karnataka.²²

Maha Samadhi (Shivyog) :- Maha Samadiwas Made at 5:00 O'clock on Sunday, right side of his Yoga Mantap. ²³ In This Way Shri Murughendra Shiva

yogi of Gacchinamath played a vital role at Gacchinamath.

Activities:- A Sanskrit Patshala was also maintained there 22-25 students were studying in this Path Shala. Shri Shiva and Swami of Arabhavi math, Shri Channabasav Swami-III of Gacchinamath and the founder of Shri Durundeshwar high school, Junior college of Ghataprabha all are important ones. And Prasad Nilaya at Arabhavi math and in Gacchinamath consisting over 400 students. All Credit goes to Shiva yogi of Gacchinamath Athani.²⁴

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Important Fairs of Jammu Region

*Neetu Rani

Fairs play an important role to enrich culture and life of the region. They are the source of social and economic activities and also the important part of the rituals. The tradition of celebrating fairs and festivals goes back to the Vedic time. During that time people used to express these occasions through the words samaja (a gathering of people) utsave (a festival) and yatra (a pilgrimage) but today the word mela is used rather than a samaj .¹Mela is a Sanskrit word meaning ‘‘gathering’’ or ‘‘to meet’’ a fair’’. It is used in the Indian sub continent for all size of gatherings and can be religious, commercial, cultural and sports related.² The Vedic scriptures and literature give many reference to fairs and festivals celebrated to honors gods, rivers, tree, mountains, the coming of monsoons, the end of enter or the first flush of spring. In Jammu region also many fairs are celebrated which become the important part of the culture of the people of this area.

Fair Jhiri– Jhiri fair (pronounced as chiri mela by the locals) is an annual fair celebrated to statute the courage of a legendary Dogra farmer, Baba Jitmal (popularly known as Baba Jitto) who sacrificed his life to ensure justice to his people against the feudal system. It is held on kartik Purnima and continues for three days.³ The Samadhi of Baba Jitto is situated at Shamachak Jhiri, about 12 miles far from Jammu.⁴

According to an ancient legend, there was an honest and truthful farmer called Baba Jitu. A Brahmin by caste and devotee of Mata Vaishnava Devi and Raja Mandlik. He used to live in Aghaar village near katra, Vaishnava Devi. He became fed up with the attitude of his aunt Jojan and decided to leave the village and migrated to Panjod (shamachak) accompanied by his motherless daughter Kaudi. He took shelter with his friend Rullo and expressed a desire to get some land for farming to make a living. Rullo took him to Mehta Bir Singh, of Ambgrota (Jammu) and urged him to provide him a piece of land for tilling. Bir Singh gave him a piece of barren land after signing an agreement , which was written and signed by king Ajaib Dev. Jitto was asked to gave one fourth of his produce to the

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king and keep three fourth of it for himself. He assisted by a Youngman known as Iso (megh by caste) worked very hard which resulted in growth of lush green fields. when Bir Singh come to know about the yield, he arrived at the field along with his men and asked them to lift three fourth of the crop and leave only a quarter with Jitto. However, Baba Jitto protested and reminded him of the agreement. All other farmers from nearby areas , who flocked here could not stop Mehta due to fear of the king's men, so left with no solution and no means of help, he committed suicide leaving all surrounding grains red with blood. His seven years old daughter Bua Kaudi also burnt herself alive on the pyre of her father. A Temple was built at the site of martyrdom of father and the daughter and after that an annual fair was celebrated in their memory.⁵ Besides the people from Jammu region people from Punjab; Haryana etc also visited this fair. They offer khichadi and the goat is also sacrificed.⁶ A large number of his devotees waive their heads on the rhythm of the drums, called as yatar.⁷ One important ritual during the jhiri mela is to take a holy dip in Babe- d -Talab which is known to have miraculous powers for curing skin diseases.⁸

Chambliyal fair-The shrine is situated about twenty-two kilometers from Jammu towards the south west direction.⁹ This fair is held near the area of India – Pakistan border and celebrated by the communities of both the countries. It is usually observed in the second week of June on Thursday .People from Punjab, Haryana, Himachal, Delhi, U.P, Rajasthan etc come to this place.¹⁰ Both the earth and the water of this place are said to have possess some miraculous medicinal value. The earth of this place is called as “shaker” and the water is called as “sharbat” with respect. The devotees bring with them the shaker and sharbat while come back to their home. There is the story of Bab Dalip Singh behind its origin.¹¹

Fair of Jagati-This fair is organized in memory of a great warrior of Duggar named Mian Diddo. It was celebrated at Jagati the birth place of mian Diddo. On this day folk singers especially Garadi were called upon to sing heroic folksong related to main Diddo.¹²

Sidh Swankha- The holy place of Sidh Swankha is situated near vijaypur (samba). A fair is held on the first Sunday in the month of june.¹³ The fair is celebrated in the memory of Baba Gorla Nath, who took salvation while bathing in the pond at place where the Devasthal stands. Since then it is believed that the water of the holy pond have mystic power.¹⁴

Bahu fort fair – The fair is organized in Bahu fort where people assembled to worship goddess Kali who is consider as the local deity of jamwal clan The fair is celebrated during the eighth and ninth navratras . There is great pomp and show and people gathered in large number form Jammu and neighboring areas.¹⁵ Besides this fairs are also organized at many other places associated with Durga like Chichi mata (samba) Balasundari (kathua) Sukrala Devi , Mell Devi (ballore).¹⁶

Fair of Shivratri- Shivratri falls on moonless fourteenth night of the new moon in the month of Phalagun, which correspondents to the month of Feb-march in English calendar. Devotees worship lord Shiva through night and bathe the

Shivelinga with milk, curds, sugar, ghee, and honey (panchamrita) amidst chanting of mantra ‘Om Namas Sivay’.¹⁷ On The auspicious day of Mahashivaratri lord Shiva was married to goddess Parvati. Many fairs are organized at many places in Jammu region like Sudha Mahadeva (Udhampur),Peerkho (Jammu) ,Ballore , Airwan (Kathua) Nilakanth temple (Basholi), kameshwar Mandir (Akhnoor) , Shiva khori, Dansal (reasi) .¹⁸

Chaitra Chatudashi – Chaitra chaudash is celebrated at Uttar Behni about 25km from Jammu .Uttar Behni gets its name from the fact that here Devak river (locally known as Gupta gangs) shifts its course and starts flowing towards north direction.¹⁹On this day many fairs are held at various places like Jammu, Purmandal, Utter Behni, Sudha Mahadeva, Ramnagar , Airwan, Reasi etc.²⁰

Narasimha Chaudiya – The day of vasaikha sukla chadurdashi is celebrated as Narsingh chaudiya .It was on this day that god Vishnu for the safety of his devotee, Prahalada, incarnated himself in the form of Narasimha. In many Vishnu temples particularly the temples dedicated to lord Narasimha, the festivals are celebrated with great pomp and show and the yajna and sacred feasts are also organized in Jammu region. The most important and big fair is held at Narasimha temple Ghagwal.²¹Besides Ghagwal fairs are also organized at four places in Ramnagar (Udhampur), and Parnala (billawara).etc

Nag Panchami- It fell on the fifth day of the month of Savan (shravan). This festival is related with the Naga puja. The walls of houses are cleaned and coated with cow dung and Nagas are drawn. Women prepare rutt, dropada, churi, kheer and merry to worship them. Dalassi is also put into the holes or vermin where they are likely to be. The people of Jammu region abstained from ploughing field on this day. A legend is current that a farmer ploughed his field on this day and plough share accidently entered a snake hole and killed some young serpents . The mother of these serpents came out and bit the farmers. She does not satisfied with his death went to his home and killed all the members of his family except a young girl who was worshiping the serpents. The serpent was pleased to see the girls devotion towards her species and revived the farmer and all his dead relatives by a charm she posses.²² The fairs of Nag Panchami are held at many places in Jammu region. The most popular fair of Nag Panchami is organized at Vasuki Naga temple Bhadrawah.

Sudha-Mahadeva-Every year on the full moon in the month of Jestha a fair is organized at the ancient shrine of Sudha Mahadeva and continuous for three days. Jestha Purnima is the main day. Thousands of pilgrims from Ram ban, Ramnagar, Udhampur, Jammu, Punjab and Haryana visited the shrine on this day.²³ The first day is celebrated at Gauri kund where after taking a holy dip in the water of kund devotees pay homage to Gorja. On second day the main deity at Sudha Mahadeva is worshiped by devotees, who after taking bath in the Pap nashi Baoli have darshan of god Shiva. Third day is celebrated at Mantalai where people after having a bath in a tank worship Shiva lingam situated nearby the tank.²⁴ A huge offering is made by pilgrims in the form of cash and kind.

Basoa or Baisakhi fair –The Hindu New year’s day falls on date on which the Sun enters the zone of Aries, at the end of Chaitar. It is the festivals of farmers as it falls at the time when crop were ready to be harvested. This is also known as the festival of Dana .On this day; people go to various rivers and Baoli to take bath. After taking bath, they go to temples for worship and also give the Dana of clothes, food, fruits etc. Some people even denoted sattu and ghara to Brahman for the benefits of pitra.²⁵ Many fairs are organized at various place of Jammu region and large number of people visited these fairs .The fair of Benisang is one of the most popular fair.²⁶

Budhsudh The fair of Budhsudh is also very popular in Jammu region. The place is situated near Sudhmahadev. A small river flows from here known as “Mahasur” which is considered as pious as that of river Devak. The place is associated with name of Maharishi Ved Vyas. Every year a big fair is held in the Vyas Purnima of Sukla paksh of Asad month in the memory of Maharishi Vyas.²⁷

After visiting these fairs one can easily reconstruct the culture of Jammu region. Most of these fairs are organized at major pilgrimage centers where people assembled and perform various rituals. They enjoyed the joy of the day after paying homage. Various shops are sprung up on such occasions, where visitors purchase various articles. The wrestling competition locally known as chhinz is the main attraction of these fairs. Folk songs and dances are also performed in there fairs.

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